



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

# MICHAEL

For the Triumph of the Immaculate

Pilgrims of Saint Michael, 1101 Principale Street  
Rougemont, QC, Canada J0L 1M0  
Tel.: Rougemont (450) 469-2209; Montreal area (514) 856-5714; Fax (450) 469-2601  
Publications Mail Reg. N° 40063742. (PAP) reg. N° 09929  
website: [www.michaeljournal.org](http://www.michaeljournal.org) Printed in Canada

For a Social Credit economy  
in accordance with the teachings of the Church  
through the vigilant action of heads of families  
and not through political parties

Edition in English. 53rd Year. No. 350

July-August, 2008

4 years: \$20.00



## The International Eucharistic Congress in Quebec City: a flood of graces!



Marc Cardinal Ouellet  
Archbishop of Quebec City



Jozef Cardinal Tomko  
Pontifical Legate

**"I am the living bread, which came down from heaven... Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." (John 6:51,54.)**



**Pope Benedict XVI  
in Sydney, Australia  
for World Youth Day:**



**Empowered by  
the Holy Spirit, bear  
witness to Christ to  
the ends of the earth**

*see article on pages 12-13*

## The Holy Mass of Padre Pio

*see pages 8 to 11*







# The International Eucharistic Congress in Quebec City: a flood of graces!



On June 15-22, 2008, Quebec City held the 49th international Eucharistic Congress. This week was filled with catecheses, testimonies, liturgies, adoration, a procession, workshops, etc., that gave those who attended it a wonderful picture of the richness of the teachings and rites of the Roman Catholic Church. It showed us how fortunate we are to have so many gifted cardinals, bishops, priests and lay people committed to the salvation of souls.

During the week, every catechesis, testimony and homily explained a different aspect of the Eucharist, underlining that true love of God and Eucharistic adoration must necessarily result in love of neighbour and social commitment. For the occasion, Quebec City's Pepsi Coliseum (an ice hockey arena) became a huge church, where the Holy Mass was celebrated each day before 12,000 people. The Congress began on Sunday, June 15, with the opening Mass concelebrated by 40 cardinals and 106 bishops, the main celebrant being Jozef Cardinal Tomko, the papal representative and president emeritus of the Pontifical Committee for Eucharistic Congresses.

## The "cleansing" of Quebec

This week-long Congress ended with the outdoor Mass on historic Plains of Abraham, as over 60,000 faithful gathered in pouring rain and thunder for the celebration of the Eucharist, also led by Cardinal Tomko, accompanied this time by more than 30 Cardinals, 200 bishops and over 1000 priests. Pope Benedict XVI delivered the homily on large video screens live via satellite from the Vatican.



**Sunday, June 22: rain pours on the altar, while the cardinals are concelebrating Mass.**

As reported by Jenna Murphy of LifeSiteNews.com, "by the time the lengthy procession had ended and the Mass had begun, the skies had completely clouded over. At the very moment in the Mass when Catholics believe the bread and wine are 'transubstantiated' into the body and blood of Christ, the skies opened up and torrential rains drenched the crowd. During the Eucharistic prayer, a clap of thunder evoked from the massive congregation an awareness of the supernatural as all stood (and some knelt) open-mouthed in the deluge.

"After communion, Cardinal Tomko made his first unscripted comment of the Congress when he qualified the rain as 'rain of grace'. This comment was seconded by Quebec's Cardinal Marc Ouellet, who called it a 'flood of Divine Goodness' — a line that accompanied the front page spread in the Monday edition of *Le Soleil*, Quebec City's local paper."



**For a week, Quebec City's hockey arena became a huge church filled with 12,000 faithful.**

It was mentioned in the crowds that it was the cleansing of Quebec, which badly needed this spiritual boost. (In fact it rained daily during the whole week.) Basilian Father Thomas Rosica, the director of Salt and Light Catholic Media Foundation and Television Network (and former organizer of the 2002 World Youth Day in Toronto) explains, as reported by zenit.org (July 1, 2008) :

**"The real problem in Quebec has been the spiritual void created by a religious and cultural rupture, a significant loss of memory, bringing in its wake a family crisis and an educational crisis, leaving citizens disoriented, unmotivated and destabilized.**

**"No one has tackled this indifference over the past few years more courageously, eloquently and publicly than Cardinal Marc Ouellet. If the Eucharist is gift of God for the life of the world, then Cardinal Marc Ouellet has truly been a gift of God for the life of the Church in Canada, and especially in Quebec.**

**"Several times during the magnificent week of the International Eucharistic Congress, Cardinal Ouellet stated emphatically that the congress marked a 'turning point.' At the lively Saturday evening prayer vigil with his devoted young people, the cardinal said the he felt as if he had been 'raised from the dead'."**

Other significant events mentioned by Father Rosica were the 5-kilometer (3-mile) procession of the Blessed Sacrament through the streets of Quebec City on Thursday evening, June 19, with 25,000 participants, and the ordination of twelve priests on Friday evening: **"In a part of Canada and North America that has had few priestly vocations over the past decades, the ordination of 12 young men — eight of whom were from the new community "Famille Marie Jeunesse" — before a crowd of nearly 12,000 people elicited extraordinary emotion, joy, eruptions of applause, gratitude and abundant tears from those in attendance."**



**The eight new priests with their Bishop**

## The Eucharist, gift of God

The theme of the 49th International Eucharistic Congress was "The Eucharist, gift of God for the life of the world". As a matter of fact, Quebec City was founded four hundred years ago in 1608 by French explorer Samuel de Champlain, who came on a vessel named Don de Dieu (gift of God). The influence of this vessel's name is reflected in the coat of arms and motto of Quebec City: "Don de Dieu, feray valoir (I shall put God's gift to good use)".

*Here are excerpts from Cardinal Tomko's homily on Sunday, June 15:*

**"The Eucharist is a gift of God. Not as an object, as the other gifts of God, but a very special one, because it is the gift of God himself. The Eucharist is Christ himself, a Person with His divine and human nature, given to us. It is the body and blood of the Risen Christ present with us under the sacramental signs of bread and wine.**

"Before leaving this world, Jesus wanted to leave to his Church and to all of humanity the gift of his Presence. He has chosen the form of bread and wine. Since the beginning of his public life, in Capernaum, He has promised the bread of life: **'The bread I will give is my flesh for the life of the world'** (Jn 6, 51). On the eve of His passion, in the Cenacle he took the bread and solemnly declared: **'This is my body given up for you'**. And He said over the wine: **'Drink from it, all of you, this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins'**. He has accomplished only a few hours in advance of, and in a bloodless, sacramental manner, the sacrifice offered in bloody way on the Cross at Calvary. Jesus therefore instituted the Eucharist as His redemptive sacrifice. The Eucharist is a sacramental form of the sacrifice of Jesus on Cross, Cenacle and Calvary are just one sacrifice 'for the life of the world'.

"This sacrifice happened only once, but Jesus wanted to apply and to perpetuate it through the centuries. Therefore He gave a commandment to His apostles: **'Do this in memory of me'**. It is a memorial and a command: not only to remember Him with speeches and words, but to do what He has done. From that time, the priests of his Church accomplish this sublime command doing the same action and pronouncing the same words. Through two thousand years the same words of Jesus consecrating the bread and wine resounds in each church. As Saint Paul testifies about the church of Corinth: **'For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he comes'** (1Cor 11, 26).

"In each celebration of the Mass, Jesus Christ Himself is present with us in the situation of sacrifice as the Lamb of God who takes away the sins of our world, of our community: our sins. When the priest proclaims after the consecration: 'This is the mystery of faith', the people profess their faith in Christ's sacrifice that is renewed at the altar: 'We proclaim your death, Lord!'

**"It is not a show, not a pure commemoration or remembrance, it is sacramental representation of this salvific event, a persevering memorial bringing its fruits to the faithful. The Sunday Mass is such a memorial. If we understand in depth the meaning of our weekly Eucharist, we will revise our frequentation to it. It will become clear for us why the martyrs of Abitine in Northern Africa declared to the pagan judge: 'We cannot live without the (Sunday) Eucharist' ('Sine Dominico non possumus vivere') and why they offered their lives for this conviction.**

"The Holy Mass, possibly with the Holy Communion, and the adoration of our Lord present among us in the Eucharist — are the main form of our response to such a great Love of God."

*(continued on page 3)*

## Contents

**"Michael". July-August, 2008**

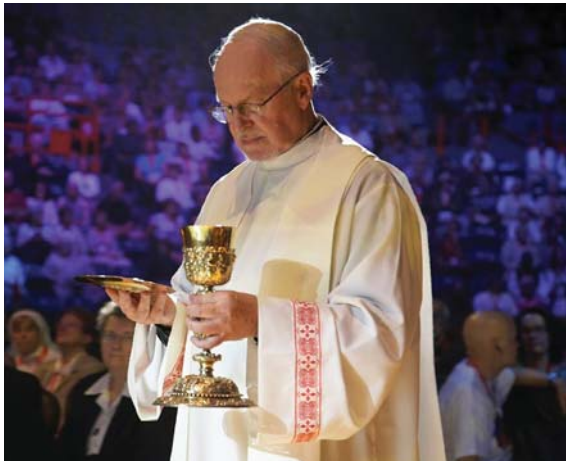
**Pages**

In memory of Pierre Marchildon	1 to 3
Our vocation as Pilgrims of St. Michael	4-5
Message of Pope Benedict XVI for Lent	6
The Jubilee of the Apparitions of Lourdes	7
A superpower dominates governments	8-9
Pope: globalization means world disorder	9
The subprime crisis. Vic Bridger	10-11
Economy on artificial life support.	11
Bad fruits from a system of debts. L.E.	12-13
North American Union update. M.A.J.	14
Masonic influence and secret clubs. M.B.	15
Adoration for life. M.A. Jacques	16



(continued from page 2)

During the homily, Cardinal Tomko presented Quebec Cardinal Marc Ouellet with a large, ornate gold crosier as a gift from Pope Benedict. (See picture on the first page, top left.) When Cardinal Ouellet was consecrated a Bishop by Pope John Paul II in Rome in 2001 as secretary of the Pontifical Congregation for promoting Christian Unity, he was not in charge of any diocese, so he did not receive any pastoral staff. When he was appointed archbishop of Quebec City in 2003, nobody thought about giving him one; this has been made up for now by the Pope.



During the presentation of the gifts for the Mass on June 15, Msgr. Hermann Giguere, Superior of Quebec City's Seminary, presented the chalice given by French king Louis XVI to the first bishop of Quebec City, François de Laval (who was beatified by Pope John Paul II in 1980). This chalice was used by Cardinal Tomko for the celebration.



At the end of the Mass, the Eucharist was placed in a monstrance, which was hoisted atop the youth-inspired Ark of the New Covenant. Four clergymen carried the ark and monstrance outside of the arena to one of the several eucharistic adoration chapels, where pilgrims could pray throughout the week.

### Let us seek to know the causes of the food crisis

On Monday, June 16, the Mass was celebrated by Cardinal Marc Ouellet, the archbishop of Quebec City, who mentioned the current food crisis in his homily:

"Beloved brothers and sisters, we celebrate now the memorial of the offering of the love of Jesus and of His Passover. The Lord comes to meet us, He calls us and places us in the heart of His offering of love for the salvation of the world. By giving ourselves over with Him, in love, let us ask to be ourselves sources of love for the world. **'The one who believes in Me, says Jesus, from his side will flow living waters'** (John 7:38). May the Holy Spirit increase our faith and open our hearts to the gift of God who wants to flow in us and reach, through us, the life of the whole world. Blessed Mother Theresa of Calcutta carried pain-

fully in her heart the distress of the poor and the thirst of love of the Heart of Jesus, in one single mystery. May we also partake in the gift of God who wishes to satisfy all the poor!



Cardinal Ouellet continues: "We celebrate this great International Eucharistic Congress at a time when all of humanity faces the possibility of a food crisis which is sudden and disastrous. Certain basic foods, like rice and corn, have seen their prices doubled or tripled in a few weeks, and this to the great anguish of the poor who do not have the capacity to buy these foods at exorbitant costs. This situation is intolerable. A quick and concerted action by governmental instances and by the United Nations is necessary and urgent in order to help those who are hungry, and to re-establish the balance in food production and in trade relationships. Let us pray so that the understanding of justice overcome the greed for profit among those who hold economic power.

**"We ourselves who now celebrate the Bread of Heaven, the gift of God for the life of the world, we cannot take this bread of life without concerning ourselves also of the fate of those who are hungry. Let us now seek to know and understand the causes of this food crisis and , let us call for some kind of political action, all the while committing ourselves for a greater and more just distribution of basic foodstuff, without forgetting water, so that the poorest not be excluded from the common table."**



The Holy Mass on Wednesday was celebrated in the Byzantine-Ukrainian rite by Bishop Lawrence Huculak, O.S.B.M., Metropolitan Archbishop of Winnipeg for the Ukrainian Catholics. It was a wonderful opportunity for all participants to discover the richness of the Eastern rite. (Ukrainian, Melkite, Maronite, Slovak churches, etc, are all in full communion with Rome.) On this occasion, all the people in the arena received Holy Communion on the tongue.

### The life of Christ in our lives

On Thursday, June 19, Bishop Louis Tagle of Imus, Philippines, received a standing ovation for his catechesis on the nature of the Sacrifice of Jesus and its implications for the spirituality and social ministry of the Christian. Here are large excerpts from his catechesis:

"These past days we have been affirming that the Church lives by the gift of the life of Christ... What a wonderful mystery it is to live by the life of Christ. Jesus' mission is to give His life so that others may live. In John 6:51 He says, **'I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.'** Jesus the Bread of Life is a gift from the Father. Those who eat this Bread, who receive Jesus into their persons, will have life. He will lay down His life, so that others **'may have life and have it abundantly'** (Jn.10:10).

Every Eucharist proclaims, **'God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish but may have eternal life'** (Jn 3:16). Because the life of Christ is oriented towards others, the Church must share this life with the world. The Life of Christ is His gift to the Church that is meant to be the Church's gift to the world. In the Eucharist we don't only receive the life of Christ. Beholding this most precious gift, we are moved as well to worship and adore the Triune God.

The Eucharist does not fail to evoke from grateful hearts the worship and adoration that God deserves. But as we worship and adore we realize that it is Jesus who guides us on the way of true worship and adoration.

### The Sacrifice of Jesus Christ

The Catholic Tradition refers to the Eucharist as the sacrament of Jesus' sacrifice... Jesus' sacrifice of his life was not focused on Himself or His agenda but rather was a response to the Father who had sent Him. The fulfillment of His saving will pleases the Father more than any burnt sacrifices (Heb 8:9). Thus obedience to God makes the gift of self an act of worship. Secondly, His wor-

(Continued on page 4)



# MICHAEL

July-August, 2008  
Date of issue: August, 2008

**\$1 per issue**  
Published 5 times a year by  
**Louis Even Institute**  
For Social Justice  
Editor-in-chief: Thérèse Tardif

**Head Office and Postal Address:**  
**Pilgrims of Saint Michael**  
1101 Principale Street  
Rougemont, Que., Canada • J0L 1M0

**website:** [www.michaeljournal.org](http://www.michaeljournal.org)  
**e-mail:** [mail@michaeljournal.org](mailto:mail@michaeljournal.org)

United States address: "Michael" Journal  
P.O. Box 85, South Deerfield, MA 01373  
Phone/Fax: (413) 606-6052; Toll free: (800) 658-2163

Canada and U.S.A., four years.....	\$20.00
two years.....	\$10.00
Other countries: four years .....	\$18.00
two years.....	\$24.00
Annual, one year.....	\$16.00

Printed in Canada  
PUBLICATION MAIL AGRÉEMENT N° 40063742  
PAP REG. N° 09923  
Legal deposit - National Quebec Library

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program (PAP), toward our mailing costs.

## Canada

Send all correspondence that cannot be delivered in Canada to: Michael Journal, 1101 Principale St. Rougemont, QC J0L 1M0



# The International Eucharistic Congress in Quebec City

(continued from page 3)

ship includes His solidarity with feeble sinners. In Hebrews 4:15-16 it is stated, **‘For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace in time of need.’**

“His oneness with weak humanity was essential to His priestly service or worship on behalf of the people. Hebrews 2:17-18 states eloquently, **‘Therefore he had to become like His brothers and sisters in every respect, so that He might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because He Himself was tested by what he suffered, He is able to help those who are being tested.’** Here the image of priestly service or worship is applied to the redemptive mission of Jesus.

## Obedience and compassion

“His embrace of the trials and sufferings of human beings has made Him a brother who can now truly intercede for them before the Father’s mercy rather than judge them harshly. He worships through supplications to God welling up from His compassion for erring sinners. In other words, Jesus’ prayer to the Father gives voice to humankind’s laments and hopes that He has made His own. In summary, we can say that the worship of Jesus is the sacrifice of His own life offered to fulfill the Father’s will to save sinners, whose weaknesses He shares in order to lift them to the mercy of God as a compassionate High Priest and Brother. Obedience to God and compassionate action on behalf of sinners form one unitary act of worship.

“They cannot be separated from each other. Jesus’ intercessory life for weak humanity before God is His priestly worship that fulfills God’s will. Ultimately, we see in Jesus’ worship the embodiment of loving God with one’s whole being and loving one’s neighbors as oneself. Every time we come to the Eucharist, Jesus renews His unique sacrifice and invites us to share in his worship of self-oblation.

## The spiritual worship of the baptized

“In baptism, we begin sharing in Jesus’ sacrifice of obedience to the Father in solidarity with sinners. Baptism unites us to Jesus’ sacrificial death and newness of life. Saint Paul tells us in Romans 6:3-4, **‘Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.’**

“In union with Christ and in the power of the Holy Spirit, we are enabled to offer our life for God that involves dying to sin. Renunciation of sin and faith in God form the fundamental worship and sacrifice of the baptized, made possible by our sharing in the sacrifice of Jesus. In this light

we can understand Saint Paul’s words in Romans 12:1, **‘I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.’**

“Like Jesus we are to offer a living sacrifice not made up of calves, goats and grain but of lives dedicated to God. This living sacrifice united with Christ’s sacrifice builds up the Christian community as well. 1 Peter 2:4 rightly states, **‘Come to Him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.’** It is evident that the living sacrifice of the baptized includes ethical demands.



Bishop Tagle of the Philippines

## Conformity to the will of God

“Saint Paul tells us that offering our bodies as a living sacrifice will happen only if we are not conformed to this world but are transformed by the renewing of our minds, so that we may discern what is the will of God — what is good and acceptable and perfect (Rm 12:2). Conformity to the will of God is a key to the sacrifice of life. It also involves living in genuine love, contributing to the needs of others, rejoicing with those who rejoice, weeping with those who weep (Rm 12:9-21). We are back where we started.

“Jesus’ sacrifice of obedience to the Father and communion with weak sinners is the same sacrifice that the baptized are asked to offer as a gift to the world. This is so because we have received His life in baptism. And in every Eucharistic memorial of Christ’s sacrifice, we are taken up into its life-giving power so that we can share it for the life of the world.

“It is ironic that during the public ministry of Jesus, He was not always perceived as someone who offered a sacrifice pleasing to God. Instead of being praised for being obedient, He was frequently accused of transgressing the law of God. No wonder, some people attributed His miracles to the power of the prince of demons rather than to Divine intervention. His critics even took His re-

peated claims of oneness with God as blasphemy rather than as revelation of God’s truth. (...)

“Jesus suffered on account of His self-offering for those loved by God. But He never wavered in His sacrifice. In the process he exposed the false gods that people worshipped, erroneous notions of holiness and the blindness of righteous people to the visitations of God. Jesus’ sacrifice uncovered the link between the worship of false gods and insensitivity to the needy.

## Lives dedicated to false gods

“An idolater easily loses compassion for the weak. Though He was judged, Jesus was the one actually judging the untrue worship that kept people blind and deaf to the true God and the poor. The Church that lives the life of Christ and offers His living sacrifice cannot run away from its mission to unearth the false gods worshipped by the world. How many people have exchanged the true God for idols like profit, prestige, pleasure and control? Those who worship false gods also dedicate their lives to them. In reality these false gods are self-interests.

**“To keep these false gods, their worshippers sacrifice other people’s lives and the earth. It is sad that those who worship idols sacrifice other people while preserving themselves and their interests. How many factory workers are being denied the right wages for the god of profit? How many women are being sacrificed to the god of domination? How many children are being sacrificed to the god of lust? How many trees, rivers, hills are being sacrificed to the god of ‘progress’? How many poor people are being sacrificed to the god of greed? How many defenseless people are being sacrificed to the god of national security?”**

“The Church however must also constantly examine its fidelity to Jesus’ sacrifice of obedience to God and compassion for the poor. Like those who opposed Jesus in the name of authentic religion, we could be blind to God and neighbors because of selfrighteousness, spiritual pride and rigidity of mind...

## Authentic adoration

“The sacrifice or spiritual worship of Jesus on the Cross is His supreme act of adoration. In the Eucharist, the Church joins Jesus in adoring the God of life. But the practice of Eucharistic adoration enlivens some features of worship. We believe that the presence of Christ in the Eucharist continues beyond the liturgy. At any time we can adore the Blessed Sacrament and join the Lord’s self-offering to God for the life of the world.

“Adoration connotes being present, resting, and beholding. In adoration, we are present to Jesus whose sacrifice is ever present to us. Abiding in Him, we are assimilated more deeply into his self-giving. Beholding Jesus, we receive and are transformed by the mystery we adore. Eucharistic adoration is similar to standing at the foot of the Cross of Jesus, being a witness to His sacrifice of life and being renewed by it.

“Aside from the Blessed Mother and the Beloved Disciple who kept vigil with the dying Jesus, the Roman centurion who had been watching over Jesus when He died could also be a model of adoration. Probably the centurion guarded Jesus from His arrest to His death. Seeing Jesus betrayed, arrested, accused, humiliated, stripped, and brutally nailed to the cross, he surprisingly concluded, **‘This man is innocent’** (Lk 23:47), and **‘Truly, this is the Son of God’** (Mt 27:54; Mk 15:39). Already hardened by many crucifixions he had supervised, he must have seen something new in Jesus. (...)

“He heard the lies fabricated in the Sanhedrin and Pilate’s surrender to the crowd, despite the lack of a case against Jesus. He beheld people ridiculing Jesus, spitting on Him, stripping Him and crucifying Him. He heard the painful cry, **‘My God, my God, why have you forsaken me?’** (Mk 15:34). The centurion saw incredible cruelty from

(continued on page 5)



Fr. Nicolas Buttet

## “Don’t be afraid, it’s me!”

*On Tuesday, the testimony was provided by Father Nicolas Buttet, a Swiss priest and religious who left a life of practicing law and politics to pursue the life of a hermit and then to found the Eucharistein Fraternity. His community, inspired by Saint Francis of Assisi, is devoted to simplicity and total reliance on God. He put a lot of humour in his talk, as this excerpt shows:*

“Dear brothers and sisters, it is the moment for us to discover the face of Christ in each one of us. There is a story told that a painter came to Pope Leo XIII and said, ‘Holy Father, would you allow me to paint your portrait?’

And the Holy Father said: ‘Of course!’ So a little bit later, the painter came with the painting, and evidently, he did not have much talent. And the Holy Father, very charitable, seeing the result, said: ‘Thank you very much. Could you just add a little biblical quotation on the painting?’ And so the painter, very happy, said: ‘Of course, anything you want!’ ‘Just one little reference,’ the Pope said, ‘John 6:26’. So when you look at the verse, it is the moment when Jesus spoke to the Apostles, who were struck with terror, and He answered: ‘Don’t be afraid, it’s me!’ Sometimes, we don’t reflect the beautiful face of Jesus, and yet, this is where we need to discover Jesus.



(continued from page 4)

friends, leaders, and even from a distant God. Betrayal, inhumanity, and viciousness continue up to our time in the many crucifixions of the poor and of creation. We cannot help but wonder why friends, leaders, and God are unresponsive.

“But I also believe that in Jesus the centurion saw incredible love, love for the God who had failed to remove this cup of suffering from Him, and love for neighbors. For His enemies, He begged the Father’s forgiveness (Lk 23:34). To a bandit He promised paradise (Lk 23:43). For His mother he secured a new family (Jn 19:26-27). And to the God who had abandoned Him, He abandoned himself, **‘Father, into your hands I commend my spirit’** (Lk 23:46).

“The centurion saw love blooming in the aridity of inhumanity. Amidst the noise of ridicule and lies, this man Jesus uttered words of fidelity and truth. Everywhere people were shouting ‘no’ to Jesus, but the centurion heard from Jesus only ‘yes’ to the Father, ‘yes’ to neighbors, ‘yes’ to mission. In this horrible cross of hatred and violence, the centurion found love, unwavering love, a love that refused to die, a love that was strong as steel against evil, yet tender before the beloved. (...)

“In Eucharistic adoration, let us join the centurion in watching over Jesus and see what he has seen. Let us cringe in horror at the sight of destructive evil. Let us marvel at the reality of spotless love, of pure sacrifice and worship. I wish that Eucharistic adoration would lead us to know Jesus more as the compassionate companion of many crucified peoples of today. Let us spend time too with the multitudes of innocent victims of our time.

“We might be able to touch Jesus who knows their tears and pain for He has made them His own and has changed them into hope and love. Watching over our suffering neighbors, we could be changed like the centurion into discerners of truth and heralds of faith. And hopefully when people behold how we bear others’ crosses in love, they too would see the face of innocence and the Son of God in us. Let us adore Jesus who offered His life as a gift to the Father for us sinners. Let us adore Him for ourselves, for the poor, for the earth, for the Church and for the life of the world. Thank you very much.”

### The Eucharist and the mission of the Church

*The next day, Cardinal Telesphore Toppo, archbishop of Ranchi, India, gave a catechesis on the relationship between the Eucharist and the mission of the Church. Here are large excerpts:*

“Pope John Paul II in his 2004, Mission Sunday Message called ‘Eucharist and Mission’, insisted that ‘around Christ in the Eucharist the Church grows as the people, temple and family of God: one, holy, Catholic and apostolic. At the same time she understands better her character of universal sacrament of salvation and visible reality with a hierarchical structure.’

“This is clearly evident in the life of the early Christians for whom the Eucharist was central to their existence as a community. They met often for this common feast. They gathered in the private houses of fellow Christians. They listened to the teaching of the Apostles, prayed together, conversed about their own problems, shared a meal and commemorated the Lord who was present in their midst in the breaking of the bread in memory of Him.

“As a consequence of this Eucharistic sharing their care and concern for one another developed and grew. They shared their possessions and became visible as true disciples of Jesus. This fellowship meal and the life of sharing were the hallmarks of their religious identity. They understood the symbol instituted by Jesus Christ as a call to build up a new society based on the dual commandment of love: love of God and love of neighbour.

“The life of sharing was so essential to the Eucharistic community that for the Apostle Paul, a celebration in which this spirit of love and sharing were absent was not the Lord’s Supper. (1 Cor.11, 20). The Eucharist lost much of its meaning if it did

not inspire and promote compassion, mercy and love. This is expressed beautifully in the Acts of the Apostles: ‘There was not a single needy person among them’ (Acts 4, 34).



Cardinal Toppo of India

“That is the reason why the early Christians were so acceptable to many people, especially the poor and the marginalised. Christianity was a dynamic movement towards the liberation of mankind from selfishness and exploitation, which are at the root of the unjust society. All were meant to equal in the believing community and this was symbolized by the Eucharistic meal. This was not an easy ideal to be reached. This was a spirituality developed in the midst of the ordinary everyday life with its daily struggles and, at that time also, in the midst contestation and persecution. Ordinary men and women lived this Christian spirituality and began the process of building a new society, a new human family as envisaged by Jesus Christ.

**“The early Church Fathers placed very great stress on this community building and on the social dimension of the Eucharist. ‘Do you wish to honour the Body of Christ? Do not despise Him when He is naked. Do not honour Him here in the Church building with silks, only to neglect Him outside, when He is suffering from cold and from**

**nakedness. For He who said, ‘This is My Body’ is the same who said, ‘You saw Me, a hungry man, and you did not give Me to eat’. Of what use is it to load the table of Christ? Feed the hungry and then come and decorate the table. You are making a golden chalice and you do not give a cup of cold water? The Temple of your afflicted brother’s body is more precious than this Temple (the church). The Body of Christ becomes for you an altar. It is more holy than the altar of stone on which you celebrate the holy sacrifice. You are to contemplate this altar everywhere, in the street and in the open squares’ (St. John Chrysostom).**

We are celebrating this Eucharistic Congress with the theme, “Eucharist as the gift of God for the life of the World”. As disciples of Jesus, living in a period of the Church’s life when the thrust towards the evangelizing mission is acquiring prominence again we must make sure that our Eucharistic life gives us a renewed sense of mission. We are celebrating the Eucharist in a world that is torn apart by discrimination, dehumanized by exploitative socio-economic structures, often dominated by the selfishness of human greed and avarice, which at times, have unfortunately even been justified by religious principles. (...)

“The selfish interests of individuals is achieved at the cost of the common good. The spirit of competition, which is the norm of progress and growth, exalts the powerful and mighty; it fosters the growth in the number of the poor and the oppressed classes. It affirms the individuals and destroys the community. It presents consumerism as a value and creates poverty as the permanent lot of many men and women of today. It is necessary to bring in the value of selfgiving and sharing as the guiding norm for building up the society. The participation in the Eucharist should empower us to become agents that build up a society based on self-giving, not on selfishness. Where there is sharing, there no one will be in need, where there is greed and selfishness there everyone will be always in need because nothing can satisfy selfish people.

**“The Eucharist has a power that can challenge any situation that is opposed to the Kingdom of God. Jesus faced death and inaugurated the new Kingdom of God through His resurrection. The early Christian community found their genuine identity and their strength to bear witness to the**

(continued on page 6)

## Our booth at the Eucharistic Congress

The Pilgrims of St. Michael had the privilege of having their own booth at the exhibition hall of the Eucharistic Congress, with material in four languages. The organizers of the Congress acknowledged that our message of social justice was in keeping with the theme of the Eucharistic Congress, and that we should be there. It was a great opportunity to inform people, not only from Canada, but from all over the world, and fight some ill-conceived prejudices. (It was sometimes a discovery for some people to learn that we are true Roman Catholic in good standing with the official Church, and not a cult or a break-away sect ! ) Many bishops, priests and religious also came to our booth, including some who already know us and appreciate our journal, like the two bishops pictured below. (On the left, Most Rev. Alexandru Mesian, Bishop of Lugoj, Romania, who is subscribed to our journal in French; on the right, a bishop from the Congo. Once again, we thank the organizers of the Eucharistic Congress for this wonderful opportunity.





# The International Eucharistic Congress in Quebec City

(continued from page 5)

Gospel in their Eucharistic gathering. They were able to face the challenges of the most powerful empire that opposed the Christian message.

Let us try in this Eucharistic Congress to discover the power of the Eucharist as a force for transformation not only of our own lives but also of the whole of society; and to bring out its potentiality to make our Christian life credible and our Christian witness powerfully convincing. Let us resolve to make the Eucharist the building power of our parishes and of our small Christian communities. If this is systematically done both by the pastors through their animation and by the faithful through their active involvement in the Sunday celebrations, our Christian communities will give rise to a new society in their parish territory.

The new society which we need is not a mere industrially or technologically advanced social set-up, rather it is a society in which acceptance of one another, love for one another and mutual sharing will become the law and style of life. Only Christians who experience week after week the unconditional self-giving love of Christ in the Eucharistic celebration can do this.

## Being witnesses to the Eucharist

On Saturday morning, June 21, the catechesis was given by Cardinal Christian Wiyghan Tumi, Archbishop of Douala, Cameroon, with the theme: "Being witnesses to the Eucharist in the heart of the world." Here are some excerpts:



Cardinal Tumi of Cameroon

"The Eucharist does have a social dimension... that brings about practical commitments in society. Several recent declarations of the Magisterium of the Church remind us of this necessary linkage between the Eucharist and social ethics. This quotation from the Message of the eleventh Synod of Bishops that was held in Rome on October 2005 is echoing this concern.

**"Before the Lord of history and the future of the world, the poor of every generation and today, the ever-increasing number of victims of injustice, and all the forgotten of this world, challenge us. These sufferings cannot remain extraneous to the celebration of the Eucharistic Mystery which summons all of us to work for justice and the transformation of the world in an active and conscious fashion, on the basis of the social doctrine of the Church that promotes the centrality and the dignity of the human person."**

"One cannot transform the world if we are not ourselves transformed. Recently, in the Apostolic Exhortation *Sacramentum Caritatis*, our Holy Father Benedict XVI wrote (n. 89):

**"The union with Christ brought about by the Eucharist also brings a newness to our social relations: this sacramental 'mysticism' is social in character. Indeed, union with Christ is also union with all those to whom he gives himself. I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or who will become, his own. The relationship between the eucharistic mystery and social commitment must be made explicit."**

"The Eucharist is a sacrament of communion. The fact that we receive the body of Christ makes us communion, thinking about the other. We truly become brothers and sisters. The Pope continues in his Exhortation: 'The Eucharist is the sacrament of communion between brothers and sisters who allow themselves to be reconciled in Christ, who made of Jews and pagans one people, tearing down the wall of hostility which divided them (cf. Eph 2:14). Only this constant impulse towards reconciliation enables us to partake worthily of the Body and Blood of Christ (cf. Mt 5:23-24).' If you are excluding the others from your love, you cannot receive Holy Communion in a valid way.

"The Exhortation continues: 'In the memorial of his sacrifice, the Lord strengthens our fraternal communion and, in a particular way, urges those in conflict to hasten their reconciliation by opening themselves to dialogue and a commitment to justice. Certainly, the restoration of justice, reconciliation and forgiveness are the conditions for building true peace. The recognition of this fact leads to a determination to transform unjust structures and to restore respect for the dignity of all men and women, created in God's image and likeness. Through the concrete fulfilment of this responsibility, the Eucharist becomes in life what it signifies in its celebration. As I have had occasion to say, it is not the proper task of the Church to engage in the political work of bringing about the most just society possible; nonetheless she cannot and must not remain on the sidelines in the struggle for justice. The Church "has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper."

## Without God, one cannot do anything

"What the world needs is what I would call a global spirituality. Without the spiritual dimension, the world cannot do anything. Without God, the world cannot do anything. The exhortation goes on: 'In discussing the social responsibility of all Christians, the Synod Fathers noted that the sacrifice of Christ is a mystery of liberation that constantly and insistently challenges us. I therefore urge all the faithful to be true promoters of peace and justice: All who partake of the Eucharist must commit themselves to peacemaking in our world scarred by violence and war, and today in particular, by terrorism, economic corruption and sexual exploitation.' (...)

"The Eucharist can only be understood as passion for man, and a passion for God written in the soul of each person. The Eucharist, by making us partake of the Body of the Risen One, by giving us His Life, and burning us with the fire of the Holy Spirit, can do nothing but to communicate to us the same feelings that Christ has for man and for God: it can only make us have a passion for man, and allow me to put it that way, it can only make us God's fools, people who are crazy about God.

**"The scandal would be for the Eucharist to make us wretches or atrophied people. Its truth, in today's world, is to make us passionate with love, full of love... What is love, from a specific Catholic viewpoint? It is to love those who don't**



Our Mexican full-time Pilgrim Fatima Cervantes with Cardinal Ouellet

love you. As a Christian, I must love the other person in order to be in the image of our Master, who loved even those who killed Him. In a noble sense, the person who loves becomes dangerous, because this person could love to the end, as Jesus who said, 'Love one another as I loved you', who loved us to the point of giving up His life for us.

"In that respect, the Eucharistic person is a dangerous person, burning from the fire of the Spirit, and whose only purpose is to extend that fire and to become fire for others. This person is a person of daring, of confrontation, of radicalism, and of the absolute.

"What is lacking in the world today is love. If love becomes humanity's soul, there would be no wars, no terrorism in Afghanistan, no war in Iraq, no political leaders who want to remain in power at all cost. A person of the Eucharist who loves disturbs everybody, might even give them the feeling of a bad conscience. That is our vocation as witness to the Gospel, so that the other person knows how to distinguish evil from good.

"We must be Christian on a daily basis. We cannot be witnesses to the Eucharist in the heart of the world without carrying within us an anguish for the poor, for those who are not well loved, without being open to all of love, thinking of each human being as Christ is in each person and each person is in Christ. Thank you."

## The Eucharist, a mystery to be lived

Here are excerpts from the homily given by Cardinal Francis Arinze on Saturday, June 21:



Cardinal Francis Arinze

"Our beloved Lord and Master, Jesus Christ, gives us His commandment: 'This is my commandment, that you love one another as I have loved you' (Jn 15:12). Today in this International Eucharistic Congress we focus on how we are to be witnesses to our Eucharistic Lord in the midst of the world. Mutual love is the commandment of Jesus. The Holy Eucharist calls us to this love. This love is to be exercised in the concrete situation of life in the world. This universal call to holiness is nourished by the Holy Eucharist. (. . .)

"The Eucharist is not only a mystery to be believed and celebrated, but also a mystery to be lived. At the end of Mass the deacon, or the priest, tells us that we are sent to live the mystery that we have celebrated, meditated and received. The Holy Eucharist sends us to show love and solidarity to our brothers and sisters who are in need. There are first the poor, the hungry, the sick, the prisoners, the handicapped, the old, and the homeless. Works of charity done in their favour are manifestations that we are living the message of our Eucharistic celebration. But we are also sent to console those who are in sorrow, to help to liberate those held in slavery, including the victims of sexual, racial or other forms of oppression, to give hope to street children, and to help underdeveloped peoples rise to an acceptable level of human existence.

**"Love for our neighbour must not stop here. It has to include the spiritually hungry and needy. People are hungry for the Word of God, for the**

(continued on page 7)



(continued from page 6)

liberating Gospel of Jesus Christ. Therefore missionary work, catechesis in its many forms and leading people to the Church and to the Sacraments are necessary manifestations of love of neighbour. The Prophet Isaiah speaks of these various ways of bringing good news to the poor in the First Reading of this Mass (cf. Is 61:1-3). The Servant of God, Pope John Paul II, told us that mutual love, especially solicitude for people in need, will show that we are true disciples of Christ and prove the authenticity of our Eucharistic celebration (cf. *Mane Nobiscum Domine*, 28). And Pope Benedict XVI reminds us that ‘A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented’ (*Deus Caritas Est*, 14).

### Social commitment

“There is a relationship between the Eucharistic Celebration and social commitment. By our celebrating the paschal mysteries of Christ and receiving His Body and Blood, we are put in communion also with our brothers and sisters. We are sent to promote and live out that communion in society. We do this especially by promoting justice, peace and harmony in society.

“The Church preaches mutual love and respect for the rights of others, beginning with the right to life, honesty and solidarity. This helps towards the conversion of hearts and the disposition of people to work out political, social, economic, and other needed solutions. In the Votive Mass of the Holy Eucharist the Church prays that ‘this sacrament of love be for us the sign of unity and the bond of charity,’ and that ‘the Body and Blood of Christ join all Your people in brotherly love’.”

### “Receive the Eucharist with a pure heart” Homily of Pope Benedict XVI

To conclude, here is the text of the homily given by Pope Benedict XVI via satellite Sunday, June 22, at the closing Mass of the 49th International Eucharistic Congress:

“Your Eminences, your Excellencies, dear Brothers and Sisters,

“While you are gathered for the 49th International Eucharistic Congress, I am glad to join you via television and thus to participate in your prayer. I would first like to greet Cardinal Marc Ouellet, Archbishop of Quebec, and Cardinal Jozef Tomko, my Special Envoy to the Congress, as well as all the Cardinals and Bishops present. I also extend my cordial greetings to the important figures of civil society who have desired to take part in the liturgy. I extend affectionate thoughts to the priests, the deacons and all the faithful present, and likewise to all the Catholics of Quebec, of the whole of Canada and of the other continents. I do not forget that your City is celebrating the 400th anniversary of its foundation. It is an occasion for each one to remember the values that inspired the pioneers and missionaries in your Country.

“‘The Eucharist, gift of God for the life of the world’ is the theme chosen for this new International Eucharistic Congress. The Eucharist is our most beautiful treasure. It is the Sacrament par excellence; it ushers us into eternal life in advance; it contains the entire mystery of our salvation; it is the source and summit of the action and life of the Church as the Second Vatican Council recalled (cf. *Sacrosanctum Concilium*, n. 8). It is therefore particularly important that pastors and faithful be constantly committed to deepening their knowledge of this great Sacrament. In this way each one will be able to affirm his faith and carry out his mission in the Church and in the world ever better, remembering that the Eucharist bears fruit in one’s personal life, in the life of the Church and the world.

“The Spirit of truth bears witness in your hearts; may you too witness to Christ among men and women, as the Gospel acclamation of this Mass says. Thus, participation in the Eucharist does not distance our contemporaries. On the contrary, since it is the expression par excellence of God’s love, it calls us to join forces with all our brothers and sisters to confront today’s challenges and make the earth a place that is pleasant to live in. This requires that we constantly fight to

ensure that everyone is respected, from conception until natural death, that our rich societies welcome the poorest and restore dignity to all, that everyone has food and can enable his family to survive and that peace and justice shine out on all the continents. These are some of the challenges that must mobilize all our contemporaries, and from the Eucharistic mystery Christians must draw the strength to confront them.

“The ‘Mystery of Faith’: this we proclaim at every Mass. I would like everyone to make a commitment to study this great mystery, especially by revisiting and exploring, individually and in groups, the Council’s text on the Liturgy, *Sacrosanctum Concilium*, so as to bear witness courageously to the mystery. In this way, each person will arrive at a better grasp of the meaning of every aspect of the Eucharist, understanding its depth and living it with greater intensity. Every sentence, every gesture has its own meaning and conceals a mystery.



Benedict XVI giving his homily live from Rome

“I sincerely hope that this Congress will serve as an appeal to all the faithful to make a similar commitment to a renewal of Eucharistic catechesis, so that they themselves will gain a genuine Eucharistic awareness and will in turn teach children and young people to recognize the central mystery of faith and build their lives around it. I urge priests especially to give due honour to the Eucharistic rite, and I ask all the faithful to respect the role of each individual, both priest and lay, in the Eucharistic action. The liturgy does not belong to us: it is the Church’s treasure.

“Reception of the Eucharist, adoration of the Blessed Sacrament — by this we mean deepening our Communion, preparing for it and prolonging it — is also about allowing ourselves to enter into communion with Christ, and through him with the whole of the Trinity, so as to become what we receive and to live in communion with the Church. It is by receiving the Body of Christ that we receive the strength ‘of unity with God and with one another’ (St Cyril of Alexandria, *In Ioannis Evangelium*, 11: 11; cf. St Augustine, *Sermo* 577).

“We must never forget that the Church is built around Christ and that, as St. Augustine, St. Thomas Aquinas and St. Albert the Great have all said, following St Paul (cf. 1 Cor 10: 17), the Eucharist is the Sacrament of the Church’s unity, because we all form one single body of which the Lord is the head. We must go back again and again to the Last Supper on Holy Thursday, where we were given a pledge of the mystery of our redemption on the Cross. The Last Supper is the locus of the nascent Church, the womb containing the Church of every age. In the Eucharist, Christ’s sacrifice is constantly renewed, Pentecost is constantly renewed. May all of you become ever more deeply aware of the importance of the Sunday Eucharist, because Sunday, the first day of the week, is the day when we honour Christ, the day when we receive the strength to live each day the gift of God.

“I would also like to invite pastors and the faithful to take a renewed interest in their preparation for receiving the Eucharist. Despite our weakness and sin, Christ wants to make his dwelling place in us. This is why we must do everything in our power to receive him with a pure heart, continuously rediscovering through the Sacrament of forgiveness that purity which sin has stained, ‘that [our] minds be attuned to [our] voices’ (cf. *Sacrosanctum Concilium*, n.

11), according to the Council’s invitation. Sin in fact, especially serious sin, impedes the action of Eucharistic grace within us. Moreover, those who cannot receive Communion because of their situation will find a saving power and effectiveness in a Communion of desire and from participation at the Eucharist.

### The saints of Canada

“The Eucharist has a very special place in the life of Saints. Let us thank God for the history of holiness of Quebec and of Canada, which has contributed to the missionary life of the Church. Your country honours in particular its Canadian martyrs, John Brébeuf, Isaac Jogues and their companions who were able to give their lives for Christ, thereby associating themselves with His sacrifice on the Cross. They belong to the generation of men and women who founded and developed the Church in Canada, with Marguerite Bourgeoys, Marguerite of Youville, Marie of the Incarnation, Marie Catherine of St. Augustine, Bishop François de Laval, founder of the first diocese in North America, Dina Bélanger and Kateri Tekakwitha. Learn from them and, like them, be fearless; God accompanies and protects you; every day make an offering for the glory of God the Father and play your part in the construction of the world, proudly remembering your religious heritage and its social and cultural outreach, and taking care to spread around you the moral and spiritual values that come to us from the Lord.

### Not a meal with friends

“The Eucharist is not a meal with friends. It is the mystery of a covenant. ‘The prayers and rites of the Eucharistic sacrifice revive the whole history of salvation continuously before the eyes of our soul, in the course of the liturgical cycle and make us enter its significance ever more deeply’ (St. Teresa Benedicta of the Cross [Edith Stein], *Wege zu inneren Stille, Aschaffenburg*, 1987, p. 67). We are called to enter into this mystery of a covenant by conforming our lives ever more closely each day to the gift received in the Eucharist. It has a sacred character, as the Second Vatican Council recalls: ‘every liturgical celebration, because it is an action of Christ the Priest and of his Body, which is the Church, is a sacred action surpassing all others. No other action of the Church can equal its efficacy by the same title and to the same degree’ (*Sacrosanctum Concilium*, n. 7). In a certain way, it is a ‘heavenly liturgy’, an anticipation of the banquet in the eternal Kingdom, announcing the death and Resurrection of Christ ‘until he comes’ (1 Cor 11: 26).

“In order that the People of God may never lack ministers to give them the Body of Christ, we must ask the Lord to make the gift of new priests to his Church. I also ask you to pass on the call to the priesthood to young men, so that they will joyfully and fearlessly respond to the Lord. They will not be disappointed. May the family be the origin and cradle of vocations.

“Before I conclude, I joyfully announce to you the venue of the next International Eucharistic Congress. It will be held in Dublin, Ireland, in 2012. I ask the Lord to enable each one of you to discover the depth and grandeur of the mystery of faith. May Christ, present in the Eucharist, and the Holy Spirit invoked upon the bread and the wine, accompany you on your daily journey and in your mission. May you be ready for God to work within you, after the example of the Virgin Mary. As I entrust you to the intercession of Our Lady, of St. Anne, Patronness of Quebec, and of all your country’s Saints, I impart an affectionate Apostolic Blessing to you all, as well as to all those present who have come from the different countries of the world.”

*Pope Benedict XVI*

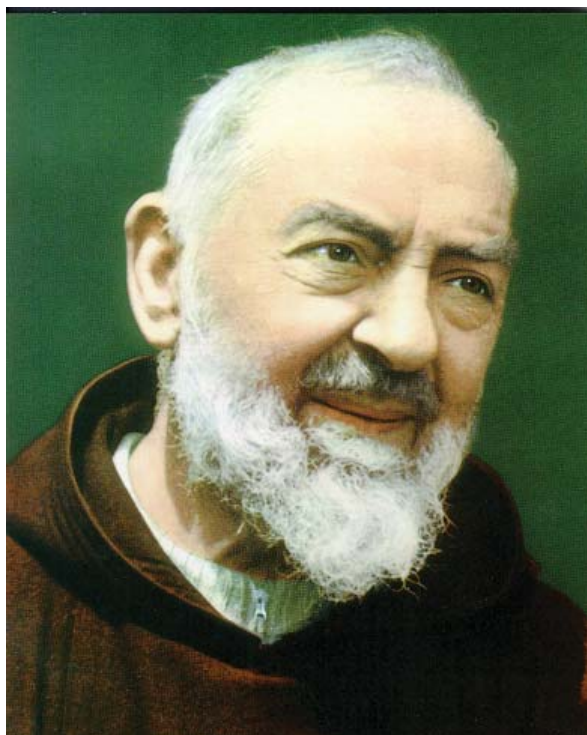
## Toronto monthly meetings October 12, 2008

Lithuanian Hall, 2573 Bloor St. W.  
(One block west Dundas Subway Station)  
Rosary at 2:00 p.m. – Meeting at 2:30 p.m.  
Information: (416) 749-5297



# The Holy Mass of Saint Padre Pio

## At every Mass, he relived the Passion of Our Lord



### Who is Padre Pio?

Francesco Forgione, later known as Padre Pio, (May 25, 1887 – September 23, 1968), canonized by Pope John Paul II in 2002 as Saint Pio of Pietrelcina, was an Italian Roman Catholic Capuchin priest who was given the name Pio when he joined the Order of Friars Minor Capuchin, and became popularly known as Padre Pio after his ordination to the priesthood. He became famous for his gift for reading consciences while hearing confessions, and for his stigmata. From 1916 to his death, he remained in the monastery of San Giovanni Rotondo.

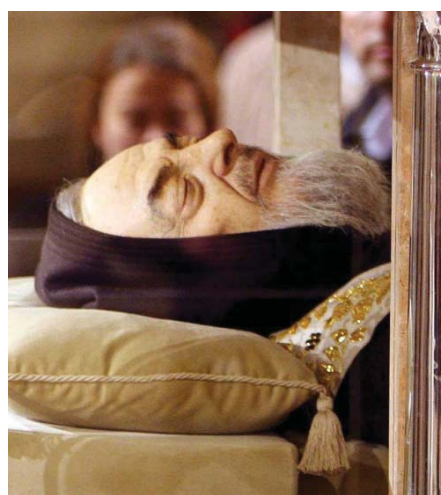
Stigmata are bodily marks, sores, or sensations of pain in locations corresponding to the crucifixion wounds of Jesus. The first well-documented case and the first to be accepted by Church authorities as authentic, was that of Saint Francis of Assisi (1182–1226), who first experienced stigmata in La Verna, Italy, in 1224. Saint Francis, however, was not a priest, but only a Brother; Padre Pio, worthy follower of St. Francis, was the first known priest in the history of the Church to bear the stigmata.

Padre Pio died on September 23, 1968. His body was buried three days later, in a crypt in the Church of Our Lady of Grace, in San Giovanni Rotondo. His funeral was attended by over 100,000 people. He was often heard to say, “After my death I will do more. My real mission will begin after my death”. The accounts of those who stayed with Padre Pio till the end state that the stigmata had completely disappeared without even leaving a scar. Only a red mark “as if drawn by a red pencil” remained on his side which then disappeared.



On March 3, 2008 the body of Saint Pio was exhumed from his crypt (see picture above), 40 years after his death, so that his remains could be prepared for display. A church statement described the body as being in “fair condition”. Archbishop Domenico D’Ambrosio, papal legate to the shrine in San Giovanni Rotondo, stated “the chin is perfect and the rest of the body is well preserved”.

José Cardinal Saraiva Martins, prefect for the Congregation for the Causes of the Saints, celebrated Mass for 15,000 devotees on April 24 at the Shrine of Holy Mary of Grace, San Giovanni Rotondo, before the body went on display in a crystal, marble, and silver sepulcher in the crypt of the monastery. (See opposite picture.) Padre Pio is wearing his brown Capuchin habit with a white silk stole embroidered



with crystals and gold thread. His hands hold a large wooden cross. So far over one million pilgrims worldwide, mostly from Italy, have viewed the body; officials extended the display through September, 2009. One can read in the biography of Padre Pio on the website of the Vatican:

“Like the Apostle Paul, Padre Pio of Pietrelcina placed at the centre of his life and apostolic work the Cross of his Lord as his strength, his wisdom and his glory. Inflamed by love of Jesus Christ, he became like Him in the sacrifice of himself for the salvation of the world. In his following and imitation of the Crucified Christ he was so generous and perfect that he could have said: ‘I have been crucified with Christ; it is no longer I who live, but Christ who lives in me’ (Gal 2:20). And the treasures of grace which God had granted him so lavishly and unceasingly he passed on through his ministry, serving the men and women who came to him in ever greater numbers, and bringing to birth an immense host of spiritual sons and daughters.

“Filled with love of God and love of neighbour, Padre Pio lived to the full his vocation to work for the redemption of man, in accordance with the special mission which marked his entire life and which he exercised through the spiritual direction of the faithful: the sacramental reconciliation of penitents and the celebration of the Eucharist. The pinnacle of his apostolic activity was the celebration of Holy Mass. The faithful who took part witnessed the summit and fullness of his spirituality.

“Even during his lifetime, he enjoyed a vast reputation for sanctity, because of his virtues, his spirit of prayer, sacrifice and total dedication to the good of souls. In the years following his death, his reputation for sanctity and miracles grew steadily, and became established in the Church, all over the world and among all kinds of people.”

### Why the Mass of Padre Pio?

God reveals his greatness through the saints. Thus, we came to know the poverty of Jesus seeing the example of Saint Francis of Assisi; the humility of Jesus in the person of Saint Martin of Porres; the sweetness and meekness of the Lord in the example of Saint Francis of Sales and therefore all the saints show us something of the greatness of God.

In the last century, Padre Pio confirmed with his life something of the greatness of the mystery of Christ Crucified. Furthermore, in the manner of many other saints, like St. Philippe Neri, the holy Cure of Ars, and St. Joseph Calzasso, he had the gift of discernment of souls to help them repent. But until then, such a profound testimony about “what happens” during the celebration of the Eucharistic mystery was unknown. We all know that the Holy Mass is the Sacrifice of Christ on the Cross that is renewed in every Mass, every day. But do we realize what that means? Do we repeat

it as an abstract definition of Mass? That is why the example of St. Padre Pio of Pietrelcina is so edifying, he who shows us that the Mass is a reality in an active and profound way.

If we want to know what really happens during the Mass, let us remember the testimony of St. Padre Pio: through him, Christ is again giving Himself up to death for us.

### The Celebration of the Holy Mass

Saint Pio of Pietrelcina shows himself to us as a witness of the supernatural in a special way in the celebration of the Eucharistic Mystery.



**Padre Pio really lived the mysteries that he celebrated on the altar in his own flesh and soul. The Mass is the bloodless renewal of the Sacrifice of Christ. The Mass is at the same time the**

**sacrifice of praise and thanksgiving, the memorial of the sacrifice offered at the Cross and “real propitiatory sacrifice to mitigate God and make Him favorable to us.” This vivid experience of the Mass, sacrifice of Christ, was that of Padre Pio during his 58 years of priesthood. And he, whom God marked with the visible signs of His Passion, celebrated Mass experiencing similar pain — but not the same — as that which Jesus had on the Cross.**

Cleonice Morcaldi, one of the spiritual daughters of Padre Pio, asked him several times what he felt and lived in each of his Masses. She wrote carefully each of his answers and thanks to her, we have a unique testimony from the Father himself about his Mass.

– *Father, what is your Mass?*

– A sacred accomplishment of the Passion of Jesus.

– *What should I comprehend in your Holy Mass?*

– All of Calvary.

– *Father, tell me all that you suffer at the Holy Mass.*

– All what Jesus suffered in his Passion, I inadequately suffer to the extent a human creature can possibly suffer. All of it at no merit of my own and only because of His Goodness.

– *Father, how could we know about your passion?*

(continued on page 9)

### Moving?

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

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



(continued from page 8)

– In knowing the Passion of Jesus, you will also know mine.

– *Do you have the agony of death, Father, like Jesus in the Garden?*

– Probably.

– *Does the angel also come to comfort you?*

– Yes.

– *What FIAT do you say?*

– The one of suffering, and always to suffer for the brothers in exile and for His Divine Kingdom.

– *You also said...“and they will shout: Crucify him, crucify him!” Who will shout?*

– The children of men... more precisely the beneficiaries of His death.

– *How was Jesus after being scourged?*

– The prophet says: “He became as a whole sore. He became like a leper”

– *So, you also are like a sore from head to foot?*

– And is not this our glory? If there is no place left for more sores, we will make sores on top of sores.



**St. Padre Pio's pajama that shows the marks of blood, caused by the sufferings of the scourging of Our Lord.**

– *My God, this is too much! You are, dear Father, a real executioner of yourself!*

– Do not be afraid. On the contrary rejoice in it. I do not want the suffering in itself, no, but the fruits it gives me. It praises God and saves our brothers. What else could I wish for?

– *Father. When at night you are scourged, are you alone or does somebody assist you.*

– The Holy Virgin assists me, all of Paradise is present.

– *Jesus has made me feel that you suffer the crown of thorns.*

– Otherwise the immolation would not be complete.

– *What sins did Jesus pay for with the crowning of thorns?*

– For all, especially those regarding thoughts, not excluding the vain and useless ones.

– *Father, do you have the thorns on your forehead or around your head?*

– Around the whole head.

– *Father, how many thorns does your crown have...Thirty?*

– Ah...yes!

– *Father, I think that your crown does not have 30, but 300 thorns.*

– You get impressed because of a zero! Anyway, is not thirty contained in three hundred?

– *Father, is it true that you suffer the torment of the crowning of thorns during the Holy Mass?*

– And you doubt it?

– *During the whole Mass?*

## St. Padre Pio, Mystic, Confessor and Stigmatic.

**He said: “Pray,  
hope and  
do not worry.  
Worries  
are useless.  
God is Merciful  
and will listen  
to your prayer...”**

– And also before and after it. The crown is never taken away.

– *Father, do you also suffer what Jesus suffered during the Way of the Cross?*

– Yes. But I wish to do so, in order to arrive at the point of suffering to which the Divine Master arrived.

– *Who are your Simon of Cyrene and Veronica?*

– Jesus Himself.

– *Father, at the Divine Sacrifice, do you take our iniquities on yourself?*

– It is impossible to do it differently, as it is part of the Divine Sacrifice.

– *So, does the Lord consider you a sinner?*

– I do not know. But I am afraid to be so.

– *I have seen you trembling when going up the stairs to the altar. Why? Was it because of what you were going to suffer?*

– No, not because of what I am supposed to suffer, but because of what I should offer.

– *Father, what time during the day do you suffer the most?*

– During the celebration of the Holy Mass.



– *Father, do you also suffer during the day what Jesus allows you to suffer during the Holy Mass?*

– I would not feel well! How could I work? How could I do my ministry?

– *At which part of the Divine Sacrifice do you suffer the most?*

– From the Consecration to the Communion.

– *At which moment of the Mass do you suffer the scourging?*

– From the beginning to the end, but more intensely after the Consecration.

– *Father, why do you almost always cry when*



*you read the Gospel in the Holy Mass?*

– And do you find it little thing that a God talks to His creatures, and they react against Him? That he is injured constantly by their ingratitude and incredulity?

### Eucharistic liturgy and concluding ceremonies

The second part of the Mass finds in Padre Pio a liturgist of high class.

**Through this singular minister, the Crucified Christ of Golgotha can make happen again the actual, visible and physical incommensurable tragedy of Calvary in a way that a creature is able to do so who is made an efficacious sign of Christ.**

**In the history of the Sacramental Sign, the stigmatic of Gargano is the only minister, up to this moment, whose flesh also has revealed the Crucified of Golgotha in such a way. In all the centuries in the history of the Church there is no similar case.**

– *Father, is your Mass a bloody Sacrifice?*

– Heretic!

– *No. What I want to say that is that the Eucharistic Sacrifice of Jesus is bloodless but your participation in the Passion is bloody. Am I wrong?*

– Well ... now you are right. Taking it as a personal matter, you might be right.

– *Who washes off his own blood during the Mass?*

Nobody.

**The offertory was another moment that immobilized Padre Pio. It was the outstanding part of his Mass.**

**The Father with his face full of tears, used to remain immobile, as if transfixed by a mysterious force, his eyes affectionately resting on the crucifix at the altar. He remained still for some minutes, holding the bread and wine in his hands.**



**utes, holding the bread and wine in his hands.**

– *Why do you weep over the offertory?*

– Do you want to worm the secret out of me? Well then, it's the moment when the soul becomes

(Continued on page 10)



# The Holy Mass of Saint Padre Pio

(continued from page 9)

detached from all that is profane.

The Lord used to pull his servant apart to such an extent that it caused him to be insensitive to every profane distraction that occurred.

– *Father, the people make noises during the Mass...*

– Well, if you would have been at the Calvary, where you heard screams, blasphemies, loud clamor, and threats... that was really an uproar.

– *Do not you become distracted because of noises at the church?*

– No, absolutely not.

This did not mean that Padre Pio was completely detached from those who were around him participating at the Mass. The total and intimate union with God that Padre Pio had, the moment that his soul was separated from all that was profane, gave to Padre Pio the superhuman possibility of feeling each soul, one by one, all that surrounded the altar.

– *Father, are all the souls that attend to your Holy Mass present in your spirit?*

– I see all my children who come to the altar, as if in a mirror.

Padre Pio used to lie down on the Cross of Jesus to consummate the Divine Sacrifice, while carrying all of his children in his heart. The love with which he disposed himself to be immolated was reflected on Padre Pios’ trembling face.

The stigmatic from Gargano, amidst tears and sobs, suffering indescribable torment, actualized the Divine Tragedy of Calvary during the Consecration in such a vivid way that the atrocious torment of Jesus Crucified was translucent in his grievously wounded flesh.

– *Father, why do you suffer so much at the Consecration?*

– You are too cruel!

With these words Padre Pio eluded the answer. A new attack was foreseeable.

– *Father, why you suffer so much during the Consecration?*

– Because it is at that very moment when a new, awesome and wonderful annihilation and creation happens.

In a brief and concise phrase Padre Pio now says something else. The most exceptional miracle of the Eucharistic conversion is affirmed with assertive clarity. But he says nothing about his sufferings at the altar in the moment of transubstantiation. Padre Pio hides his intimate and secret participation to the new and admirable destruction and creation from view.

It was not only an evasive answer, because he meant to say many things. The query had not been replied to, and so it was necessary to wait for the propitious occasion to reiterate the question to obtain a more complete answer.

– *Why do you suffer so much during the Consecration?*

– Revealing the secrets of the Supreme King is desecrating them. You ask me why I suffer. I would like to shed not a few tears but abundant tears. Are you not conscious of the tremendous mystery? God, Victim of our sins! And we are His executioners!

**The awesome mystery of the Consecration contains the last hours that Christ spent on the Cross. The crucified of Gargano now relives at the altar, one after the other, each of the last moments of the Crucified of Golgotha. Let us keep in mind what the Gospel says about Jesus. Especially at the introduction of the Crucifixion.**

– *Father, do you suffer the bitterness of gall?*

– Yes, very often.

After tasting the gall the most patient son of Saint Francis speaks of his crucifixion at the altar.

– *Father, how do you remain upright at the altar?*

– The way Jesus used to hold himself on the Cross.

– *Do you mean that you are at the altar hanging from the Cross, the way Jesus did at Calvary?*

– And you ask me?

– *How can you keep yourself upright?*

– The way Jesus kept Himself upright at Calvary.

Regarding the Crucifixion he is asked:

– *Did the executioners turn the Cross around to clinch the nails?*

– Naturally!

– *Do they also clinch the nails for you?*

– I think so!

– *Do they also turn around your cross?*



**When he celebrated Holy Mass, one could see Padre Pio’s stigmata.**

– Yes, but do not be afraid.

**The Divine Master, sitting as King on the divine throne of His Cross pronounced His last words as a solemn testament of His Merciful Love for us, under the presence of Heaven and Earth.**

– *Father, do you also speak during Holy Mass the “seven words” that Jesus stated on the Cross?*

– Yes, although unworthily, I also speak them.

– *And to whom do you say: Woman, there is your Son?*

– I tell her: Here are the children of your Son.

– *Do you suffer the thirst and rejection Jesus suffered?*

– Yes.

– *When do you experience thirst and rejection?*

– After the Consecration.

– *Until when do you suffer thirst and rejection?*

– Normally up to the Communion.

– *Did the Crucified Jesus had his innermost being consummated?*

– You should rather say burnt.

– *For what did the Crucified Jesus thirst?*

– For God’s Kingdom.

**Padre Pio’s soul burned with the same thirst. Those were extremely dry hours.**

Padre Pios’s burning heart did not receive even a drop of consolation.

– *You told me you were ashamed of pronouncing this phrase: “I looked for someone to comfort me, but found none.” Why?*

– Because our suffering, as those who are really guilty, is insignificant compared to the real suffering Jesus experienced.

– *In front of whom do you feel ashamed?*

– In front of God and in front of my conscience.

– *Don’t the angels of God console you at the altar where you immolate yourself?*

– Well, I do not feel them.

– *If your spirit does not receive any comfort during the Divine Sacrifice and if you suffer the complete abandonment as Jesus did, then our presence there is useless.*

– The usefulness is for you. If it were the way you say, it could be said that the presence of the Sorrowful Virgin, St. John and the pious women close to the feet of the dying Jesus was useless.

**The loving heart torn by the sight of such cruel abandonment, would have liked not to remain passive, but to share such atrocious pain.**

– *Father, why do not share with us a bit of your Passion?*

– The Spouse’s pledge is not given to anybody.

– *Tell me what could I do to alleviate your Calvary?*

– Alleviate? ...say rather to make it harder. We must suffer!

– *It is painful to attend your martyrdom being unable to help you!*

– Also the Sorrowful Mother attended. There is no doubt that it was a consolation for our Divine Master to have His mother who, instead of being indifferent, accompanied Him in His pain.

– *What did the Virgin do at the feet of the Crucified Jesus?*

– She suffered watching Her Son suffer. She offered to the Eternal Father her pain and the sufferings of Jesus for our salvation.

It is not surprising that suffering such martyrdom, through becoming completely in possession of the victim, to find more pleasure, concentrates on two highly significant points in the person of Padre Pio.

– *On posing this question I am not compelled by curiosity. Which one is the wound that hurts the most?*

– The head and the heart.

**Communion was the summit of Padre Pio’s Mass, the supreme moment of Jesus’ Passion.**

**Bent towards the altar, holding the chalice in his hands tightly and with the Lord in his heart, the seraphim of Pietricina, completely enraptured, remained for a long time with Jesus, without being conscious of the time.**

The Father was asked:

– *What is the Sacred Communion?*

– It is interior and exterior Mercy. A total Embrace. Do not stop begging Jesus, to make Himself sensibly noticed.

– *Where does Jesus kiss you?*

– He kisses me all over.

– *When Jesus comes, does he visit only the soul?*

(continued on page 11)



(continued from page 10)

- The entire being.
- *What does Jesus do at Communion?*
- He delights in His creatures.
- *Is Communion an incorporation?*
- It is a fusion. Like two candles that fuse together and cannot be distinguished one from the other.
- *When you join Jesus in Holy Communion, what should we request the Lord for you?*
- To let me be another Jesus, all Jesus, always Jesus.
- *You gave me to understand that though the Sacred Species are not consumed in you, through your veins flow the blood of Jesus. Are you a living monstrosity?*
- You say so!

**Jesus, while visiting the entire being of Padre Pio, in fusing with Him in such a wonderful way, He allowed the crucified of Gargano to savor with delight the mystery of His Death, (in the same way He delighted at Calvary, when He sealed the Sacrifice offered to the Eternal Father).**

**In between accents of great fondness and affectionate love and sorrow, Padre Pio consumed within himself Jesus` sacrifice as well.**

- *Father, why do you cry when you receive Holy Communion?*
- If the Church, when referring to the Incarnation, exclaims: “You did not disdain the bosom of the Virgin”. What can we say about ourselves, we as miseries...!
- *Do you also suffer during Communion?*
- It is the culminating point.
- *Do your sufferings continue after Communion?*
- Yes, but they are sufferings of love.
- *In this union, aren’t you consoled by Jesus?*
- Yes, but without leaving the Cross!
- In that supreme instant a last glance is given.
- *Where did the dying Jesus look as His last gaze?*
- Towards His Holy Mother.
- *And you, where do you turn to?*
- Towards my exiled brothers.

**“And bowing His head, He gave up His Spirit”, writes Saint John about the death of Jesus. It could not have happened otherwise to the crucified of Gargano when he was at the altar.**

- Do you also die at the Holy Mass?
- Mystically, at Holy Communion.
- *What produces this death in you, is this vehemence for love or for pain?*
- Both, but especially for love.
- *If you die during Holy Communion, do you stop being at the altar?*
- Why? Jesus remained at Calvary when He was dead.
- *Father, you told me that at Communion the victim dies. Are you placed in the arms of the Virgin?*
- In the arms of Saint Francis.

A pious heart considered the idea that the Sweet Jesus has finally found a soul where to rest with pleasure. This very humble son of St. Francis did not have the same opinion.

- *Father, does Jesus take His arms off the Cross to rest on you?*
- It is me who rests on Him.
- *How much do you love Jesus?*
- My desire of loving Him is infinite! But in practice ... Poor me! I would be at zero and I am ashamed.
- *How will our meeting with Jesus in Heaven be?*
- Oh!... The Eucharistic could give us an idea.

Such was Padre Pio`s Mass, and not only men attended it:

- *Does the Most Blessed Virgin Mary attend your Mass?*
- Do you think the Mother is not interested in Her Son?
- *Do angels attend your Mass?*
- In legions!
- *What do they do?*
- Adore and praise.
- *Father, who is closest to your altar?*
- All of Paradise.

The Holy Mass was over, but in the heart of the stigmatic from Gargano the desire for a continued crucifixion at the altar was not extinguished.

- *Would you like to celebrate more than one Mass a day?*
- If it depended on me I would never leave the altar.
- As the exceptional liturgist could not always stay crucified to the altar, he converted his own person into an altar, trying to make the Passion of Christ always visible.
- *You told me you carried the altar with you...*
- Yes, to accomplish what the Apostle said: “Taking over me the mortification of Jesus, “I am nailed to the Cross”, I punish my body and I convert it into a slave.
- *So, I am right when saying that Jesus Crucified walks among us! You suffer continually the whole Passion of Jesus!*
- Yes, due to His Goodness and Mercy, as much as a human creature is able to.
- *How can you work with so much pain?*
- I find my rest on the Cross.

Padre Pio asked God: “Make an altar out of me for your Cross” and his pleading was heard, maybe because this request was never before formulated so sincerely and with so much love.

The altar built by the Divine Artist was beautiful, yes, very beautiful ... We have not been seen it’s equal in two centuries of Christianity. Doubtless it was the best ever created.

Jesus was captivated by it, the first one that reproduced His Calvary with such fidelity.

In His delight the Stigmatic from Calvary did not want to raise His Cross in that altar. With joy

He put Padre Pio there, crucified in His image. Let us meditate now.

- A Mass! Ask an angel —states Padre Pio— what a Mass is and he will answer: I understand what it is and why it is celebrated, but I cannot understand all the value it has. One angel, one thousand angels, all of Paradise thinks the same. And you, you who receive the benefits from it, you do not want to meditate on it?

– When you go to Mass, continues Padre Pio, concentrate to the maximum on the great mystery being celebrated in your presence: “The redemption of your soul and the reconciliation with God.”

– *Father, does the Lord love the Sacrifice?*

– Yes, because with It He has regenerated the world.

– *How much glory to God does the Mass give?*

– An infinite glory.

- *What should we do during the Mass?*
- Be compassionate and love.
- *Father, how are we supposed to listen to the Mass?*
- The way the Blessed Virgin and pious women attended to the tragedy of the Calvary. The same way John attended the Eucharistic Sacrifice and the bloody Sacrifice of the Cross.
- *What kind of fruits do we receive when we hear the Mass?*
- They cannot be enumerated. You will know it only in Paradise.

## Conclusion

In the new Heaven and the new Earth that John announced for the end of time, the Holy City will once again be a New Jerusalem, which will descend from heaven, adorned as wife dressed for her husband. It is the new tabernacle of God among men. God will live amidst His people. The mystic of Patmos also says that the New Jerusalem does not need neither sun nor moon, because it is illuminated by the glory of God. The elected souls who will enjoy that light will have the name of the Lamb engraved on their forehead.

– *Father, in Paradise shall we contemplate*

## Vatican: Receiving Eucharist kneeling will be norm at papal liturgies

**by Carol Glatz, Catholic News Service**

VATICAN CITY (CNS) – Receiving the Eucharist on the tongue while kneeling before the pope will become the norm at papal liturgies, said the Vatican’s liturgist.

While current norms allow the faithful to receive the Eucharist in the hand while standing, Pope Benedict XVI has indicated a preference for the more traditional practice, said Msgr. Guido Marini, master of papal liturgical ceremonies.

**Kneeling and receiving Communion on the tongue highlights “the truth of the real presence (of Christ) in the Eucharist, helps the devotion of the faithful and introduces the sense of mystery more easily,” he said in a June 26, 2008 interview with the Vatican newspaper, L’Osservatore Romano.**

**Pastorally speaking, he said “it is urgent to highlight and recover” these aspects of the sacredness and mystery of the Eucharist in modern times.**

Generally at papal Masses, those receiving Communion from the pope stand and the majority choose to receive on the tongue.

But starting with a May 22 Mass outside the



Basilica of St. John Lateran, two ushers placed a kneeler in front of the altar and the chosen communicants all knelt and received on the tongue.

At a June 15 Mass in the southern Italian port city of Brindisi, the pope again distributed Communion to the faithful on the tongue while they were kneeling.

In the Vatican newspaper interview, Msgr. Marini was asked if this practice was destined to become the norm in all papal celebrations, and he replied, “I really think so.” *(Editor’s note: This is how holy communion was distributed by the Pope in Sydney, Australia, during World Youth Day.)*

**He said “it is necessary not to forget that the distribution of Communion in the hand, from a juridical standpoint, remains up to now an indult,” which is an exemption from a general requirement that is granted by the Vatican to the bishops’ conferences which have requested it. He said the pope’s adoption of the traditional practice of distributing Communion “aims to highlight the force of the valid norm for the whole church.”**

However, the pope’s preference for the traditional practice is not meant to “take anything away from the other” permissible form of standing or receiving the Eucharist in the hand, he said.





# POPE BENEDICT XVI IN SYDNEY

## “Empowered by the Holy Spirit, bear witness to Christ to the ends of the earth”



**In Australia, the Pope had the opportunity to make some new friends, including this koala...**

On August 15-20, 2008 took place in Sydney, Australia, the 23<sup>rd</sup> World Youth Day... which actually lasts over five days! This gathering of Catholic young people aged between 18 and 35 who come from “every nation under heaven” to celebrate their faith was created by Pope John Paul II in 1985, but international meetings take place about every three years, and they have become more and more popular since their creation, showing the true face of the Church: young and alive!

Sydney was the 10<sup>th</sup> international gathering after Buenos Aires (Argentina) in 1987, Compostella (Spain) in 1989, Czestochowa (Poland) in 1991, Denver (U.S.A.) in 1993, Manila (Philippines) in 1995, Paris (France) in 1997, Rome (Italy) in 2000, Toronto (Canada) in 2002, and Cologne (Germany) in 2005.

The theme of the World Youth Day in Sydney was: “You will receive power when the Holy Spirit has come upon you; and you will be my witnesses” (Acts 1:8). The full verse says: “my witnesses to the ends of the earth”, which is really what Australia represents for most people all over the world, since it is located “down under” the globe. It meant a long trip for pilgrims from overseas (a 20-hour flight for the Holy Father, for example, who arrived in Australia as early as July 12, his longest apostolic journey so far), and some could have feared the attendance would not be as large as previous WYDs (500,000 in Denver, 800,000 in Toronto, 1,200,000 in Paris, 1,600,000 in Czestochowa, 2 million in Rome, and 4 million in Manila).



**In Sydney, Pope Benedict is welcomed with flowers by two young people.**

Yet, this World Youth Day in Sydney was also a great success, with over 400,000 people who attended the Final Mass in Sydney on Sunday, July 20, with 170 nations represented. Here are excerpts from the various speeches of Pope Benedict XVI during his visit in Australia, which are inspiring not only for young people, but for people of all ages... who want to remain young at heart!

### **Welcoming ceremony, Government House, Thursday, July 17, 2008:**

“Young people today face a bewildering variety of life-choices, so that they sometimes find it hard to know how best to channel their idealism and their energy. It is the Spirit who gives the wisdom to discern the right path and the courage to follow it. He crowns our poor efforts with his divine gifts, just as the wind filling the sails sweeps the ship forward, far surpassing what the oarsmen can achieve through their laborious rowing. In this way, the Spirit enables men and women in every land and in every generation to become saints. Through the Spirit’s action, may the young people gathered here for World Youth Day have the courage to become saints! This is what the world needs more than anything else.”



**Prime Minister Kevin Rudd with the Pope**

### **Welcoming celebration by the young people at Barangaroo, Sydney Harbour, Thursday, July 17, 2008:**

“Not only the natural but also the social environment – the habitat we fashion for ourselves – has its scars; wounds indicating that something is amiss. Here too, in our personal lives and in our communities, we can encounter a hostility, something dangerous; a poison which threatens to corrode what is good, reshape who we are, and distort the purpose for which we have been created.

“Examples abound, as you yourselves know. Among the more prevalent are alcohol and drug abuse, and the exaltation of violence and sexual degradation, often presented through television and the internet as entertainment. I ask myself, could anyone standing face to face with people who actually do suffer violence and sexual exploitation “explain” that these tragedies, portrayed in virtual form, are considered merely ‘entertainment’?

“There is also something sinister which stems from the fact that freedom and tolerance are so



**Our Lady, Help of Christians  
Patron saint of Australia**

often separated from truth. This is fuelled by the notion, widely held today, that there are no absolute truths to guide our lives. Relativism, by indiscriminately giving value to practically everything, has made ‘experience’ all-important. Yet, experiences, detached from any consideration of what is good or true, can lead, not to genuine freedom, but to moral or intellectual confusion, to a lowering of standards, to a loss of self-respect, and even to despair.

“Dear friends, life is not governed by chance; it is not random. Your very existence has been willed by God, blessed and given a purpose (cf. Gen 1:28)! Life is not just a succession of events or experiences, helpful though many of them are. It is a search for the true, the good and the beautiful. It is to this end that we make our choices; it is for this that we exercise our freedom; it is in this – in truth, in goodness, and in beauty – that we find happiness and joy. Do not be fooled by those who see you as just another consumer in a market of undifferentiated possibilities, where choice itself becomes the good, novelty usurps beauty, and subjective experience displaces truth.



*(continued on page 13)*



(continued from page 12)

"Christ offers more! Indeed he offers everything! Only he who is the Truth can be the Way and hence also the Life. Thus the 'way' which the Apostles brought to the ends of the earth is life in Christ. This is the life of the Church. And the entrance to this life, to the Christian way, is Baptism.

"The task of witness is not easy. There are many today who claim that God should be left on the sidelines, and that religion and faith, while fine for individuals, should either be excluded from the public forum altogether or included only in the pursuit of limited pragmatic goals. This secularist vision seeks to explain human life and shape society with little or no reference to the Creator. It presents itself as neutral, impartial and inclusive of everyone.

"But in reality, like every ideology, secularism imposes a world-view. If God is irrelevant to public life, then society will be shaped in a godless image. When God is eclipsed, our ability to recognize the natural order, purpose, and the 'good' begins to wane. What was ostensibly promoted as human ingenuity soon manifests itself as folly, greed and selfish exploitation."



*On Friday, July 18, the fourteen stations of the Way of the Cross were re-enacted by young people, beginning with the first station — the Last Supper and the Institution of the Holy Eucharist — in front of St. Mary's Cathedral in Sydney. The Holy Father read the following prayer that closed the first station:*

"Lord, many people lack the food and drink that bring true joy. They do not know, or have forgotten, how you wish to meet them in the Eucharist and share with them your humanity and divinity. Help us to appreciate the great gift of your body and your blood, the key to your Passion and ours. Draw us into your real presence at Mass. Help us to understand that communion with you also means union with all those to whom you give yourself. Make us generous and insightful as we try to walk in your footsteps."

**Holy Mass with the Australian Bishops, seminarians and novices (with the Consecration of the new altar) at St. Mary's Cathedral in Sydney, Saturday, July 19, 2008:**

"We are about to celebrate the dedication of the new altar of this venerable cathedral... In today's liturgy the Church reminds us that, like this altar, we too have been consecrated, set 'apart' for the service of God and the building up of his Kingdom. All too often, however, we find ourselves immersed in a world that would set God 'aside'.

"In the name of human freedom and autonomy, God's name is passed over in silence, religion is reduced to private devotion, and faith is shunned in the public square. At times this mentality, so completely at odds with the core of the Gospel, can even cloud our own understanding of the Church and her mission. We too can be tempted to make the life of faith a matter of mere sentiment, thus blunting its power to inspire a consistent vision of the world and a rigorous dialogue with the many other visions competing for the minds and hearts of our contemporaries.

**"Wherever man is diminished, the world around us is also diminished; it loses its ultimate meaning and strays from its goal. What emerges is a culture, not of life, but of death. How could this be considered 'progress'? It is a backward step, a form of regression which ultimately dries up the very sources of life for individuals and all of society."**

**Vigil with the young people at Randwick Racecourse in Sydney, July 19, 2008:**

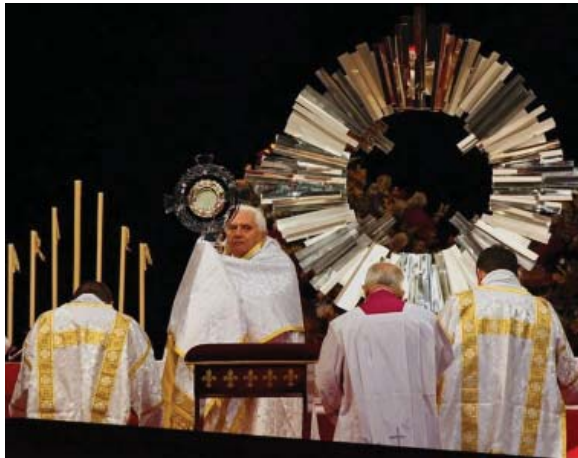
"Tonight we focus our attention on how to become witnesses... There are times, however, when we might be tempted to seek a certain fulfilment apart from God. Jesus himself asked the Twelve: 'do you also wish to go away?' Such drifting away perhaps offers the illusion of freedom. But where does it lead? To whom would we go? For in our hearts we know that it is the Lord who has 'the words of eternal life' (Jn 6:67-68).

"To turn away from him is only a futile attempt to escape from ourselves (cf. Saint Augustine, Confessions VIII, 7). God is with us in the reality of life, not the fantasy! It is embrace, not escape, that we seek! So the Holy Spirit gently but surely steers us back to what is real, what is lasting, what is true. It is the Spirit who leads us back into the communion of the Blessed Trinity!"

Holy Mass for the 23rd World Youth Day at Randwick Racecourse in Sydney, Sunday, July 20, 2008:

"Dear friends, I pray that this great assembly, which unites young people 'from every nation under heaven' (cf. Acts 2:5), will be a new Upper Room. May the fire of God's love descend to fill your hearts, unite you ever more fully to the Lord and his Church, and send you forth, a new generation of apostles, to bring the world to Christ!"

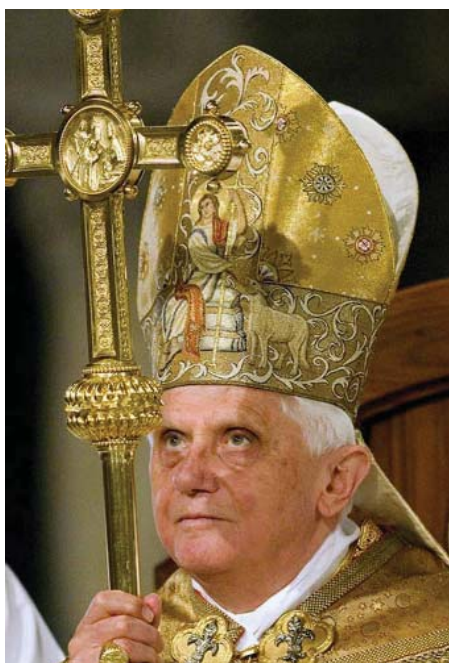
"The power of the Spirit never ceases to fill the Church with life!... Yet this power, the grace of the Spirit, is not something we can merit or achieve, but only receive as pure gift. God's love can only unleash its power when it is allowed to change us from within. We have to let it break through the hard crust of our indifference, our spiritual weariness, our blind conformity to the spirit of this age. Only then can we let it ignite our imagination and shape our deepest desires.



"That is why prayer is so important: daily prayer, private prayer in the quiet of our hearts and before the Blessed Sacrament, and liturgical prayer in the heart of the Church. Prayer is pure receptivity to God's grace, love in action, communion with the Spirit who dwells within us, leading us, through Jesus, in the Church, to our heavenly Father. In the power of his Spirit, Jesus is always present in our hearts, quietly waiting for us to be still with him, to hear his voice, to abide in his love, and to receive "power from on high", enabling us to be salt and light for our world.

"Dear young people, let me now ask you a question. What will you leave to the next generation? Are you building your lives on firm foundations, building something that will endure? Are you living your lives in a way that opens up space for the Spirit in the midst of a world that wants to forget God, or even rejects him in the name of a falsely-conceived freedom? How are you using the gifts you have been given, the 'power' which the Holy Spirit is even now prepared to release within you? What legacy will you leave to young people yet to come? What difference will you make?

"Empowered by the Spirit, and drawing upon faith's rich vision, a new generation of Christians is being called to help build a world in which

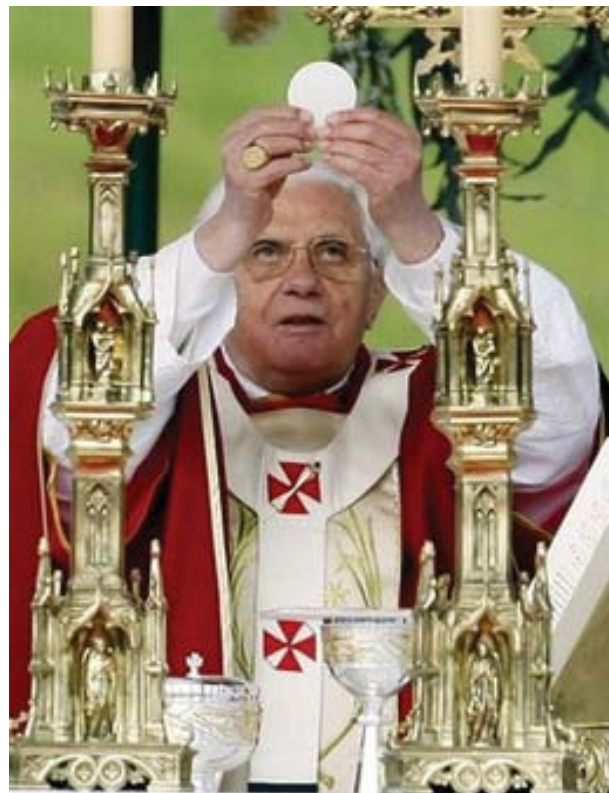


God's gift of life is welcomed, respected and cherished — not rejected, feared as a threat and destroyed. A new age in which love is not greedy or self-seeking, but pure, faithful and genuinely free, open to others, respectful of their dignity, seeking their good, radiating joy and beauty. A new age in which hope liberates us from the shallowness, apathy and self-absorption which deaden our souls and poison our relationships.

"Dear young friends, the Lord is asking you to be prophets of this new age, messengers of his love, drawing people to the Father and building a future of hope for all humanity.

"The world needs this renewal! In so many of our societies, side by side with material prosperity, a spiritual desert is spreading: an interior emptiness, an unnamed fear, a quiet sense of despair. How many of our contemporaries have built broken and empty cisterns (cf. Jer 2:13) in a desperate search for meaning — the ultimate meaning that only love can give? This is the great and liberating gift which the Gospel brings: it reveals our dignity as men and women created in the image and likeness of God. It reveals humanity's sublime calling, which is to find fulfilment in love. It discloses the truth about man and the truth about life.

"The Church also needs this renewal! She needs your faith, your idealism and your generosity, so that she can always be young in the Spirit (cf. Lumen Gentium, 4)! In today's second reading, the Apostle Paul reminds us that each and every Christian has received a gift meant for building up the Body of Christ. The Church especially needs the gifts of young people, all young people. She needs to grow in the power of the Spirit who even now gives joy to your youth and inspires you to serve the Lord with gladness. Open your hearts to that power! I address this plea in a special way to those of you whom the Lord is calling to the priesthood and the consecrated life. Do not be afraid to say 'yes' to Jesus, to find your joy in doing his will, giving yourself completely to the pursuit of holiness, and using all your talents in the service of others!"



"As we pray for the confirmands, let us ask that the power of the Holy Spirit will revive the grace of our own Confirmation. May he pour out his gifts in abundance on all present, on this city of Sydney, on this land of Australia and on all its people! May each of us be renewed in the spirit of wisdom and understanding, the spirit of right judgement and courage, the spirit of knowledge and reverence, the spirit of wonder and awe in God's presence!"

**Pope Benedict XVI**



# “Changing the economic and financial system might be necessary” – Pope Paul VI

## The good and the fruits of the world were created for all Hence the grave duty to place them at the service of all people

August 2008 marks the 30<sup>th</sup> anniversary of the death of a great Pope, Paul VI, who successfully brought to conclusion the Second Vatican Council, started by Blessed John XXIII, and courageously governed the Church in the eventful post-conciliar period. On that occasion, we republish an article written by Louis Even in 1966, commenting on a statement of Pope Paul VI who said that “changing the financial system might be necessary”:

### Obstacle to overcome

Last May 25th, Pope Paul VI received a group of experts who had gathered in Rome to institute a commission aimed at studying the problems of developing countries.

According to a report from Reuters agency, the Pope said that changing the financial and economic system might be necessary if one wants to stop the poor from dying of hunger. These questions, he remarked, are not within the competence of the Church; but the Church should help people to become more sensitive to the problems of poverty and hunger, and should “above all, provoke a more intense awareness of the obligations deriving from the universal fraternity of men.”

On June 1, 1941, Pope Pius XII, in his memorable radio message of Pentecost, said: “**Material goods have been created by God to meet the needs of all men, and must be at the disposal of all of them.**”

He was not only talking about the rights of collectivity as a whole, but the right of each human being as individuals. It is not something conferred by human legislation, but a right coming from man’s human nature that all legislation should recognize, and favor its realization. The words used by Pius XII were explicit.

“**Every man indeed, as a reason-gifted being, has, from nature, the fundamental right to make use of the material goods of the earth.**”

Pope, Paul VI used almost the same words in his talk of May 25, 1966, to experts gathered in Rome:

**“The good and the fruits of this world were created for all. No-one has a right to reserve them for themselves, neither individuals or communities. All have the grave duty to place them at the service of all people.”**

No matter how much goods are offered by the producing system, the economic system does not accomplish its end if the abundance of goods does not meet the needs of all, above all its most urgent needs. According to the words of Pius XII:

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

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

What Pope Pius XII said about the economy of a nation, in relation with the needs of each of its citizens, Pope Paul VI applies it on a global scale. The total material wealth of the universe should not belong exclusively to the countries that produce it in plenty. or be destroyed or diverted from the production of bare necessities to the production of luxury goods, as long as there are men de-

prived of the necessities of life wherever they live on earth.

Like Pius XII, Paul VI reminds us of the real purpose of economic development: to supply basic material goods for an integral development of each human person. Here is what he said on May 25, 1966:



Pope Paul VI

**“It is not only about reducing the impressive inequality that puts 15 per cent of humanity in possession of 85 per cent of world production. It is not only about implementing technical and economic development, but promoting an integral and harmonious development of the human person; allowing each one to lead an existence in keeping with its dignity of a being created in the image of God.”**

We like these words of our Popes, who stress the importance of each individual person. We are too used to global statistics, of a simple conglomerate of anonymous persons and families.

### A sacred cow that must be removed

Pope Pius XII had said that while it is the role of the Church to remind people of these truths, it is reserved to human will and the juridical forms of the peoples to regulate the practical realization of the rights of each person to a share in the goods answering their basic needs.

Paul VI as well said that it is not within the competence of the Church to decide which methods should be adopted. However, But, in seeing the persistence of the great riches accumulated on one side and of the urgent needs on the other side, he is not afraid of adding that “changing the world economic and financial system might be necessary.” Contrary to governments and their economic advisers who are crowned with diplomas, the Pope does not consider the economic and financial system to be sacred, immutable, and untouchable. If the present system creates or permits obstacles between the existing goods and human needs, then the system should be changed and the obstacles eliminated.

It is high time we took the idol down from its pedestal and we placed the responsibility where it should be. We must stop burdening the victims, those who suffer privations, all the while accusing these same victims of being the cause of their condition. We must stop taking away their freedoms and trample on their dignity, as a condition to have food to eat.

It is not difficult to find the cause of the evil. Production is abundant, or can be easily made abundant, if its immense possibilities are not impeded. The physical means to transport the products, even to the most distant needs, function well. There is only one obstacle; money, finance. Finance is relatively not lacking to finance production, but it is definitely lacking into the hands of the consumers, those who need this production. So many active to reach consumers into finance where the needs reclaim production. And so many other vices ensue from this.

So, money is only a permit, a licence to mobilize activities of production on the one hand, and to obtain products on the other hand. Lacking licences is unacceptable. It is the easiest thing to fix. But it is the thing one refuses to touch: the financial system remains a “sacred cow” for governments and for the men who are in the highest places in the system. The higher they are; the more zealous they are to place guards around this sacred cow.

Thank you, Holy Father, for indicating that it could be necessary to clean up this “sanctuary.”

### Another denunciation

An even more precise denunciation of the present financial came from another Christian source, following a study made at the request of a Scottish Church, the “Congregational Union of Scotland.” Realizing the presence of dire poverty amidst plenty, the authorities of this Church said that there must be something fundamentally flawed in the economic system. A committee was appointed – “The Christian Doctrine of Wealth Committee” – to examine the existing financial system from a Christian point of view.

The first meeting of the committee was held on September 22, 1960. It was followed by six others. The committee consulted a great number of economists, professors, bankers, men of wisdom and of high office. They published the results of their research in a booklet entitled “A Christian Doctrine of Wealth” (later published under the title, “Money - A Christian View.”)

As the result of their investigations, they came to the following conclusions:

**“1. We believe that the existing system of debt-finance, whereby practically all money comes into circulation as interest-bearing debt, is prejudicial to human well-being, a drag on the development and distribution of wealth, finds no justification in the nature of things, and perpetuates a wrong conception of the function of money in human society.**

**“2. We believe that the virtual monopoly of credit enjoyed by the banking system is contrary to reason and justice. When a bank makes a loan, it monetizes the credit a credit-worthy customer, admittedly a necessary service. But when it has done this, it hands him back his monetized credit as a debt to the bank plus 6, 8 or 9%. There seems to be an anomaly here, masked by use and wont, that calls for examination. The true basis of credit is found in the assets of the nation – men, labor, skills, natural resources and the enormous power for production now in human hands. The creation and function of money ought to bear a strict relation to those physical facts, and to nothing else.**

**“3. We believe that the existing system constitutes a barrier to peace and disarmament, It involves the trade war with resulting international friction. It requires the priming of the financial pump through the colossal expenditure on armaments in the cold war situation. By this**

(continued on page 15)



(continued from page 14)

**means vast sums are put into circulation without a corresponding production of consumer goods. It seems difficult to deny the assertion made by Professor Galbraith and others that without the expansion of the economy in this way there would be economic collapse in the U.S.A. and in this country (Great Britain)."**

The Christian Doctrine of Wealth Committee came to the same observations made over forty years before by the engineer and economist Clifford Hugh Douglas, the author of the Social Credit proposals: financial credit is social by nature; banks take over the property of new money that rightfully belongs to the community; finance is not in keeping with reality and dominates the economic life instead of serving it; peoples suffer this insane situation because, the established customs and habits prevent them from even paying attention to this situation, and they accept its consequences as if they were as inevitable as the temperature. The Committee adds:

**"Since we are confident that it is not beyond the wit of man to devise a system for which these features would be absent, we would urge that it is an imperative Christian duty to press for the introduction of such a system."**

### Conditions for a sound system

The Committee therefore rightly insists on the obligation to change the financial system, without being specific about what technique to use for this change. ing a precise technique for change. However, among all the proposals issued so far for for a change of system, only Social Credit offers a concrete method to achieve the goals of a financial system that is faithful to its proper role in the economy:

**To establish a system that is flexible, in constant keeping with the realities of production and consumption; make sure that money is determined by economic activities, and not economic activities be determined by money;**

**Finance all possible production that answer the needs of the population, according to the hierarchy of urgency; maintain the purchasing power at the level of production offered in front of the normal needs of the population; and to ensure to each individual an income linked to his very existence, not only by virtue of being employed, in order to allow each person to exercise his fundamental right of a share in the material goods, in a world where goods cannot be obtained without money.**

This last point has been mentioned several times in past issues of the "Michael" Journal, and it will be mentioned again in the future. The refusal of this income attached to the human person, that would also be given to the family, according to the number of its members, has caused many evils, like: the drive of today's economy for a multiplication of new material needs, which leads towards materialism, simply to maintain employment; the ever-increasing intervention of governments to take care of functions that normally belong to the persons themselves, to families and free associations.

These disorders, and many others, are caused and increased by the refusal to acknowledge for each person the right to an income: an income for the sole reason of being a human being, not only because you are employed in production, in an economic system where less and less human labour is required to maintain a production that can answer the normal needs of man. Besides, is not every living human person, co-heir of the progress of past generations, and therefore co-owner, co-capitalist of the greatest factor of today's immense production ?

It is this status of of capitalist, extended to each and every person, that must prevail more and morer over the status of employed people. A majority of the population in Canada is not hired in production, and yet they have the right to live their lives fully.

### Solution: Social Credit

To remedy the evil caused by a false financial system, is not the Social Credit option infinitely

superior to the offers of Communism or nationalizations that gradually to a Communist-like regime?

In front of the communists who denounce a capitalism that makes the rich richer and the poor poorer, how devoid of any solution empty-handed men of the right are! Devoid of any solution, but guilty nevertheless, because they continue to refuse the Social Credit proposals that have been formulated over half a century ago, and diffused in many countries, especially Canada.

Would not the application of the Social Credit

## President Kennedy warned against secret societies A speech given to the press in 1961

Here are excerpts from a speech entitled "The President and the Press: Address before the American Newspaper Publishers Association", given by U.S. President John F. Kennedy at the Waldorf-Astoria Hotel in New York City, April 27, 1961:

"Mr. Chairman, ladies and gentlemen:

"Tonight, I want to talk about our common responsibilities in the face of a common danger. The events of recent weeks may have helped to illuminate that challenge for some; but the dimensions of its threat have loomed large on the horizon for many years. Whatever our hopes may be for the future--for reducing this threat or living with it--there is no escaping either the gravity or the totality of its challenge to our survival and to our security — a challenge that confronts us in unaccustomed ways in every sphere of human activity.

"The very word 'secrecy' is repugnant in a free and open society; and we are as a people inherently and historically opposed to secret societies, to secret oaths and to secret proceedings. We decided long ago that the dangers of excessive and unwarranted concealment of pertinent facts far outweighed the dangers which are cited to justify it. Even today, there is little value in opposing the threat of a closed society by imitating its arbitrary restrictions. Even today, there is little value in insuring the survival of our nation if our traditions do not survive with it. And there is very grave danger that an announced need for increased security will be seized upon by those anxious to expand its meaning to the very limits of official censorship and concealment. That I do not intend to permit to the extent that it is in my control. And no official of my Administration, whether his rank is high or low, civilian or military, should interpret my words here tonight as an excuse to censor the news, to stifle dissent, to cover up our mistakes or to withhold from the press and the public the facts they deserve to know.

"Today no war has been declared — and however fierce the struggle may be, it may never be declared in the traditional fashion. Our way of life is under attack. Those who make themselves our enemy are advancing around the globe. The survival of our friends is in danger. (...)

**"For we are opposed around the world by a monolithic and ruthless conspiracy that relies primarily on covert means for expanding its sphere of influence — on infiltration instead of invasion, on subversion instead of elections, on intimidation instead of free choice, on guerrillas by night instead of armies by day. It is a system which has conscripted vast human and material resources into the building of a tightly knit, highly efficient machine that combines military, diplomatic, intelligence, economic, scientific and political operations.**

**"Its preparations are concealed, not published. Its mistakes are buried, not headlined. Its dissenters are silenced, not praised. No expenditure is questioned, no rumor is printed, no secret is revealed. It conducts the Cold War, in short,**



**with a war-time discipline no democracy would ever hope or wish to match. (...)**

"It is the unprecedented nature of this challenge that also gives rise to your second obligation — an obligation which I share. And that is our obligation to inform and alert the American people — to make certain that they possess all the facts that they need, and understand them as well — the perils, the prospects, the purposes of our program and the choices that we face.

"Without debate, without criticism, no Administration and no country can succeed — and no republic can survive. That is why the Athenian lawmaker Solon decreed it a crime for any citizen to shrink from controversy. And that is why our press was protected by the First Amendment — the only business in America specifically protected by the Constitution — not primarily to amuse and entertain, not to emphasize the trivial and the sentimental, not to simply 'give the public what it wants' — but to inform, to arouse, to reflect, to state our dangers and our opportunities, to indicate our crises and our choices, to lead, mold, educate and sometimes even anger public opinion.

"This means greater coverage and analysis of international news — for it is no longer far away and foreign but close at hand and local. It means greater attention to improved understanding of the news as well as improved transmission. And it means, finally, that government at all levels, must meet its obligation to provide you with the fullest possible information outside the narrowest limits of national security — and we intend to do it."

*John Fitzgerald Kennedy*

### Subscription rates to "Michael" for Australia (in Australian dollars)

**Surface mail: 2 years \$32.00  
1 year \$16.00**

**Air mail: 2 years \$64.00  
1 year \$32.00**

**Please make all cheques and/or money orders payable to: Renata Stirrat, 32 Dundee Ave., Holden Hill, SA 5088**

### For New Zealand (in NZ dollars)

**Surface mail: 2 years \$36.00  
1 year \$18.00**

**Air mail: 2 years \$74.00  
1 year \$36.00**

**Please make all cheques and/or money orders payable to: Mr. Henry Raynel, 120 Litten Road, Howick - Auckland, New Zealand**

**E-mail: henry.raynel@actrix.gen.nz**



# An interview with a former Swiss banker

Here is an interview hosted by one of our representatives from the United States, Mr. Yves Jacques. He recently spoke to Francois de Siebenthal, who is a former banker from Switzerland, on the crisis in the financial world today and what solutions he would suggest to correct the chaos that is occurring.

YJ: Francois, you are from Switzerland, trained as a professional banker and economist, is that correct?

FS: Yes.

YJ: And you've been an economist for how many years?

FS: For more than twenty-five years.

YJ: Some textbooks and other sources mislead people by saying that banks lend from the depositors savings. Can you tell us what really happens?

FS: The truth is that credit makes deposits, and not the other way around. This means that, for example, more than 90% of the money in circulation was created out of thin air. We can estimate that 99.99% of the United States dollar was created out of nothing. We call that Fiat Money, or *Ex Nihilo*. The problem is that, on the whole, they have been using the credit system to sustain the growth of the United States, to conserve the American economy at the cost of the poor of the world.

Recently the financiers even used the real estate market of the United States to uphold the credit industry. They have created massive amounts of credit (*Ex Nihilo*) as loans for real estate, and then sold the American mortgages to investors such as Fanny Mae and Freddie Mac at huge profits. They then used the massive import of funds and savings from all over the world to tell the American people that the value of the American industry is rising all the time. But now we have reached a limit in credibility and it (the American dollar) is starting to downslide. It has lost 60% of its value already since the beginning of the Iraq war. The entire system is a lie, and it is causing a massive lack of confidence, and of faith...

When credit is created only to sustain the virtual growth of the economy, there are various ways to get out of it. One of them would be to create a general war with millions of victims, or a bloody revolution, or even a credit crunch such as Japan experienced with its liquidity trap and massive depopulation, or then again, a general collapse of the economy such as what happened in 1929.

YJ: So, this is their solution?

FS: Yes, from my point of view the International Bankers are planning new wars and revolutions. I think that the best solution would be to do as the poor people of the United States did in 1929; establish local banks with 6,000 local currency systems. We can improve all those local systems and coordinate them, like a franchising chain of free and open local banks sharing the same values that are open to all people of good will.

You can find such a proposition at [www.pavie.ch](http://www.pavie.ch) with all the details on how to function with this local system, as they are already doing in some poor countries.

The dollar will collapse for sure, and you need to persuade everyone to start local systems, improved LETS (Local exchange systems) with dividends and compensated discounts (see social credit on the internet). In fact, the dollar is collapsing faster now; its value is going down all the time. For instance, when I began in the banking business the dollar was nearly four Swiss francs to one dollar. Now, it is one Swiss franc to one dollar. So it is, in fact, a massive inflation. If a Swiss, for example, wants to buy a Chevrolet, he must convert it to cheese, watches, machinery and other goods. If an American wants to buy a Swiss watch, he pays in dollars. And what is a dollar? It is a piece of paper on which is printed, "One dollar: in God we trust" or just some bits in a computer.

YJ: Do you think that the reason they want the US dollar to collapse in the United States is because they want to change it for the Amero?

FS: Yes. What they are doing is the same as they did in 1929. The banks print and open more credits to buy more assets very cheap, that way they



Francois de Siebenthal

control more of the people and you can do nothing without their consent. The Patriot Act is a method of dictatorship and they suddenly wanted to change all the notes and put RFID devices in all the currency.

YJ: What do you think of people who say we should exchange US dollars to Euros or Japanese Yen?

FS: If the dollar is collapsing and the same people are behind the Euro or the Yen, it will all come to the same conclusion. Let's talk about the Japanese Yen. In Japan there is a big, big problem with the population. One third of the Japanese population will disappear before 2050. It is already beginning. There will be a massive depreciation in the real estate markets and this will create a huge crisis, even bigger than the United States, because the Japanese will not allow immigration. The only solution I can foresee for the Japanese is a massive drop in the price of properties. Already I have information from Japan that they are pushing to establish euthanasia. You know the situation is really a war, a war against the weakest in society. They are buying a lot of robots to cope with this trend. The truth is that they want a massive reduction in the population; by the billions... Julian Simon said in his book "The Ultimate Resource 1" that he was paid by those people to prove that the earth was overpopulated, however he wrote books and articles proving exactly the opposite.

The Ultimate Resource (now The Ultimate Resource 2) and Population Matters discuss trends in the United States and the world with respect to resources, environment, population and the interactions between them. Simon concludes that there is no reason why material life on earth should not continue to improve, and that increasing population contributes to that improvement in the long run. Those popularly-written books developed positive ideas and foresaw the falling natural resource prices, increased world oil supply, and decline in farmland prices. His view of population economics is unique and persuasive. In the discussion, he covers resources, environment, population growth with analytical methods.

As said on Amazon, Julian L. Simon is the world's greatest contrarian. The Ultimate Resource 2—an update, not a sequel—skewers the sacred cows of environmentalism, population control, and Paul Ehrlich. In the contest between resource scarcity and human ingenuity, Simon bets the farm on the ability of intelligent people to overcome their problems. Thankfully, he is not a theorist. This book lays out convincing empirical evidence for his prediction of a prosperous future. The keys to progress are not state-run conservation programs, he says, but economic and political freedom. Only then can talented minds properly apply themselves to their earthly dilemmas. (To read his book, go to this link: [http://www.juliansimon.com/writings/Ultimate\\_Resource/](http://www.juliansimon.com/writings/Ultimate_Resource/)).

He wrote in his book "Population matters" how he was ostracized by the "rulers" of the new world disorder.

The last book about this type of manipulation is by Steve Mosher. The book is entitled Population Control and it does not simply outline the problems; it proposes a solution as well. Mosher dedicates his final chapter to possible ways that developed nations can avoid the demographic disaster that now threatens. Small tax credits and paltry child subsidies are not nearly enough. Young couples, he argues, need to be sheltered from taxes altogether. And population control programs need to be discontinued as soon as possible. Mosher ends by quot-

ing the late Julian Simon: "Human beings are the ultimate resource." We need everybody to find good solutions. (For more information see [www.pop.org](http://www.pop.org)) Play list for all of Julian L. Simon's videos can be found at: [http://www.youtube.com/view\\_play\\_list?p=DDAF5AC211C1A](http://www.youtube.com/view_play_list?p=DDAF5AC211C1A)

The members of those Clubs hate poor people. Most of these wealthy New World Order people are racists, in fact they are racists of the worst kind. They condition people to believe that our earth is overpopulated. And so the poor are corralled like cattle into big cities such as Mexico, just to control them and prove that they are right. But in fact, the rest of the earth is empty. The world is huge and we can feed more people. Ramses of Egypt, in the Bible, had this way of thinking and he killed all the male Jews. Now we have "white" bankers living in New York, London and Paris doing the same well-paid job; killing millions or even billions of aborted children with financial soft Gulags to earn billions of dollars.

I recommend this film: "Freedom to Fascism" from the filmmaker Aaron Russo, who exposed his first-hand knowledge of the elite global agenda during a live video interview with Alex Jones' nationally syndicated radio show.

Nick Rockefeller told Russo about the plan to microchip the population, (see *Bilderberg* and *micro-chip* on the internet) and warned him about "an event that would allow us to invade Afghanistan and Iraq" some eleven months before 9/11. Rockefeller foretold that the "War on Terror" would be a hoax where soldiers would be looking in caves for non-existent enemies. Rockefeller also tried to recruit Aaron Russo into the Council on Foreign Relations during the tenure of their friendship. A picture sent by the Russo family verifies that friendship, and strengthens evidence of a global agenda of which Rockefeller's creation of women's lib, and the elite's ultimate plan for world population reduction and a micro-chipped society, played important roles.

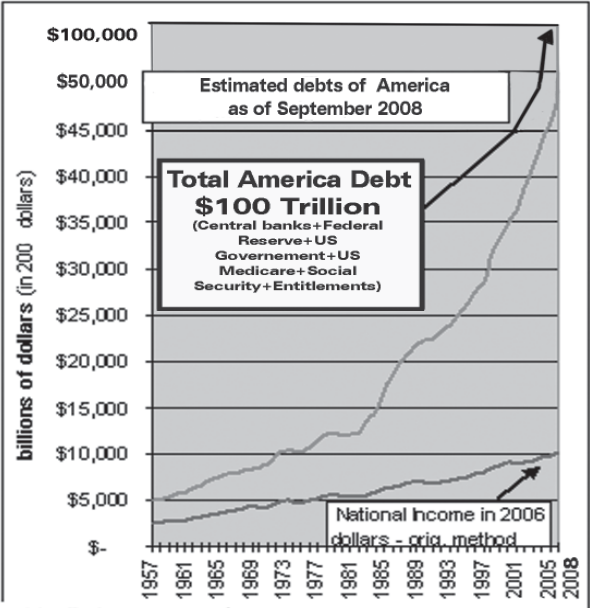
YJ: Can you explain to us briefly, how money is created today and how it should be created? Then maybe we can speak about the practice of interest.

FS: In the United States most of the money, as credit-bearing interest, is created by the Federal Reserve Board and other private banks. The Federal Reserve is about as Federal as the Federal Express. That means that it is a private company owned by a few people. I have a list of about 12 families who are the shareholders that own the Federal Reserve. These people are using this private business for their own personal gain, to generate private profits of trillions (yes, trillions) of dollars. If you add the amounts that are generated every year since Christmas of 1913, sums hidden in various foundations and

trusts in tax haven "paradises," the profits are unbelievable. Wars are for their own profit only and not for the benefit of the American people.

And on the credit base, which is called M zero, you have a massive creation of money, and this credit is based on nothing. Alan Greenspan said that they create the money out of thin air. You have the statistics published by the Federal Reserve (which is a private company) that show that it is allowing and emitting credit to the other banks or other financial vehicles.

A few months before his assassination, President John F. Kennedy was summoned by his father Joseph to the lobby of the White House. He said to him, "If you do this, they will kill you!" But the President was not deterred. On June 4, 1963, he signed Executive Order number 111 110, that repealed the Act and Executive Order number 10,289, calling the production of banknotes into the hands of the state and depriving the cartel of private banks of a large part of their power. After \$4 billion of US dollars in small denominations called "United States Notes"





had already been put into circulation, and while the state was preparing to deliver even larger cuts of Fed currency, Kennedy was assassinated on November 22, 1963. This happened 100 years after Lincoln’s death. He had created debt-free “Greenback” notes for the United States as well, and he was murdered by a sniper. Kennedy’s successor Lyndon B. Johnson suspended the printing of the notes for an inexplicable reason. The twelve Federal Reserve banks withdrew the Kennedy banknotes immediately from circulation and exchanged them with their own acknowledgements of debt. A few of those notes are still in the hands of Imelda Marcos because her husband was trying to escape the system.

And now with the sub-prime crisis, they are printing millions or trillions of dollars but we don’t know exactly where this money is going. Perhaps it is going to sustain the banks that are in bankruptcy. Crooks are sustaining crooks. And of course, all of this money is created with an interest rate. This interest rate is imposed on the American population mainly through taxes, on the backs of the poor people. For one example, see the LTCM 3 Trillion dollar scandal under Clinton, and other similar situations. The poor of the world cannot eat; they are starving. And the worse problem is that babies are not even allowed to live! Their goal is to have fewer people that are more easily controlled with laws that are becoming even more and more stupid. One such case is Monsanto, a plant that patents pigs or plants and ruins farmers; their goal is to raise the price of food, all the while saying that they are working for the good of humanity...

The Fed began with approximately 300 people or banks that became owners (stockholders purchasing stock at \$100 per share—the stock is not publicly traded) in the Federal Reserve banking system. They make up an international banking cartel of wealth that has no comparison. The Fed collects billions of dollars annually in interest and distributes the profits to its shareholders. Congress illegally gave the Fed the right to print money (through the Treasury) at no interest to the Fed. The Fed then creates money from nothing, and loans it back to us through the banks, and charges interest on our currency. The Fed also buys Government debt with money printed on a printing press and then charges US taxpayers interest. Many Congressmen and Presidents have said that this is fraud.

Louis T. McFadden, Chairman of the House Committee on Banking and Currency from 1920-21, accused the Federal Reserve of deliberately causing the Great Depression. In several speeches made shortly after he lost the chairmanship of the Committee, McFadden claimed that the Federal Reserve was run by Wall Street banks and their affiliated European banking houses.

**McFadden said: Mr. Chairman, we have in this country one of the most corrupt institutions the world has ever known. I refer to the Federal Reserve Board and the Federal Reserve Banks. The Federal Reserve Board, which is a Government board, has cheated the Government of the United States out of enough money to pay the national debt. The twelve credit monopolies that were deceitfully and disloyally foisted upon this country by the bankers who came here from Europe and repaid us for our hospitality by undermining our American institutions... The people have a valid claim against the Federal Reserve Board and the Federal Reserve banks. For the text of his entire speech, see this website: [http://www.afn.org/~govern/mcfadden\\_speech\\_1932.htm](http://www.afn.org/~govern/mcfadden_speech_1932.htm)**

McFadden was killed in the same way as Kennedy and Lincoln and many other opponents to those who control this system of usury.

“Quid prodest scelus, is fecit” which means: “The one who takes profit from the crime, has done it.”

An encyclical called “Vix Pervenit” a text stating what contracts are good or bad in business was eliminated from the bookshelves. This encyclical may be found at these addresses on the internet: <http://www.papalencyclicals.net/Ben14/b14vixpe.htm> and also at [http://en.wikipedia.org/wiki/Vix\\_Pervenit](http://en.wikipedia.org/wiki/Vix_Pervenit)

So who owns the Federal Reserve Central Banks? The true ownership of the 12 Central banks, a very well kept secret, has been partially revealed. This is a list of some names:

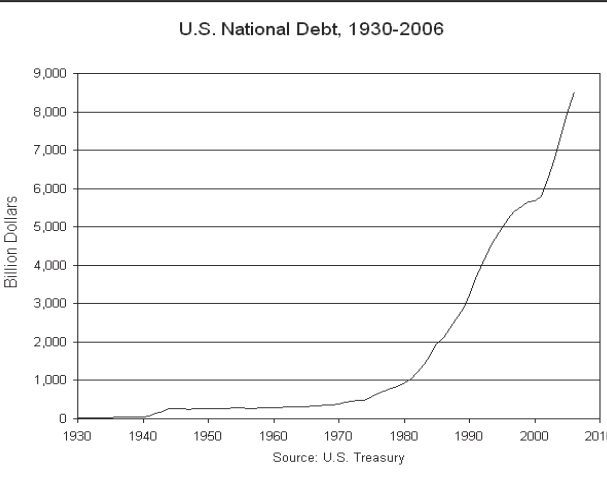
- Rothschild Bank of London
- Warburg Bank of Hamburg
- Rothschild Band of Berlin
- Lehman Brothers of New York

- Kuhn Loeb Bank of New York
- Israel Moses Seif Banks of Italy
- Goldman, Sachs of New York
- Warburg Bank of Amsterdam
- Chase Manhattan Bank of New York
- Lazard Brothers Bank of Paris

These bankers are all connected to London Banking Houses in the totally free City which ultimately controls the Fed. When England lost the Revolutionary War with America (our forefathers were fighting their own government), they planned to control us by taking over our banking system, the printing of our money, and our debt.

The individuals listed below owned banks which in turn owned shares in the Fed. The banks listed below have significant control over the New York Fed District, which controls the other 11 Fed Districts. These banks also are partially foreign owned and control the New York Fed District Bank:

- First National Bank of New York, James Stillman
- National City Bank, New York, Mary W. Harnman
- National Bank of Commerce, New York, A.D. Juillard
- Hanover National Bank, New York, Jacob Schiff
- Chase National Bank, New York, Thomas F. Ryan, Paul Warburg, William Rockefeller, Levi P. Morton, M.T. Pyne, George F. Baker, Percy Pyne, Mrs. G.F. St. George, J.W. Sterling, Katherine St. George, H.P. Davidson, J.P. Morgan (Equitable Life/Mutual Life), Edith Brevour, and T. Baker (source: <http://www.rense.com/ufo2/fedrez.htm>)



YJ: Well, I think this interview will help the people understand the system a bit more, and what is happening today.

FS: It is better to fight this way, and create a credit club or a local system with coupons free of interest as we wrote about in the “Michael Journal” with the example of Madagascar and the Philippines, than to take out your gun and fight a war! Please, see <http://www.michaeljournal.org/localmoney.htm>

YJ: The truth is blinding and people do not see it. They want a complicated system, but in fact the solution is very simple.

FS: During the Great Depression in the 30’s the citizens started 6,000 local systems, local credit systems all over the United States. Tell people to study the history of their country. While they were creating their own credits, the big banks were stopped. Do the same! Improve it with Social Credit systems and dividends to share the profits of the robots and computers! 90% of the workload will be done by computers and robots, the challenge is how is distribute the abundance.

YJ: Well, I think that’s the plan of the Pilgrims of St. Michael, we want to start the local exchange systems all over the world. I know that in Columbia they have several systems that are working very well.

FS: In the United States, your grandfathers were the organizers of the local systems. Ask them how it was done. You had more than 6,000 systems all over the United States. The WIR system in Switzerland has made our country one of the richest in the world. ([www.wir.ch](http://www.wir.ch)) Just think of what happened in Argentina when the banks collapsed there. That can happen in the United States as well.

Maurice Allais, Professor of Economics at the National School of Mining Engineering in Paris, France and the 1988 Nobel Prize Winner in Economics, had this to say in his book “Les Conditions Monétaires d’une Economie de Marché” (“The Monetary

Conditions of a Market Economy” p. 2): “In essence, the present creation of money, out of nothing, by the banking system is, I do not hesitate to say it in order to make people clearly realize what is at stake here, similar to the creation of money by counterfeiters so rightly condemned by law. In concrete terms, it leads to the same results.”

We need to practice all five Shabbats and Jubilees, every 7 days, weeks, months, years and 49 years ( 7 times 7 years) and fight usury at all levels, because usury kills.

Please read this extract from Louis Even. “But what about the term ‘usury practiced under another form’ used by the Pope ? Does it mean too high an interest rate? If so, of what percentage? Or is it something else, and under what form ?”

An English priest named Father Drinkwater, wrote a book in 1935 that identified this “devouring usury under another form” that is the monopolization of credit, which was to amount more and more to a monopolization of money, although the workings of this monopolization of credit were still mysterious to almost everyone at that time.

Father Drinkwater recorded that a committee based at the University of Fribourg, Switzerland, had prepared some elements for the drafting of *Re-rum Novarum*, and that among the members of this committee there was at least one person from Austria who was well aware of the money question and of bank credit. A text that this Austrian had prepared and that was apparently approved by the committee, showed clearly how mere bank money—which is created in banks and consists basically of figures written in bank-books and ledgers, and which was already becoming the major monetary instrument for trade and industry—was nothing but the monetization of the production capacity of the whole community. The new money thus created can only be social in nature (belonging to all of society), and not the property of the bank. This new money is social because of its basis: the community, or society, and because it can buy any good or service in the country. The control of this source of money therefore puts in the hands of those who exercise it, a discretionary power over all economic life.

The text of this Austrian expert also showed that banks do not lend their depositors’ money, but rather deposits that they create out of nothing simply by inscribing figures in bank-books. When banks lend money—no account is diminished in the bank—they do not have to extract one penny from their safes. So the interest charged on their loans is certainly usury: whatever its rate—it is actually more than 100%, since it is interest charged on a capital of zero, nil—the lender (the bank) does not have to do without the money he lends, he just creates it! This usury can rightly be described as “devouring”, since banks require creditors to pay back money that has never been created, that has never been put into circulation. (Banks create the principal they lend, but not the interest.) It is therefore mathematically impossible to pay back all loans; the only way for the economy in such a system to keep going is to borrow again to pay the interest, which creates unrepayable private and public debts.

What was the exact wording of this text about the monopoly of credit? One cannot know, since there is no mention of it in the encyclical. Was it suppressed in Fribourg in the final draft sent to Rome ? Was it stolen between Fribourg and Rome, or between its arrival in Rome and its delivery to the Sovereign Pontiff ? Or was it Pope Leo XIII who decided to put it aside ? Fr. Drinkwater raises these questions, but gives no answer. End of quote. This scandal is producing the same absurd situation as in Canada.

And finally let us quote Mackenzie King, who stated while he was campaigning to become Prime Minister of Canada in 1935: “Until the control of the issue of currency and credit is restored to government and recognized as its most conspicuous and sacred responsibility, all talk of the sovereignty of Parliament and of democracy is idle and futile.” For more graphs depicting our financial situation see our webiste: <http://www.michaeljournal.org/images/croisdet2.gif> and <http://www.michaeljournal.org/images/debtcan.jpg>

YJ: We thank you for this interview with us, Mr. De Siebenthal; you are included in our prayers and our support for you and your family.

FS: You are welcome, be assured of our prayers as well, and all the best to you. If you need any further information, please do not hesitate to ask me. You may email me at: [siebenthal@gmail.com](mailto:siebenthal@gmail.com)



# A saint four our times: Blessed Pier Giorgio Frassati

Here are large excerpts from a homily given by Fr. Thomas Rosica, Chief Executive of "Salt and Light" Canadian Television Network, on the night of prayer and adoration that he presided over on Monday, July 14, 2008, at St. Mary's Cathedral in Sydney, in the presence of the relics of Blessed Pier Giorgio Frassati:



## Blessed Pier Giogrio Frassati (1901-1925)

Dear friends, what an honor and privilege to be with you here tonight in St. Mary's Cathedral in Sydney! .. The youth from the entire world have come here to pray around the mortal remains of Blessed Pier Giorgio Frassati during the course of the World Youth Day 2008.

If there was ever a time when young men and women needed authentic heroes, it is our time. The Church understands that the saints and blessed, their prayers, their lives, are for people on earth, that sainthood, as an earthly honor, is not coveted by the saints or blessed themselves.

What was so unique and special about Blessed Pier Giorgio Frassati? He was born in 1901, at the turn of the last century in Turin, Italy. July 4, 2008 marked the 83rd anniversary of Pier Giorgio Frassati's entry into eternal life. Athletic, full of life, always surrounded by friends, whom he inspired with his life, Pier Giorgio chose not to become a priest or religious, preferring to give witness to the Gospel as a lay person. He never founded a religious order or started a new ecclesial movement. He led no armies, nor was he elected to public office. Death came even before he could complete his university degree (the degree was awarded to him posthumously in 2001.) He never had a chance to begin a career; in fact, he hadn't even worked out for sure what his vocation in life would be. He was simply a young man who was in love with his family and friends, in love with the mountains and the sea, but especially in love with God....

Thanks to the World Youth Days, Pier Giorgio became the patron saint of millions of youth around the world... Let us look at three high points of the life of the young blessed who combined, in a remarkable way, his political engagements, solidarity, work for social justice, piety and devotion, humanity and goodness, holiness and freshness, faith and life.

### The life of prayer of Pier Giorgio and his love for the Eucharist

Pier Giorgio Frassati developed a profound spiritual life that he never hesitated to share with his friends. His friends remember him saying: "To live without Faith, without a heritage to defend, without constantly fighting for the truth, is not really living..."

The Eucharist and the Virgin Mary were two pillars in his spiritual life. He mysteriously felt a great desire to be close to the Blessed Sacrament. He followed in processions and took part with great enthusiasm in the Eucharistic Congresses. But above all, he loved to spend long hours in night adoration. And his joy was so much greater when he was able to bring his friends with him,

the young people that he knew and the poor who he took care of, to adore the Blessed Sacrament. During his Eucharistic vigils, the face of Pier Giorgio was transfigured by joy and consolation to see some of these young men and women go to Communion.

His spiritual life, like ours, was based on the sacraments. But he went beyond simply doing what is "required": Sunday Mass, the perfunctory confession before Christmas and/or Easter, and perhaps a small Lenten penance like giving up candy.

The Rosary, the Liturgy of the Hours, *lectio divina* and annual retreats were as much a part of his life as skiing, mountain-climbing or cycling. His life of prayer was his "daily bread," as it should be for anyone who desires to become a saint. He was an athlete, and he knew well that in order to "reach the goal," as he was fond of saying, he had to push himself beyond the ordinary if he wanted to be a champion....

In a letter that he wrote (on July 29, 1923) to the members of the "Catholic Youth" of Pollone, a mountain village in the north of Turin, Pier Giorgio said:

**"...I exhort you with all the strength of my soul to approach to the Eucharistic Table as often as possible. Nourished with the Bread of the angels from which you draw the strength to vanquish in the battles against the passions and all adversity, because Jesus Christ promised eternal life and the graces to obtain it, to those who nourish themselves with the Holy Eucharist.**

**"And when you are consumed by the Eucharistic fire, you will be able to thank the Lord God with even more recognition, you who are called to be a member of His flock; will receive a peace that those who are happy according to the world have never tasted. Because real happiness, young people; does not consist of the pleasures of the world and the realities of the earth, but in the peace of conscience that we have only if we have a heart that is pure and in the spirit."**

These words show a remarkable spiritual maturity and a great love for the Eucharist, in particular considering the fact that they come from a young man who was only twenty-two years old.

### The respect of Pier Giorgio for life and his sense of social justice

During his era and life, Pier Giorgio overcame many challenges and contemporary problems. His love of God and his strong sense of solidarity brought him closer to the poor, those in need, the sick, the hungry and those without shelter. Pier Giorgio Frassati had a great respect for human life: for all of life, from the first to the final moments. He constantly defended life where it was diminished or in a state of siege.

At the age of 17, in 1918, he joined the St. Vincent de Paul Society and dedicated much of his spare time to serving the sick and the needy, caring for orphans, and assisting the demobilized servicemen returning from World War I. What little he did have, Pier Giorgio gave to help the poor, even using his bus fare for charity and then running home to be on time for meals. The poor and the suffering were his masters, and he was literally their servant, which he considered a privilege. He often sacrificed vacations at the Frassati summer home in Pollone because, as he said, "If everybody leaves Turin, who will take care of the poor?"

Pier Giorgio loved the poor. It was not simply a matter of giving something to the lonely, the poor, the sick - but rather, giving his whole self. He saw Jesus in them and to a friend who asked him

how he could bear to enter the dirty and smelly places where the poor lived, he answered: "Remember always that it is to Jesus that you go: I see a special light that we do not have around the, sick, the poor, the unfortunate."

A German news reporter who observed Frassati at the Italian Embassy wrote, "One night in Berlin, with the temperature at twelve degrees below zero, he gave his overcoat to a poor old man shivering in the cold. His father, the Ambassador scolded him, and he replied simply and matter-of-factly, 'But you see, Papa, it was cold.'"...

In the same letter addressed to the members of the "Catholic Youth" of Pollone, Pier Giorgio exhorted his peers in these terms:

**"The Apostle Paul says, 'Christ's charity needs us', and without this fire, that slowly but surely destroys out personality to the point that our heart beats only for the pain of others, we will not be Christians, and even less Catholics.**

**"Finally, there is the apostolate of persuasion. It is one of the most beautiful and necessary. You the youth, approach your co-workers who live their lives far from the Church and who occupy their free time not in beneficial pastimes but in vice. Persuade these unhappy people to follow the way of God, showered with thorns, but also with many roses.**

**"But if each of you possesses these gifts in a high degree, and did not have the spirit of sacrifice in abundance, you would not be good Catholics. We should all sacrifice everything: our ambitions and really the interior of our being, for the cause of Faith."**

Behind the exterior smile of this energetic young man was dissimulated a extraordinary life of a mystic. Love of Jesus motivated his actions.

### The suffering and death of Pier Giorgio

Just before receiving his university degree in mining engineering, he contracted poliomyelitis, which doctors later speculated he caught from the sick for whom he cared. His sickness was not understood. His parents, totally taken up by the agony, death and burial of his grandmother, had not even suspected the paralysis. Two days before the end, his mother kept on scolding him for not helping her in difficult moments.

Not even in those desperate final days could he ever forget his closest friends, the poor. While lying on his death bed he wanted the usual material assistance to be brought to them. It was Friday, the day he visited them. On July 3, 1925, a day before his death, his hand already paralyzed from polio, Pier Giorgio asked his sister Luciana to take a small packet from his jacket and with a semi-paralyzed hand he wrote the following note to Grimaldi: "Here are the injections for Converso. The pawn ticket is Sappa's. I had forgotten it; renew it on my behalf".

We know that Pier Giorgio wanted to see Jesus so much that he used to say: "The day of my death will be the most beautiful day of my life". Pier Giorgio's sacrifice was fulfilled at seven o'clock in the evening of July 4, 1925. His funeral was a triumph. The streets of Turin were lined with a multitude of mourners who were unknown to his family: clergy and students, and the poor and the needy whom he had served so unselfishly for seven years.

God gave Pier Giorgio all the external attributes that could have led him to make the wrong choices: a wealthy family, very good looks, manhood, health, being the only heir of a powerful family. But Pier Giorgio listened to the invitation of



Blessed Pier Giorgio liked climbing mountains

(Continued on page 19)



(Continued from page 18)

Christ: “Come and follow me.” He anticipated by at least 50 years the church’s understanding and new direction on the role of the laity....

During the beatification of Pier Giorgio Frassati on St. Peter’s Square, May 20, 1990, Pope John Paul II described him as “man of the eight Beatitudes”, and said in his homily :

**“By his example, he proclaims a life lived in the Spirit of Christ, the Spirit of the Beatitudes, is ‘blessed’, and that only with he who becomes a ‘man or woman of the Beatitudes’ is able to communicate love and peace to others. He repeats that it is really worth giving everything up to serve the Lord. He testifies that holiness is possible for everyone, and that only the revolution of charity can enkindle the hope of a better future in the hearts of people.men... He left this world rather young, but he made a mark upon our entire century, and not only on our century. »**

Tonight, together with the Servant of God, John Paul II, the young mountain climber of Pol-lone stands at the window of the Father’s house and smiles upon us, as he intercedes for us and for the young people of the world who have come to Sydney to discover the Lord and his holy ones in the vast Communion of Saints and community of the Church. Let me conclude by speaking for a few moments directly to Pier Giorgio on your behalf.

Pier Giorgio, help us to strive for simple hearts, attentive to the needs of others, and friendships based on that pact which knows no earthly boundaries or limits of time: union in prayer. If we do not know the road, and if we often abandon the path, show us the way “verso l’alto” upward to heaven!

If by being superficial we have not put in our knapsack all that we need for the climb, and if we never lift up our gaze because we do not want to take the first demanding steps to set ourselves on the way, show us the way “verso l’alto” upward to heaven!

If we lack the strength to overcome the most difficult passes, and if we have the strength, but prefer to use it to turn back, show us the way “verso l’alto” upward to heaven!

If we lack the strength to overcome the most difficult passes, and if we have the strength, but prefer to use it to turn back, show us the way “verso l’alto” upward to heaven!

If we never pause to be nourished by the bread of eternal life, and if we do not quench our thirst from the fountain of prayer, show us the way “verso l’alto” upward to heaven!

When we do not know how to contemplate the beauty of the gifts we have received, and when we do not know how to offer ourselves for others, show us the way “verso l’alto” upward to heaven!

If we have committed many sins, show us the way “verso l’alto” upward to heaven!

If we lost hope, show us the way “verso l’alto” upward to heaven!

Three years ago, in his message for the World Youth Day in 2005 in Cologne in Germany, Pope John Paul II wrote:

**“Dear young people, the Church needs genuine witnesses for the new evangelisation: men and women whose lives have been transformed by meeting with Jesus, men and women who are capable of communicating this experience to others. The Church needs saints. All are called to holiness, and holy people alone can renew humanity. Many have gone before us along this path of Gospel heroism, and I urge you to turn often to them to pray for their intercession.”**

This is why we are united in this great Cathedral! May all the youth who have traveled to Sydney, and those among us who were young before, find in Blessed Pier Giorgio Frassati that which the sermon on Jesus on the mount of Galilee really means.

**Pray for us Pier Giorgio Frassati. Show us the road “verso l’alto”, that rises to Heaven and close to the heart of God. Teach us to be saints for the Church and for the world! Amen.**

# Status Report on the Collapse of the U.S. Economy

by Richard C. Cook

With the economic news of the week of July 14 — the continuing crisis among mortgage lenders, the onset of bank failures, the announced downsizing of General Motors, the slide of the Dow-Jones below 11,000 — we are seeing the on-going collapse of the U.S. economy.

Even the super-rich are becoming nervous as cries for an emergency suspension of short selling ring out.

What is really taking place, however, is that the producing economy of working men and women is being crushed by the overall debt burden on households, businesses, and governments that could reach \$70 trillion by 2010. The financial system, including mortgage giants Fannie Mae and Freddie Mac, is bankrupt, as the debts it is based on cannot be repaid.

This is because the producing economy of people who work for a living simply can no longer generate enough purchasing power for people either to pay their debts or allow them to purchase what is being sold in the marketplace. In turn it is the debt burden and the loss of societal purchasing power that are crashing the stock market. Thus the collapse of the financial economy has started to destroy the producing economy as well.

It’s a “perfect storm,” the result of a 200-year-old financial system where money is largely created by bank lending and where since 1980 our industry and jobs have been increasingly outsourced abroad to cheap labor markets. Thus domestic incomes have stagnated while the nation’s GDP has not been able to keep up with the exponential growth of debt.

While the mainstream media are blind, deaf, and dumb as to the causes, the victims within the middle and working classes are seeing their livelihoods ruined, jobs taken away, pensions eroded, homes foreclosed on, and are being saddled with ever-increasing debt and forced to work under more and more stress due to rising burdens of taxation, gas and food price inflation, and bureaucratic rules and regulations. The only places a more-or-less normal life may still be possible will be the wealthiest imperial centers like Washington, New York, Houston, Chicago, or San Francisco.

All that the current bailouts being engineered by the Federal Reserve are doing is to create more debt to shore up failing financial institutions. No new wealth is being created. It’s band-aids on band-aids.

The problem politically is that control of the U.S. long ago was turned over to the bankers and the financiers of the Western world. It was called financial “deregulation,” accelerated under President Ronald Reagan, and has run amok since then. From a longer historical view, it’s the same phenomenon that first created and then ruined the British Empire , and it’s what created and is now ruining the American Empire today.

A side-effect of control by the bankers and financiers is that they are also Zionists, so we have the added multi-trillion dollar burden of trying to conquer the Middle East on behalf of the international oil interests and the state of Israel .

The situation has deteriorated sharply since the 1970s as U.S. affairs have been managed on behalf of the financial interests by what you might call the “Three Amigos” — Henry Kissinger, Paul Volcker, and Alan Greenspan. Kissinger, while Nixon’s secretary of state, made the U.S. dependent on the Middle East for oil, lavished billions on Israel ’s war machine, and created the petrodollar to support our trade and fiscal deficits. Volcker, while chairman of the Federal Reserve, crashed the U.S. producing economy in the recession of 1979-1983, leading to the rise of the “service economy.” Greenspan, during his own Federal Reserve chairmanship, presided over the bubble economy which was created through massive official fraud in home mortgage lending and is now sinking like the Titanic.

The politicians have enabled these financial crimes. Above all it’s been the Bush family which



has served as a political Trojan Horse for the financiers for three generations, with affairs having become much worse since George H.W. Bush invaded Iraq for the first time in 1991. The enablers have included a majority of the members of the U.S. Congress. (See the conclusion of Patrick Buchanan’s new book, Churchill, Hitler, and the Unnecessary War for an account of how the U.S. since the Bush I presidency has replicated the catastrophic errors of failed British imperialism.)

The American people are not entirely innocent. We have been so lulled to sleep by the financier-owned media that we have allowed these disasters to take place and are now reaping the consequences. We have been the fodder for their wars and the signers of their loans. We have tried to carve out our own piece of the pie which is now crumbling.

What is taking place is not just the collapse of the U.S., but more than likely the final crash of Western civilization, since we are the last of the world empires to go down the drain. World War I saw the end of the German, Austro-Hungarian, Russian, and Ottoman empires. World War II saw the disappearance of the French, British, Japanese, and Italian empires, along with Nazi Germany. The Soviet empire collapsed in 1991. The American is next. The danger is that we may lash out and start a nuclear World War III out of frustration and to appease the elitists of the world who see war and famine as their pathway to world control. Such a war would also mean a military takeover domestically to manage the pathetically weak nation that we are becoming.

The bankers and financiers do not care if nations and empires destroy themselves and each other, because they are internationalists. In fact, the more war and mass starvation there is the better off they feel. All they need is a base from which to operate. London has been their main base of operations since the Bank of England was founded in 1694, though they have a strong presence in other nations. They have been especially influential in northwest Europe , where elitism in the form of Freemasonry endeavored since the time of the French Revolution to destroy the authority of the Catholic Church.

In fact, World War I was a project of the Freemasons in dismembering Germany and the Austro-Hungarian Empire, both largely Catholic. This destruction allowed the masters of usury to flourish within the atheistic and materialistic culture that Freemasonry fostered across Europe . World War I also resulted in the virus of Communism, largely egged on by the internationalists and Freemasons, though it had such a tragic impact on Russia and Central Europe before spreading to China and East Asia .

It is theoretically possible that the US as a nation could still save itself through an internal revolution, while playing a much reduced role in the world. After all, England , France , and Italy still exist as shadows of their past greatness. But, realistically, all ordinary people can do today is try to survive, perhaps by working with friends and neighbors in planting food and living within the underground economy. At least people might not then have to starve to death, because hard as it is to believe that “it could happen here,” widespread famine in the U.S. seems a real possibility over the next several years. Nations take such risks when they allow capitalist agribusiness to destroy local agriculture.

On a national level, it is likely that as a response to the economic crisis some attempt will be made by desperate politicians to try to replicate the New Deal, but to do this effectively would require political control by a nationalistic reform party. Even then, additional reform measures such as control of credit as a public utility, a basic income guarantee, and a national dividend would be needed for real economic security to replace the current madness that could soon make the U.S. a relic of history.

Richard C. Cook



# A manuscript of a soul in Purgatory

At the expressed desire of the Directors of the Bulletin "Notre Dame de la Bonne Mort," this pamphlet is published with all the reservations ordered by the Church in the decree of Urban VIII, and as a purely historical document.

It was sent to that periodical by a zealous and devout missionary and is a pious document based on alleged conversations between a nun and a soul in Purgatory.

No one can deny off-hand the possibility, or in fact, the reality of such apparitions of souls in Purgatory to persons still living. Such apparitions are not rare and there are many accounts of them. They are of frequent occurrence in the lives of the Saints. God allows these apparitions and manifestations both for the relief of the souls in question who thus arouse our pity, and to instruct us by showing us the rigor of divine justice when it comes to faults which we often treat lightly.

A nun, identified for us merely as Sister M. de L. C., of a convent at V., without warning began to hear prolonged sighs beside her. This was in November 1873. She cried out, "Oh, who are you, you frighten me. Whatever you do, don't show yourself. Tell me, who are you?" No answer was forthcoming. The sighs continued and came even nearer. In vain did the poor Sister multiply her prayers, communions, ways of the cross, and rosaries. The sighs did not cease and remained unexplained until February 15, 1874, when a voice she recognized was heard saying: "Do not be afraid, you will not see me in my sufferings. I am Sister M.G." Sister M.G. was a nun who had died at V., a victim to devotion and duty, February 22, 1871, at the age of 36.

This is a testimonial about Sister M. de L. C. herself. Let us add that all witnesses of her life were agreed that Sister M. de L. C. was endowed with a sound judgment, and keen and cultured intellect, and possessed a great amount of common sense. In the spiritual life, she never sought the extraordinary. On the contrary, she avoided it.

Sister M. de L. C. kept her director well informed of all that happened. He was the Reverend Father Prevel of the Fathers of Pontigny, who later became General of his congregation. Prominent priests have declared without hesitation that it contains nothing contrary to Faith, nothing that is not in accord with the true principles of the spiritual life, rather matter that will edify devout souls.

## A suffering soul in Purgatory to Sister M.

If you could only know what I suffer! Pray for me, please. I suffer intensely everywhere. My God, how merciful You are! No one can imagine what Purgatory is like. Be kind and take pity on the poor souls.

May 1874. I have been in the second Purgatory since the Feast of the Annunciation. On that day I saw the Blessed Virgin for the first time. In the first stage, we never saw her. The sight of her encourages us and this beloved Mother speaks to us of Heaven. While we see her, our sufferings are greatly diminished.

You do well to pray to St. Michael and to urge others to do so. One is indeed happy at the hour of death when he has had confidence in some of the saints. They will be his protectors before God in that terrible moment.

Make it a practice to live in the presence of God with a pure intention. God seeks devoted souls who will love Him for His own sake. These are very few. He wants you to be one of His true friends. Many think they love God, but they love Him for their own sakes.

February 1875. Watch carefully over your interior life. Keep all your small troubles for Jesus alone. He is well able to make up to you for whatever He takes from you. Your life must be one of unceasing interior acts of love and of mortification, but God alone must

know of it. Do nothing extraordinary. Lead a very hidden life, yet one closely united to Jesus.

Love God very much. How happy are the souls that do this. They possess a treasure! The great penance of your life will be, not the absence of your Jesus but great sorrow for all the pain you have given Him, by your failure to love Him as you desire, in return for the overwhelming number of graces which He has showered upon you and which He will continue to shower upon you.



Love everyone, but do not put your trust entirely in anyone, because Jesus wants to be your great confidant. Everything for Him and for Him alone. Perform all your actions in the presence of God as I have so often told you. Consult Him before all you do or say. Let your life be one of faith and love... Do nothing to distinguish yourself. Without offending anyone, avoid the company of those who are too unreserved and those who are uncharitable. As for yourself, be busy about your own affairs. Keep your opinions to yourself and never express them unless obliged to do so. Be preoccupied with only that one subject, the mainspring of your life, Jesus.

December 8, 1875. Love God intensely. Do not fear your own suffering. Trust in Him, never in yourself. Die to yourself from morning to night... Do not breathe or live except for Jesus Christ. God must be your only confidant. Complain to no one except for Him. Be quite hidden from the eyes of everyone else.

Feast of the Annunciation. When God wishes a soul to be entirely His, He begins by crushing it, very much as apples are crushed in the press—to extract its passions, its self-seeking, in a word, all its defects. When a soul is sufficiently broken, He reshapes it according to His will. If it is faithful, it is soon transformed. Only then does Jesus load it with His choicest graces and inundate it with His love.

Jesus wants you to deal with Him, as with an intimate friend, without any fear whatsoever. It is true that His Majesty is frightening and that you are not worthy to have such intimate converse with your Jesus, but is He not the Master that enriches whomsoever He wills? Ask Jesus to make you rich in every virtue, as He wishes you to be, but in the meantime, shape your life in accordance with His inspirations. Enlarge your heart because what Jesus desires above all things is to see in it His love. What wonderful graces you will receive if you are faithful, graces you have never even thought of.

May 12th. Mortify yourself corporally, but more especially spiritually. Forget yourself. Deny yourself in everything. Never look at what others are doing. God does not demand the same perfection from everyone. All are not enlightened in the same way, but you, whom Jesus Himself enlightens, look only to Him, let Him be your aim and object in everything.

Never grow weary in your work. Begin each day as if you had so far done nothing. This continual renouncement of one's will and comfort and one's own opinions is a long martyrdom, but it is most pleasing to God. God wants you to be something special, not

as regards your exterior, but in your inner soul. He asks of you a union with Himself, so great that you never lose sight of Him, even amidst your absorbing occupations.

While on earth one truly cannot picture or imagine what God really is, but we (in Purgatory) know and understand Him for what He is, because our souls are freed from all the ties that fettered them and prevented them from realizing the holiness and majesty of God, and His great mercy. We are martyrs, consumed as it were by love. An irresistible force draws us towards God who is our center, but at the same time another force thrusts us back to our place of expiation. We are in the state of being unable to satisfy our longings. Oh, what a suffering that is, but we desire it and there is no murmuring against God here. We desire only what God wants. You on earth, however, cannot possibly understand what we have to endure.

Be ingenious in mortifying yourself and in breaking your own will. Be especially nice to those who are less agreeable to you than to others, no matter what wrong they may have done to you. This means renouncing yourself and pleasing Jesus. Nothing else matters. It is on these occasions that you must silence the human will, but you must do it because Jesus wills it. Do not allow self-love to get the upper hand, but do all blindly to please Jesus alone.

## St. Michael

1879, Retreat in September. We see St. Michael as we see the angels. He has no body. He comes to get the souls that have finished their purification. It is he who conducts them to Heaven. He is among the Seraphim as Monsignor said. He is the highest angel in Heaven. Our own Guardian Angels come to see us but St. Michael is far more beautiful than they are. As to the Blessed Virgin, we see her in the body. She comes to Purgatory on her feasts and she goes back to Heaven with many souls. While she is with us we do not suffer. St. Michael accompanies her. When he comes alone, we suffer as usual. When I spoke to you of the great and the second Purgatory, it was to try and make you understand that there are different stages in Purgatory. Thus I call that stage of Purgatory great or worst where the most guilty souls are, and where I stayed for two years without being able to give a sign of the torments I was suffering. The year you heard me groaning, when I began to speak to you, I was still in the same place.

In the second Purgatory, which is still Purgatory but very different from the first, one suffers a great deal, but less than in the great place of expiation. Then there is the third stage, which is the Purgatory of desire, where there is no fire. The souls who did not desire Heaven ardently enough, who did not love God sufficiently, are there. It is there that I am at this moment. Further, in these three parts of purgatory, there are many degrees of variation. Little by little, as the soul becomes purified, her sufferings are changed.

The more a soul loves Jesus the more meritorious all its actions are in His sight. It is only love that will be rewarded in Heaven. All that is done for any other motive will count as nothing. Love Jesus truly, once and for all, as He wants you to. Then I also shall benefit in that I shall have great relief in all my sufferings.

Is God not more pleased with me these last few days? Yes, He is more pleased because you are striving more to give Him pleasure. Have you noticed His goodness and special watchfulness over you? Has He not also given you much joy these days? He will always act like that towards you. The more you do for Him the more He will do for you. I am so happy to see that you are really beginning to love God, who is so good, and to work seriously at your perfection. If by remaining a little longer in Purgatory I could obtain that you should arrive at perfection God demands of you to accomplish His designs, I would willingly bear that suffering. Never look back to examine your conduct in the past. Leave it entirely in the hands of God and go steadily forward. Your life must be summed up in two words:



Love and Sacrifice. Sacrifice from morning to night, but always with Love. If only you knew what God is, there is no sacrifice that you would not be willing to make, no suffering that you would not endure for Him. If you could see Him for but one minute you would be perfectly satisfied and consoled... What then must it be to see Him for all eternity?

What is the best way of honoring St. Michael? The best and most efficacious way of glorifying him in Heaven and honoring him on earth is to spread devotion to the souls in Purgatory, and to make known the great mission he fulfills towards these suffering souls. It is he who is entrusted by God to lead the souls to the place of expiation and to bring them to their eternal home after purification. Each time a soul arrives to increase the number of the elect, God is glorified, and this glory in some way communicates itself also to the celestial minister. It is an honor for him to present to Our Lord the souls that will sing their thanks and His mercies through all eternity. I could never make you understand the intense love which the Heavenly Archangel has for his Divine Master, and the love which God in His turn has for St. Michael. Neither can I convey to you a true idea of the love and pity St. Michael has for us. He encourages us in our sufferings by speaking to us of Heaven.

How do they celebrate the feast of St. Michael in Purgatory? On that day St. Michael comes to Purgatory and returns to Heaven with a great number of souls, especially with those who had been devout to him in life.

Levels of Purgatory

I can tell you about the different degrees of Purgatory because I have passed through them. In the great Purgatory there are several stages. In the lowest and most painful, like a temporary hell, are the sinners who have committed terrible crimes during life and whose death surprised them in that state. It was almost a miracle that they were saved, and often by the prayers of holy parents or other pious persons. Sometimes they did not even have time to confess their sins and the world thought them lost, but God, whose mercy is infinite, gave them at the moment of death the contrition necessary for their salvation on account of one or more good actions which they performed during life. For such souls, Purgatory is terrible. It is a real hell with a difference, that in hell they curse God, whereas we bless Him and thank Him for having saved us.

Next to these come the souls, who though they did not commit great crimes like the others, were indifferent to God. They did not fulfill their Easter duties and were also converted at the point of death. Perhaps they were unable to receive Holy Communion. They are in Purgatory for the long years of indifference. They suffer unheard of pains and are abandoned either without prayers or if they are said for them, they are not allowed to profit by them. There are in this stage of Purgatory religious of both sexes, who were tepid, neglectful of their duties, indifferent towards Jesus, also priests who did not exercise their sacred ministry with the reverence due to the Sovereign Majesty and who did not instill the love of God sufficiently into the souls confided to their care. I was in this stage of Purgatory.

In the second Purgatory are the souls of those who died with venial sins not fully expiated before death, or with mortal sins that have been forgiven but for which they have not made entire satisfaction to the Divine Justice. In this part of Purgatory, there are also different degrees according to the merits of each soul. Thus the Purgatory of the consecrated souls or of those who have received more abundant graces, is longer and far more painful than that of ordinary people of the world.

Lastly there is the Purgatory of desire which is called the Threshold. Very few escape this. To avoid it altogether, one must ardently desire Heaven and the vision of God. That is rare, rarer than people think, because even pious people are afraid of God and have not, therefore, a sufficiently strong desire of going to Heaven. This Purgatory has its very painful martyrdom like the others. The deprivation of the sight of our loving Jesus adds to the intense suffering.

Where is Purgatory situated? It is in the center of the earth, close to Hell, as you saw one day after Holy Communion. The large number of souls there are confined to a limited space. There are thousands and thousands of souls there. But then what space does a soul occupy? Each day thousands of souls come to Purgatory and most of them remain thirty to forty years, some for longer periods, others for shorter. I tell you this in terms of earthly calculations because here it is quite different. Oh, if people only knew and understood what Purgatory is and what it means to know that we are here through our own

fault. I have been here for eight years and it seems to me like ten thousand. Oh my God! Tell all this to the Father, so that he may learn from me what this place of suffering is like and may make it better known in the future. He will be able to find out for himself how profitable it is to have a great devotion to the holy souls in Purgatory. God often accords more graces through the intercession of these suffering souls than through prayers of the saints. Let the Father, when he wishes to be sure of obtaining what he wants, ask the souls who have loved Our Lady most. These, in consequence, she wishes most of all to release. He will see whether his prayer is heard or not.

The justice of God keeps us in Purgatory, and we deserve it, but His mercy and His Fatherly Heart does not leave us here bereft of consolation. We ardently desire complete union with Jesus, but He desires it almost as much as we do. On earth, He sometimes communicates Himself to certain souls in a most intimate manner (to few, because, so few will listen to Him) and He delights in revealing His secrets to them. The souls that receive these favors are those that seek to please Him in all their conduct and who live and breathe only for Jesus and try to please Him.

Then what happened to the prayers Father P. said for them? Those in Heaven for whom prayers are said on earth can apply those prayers to the souls they wish to benefit. It is a very consoling thought for those in the other world to know that their relatives and friends on earth do not forget them, even though they have no further need of prayers. In return, they are not ungrateful.

The judgments of God are very different from those of the world. He takes into account the temperament and character of each and what is done by carelessness or pure malice. To Him who knows the most secret recesses of the heart, it is not difficult to see what goes on there. Jesus is very good, but He is also most just.

Tell me what happens during the agony and after. Does the soul find itself in light or darkness? Under what form is the sentence pronounced? I had no agony as you know, but I can tell you this, that at the last decisive moment, the devil lets loose all his rage against the one that is dying. God permits souls to go through these last trials in order to increase their merits. Souls that are strong and generous, in order that they may have a more glorious place in Heaven, have often had, at the end of their lives and in the moment of death, terrible combats with the angel of darkness. You have been a witness to this. But they always come out victorious. God never allows a soul that has been devoted to Him during life to perish at the last moment. Those souls who have loved the Blessed Virgin and invoked her all their lives will receive from her many graces in their last struggles. It is the same for those who have been really devout to St. Joseph, to St. Michael, or to any of the saints. I have already said one is glad to have an intercessor with God in those dreadful moments. Some souls die quite tranquilly without experiencing any of those trials. God has His designs in everything. He does or permits all for the good of each particular soul.

Tell me, in what does true sanctity consist? You know that very well, but as you wish it I shall repeat it to you, though I have already told it to you many times. True sanctity consists in renouncing oneself from morning to night, in being a living sacrifice, in constantly putting aside the human self, in allowing God to work in and with you as He pleases, to receive the graces He sends you with profound humility, recognizing yourself quite unworthy of them, to live as constantly as possible in the Divine Presence, to perform all your actions under the eye of God, wanting Him to be the only witness of your efforts and your only reward. This is the sanctity wished for and demanded by Jesus of all those who desire to be His only and to live His life. All the rest is pure illusion.

Some souls have their Purgatory on earth by suffering, others by love, for love is a true martyrdom. The soul that really tries to love Jesus finds that notwithstanding all its efforts it does not Love Him as much as it wants to, and that is for that soul a perpetual martyrdom caused by a love which is not without great suffering. It is, as I told you, rather like the state of a soul in Purgatory, who continually leaps up towards Him who is its only desire, and who at the same time is hurled back because its expiation is not complete.

# The State of the Soul

On Sundays, most people go to Mass and receive Communion, yet there is virtually no line outside the Confessional. This picture shows that the importance of having a clean soul to receive Jesus in the Eucharist has been lost. It is of the utmost importance that people understand that you must have a clean soul in order to be in perfect union with Jesus. A person that is in union with Jesus is full of His love and that love flows into the world, they are a reflection of Christ on Earth.

In the picture, the wineglass on the left represents a soul in the state of mortal sin. A soul in this state is dead, but has not lost the Love of God. God is not able to enter or live in this soul because it has chosen sin over God. Jesus says that one who eats unworthily brings condemnation on himself. A soul in this state should NEVER receive Holy Communion.

The second wineglass represents a soul that has sin, but is not in the state of mortal sin. The purpose of the Christian life is to be completely filled with Jesus, to be His hands and feet. The stain of sin, though venial, taints the purity of the soul. There is less room for Christ because of the space occupied by sin. God is able to live and dwell within this soul, but the light of Christ that flows out to the world is dimmed. A soul in this state is called to Confession to remove the stain of sin and receive the fullness of Jesus.

The crystal clear wineglass represents a pure soul, completely clean and ready to receive it's God. Many graces and gifts of God are given to a pure soul, which enables them to bring the Light of Christ into a darkened world. This is the state that your soul should be in to enter into complete union with Jesus Christ.

The last cup is a soul that has received the closest union with God possible outside of Heaven. It is completely full of the Love of God and His graces. This soul is especially loved by God, ready to go out into the world as a true reflection of Jesus to the lost, the last and the broken.

Is your soul clean enough to receive the True Presence of Jesus Christ?

Where would you be if Jesus showed you the state of your soul today? How do you think God sees your soul? Do you go to church every Sunday and on Holy Days of Obligation? Do you observe all of the teachings of the Catholic Church, whether you agree with them or not (as the Church, led by the Holy Spirit, is infallible in faith and morals)? Do you go to confession at least once a year, in accordance with your Lenten obligation? Are you faithful to your spouse, in mind and body, that includes being single and chaste? Do you watch or read things that lead you into the occasion of sin? What about the good you fail to do? If Jesus Christ stood in front of you right now, what would He say? Would He say, "thank you good and faithful servant," or, "I do not know you?" Is your soul ready to have Jesus Christ Body, Blood, Soul and Divinity enter in the most intimate way possible? Would He find a house of order, swept and well kept, or would He find disorder and filth. (Editor's note: prayer cards are available with the image and explanation.)

Robert Murphy

(continued on page 22)





# Manuscript of a soul in Purgatory

(continued from page 21)

Very few souls get any prayers, the majority are totally abandoned and no thought or prayers are given to them on earth.

I have told you there are some souls who do their Purgatory at the foot of the altar. They are not there for faults they have committed in the church, because those faults which attack Jesus directly, Jesus present in the Tabernacle, are punished with terrible severity in Purgatory. The souls that are there in adoration are there as a reward for their reverent behavior in the Sacred Presence. They suffer less than if they were in Purgatory itself, and Jesus, whom they contemplate with the eyes of their soul and of faith, softens their pains by His invisible Presence.

Have you a more perfect knowledge of God than we have? What a question! Of course we know Him far better and love Him far more. Indeed, it is just that which causes our greatest suffering. On earth you simply do not know what God is. There, each one of you has an idea of what you think God is, according to your very limited knowledge, but when we leave our covering of clay and when nothing impedes the liberty of our souls, we at last begin to know God, His goodness, His mercy, His love. After this clearer view and the thirst for union, our souls yearn for God. This is our very life and we are forever repulsed because we are not sufficiently pure. This, in a word, is our worst suffering, the hardest, most bitter. Oh, if only we were allowed to come back to earth, after knowing what God really is, what a different life we would lead! But what useless regrets, and yet on earth you do not think of these things and live as if you were blind. Eternity is no account to you. The earth, which is only a journey and receives only the body which in itself turns to dust, is the sole object to which almost all of your desires tend and you do not even think of Heaven while Jesus and His love are entirely forgotten.



God loves simple souls. You must go to Him, therefore, with good will, always ready to sacrifice yourself to please Him. You must act with Jesus as a little child does with its mother, trusting in His goodness and placing all your spiritual and temporal interest with great confidence in His Divine Hands. Having done this, try to please Him in everything without troubling yourself about anything else. God does not regard great acts or heroic deeds as much as He does simple actions or small sacrifices, provided these are done with love for Him.

Sometimes even a tiny sacrifice, which was known only to God and to the soul, may be far more meritorious than a great one that was loudly applauded. One must be very interior on order not to take for oneself any of the praise given one. God seeks souls empty of self so as to fill them with His love. He finds but a few. Self-love leaves no place for Jesus. Do not let any opportunity to mortify self pass by, especially interior mortification. Jesus has many graces to give you during Lent. Therefore, prepare yourself by a redoubling of your fervor, but above all, love Jesus. He is so little loved by the world and so outraged by it.

The Blessed Virgin loves you very much. On your part love her with all your heart and do all you can to procure her the greatest possible glory.

France is indeed very guilty, but unfortunately she is not the only one. At this moment there is not a single Christian kingdom that is not openly or by underhanded means trying to expel God from its midst. The secret societies and their master, the devil, are fermenting and stirring all this trouble.

This is now the hour of the prince of darkness. While he is in power he may do his worst, but God will show that He alone is Master. He may use severity to manifest His power, but even in His vengeance, Jesus is yet always merciful.

St. Michael will intervene in the personal struggle of the Church which is so terribly persecuted, but not so easily destroyed as the wicked think. It is he

who is also the special patron of France and who will help her to take rank as the eldest daughter of the Church, because notwithstanding all the wickedness that is committed in France, there is still much good and so many devoted souls there. I do not know when St. Michael will intervene; you must pray very much for this intention. Invoke the Archangel, remind him of his titles and beseech him to intercede with Christ, over whose Heart he has such influence. But be sure that the Blessed Virgin is not forgotten. France is her kingdom, privileged over all others. She will save it. Those who promote the recitation of the Rosary everywhere deserve praise. It is this prayer that is the most efficacious in the present time of need.

What are the few moments we have to pass on earth compared to eternity? At the hour of death, you will not find that you have done too much. Be very generous, do not listen to yourself but always look at the goal to which Jesus calls you. That is sanctity, pure love. Then go forward and never look back. Great crosses, crosses that often break the heart, so to say, are the portion of God's own friends.

October 16th. It is useless for you to worry about the souls entrusted to you, to reprove them or to try to make them a little more spiritually inclined. You will only succeed in as far as you yourself are spiritual. It is only through the overflow of your own piety that you can put it into their hearts. If you yourself are not what you ought to be, if you are not closely united with Jesus, your words will reach their ears but will not enter into their hearts, and so your effort will not be fruitful. Do you see how good it is to be united to Jesus? That is the only true happiness on earth.

September 1882. Jesus has done very much for you and He will do still more for you in the future, but you must correspond with His graces in a generous spirit. The souls that arrive at the height of perfection that He demands of them are mistresses of His Heart. He refuses them nothing. When you will have arrived at that stage, Jesus and yourself will be but one. Your sentiments, your thoughts and your desires will be the same. Be good, therefore, make haste to become a saint to procure great glory for your one Friend who waits for that moment to inundate your soul with His grace. You do not yet make sufficient effort in watching over your interior and in keeping before your mind the Divine Presence of Jesus. Try to take the trouble and you will be powerfully helped. Jesus is only waiting for a little good will on your part and He will do the rest. Say to yourself every day, "Since Jesus began to give me so many special graces, what have I become? What ought I to be? What would I be if I had always corresponded well?" These thoughts meditated on for a few minutes will do much good to your soul. Only reflect seriously on them, for it is the will of God that I have told you. He also desires that you work seriously at your perfection because upon it depends that of many others. Jesus has such an intense love for you that He desires to pour upon you His choice graces which He shares only with His intimate friends. Hasten by your prayers and sacrifices the happy moment which will witness the Divine union that Jesus wishes to form with your soul.

All things pass and pass quickly. Do not fret so much about things that will end one day. Aim at what will never end. By our holy actions united to Jesus, let us embellish our heavenly throne. Let us raise it up a few steps nearer to Him whom we shall contemplate and love throughout eternity.

I am going to try to make you understand, as far as you can upon earth, what Heaven is like. There are ever new Feasts which succeed each other without interruption. There is happiness, always new and such, it would seem, as has never been enjoyed. It is a torrent of joy which flows unceasingly over the elect. Heaven is above all and beyond all - GOD: God loved, God relished, God delighted in; in one word, it is to be satisfied with God without ever being satisfied!

The more a soul loves God on earth, the higher she advances in perfection, the more she will love and understand God in Heaven. Jesus is the true joy upon earth and the eternal felicity of Heaven.

**A soul in Purgatory**

## Catholic Bishops of Ecuador Denounce Pro-Abortion Constitution

QUITO, August 6, 2008 (*LifeSiteNews.com*) - Ignoring government warnings not to "meddle" in Ecuadorian politics, the Catholic bishops of Ecuador have issued a clear denunciation of the nation's new proposed constitution.

Declaring that the points raised in its statement are "non-negotiable", the Ecuadorian Episcopal Conference lashes out at the document for permitting abortion, attacking the natural family of one man and one woman, and subverting parental rights to determine the education of their children.



The new constitution, say the bishops, "does not clearly recognize the right to life from conception. Without mentioning the word 'abortion', the proposed Constitution leaves the door open to the suppression of new life in the womb of the mother."

They also note that "in the context of 'sexual and reproductive rights'," the text "acknowledges in every person the right to decide when and how many children 'to have' (this is understood even after they have procreated), assuming in this way the acceptance of abortion." The bishops add that the document "attacks the family as the fundamental unit of society and of the common good. The new Constitution diminishes the family when it rejects the existence of the model family to substitute it with different 'types of family'. From there it goes to equate same-sex unions with the family."

The Ecuadorian publication *El Universo* is reporting that the Catholic bishops are preparing a full legal analysis of the new constitution, which will be published in two weeks. Evangelical Protestants are also preparing their own legal, moral, and Biblical analysis, which they say they will distribute to every church in the country.

Socialist President Rafael Correa denies bitterly that the constitution will deliver the country to a totalitarian system. He recently said that he would tell any clerics who said such a thing that "it's a lie, and you have no right to do that, you are engaging in political activity, you are betraying your role as a pastor."

\* \* \*

FRONT ROYAL, Virginia, Aug. 8, 2008 (*LifeSiteNews.com*) - The Rev. Thomas J. Euteneuer, STL, president of Human Life International, (HLI) today condemned death threats made against Archbishop Antonio Arregui Yarza and Amparo Medina, president of Ecuador's Pro-Life Action Foundation.

Euteneuer said, "A 'warning' was sent to our colleague, Amparo Medina: a shoebox containing a dead rat and the message 'death to pro-lifers' with a longer letter placed at her door threatening to kill her." The threats result from their opposition to pro-abortion and anti-family language in the nation's proposed new constitution.

In another incident, the severed head of a dog with a Eucharistic Host in its mouth was found in a Catholic chapel as a warning to clergy who dare to speak out. It is believed that this and similar actions were instigated by comments by Ecuador's president, Rafael Correa.

"Clearly," Euteneuer said, "These attempts at intimidation go beyond death threats to cruelty and blasphemy. Anyone who doubts the criminal, diabolical, nature of the international abortion lobby needs look no further. We categorically condemn any threats of violence against our affiliate, and we stand with the valiant priests and bishops in Ecuador who are bravely defending the right to life against systematic campaigns and intrusion from foreign influences trying to impose western pro-abortion values on Latin America.

"We call on President Correa to cease his attacks against the Church and on the people of Ecuador to reject this heinous constitution in the referendum on Sept 28th," Euteneuer said.





# An Encounter with Christ

## RETREAT WITH THE PILGRIMS OF ST. MICHAEL

**John 15, 5: "I am the vine, you are the branches. He who abides in me, and I in Him, he bears much fruit; for without me you can do nothing".** These words of Jesus are essential in order to reach sanctity. With His sweetness Jesus invites us not only to be close to Him, but to live in Him, through Him. We could ask ourselves "Why are we here?" Certainly there are many answers, but the real one that answers the question about the mission a soul has on Earth, is the accomplishment of what Jesus told us to practice: the commandment of LOVE. We know the LOVE of God; we know how much He loves us. We believe in it. God is LOVE. **I John 4, 16: "And we have come to know, and have believed, the love that God has in our behalf. God is love, and he who abides in love abides in God, and God in him."** We have been created to love God and glorify Him and to love our fellow men. The one who loves, remaining in Jesus, will be able to give a lot of sweet fruit for the souls' palates.

But how can we love without condition? Let us think of a seed. What is the function that it has? What is it good for? Germinating, growing and giving birth to a plant. When the soil is good the little sprouts will start coming out. What is their function? They have to become strong roots to take nutrients for the growing plant. Now the trunk (or stem) starts to grow. What is its function? Holding the whole tree upright, holding the branches. What is the function of the branches? Holding the leaves and fruits and taking the nutrients to them that come from the roots, through the trunk or stem. Finally the tree produces fruit to feed human beings and animals.

Now let's compare this very simple cycle of nature with the commandment of LOVE in our souls. The seed planted in fertile soil is our soul which receives the Holy Spirit through the water of Baptism. As we are created in the image and likeness of God (GOD = LOVE), the essence of our soul is His LOVE.

Through the Sacrament of Baptism we receive the three theological virtues: faith, hope, and charity, that allows the love for God to germinate for our fellows. The most important of these virtues is charity. **Corinthians 13, 13: "So there abide faith, hope and charity, these three; but the greatest of these is charity."**

When our soul starts growing and cultivating these virtues, by the means of LOVE, new virtues start showing up: humility, obedience, purity, which in our example of the tree they would represent the trunk, as they hold everything. These three virtues enhance love and allow it to be authentic. **I Corinthians 13, 4-7: "Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears**

**with all things, believes all things, hopes all things, endures all things."**

So, as Saint Paul teaches, our soul keeps growing in virtue, letting the branches which are the virtues draw the spiritual richness from the Church and our souls to produce abundant fruit: patience, perseverance, and strength. These virtues are also the support of our souls, because without them the fruit could be scorched, also they could be damaged by our problems, sadness, sorrows, distress. These storms and sufferings will not ruin the fruits if the tree has strong branches.

Finally we arrive to the fruits of the tree that feed human beings and animals. They represent the virtues which give flavor and softness to our spiritual fruit and are the best expressions of love: sweetness, tenderness, modesty. These are the fruits of our souls which have all the previously mentioned virtues. They are good to love God and our fellow men to the point of giving our lives for them. **John 15, 13: "Greater love than this no one has, that one lay down his life for his friends."** This way love becomes the core of our lives and our actions. As Christians receiving so much from the LOVE of Jesus, we must transmit it to others, not only in words or intentions but through our actions in our daily life.

**I John 3, 18: "My dear children, let us not love in word, neither with the tongue, but in deed and in truth."**

With the help of our Blessed Mother, perfect tree if Divine LOVE, may we give eternal fruits of love for God and for our brothers! LOVE can change everything!

**Alana Mantilla**

Hello dear readers, I really liked the retreat for the youth of 12 to 35 years. This retreat was on July 25-27<sup>th</sup> in Rougemont in the House of the Immaculate. In the retreat there were plays, dynamics, conferences and activities outside; like the campfire in front of the statue of the Virgin Mary. What I like the most was the play on the parable of the sower. I hope that you had good reading.

**Jacques DeCorby-Roy**

I am convinced that the youth today runs the major risk, as much by the technological advances and the diversification of ideologies, as from the extreme relativism which is being used to make them instruments for objectives that do not correspond with God's order that is established for them.

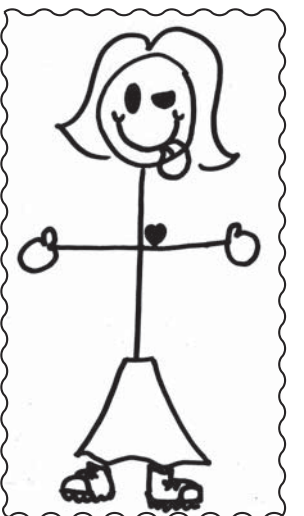
So even with all of this, I have the firm hope (and request to God) that if we live in Him and with Him, He will not abandon us, the youth. He knows us, and He knows that we need Him. He is our Father.

That is why I invite you to analyze what is happening in your life, and to build a life based on the plan that God has for you. What objective that we have for our AIM, that we cannot deny, should always be God. We go into the world looking for love without taking into account that He is LOVE, and that He is waiting and looking for us. Those who understand this will find the meaning to life, and despite difficult times, life tests, etc. they will persevere with God.

A friend asked me: "Why even though my girlfriend has hurt me and in life we experience the pain

of treason, the humiliation, I still want to be a couple? The answer is simple, it is because we look for love, and that love can be our unique or only love: our family, our boyfriend or girlfriend, our work, dreams, plans, etc. But that love is worldly, and if you place this love at the same level as God, it becomes idolatry and you have to be careful not to put anyone or anything in the place reserved for God...

Then how can we live a happy life? How to find TRUE LOVE? All we want is LOVE, we all look for it, even those who are evil search for love, although for them it is a self-centered love. But those who do everything for the unique reason of finding the true LOVE, that comes from God, those are the people who are happy.



The difficult situations **"Who are you?"** that the youth are faced with today do not help us to realize that God is LOVE and that He is searching for us, that is the reason why most Catholic people are so far from the Church, even if they profess themselves to be Catholics.

Even in these situations, God is still with us. He is THE LOVE that gives meaning and direction to our lives! If only we listen to Him and not to the noise that the world brings, with the radio, television or internet; but instead in the silence of the soul where He has an intimate conversation with you. He tells you: "You are my son or daughter, and I am your Father."

**Fátima Cervantes**

I am a new Pilgrim of St. Michael, age 22, and have just arrived here this summer in Rougemont. I came to enrich my faith and my knowledge of Social Credit in order to teach others justice that is the foundation and main focus of this movement. This weekend we had the monthly meeting of July, and the youth who were present were able to assist at a retreat especially created for them.

There were talks presented by young Pilgrims that were excellent. Their presentations were very enriching, the young people all participated and I thought that it was a good way to reinforce ourselves in faith and knowledge of our fundamental values. Because we are young Catholics we have the great mission of reanimating the faith in the spirit of the youth.

The event that touched me the most was the Adoration during the evening; it was an honor for me because in my parish the Blessed Sacrament has not been exposed for many years. I thank the Lord for giving me this grace to have had such an intimate encounter with Him.

**Pascal Richard**

**ATTENTION! ATTENTION!**  
**The next retreat will be held in:**  
**October, please call for details**  
**Bring your Friends!!!**



The group gathers for a dynamic during the retreat



# Our 2008 International Congress in Rougemont

**From Saturday, August 30 to Monday, September 1**  
**Week of study: August 22-29, 2008**



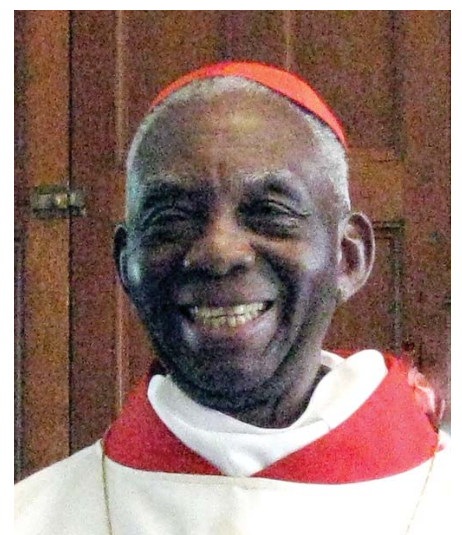
**in the House of the Immaculate, 1101 Principale St., Rougemont, QC, Canada**

There will be representatives from the five continents present, as well as several Bishops and priests from various nations; all our subscribers and their friends are invited to this very important meeting, which will be preceded by a week of study on Social Credit, Aug. 22-29. For meals, each one brings his own food. There are also restaurants not far from our grounds. And all those who come to our Congress are put up, free of charge.

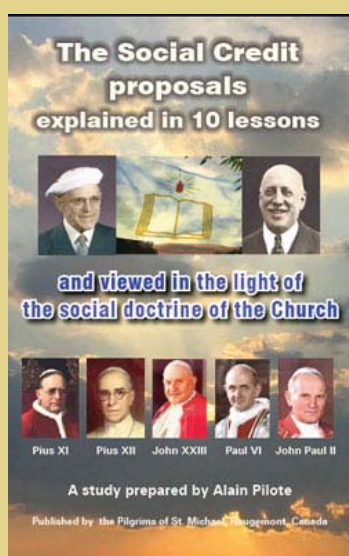
The Pilgrims of St. Michael are defenders of the dignity of the human person, created in the image and likeness of God. We must dress as dignified men and women of God. We must give a good example. The women do not wear trousers, but must wear a dress, with a length past the knees, with sleeves and a collar. In the norms of the Church, it is recommended that the sleeves go at least up to the elbow. Mini-skirts, shorts, bermudas are forbidden on our grounds and in our houses, and the men must wear a jacket.

For the week of study (Aug. 22-29), breakfast will be 7 a.m., followed by the Rosary at 8:10, and Holy Mass at 8:30 at St. Michael's parish church in Rougemont (excepted on Monday, with the Mass in Marieville, and Wednesday, in St. Césaire).

The Congress opens on Saturday, August 30, at 1:30 p.m.; Holy Mass at 4:30 p.m.; on Sunday, the meeting begins at 9 a.m., Holy Mass at 5 p.m.; on Monday, Holy Mass at 9 a.m., and closure at noon.



**Our Congress and week of study are under the honorary presidency of Bernard Cardinal Agré, of Ivory Coast**



## New: The 10 lessons on Social Credit and a DVD on our Movement

We have just printed a new 150-page book, "The Social Credit proposals explained in 10 lessons" (which is basically the material used for the week of study), and produced a DVD in four languages (English, French, Spanish and Polish) that contains all the information about our Movement and journals, and all that you can find on our website. For Canada, the book is \$11 by mail (\$12 for the U.S., \$14 international and \$16 airmail. The DVD is \$12 by mail (for Canada and U.S.), and \$14 overseas. Order them now!

