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Mary Undoer of Knots



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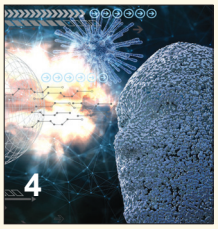
MICHAEL

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

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

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Letter from the Editor

Let's put our trust in Almighty God

There is no shortage of concerns these days. Inflation is rampant at levels unseen for 40 years. Money is being printed as never before. Gas prices have never been higher as green energy policies impact oil and gas production. Food shortages loom as supply chains continue to be disrupted and farm land confiscation begins in the name of 'saving the planet'. Ongoing war in Ukraine, the threat of escalation and the use of nuclear weapons is a frightening possibility. Covid variants continue to offer governments a pretext for expanding control of citizens. Gender ideology is ravaging children and families.

As if these concerns were not enough, we must brace ourselves for the implementation of digital identity and digital currency, instruments of population control that delight ill-intentioned world leaders (*see page 4*) who are doing the bidding of the World Economic Forum and Klaus Shwab's Great Reset (*see page 6*).



God is in control

Despite all these serious worries, we must persevere in faith in Jesus Christ, our Lord and His Church. He has promised that He will never abandon us. We have only to turn to Him for help, through prayer and by receiving the sacraments. At Fatima, for example, the Blessed Virgin Mary reminded us that wars are the consequences of human sins.

God does not abandon us but we can abandon Him. God remains faithful to His covenant, and continues to send us signs so that we will convert. If we stand with Jesus and His Blessed Mother, if we consecrate ourselves to the Sacred Heart of Jesus and the Immaculate Heart of Mary, we have no reason to fear.

In addition, God gave Mary a great power of intercession. She can solve our most complicated problems and untie the most difficult knots (*see page 12*). God is almighty; He can do everything and is in control of history and every situation. He uses all circumstances for good. The final victory belongs to Him, since it has been won by Jesus with His death and resurrection.

Throughout history, He has proven His power and mercy for those who pray to Him and conform their lives to His commandments of love. We give two proofs in this issue of MICHAEL. First, the apparitions of the Virgin Mary at Zeitoun in Egypt (*see page 14*), which was witnessed by hundreds of thousands of people of every faith. The second is the miracle of the Mountain of Mokattam (*see page 20*).

One of the big problems today is ignorance about religion. People "blaspheme everything they don't know" (Jude 2:10). Tertullian, the great theologian said: "The truth only asks for one thing, and that is not to be condemned without first having been heard." This is what is happening today with the increasingly secularized Liberal World Order (as it was called by the President of the United States recently). There is therefore an urgent need to transmit the faith and ensure its propagation to future generations. This is what a simple laywoman, Pauline Jaricot, who was recently declared Blessed, devoted her entire life to accomplish (*see page 22*).

We often say that it is the population's ignorance that is the source of the financiers' strength. The prophet Hosea wrote (4:6): "My people are destroyed for lack of knowledge". Knowing the plans of God's enemies helps us avoid their pitfalls.

In this journal we not only denounce the pitfalls of financiers, we offer the remedy, namely, Economic Democracy (*see page 7*). Our system, known as Social Credit for over 100 years, is the opposite of the Chinese Communist Party's (CCP) social credit system favored by Karl Schwab. Our system respects private property and the dignity of the human person (*see page 8*). Society can choose either slavery, represented by the CCP's social credit system, endorsed by the international financiers, or the monetary reform system representing freedom, which C.H. Douglas named Social Credit.

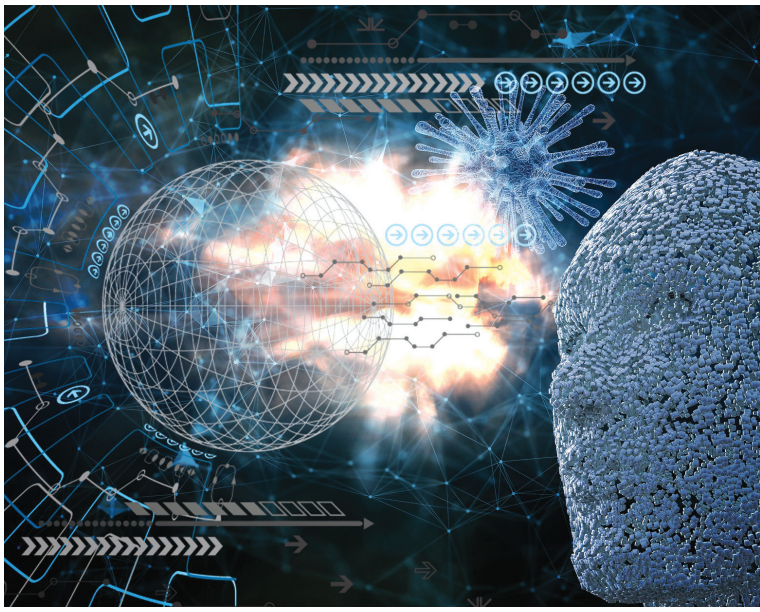
To make an informed decision, it is necessary to educate the population. This is what MICHAEL strives to do. We encourage you to study the articles on the subject in each issue of our journal. Learn more by following our study sessions on the subject online or at our annual Congress in Rougemont, Canada at the end of September, 2022 where I will be teaching the principles of Economic Democracy (*see page 32*). ❖

Alain Pilote
Editor

Should we fear digital identity and digital currency?

Facial recognition systems and digital currency make totalitarian control within reach

***by* Alain Pilote**



The Government of Quebec announced the creation of the Department of Cybersecurity and Digital Technology in October 2021, with a budget of $4 billion and 2000 employees, led by Minister Eric Caire.

In February 2022, Mr. Caire announced his department's plan to provide all Quebec citizens with a digital identity, an 'electronic proof' to access a variety of government services, such as a birth certificate, driver's license, health insurance card, etc. According to the government, the digital identity would centralize all of one's information, thereby eliminating paperwork and duplication. Cards proving health insurance coverage etc. would become redundant as all records would exist electronically.

To access documents electronically, proof of identity is necessary. This could be accomplished by answering personal questions known only to the person, such as is now done. Even better is identity proof via biometric data, such as fingerprints and facial recognition, which are unique for each person. (Facial recognition is already used on electronic devices, including computers and cell phones.) Mr. Caire told us that facial recognition would be voluntary and not imposed for those who do not want it. Nevertheless, the technology would be installed and ready to be used in the future if needed.

The system will be implemented in Quebec by the fall of 2022, Mr. Caire said. He added that eventually, the digital identity would be used for non-governmental services such as proof of insurance, credit and debit cards, in short, everything that is attached to a person.



Moreover, in Canada and other countries, there is a plan to eliminate and replace paper money with digital currency. Mr. Neil Parmenter (right), President and CEO of the Canadian Bankers' Association, said in February, 2022[1]:

"Canada's banks are perfectly situated to help lead the creation of a federated digital ID system between government and the private sector. The World Economic Forum agrees that banks and financial institutions should lead the path forward for digital ID."

Any technology in itself is neither good nor bad; it all depends on what is done with it. Digital money seems quite practical at first glance — doesn't a majority of the population already use bank cards, instead of paper money, to pay for their transactions? However, consider the potential abuse of an electronically maintained identity system in breaching privacy. Will our information collected by the government, and centralized in one place,, be secure? Data theft happens. In Quebec, the example comes to mind of Mouvement Desjardins; in the rest of North America, consider the Capital One security breach.

Beyond the security of our data, the greatest risk is that facial recognition and other means of biometric measurements, can easily become instruments of control and surveillance. Why fear this? We know that such a system already exists in communist China and is called "social credit". In China, social credit is a rating system which scores and rewards and punishes each citizen. (Remember that Social Credit monetary reform, developed by C. H. Douglas and advanced by Louis Even and this publication, have opposite intentions to China's population control system.)

Digital identity and facial recognition are the foundations on which the Chinese system is based. In addition to tracking each person's whereabouts, one can be refused access to every type of private and public service based on one's social credit score. What a dream tool for a dictatorship!

1 https://www.youtube.com/watch?v=gpUFY1-GmCA

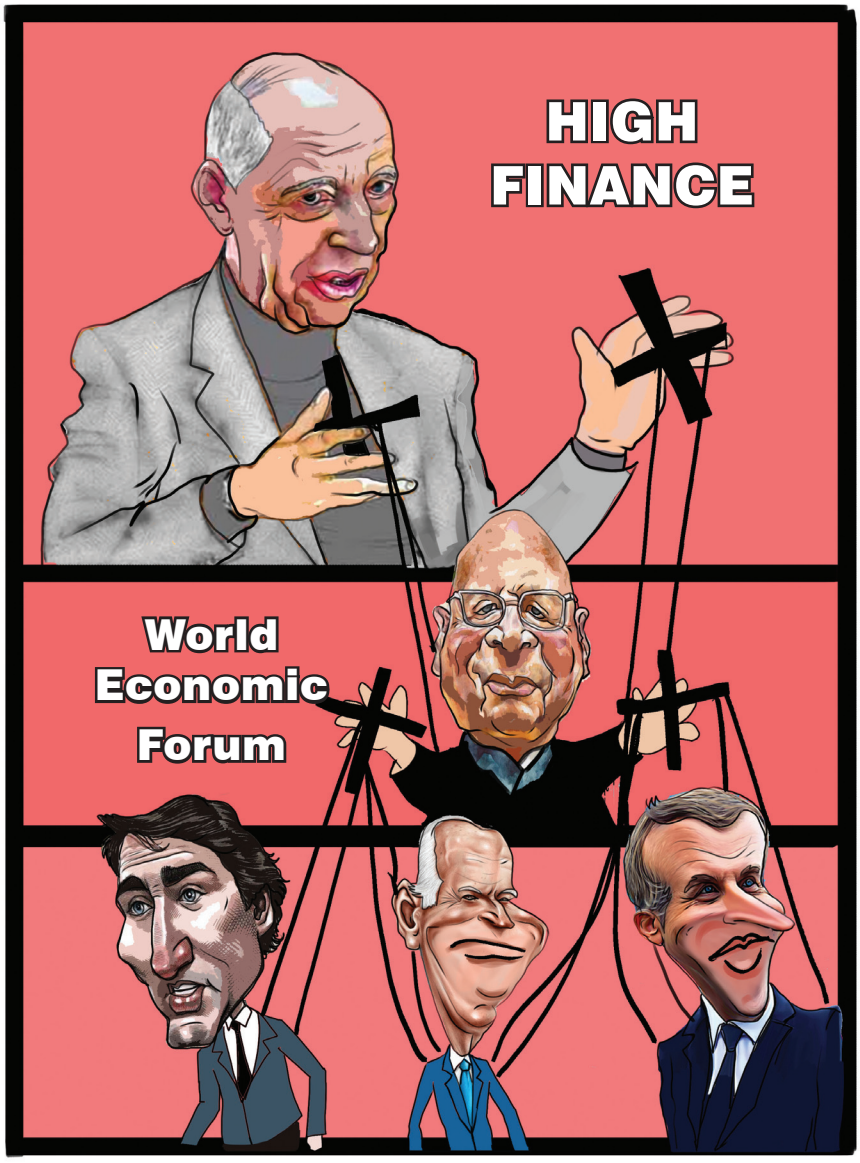
For example, in China each citizen is assigned a score between 350 and 950 points which changes according to their actions. Did you litter? Lose 50 points. Donate blood and earn 50 points. Report someone to the police, maybe someone who "thinks too much" or "thinks incorrectly" and gain 200 points. Are you late for an appointment or make sketchy comments on social media? Your score will be affected. If one's resulting score is too low, a citizen will be prohibited from buying train or plane tickets, renting an apartment, or even accessing a bank account.

The system works in China because of mass surveillance of the population, not only via the internet, but also augmented by the presence of hundreds of millions of surveillance cameras installed throughout the country. Every act and gesture of each of the 1.4 billion Chinese is collected in a unique and individual file.

Are you a pedestrian crossing the street at a red light? In less than three seconds a camera mounted on the street has filmed and identified you, thanks to the facial recognition system containing the faces of all Chinese citizens. In Shenzhen, for example, the faces and identities of guilty pedestrians are displayed on a giant screen until their fines are paid. China currently has 900 million of these cameras for a population of 1.4 billion.

China has sold the technology to install similar surveillance systems to 47 countries. Also very worrying is that the World Economic Forum, which strongly influences the policies of all nations, promotes this Chinese social credit system and wants its application in every country. (*See the following article on the Great Reset*.)

Quebec plans to be a leader in digital identity on the world stage, and Canada envisions being a world leader in implementing digital currency. This is why we surmise that Eric Caire, François Legault (Quebec's premier) and Justin Trudeau (Canada's prime minister) are obedient lackeys intent on implementing the globalists' plan. These men are repeating the talking points of the World Economic Forum (WEF) who have stated that their goal is to ensure every person on the planet is fitted with a digital ID. At the most recent WEF summit in Davos, held in May, 2022, there was also a discussion that technology is being developed to calculate each person's carbon footprint (the negative impact you have on the planet, purportedly). The purpose of such technology? To control citizens' movements by establishing fines for large carbon footprints. We can ponder whether the WEF elite will be restricted by their carbon footprint. It is more likely we will see "one law for me and one law for thee".



Today, the Heads of State (Trudeau, Biden, Macron) seem to be manipulated like puppets by the World Economic Forum led by Klaus Schwab, himself manipulated by International High Finance, represented here by Jacob Rothschild, in the goal of installing a world government and a world currency.

Digital currency will be programmable, meaning one could be restricted in their spending based on a person's social credit score, measured by technocrats and their self-serving intentions. In the next article, you will see that the Great Reset requires two components: a global digital currency and a global digital identity for every man, woman and child.

Let's be aware of what's going on and pray that God deliver us from such a technocratic dictatorship! ❖

Alain Pilote

What is the Great Reset?

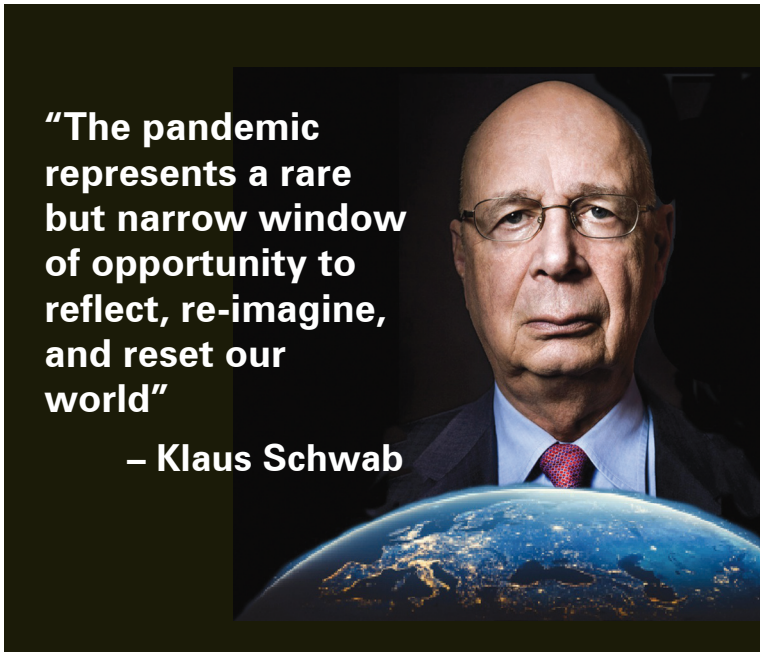
In earlier issues of MICHAEL, we have written about Klaus Shwab's World Economic Forum and the Great Reset. Here are excerpts from an article published in the March 2021 edition, titled The Great Reset, reality or conspiracy?"[1]:

On June 3, 2020, Klaus Schwab, founder and executive chairman of the WEF, an organization that brings together every year in Davos, Switzerland, the political and financial leaders of the planet, announced the theme of its 2021 forum to be "The Great Reset." It is a plan to transform the world's economy from beginning to end, eliminating both the middle class and private property which will result in communism on a worldwide scale.

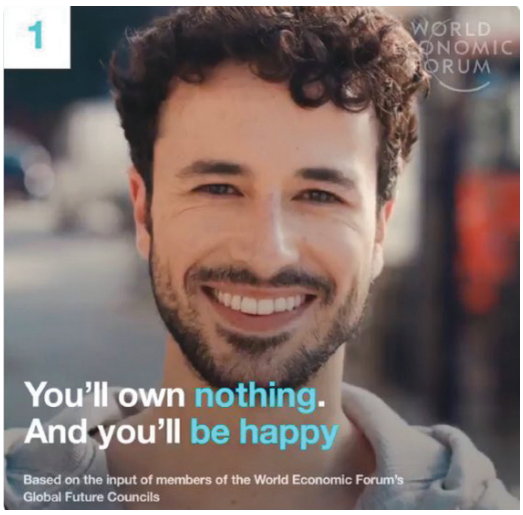
World leaders have been enthusiastic supporters of the project, and main-stream media are gushing about the Great Reset, claiming it will benefit humanity by reducing consumption, pollution and carbon dioxide emissions. However, these same world leaders and media ignore the darker aspects of the Great Reset. Is the Reset a Machiavellian project designed to benefit the financial elite of this world? Are critics to be dismissed as conspiracy theorists?

It is misleading for Schwab to call his project the Great Reset, as if everything was going to be as it was before. Will it be like pressing a "reset" key on a device to restore it to its original state? On the contrary, a return to normal, to the state of affairs before Covid-19, is not at all Schwab's objective. He tells us that nothing will be the same again; that the economy must first collapse (which is currently happening with extended lockdowns). We should rather call his project the Great Revolution.

Socialism and communism are doomed to fail. The experience of the Soviet Union in the last century is proof of this. Nevertheless, this is what Klaus Schwab envisions, stating that in ten years from now, **"You'll own nothing. And you'll be happy!"**



According to Schwab, all private businesses will be gone, people will receive money from the government (in the form of digital currency as paper money will have been eliminated), but without the freedom to own anything, including a business. Without any other sources of income, people will become slaves to the state. A horse tethered to a post is guaranteed a meal every day, if he has a kind master, but he has no freedom.



Picture taken from a video published on the official website of the World Economic Forum

Schwab is proposing not the system of monetary reform known as Social Credit, or Economic Democracy, but "Chinese social credit", the surveillance and control system established by the Communist Party of China to monitor and censure its citizens.

Equally worrisome and more frightening is Schwab's plan to transform God's creation, human beings, in their physical integrity, by merging us with computers and artificial intelligence, boasting that with neuro-technological brain enhancements and genetic editing, the monitoring of everyone's thoughts will be possible. It sounds like science fiction, but Schwab described this dystopian transhumanism in his

1 https://www.michaeljournal.org/articles/societal-debates/item/the-great-reset-reality-or-a-conspiracy

book, *The Fourth Industrial Revolution*, published in 2016.

The financiers believe they are the only group capable of governing mankind. They created the debt-money system in order to impose their will upon every individual and control the entire population of the world. The goal is for every nation to be in a state of crisis so that countries believe there is only one alternative. That alternative is the forfeiture of sovereignty, complete centralization, a single currency and a one-world government. Their latest step in this long-term plan is the "Great Reset"❖

Alain Pilote

A Synopsis of Social Credit

***by* Oliver Heydorn, Ph.D.**

Social Credit refers to the philosophical, economic, political, and historical ideas of the brilliant Anglo-Scottish engineer, Major Clifford Hugh Douglas (1879-1952). As far as the sphere of economics is concerned, Douglas identified what is wrong with the industrial economy and also explained what needs to be done in order to fix it.

The core problem is that there is never enough money to buy what we produce. There is a gap between the prices of consumer goods and services and people's incomes.

This gap is caused by many factors. Profits, including profits derived from interest payments, is only one of them. Savings and the re-investment of savings are two others. The most important cause, however, has to do with how real capital (i.e., machines and equipment) builds up costs at a faster rate than it distributes incomes to workers.

The economy must compensate for this recurring gap between prices and incomes. Since most of the money supply is created out of nothing by the banks, the present financial system fills the gap by relying on governments, firms, and consumers to borrow additional money into existence so that the level of consumer buying power can be increased.

As a society we are always mortgaging our future earnings in order to get enough purchasing power so that we can pay present prices in full. Whenever we fail to borrow enough money, the economy stalls and the government may even start a war to reboot it. To the extent that we succeed in bridging the gap, we contribute to the building-up of a mountain of debt that can never be paid off.

Filling the gap with debt-money is also inflationary, wasteful, and puts the whole society on a production-consumption treadmill. It is the prime cause behind social tensions, environmental damage, and export wars, which lead to international conflict.

All of this dysfunction is tolerated because the banks profit from it. Compensating for the gap is big business, and transfers wealth and power from the common consumers and producers to the owners of the financial system.

Douglas proposed that instead of filling the gap with debt-money, the gap could and should be filled with 'debt-free' money.

This compensatory money would be created by an organ of the state, a National Credit Office, and distributed to consumers. Some of it would be issued indirectly in the form of a National Discount on all retail prices, while another portion would be issued directly in the form of a National Dividend.

Since the physical productive capacity of the modern, industrial economy is enormous, an honest representation of our productive power would allow us to enjoy an abundance of beneficial goods and services alongside increasing leisure. (Technological progress means machines are doing more and more of the work. Thanks to the dividend, those individuals whose labour is no longer needed by the economy would nevertheless retain an income and enjoy access to goods and services.) Our economies could become socially equitable, environmentally sustainable, and internationally concordant.

Unlike some other monetary reform proposals, Social Credit does not advocate the nationalization of the banks. It is completely opposed to any scheme that would see us jump from the frying pan of a self-serving private system into the fire of a complete state monopoly over money and its issuance. The latter would be a fine basis for the introduction of a totalitarian society.

Social Crediters, by contrast, stand for the decentralization of economic and political power in favour of the individual. Social Credit's proposal for an honest monetary system is not socialist but rather anti-socialist. It is completely compatible with a free enterprise economy incorporating free markets, private property, individual initiative, and the profit motive.



***Oliver Heydorn** is the founder and director of "The Clifford Hugh Douglas Institute for the Study and Promotion of Social Credit" (www.socred.org). He is also the author of two recent books on the subject: "Social Credit Economics" and "The Economics of Social Credit and Catholic Social Teaching."*

A few questions and the principles of Economic Democraty

***by* Louis Even, 1964**

When we write about Scottish engineer, Clifford Hugh Douglas, and his book, Social Credit (also known as Economic Democracy, and Douglas Social Credit), be assured we are addressing genuine Social Credit, not the control system developed by the Communist Party of China. Neither are we referring to political parties which called themselves Social Credit.

Questions

We have been teaching about Douglas Social Credit for many years in our French, English, Polish and Spanish editions of the magazine, Michael. Even so, we are asked questions such as the following:

You will deliver a monthly Dividend to each citizen. How will these Dividends be financed since there is no taxation in a Douglas Social Credit economy?

If everybody receives a Dividend, and if this Dividend is sufficient to ensure a decent standard of living, will there be people still willing to work?

As public projects and the Dividend will be financed by newly created money, will this new money increase the volume in circulation and therefore cause runaway inflation? Will it not cause money to lose its value? What will happen with personal savings and pensions?



Louis Even (1885-1974)
Founder of MICHAEL

You say that money is created by the private banking system in every country in the world. When a Douglas Social Credit system is established in a nation, its money will no longer be created by private banks. Will the country still be able to trade with other nations, and will its money be accepted by others?

What will happen to commercial banks in the new Douglas Social Credit system? Will banks be nationalized, or eliminated altogether?

Answers

These questions, and others, have been asked and answered many times in past issues of MICHAEL. However, they are still asked by people who encounter Social Credit for the first time, and people who do not understand the proposed system because their understanding is distorted by the framework of the present financial system.

First, Douglas Social Credit financial principles are incompatible with the present financial system. This does not mean that Social Credit would do away with the existing system in its entirety. It would keep much of it but the system will need to be purged from the addled philosophy and practices that poison it.

The present financial system subordinates the possibilities of production and distribution to finance while Douglas Social Credit subordinates finance to the possibilities of production and to the population's needs.

Consider this example: a town needs a new school. The present financial system asks the question: "Can we find the money to build the school? If so, let's build it; if not, we will have to do without the school."

A Douglas Social Crediter asks the question differently: "Do we have the physical means to build the school? If not, we will obviously have to do without it, but if we do have the physical means (like materials, know-how and labor), we will build it. What about the money? The money will be issued for new production as it is needed."

As for the distribution of goods, the same reasoning applies. There are goods, on the one hand, and needs, on the other. The present financial system asks: "Are those who have needs able to pay for goods? If so, they can obtain them. If not, the goods will remain on store shelves even as needs remain unmet." Douglas Social Credit explains it like this: "Goods are made to fulfill human needs, so people with needs MUST have the required money to acquire the goods."

Re-imagine finance to be in the position of a servant, and then one can understand our system. Those who want the financial system to keep its position of control will fail to grasp the Douglas Social Credit economic principles, however.

Which group is correct? Those who defend the present financial system, who reason and make decisions only according to the amount of money available? Or do Douglas Social Credit advocates have the answer? They reason from the basis of what is physically possible and ensure money is delivered to achieve this end.



Where does money come from? Money should be the symbol of realities (goods and services). Today, however, physical realities, and even human beings, are subjected to the diktats of money.

Which one respects the fundamental rights of each human being? It happens that human beings have fundamental rights. For example, a newborn child has the right to live, a right which must be recognized and respected until natural death. Which group — the advocates of the present system, or Douglas Social Credit advocates — offers the best chance to exercise this basic right? The right to live necessarily requires access to the necessities of life. Which of these two positions offers each individual the best chances of obtaining life's necessities?

A few principles

The Fathers of the Second Vatican Council wrote, in the Constitution on the Church *Gaudium et Spes* (n. 69): **"God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis. The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone."**

Governments, bankers and economists did not create any earthly goods. So it is not their business to establish, approve, or justify rules that ignore or deny the 'universal destination of earthly goods' created by our Heavenly Father. God has excluded no one from the right to a share of earthly goods. However, in the current system, purchasing power and paid employment must coexist even while those not working represent a good portion of the population, including children, housewives, the sick and elderly, the unemployed, etc. These people are overlooked presently but would be included in our system.

Pope Pius XII described it clearly on June 1, 1941 in a radio address: **"Material goods have been created by God to meet the needs of all men, and must be at the disposal of all of them, as justice and charity require.**

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

Do the present juridical forms facilitate the practical realization of the right of each and everyone to a share of earthly goods? The Douglas Social Credit financial proposals, through a Dividend guaranteed to each individual, would implement this right in a direct way, excluding no one whether one works in production or not.

The right of all to a share of earthly goods is a right that every man has from nature, as the Pope said. This right is not tied to belonging to any group, since it is an individual right. No conditions or legislation can suppress this right; it is imprescriptible, as Pope Pius XII stated in the same address mentioned above:

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

Even the property rights of those who own the means of production cannot contravene the individual right of each person to a share of earthly goods.

Douglas Social Credit recognizes and strengthens private property but it also emphasizes its social role. Our mechanism of distribution, a Dividend distributed to each citizen, allows goods to reach those who need them. No one would be harmed. Even producers, whose main objective is the sale of their goods, would be winners.

Goals and methods

The social and economic sector today suffers because of the confusion between goals and methods. We see goals confused for methods, and vice-versa.

This is the case, for example, of those who think we are created to be employed in economic activities. On the contrary, it is economic activities that exist to serve man, and not the opposite. When advancements are made in the efficient production of material goods to satisfy human needs with a minimum of human labor, it is all the better. There are other human activities that are superior to making a living, and if people have more leisure time to devote to these other activities, we must bless God for having allowed such progress. ▶

Similarly, man does not exist for production, but production for man. It would be folly to persist in over achievement in production if all human needs were satisfied. Such a strategy would waste resources and stimulate wanton materialism by creating bogus needs for producers to fulfill. Our true goal is heaven, not senseless consumption.

A "full-employment" policy is another confusion of goals and methods. The purpose of industry is not to supply jobs, but to supply goods. Employment is part of the equation only as a method, not as a goal. If production can be done with less human labor, while maintaining the flow of goods, it is also a good thing, since man is then free to devote his time to pursuits of his own choosing.

To say that making money is a goal in itself is incorrect. Yet, it is the greatest heresy of the present economic system. One invests capital in what will yield the biggest monetary return rather than in what will satisfy our basic needs. If there is more money to be made in alcohol and poison, investments will go to industries that produce alcohol and poison. Workers abet this confusion by seeking employment where the pay is best even though the things produced are useless or even harmful and even though they then help monopolies grow and expand monopolistic strangleholds.

To harness purchasing power to paid work is also to forget the goal of income. Income supplies purchasing power which, in turn, is a method to allow production to achieve its goal, which is the satisfaction of the needs of all human beings.

When one talks about international trade, how many so-called educated people confuse goals and methods? They lose sight of the purpose of exportation, which is to allow a greater variety of goods for the population of all the countries involved. Those who claim that the economy of a nation is successful if the nation's exports are greater than its imports confuse money and real wealth. Real wealth is actually goods. If more goods leave our country than enter, it represents a literal impoverishment for the nation, since there are less products available for the population.

A few other notions

To be able to understand Douglas Social Credit, one must also admit a few basic notions that are almost totally ignored in the present system.

First, the notion that money, whatever forms it may take — pieces of metal, paper, bank accounts (and now, data in computers) — has a social function, because it is accepted by everyone, not because of its intrinsic value, which would be only the value of metal or paper. Money has a social function because, for each monetary unit — one dollar, for example — one can obtain, up to this sum, any good or service offered on the market, goods issued from any factory, any farmer, produced by anybody, and professional services of any type. Money can therefore mobilize, according to the whim of those who have some, the productive capacity of the nation in any sector.

However, money is not the fruit of spontaneous generation. It begins somewhere and is created somewhere. Even the money that is presently in circulation has to begin somewhere. Every increase in the money supply of the nation begins somewhere. Wherever this money is created, and by whom it is authorized to be created, one question always arises: To whom does money belong when it is created?

To this important question, Douglas Social Credit replies: **"Money belongs to society."**



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

What individual, what group, what private institution can, from its own authority, pretend to own all that is produced in the country? Only society, as a whole, has this right. Only society, through the government that represents it, can issue money, the claim on goods.

Everybody knows today that it is not the government that creates money. Anyone who has studied the subject knows that all new money is issued by the banking system in the form of loans.

When a bank creates financial credit for a borrower, it gives him a claim on the percentage of national production that corresponds to the amount of a loan. The bank considers this issue of financial credit as its own property, since it lends it on its own terms. On what authority can the bank give a borrower claims on the work and products of others?

Money, or financial credit, is the property of society as a whole. This is not the case in the present system. On the contrary, it is society today that must pay the bank for the use of its own financial credit, to obtain the permission to use its own productive capacity!

Clifford Hugh Douglas, the founder of the Social Credit school, wrote in *Economic Democracy* (p. 120):

"There is no doubt that the first step towards dealing with the problem is the recognition of the fact that what is commonly called credit by the banker is administered by him primarily for the purpose of private profit, whereas it is most definitely communal property... The banking system has been allowed to become the administrator of this credit and its financial derivatives with the result that the creative energy of mankind has been subjected to fetters which have no relation whatsoever to the real demands of existence."

Once this is understood, one has every reason to be shocked to see citizens pay twice, and even more, for schools and other public systems made by the work of society as a whole because of interest payments charged by lenders.

The present financial system has been accepted with all its terms, without asking if it achieves the real purpose of a sound system. This purpose should certainly not be to control, rule, or dictate, but to serve; to serve the economic system and supply a practical way to mobilize the productive capacity of the nation, to satisfy the needs of the consumers, and supply a way to distribute goods efficiently to all who need them.

Since it is the consumers themselves who know best their needs, it is they who must dictate to the system of production what to do. They can do it efficiently only if they possess the financial means to express their needs. They express their needs when they choose products, but they can make this choice only as long as they have sufficient purchasing power.

Douglas wrote about this in *Credit Power and Democracy*:

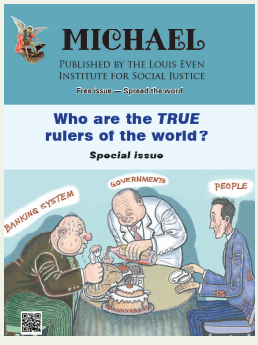
"The business of a modern and effective financial system is to issue credit to the consumer, up to the limit of the productive capacity of the producer, so that either the consumer's real demand is satisfied, or the producer's capacity is exhausted, whichever happens first."

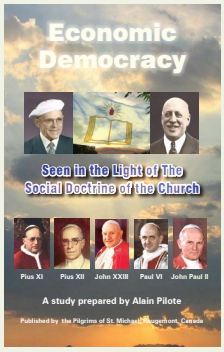
One notices today that neither case exists. The demand of the consumer is not satisfied, and the producers' capacity is not exhausted; the financial credit issued to workers did not reach that limit. Douglas Social Credit would solve this problem by issuing a Dividend to all.

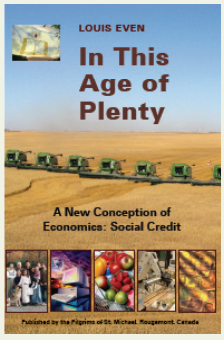
As for the methods to apply the Social Credit principles, they may vary. The point is that they take into account the principles mentioned above. One must also take into account what already exists, and what we want to achieve, and see to it that the results required be obtained with a minimum of changes and upheavals, having constantly in mind the goals and objectives of these changes. ❖

Louis Even

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Holy Mary, Undoer of Knots

***by* Anne Marie Jacques**

Above a side altar in the Abbey of St. Peter am Perlach in Augsburg, Bavaria, Germany, there hangs a beautiful Baroque painting of the Blessed Virgin dating back to the 16th century, entitled *Maria Knotenlöserin,* Mary, Undoer of Knots. This theology of the Blessed Virgin *untying the knots* actually dates back to St. Ireneus, Bishop of Lugdunum in Gaul (now Lyons, France) AD 202. Inspired by the parallel made by St. Paul between Adam and Christ, St. Ireneus, in turn, compares Eve and Mary by saying, *"Eve, by her disobedience, tied the knot of disgrace for the human race; whereas Mary, by Her obedience, undid it…For what the virgin Eve had bound fast through unbelief, this did the Virgin Mary set free through faith."*



In a booklet titled "**Mary, Undoer of Knots Novena**", Dr. Suzel Frem Bourgerie tells us that Our Lady, under this title, *"wants to help undo the most difficult knots in our lives."* She goes on to explain that these knots *"…are the problems and struggles we face for which we do not see any solution … knots of discord in our family, lack of understanding between parents and children, disrespect, violence, the knots of deep hurts between husband and wife, the absence of peace and joy at home… the anguish and despair of separated couples, the dissolution of the family, the knots of a drug addict son or daughter, sick or separated from home or God, knots of alcoholism, the practice of abortion, depression, unemployment, fear, solitude…."* In other words, it is all those things that *"suffocate the soul, beat us down and betray the heart's joy and even the will to continue living",* hence, separating us from God.

Origins of this devotion

Hieronymus Ambrosius Langenmantel was a priest and canon law doctor at the Abbey of St. Peter am Perlach in Bavaria. He wanted to commemorate the turn of the century in 1700 by donating a family altar (a common tradition at the time) to the church of St. Peter. Canon Hieronymus was the grandson of a German nobleman, Wolfgang Langenmantel and the noblewoman Sophie Imoff. The couple had been married for some time but their relationship was very strained and they were on the verge of a divorce. Wolfgang went to see a holy priest, Fr. Jakob Rem, at the Monastery and University of Ingolstadt, to ask him for prayers to help save his marriage. For twenty-eight days he continued to visit Fr. Rem to pray with him in the chapel of the monastery before an image of Our Lady of the Snows.

Wolfgang had brought with him the ribbon from his marriage ceremony. It was an ancient custom (which is still practiced in some parts of the world today) to have the bridesmaid symbolically tie the arms of the bride and groom together during the wedding ceremony, representing their invisible union before God and men. It was this ribbon that Wolfgang gave to Fr. Rem, who then placed it before the image of the Blessed Mother. As the holy priest untied the knot and smoothed out the ribbon, it is said to have become "intensely white". Wolfgang saw this as a sign from Heaven. He returned home with confidence that Our Lady would look after them. He and Sophie were able to save their marriage and they lived out the rest of their days happily together. It was therefore to their memory that Canon Hieronymus had this altar erected and then commissioned a painter, Johann Melchior Georg Schmittdner, to do a painting to commemorate this miraculous event in the life of his grandparents.

The image

In the painting Schmittdner depicts the Virgin Mary as the Immaculate Conception. She is shown crushing the head of the serpent, since she is the serpent's eternal opponent, being exempt from all stain of ori-

ginal sin by a special grace from God. Above Our Lady is shown the dove to symbolize that Mary is the Bride of the Holy Spirit and in her hands she holds a long ribbon and is *untying the knots.* On either side of her are angels assisting her; first, by presenting the ribbon of the *knots of our lives* to her, and then returning these ribbons back to us, freed from these *knots*. On the bottom of the image, below Our Lady's feet, we can see the worried nobleman Wolfgang Langenmantel, accompanied by the Archangel Raphael, hurrying towards the monastery. This painting has survived wars, revolutions and secular opposition, and to this day, continues to draw people to it from all over the world.



St. Peter am Perlach Church, Augsburg, Germany, that houses the orginal image of Our Lady, Undoer of Knots

Mary desires to undo the knots

A very close friend first introduced me to this devotion a few years ago. She was undergoing some very severe trials in her life. We would talk for long periods of time together, her, pouring out her heart to me, and I, in turn, doing my best to encourage and console her. One day she told me about the novena to Our Lady, Undoer of Knots. She had come across it and began saying it every day. The change that it brought about in her was amazing! Little by little I witnessed as her desperate situation was somehow all worked out. She had found peace where before it seemed impossible.

When I began saying this novena myself, I came to realize that this is not a "quick-fix" to life's problems. Mary does ask of us a *commitment,* a complete and total surrender to her. More often than not, it is our sins that have us the most "tied up", as all human suffering can somehow be traced back to that. We therefore need to have a change of heart, detaching ourselves from all that can keep us separated from God. Then, with a complete and total trust in God's love for us as His children, there is no knot too tight, even those knots that have come about due to our sins, which Mary is unable to undo.

(source: www.maryundoerofknots.com/history.htm)

Pope Francis and Mary, Undoer of Knots

Pope Francis has had this great devotion to Our Lady under this title for many years. In 1986, when he was still Fr. Jorge Mario Bergoglio, he travelled to Germany to complete his doctoral studies on the theology of Romano Guardini. During his stay there he visited St. Peter's church in Augsburg, and was so touched by the image that he brought a replica of it with him when he returned home to Argentina. He has continued invoking the Virgin Mary under this title throughout his years as a priest, auxiliary bishop, archbishop and then when named a cardinal. When Cardinal Ratzinger was elected as Pope Benedict XVI in 2005, Cardinal Begoglio had a silver chalice specially made for the German-born Pope as a gift, and had it engraved with the image of Our Lady, Undoer of Knots. The devotion has now spread throughout Argentina where there is a shrine in her honor, but also throughout many parts of South America and especially in Brazil.



When Cardinal Begoglio first introduced this devotion to the people of Argentina, he composed this prayer:

Holy Mary, full of God's presence during the days of your life, you accepted with full humility the Father's will, and the Devil was never capable to tie you around with his confusion. Once with your son, you interceded for our difficulties, and, full of kindness and patience you gave us an example of how to untie the knots of our life. And by remaining forever Our Mother, you put in order, and make more clear the ties that link us to the Lord.

Holy Mother, Mother of God, and our Mother, to you, who untie with motherly heart the knots of our life, we pray to you to receive in your hands (the name of person), and to free him/her of the knots and confusion with which our enemy attacks.

Through your grace, your intercession, and your example, deliver us from all evil, Our Lady, and untie the knots that prevent us from being united with God, so that we, free from sin and error, may find Him in all things, may have our hearts placed in Him, and may serve Him always in our brothers and sisters. Amen

Holy Mary, Undoer of Knots, Pray for Us!

The Virgin Mary's appearance in Egypt was witnessed by hundreds of thousands of people

In the vast majority of apparitions of the Virgin Mary throughout history, Our Lady was seen and heard by only the seers present. Mostly these were young children, as at Fatima, Portugal. Yet, on October 13, 1917 more than 70,000 people saw "the miracle of the sun". There is an apparition approved by the Church where something even more extraordinary occured. Between 1968 and 1971, the Virgin Mary was seen by many more people in Zeitoun, in the northern suburbs of Cairo, Egypt. As one of the witnesses, the Coptic Orthodox Bishop Gregorius, remarked, "These events have had no equal in the past, neither in the East nor in the West."

Much of the information that follows is from an article published in MICHAEL in March, 1970, in which Louis Even summarized a brochure published in 1969, written by Father Jerome Palmer, an American Benedictine priest, titled "Our Lady Returns to Egypt".

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It was to Egypt that Joseph went into exile with Jesus and Mary because Herod was looking for the Child to put him to death (cf. Matthew 2:13). The Holy Family remained there six years until the death of this jealous and bloodthirsty king.

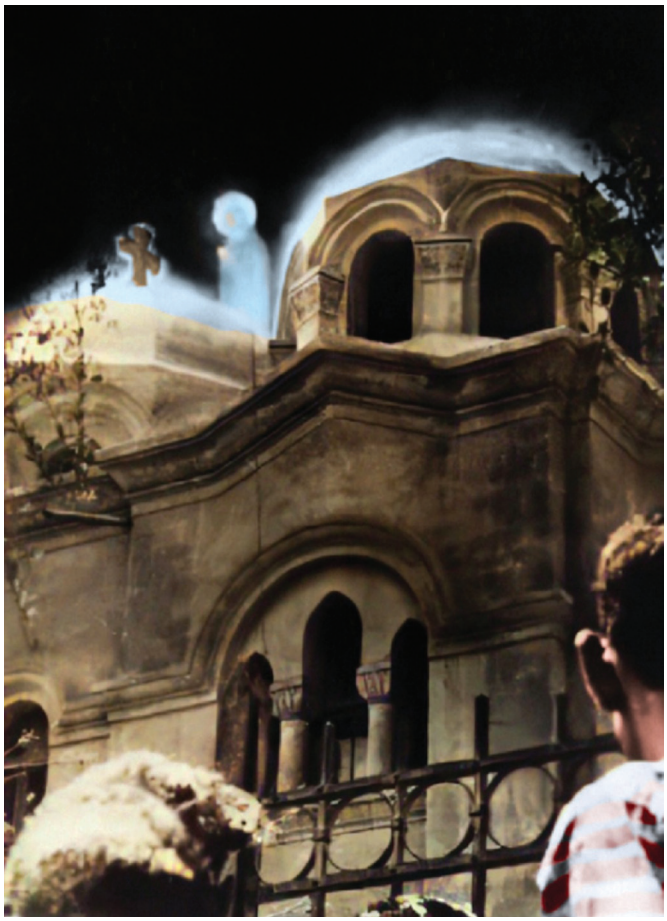
Today, Islam is the dominant religion in Egypt, but religious freedom nevertheless exists. Ninety per cent of the country's 102 million inhabitants (in 2020) are Muslims, and the remaining 10% are Christians, called Copts. The Christian minority is almost all within the Orthodox Church with Catholics numbering only a few hundred thousand.

In the Eastern Churches, Catholic as well as Orthodox, certain bishops carry the title of patriarch, either because the episcopal seat they occupy was established by one of the Apostles, or because of its considerable importance. This is the case of the Episcopal See of Alexandria, which dates back to St. Mark. So, there is an Orthodox patriarch who resides in Alexandria itself and a Catholic patriarch who resides in Cairo.

Mary's first apparition

The Blessed Virgin Mother chose neither of the two cathedrals nor the Catholic Church for her appearances which began in 1968. Rather, she appeared at an Orthodox Church, named Saint Mary, located in Zeitoun, north of Cairo and close to where the Holy Family lived during their exile in Egypt.

In 1920, a wealthy Coptic landlord, Tawfiq Khalil Bey, planned to construct a building on land he owned in Zeitoun. Mary appeared to him in a dream promising that if he built a church in place of the planned project, she would honor the location in a singular way. The church was built in 1924, and named after Mary.



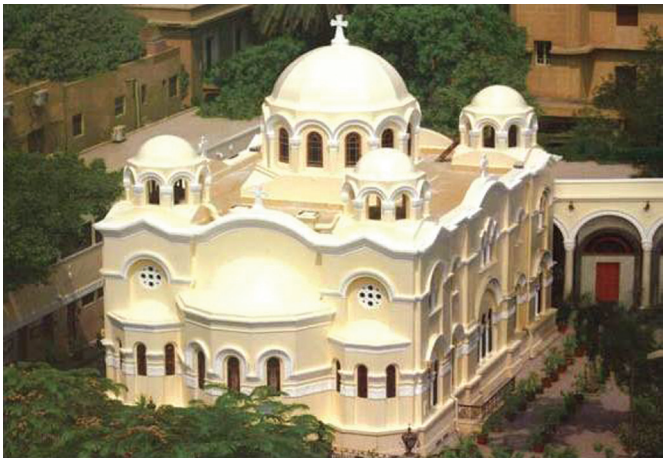
Photograph of the apparition of the Blessed Virgin Mary on the Coptic church of Zeitoun, April 2, 1968

The church, inspired by the famous Hagia Sophia in Constantinople, is surmounted by a central dome and four smaller domes at each of the building's four corners. It was above this church that Mary appeared, as promised.

On the evening of April 2, 1968, the attention of mechanics and drivers in the garage opposite to the church was drawn by noise and activity in the street. They saw, on the central dome of the church, a woman dressed in white clothes with her hand resting on the cross that dominated the dome. The workers, all Muslims, gave detailed accounts of what they saw.

Seeing the white form distinctly, they initially believed they were in the presence of a religious sister clad in a white habit. As she was standing on a rounded, slippery surface they yelled at her to be careful and wait. One man, fearing that a woman was contem-

plating suicide, alerted the police. Another knocked on the church door which was opened by the son of one of the parish priests, Father Youssef Ibrahim. The 18-year-old man saw the figure and informed his father who immediately notified the superior, Father Constantin Moussa. During this time, such a large crowd had gathered in front of the church on Tomanbay Street that traffic was stopped. The parish priest wrote an official report.



Saint Mary's Coptic church in Zeitoun

This was the first of hundreds of apparitions of Mary which were to attract hundreds of thousands of people of all ages and all religions from across Egypt and other countries, including Muslims, Orthodox, Catholics and Protestants. All could see with their own eyes and cheer with enthusiasm.

For three years, the apparitions multiplied until 1971, always during the night between 9:00 pm and 6:00 am. Sometimes she appeared for only a few minutes and sometimes one, two or more hours. Her appearances were sometimes interrupted only to resume more than once in the same night.

In the first months, each appearance was longer, generally. On the night of June 8, 1968, people witnessed an apparition continue without interruption from 9:00 pm until 4:30 am.

In the early days, there were apparitions almost nightly. During the rest of the year the average frequency was three nights per week. One could not tell what night the Blessed Virgin would appear and visitors, especially those who came from far away, gathered several nights in a row in order to benefit from one or even several apparitions.

The apparition of Our Lady was usually announced by mysterious lights in various ways. Sometimes it was through a luminous globe so dazzling that it took the eye a few minutes to distinguish the figure of the Virgin which stood out from it. Other times, it was through silent lightning discharges, or even what seemed to be a falling of stars or a shower of diamonds.

Quite frequently, the light seemed to come out of one of the domes, then it lit up the entire roof and the tops of the domes themselves. It even happened that the Virgin was seen gradually emerging from a dome, even though all the domes' windows are without hinges and cannot be opened.

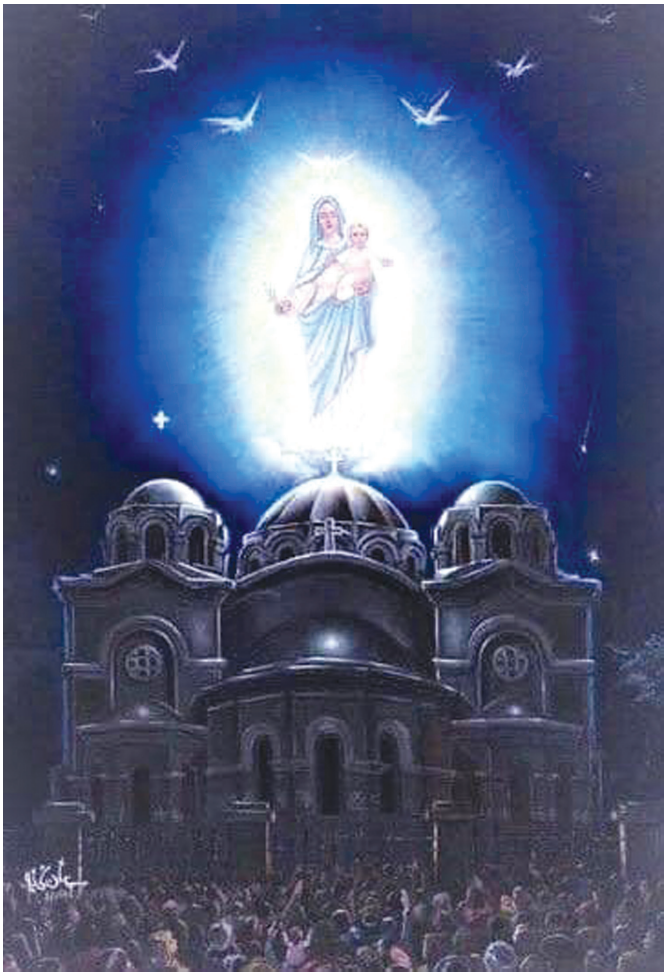
The apparition resembled Mary of the Miraculous Medal, created by Saint Catherine Labouré at the request of the Virgin Mary (who appeared to her in Paris, in 1830). This image was very popular in Egypt thanks to Catholic schools and missions.

The Blessed Virgin appeared mostly in a natural size in the color white with perhaps a faint tint of blue for the eyes. The Blessed Virgin was silent; she might have been taken for a statue but by no means behaved like one. Her feet did not rest on the roof, but in the air, some five, ten or more feet above. She wore the traditional veil and long robes. Her feet could not be seen, being completely covered by her long dress. Her arms and hands, palms up, were graciously extended.



Throughout these apparitions, Mary said no words, but was not motionless. As soon as she appeared, the crowds cheered loudly. She returned the greeting, bowing from the waist in silence, blessing the assembled with both hands unless she had an olive branch in one hand or when she held the Child Jesus as sometimes happened. In those cases, she offered a blessing with her free hand. The crowd was pressed on all sides of the church and the apparition of the Virgin Mother glided from one side to the other, so as to be seen by all and to bless all. The folds of her garments floated gently to and fro as she moved.

The apparition often assumed a smile and sometimes had a sorrowful countenance but always looked very kind. A white aura around her head gave her a great majesty. In some apparitions she wore a crown, in others not. The style did not change within the same ▶



apparition but might vary from one apparition to the next, even when successive apparitions happened in the course of the same night. The same with the Child Jesus when with her. He might have been with or without a crown. She was also seen at least once with Saint Joseph and Jesus who then seemed at about the age of 12.

Birds or Angels?

Another phenomenon special to these Marian manifestations was the presence of bird-like creatures, larger than pigeons yet slender like doves. There were other differences: they "flew" without flapping their wings, gliding rather than flying, but often quite rapidly. Not only were they a brilliant white, but they themselves emitted light. They were seen before, during and after the apparitions, sometimes even on nights when there were no apparitions. Whence they came and where they went, nobody could say. They appeared suddenly, and as suddenly, vanished.

They numbered sometimes only one, more often several together, then set a formation which they maintained during the entirety of their appearance. Sometimes, they formed into a triangle; other times into a cross. There were as many as 12, in two parallel lines of six each, maintaining an equal distance unchanged all through their flight.

The crowds

One cannot be surprised that crowds of people gathered around St. Mary of Zeitoun during the apparitions and in anticipation of them. An average of 50,000 people were present every night in 1968, from the first nights of April to the end of the year; some nights as many as 250,000 or more gathered. The courtyard of the church was quite small and the fence surrounding it was soon brought down. The city of Cairo found it necessary to remove its garage and some houses in the vicinity, to make room for the crowds. The streets of the area were roped off against cars.



In spite of this, there were often so many people that it was very difficult to move. Father Palmer, questioning two Moslems on what they had seen, asked if on seeing Our Lady they had not felt an urge to fall on their knees. He received the answer: "Kneeling down was downright out of the question in such a dense crowd; to do it would have meant being crushed on the spot with no chance to ever stand up again".

The crowd shouted enthusiastically at every apparition of the heavenly figure. All prayed fervently. Moslems recited verses of the Koran. Copts sang hymns in Arabic. Others prayed in Greek. The priests, Orthodox and Catholics alike, and Protestant pastors also, unanimously affirmed the signs of a renewal of faith in their fold evidenced by larger attendance at church, conversions and confessions. Physical cures were also reported in great numbers.

Investigations by Religious Authorities

His Holiness Kyrillos VI, Patriarch of Alexandria and head of the Coptic Orthodox Church of Egypt, appointed a committee of 12 Coptic bishops and priests who were responsible for studying the phenomena of Zeitoun. They concluded quickly and favorably:

"We have the great honor to submit to your Holiness the result of the investigations carried out on the apparitions of the Blessed Virgin, which occurred in our Coptic Orthodox Church of Zeitoun, in Cairo. On April 23, 1968, after being appointed by your Holiness, we went to the place where the church stands



The Holy Family of Jesus, Mary and Joseph spent six years in Egypt, to flee Herod who threatened the Child. Painting: 'The Flight into Egypt' by French painter Eugène Girardet (1853-1907)

and made contact with those who had witnessed the apparitions.

"After collecting statements from garage employees, we have come to the conclusion that the Blessed Virgin Mary has appeared several times on and in the domes of the church since April 2, 1968. The appearances have been for the most part observed by the workmen of the garage opposite the church. Their testimony has been confirmed, however, by the inhabitants of Zeitoun, both Moslems and Christians. Multitudes from different parts of the country have watched the apparition of the Blessed Virgin, and a great number of them have certified, with enthusiastic written messages, their testimony.

"We then wished to observe the apparition with our own eyes in order to have the matter cleared up plainly and evidently. We stayed opposite to the domes, watching for some nights. We saw the Blessed Virgin Mary appear inside a luminous circle. She appeared in her complete form, moving on the domes, then bowing before the cross and at the end blessing the multitudes.

"Another night we saw doves with the bright color of silver and with light radiating from them. The doves flew from the dome to the sky directly, and they did not flap their wings as birds usually do. We glorified Almighty God for allowing the inhabitants of the earth to see the glory of the inhabitants of heaven."

One of the investigators sent by the Patriarch, Bishop Athanasius, of Beni Soueiff, spent the entire night of April 29, 1968 in Zeitoun. This is how he narrated to Fr. Palmer the experience of that full night:

"The first thing we saw when we got to Zeitoun, about 11:00 pm, was something in the opening under the north-east dome. A silhouette, not very bright in color, started at the bottom of the opening and rose slowly. At first I did not see it, but many people said they saw it. I began to realize it was there. It lasted for 20 minutes and then disappeared. I told the people I could not report that if there was nothing more. There was a very large gathering of people and we stood among them until 3:45 in the morning.

"At dawn some of those who had come with me came running from the northern street along the church and said: 'The Lady is over the middle dome.' I was told that some clouds covered the dome, when something like fluorescent lamps began to illuminate the sky. Suddenly there she was standing in full figure.

"The crowd was tremendous. It was too difficult to move among the people but I tried and worked my way to the front. There she was, five or six meters above the dome, high in the sky, full figure, like a phosphorous statue, but not so stiff as a statue. There was movement of her body and clothing.

"It was very difficult for me to stand all the time before the figure as human waves were pushing me from all sides. One would estimate the crowd at 100,000. In an hour or so, I think I stood before the figure eight or nine times. I began to tire and thought it was enough for me.

"After I had left the crowd, I again heard cries from the people. It seemed very unfair for me to leave while the Blessed Mother was there. The fence around the courtyard had broken down, so I returned to the little house or office building south of the church. I stood inside for one hour, from four to five o'clock, looking at the figure. It never disappeared. Our Lady looked to the north; she waved her hand; she blessed the people sometimes in the direction where we stood. Her garments swayed in the wind. She was very quiet, full of glory. It was something really supernatural; very, very heavenly. ▶

"That continued until about ten minutes before five. The apparition then began to grow fainter, little by little. The light gave way to a cloud, bright at first, then less and less bright until it disappeared. I went there many times later, but that was the appearance that left the greatest impression upon me.

"On another night I visited the church. I took the door keys and entered, locking the doors from the inside. As I stood on the ladder that led from the second floor to the top, my eyes turned to the ceiling of the inner dome. No one could see me. I was shaking all over. I took hold of the ladder. I felt there was something unusual there. I prayed: 'If you are there, Holy Mary, let me see you. I just want to give witness to you.' Then I heard the people shouting. I hurried outside and saw the Virgin standing one meter from where I had been."

The official declaration of Kyrillos VI on May 5, 1968 was published in the main Egyptian press and in the foreign press (*The London Times, New York Times*, etc.) describing the main phenomena and concluding:

"The Patriarchate declares with every faith, with deep joy and with overflowing thanks to the heavenly grace, that the Virgin Mary, the Mother of Light, has appeared clearly and steadily on many different nights. The vision has lasted varying periods of time, sometimes lasting over two hours uninterruptedly. The appearances began on Tuesday, April 2, 1968, and are still continuing in the Coptic Orthodox Church of the Virgin Mary in Zeitoun along the Mataria route in Cairo, the route which, it is historically acknowledged, the Holy Family traversed during their stay in Egypt. May God make this a sign of peace for the world, for our dear land and our blessed people."

Around the same time, Cardinal Stephanos I. Sidarouss, Patriarch of the Coptic Catholic Church, in union with Rome, joined in this official recognition, stating:

"It is no doubt a real appearance confirmed by many Coptic Catholic members who are fully trustworthy. They saw the Blessed Virgin's apparition and gave me complete details and descriptions of the appearances of the blessed apparition on the dome of the Zeitoun church. Sister Paula de Mofalo, a Roman Catholic nun, well-known for her accuracy and precision, assured me of the certainty of the Virgin's appearance on the dome of the Zeitoun church. She was so excited and moved by the blessed apparition that she was shivering and trembling. She says she was not the only observer, but was among thousands of observers who all saw the apparition. This unique miracle embodies a benevolent message which will make the Zeitoun church a place of worldwide pilgrimage."

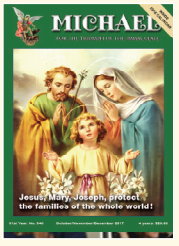
Pope Paul VI also sent two observers to the site and the Catholic pro-nuncio, Msgr. Lino Zanini, declared that the Holy See respected the authority of the local Church in this matter and relied on its judgment.

The Reverend Dr. Ibrahim Said, head of the Evangelical Church and Speaker on behalf of all the Protestant Churches of Egypt, also came out in favor of the authenticity of the apparitions of Zeitoun, as did various personalities of the Greek-Catholic and Greek-Orthodox Churches.

As early as 1969, the Coptic Orthodox Church included in its liturgical calendar the Feast of the Transfiguration of the Virgin Mary at Zeitoun, celebrated each year on April 2.

The Egyptian government's report

The Director of the General Information and Complaints Department submitted to the Minister, Mr. Hafez Ghanem, a detailed report confirming the testimony of garage workers and attesting to 27 apparitions of the Blessed Virgin from April 2, 1968 to that date, adding that any possibility of fraud had been ruled out following scrupulous investigations.









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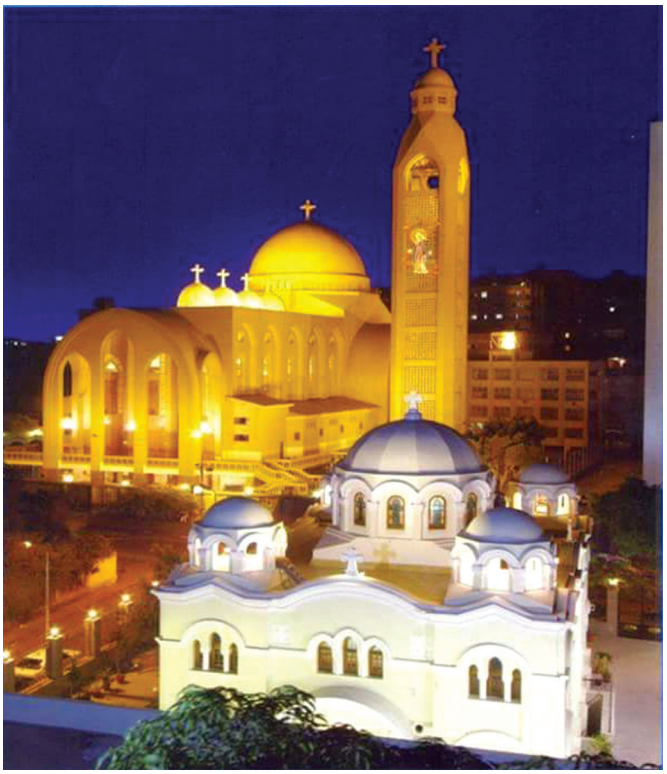
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President Gamal Abdel Nasser, head of state of Egypt from 1958 until his death in 1970, also witnessed the apparitions, and could not explain their origin. The police examined the Church of the Apparitions and its surroundings within a radius of 15 miles, and could not find any apparatus or other means that could have projected the images of the Virgin on the domes of the church. The city even cut the electricity in the area for a while at night to check if an electrical source was not the origin of the apparitions but the Virgin continued to appear despite everything.



The new cathedral and, in the foreground, the original church of the apparitions, now known as the Church of the Holy Virgin of Zeitoun
(source: source: https://en.wataninet.com/wp-content/uploads/2018/05/Holy-Virgin-Zeitoun.jpg

With time, the 250 square meter St. Mary's church of Zeitoun could no longer accommodate the growing congregation and the huge number of pilgrims who flocked to the site. President Gamal Abdel-Nasser decided to move the bus park opposite the church elsewhere, and allocate its land to the Coptic Church to build a cathedral. The foundation stone for the new cathedral was placed by Pope Shenouda III on 25 March 1976. It is now the second largest in the Middle East and is known as the Cathedral of the Holy Virgin of Zeitoun; the original church is known as the Church of the Holy Virgin of Zeitoun, or simply the Church of the Manifestation.

Zeitoun means "olives" in Arabic, and the olive tree, a branch of which was held by the Virgin during some of her apparitions, is a welcome symbol of peace at a time when the Coptic minority was threatened with strong oppression by Anouar-El Sadat, President of Egypt from 1970 until his assassination in 1981.

It was also after the Six-Day War in 1967. Following the capture of Jerusalem by Israel, it became practically impossible for the Copts to go on pilgrimages to the Holy Places, and Jehan Sadat, widow of the assassinated President, impressed by this great sign from Heaven, wrote thus in the name of Mary, in her biography titled "A Woman of Egypt": "People of Egypt, I know that you will no longer be able to come to see me in Jerusalem; so it was I who came to see you in Cairo".

Never has any other religion made known a comparable supernatural manifestation, and such extraordinary news which brings proofs of the truth of the Christian faith should obviously have gone around the world, provoked many conversions, and been ceaselessly known and repeated if hearts were not closed by so much prejudice and if the media covered Christianity fairly. The supernatural manifestations of Zeitoun have no equivalent in any other religion.

Conclusion

In his article on the Zeitoun apparitions, Louis Even concluded:

"As Mary did not speak a word no one can affirm the specific purpose of the apparitions at Zeitoun. But one thing is certain is that she came, as in all her visits to the earth, as Mother of Graces, to do good. The multitudes who saw her agreed in the kindness she expressed, whether her countenance was smiling or grave, she welcomed us with the palms of her hands turned toward the crowds. She was saluting and blessed those present; many healings have been reported and conversions are even more numerous.

"If Mary did not, as in most of her contemporary appearances, ask us to pray and do penance, it is no less true that she came as a missionary. Like her Son Jesus, she is concerned that souls turn away from evil, become sanctified and obtain salvation. The fact that nine-tenths of those favored by these apparitions were Muslims may come as a surprise but we must not forget that Mary is the Mother of all men. She wants all under her Mother's mantle and everyone to be saved.

"One cannot conceive Mary as being indifferent to a country in which she lived the days of exile with Joseph and her Divine Son Jesus, days in which Egypt afforded more security for the Child than did their own country. Can Mary be indifferent also to the prayers which may arise in Heaven from the multitude of saints produced by centuries of the Christian Church in Egypt?

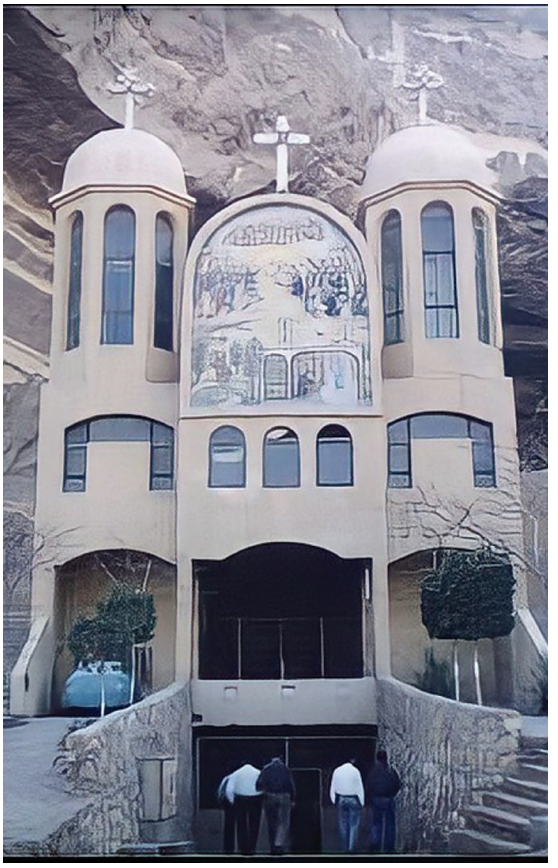
"However all that may be, one thing is certain. In Cairo, as in all countries where she appears, Mary came with a most lovely and apostolic design. Laudate, laudate, laudate Mariam!" ❖

Louis Even

When faith actually moved mountains
The miracle of the Mokattam Mountain in Cairo

Just like the apparitions of Mary at Zeitoun (see page 14), the following miracle also occurred in Cairo, Egypt, several centuries earlier, in the year 679 AD. Most of us know the phrase from the Gospel, when Jesus said: "For truly I tell you, if you have faith the size of a mustard seed, you will tell this mountain, 'Move from here to there,' and it will move" (Matthew 17:20). For God, nothing is impossible. For us, we understand it would take exceptionally extraordinary faith for such a miracle to occur, for a mountain to rise at our command. And yet, that is what literally happened in Cairo, Egypt. Here is the story of this miraculous event.

During the reign of Al-Muizz, who was the first Fatimid ruler of Egypt, the Islamic government was ambivalent in its treatment of the Copts (the Christians of Egypt, whose church was founded in Alexandria by St. Mark the Apostle), alternating sympathy and tolerance with atrocity and brutality. At that time, St. Mark's Seat had been vacant for about two years. Finally the bishops and Coptic community leaders assembled in the Church of St. Sergius in order to choose a successor. While they were convening, Abraam the Syrian, a man devoted to religion and piety, entered the church and they unanimously elected him.



St. Simon's Cathedral, built at the foot of the mountain of Mokattam, in Cairo

They took him to Alexandria where he was consecrated as the 62nd Patriarch. Abraam was Syrian by birth and was a wealthy merchant who visited Egypt and finally settled there. He was known for his goodness, devoutness and love of the poor.

After his ordination, he distributed half his wealth to the needy and used the other half to build churches throughout Egypt. As for Al-Muizz, he was known for tolerance and interest in debates on religious matters. He had a Jewish minister, Ibn-Killis, who informed him that it is written in the book of the Nazarenes that "If you have faith as a mustard seed, you will say to the mountain move from here to there, and it will move." (Matt. 17:20 and Mark 11:23) He showed this verse to the Caliph and persuaded him to challenge the Pope (the name given to the religious leader of the Copts) to order the Mokattam Mountain, east of Cairo, to move if he had as little faith as the small mustard seed.

The Caliph sent for the Pope and asked him if such a verse really existed. When Abba Abraam affirmed that it was true, Al-Muizz challenged him to prove it or else the Copts would be subjected to the sword. The Pope asked for a three-day respite.

The situation was dire. The lives of his people hung in the balance.

He went directly to St. Mary's Church, sent for bishops and priests, and exhorted them to fast and pray for the duration of those three days. Before the dawn of the third day, the Pope, exhausted by grief and the long vigil he had kept, dozed off.

The Virgin Mary came to him in his sleep. He said to her, "My lady, you surely know what is happening." Thereupon, she comforted him and told him that if he went through the iron gate leading to the market, he would meet a one-eyed man carrying a sack of water. This is the man who would move the mountain, she said.

The Pope hurried out in the early morning to do as she said and met Simon the Tanner. He asked Simon what he was doing at this early hour to which Simon replied that he was carrying water to the sick and the old who could not fetch water for themselves. He said this was his practice every morning — to carry on his back a sack of water for



All can see the sun between the ground and the mountain. On the right, Patriarch Abraham and St. Simon

the needy — before going to work at a tannery. When the Pope explained his purpose, Simon was reluctant at first but when he was told of the Pope's vision, he placed himself at his disposal.

He was a simple man. No great robes. No flashy gold or glory, just the glory of God, taking water to the needy and serving his fellow brothers and sisters. He was a man with whom Abraam shared the love of service to the poor. They shared a heart, these two; the heart of Christ.

The two led a large gathering of the faithful and marched to the Mokattam Mountain. Beside them were the Caliph and his minister who had already incited many people against the Copts. Abraam celebrated Mass and the multitude chanted after him, Kyrie Eleison, pleading for God's mercy. They knelt down three times as the Pope made the Sign of the Cross with a sweeping gesture extending from one end of the mountain to the other.

The mountain shook violently as if a strong earthquake had hit the land. Then it began moving upwards. Every time the worshippers rose from their prayers, the mountain lifted itself upwards. When they knelt, it also came down with a big bang. This happened three times and every time the mountain moved upwards, the rays of the sun, behind the mountain, swept through the space separating the earth from the mountain and became clearly visible to the assembled crowd.

At this awesome sight, Al-Muizz proclaimed, "God is Great!" Turning to Abba Abraam, he said, "This is enough to prove that your faith is true." Naturally, this miraculous event caused a tumult among the crowd. When order was re-established, Abba Abraam looked for Simon, who had kept himself hidden behind the Pope throughout the prayers, but he was nowhere to be found.

After the moving of the mountain, the Caliph, who was still shaking with fear, embraced the Pope warmly, and this marked the beginning of a long friendship between the two. The Caliph asked the Pope to name his reward. After some hesitation, the Pope asked for permission to rebuild or renovate some churches, particularly that of St. Mercurius in Babylon in what is now Old Cairo. That Church, which was partly destroyed, was being used as a sugar warehouse.

The Caliph offered funds from the state treasury for the reconstruction of the Church but Abraam turned him down. "He whose Church we are building does not need the money of this world and is capable of helping us until we finish the job," Abraam said. The Pope also decreed that the three-day grace period which he had requested from the Caliph, and which he and the bishops and priests spent in prayer and fasting, be a regular period of fasting to be observed by all Copts every year.

Those three days were added to the forty days of fasting before Christmas. Thus, the Advent fasting became forty-three days starting on November 25. Shortly after the miracle took place, Al Muizz was moved to convert to Christianity. A baptismal font, big enough for the immersion of a grown-up man, was built for him in St. Mercurius Church. This font continues to exist and is known as "Maamoudiat Al-Sultan", which means the Baptistry of the Sultan. ❖

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If you have recently moved, or are about to, please send your new address in order to save us postage, being undeliverable magazines are returned to us and we are required to pay extra costs. Thank you.

Blessed Pauline Jaricot, Founder of the Propagation of the Faith and the Living Rosary

Earlier this year, on May 22, 2022, Pauline Jaricot, a French lay woman (1799-1862), was solemnly proclaimed Blessed by the Roman Catholic Church during a Mass celebrated by Cardinal Luis Antonio Tagle at the Eurexpo in Lyon, with 12,000 faithful in attendance. Founder of the work of the Propagation of the Faith and of the Living Rosary, she knew the importance of the transmission of the Faith for the future of the Church.

As Saint Paul wrote in his Letter to the Romans (10:14): "How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?" This transmission of the Faith to future generations remains a challenge even today. Teaching is essential, of course, but also it is necessary to have testimony and examples of life lived faithfully to the message of Christ.

The following was published in the June 2001 letter[1] from the Saint Joseph of Clairval Abbey in France, and summarizes the life of Blessed Pauline. We ask her to inspire us in our efforts to evangelize and propagate the faith.

by Dom Antoine Marie, OSB



In the spring of 1805, shortly after the French Revolution, Pope Pius VII, returning to Rome after having crowned Napoleon in Paris, stopped in Lyon. Antoine Jaricot, a silk merchant in the city, seized the opportunity to bring his family, including Pauline, to the Pontiff for a special blessing. Pius VII rested his hands on little Pauline's head. Blessed by the Vicar of Christ, Pauline would soon distinguish herself for her love for Jesus and her tenderness toward all the poor.

Pauline Jaricot was born in Lyon on July 22, 1799. Her parents, Antoine Jaricot and Jeanne Lattier were deeply Christian. Pauline would later write, "Happy are those who have received from their parents the first seeds of Faith. Be praised, Lord, for giving me a just man for a father, and a virtuous and charitable woman for a mother." Six children already crowned this family when Pauline was born.

In the yard of the family home stood a deep well. One day when her mother had drawn a full bucket of water, Pauline, seven years old, became worried. "Mommy, tell me, is there still water left in the well?"—"Of course! The spring doesn't dwindle."—"Oh! How I'd like to have a well of gold to give some to all the unfortunate, so that there wouldn't be any more poor people at all and so no one would cry anymore."

At the age of ten, the child was placed in a boarding school. "I had the misfortune," she would admit, "of making friends with someone who, having neither the candor nor the simplicity of her age, already knew the ruses and ways of coquetry. She told me of the 'conquests' that she believed to have won over." At first frightened and concerned, Pauline soon developed the need to please and to be loved. Fortunately, with the coming of her First Communion, she parted with this questionable companion. She wrote: "Jesus Christ triumphed then in my heart, and when it was decided that I would receive Him soon, I thought of nothing but preparing for Him a dwelling place that would not be too unworthy of Him." After a long examination of conscience, she made a good confession, then received Jesus in the Eucharist with immense joy. The same day she was strengthened by the Sacrament of Confirmation. Nevertheless, the world still tempted her. She liked elegant clothes and flattery.

One day, Pauline fell from a stepladder. The accident resulted in a strange illness in which she walked like a drunk, absently and completely lost the power of speech. Her mother, who watched over her day

1 https://www.clairval.com/index.php/en/letter/?id=2200601

and night, fell seriously ill herself and died, far from Pauline, on November 26, 1814, while offering her life to God for her daughter. This death was hidden from her for some time so that Pauline might recover her health. With her convalescence, Pauline rediscovered her desire to please others, and among the young women in her circle, she distinguished herself as the most elegant. Yet, she was not happy: "My heart felt a raging thirst that nothing could quench because this poor heart, always slave to the creature, found in perishable affection nothing but an infinite void and an unimaginable torture in resisting the divine call."

The illusion of vanity

On one of the last Sundays of Lent in 1816, a priest of singular virtue, Father Jean Wendel Würtz, vicar of Saint Nizier parish in Lyon, gave the sermon. Pauline had come to listen, wearing her beautiful spring dress. The preacher's words on the dangers and illusions of worldly vanity won the young woman over. She recognized herself in every detail of the sermon. At the end of the service, she went to the sacristy and opened her heart to the man of God. After a general confession, the penitent, beaming and bathed in tears, was radically changed. She wore a very plain purple dress and white bonnet on her head. But, she wrote, "It was so difficult to break with my ways of luxury and elegance that in the first months of my conversion, I suffered cruelly when I showed myself in public with my ridiculous attire. At that time, I avoided looking at my friends' lovely dresses because these things still held such a great attraction that I would never have been able to overcome this vanity had I been sparing with myself."

Her soul purified, Pauline clearly heard the call to a more perfect life. She devoted herself fervently to prayer and penance, visiting the poor and the sick, whose most repulsive ulcers she dressed with great tenderness. She organized a little studio for making artificial flowers for young unemployed women. On Christmas night in the chapel in Fourvière, Pauline came before the altar of the Black Madonna and offered her life to God through the vow of perpetual virginity. Rewarded with numerous graces from Heaven and endowed with a high level of contemplation and intimacy with the Lord, she heard the call from God to dedicate herself to the service of others. Through contact with Christ in the Holy Eucharist, profound enlightenment on the mystery of the Redeemer was communicated to her which she wished to share with others. Indeed, devout girls, workers or servants, sharing her desire to make reparation to the unknown and scorned Heart of Jesus, gathered around her.

The Propagation of the Faith

The upheavals of the French Revolution had dried up the resources and recruitment of missionary congregations. While reading bulletins from the Foreign Missions, Pauline was moved by the situation and began to collect alms for the Missions. After prayer and reflection, she received, in the fall of 1819, the inspiration for a charitable institute to help the Missions: "One evening when I was searching in God for help—I mean for the desired plan—the clear vision of this plan was given to me and I understood the ease that each person close to me would have in finding ten associates to give a sou (French coin of little value) each week for the Propagation of the Faith. I saw at the same time the opportunity of choosing, from among the most capable of the associates, those who would inspire the most confidence to receive collections from ten persons who were in charge of ten other persons each, and the appropriateness of a head, gathering the collections of ten other persons in charge of a hundred each, to deposit all of it at the headquarters." When consulted, Father Würtz told her, "Pauline, you are too stupid to have thought up this plan. Clearly, it comes from God. Also, not only do I permit it, but I strongly advise you to put it into operation!"

Despite much opposition and lack of understanding, the Institute for the Propagation of the Faith spread at lightning speed, first in France, then throughout the world, bringing significant help to the Missions. A board of trustees was created. Pauline stepped aside: "I left, to those who wanted to take it, the honor of this divine foundation, the inspiration for which was from Heaven." In her prayer, she thanked God: "You have cast Your eyes on her whom You have thought the littlest on Earth, so as to make her the instrument of Your Providence and obtain the glory of Your adorable Name, in order that no flesh might glorify itself before You."

Pauline's intense zeal for the Missions was directly inspired by the Gospel. Before His Ascension into Heaven, the Lord Jesus dispatched His disciples, saying: Go into the whole world and proclaim the Gospel to every creature. Whoever believes and is baptized will be saved (Mk. 16:15-16; cf. Mt. 28:18-20). This missionary mandate reveals the goodness of God, who wants humanity to know the truth and be saved (cf. I Tim. 2:4). Indeed, "Salvation is found in the truth. Those who obey the promptings of the Spirit of truth are already on the way to salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God's universal plan of salvation, the Church must be missionary" (Declaration *Dominus Jesus*, Congregation for the Doctrine of the Faith, September 6, 2000, no. 22).

Why the Mission?

Nevertheless, in the modern world, observed the Pope, "Some people wonder if missionary work among non-Christians is still relevant. Does not respect for conscience and for freedom exclude all ef- ▶

forts at conversion? Is it not possible to attain salvation in any religion?… If we go back to the beginnings of the Church, we find a clear affirmation that Christ is the one Savior of all, the only one able to reveal God and lead to God… for there is no other name under heaven given among men by which we must be saved (Acts 4:12). This statement, which was made [by Saint Peter] to the Sanhedrin, has a universal value, since for all people—Jews and Gentiles alike—salvation can only come from Jesus Christ. This definitive self-revelation of God is the fundamental reason why the Church is missionary by her very nature. She cannot do other than proclaim the Gospel, that is, the fullness of the truth which God has enabled us to know about Himself. Christ is the one mediator between God and mankind (cf. 1 Tim. 2:5-7). No one, therefore, can enter into communion with God except through Christ by the working of the Holy Spirit. Christ's one, universal mediation, far from being an obstacle on the journey toward God, is the way established by God Himself" (John Paul II, Encyclical *Redemptoris Missi*o, December 7, 1990, no. 4 and 5).

To the question, "Why the Mission?" the Holy Father replied that in Christ, "and only in Him, are we set free from all alienation and confusion, from slavery to the power of sin and death. Christ is truly our peace (Eph. 2:14); the love of Christ impels us (2 Cor. 5:14), giving meaning and joy to our life" (Romans, no. 11).

With the saints throughout the ages, Pauline recognized the necessity of the Missions. The work of the Institute she founded continues today, as the Propagation of the Faith comes to the assistance of more than 900 dioceses in Africa, Asia, Latin America, and Oceania, awarding to each an annual ordinary grant and extraordinary grants according to need. The money comes from collections and gifts made throughout the world, and gathered in Rome.

The Living Rosary

Between 1822 and 1826, illness as well as the need for greater intimacy with the Lord forced Pauline to retreat into silence. The divine illuminations that she received at that time urged her once more to action. Very much attached to the Holy Rosary, she wished to spread devotion to it. Noticing that few people had enough time and fervor to pray it in its entirety, she had the inspiration to divide it among fifteen people who would each recite a decade each day while meditating on a mystery.

"It seemed to me that the hour had come," she would later write, "to carry out the plan, formed long ago, of an association open to everyone which would bring about union through prayer and the unique and short practice of which, frightening no one, would make it easier for the faithful the practice of daily meditation, be it nothing more than a few minutes, on the mysteries of the life and death of Jesus Christ." Thus was founded the Living Rosary in 1826. With the help of a Jesuit priest, Pauline added to this work the distribution of religious items and good books to awaken and maintain the faith. Through prayer and the spreading of sound doctrine, the Living Rosary would contribute to countless conversions.

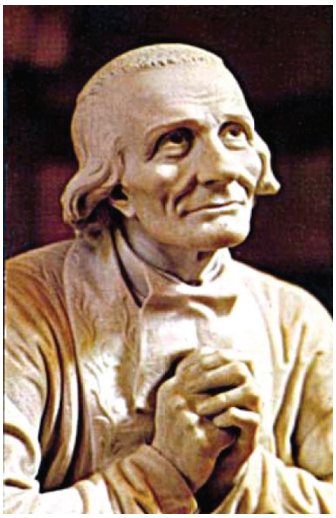
Perceiving distress

So as to give a way of life to the young women who had gathered around her, Pauline founded the Daughters of Mary, dedicated to the care of the sick in a little house on Fourvière Hill. She then bought a large neighboring property, Lorette, which became the official headquarters of the Living Rosary. In April 1834, Pauline became seriously ill and received Extreme Unction. She nonetheless went to Italy and, encouraged by Pope Gregory XVI, begged for and obtained her cure from Saint Philomena. The Holy Father, filled with admiration and joy at the news of this miracle, received her at the Vatican.



The house called "Lorette"

Returning to Lyon in 1836, Pauline noted that Lorette had become a place of encounter and spiritual life visited more and more and where guests were welcomed with respect and warmth. Among them were Saints Peter Julian Eymard, John Vianney, Thérèse Couderc and Claudine Thévenet. Always at her post, Pauline listened, comforted and enlightened, opening her heart and her purse. One day in 1842, a young woman, Françoise Dubouis, brought her a letter from the Curé of Ars: "Miss Jaricot, I am referring to you a soul which God in His goodness has surely made for Himself and for you. The Blessed Virgin has protected her from all evil up to the present—now it is your turn to protect her, and teach her to love Jesus and Mary even more." Françoise became Pauline's confidant until her death.



The saintly Curé of Ars exclaimed one day from the pulpit: "My brethren! I know a person who knows well how to accept the cross, even the heaviest of crosses, and who bears them with great love. This person, my brethren, is Miss Jaricot, of Lyon!"



For a long time, Pauline had been aware of workers' financial difficulties brought on by the Industrial Revolution. The conditions of silk workers were particularly tragic in Lyon. Some were housed and fed by the head of the shop where they were employed, crammed in close quarters with their families, earning a pittance for 16 hour work days. Pauline noted, "Poverty, little by little, weakens the workers' courage and virtue. The rich have no idea, in the midst of their abundance and security, of what a father or mother feels whose children are begging them for bread when they have no work, or when sickness makes it impossible to work. Bread! But then, in order to have it, they have to beg, and not everyone has the strength to do so. It seems more and more apparent to me that we must first give back to the worker his human dignity, snatching him from his slavery to relentless work. We must give him back the dignity of a father, having him find again the tenderness and charms of family life; the dignity of the Christian, in obtaining for him, with the joys of the family circle, the consolations and hopes of religion."

After praying at length, Pauline decided to dedicate her wealth to the creation of an industrial center where prudently paced and justly compensated work would permit Jesus to reign in workers' hearts. Taking advantage of a good opportunity, she laid the foundations of an enterprise which would be a veritable Way of the Cross for her from 1841 until her death twenty years later.

To launch the factory, Pauline entrusted 700,000 gold francs to individuals who had been recommended to her. At first, the enterprise seemed to operate satisfactorily and the reports were optimistic. But the businessmen to whom she had entrusted the money diverted the capital for their own profit. She wrote: "I have fallen, like the man going down from Jerusalem to Jericho, into the hands of thieves." Pauline lost her fortune and found herself burdened with debt and hounded by creditors. In this dramatic situation, her concern turned first to the many poor who had lent her small sums of money for the factory. She was firmly resolved to repay them to save them from extreme poverty, and, to this end, made up her mind to beg. But her reputation had been affected. The direction of the Institute of the Propagation of the Faith, which she had founded, did not support her request for assistance: "Seeing that we do not recognize her office as foundress, of which she avails herself, the council refuses to grant financial assistance."

Pope Paul VI said, "More than others, Pauline had to encounter, accept, and overcome with love a number of objections, defeats, humiliations, and renunciations which would give her work the mark of the cross. Indeed, all the doors closed in the face of one who had opened so many for others. With each new suffering she repeated, 'My God, forgive them and, in the degree that they have showered me with sufferings, heap blessings upon them'." The saintly Curé of Ars exclaimed one day from the pulpit: 'My brethren! I know a person who knows well how to accept the cross, even the heaviest of crosses, and who bears them with great love. This person, my brethren, is Miss Jaricot, of Lyon!'

True happiness

In 1852, it was suggested to Pauline that she create a shortcut through the Lorette property leading to the sanctuary in Fourvière. The revenues thus earned would allow her to pay back all her debts. Unfortunately, in 1856 a neighbor started a rival path which, in defiance of the right of property, crossed the Lorette garden. In spite of a court decision in her favor, Pauline refused to act against the neighbor. Thus, she would have the sorrow of dying without repaying her debts.

What is more, the factory no longer existed—it had been sold for a profit by one of her creditors. On the surface, Pauline had indeed failed. In reality, by her well-accepted sufferings she had fertilized other charitable works of the same kind which would be undertaken after her. Within the Church, hers was ▶

one of the first voices to be raised against the abuses of the Industrial Revolution, thus preparing for the Encyclical, Rerum Novarum (1891) by Leo XIII, on workers' rights to a fair salary and decent living conditions.

Today, the Church, confronted by new situations, continues to emphasize the duties of justice and solidarity. On November 4, 2000, Pope John Paul II declared to political leaders during their jubilee in Rome: "With the phenomenon of the globalization of markets, the rich and developed nations tend to improve their economic status further, while the poor countries tend to sink into ever more grievous forms of poverty. Truly there needs to be a greater spirit of solidarity in the world, as a means of overcoming the selfishness of individuals and nations. Those Christians who feel themselves called by God to political life have the duty to conform the laws of the 'unbridled' market to the laws of justice and solidarity. Only in this way can we ensure a peaceful future for our world and remove the root causes of conflicts and wars. Peace is the fruit of justice."

After a 35 year remission, Pauline's heart condition worsened. Languishing for several months, the Servant of God again received Extreme Unction on the evening of the first Sunday of Advent, 1861. The following January 9, well before dawn, she was heard murmuring: "As we forgive those who trespass against us, Mary! Mary! Yes, yes, fiat!" Finally: "Mary, my Mother, I am all yours!" These were her last words. At five o'clock in the morning, a smile upon her lips, Pauline breathed her last breath and entered into true life, Eternal Life. On February 25, 1963, Blessed Pope John XXIII declared the heroism of her virtues, which earned her the title of Venerable.

Six years before her death, Pauline had written a



Notre-Dame de Fourvière Basilica in Lyon, France



Portrait of Pauline Jaricot by Austrian artist Clemens Maria Fuchs

spiritual testament in which she said: "My only treasure is the cross! In abandoning myself to You, Lord, I subscribe to my true happiness. I take possession of my sole true good. What does it matter to me, then, oh will of my God, so loved and so lovable, that You take away my earthly goods, reputation, honor, health, life, that through humiliation You make me go down into the deepest pit and abyss… I accept Your cup. I acknowledge that I am entirely unworthy of it, but again, I wait for Your help, Your transformation, Your union, and the consummation of the sacrifice for Your greater glory and the salvation of my brethren."

In Lyon and Paris, from September 17-19, 1999, celebrations were held in honor of the bicentennial of Pauline Jaricot's birth. On this occasion, Pope John Paul II addressed a letter to the Archbishop of Lyon, praising the Venerable: "By her faith, her trust, the force of her mind, her gentleness and her serene acceptance of all crosses, Pauline showed herself a true disciple of Christ. Highlighting this person, distinguished at a young age by an unprecedented spirit of initiative, should encourage love for the Eucharist, a life of prayer and the missionary activity of the whole Church, whose goal is to be united with her Savior, to make Him known and to draw all humanity to Him. Learning from Pauline, the Church must find encouragement to strengthen her faith which opens to love

of others, and to continue her missionary tradition in its most varied forms."

May Saint Joseph, Protector of the Church and her Mission, obtain for us the grace to imitate Venerable Pauline's examples, and to work untiringly for the salvation of souls. ❖

Dom Antoine Marie, OSB

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The miracle for the beatification of Pauline Jaricot

A miracle, that is, a healing unexplainable by science and medicine, is necessary for the Catholic Church to declare anyone Blessed or a Saint. This miracle happened in Lyon on May 29, 2012 when three-year-old Mayline Tran lost consciousness after choking while eating. The child, hospitalized in a desperate state after asphyxiation and a twenty-minute cardiovascular arrest, was considered lost. Despite the cessation of treatment by the doctors, the family refused to stop artificial feeding. A novena to Pauline Jaricot was recited, and shortly after, the little girl awoke but with a very degraded brain state which caused a prognosis of a hopeless vegetative state. Yet, against all odds, she experienced a total recovery.



Mayline Tran

A diocesan inquiry into the presumed healing was heard by the Ecclesiastical Tribunal of the Archdiocese of Lyon from July 20, 2018 to February 28, 2019, the acts of which were deposited with the Congregation for the Cause of Saints. The file was sent to the medical commission which validated the inexplicable nature of the cure. On May 26, 2020, Pope Francis recognized the authentic healing attributed to the intercession of Pauline Jaricot, paving the way for her beatification.

The Catholic website *Aleteia* interviewed Emmanuel Tran, Mayline's father, who was visiting Lyon with his family in early May. He told his daughter's story in a book, Sauvée par un miracle ("Saved by a Miracle"), which he wrote for his daughter. "I wanted to tell Mayline that God has always been on her path." Here is this interview:[1]

Aleteia: Ten years after what could have been a tragedy but became a miracle, thanks to Mayline's unexpected recovery, you decided to take up the pen to tell her story. Why did you decide to do this?

Emmanuel Tran: First of all, I wrote it for Mayline, so that she would know her story. I wanted to tell Mayline that God has always been in her path. This book was also a way for me to re-read these dramatic and then miraculous events, and to become aware of God's presence in our lives.

I also realized that many people had prayed for Mayline without ever knowing that their prayers had actually been answered! And this is also something I wanted to say and testify: yes, prayers are answered, and yes, miracles exist today. Among the many signs we received throughout our journey, I mention one in particular in the book: After the months of drama, when Mayline was able to enter school in Nice, she was assigned a guidance counselor, Sheena. One day, Sheena asked me to tell her what had happened to Mayline. I did so and Sheena said to me, "That's funny, it reminds me of the story of a little girl in Lyon for whom we had recited a novena to Pauline Jaricot with the Dominican Sisters of Cannes," and then with great emotion we understood the incredible coincidence: Sheena thought that the little girl had died, and in fact it was Mayline, for whom she was the guidance counselor!

As the beatification approaches, how can you live serenely through this period that is both intensely covered by the media and highly symbolic spiritually?

We are normal people in an almost normal world, and yet it is true, we have experienced a miracle. This is our message today: to testify that miracles exist. Of course, some people tell us "No, I don't believe your story," but I can't tell them anything other than "and yet it happened to us; I don't have the instructions, but here is Mayline." And it's beautiful, because beyond the doubts, the questioning, miracles exist in 2022.

Mayline, for her part, experiences it in all simplicity, with the faith of a child. She says she was very lucky to receive this miracle. She obviously has a great closeness with Pauline Jaricot; she has her picture in her room and received a piece of cloth belonging to ▶

1 https://aleteia.org/2022/05/17/his-daughter-was-healed-with-the-prayers-of-new-blessed-pauline-jaricot-interview/

Pauline. We also went to see the house where Jaricot lived in Lorette, and Mayline, like many little girls, really admired her necklace! In the last few days, when we met with the organizers of the beatification and the Archbishop of Lyon, Olivier de Germay, it was decided that on May 22 Mayline would bring one of her relics, the cross that Pauline had received from the Curé d'Ars, during the procession.

How do you talk about it with the people around you? At school, at work…

As an anecdote, for our two days here in Lyon, Mayline had to miss a day of school. My wife and I wondered what to put on the absence note and I told her to write, "Absent because of the preparation for the beatification of Pauline Jaricot." We'll see if that raises any questions! But in general, we don't talk about it particularly with the people around us. Many people are unaware of our history, and we have no glory to draw from it, only infinite gratitude.

How does your spiritual life evolve when you are the father of someone who received a miracle?

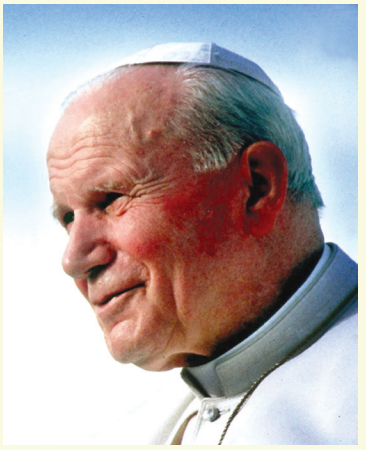
If my wife Nathalie has always been a believer, on my part, I had not been baptized but I always had interior belief and the desire to help my neighbor. We were married in the church, and then professionally I traveled a lot, working in the restaurant business, with busy schedules. In short, I never took the catechumenate steps.

That didn't stop me from praying a lot during Mayline's accident, especially during the novena to Pauline Jaricot, and I asked God, Mary and Pauline to save my daughter. One night, I had "a dream," a word that Bishop Marceau (bishop of Nice) explained to me later. This dream stayed with me all my life, and I entered the catechumenate.

On the day of my baptism in 2016—I remember very well—the priest told us, "Now you become apostles, you must witness." Those words resonate with me today, and make sense, especially as we tell our story and the intercession of Pauline Jaricot, who was the channel for God to perform a miracle. My prayer life today is quite intense and never mechanical, and it's true that I don't ask for anything anymore, but I give thanks constantly. This doesn't prevent the difficulties of life nor the doubts, but I know that God is great and that he works for us every day. ❖

The First Form of Evangelization Is Witness

People today put more trust in witnesses than in teachers, in experience than in teaching, and in life and action than in theories. The witness of a Christian life is the first and irreplaceable form of mission: Christ, whose mission we continue, is the "witness" par excellence (Rv 1:5; 3:14) and the model of all Christian witness. The Holy Spirit accompanies the Church along her way and associates her with the witness he (the Holy Spirit) gives to Christ (cf. Jn 15:26-27).



The first form of witness is the very life of the missionary, of the Christian family, and of the ecclesial community, which reveal a new way of living. The missionary who, despite all his or her human limitations and defects, lives a simple life, taking Christ as the model, is a sign of God and of transcendent realities. But everyone in the Church, striving to imitate the Divine Master, can and must bear this kind of witness; in many cases it is the only possible way of being a missionary.

The evangelical witness which the world finds most appealing is that of concern for people, and of charity toward the poor, the weak and those who suffer. The complete generosity underlying this attitude and these actions stands in marked contrast to human selfishness. It raises precise questions which lead to God and to the Gospel. A commitment to peace, justice, human rights and human promotion is also a witness to the Gospel when it is a sign of concern for persons and is directed toward integral human development.

The Church is called to bear witness to Christ by taking courageous and prophetic stands in the face of the corruption of political or economic power; by not seeking her own glory and material wealth; by using her resources to serve the poorest of the poor and by imitating Christ's own simplicity of life. The Church and her missionaries must also bear the witness of humility, above all with regard to themselves—a humility which allows them to make a personal and communal examination of conscience in order to correct in their behavior whatever is contrary to the Gospel and disfigures the face of Christ. ❖

St. John Paul II, encyclical letter *Redemptoris Missio*, nn. 43 and 43

God is merciful, but abortion is still wrong

In August 2021, Fr. Mike Schmitz, a well-known Catholic priest on youtube.com, gave a talk entitled "Can Someone Be Denied Holy Communion?"[1], dealing with abortion, and whether pro-abortion politicians should be denied Holy Communion. Consider the good points he makes in these excerpts from his talk.



Fr. Mike Schmitz

***by* Father Mike Schmitz**

Testimony of a medical student

A few years ago, I worked on a college campus that has a medical school. After one of the Sunday night Masses, a medical student came up to me and said, "Father, I want to share with you this manifesto that I have written. We studied embryology. For weeks we studied how human life is conceived, how human life begins, how human life develops in the womb and how all this comes to fruition in childbirth. We had this whole section on embryology that explained the mystery, power and beauty of human conception, development and childbirth.

"At the end of that section, they gave us a section on abortion and how to perform an abortion. I asked my fellow students if we had not just been in the same class where we studied the fact that this is human life from the moment of conception and now they were teaching us how to end this human life before birth."

So the student wrote this manifesto saying we are not actually following the science, that we are actually denying science if we can have a course on embryology, repeat the Hippocratic oath, which says "first, do no harm" but then end an innocent human life just because someone says this is life that is not really wanted. Something is very wrong.

A loaded topic

When it comes to abortion, it is obviously a loaded topic. I know there are many people who have had an abortion, encouraged someone to get an abortion or paid for an abortion.

I work with high school and college students and have come across many who tell the story of having an abortion. If you want to say, "Father Mike, what kind of heart do you have toward people who have had an abortion, or people who have helped others have an abortion?"

The heart I have is of someone whose heart breaks because I have walked with enough people in this moment… but I cannot imagine the fear you went through. I cannot imagine the amount of stress you were under to decide to abort your child. I cannot imagine feeling so trapped that this was someone's only option; the only thing someone can do is to end the life of a baby. I cannot imagine that. So if you want to know what my heart is for you, my heart is broken for you. I do not hate you, I am not mad at you. The Church does not hate you; the Church is not mad at you. I cannot imagine being in that kind of situation; I cannot imagine having to make that kind of decision, especially since my guess is that you are probably pretty young.



Abortion is still wrong

Nonetheless, we also cannot say that an abortion is not wrong. Mother Teresa at one point said that if abortion is not wrong, then nothing is wrong; truly, if killing an innocent human being is not wrong, then nothing is wrong. The Lord just looks at you with love, He looks at you with mercy.

God's mercy for you is new every day. He is not holding your decision against you. He wants you to come back to Him, to let your heart be healed and be reconciled to Him. It is one of the reasons why the Church has words of encouragement for you, but also has very strict words for those who ▶

1 https://www.youtube.com/watch?v=Lzd7JYnWx0I&t=1s

advocate for "abortion rights", for those who provide abortions and for politicians who would say that this is not just a necessary evil, but that abortion is a right.

In fact, some people say that abortion is a good thing! Killing an innocent human being in the womb of its mother is good! It is one of the reasons why politicians advocate for abortion. I cannot make a value judgment about their hearts or their souls because I do not have that information, but I do know that they are in incredibly dangerous territory. It is one of the reasons why recently the bishops have discussed whether they are going to make a public statement that would prohibit giving Holy Communion to politicians who are pro-abortion.

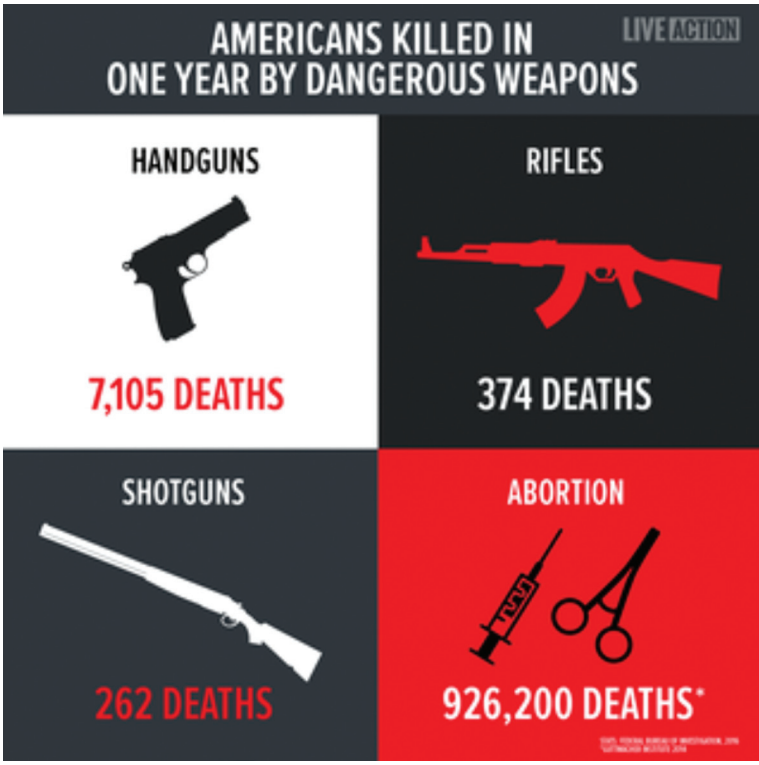
You know this proposal has been met with a lot of blowback, saying that bishops are politicizing the Eucharist or they are trying to strong-arm people into obedience. There is even a politician who tweeted out something – he is apparently a "Catholic" politician, along the lines of here are all the things that I support that are against Catholic Church teaching. He defied the bishops to deny him Holy Communion. I remember reading that tweet. I do not know this person; I have no idea who this person is. I just remember thinking how dangerous his thinking is.

Another trap

Another trap is pointing to these politicians and criticizing and condemning them. That is a whole other thing. I listened to Dave Ramsey (a U.S. radio show host), who said it is a lot easier to pay attention to what is going on in the White House than what is going on in your own house. But that is what we have to do. What we have to do is not necessarily pay attention to what is going on in the White House, or what is going on in other houses, but what is going on in our house.

That tweet that said "I defy the bishops to deny me Communion" could be said by any one of us, because a lot of us might have our own particular "pet sin", or thing the Church says not to do and we say we are an exception. The Church says you have to do this but we say, essentially, no I do not have to do that, and I defy you to deny me Holy Communion.

It is more about the Eucharist than about anything else; more about our hearts than about anything else. The Eucharist is not a right. If you are Catholic, the Eucharist is not your right nor my right. It is a gift; it is a gift that when we receive it worthily, we are given eternal life. But if we receive the gift unworthily, Scripture says we heap condemnation upon ourselves.



Source: https://m.facebook.com/liveaction/photos/protecting-children-begins-with-ending-abortionabortion-is-the-greatest-killer-o/10156135546423728/

In 1st Corinthians, Chapter 1, we are told by Saint Paul that If we eat and drink Holy Communion conscious of mortal sins, we are guilty of receiving the Body and Blood of the Lord; that basically His murder is on our hands. Do we keep in mind that the gift of the Eucharist is such that if we receive Him worthily, He gives us eternal life? But if we receive the Eucharist unworthily, we are heaping condemnation upon ourselves. That is one of the reasons why the Church has always taught, regardless of what the mortal sin is, that if I am conscious of mortal sin, I may not receive Holy Communion until I first go to Confession or else I am doing exactly what Saint Paul said: I am eating and drinking condemnation upon myself; I am guilty of the murder of Jesus Christ.

That is why again, it is not just about those who have fallen into this particular sin of abortion; it is not just about politicians living in "whatever house". It is also about you and about me because we might find this willingness to defy the bishops, or the willingness to defy the Lord or to defy the Church and say "I defy you to deny me Holy Communion". Yet, the words of Scripture are absolutely clear. We must, if we are conscious of mortal sin, go to Confession before receiving

Holy Communion, or we are eating and drinking condemnation to our eternal salvation, to the loss of our eternal salvation and bringing our eternal damnation.

Not a reward for perfection

Pope Francis had said very clearly that the Eucharist is not a reward for perfection, nor the reward for spiritual superheroes. He said it was medicine for the sick; it is not medicine for the dead, though. If I am guilty of mortal sin my soul is spiritually dead; I am spiritually cut off from the Lord. Yes, when it comes to venial sins, we continue to approach the Lord Jesus in confidence, in hope, knowing that the Eucharist is medicine for the sick. But if we are conscious of mortal sins, we do not approach the Eucharist because it is not medicine for the dead.

We go to Confession which is medicine for the dead which brings us back to life so that we can again receive Holy Communion.

You are invited back

God calls us all back to Himself. If I have wandered away from Him or rebelled against Him, or rejected His teachings, He says "Today, let this be the moment of reconciliation, let this be the moment of coming back to Confession so that you can come back to Communion and not eat and drink condemnation upon yourself but receive the gift, not the right, the gift, of the Eucharist and the gift of eternal life."

I am praying for you. If you had an abortion or have helped someone have an abortion, you are not alone. You are not abandoned, you are not disqualified; you are invited back home. If you are a politician who has been in defiance of the Lord and His Church, come back! You are just like me; you have a broken heart and you keep sinning, just like me.

Let's go to confession and be reunited to the Lord and His family, His body, and let Him pick you back up. We all need His mercy, which is why His mercies are new every single day, and they are here for you. ❖

Father Mike Schmitz

"The greatest destroyer of peace today is the cry of the innocent unborn child. For if a mother can murder her own child in her womb, what is left for you and for me to kill each other?" *– St. Teresa of Calcutta, acceptance speech for the Nobel Peace Prize, Nov. 10, 1979.*



Abortion is murder; the teaching of the Church

by **Melvin Sickler**

Almost daily we hear in the media the debate concerning a woman's "right" to have an abortion. Some term it as being reproductive health care for women, stating that a woman has a right to do as she wishes with her own body.

As a practicing Roman Catholic, I know that the Catholic Church has always condemned this criminal act, calling it murder and a violation of the 5th Commandment of God. We know that the Church is guided by the Holy Spirit and that it holds the keys to the Kingdom of Heaven, and that it possesses the truths concerning our eternal salvation, so here is what the Catechism of the Catholic Church has to say about this issue:

2270 Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person—among which is the inviolable right of every innocent being to life.

2271 Since the first century, the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law.

2272 Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life… The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society.

2273 The inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation…

2274 Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being.

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(continued from page 31)

This makes it quite clear that abortion is the murder of another human being, that at the moment of conception a new life begins, and that no one has the right to interfere with the development of that life. Yet we hear about many woman demanding to have the right to choose, as they put it.

Personally, I respect the right of every individual to choose if they will obey the Commandments of God or not, praying of course that they will have respect for life. But one cannot be blinded to the fact that when we die, each of us will be standing in judgement before the Eternal Father who gave us these Commandments, and if we have broken any of these Commandents without repentence, we will have an eternity of torments to endure, tortures that will never end! Yet, if we repent, we know we have a merciful Redeemer waiting to welcome us back with open arms. ❖

Melvin Sickler

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