



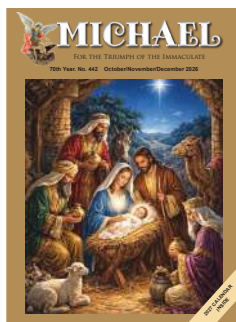
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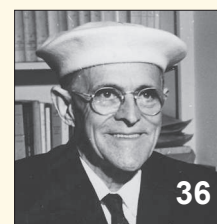
MICHAEL

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

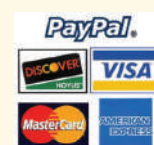
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Letter from the Editor

Man Must Not Become a Slave to Systems

The social doctrine of the Catholic Church can be summed up in the basic principle that the human person has primacy. St. John XXIII wrote in his 1961 encyclical, *Mater et Magistra*: **"The Church's teaching on social matters has truth as its guide, justice as its end, and love as its driving force.... The cardinal point of this teaching is that individual men are necessarily the foundation, cause, and end of all social institutions."** All popes have reiterated this same basic principle, including Leo XIV in his encyclical, *Magnifica Humanitas*, which speaks of "the protection of the human person in the time of artificial intelligence" (see page 4).

In other words, all systems that govern life in society—including financial and economic systems, and even Artificial Intelligence—must be at the service of the human person, and not the other way around. Economic Democracy, or Social Credit, as conceived by Scottish engineer Clifford Hugh Douglas, shares the same philosophy (see page 41). Douglas wrote at the beginning of his first book, *Economic Democracy*: "Systems were made for men, and not men for systems, and the interest of man, which is self-development, is above all systems."

St. John Paul II wrote in his first encyclical, *Redemptor Hominis* (March 4, 1979, no. 15): **"This difficult road of the indispensable transformation of the structures of economic life is one on which it will not be easy to go forward without...true conversion of mind, will and heart... Poverty amidst plenty brings into question the financial and monetary mechanisms... Man cannot relinquish himself or the place in the visible world that belongs to him; he cannot become the slave of things, the slave of economic systems, the slave of production, the slave of his own products."**

Today, we have become slaves to the present financial system, which creates unpayable debts. By creating money and interest fees out of nothing, the banks become the owners of everything (see page 36). Artificial Intelligence, with all its abuses, is also making us increasingly enslaved: think of all the people who spend much of the day with their noses glued to a tablet or mobile phone. Leo XIV states this in paragraph 170 of *Magnifica Humanitas*: **"The subtler forms of addiction linked to the 'digital attention economy' should not be underestimated, since platforms and services are often designed to capture users' time and attention, exploiting their vulnerabilities and weakening their inner freedom."**

In his encyclical, Pope Leo XIV insists that final decisions must remain in the hands of human beings, not machines, which "have no moral conscience, cannot judge good and evil, do not grasp the ultimate meaning of situations, and do not bear responsibility for consequences."

Another challenge brought about by Artificial Intelligence is the replacement of increasing numbers of wage earners by machines, which can perform the same tasks at a lower cost, more efficiently and without tiring. As Leo XIV writes, **"The labour market is one area in which the risks associated with new technologies more clearly emerge."**

What will become of all these former employees who no longer receive wages? How will they buy the goods produced by robots and other automated machines? The answer is clear to regular readers of MICHAEL: a monthly dividend must be paid to every citizen, based on the common inheritance of natural resources and progress, and financed by money created interest-free by the nation's national bank.

It is true that Leo XIV speaks in his new encyclical of the importance of work for the human person. But the Pope added: **"It is certainly desirable for technology to relieve humans of arduous, repetitive or dangerous tasks and to provide intelligent support for human activity."**

If a person is not engaged in paid employment, what will he do with his free time? He will devote it to freely chosen activities. It is precisely in his free time that a person can truly develop his personality, cultivate his God-given talents and put them to good use. Moreover, it is during their free time that men and women can attend to family, religious and social duties.

In reality, every human activity can be described as work, even when it is unpaid. St. John Paul II said the following on November 18, 1983, when he received in audience the participants of the Italian Episcopal Conference's meeting on the problems of work:

"The primary basis of work is in fact man himself... Work is for man, and not man for work.... Furthermore, it does not seem right to set time devoted to work in opposition to time free from work, since all of man's time must be regarded as a marvellous gift from God for his full and integral human development...."

"Free time is the time in which people can and must attend to their family, religious and social duties. Better still, if it is to be a true moment of freedom and socially useful, this free time must be lived with mature ethical awareness, in a spirit of solidarity that is also expressed in appropriate forms of generous volunteer service."

All of us, whether wage earners or not, must fulfil our vocation by developing the gifts we have received from God in the service of our neighbours. Economic Democracy would make this possible. Enjoy the read! ❖

Alain Pilote, Editor

The Dangers of Artificial Intelligence

Encyclical Magnifica Humanitas, Part Two

In the previous issue of MICHAEL (August/September 2026), we presented excerpts from Pope Leo XIV's new encyclical, *Magnifica Humanitas* (magnificent humanity), on "the protection of the human person in the age of artificial intelligence."

We are devoting several more pages to this subject in Part Two because, by all accounts, Artificial Intelligence (AI) will have enormous repercussions on every aspect of life in society.

As the Holy Father emphasized, every new technology, including AI, can either help improve humanity's living conditions or cause harm when it is not placed at the service of the good. It all depends on the intentions and objectives of those who design and control it.

Some sing praises for AI, which they believe will bring prosperity and abundance to everyone and advance science and medicine. Billionaire Elon Musk, for example, predicts that his "Optimus" robots will, on their own, produce in superabundance everything humanity needs.

Others, however, highlight the threats, dangers and abuses—not only possible, but already very real—posed by AI. One of these dangers is that AI could become the means of controlling all humanity and making every human being its slave. This could be done, for example, by eliminating cash (paper money) and replacing it with a digital currency, which would allow the state to know and control everything you buy or sell.

The first part of this article on the encyclical *Magnifica Humanitas* ended with these words of Leo XIV: **"Even if AI surpasses human intelligence in speed and computational capacity, this power remains entirely tied to data processing; it has no moral conscience, cannot judge good and evil, does not grasp the ultimate meaning of situations, and does not bear responsibility for consequences."** The Sovereign Pon-

tiff therefore concluded that ultimate decisions must remain with human beings, not machines.

Here, then, is the second part of this article on Leo XIV's encyclical, which discusses the concrete threats AI poses to fundamental dimensions of human life and the means of addressing them—of "disarming" AI. The paragraph numbers are those used in the encyclical.

Alain Pilote

by Leo XIV

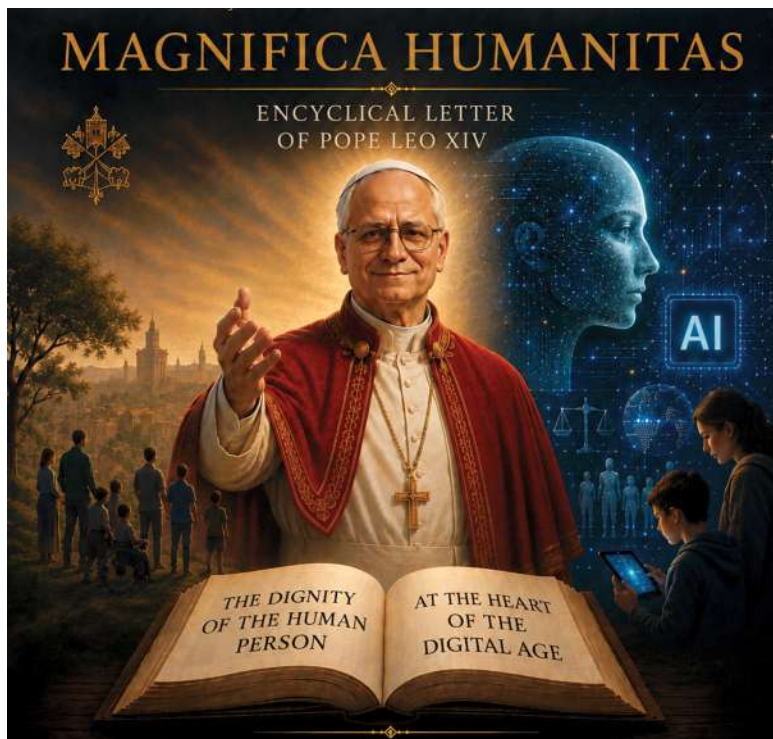
A valuable tool that requires vigilance

100. In light of what has been said, we can better understand why AI can be a valuable tool and, at the same time, why it calls for a measured and vigilant approach. In recent years, its private use has expanded significantly, prompting growing reflection on both the opportunities it offers and the risks tied to its rapid spread...

101. Broadening our perspective to the use of AI in society, we see that it is now embedded in decision-making processes

across many sectors and at multiple levels: in communication, management and control. The gains in efficiency and the potential to improve certain services are clear, yet rapidly and uncritically adopting them exposes us to a range of risks, including the tendency to overlook the environmental impact. Current AI systems require enormous amounts of energy and water, significantly influencing carbon dioxide emissions, and place heavy demands on natural resources.

102. The use of AI is never a purely technical matter: when it enters processes that affect people's lives, it touches on rights, opportunities, status and freedom. Important and sensitive decisions — concerning employment, credit, access to public servi-



ces or even a person's reputation — risk being fully delegated to automated systems that do not know compassion, mercy, forgiveness, and above all, the hope that people are able to change, and can therefore give rise to new forms of exclusion...

103. Indeed, entrusting an algorithm in practice with the power to select who is worthy or not, without anyone bearing responsibility for that judgment, is to hand over the task of redefining the boundaries of human possibilities. In this process, political responsibility is also lost, not just empathy toward those excluded, which can, after all, be simulated. The exclusion of the vulnerable becomes cloaked in a veneer of neutrality and objectivity, against which it becomes difficult to raise objections. In this way, injustice goes unnoticed, and compassion, mercy and forgiveness — understood not as mere appearances but as real political actions — gradually disappear from view.

105. For AI to respect human dignity and truly serve the common good, responsibility must be clearly defined at every stage: from those who design and develop these systems to those who use them and rely on them for concrete decisions. In many cases, however, the internal processes leading to a result remain opaque, making it harder to assign responsibility and correct errors. This is where accountability becomes crucial: the possibility of identifying who must "account" for decisions, justify them, monitor them, and, when necessary, challenge them and remedy any harm caused.

106. Calling for prudence, rigorous evaluation and even, at times, a slower pace in adopting AI does not mean opposing progress; instead, it is an exercise of responsible care for the human family. This need is all the more urgent given the frequent imbalance between the speed of technological growth and the slower development of awareness, norms, safeguards and institutions capable of governing its effects. It is not enough to invoke ethics in the abstract; robust legal frameworks, independent oversight, informed users and a political system that does not abdicate its responsibility are required. Otherwise, change will be governed only by technocratic thinking and presented as necessary and inevitable, ultimately imposing rules shaped by those who control data, infrastructure and computing power.

108. In fact, as with every major technological shift, AI tends to amplify the power of those who already possess economic resources, expertise and access to data. In light of the common good and the universal destination of goods, this raises serious concerns, since small but highly influential groups can shape information and consumption patterns, influence democratic processes and steer economic dynamics to their own advantage, undermining social justice and solidarity among peoples.

For this reason, it is essential that the use of

AI, especially when it touches on public goods and fundamental rights, be guided by clear criteria and effective oversight, grounded in participation and subsidiarity. Communities and intermediary organizations must not be reduced to passive recipients of decisions made elsewhere; they must be able to contribute to discernment and oversight.

Moreover, ownership of data cannot be left solely in private hands but must be appropriately regulated. Data is the product of many contributors and should not be treated as something to be sold off or entrusted to a select few. It is necessary to think creatively in order to manage data as a common or shared good, in a spirit of participation, as Saint John Paul II already suggested regarding collective goods.

109. The principles of Social Doctrine offer a framework for understanding this new reality. In a world where data, computational resources and regulatory influence remain in the hands of a few, to speak of the common good means exposing this new form of epistemic, economic and political asymmetry and naming the new monopolies of AI.

To speak of the universal destination of goods means finding ways of ensuring universal access to both technologies and the education needed to use them. To speak of subsidiarity calls for protecting the ability of communities to make choices and corrections, rather than confining their role to mere oversight after the standards have been set elsewhere. To speak of solidarity obliges us to recognize the hidden, often exploited workers, who sustain algorithmic systems. To speak of justice requires questioning the global distribution of power that decides who in fact can train these models and who is merely subjected to them. Likewise, it means acknowledging that social justice is not only a goal to be safeguarded after technologies are deployed, but a condition that must shape their very design from the outset.

Disarming AI

110. Finally, I would like to employ the expression "to disarm," which is close to my heart. Disarming AI means freeing it from the mentality of "armed" competition, which today is not limited simply to the military context, but is also an economic and cognitive phenomenon. This entails a race for ever more powerful algorithms and larger datasets, driven by the desire to secure geopolitical or commercial dominance. **To disarm means discrediting the assumption that technical power automatically confers the right to govern. To disarm does not mean rejecting technology, but preventing it from dominating humanity.**

It means freeing technology from monopolistic control and opening it to discussion and debate, therefore making it human-friendly and restoring it to the plurality of human cultures and ways of life. Our

► task today is not only ethical or technical. It is ecological in the deepest sense, for it concerns a new dimension of our common home. AI is already an environment in which we are immersed, as well as a force with which we must engage. For this reason, merely regulating it is insufficient; it must be disarmed, welcoming and accessible.

Safeguarding our humanity

112. Having considered the issues of responsibility and governance of AI, we must now return to our central question: what does it mean to safeguard our humanity? The risk extends beyond the misuse of certain technologies. More gravely, the pervasive technocratic paradigm in which we are immersed, and that is amplified by the digital revolution and AI, threatens to normalize an anti-human vision. In that vision, the fullness of life is equated with having more, reducing weakness, eliminating uncertainty and exerting total control. When efficiency becomes the ultimate measure of value, human beings are tempted to see themselves as a project to be optimized rather than as persons called to relationship and communion.

113. In human life... intelligence, when absolutized, overshadows other essential dimensions of life, such as affection, the will, commitment and relationships. Similarly, technical power, if left unbalanced, does not make us more capable; it makes us more isolated and more vulnerable to being dominated and excluded. This critical point does not oppose intelligence, but serves as a reminder that when intelligence becomes self-referential, its true purpose of serving life and the human person is lost.

114. The quality of a civilization is measured not by the power of its means, but by the care it is able to offer, by its ability to recognize the other as a face not merely as a function. The ability to care for one another is a fundamental dimension of our humanity, one that is learned and mastered through lived experience.

Reading stories to a child, offering company to an elderly person and arranging a home so that it is welcoming are simple gestures often rooted in family life. They teach us to value care at a societal level and train us to recognize others as persons worthy of attention. Technology can also support this mutual care between people, for example, by providing tools that help us anticipate and organize things, without undermining human freedom and judgment. After all, human beings are the subjects of relationships and responsible for their own decisions.

Transhumanism and posthumanism

115. In an attempt to shed light on the cultural assumptions accompanying the ongoing digital revolution, I would now like to turn our attention to certain currents of thought that interpret progress

as surpassing the human condition, and which are often grouped under the labels of transhumanism and posthumanism. **These perspectives form the ideological background present in some centers of technological power and occupy the collective imagination in a simplified form, especially in the media and on social networks. They tend to foster enthusiasm for new technologies through a futuristic vision of an “enhanced human being” or “human-machine hybrid.”**

116. In general, transhumanism envisions the enhancement of human beings through technologies — such as biomedicine, body engineering, devices and algorithms — with the aim of increasing performance and capabilities. Posthumanism, especially in its more radical forms, goes further: it challenges anthropocentrism and envisions a hybridization of human beings, machines and the environment, even anticipating a threshold where humanity surpasses itself in a new evolutionary stage

117. From the perspective of the Church’s Social Doctrine, the key issue is not the use of technology as such, but the vision that underlies it. If the human being is treated as something to be perfected or surpassed, it becomes easier to accept that some lives are less useful, less desirable or less worthy.

In the name of progress, “necessary sacrifices” may begin to be justified, placing the burden on the most vulnerable in pursuit of a supposed optimization of the species. In this regard, the aforementioned warning of Saint Paul VI retains great foresight: indeed, scientific and technological advances, when detached from moral and social progress, end up turning against humanity. (Cf. Discourse on the occasion of the 25th anniversary of the FAO, November 16, 1970.)

For this reason, a clear distinction must be made. It is one thing to integrate technology within a human-centered, relational vision; it is quite another to be guided by an outlook that devalues human limits and promises a purely technical form of “salvation.”

126 (...) For this reason, humanity — in all its grandeur and woundedness — must never be replaced or surpassed. We can embrace the technological progress that alleviates suffering and unlocks new possibilities, provided that we do not abandon the very essence of our humanity, namely the capacity for relationship and love. This leads to a crucial question: if an authentic “more than human” exists, where is it to be found? The Christian faith answers that question by pointing to a fulfilment that does not arise from a technological divinization, but through God’s grace received in Christ.

Two cities and two loves

129. Christian humanism does not reject science or technology, but embraces them with gratitude and realism, and grounds them within a higher vocation.

“Disarming AI means freeing it from the mentality of “armed” competition, which today is not limited simply to the military context, but is also an economic and cognitive phenomenon. This entails a race for ever more powerful algorithms and larger datasets, driven by the desire to secure geopolitical or commercial dominance. To disarm means discrediting the assumption that technical power automatically confers the right to govern. To disarm does not mean rejecting technology, but preventing it from dominating humanity.”



The creative intelligence of humanity is a gift that can alleviate suffering and open up new possibilities, but it must remain ordered toward the common good, justice, the care of the vulnerable and creation. **In this sense, the true alternative is not between enthusiasm and fear, but between two paths of development: a progress that serves individuals and peoples, or a progress that subjects them to the mentality of power.**

Ultimately, the key question remains the one posed by Saint John Paul II: does AI “make human life on earth ‘more human’ in every aspect of that life? Does it make it more worthy of man?” If the answer is yes, then we can recognize it as an opportunity to be embraced responsibly, on a path of patient, shared reconstruction, akin to the rebuilding of Jerusalem narrated in the Book of Nehemiah. If, however, power grows while the heart withers and human bonds fray, then we are faced with a new form of Babel — a construction that is grandiose, yet fundamentally dehumanizing.

130. ...Saint Augustine described human history as a struggle between two loves, which give rise to two ways of inhabiting the world and living together — or two “cities,” as it were: on the one hand, the love of God and neighbor; on the other, the exclusive love of self. “Two loves have built two cities: the earthly city, the love of self even to the contempt of God; the heavenly city, the love of God even to the

contempt of self.” [139] As throughout history, these two loves continue to contend for dominance in our hearts today. The age of AI is no exception: the construction of Babel or the rebuilding of Jerusalem begins within each one of us.

Truth and democracy

132. The use of digital platforms and AI systems is driving profound changes in public and political communication. Tools that could foster dialogue and participation are often used to construct distorted narratives and blur the boundaries between truth and falsehood, mixing facts with opinions. **Disinformation did not begin with AI, yet today it finds a powerful amplifier in AI. The ability to manipulate content, images and videos exposes people to biased or misleading perspectives...**

Towards an ecology of communication

141. **In recent years, psychological and psychiatric literature has documented with growing insistence how early and unsupervised exposure to digital devices and social media can negatively impact sleep, attention span, control of emotions and relationships, especially during the most vulnerable stages of life, at times with tragic consequences.**

This is further aggravated by easy access to violent or degrading content that offends sensibility, to pornographic and hypersexualized material, to mes-

► sages that trivialize the body and emotions, and to proposals that normalize risky behavior.

Online phenomena such as grooming, blackmail and the sexual exploitation of minors are not uncommon, and are made more insidious by the use of fake profiles, algorithms that facilitate dangerous contact, and AI tools capable of manipulating images and videos. Having a personal mobile device at too early an age and using it without adult supervision can exacerbate young people's vulnerabilities, foster addiction and expose them to isolation, bullying and cyberbullying, as well as to pressures to share intimate images or sensitive information.

The problem of unemployment

151. Saint John Paul II recognized that unemployment is a grave evil. Indeed, when it reaches massive proportions, it becomes a true social calamity that especially requires the State to exercise responsibility. (Encyclical letter *Laborem exercens*, n. 18.) Today, amid the "fourth industrial revolution," this concern is even more acute, as innovation is often pursued solely for reducing costs and increasing profits.

In some contexts, there is a legitimate fear of a significant and rapid contraction in available jobs that would create a chain reaction deeply impacting families, young people and local economies. In many sectors, this can already be seen in new forms of job insecurity and inequality, characterized by outsized remuneration for a highly specialized minority alongside declining wages for a large portion of the workforce.

152. **It is certainly desirable for technology to relieve humans of arduous, repetitive or dangerous tasks and to provide intelligent support for human activity.** Yet, the protection of employment opportunities and the irreplaceable role of the individual must remain the general rule. The pursuit of greater profits cannot justify choices that systematically sacrifice jobs, because the human person is an end, not a means, and the economic order must remain subordinate to human dignity and the common good.

157. **The labor market is one area in which the risks associated with new technologies more clearly emerge.** It is thus necessary to remember that economic freedom is not absolute; it must always be measured against the common good and the dignity of every person. Entrepreneurial initiative can indeed be a true vocation, generating wealth and improving lives, rather than a variable that is dependent only on profit

Dependencies and societal control

170. Having reflected on truth and education, work and families, we must now consider the impact of the digital revolution on human freedom, addressing risks to both the mental health of individuals and

broader social challenges. **The subtler forms of addiction linked to the "digital attention economy" should not be underestimated, since platforms and services are often designed to capture users' time and attention, exploiting their vulnerabilities and weakening their inner freedom.**

When business models thrive on human weakness, the person is treated as a means rather than as an end; those who design or finance such systems bear a moral responsibility that cannot be ignored. There is an urgent need to promote technologies that strengthen interior freedom by fostering education in digital sobriety and the protection of minors, thus countering models that exploit vulnerability.

171. **A further risk, less visible but no less serious, is that of social control made possible by the massive collection of data and use of algorithmic systems. When every action—movements, purchases, relationships and preferences—leaves a trace, a new form of power emerges, namely the power to profile, predict and influence behavior, often without individuals being fully aware of it.**

If such kinds of data are used to make decisions affecting concrete opportunities — such as access to credit, employment or essential services — there is a risk of undermining freedom and discriminating against the most vulnerable...

180. ...If, however, technology is integrated with a wise perspective, it can become an instrument of growth, justice and fraternity.

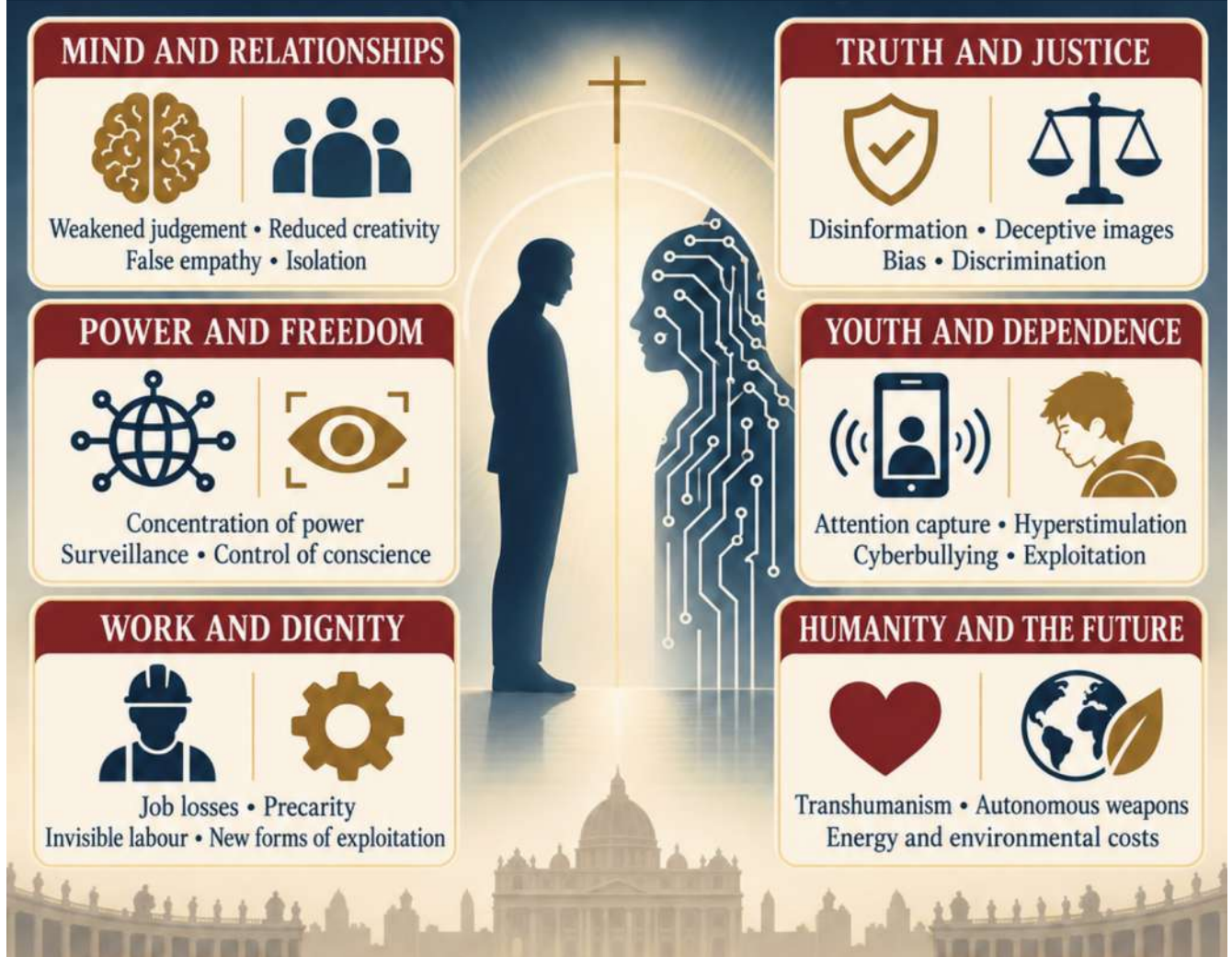
AI and war

183. The digital revolution is changing the nature of conflict. Alongside conventional warfare, there are hybrid forms such as cyberattacks, information manipulation, campaigns of influence and the automation of strategic decisions. AI acts as an accelerating factor in these processes, particularly within a context where many technologies are intrinsically ambivalent. **Consequently, what is created for defense can be rapidly repurposed for offense, and the fine line between protection and aggression becomes blurred.**

Force without limits

193. The growth of the military-industrial complex has become a defining feature of the current political landscape and has become a key sector in the economy of various countries. The close link between economic interests, the military apparatus and political decisions produces an "armed nation," in which war appears as a natural extension of politics, and the arms market becomes an autonomous driving force behind military decisions. **Nor can we ignore the enormous economic interests behind war. The armaments industry, and countries that supply weapons, profit from a market that thrives precisely**

The main dangers of AI according to Leo XIV



on conflicts. In this sense, there are also financial interests that contribute to fueling tensions in various regions of the world.

Weapons and artificial intelligence

198. Sometimes there is talk of “artificial moral agents,” as if machines were able to distinguish between right and wrong with greater consistency than a human being. Yet moral judgment cannot be reduced to calculation, for it involves conscience, personal responsibility and the recognition of the other as a person. **Therefore, it is not permissible to entrust lethal or otherwise irreversible decisions to artificial systems. No algorithm can make war morally acceptable.**

AI does not remove the intrinsic inhumanity of conflict; indeed it can only bring about conflict more quickly and render it more impersonal, lowering the threshold for resorting to violence, transforming defense into threat prediction and thus reducing victims to data.

We can all do our part

212. At this point, however, a subtle temptation may emerge, namely the thought that the problems are too big and we are too small, and that our choices, therefore, cannot make a difference. This is a polite form of resignation, often disguised as realism.

Certainly, not everyone has the same power to make a difference. There are those who govern, make investment decisions, lead institutions, conduct research, educate, produce or provide information, and then there are those who only seem to live their daily lives.

Yet, no one is without responsibility. We all have our own areas for action, and it is precisely there — and nowhere else — that we must choose whether to fuel the mentality of force (even if only through indifference, cynicism, lies or hatred), or to preserve the mindset of peace (with truth, moderation, closeness and care).

► Building peace through justice

215. All of us, at every level, can contribute to building the foundation of peace, which is justice. We do not merely seek any kind of peace — such as an absence of conflict at any cost — but instead, the true peace born of justice. “There exists a very close connection between the justice of the individual and the peace of everyone.” (Saint John Paul II, Message for the 31st World Day of Peace, January 1, 1998.)

229. “Let each builder choose with care how to build” (1 Cor 3:10). With these words, Saint Paul encouraged the Christians of Corinth to preserve unity. Dear brothers and sisters, we have reflected on the world we are building, and we asked ourselves what it means to safeguard the human person in the era of artificial intelligence.

Conclusion

At the end of this reflection, I would like to propose a sober yet demanding program of Christian life with which we can navigate this epochal change in the light of the Gospel. This avenue emerges through contemplating God’s plan, living ecclesial unity by partaking of the Eucharist, building a world centered on the common good and praying in union with the Blessed Virgin Mary.

230. Our world is filled with attempts to seize control of markets and spheres of influence, often shrouded in reassuring rhetoric and seductive ideologies. Yet our hearts yearn for an approach that is wise and benevolent, akin to that which Mary praises in her Magnificat, when she proclaims that God’s mercy extends in every generation to those who fear him.

This plan of mercy continues to unfold throughout history today, even amid the rapid and unsettling changes brought by algorithms and global networks, and it becomes a compass in the digital era for living our lives according to the Gospel.

The construction site of our time

236. The spirituality I wish to commend is that of the “wise architect” who, driven by hope for the Kingdom of God, is committed to building the world for the common good (cf. 1 Cor 3:10). **As I mentioned at the beginning of this reflection, the task of building in our time must place our relationship with God at its center. Our rule must be the acceptance of human limitations as a natural and positive reality, and should be characterized by shared responsibility and a language characterized by the Gospel.**

At the end of this reflection, the plan for a civilization of love can be seen more clearly, and the construction site appears to be already up and running, thanks especially to the many living stones solidly united to Christ the cornerstone (cf. 1 Pet 2:4-

6). In this task, we are called to assume an active role, without taking refuge in spiritual sentimentality or retreating into our own little worlds. **We must be faithful to the truth, invest in education, cultivate relationships and love justice and peace.**

237. Let us remain faithful to the truth! Living amid incessant flows of information, opinions and images, we know how easy it can be to influence decisions and preferences through increasingly sophisticated algorithms. **In this context, it is imperative to cultivate hearts that love the truth, prefer what is right despite the most appealing content and pursue wisdom rather than immediate results. We must always keep before us the truth about God and humanity, just as Christ has revealed them to us.**

238. Let us invest in education, beginning with ourselves! We all need to learn how to engage with the digital world in a human way, as an integral part of our education in the faith and in a life lived according to the Gospel. **Indeed, we must consider the digital world as a new continent to be evangelized, one that requires generous missionaries who are mature in the faith.** In a particular way, we need adults to rediscover their vocation as artisans of education, prepared to work patiently each day, with the support of extensive and shared educational partnerships.

Today, accompanying children and young people in using technology for developing responsible relationships, helping them to recognize the risks and choose what fosters inner freedom, is a concrete form of charity and will safeguard their dignity. Teaching new generations that technological evolution does not follow a predetermined path, but can be guided by personal and collective responsibility, constitutes one of the most valuable services to the common good.

239. Let us cultivate relationships! In an era that favors speed and fragmentation, the human person still yearns to receive care and recognition from attentive minds, kind words and hands capable of tenderness. The digital culture multiplies connections and offers new opportunities for interaction; yet, the human heart retains an irrevocable need for genuine closeness.

I invite everyone to cherish places and times where physical presence remains crucial, such as shared meals, Christian community gatherings, time spent with the lonely and serving the poor. These are signs of a humanity that continues to believe that every person’s body is a dwelling place of God and a temple of the Holy Spirit. It is precisely this covenant between glory and fragility that becomes the criterion for evaluating the anthropological models offered by contemporary culture.



“The task of building in our time must place our relationship with God at its center. Our rule must be the acceptance of human limitations as a natural and positive reality, and should be characterized by shared responsibility and a language characterized by the Gospel.”

In this era of digital transformation, I see in him a striking parable of our own vocation, which is not to be passive spectators of social and cultural fractures, nor mere commentators on what is crumbling, but men and women prepared to enter the construction sites of history — research laboratories, technology companies, schools, the media, institutions and local communities — in order to rebuild what has collapsed and protect what is threatened.

Like Nehemiah, we too are called to unite listening and courage, prayer and responsibility, so that, even when a technocratic mentality or partisan interests seem to prevail, the human city may become a more fitting place to live.

The song of hope: the Magnificat

243. After having considered faith, which contemplates the Father’s loving plan; love, which unites us in one ecclesial body; and hope, which sustains our actions in the world, the fourth pillar of this program for Christian life is prayer. Mary’s song accompanies our commitment.

244. In this song, Mary... directs our gaze to “the points at which humanity is broken and the world becomes distorted: the contrast between the humble and the powerful, the poor and the rich, the satiated and the hungry,” teaching us “to look at the world from a lower position: through the eyes of those who suffer rather than the mighty; to view history through the eyes of the little ones, rather than through the perspective of the powerful; to interpret the events of history from the viewpoint of the widow, the orphan, the stranger, the wounded child, the exile and the fugitive.”

245. With the same faith as Mary, let us become “weavers of hope” in our world, sharing who we are and what we have, so that the presence of Jesus may grow among us and his Kingdom take shape. In the humble fidelity of daily life, even the era of AI can become a time in which the Holy Spirit brings about the civilization of love in our lives.

Indeed, the Lord continues to make all things new and offers every era the possibility of becoming part of salvation history in the light of the Incarnation. I entrust our desire to the Mother of Christ, to the Woman of the Magnificat, that she may guide our steps through this time of change and preserve in each of us true faith in the Gospel, so that we may bear witness to the grandeur of humanity, in which God has made his dwelling. ❖

Leo XIV

240. Let us love justice and peace! The same technologies that facilitate communication and access to resources can also support models that exploit the most vulnerable, create new forms of slavery and derive profit from conflict. **Every technical or economic decision should include spiritual discernment and be an opportunity for assessing whether the advances in AI are promoting justice and participation or concentrating wealth and power in the hands of a select few.**

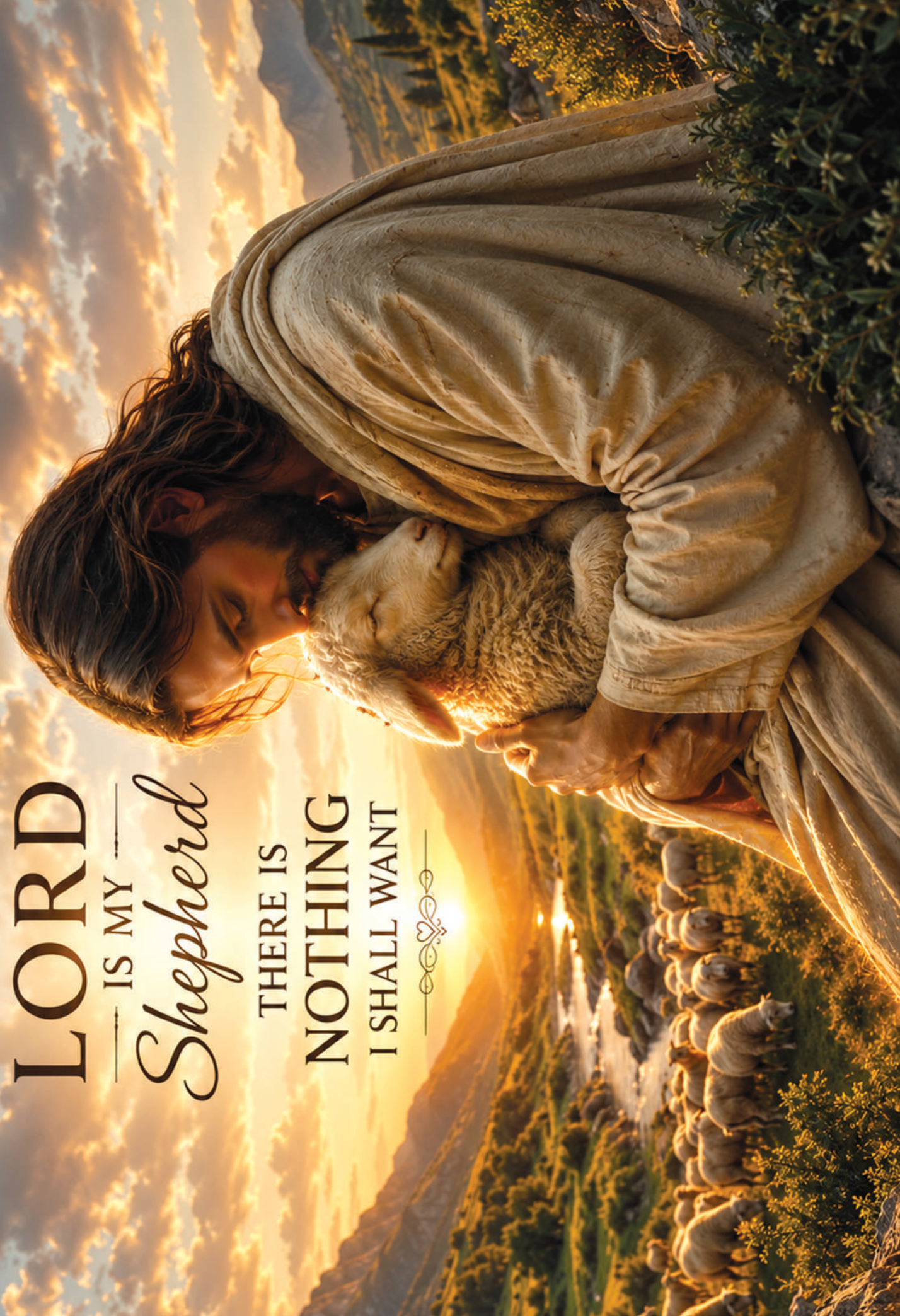
I would encourage a careful examination of the supply chains of digital production, the working conditions hidden behind our devices and the mechanisms that profit from manipulation and war. At the same time, practical ways of fostering fairness, participation and care for creation must be found. We proclaim a hope rooted in the One who came down from heaven to “create a new story here below.”

For this reason, those who believe are committed to ensuring that a greater justice will take the place of inequality, and that the industry of war will be replaced by the craft of peace. (Cf. Angelus on the Solemnity of the Epiphany, January 6, 2026.)

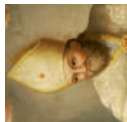
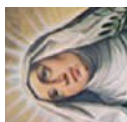
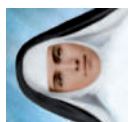
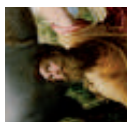
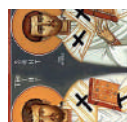
241. As we look to the future, I would like to recall the image of Nehemiah whom we chose as our companion and guide at the outset. Nehemiah heard the cry of a devastated city, brought that pain to prayer, discerned before God, asked for help, received permission to return, organized the work, confronted internal and external resistance and rebuilt the walls of Jerusalem with the assistance of the people, brick by brick.

— THE —
✠
LORD
— IS MY —
Shepherd

THERE IS
NOTHING
I SHALL WANT



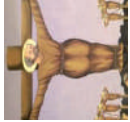
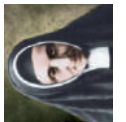
January 2027

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Holy Father's prayer intentions for January: That the power of prayer might be discovered. Let us pray that every-one in the Church might discover the power of prayer as a personal encounter with the Lord that transforms our hearts and the world.						
3  Epiphany of the Lord St. Genevieve of Paris	4  St. Elisabeth Ann Seton St. Angela of Foligno	5  St John Neumann St. Genoveva Torres	6  St. Charles of Sezze Bl. Rita Amada de Jesus	7  St. André Bessette Bl. Lindalva Justo de Oliveira	8  St. Raymond of Penyafort St. Apollinaris, Bishop	9  St. Adrian of Canterbury Bl. Pauline Jaricot
10  Baptism of the Lord St. Agatho, Pope	11  St. Thomas of Cori St. Hyginus, Pope	12  St. Marguerite Bourgeoys St. Anthony Marie Pucci	13  St. Hilary of Poitiers Bishop, doctor of the Church	14  St. Veronica of Binasco St. Felix of Nola	15  St. Remigius Our Lady of Banneux	16  St. Marcellus I, Pope St. Joseph Vaz, priest
17  2nd Sunday in Ordinary Time St. Anhtony the Abbot	18  St. Margaret of Hungary Bl. Maria Teresa Fasce	19  St. Joseph Sebastian Pelczar, Bishop	20  St. Sebastian, martyr St. Fabian, pope and martyr	21  St. Agnes, virgin & martyr Bl. Martyrs of Laval	22  St. Vincent, martyr Bl. G. Joseph Chaminade	23  St. Marianne Cope St. Ildefonsus of Toledo
24  Sunday of the Word of God	25  Conversion of Saint Paul Bl. Manuel Domingo y Sol	26  St. Timothy & St. Titus St. Jost Gabriel Brochero-	27  St. Angela Merici St. Henry de Osso y Cervello	28  St. Thomas Aquinas Priest & Doctor of the Church	29  St. Gildas, Abbot Bl. Boleslaw Lament	30  St. Muten-Marie Wiaux St. Jacinta Marescotti
31  4th Sunday in Ordinary Time						



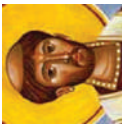
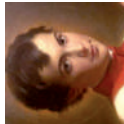
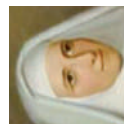
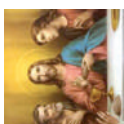
February 2027

Our Lady of Lourdes, Notre-Dame Basilica, Montreal
Source : ID 93590054 © Meunierd | Dreamstime.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
● NM February 6 ☾ FQ February 14 ○ FM Feb. 21 ☞ LQ Feb. 28	1  St. Brigid of Ireland Bl. 99 martyrs of Angers	2  Presentation of the Lord	3  St. Blaise, Bishop St. Claudine Thevenet	4  St. Joan of Valois St. Joseph of Leonissa	5  St. Agatha, virgin & martyr Bl. Elizabeth Canori Mora	6  St. Paul Miki and Companions, martyrs
7  5th Sunday in Ordinary Time St. Giles Mary of St. Joseph	8  St. Josephine Bakhita St. Jerome Emiliani	9  St. Michael Cordero Bl. A. Catherine Emmerich	10  Ash Wednesday St. Scholastica, virgin	11  Our Lady of Lourdes World Day of the Sick	12  St. Eulalia of Barcelona St. Martyrs of Albitina	13  Ste Catherine de Ricci Bx Jourdain de Saxe
14  1st Sunday of Lent St. Cyril & St. Methodius	15  St. Claude de la Colombière St. Faustinus & St. Jovite	16  Bl. Joseph Allamano St. Juliana of Nicomedia	17  7 Founders Servite Order	18  St. Bernadette Soubiroux Bl. Fra Angelico, O.P.	19  St. Conrad of Piacenza Bl. Joseph Zaplata, martyr	20  St. Francisco and St. Jacinta of Fatima
21  2nd Sunday of Lent St. Peter Damien, o.s.b., St. Peter Damien, o.s.b.,	22  Chair of Saint Peter St. Margaret of Cortona	23  St. Polycarp, Bishop St. Lazarus, monk	24  Bl. Thomas Mary Fusco St. Sergius, martyr	25  Bl. Marie Ludovica de Angelis Bl. Sebastian of Aparicio	26  St. Paula of St. J. of Calasanz Bl. Piedad de la Cruz Ortiz Real	27  St. Gregorio of Narek St. Gabriel of O.L. of Sorrows
28  3rd Sunday of Lent Bl. Daniel Brottier				The Holy Father's prayer intentions for February: Let us pray that those who care for the holistic health of others might receive the support they need, and that with patience, wisdom, and fortitude, they might open avenues of inner healing and hope.		

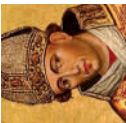


March 2027

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
● NM March 8 ☾ FQ March 15 ○ FM March 22 ➤ LQ March 30	1  St. Albinus of Angers St. Agnes Cao Kutyling, martyr	2  St. Angela of the Cross St. Agnes of Bohemia	3  St. Katharine Drexel St. Cunegundes	4  St. Casimir, king Bl. M. Louise of Lamoignon	5  St. John Joseph of the Cross Bl. Jeremiah of Valachia	6  St. Colette St. Rose of Viterbe
7  4th Sunday of Lent St. Perpetua & St. Felicity	8  St. John of God, founder of the Brothers Hospitallers	9  St. Dominic Savio St. Frances of Rome	10  St. Maria Eugenia of Jesus St. John Ogilvie, martyr	11  St. Eulogius of Cordoba St. Constantine	12  St. Luigi Orione, priest Bl. Angela Salawa, virgin	13  St. Dulce Lopes Portes St. Euphrasia, martyr
14  5th Sunday of Lent St. Mathilda, queen	15  St. Louise de Marillac St. Clement Mary Hofbauer	16  St. Julian of Antioch Bl. Benedict of Assisi	17  St. Patrick, Bishop St. Jan Sarkander, martyr	18  St. Cyril of Jerusalem Bishop, doctor of the Church	19  St. Joseph, husband of the Bl. Virgin Mary	20  St. Joseph Bilczewski St. Maria J. Sancho de Guerra
21  Palm Sunday of the Passion of the Lord	22  Bl. Clement August von Galen, Bishop	23  St. Turibiu of Mogrovejo St. Rafqa of Hemlaya	24  St. Catherine of Sweden St. Oscar Romero, martyr	25  Holy Thursday The Last Supper	26  Good Friday The Passion of the Lord	27  Holy Saturday Bl. Louis Edouard Cestac
28  Easter Sunday Resurrection of the Lord	29  St. Ludolph, Bishop	30  St. John Climacus, Abbot St. Leonard Murialdo	31  St. Benjamin,, deacon Bl. Natalia Tulasiewicz	March 14, Daylight Saving Time starts: clocks are turned forward	The Pope's prayer intentions for March: Let us pray that in a culture focused on productivity and instant results, we might be capable of discovering and appreciating the unique dignity of each person.	



April 2027

Sunday	MondayT	Tuesday	Wednesday	Thursday	Friday	Saturday
The Holy Father's prayer intentions for April: That art might be a gift that humanizes. Let us pray that art might be perceived as a true gift that humanizes us, lifts up the spirit, and helps us contemplate God's beauty in creation.						
4 2nd Sunday of Easter Divine Mercy Sunday	 The Annunciation of the Lord	 St. Teresa de J. de los Andes St. Joseph Moscatti	 St. John Baptist de La Salle Bl. Maria Assunta Pallotta	 St. Hugh of Grenoble Bl. Ludovic Pavoni	 St. Francis of Paola St. Pedro Calungsod, martyr	 St. Luigi Scrosoppi
11 3rd Sunday of Easter St. Stanislaus of Krakow	 St. Stanislaus of Krakow	 St. Martin I, Pope Bl. Ida of Louvain	 St. Lidwina of Schiedam St. Peter Gonzales	 St. Cesar de Bus, priest St. Paternus	 St. Benedict Joseph Labre Bl. Joachim of Siena	 St. Kateri Tekakwitha St. Anicetus, Pope
18 4th Sunday of Easter Bl. Marie-Anne Blondin	 Bl. Marie-Anne Blondin	 St. Agnes of Montepulciano Bl. Chiara Bosatta, virgin	 St. Anselm of Canterbury St. Conrad of Parzham	 St. Alexandra, martyr St. Theodore, Bishop	 St. Georges, martyr St. Adalbert de Prague	 St. Fidelis of Sigmaringen St. Marie Euphrasie Pelletier
25 5th Sunday of Easter St. Mark, Evangelist	 St. Mark, Evangelist	 Our Lady of Good Counsel St. Cletus & St. Marcellinus	 St. Louis Marie de Montfort St. Peter Chanel	 St. Catherine of Siena Virgin & doctor of the Church	 St. Mary of the Incarnation St. Pius V, Pope	
2 St. Francis of Paola St. Pedro Calungsod, martyr						
9 Bl. Antonio Pavoni, martyr Bl. Marcel, Bishop						
16 St. Benedict Joseph Labre Bl. Joachim of Siena						
23 St. Georges, martyr St. Adalbert de Prague						
30 St. Mary of the Incarnation St. Pius V, Pope						

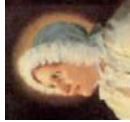
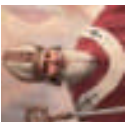


May 2027

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Holy Father's prayer intentions for May: Let us pray that technological development might open dignified work opportunities, and that intergenerational collaboration might bring a future in which every person can put their talents at the service of the common good.						
2 6th Sunday of Easter St. Athanasius, Bishop	3 St. Philip & St. James the Less, Apostles	4 Bl. Marie Leonie Paradis St. Peregrine Laziosi	5 St. Nunzio Sulpizio St. Hilary of Arles	6 St. François de Laval St. Peter Nolasco	7 St. Augustine Roscelli St. Rose Venerini	8 Bl. Catherine of St-Augustine Bl. Teresa Demjanovich
9 Mother's Day Ascension of the Lord St. Pacgomitus, Abbot	10 St. Damien de Veuster St. John of Avila, priest	11 St. Antonio Galvão St. Francis Jerome	12 Bl. Inelda Lambertini Sts. Nereus & Achilleus	13 Our Lady of Fatima St. André Hubert Fournet	14 St. Matthias, Apostle St. Michael Garicoïts	15 St. Isidore the Farmer St. Dymphna, martyr
16 Pentecost Sunday St. Andrew Bobola, martyr	17 Mary, Mother of the Church	18 St. John I, Pope St. Felix of Cantalice	19 St. Celestine V, Pope St. Crispin of Viterbo	20 St. Bernardine of Siena St. Arcangelo Tardini	21 St. Eugene of Mazenod Sts. Martyrs of Mexico	22 St. Rita of Cascia St. Julia
23 The Most Holy Trinity	24 Bl. Louis Zephirin Moreau	25 St. Gregory VII, Pope St. Bede the Venerable	26 St. Philip Neri, priest St. Mariana de Paredes	27 St. Augustine of Canterbury Bl. Joseph of Igalada	28 St. Germain of Paris Bl. Stefan Wyszyński, cardinal	29 St. Paul VI' Pope St. Ursula Ledochowska
30 Holy Body & Blood of Christ	31 The Visitation of Mary					

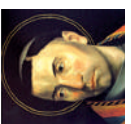
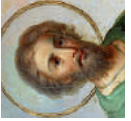
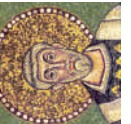
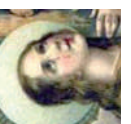
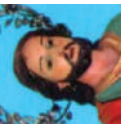
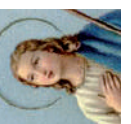


June 2027

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
● NM June 4 ☾ FQ June 11 ○ FM June 19 ☾ LQ June 27		1  St. Justin, martyr St. Hannibal Marie di Francia	2  St. Blandina, martyr Sts. Marcellinus and Peter	3  St. Charles Lwanga and Companions, martyrs	4  The Sacred Heart of Jesus St. Francis Caracciolo	5  Immaculate Heart of Mary St. Boniface, Bishop
6  10th Sunday in Ordinary Time St. Marcelin Champagnat	7  St. Anthony Mary Gianelli St. Robert, Abbot	8  St. Jacques Berthieu, martyr St. Medard, Bishop	9  Bl. Anna-Maria Taigi St. Ephrem, deacon	10  St. Landericus, Bishop Bl. Edward Poppe, priest	11  St. Barnabas, Apostle St. Paola Frassinetti	12  St. Gaspar Bertoni Bl. 108 Polish martyrs
13  11th Sunday in Ordinary Time St. Anthony of Padua	14  Sts. Valerius et Rufius St. Elijah, prophet	15  St. Germana Cousin St. Guy, martyr	16  St. John Francis Regis Bl. Mary Theresa Scherer	17  St. Albert Chmielowski Bl. Joseph Marie Cassant	18  St. Gregory Barbarigo Sts. Mark & Marcellian	19  St. Romuald, Abbot St. Juliana Falconieri
20  Father's Day 12th Sunday in Ordinary Time St. Sylvester, Pope & martyr	21  St. Alosius Gonzaga Bl. Thomas of Orvieto	22  Sts. Thomas More and John Fisher, martyrs	23  St. Joseph Cafasso Bl. Maria Raffaella Cimatti	24  The Nativity of St. John the Baptist	25  St. William of Vercelli St. Prosper of Aquitaine	26  St. Josemaria Escriva Bl. Jacques Ghazir Haddadet
27  13th Sunday in Ordinary Time St. Marguerite Bays	28  St. Irenaeus of Lyons Bishop and martyr	29  Sts. Peter & Paul, Apostles Bl. Raymond Lull	30  Sts. First Martyrs of the Church of Rome	The Holy Father's prayer intentions for June: For the good use of artificial intelligence. Let us pray that artificial intelligence might always be developed to serve human dignity and that we might know how to use it wisely.		



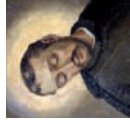
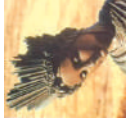
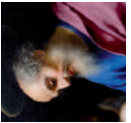
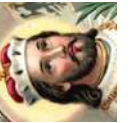
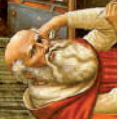
July 2027

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Holy Father's prayer intentions for July: Let us pray that members of the Church might always appreciate the treasure of faith and wisdom offered to us by grandparents and the elderly, and be willing to learn from their experience.			● NM July 4 ☾ FQ June 10 ○ FM July 18 ☾ LQ July 26	1  St. Junipero Serra Precious Blood of Jesus	2  St. Bernardino Realino Bl. Eugenia Joubert	3  St. Thomas, Apostle St. Leo II, Pope
4  14th Sunday in Ordinary Time St. Elizabeth of Portugal	5  St. Anthony Mary Zaccaria St. Angela of Foligno	6  St. Maria Goretti St. Nazaria Ignacia	7  St. Antonino Frantosati St. Peter To Rot, martyr	8  Sts. Aquila & Priscilla Bl. Pierre Vigne, priest	9  St. Augustine Zhao Rong & 119 Companions, martyrs	10  Bl. Emmanuel Ruiz and Companions, martyrs
11  15th Sunday in Ordinary Time St. Benedict, Abbot	12  Sts. Louis Martin and Zélie Guérin, spouses	13  St. Clélia Barbieri St. Henry II, Emperor	14  St. Camillus of Lellis St. Francis Solano	15  St. Bonaventure Bishop & doctor of the Church	16  Our Lady of Mount Carmel St. Mary Magdalen Postel	17  St. Alexis, pilgrim St. Hedwig of Poland
18  16th Sunday in Ordinary Time St. Frederick, Bishop	19  St. Arsenius, hermit St. Peter Crisci of Foligno	20  St. Apollinaris, Bishop St. Margaret of Antioch	21  St. Lawrence of Brindisi St. Victor of Marseille	22  St. Mary Magdalen St. Theodore, Bishop	23  St. Bridget of Sweden Bl. Margarita de Maturana	24  St. Charbel Makhlouf St. Christina the Astonishing
25  17th Sunday in Ordinary Time St. James the Greater	26  St. Anne & St. Joachim St. Georges Preca, priest	27  St. Pantaleon, doctor Bl. M. Madeleine Martinengo	28  St. Alphonsa Muttathupadithu Sts. Nazarus & Celsius, martyrs	29  St. Martha St. Lazarus, Martha's brother	30  St. Leopold Mandic St. Peter Chrysologus	31  St. Ignatius of Loyola St. Giustino de Jacobis





September 2027

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Intention de prière du Saint-Père pour septembre: Prions pour que nous apprenions à vivre une relation nouvelle avec la création, en la protégeant et en trouvant, dans la contemplation de l'œuvre de Dieu, un chemin vers une vie plus harmonieuse et source de gratitude.			1  St. Giles, Abbot St. Beatrice da Silva Meneses	2  Bl. André Grasset St. Ingrid of Sweden	3  St. Gregory the Great Pope & doctor of the Church	4  Bl. Dina Belanger St. Rosalia, virgin
5  23rd Sunday in Ordinary Time St. Teresa of Calcutta	6  Sts. Donatian & Rogatian Bl. Bertrand of Guarriques	7  St. Cloud, monk Bl. Eugenia Picco	8  Nativity of the Virgin Mary Bl. Frederic Ozanam	9  St. Peter Claver Bl. Pierre Bonhomme	10  St. Nicholas of Tolentino St. Aubert of Avranches	11  St. John Gabriel Perboyre Sts. Protus & Hyacinth
12  24th Sunday in Ordinary Time Most Holy Name of Mary	13  St. John Chrysostom Bishop & doctor of the Church	14  The Exaltation of the Holy Cross	15  Our Lady of Sorrows St. Catherine of Genoa	16  St. Cornelius and St. Cyprian, martyrs	17  St. Robert Bellarmine St. Hildegard of Bingen	18  St. Joseph of Cupertino St. Sophia
19  25th Sunday in Ordinary Time Our Lady of La Salette	20  St. Andrew Kim Taegon & companions, martyrs	21  St. Matthew, Apostle St. Francis Jaccard	22  St. Maurice and Companions, martyrs	23  St. Pio of Pietrelcina St. Linus, Pope	24  Bl. Emilie Gamelin Our Lady of Mercy	25  Sts. Cosman & Damian St. Vincent Strambi
26  26th Sunday in Ordinary Time Sts. Canadian Martyrs	27  St. Vincent de Paul	28  St. Wencenslaus, martyr St. Lorenzo Ruiz, martyr	29  Sts. Michael, Gabriel & Raphael, Archangels	30  St. Jerome St. Gregory the Enlightener		☾ PF September 7 ○ FM Sept. 16 ☾ LQ September 23 ● NM Sept. 30



October 2027

Our Lady of the Rosary, Pompéii, Italy

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

The Holy Father's prayer intentions for October:

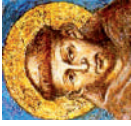
Let us pray that each parish, community, or Christian group might be a center of missionary outreach that forms new disciples at the service of the Gospel.

3



27th Sunday in Ordinary Time
Bl. Columba Marmion

4



St. Francis of Assisi

5



St. Faustina Kowalska
Bl. Francis Xavier Seelo

6



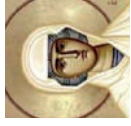
Bl. Marie Rose Durocher
St. Bruno

7



Our Lady of the Rosary
St. Mark 1, Pope

8



St. Pelagia
Bl. Martyrs of Barcelona

9



St. John Henry Newman
St. John Leonard

10



28th Sunday in Ordinary Time
St. Daniel Comboni

11



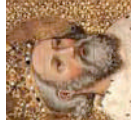
St. John XXIII, Pope
[Thanksgiving Day \(Canada\)](#)

12



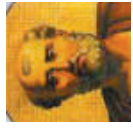
St. Carlo Acutis
St. Wilfrid, Bishop

13



St. Edward, king
St. Gerald of Aurillac

14



St. Callistus I, Pope

15



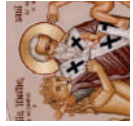
St. Teresa of Avila
Doctor of the Church

16



St. Marguerite d'Youville
St. Margaret M. Alacoque

17



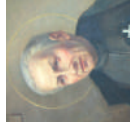
29th Sunday in Ordinary Time
St. Ignatius of Antioch

18



St. Luke, Evangelist
St. Peter of Alcantara

19



St. Paul of the Cross
Bl. Agnes of Jesus

20



St. M. Bertilla Boscardin
St. Vitalis, Bishop

21



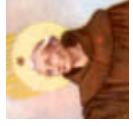
St. Laura Montoya Upegui
Bl. Charles of Austria

22



St. John Paul II, Pope

23



St. John of Capistrano

24



30th Sunday in Ordinary Time

25



Sts. Crispin & Crispinian
St. Cuthbert Mayne, martyr

26



St. Evaristus, Pope
Bl. Bonaventure of Potenza

27



St Frumentus, Bishop

28



Sts. Simon and Jude,
Apostles

29



St. Gaetano Errico
Bl. Chiara Badano

30



St. Angelo of Acri
St. Helena of Anjou

31



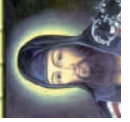
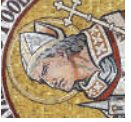
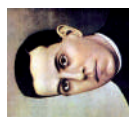
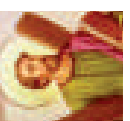
31st Sunday in Ordinary Time



LORD OF LORDS

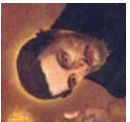
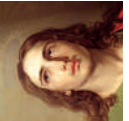
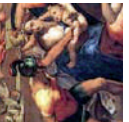
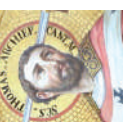
KING OF KINGS

November 2027

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
☾ PF 6 November 6 ○ FM Nov. 14 ☾ LQ Nov. 21 ● NM Nov. 28	1  Solemnity of all saints Bl. Rupert Mayer	2  Commemoration of all the faithful departed	3  St. Martin de Porres St. Hubert, Bishop	4  St. Charles Borromeo St. Felix of Valois	5  St. Guido Maria Conforti Sts. Zachary & Elizabeth	6  St. Leonard, hermit
7  32nd Sunday in Ordinary Time St. Vincenzo Grossi	8  St. Elizabeth of the Trinity Bl. John Duns Scot	9  Dedication of the Lateran Basilica	10  St. Leo the Great, Pope St. Andrew Avellino	11  St. Martin of Tours St. Victor, martyr	12  St. Josaphat Kuncewicz Bishop and martyr	13  St. Stanislaus Kostka St. Agostina Petrantonii
14  33rd Sunday in Ordinary Time St. Lawrence O'Toole	15  St. Albert the Great Bl. Mary of the Passion	16  St. Gertrude of Helfta St. Agnes of Assisi	17  St. Elizabeth of Hungary St. Gregory of Tours	18  Dedication of Basilicas of St. Peter and St. Paul	19  St. Raphael Kalinowski St. Mechtilde of Hackeborn	20  St. Edmund, martyr Bl. Maria Fortuna Viti
21  Christ, King of the universe Presentation of Mary	22  St. Cecilia, martyr Bl. Salvatore Lilli, martyr	23  Bl. Miguel Augustin Pro St. Clement I, Pope	24  St. Andrew Dung-Lac, martyr Bl. Maria Anna Sala	25  St. Catherine of Alexandria Bl. Luigi & Maria Quattrocchi	26  St. Leonard of Port Maurice St. John Berchmans	27  Our Lady of the Miraculous Medal
28  1st Sunday of Advent St. Catherine Laboure	29  St. Francis Fasani St. Joseph Pignatelli	30  St. Andrew, Apostle	Nov. 7, Daylight Saving Time ends: clocks are turned backward one hour.	The Pope's intentions of prayer for November: Let us pray that, accompanied and comforted by the Holy Family on their own journey of being uprooted, migrants and displaced persons might find communities that welcome them with dignity, solidarity, and true integration.		



December 2027

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's intentions of prayer for December: Let us pray that Christian families might be living witnesses of the Gospel in society, and that they might learn more and more how to be hearths where faith, hope, and love are cultivated.			1  St. Charles de Foucauld St. Eligius, BishopSt	2  St. Bibiana, martyr Bl. Raphael Chylinski	3  St. Francis Xavier, priest Bl. J. Nepomuk von Tschider	4  St. John Damascene St. Barbara, virgin & martyr
5  2nd Sunday of Advent St. Sabas, Abbot	6  St. Nicholas of Myra St. Peter Pascal, martyr	7  St. Ambrose, Bishop St. Maria Giuseppe Rosselloi	8  Immaculate Conception of the Bl. Virgin Mary	9  St. Juan Diego	10  Our Lady of Loreto Bl. Marco Antonio Durand	11  St. Damasus I, Pope St. Mary Maravillas de Jesus
12  3rd Sunday of Advent Our Lady of Guadalupe	13  St. Lucia, martyr Ste Odilia	14  St. John of the Cross St. Nimatullah Kassab, monk	15  St. Virginia Bracelli St. Maria Crocifissa di Rosa	16  Bl. Clemente Marchisio Bl. Mary of the Angels	17  St. Joseph Manyanet y Vives Bl. Hyacinth Marie Cormier	18  St. Gatian, Bishop Bl. Giulia Nemesia Valle
19  4th Sunday of Advent St. Anastasius I, Pope	20  St. Vincent Romano St. Dominic of Silos	21  St. Peter Canisius Bl. Peter Friedhoven	22  St. Frances Xavier Cabrini, foundress	23  St. John of Kenty	24  St. Paola Elizabeth Cerioli St. Adela, Abbess	25  Christmas (Nativity of the Lord)
26  The Holy Family St. Stephen, 1st martyr	27  St. John, Apostle St. Fabiola	28  Holy Innocents, martyrs St. Gaspar del Buffalo	29  St. Thomas Becket St. Marcellus of Constantinople	30  Bl. Eugenia Ravasco Bl. John Mary Boccardo	31  St. Sylvester I, Pope Bl. Alan de Solminihaç	☾ FQ Décembre 6 ○ FM Dec. 13 ☾ LQ Dec. 20 ● NM Dec. 27

Toward economic security for the individual

by Louis Even

Possessing economic security would mean that as long as there was wheat growing in the fields each table would have bread, today and in the future. This would be true for all other material needs, such as clothes, shelter, etc.

Without depriving anyone

In our modern societies, especially in countries with advanced and highly developed technologies, production is so abundant that everyone's basic needs can be met.

Clearly, the rich are not able to eat all the food, wear all the clothing, nor live in all the houses which are presently produced and manufactured. Even less could they do so if all willing hands were employed (or were working in jobs which produced goods which were neither harmful or frivolous).

If goods and products were allowed to flow freely, instead of being piled up in warehouses and on merchants' counters, everyone would have all they needed. No one would do without.

Major C. H. Douglas, the founder of the Social Credit monetary reform model, made this clear when testifying before the Standing Committee of the House of Commons on Banking and Commerce, in Ottawa, in 1934. He stated that there was plenty for everyone, actually or potentially, and that to deprive some to give to others was, in a word, socialism. This was not his way, he said. His way was to monetize the riches which existed in order to meet the needs of all.

The evil of the financial system

The fault is in the existing financial system which has not acknowledged the need to distribute the abundance of goods to all. The money system was invented to expedite the flow of goods more readily among producers and consumers. There is a product to sell; we sell it and receive money. In turn, this money is used to purchase what we want from other producers. The time has long since passed when goods could be distributed through simple bartering between producers.

However, today, more than half of the popula-

tion is not employed and receives no money from paid work. Yet everyone has a right to live and survive! Today's production has increasingly abundant yields with smaller inputs of human labour, thanks to technical innovation. Innovation is thanks to a cultural heritage passed down from generations. This cultural heritage is not the property of one individual, or one group, but is rather the inheritance of all. It is a common inheritance which belongs to

the present generation, and as such, philosophically and socially speaking, everyone is entitled to a share of society's production.

The financial system has not acknowledged this reality. It distributes money, essential to purchase of goods and services, only to those working for wages and salaries.

For Douglas, an ideal financial system would have both an accounting function and a distributing function. Speaking before the same committee mentioned above, he remarked that the existing financial system benefited that system alone. It did not reflect the realities of production and was defective as a system of distribution. If it functioned correctly it would indeed reflect the reality of production and would ensure that production could be distributed to the population.

Purchasing power for everyone

To ensure distribution, the financial system should furnish purchasing power to all individuals. After all, production is for consumption, and hence, for consumers.

All consumers, as citizens, have a right to share in the wealth of production. All have this entitlement simply because they are human beings. Pope John XXIII recalled the words of his predecessor, Pius XII:

"The goods which were created for all men should flow equitably to all, according to the principles of justice and charity. Every man, inasmuch as he is endowed with reason, holds by nature itself, the fundamental right to use the material goods of the earth, although it may be left to the human will or to the juridical institutions of peoples to decide in detail the practical realization of this right."

To decide in detail the practical realization of this right should be the duty of any government worthy



Louis Even (1885-1974), founder of MICHAEL

of the name, and it should ensure no one is left out, humiliated or degraded in the process. Under a Douglas Social Credit economy, no one would ever endure degradation. There would be no applications or eligibility reviews. Society must never lose sight of the freedom and dignity of the individual person.

In order to be completely social, a Douglas Social Credit economy would guarantee the distribution of production to all by providing a periodic Dividend to each individual. The Dividend would be issued to the individual because he is a human being not and not because he is employed. This is the true social characteristic of authentic Douglas Social Credit. Anyone who rejects the universal Dividend might very well be a monetary reformer, but he is most certainly not a Douglas Social Crediter. Rather, he would have socialist leanings.

Douglas Social Credit recognizes each individual as a capitalist inasmuch as he is the co-heir of the fruits of progress, innovation and the cultural inheritance handed down from previous generations. Each person co-owns this benefit which is the greatest of all the factors of modern production methods.

Douglas Social Credit always places the emphasis on the human person. If it concerns itself at all with groups and organizations it is to remind us that groups exist for each of the individuals who compose them; that associations must, by their very nature, distribute to each member the benefits which result from their affiliation with the group.

Unfortunately, the end for which organizations exist is often forgotten and the individual becomes subordinate to it. Socialist ideology takes over and bureaucracy reigns. The state becomes paramount and controls and legislates every detail of the individual's life.

In reality, and according to Church teaching, each individual and each family is naturally equipped to decide what is best and, hence, to determine their needs from the system of production. The individual's purchasing power permits each person to dictate to the production system what he wants, in the exact measure that he possesses this purchasing power. And so production finds its true direction — the direction which will lead to the fulfillment of the needs of the individual.

Economic security of the individual will mean economic security for all. This is different from the overall security of the whole, sometimes called general prosperity, which is preached to us. This type of security pays no attention to an individual's economic security, even when the state develops so-called "social security" programs.

* * *

**For Clifford
Hugh Douglas,
an ideal
financial system
has both
an accounting
function and
a distribution
function**



Major Douglas was a master of economics and also sociology. He was adept in politics and urged people to expect results from their government, to keep sight of the ends and not get caught up arguing over means.

This article will end with some of Douglas' remarks, taken from an address he delivered in Newcastle-upon-Tyne on March 9, 1937:

"The first step towards the security of the individual is to insist upon the security of the individual. I hope that is not too difficult to understand. If you place the security of any institution before the security of the individual, you may prolong the life of that institution, but you will certainly shorten the lives of a great many individuals. Institutions are means to an end, and I do not think it is too much to say that the elevations of means into ends, of institutions above humanity, constitutes an unforgivable sin, in the pragmatic sense that it brings upon itself the most tremendous penalties that life contains..."

"At the root of the growing danger of Governments and other embodiments of execution is the idea that human beings are all alike. So far from this being the case, I believe that as human beings develop they become increasingly different. But they have common factors, and those common factors are the only part of the human make-up which can be dealt with by a democratic system, and ought to be dealt with by a democratic system.

"We all require food, clothing and shelter; and we can combine, and ought to combine, to get those necessities as a condition for our further acquiescence to combining for any other agreed purpose.

"The primary use of a Government in a sane world would be to make it certain that the greatest common measure of the will of the population, from whom it derives — or ought to derive — its authority, is enough money for decent sustenance." ❖

Louis Even

It's time people knew the money trick

Banks hold the power of life and death over the economy

Colin Barclay-Smith was an Australian journalist who started studying Douglas' Social Credit proposals during the first years of the Depression. He was so convinced of the value of this doctrine that he founded a journal to disseminate it in 1932, the *New Era*, which had at one time over 30,000 subscribers. In 1934, Barclay-Smith accompanied Douglas on his tours of Australia and New Zealand. Barclay-Smith died on May 19, 1957 in Sydney, at the age of 64. A brilliant writer, he wrote several booklets on various aspects of Social Credit. The last one, *It's time they knew*, was published a few months before his death. This booklet was republished and updated several times under the title *The Money Trick*. Here are excerpts from this booklet:



By creating money out of NOTHING banks become the owners of EVERYTHING.

by Colin Barclay-Smith

It's time the people of our nation knew the alarming facts. Test your own knowledge of these facts by the following questions:

-  **Do you know that no bank lends money deposited with it?**
-  **Do you know that when a bank lends money it CREATES it out of nothing?**
-  **Do you know that bank loans are merely pen and ink entries in the credit columns of a bank's ledger? They have no other existence.**
-  **Do you know that practically all the money in the community comes into circulation as a debt to the banks?**
-  **Do you know that every repayment of a bank loan cancels the amount of the loan out of existence?**
-  **Do you know that banks purchase bank sites, build premises, and acquire assets at no real cost whatsoever to themselves — by the simple process of honoring their own checks?**

You may dismiss these affirmations as "incred-

ible", or "absurd" but if you will read on, each one will be proved beyond all shadow of doubt.

Most of us have grown up with only the vaguest notions of money. We are fairly certain that it is the government's right to print notes and mint coins. For the rest, our knowledge is distinctly foggy.

Most people, for example, labor under the impression that the only money in the community is notes, silver, and copper. But this is a very, very small part of the community's money.

In fact, notes, silver, and copper — legal tender — is used for less than 5% of the total purchases made. Over 95 per cent of all

business is done by checks.

This check currency is really bank-created money — bank credit — but it functions exactly the same as legal tender money. Banking authorities of world-wide repute state that banks can and do create credit up to nine or ten times their cash resources.

Banks go to great pains to perpetuate the fiction that they are merely "the custodians of their customers' deposits" — that they lend these deposits, and that their profit consists of the difference in the rate of interest which they pay to depositors and the interest they receive from borrowers. Such an idea is quite wrong and it is the popular acceptance of this major monetary fallacy which gives rise to most of the false notions upon the subject of money.

The facts about money are as follows:

- (1) Banks do not lend money deposited with them.**
- (2) Every bank loan or overdraft is a creation of entirely new money (credit), and is a clear addition to the amount of money in the community.**
- (3) No depositor's money is used when a bank lends money.**
- (4) Practically all the money in the community begins its life as an interest-bearing debt to the banks.**

The technique of a bank loan

All that a bank does in lending anybody, say \$1,000, is to open an account in the borrower's name — if he hasn't already got an account — and write Limit: \$1,000 across the top of the ledger. The borrower is now free to operate and overdraw on this account to the limit indicated.

When the account is drawn on the check, and in turn the check is lodged in another account at the same or another bank, a "deposit" is thus created, and the supply of money increases. Thus bank loans create "deposits", which plainly are not the source of loan money but rather, the other way around, they are the outcome of loans.

Now for the unassailable authorities on this matter of the creation of credit by the banks.

Governor Marriner Eccles, a one-time head of the Federal Reserve Bank Board of the United States, said: **"The banks can create and destroy money. Bank credit is money. It's the money we do most of our business with, not with that currency which we usually think of as money."** (Given in evidence before a Congressional Committee.)

Mr. R. G. Hawtrey, previously Assistant Under-Secretary to the British Treasury, in his *Trade Depression and the Way Out*, says: **"When a bank lends, it creates money out of nothing."**

In his book, *The Art of Central Banking*, Hawtrey also wrote: **"When a bank lends, it creates credit. Against the advance which it enters amongst its assets, there is a deposit entered in its liabilities. But other lenders have not this mystical power of creating the means of payment out of nothing. What they lend must be money that they have acquired through their economic activities."**

Lord Keynes, the economist and one-time Board Member of the Bank of England, states: **"There can be no doubt that all deposits are created by the banks."**

Professor Frederick Soddy, the eminent physicist and Nobel prize winner of Oxford University, wrote: **"Is it possible in these days of disbelief in physical miracles really to caricature institutions which pretend to lend money, and do not lend it but create it? And when it is repaid to them, de-create it? And who have achieved the physically impossible mir-**

acle thereby, not only of getting something for nothing, but also of getting perennial interest from it?"

The community's life blood

The business world cannot function without bank credit, and every person in the community is equally dependent upon it.

Stop, or even restrict, bank overdrafts for one week and there would be a nation-wide crisis. Continue the restriction for three months and this nation would be plunged into a depression, with unemployment and bankruptcy for thousands.

Such a crisis happened in the early thirties, as millions of the older generation remember with sorrow and bitterness. You may remember that during the Depression, there was no shortage of goods. The shops and stores were full. But credit had been restricted by the banks. The life blood did not flow freely, industry died, and unemployment was staggering.

Bank credit is the life blood of the community.

How money begins

Now let us look at this credit business a little more closely. How does it come about?

There is an old economic tag that money originates in production and is cancelled in consumption.

Practically all the community's money has its roots in production. Most money sees the light of day as a "producer credit". In other words, it begins its life as a debt to a bank, and from the moment it is released as a book entry in a bank's ledger, the credit created by the bank and loaned to a company or individual travels through the production system, much of it being used for consumption, and is finally cancelled when the debt is repaid to the bank by the borrower.

That industry — both primary and secondary — cannot function on its own resources which is proven by the universal need it has of bank overdraft accommodation (i.e. bank loans).

A nation in pawn

In other words, this huge total of assets is in pawn to the banks, and in the event of any individual or company defaulting in its loan obligations, the individual or the firm would probably be put into liquidation in satisfaction of the banks' claims.



That's fair enough, you might say. But wait. The banks lend money against the assets of the community. These assets were created by the total efforts of the community. They were created by the resources of enterprising individuals, skilled executives and adventurous management in producing articles or services to satisfy a public need.

The banks made no contribution whatsoever to the development of a farm, a business, or a manufacturing company in its early formative years. The bank comes into the picture when most of the hard pioneering work is done and by granting a loan — a costless and effortless procedure — it merely monetizes the REAL CREDIT created by a functioning industry and a consuming public.

In other words, the banks merely create — by the stroke of a pen, mark you, or figures in a bank ledger — the financial credit which is backed by the real credit created by the joint operations of producers and consumers. The people do all the work and run all the risks. The bank does nothing — nothing to create the assets — and runs no risk whatsoever with the credit it lends.

Real credit may be defined as the faith or belief (credo, I believe) that a free community has the knowledge, energy, and capacity to cooperate in satisfying its needs. This is its power in association, and the end product is the sum total of the community's real credit.

We see, therefore, that the real credit of a nation is created by the people through their abundant and many sided energies — what economic textbooks refer to as "the increment of association".

Now, the financial credit of a nation should be a reasonably correct reflection of its real credit. Since money is merely a convenient token system to enable the people to purchase goods and services, it should be issued at the same rate that goods and services are produced, neither more nor less.

Cuckoos in the nest

But even more important is this point: since the community creates all real credit, the ownership of the financial credit which should reflect the real credit — the goods and services — also belongs to the people. But it doesn't! It belongs to the banks! Or rather, it has been appropriated by the banks.

The banks are really financial cuckoos in the community's nest. The banks issue and cancel money without any regard to the total production of goods and services. They cancel financial credit arbitrarily, unscientifically, sometimes causing deflation and depression.

As we go on, we shall see that the ownership of the real credit of the community is the great issue that must be solved if Australia — and all nations which work under the same monetary system — is to survive as a free democracy or as a slave state.

Today, the banks enjoy a monopoly of the public credit. They create and cancel (destroy) money as though the real credit was created by them. Whereas they haven't lifted a little finger in its creation.

But by usurping the nation's sovereign prerogative to issue all its monetary requirements — not merely the small change (the legal tender) — the banks have established a powerful monopoly of credit by which they wield the greatest power without any responsibility whatsoever.



This monopoly of credit by the banks is not new. It has been going on for over 100 years, and during that time, the banks have consolidated their position to one of almost unassailable power.

The power of life and death

It charges interest upon this credit creation and when the loan is repaid, both the debt and the money used in payment of the debt are automatically cancelled. (Their cancellation, of course, does not apply to any cash or legal tender used in the repayment of the bank's loan, but legal tender usually represents no more than a very small percentage of bank transactions.)

The banks have the power to call up the overdraft partly or wholly at any time they decide. The fate of companies and individuals — and governments — is entirely at their mercy. Their power is stupendous, both in the creating and granting of loans and in their arbitrary recall, with or without notice!

The banks give and the banks taketh away. They hold the power of life and death over the whole economy.

As practically all money issued has its origin in interest-bearing debt, it follows that all forms of taxation must increase, inevitably, mathematically and re-

morselessly. As taxation increases, so individual security decreases.

It is the most tragic irony of our civilization today that although man has solved the age-old problem of dire poverty and scarcity, although his inventive genius has given the world an age of plenty, we have become individually more and more enmeshed in the heavy chains of debt. Progress has been purchased by tax bondage — and quite needlessly.

Instead of being more free, man is enfeathered. Instead of enjoying better health with shorter hours, labor-saving devices and social services, many diseases, and especially diseases of the nervous system, are more widespread than ever before.

The money-creation and debt story is the same all over. Nations are now wallowing in crisis, through a sea of debt and usury. ❖

Colin Barclay-Smith

Economic Democracy, a Subject of Infinite Possibility

This article, by the late C. Barclay-Smith, was written during the second world war, and first published in "the New Era", March 19, 1943.

Personally, I have always felt myself under a great sense of limitation in writing or speaking on this subject. I have found it impossible to do more than scant justice to the magnitude and magnificence of such a theme, which outstrips the powers of the imagination.

The nearest parallel I can give to the philosophy of Social Credit is that of a well-cut diamond of many facets. As we turn it in our hands it reveals ever new beauty and brilliance.

And so it is when we turn over the subject of Social Credit in the mind. Its implications are of infinite possibility, giving rise to a philosophy of life that will enable a Social Credit civilisation to transcend the present one as the present one transcends the Dark Ages — that is, assuming that the present civilisation does transcend the Dark Ages.

For the Freedom of the Individual

To reduce the subject to more specific terms, the philosophy of Social Credit has to do with the freedom of the individual. Not the inverted notion of freedom so popular over those ten shameful years — the freedom to starve, the freedom to subsist on the dole, or the freedom to immolate oneself as a sacrificial offering to the God of War.

No. The freedom of the individual, in the Social Credit sense, means something quite different. The freedom to be better bred and better fed. The freedom to develop one's powers until each one of us stands his full height, erect, proud, full-fledged and unafraid.

When we talk about the financial technique of the Social Credit proposals, we see only the ultimate beneficiary — the individual: his health, his freedom in security, his initiative, his leisure,



Social Credit, also called Economic Democracy, is like a well-cut diamond of many facets that reveals ever new beauty and brilliance

his opportunity to grow to full perfection, his abundant life, his happiness.

It is precisely at this point that the philosophy of Social Credit differs so basically from the philosophy of socialism or communism, or capitalism or fascism. In the socialist-fascist conception of society, the importance of the individual is completely dwarfed by the importance of the State. The State is the Great Panjandrum and the individual is a very small potato indeed.

Under Finance Capitalism the individual is nobody's business, except that the Salvation Army looks after the drugs.

Under the present system, the individual is merely the hapless victim of the vagaries of unhappy circumstances.

He is a defenceless target for exploitation, in his labour and in the price of the goods he buys.

(continued from page 41)

The Sanctity of Human Personality

When we Social Crediters speak of the sanctity of human personality and the liberation of the human spirit we are not merely using phrases of empty rhetoric.

Those two phrases probably summarise the conception of life which we insist is so physically possible. Those two phrases provide great contrast with all other philosophies of living.

The sanctity of human personality! Just recall how it was degraded in the days of the Depression. Just notice how it is degraded today when Finance Capitalism again plunges the world into war so that there will be work for all, regimentation for everybody — and abundance and leisure for none!

In the post-war era, the sanctity of human personality will either be the overriding purpose of statesmanship, or civilisation will perish from the earth.

Similarly, the post-war era, to be worth living in, must witness a great liberation of the human spirit. What do we mean by this fine phrase? Simply this: every factor which now confines the human spirit, debases it, harshly disciplines it, enslaves it or crucifies it — every such factor must be removed after the war if men and women are to give of their best, achieve their better selves and grow to their full stature.

If the human spirit is bowed down, it is negative and unlovely. But if it is exalted, the latent genius and capacity for happiness of men and women are fully and freely expressed.

That is the Social Credit philosophy of life as I see it, and for which we owe eternal gratitude to the vision and genius of C. H. Douglas.

That is the design for living which appeals to me as transcending all other conceptions.

And that is the end to which I, personally, will work until it becomes the philosophy of everyday life.

Colin Barclay-Smith

My week with the Pilgrims of St. Michael

by Jose Bernier

I am writing this testimony as a newcomer to the Pilgrims of St. Michael. I attended my first International Conference on the Study of Douglas Social Credit Teaching and Catholic Social Doctrine in May 2026 in Rougemont, Quebec. This followed decades of me trying to reconcile mainstream orthodox liberal economics with Catholic social teaching. As an economics student at Seton Hall University, a Roman Catholic institution in the diocese of Newark NJ, I studied the conventional teachings of economics — all with the objective of validating capitalism, as we know it.

In reality, economics as it is taught, is nothing more than pseudo-physics, more in tune with mental gymnastics to perpetuate the financialized and leveraged system in which we are forced to survive. I also took required philosophy and theology courses, where the works of the great saints and popes were studied and discussed. The documents that comprise the doctrine of Catholic Social Teaching, beginning with *Rerum Novarum* by Pope Leo XIII to the present, did not entirely align with what I was studying in my economics and finance classes. It was like engaging in some form of sisyphian or herculean task to “square the circle”.



Jose Bernier

I went on to become a high school social studies teacher, teaching courses on economics and U.S. Government. I have always re-read the papal encyclicals that comprise the modern doctrine of Catholic Social teaching, and have been convinced that I have the responsibility to include the concepts that pertain to economics in what I teach.

I expose my students to all aspects of the discipline, and pray that they see that economics, by being a social science, must see nature and human needs as a priority. I find myself continuously unlearning the unrealistic concepts taught while a college student, and aligning what is salvageable with how economics ought to be taught.

I first became aware of the Pilgrims of St. Michael by hearing Dr. E. Michael Jones in conversation with Mark Anderson and Dr. Oliver Heydorn about Douglas Social Credit. Dr. Jones is the founder and editor of *Culture Wars Magazine*, to which I also contribute. *Culture Wars Magazine* and the apostolate of the Pilgrims of St. Michael are similar and vital for these rapidly changing times. Both are instruments of lay Catholics who strongly believe that the laity has an important role in using secular means to heal or navigate the body politic, guided by the Holy Spirit.

I, along with fellow Catholics, have done further research and reading about the “White Berets” who spearheaded the educational apostolate. I became more interested as I dove deeper into the history of the founder, Louis Even. He was able to perfectly channel faith and reason to engage the secular world and was effective in applying Catholic Social Teaching with C. H. Douglas’ Social Credit concepts.

I had the honor and privilege of attending the First International Conference on the Study of Douglas Social Credit and Catholic Teaching, which took place on Thursday and Friday, May 21 and 22, 2026. I arrived on May 18th and participated in a two-day study session on Tuesday and Wednesday, May 19th and 20th. I stayed on Saturday and left on Pentecost Sunday, May 23rd and 24th.

My stay had a dual purpose: as a religious retreat and for educational purposes. I was able to attend daily Mass, preceded by a daily recitation of the Rosary, and Vespers and St. Michael’s Chaplet after supper. The combination of this, the lodging arrangements and my almost total disconnection from electronic devices, resulted in a spiritual renewal for me.

The intellectual rigor of Mr. Pilote’s “14 Lessons” aligned well with Catholic Social teaching, and was well covered during the study session, and I was thus made better prepared for the content covered during the two-day conference. The conference was organized by Dr. Oliver Heydorn, Mark Andersen, Andre Meloche, Francois Cright and Helen Kmera, and featured 15 speakers. It was interesting, relevant and refreshing.

The presenters varied in organizational representation, some Catholic, while others not. What tied the disparate presentations together was an appreciation that our operating financialized system is unethical, amoral and irrational.

The Conference was held in the main hall of the

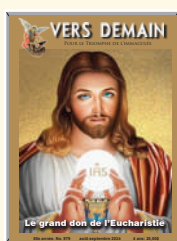
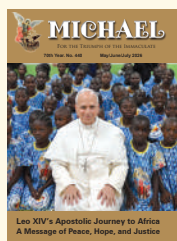
House of the Immaculate which separates the dining area and the chapel. This is unique because I can think of no other lay group which has the privilege of having a consecrated tabernacle. I could not help but glance at the statements high on the front wall by the ceiling. Beside the statues of Christ Crucified, Christ the King, and St. Michael the Archangel, was written in French: The Queen of the world will do great miracles. Bankers and Communists will descend from their thrones. Christ will become the King of all countries.

I decided to remain until Pentecost Sunday which was two days after the conclusion of the conference. I was not in a rush as I wanted to explore the grounds, Rougemont and do more research for sources that would provide me with thorough information about the mission of the Pilgrims of St. Michael. After reading the 14 Lessons, which is the study prepared by the indefatigable Mr. Alain Pilote, I added other books on Douglas Social Credit.

In my humble opinion, as a trained economist, who teaches economics to secondary level students, I want to familiarize myself with the what, why and how to apply Social Credit as an economic system. It is true when the Pilgrims say that no one leaves unchanged. I returned home to Three Mile Bay, NY a changed man. I returned with a box of books and other materials to distribute and educate others in my area about the godly work of the Pilgrims of St. Michael. I am also more than convinced that the Roman Catholic Church always has a solution to what ails the world.

I have pledged to consecrate myself to Jesus, through Mary as instructed by Louis Monfort. I also engaged in the USCCB’s Novena to consecrate the United States to the Sacred Heart of Jesus, to coincide with the 250th anniversary of the Declaration of Independence. I hope to return to Rougemont again and collaborate, as much as my capabilities permit me, to help with this most important and noble of missions. ❖

Jose Bernier



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Blessed Miguel Agustín Pro

Martyr of Mexico for Christ the King

In the turbulent history of the Church in Mexico, one figure stands out with singular brilliance: Father Miguel Agustín Pro Juárez, a Jesuit, clandestine priest and martyr, who was executed by firing squad nearly 100 years ago, on November 23, 1927. His brief life—barely 36 years—still shines today as a beacon of fearless faith and supernatural joy. The following biography is taken from the April 30, 2025 spiritual letter of Saint Joseph de Clairval Abbey:

by Dom Antoine Marie, O.S.B.

Mexico City, 1927. A young man dressed in workman's overalls is cycling along the streets on his way to work. What is his job? To hear confessions and distribute Holy Communion in secret to hundreds of people in their homes, because all forms of Catholic worship have been banned by the government. This "worker" is in reality a young Jesuit priest wearing disguise to foil the police. There has been a price on his head for the past six months. "What a waste of money," quips Miguel Pro, not without irony.

Miguel Agustín Pro was born on January 13, 1891, the third child of a family of eleven, in Guadalupe, a mining town in the state of Zacatecas in central Mexico. His parents, Miguel and Josefa, were devout Catholics. Young Miguel developed a spirited and attractive personality: his pious nature went hand in hand with his lightheartedness and sense of humor. When he was ten, his parents sent him to a leading school in Mexico. But stomach pains that would plague him for the rest of his life soon forced him to pursue his studies at home. By the age of fifteen, he was helping his father, a mining engineer, as a secretary. From time to time, he would go down into the mines and chat with the miners; he was an excellent mimic and was soon able to speak their language. Meanwhile, his mother decided to care for injured or sick miners, and Miguel happily accompanied her on her charitable rounds. The Pro family soon founded a small hospital, where three doctors offered to treat patients free of charge.

Miguel enjoyed chatting with his sisters' friends. When he turned eighteen, he started to go out in the

evenings, becoming worldly and neglecting his spiritual life. This distressed his mother greatly. One day, she asked him to take a tabernacle veil she had embroidered to the parish rectory. He hung back somewhat, but eventually consented to go. At the rectory, he met two Jesuit priests who were on their way to preach a mission in the neighborhood. "Hello, young man. Would you like to come with us?" Miguel let himself be convinced and followed the mission's spiritual exercises for a week. He emerged a changed man, having recovered both piety and inner peace.



Blessed Miguel Agustín Pro

In 1911, María de la Concepción, his favorite sister, entered a convent, causing havoc in the young man's heart—not long before, another of his sisters had already followed the same path. But her example gave him food for thought. A few weeks later, he announced to his parents that he had resolved to become a Jesuit.

After his request was accepted by the provincial, Miguel entered the novitiate at El Llano (Michoacán) on August 10, 1911. He was twenty years old. He took the cassock just a few days later, on August 15, Feast of the Assumption of Mary. It was a humid place, and he contracted malaria. To help him regain his health, he was allowed to take walks, and fruit was added to his meals.

A young novice would later say of him: "Brother Miguel's conversation was humble and light-hearted; without ever being a bore, he managed to slip pious reflections into his rather comical remarks. He had a strong devotion to the Sacred Heart... What I admired in him was his spirit of sacrifice and his patience in the face of all the misery that befell us on account of the chaotic state of the country." Father Pulido, master of novices, would similarly witness: "What I appreciated most about this novice was his cheerfulness and sense of humor. He was the ideal companion at recess and celebrations. However, there were two men in him: the jolly fellow at recess and a religious of exceptional depth."

On August 15, 1913, Brother Miguel was admitted to take his first religious vows. Just as he was about to begin his philosophy studies, a revolution broke out. Ever since Mexico gained its independence in

1810, the country's "Liberators" had made repeated attempts to reduce the social influence of the Church. In 1913, Venustiano Carranza seized power, with the support of anti-clerical elements in the army and of the Freemasons. Persecution of the Church immediately commenced: priests were arrested, churches desecrated and religious orders suppressed. The Jesuits from Llano were split into small groups and Brother Miguel was obliged to flee with one of them in August 1914, disguised as a peasant. He travelled across a country devastated by gangs of soldiers.

Passing through Guadalajara, Miguel met his mother Josefa, who had no news of her husband and had been reduced to extreme poverty. Mrs. Pro, who now took in laundry to earn bread for her family, showed him a painting of the Sacred Heart, her only treasure. She told him: "My son, even if you see me begging for alms, follow your vocation. We do not know whether your father is alive or dead, but we remain with God our Father."

Unflagging Good Spirits

After a 46-day journey, the Mexican Jesuits arrived in the United States and soon set sail for Spain, where they were to find suitable accommodation. From 1915 to 1918, Miguel studied philosophy in Granada. His companions of the time would not remember him for his intellectual prowess, but for his piety, his spirit of mortification and his unflagging good spirits. Sometimes, in the midst of the laughter that he had himself provoked, he could be seen suppressing a wince: he suffered from chronic stomach pains that he tried hard to hide so as not to be a burden.

From 1918 to 1922, in keeping with the training curriculum of his order, Brother Pro taught in a school for children that the Jesuits had just opened in Nicaragua. The unfinished buildings afforded him but scant protection from the climate: his health declined and his superior did not appreciate him very much. Humility and trust in Divine Providence helped him to retain a positive view of things.

Miguel subsequently returned to Spain to study theology for two years near Barcelona. In the summer of 1924, he made his annual retreat at Manresa, where Saint Ignatius had received the inspiration for the Spiritual Exercises from the Blessed Virgin. From 1924 to 1926, he completed his studies at the scholasticate in Enghien, Belgium: 135 young Jesuits from thirteen nations were studying there. Miguel's superiors noticed his natural talent for languages. In his second year, Miguel was given permission to visit the coal-mining district of Charleroi with a view to preaching the Gospel. He succeeded in talking with a group of socialist workers, and his witty repartees struck a chord with them.

Despite his rather disappointing scholastic record and poor health, Miguel Pro was ordained a priest in Enghien on August 31, 1925 by a French bishop, on account of his piety and apostolic zeal. The young priest



Miguel Pro in Belgium in December, 1925

embarked on his fourth year of theology, but his health soon took a turn for the worse: he was diagnosed with a stomach ulcer and was admitted to hospital, where he underwent three operations. In February 1926, he received a telegram announcing the death of his mother. Josefa knew that her mission on this earth was over and she had offered her life to God for her son; she was convinced that the Lord Jesus had heard her.

Miguel's health did not improve, however, and he was sent to a convalescent home run by Franciscan nuns in Hyères in the south of France. The doctor who treated him soon confidentially told the brother accompanying him: "He's a hopeless case. You must inform your superiors. Nothing has been said to the patient." Father Picard, who was in charge of the scholasticate, informed Miguel of his condition and told him: "Go back to Mexico to die in your own country."

On his departure, Father Picard gave Father Pro permission to make a short pilgrimage to Lourdes, where he would receive great graces: "What I felt there is not something I should write about, it was one of the happiest days... At nine o'clock, I said Mass... I spent an hour in the grotto, crying like a child. Now I depart, my soul full of consolation. For me, going to Lourdes meant meeting my heavenly Mother, talking to Her, asking Her; and I did meet Her, I did talk to Her, I did ask Her..." He embarked at Saint-Nazaire, no longer under any medical treatment.

Going Underground

On July 7, 1926, Miguel disembarked in Veracruz in his civilian disguise. Providence protected him: the customs office did not open his luggage, and the passport inspector did not check his papers. When he arrived in Mexico City, he presented himself to Father Provincial Luis Vega, who assigned him the capital as his missionary ground. Passing by his home, he learned that his brother Humberto, aged twenty-four, was in prison for resisting anti-religious laws. One hour later, Father Pro had already begun his ministry in a secluded house where the parish of Our Lady of Guadalupe, Queen of Peace now stands. ►

► **It was precisely when Miguel Pro arrived in Mexico City that the crisis in Church-State relations was at its peak. The president imposed by the army, Plutarco Elías Calles, a Freemason steeped in Marxist ideology, reinforced the anti-clerical provisions of the 1917 Constitution: the thirty-three articles of the Calles laws banned religious education from all schools, exiled foreign priests, abolished religious orders and nationalized Church property. Any kind of priestly apostolate or ministry was prohibited except in churches.**

Realizing that the conditions imposed by the new laws made it impossible to maintain any form of ministry, the Mexican bishops decided, with the approval of Pope Pius XI, to suspend all public worship in the country as of July 31, 1926. Before that fateful day, Father Pro was called up to administer the sacraments. From 5 a.m. to 11 a.m. and from 3 p.m. to 8 p.m., his confessional was besieged by penitents. A few days later, he wrote: "How was I able to resist? I am the fragile one, I am the delicate one, I am the interesting guest of two European clinics...? All this proves completely beyond doubt that if the divine element, which only ever uses me as an instrument, had not intervened, all this would have been over a long time ago."

On July 31, the Sacred Species were consumed: from now on, every tabernacle in Mexico was empty. Deserted churches were desecrated by the soldiers. Mass was celebrated in secret. Father Pro inaugurated "Eucharistic stations" in houses where he went at an agreed time to administer Holy Communion: "I distribute Communion to two to three hundred faithful every day. This keeps me busy until eight o'clock in the morning, not counting the confessions I hear on Wednesday, Thursday and Friday afternoons." He organized student circles to help their members acquire a better knowledge of their faith. He also ministered to employees and servants; challenging the social rejection by which they were marginalized, he provided help for single mothers and founded a center for the rehabilitation of prostitutes.

For Christ the King

In a bid to counter the persecution, the "League for the Defense of Religious Freedoms" called a shopping strike. Catholics stopped buying anything but the bare necessities and withdrew all their money from the banks. The strike caused an economic and financial crisis. The dictator, Calles, was equally concerned about the armed revolt of the Cristeros (the followers of Christ the King).

These humble peasants had started an unequal war against the revolution, for freedom of worship and the social reign of Christ (whose urgency Pope Pius XI had just reiterated in 1925 by instituting the liturgical feast of Christ the King). Existing violent measures against priests were escalated, even to the point of murder; lay people found carrying anti-government leaflets were shot without trial.

Jesus Christ is King. He told Pilate: "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice" (Jn 18:37). Christ's reign is the reign of truth: the truth about God, the truth about man and his eternal destiny.

On February 23, 2002, Saint John Paul II made the following observation: "Towards the middle of the millennium that has just ended, a process of secularization began which sought to exclude God and Christianity from all expressions of human life. The ultimate result of this process was laicism and agnostic and atheistic secularism, i.e. the absolute and total exclusion of God and the natural moral law from every sphere of human life."

The Catechism of the Catholic Church teaches: "The duty of offering God genuine worship concerns man both individually and socially. This is 'the traditional Catholic teaching on the moral duty of individuals and societies toward the true religion and the one Church of Christ' (cf. Vatican II, Declaration on Religious Liberty, no. 1)... Thus, the Church shows forth the kingship of Christ over all creation and in particular over human societies" (CCC no. 2105; cf. encyclicals *Immortale Dei* by Leo XIII and *Quas Primas* by Pius XI).

When human societies reject all truth, the result is totalitarianism. "The Church invites political authorities to measure their judgments and decisions against this inspired truth about God and man: 'Societies not recognizing this vision or rejecting it in the name of their independence from God are brought to seek their criteria and goal in themselves or to borrow them from some ideology. Since they do not admit that one can defend an objective criterion of good and evil, they arrogate to themselves an explicit or implicit totalitarian power over man and his destiny, as history shows'" (CCC no. 2244).

On October 31, in defiance to the government, 200,000 pilgrims flocked to the shrine of Our Lady of Guadalupe just outside Mexico City; Father Pro encouraged them to sing hymns to Christ the King at the top of their lungs. On First Friday of November 1926, he gave Holy Communion to 1,300 people. Describing his daily life, he humorously remarked that the greatest danger he faced was not the police, but, as a cyclist, "extremely daring" motorists. His cool-headedness enabled him to avoid capture on numerous occasions. He even spent a short time in prison without the police discovering his true identity.

The Best of Your Charity

At the beginning of 1927, Father Pro set up relief committees to help families who had become destitute because of their loyalty to the Catholic faith and as a consequence of the civil war. He coordinated the efforts of a dozen people in charge of collecting food supplies. He was often seen carrying large bags of

food to the needy, while making do himself with a very frugal diet. He provided spiritual and material assistance to underground women's religious communities. From his prison, he sent one of them all the money he had left, with a note: "Now is the time for you to shower the best of your charity on me."

Miguel also helped the families of Cristeros, although he did not associate himself with the armed movement. He considered that Catholics had the right and duty to defend their political rights, including the right to practice their religion publicly. Both in letters and messages, he expressed his desire for martyrdom: "How dearly do I yearn to be found worthy of suffering persecution for the Holy Name of Jesus... but may His will be done... How I long to fly off to Heaven with a single sweep of my wings, where I can play the guitar and sing with my guardian angel!"

In March, his superior ordered him to go into hiding and no longer to go out, as the police were actively searching for him. He remarked: "How difficult is this virtue of obedience! I believe that obedience is the best of sacrifices." However, he argued with his superior that the situation was not all that dangerous, and that his health had improved considerably: "My stomach hardly remembers having had an operation."



Father Pro disguised as a dandy and as a labourer

Father Pro soon obtained permission to return to his clandestine apostolate and, ever in secret, preached numerous retreats based on the Spiritual Exercises of Saint Ignatius. He invented all sorts of disguises in order to move around in Mexico City: he was in turn a traveling musician, a laborer, a chauffeur, a miner, a dandy, a student. He wrote in his diary: "Such inner joy did it give me to bring peace to a broken working-class family! What joy to bring Communion to a 94-year-old man! What a joy to hear the confession of an Italian gardener under a tree, or to teach catechism to a Communist carpenter among the shavings and sawdust of his workshop!"

On November 13, 1927, four young Catholics threw a bomb at the car of General Obregón, Calles' top minister. Following their failed attempt, the police determined that the car, from which the bomb had been thrown, had once belonged to one of Miguel

Pro's brothers. As a result of a woman's indiscretion and the revelations of a frightened child, the investigators discovered the Jesuit's hide-out. At 3 a.m. on November 18, twenty armed soldiers, guns drawn, burst into the room where the three Pro brothers were sleeping. Father Pro said to his brothers: "Repent of your sins"; his voice steady, he pronounced the sacramental absolution, adding: "Let us offer our lives for our religion in Mexico and let us do it together, so that God may accept our sacrifice."

"As an Example"

Miguel and his brother Roberto were taken to a damp, foul-smelling cell (Humberto was locked up elsewhere). During the five days of their detention, Father Pro and his fellow prisoners said their morning and evening prayers together, prayed the Rosary and sang hymns. Miguel engraved the following words on the wall of their cell: Long live Christ the King! Long live Our Lady of Guadalupe!"



Picture of Fr. Pro taken on the day of his arrest (the government prohibited the wearing of Roman collars in public)

When Segura 00Vilchis, the main organizer of the attack, learned that Father Pro was likely to be shot, he denounced himself to General Roberto Cruz, Inspector General of the Police, swearing that the Pro brothers had nothing to do with the bombing; they had not even known that it was being planned. Miguel and his two brothers had also sworn that they were innocent, and the police had no evidence. But Calles and Obregón ordered Cruz to have Father Pro executed "as an example", without further formalities.

At 10 a.m. on November 23, 1927, Miguel and Humberto were led to the execution post. Roberto would only be exiled because no charges had been brought against him. On the way, Father Pro pardoned his jailer and the soldiers. He was granted a moment to pray, which he did on his knees, with great devotion. Facing the firing squad, under the indifferent gaze of Cruz who was smoking a cigar, the young martyr stretched his arms out as on a cross and cried out: "Long live Christ the King!"

As he was still breathing after being shot, a soldier delivered the final blow. By having photographs of the execution published in the government press, Calles made Father Pro famous the world over. Much to the annoyance of the authorities, his funeral was

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Left: Photo of Miguel Pro praying moments before his execution (photo on the right).

► attended by tens of thousands of people: it was a triumph. When the coffin was lowered into the Jesuit vault, Don Miguel, father of the young martyr, broke into a spontaneous rendition of the Te Deum.

Despite compromise agreements between the government and the Vatican in 1929, persecution of Catholics continued in Mexico up until the late 20th century. Among the many martyrs of the Mexican revolution, Father Pro, more than any other, has been venerated by the Catholic people as a symbol of the persecuted Church.

On September 25, 1988, Miguel Agustín Pro was officially declared a martyr and beatified by Pope Saint John Paul II. His liturgical commemoration takes place on November 23 in the Society of Jesus and in Mexico.



Whatever the circumstances, we can associate ourselves with this prayer written by Blessed Miguel in his diary shortly before his death: "I believe, O Lord, but strengthen my faith... Heart of Jesus, I love Thee, but increase my love. Heart of Jesus, I trust in Thee, but give greater vigor to my confidence. Heart of Jesus, I give my heart to Thee, but so enclose it in Thee that it may never be separated from Thee. Heart of Jesus, I am all Thine, but take care of my promise so that I may be able to put it in practice even unto the complete sacrifice of my life." ♦

Dom Antoine-Marie, O.S.B.

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