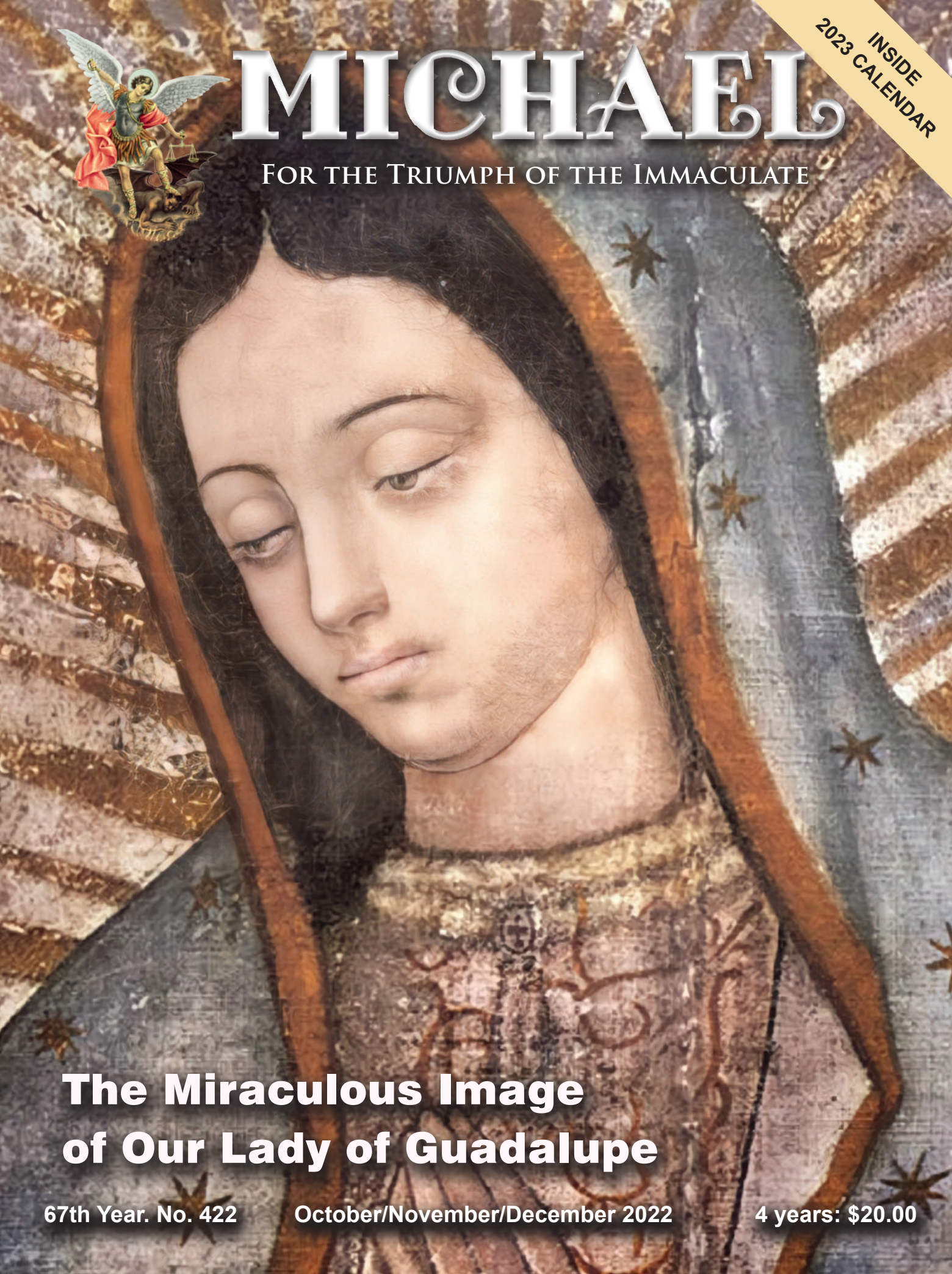


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FOR THE TRIUMPH OF THE IMMACULATE

INSIDE 2023 CALENDAR

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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

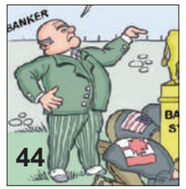
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Letter from the Editor

The mystery of God's infinite love

A few weeks ago, NASA released the first images from the James Webb Space Telescope showing constellations never seen before, giving us an idea of the vastness of the universe and, by extension, the infinite greatness of God, the Creator of the entire universe.

However, to see the extraordinary creations of God, look with the eyes of Faith, and you will see quite extraordinary things happen before your eyes every day, here on earth, which show us the mystery of God's infinite love for mankind. The first of these miracles is the real presence of Jesus in the Eucharist. The bread and wine are really transformed into the body and blood of Christ during the consecration of the host during the Mass, when the priest pronounces the words "This is My body, this is My blood."

Even if the consecrated host retains the appearance of bread, it is really the flesh of Christ, and the consecrated wine is really His blood. In His great mercy, God has allowed Eucharistic miracles to occur throughout history, to come to the aid of our wavering Faith and help us to believe in the real presence of Jesus in the Eucharist. The best known of these miracles took place in Lanciano, Italy, around the year 750. It was this miracle that prompted Blessed Carlo Acutis, an Italian youth who died at the age of 15, and was beatified in 2020[1], to list more than 130 Eucharistic miracles around the world. His research became an exhibition shown on every continent.[2]

During a Mass in Saint Francis' Church in Lanciano, at the moment of the consecration, the celebrant began to doubt the real presence of Jesus Christ in the Eucharistic species. At the same moment, and in the presence of many witnesses, he saw the host change into a piece of living flesh and, in the chalice, the consecrated wine became real blood which coagulated into five small clots of unequal size, which are still venerated in Lanciano today in 2022, some 1,250 years later. No preservatives were ever used to explain away this miracle!



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

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

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

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

In the Eucharist, it is really Jesus who gives Himself to us, renewing for us at each Mass the sacrifice of the Cross. And unlike an ordinary food that we transform in our stomach when we eat it, in the case of the Eucharist, it is Jesus who transforms us, to make us more like Him.

The Eucharist is the greatest proof of God's infinite love for us, but there are plenty of miraculous signs in the Church showing us this love, one of them being the miraculous image of Our Lady of Guadalupe in Mexico, still exhibited today in Mexico City; its marvelous facts demonstrate an almost "living" presence of the Virgin Mary in this image (*see page 4*).

Let us give thanks to God and praise Him for so many wonders, by leading a life worthy of a baptized child of God, devoted to justice and love of neighbor.❖

Alain Pilote, Editor

1 See MICHAEL January/February 2021 issue
2 www.miracolieucaristici.org

The Miraculous Image of Our Lady of Guadalupe

Pope Francis visited the Basilica of Our Lady of Guadalupe in Mexico City on February 13, 2016. Beloved Pope St. John Paul II had made the same pilgrimage to the Basilica in 1979, 1990, 1999 and 2002. In addition to celebrating the Holy Mass, Pope Francis remained in silent prayer before the image of the Virgin Mary for 20 minutes. This prayer time impressed the journalists who asked the reason for such lengthy prayer and what he asked of the Blessed Virgin. Pope Francis answered:

"I asked for the Church to grow healthier, I asked for the Mexican people, and I asked that priests be real priests, that sisters be real sisters, and that bishops be real bishops, as the Lord wants. I have asked for a lot. But then, the things that a child says to his mother are a bit secret... A people like this (the people of Mexico) whose vitality persists can only be explained by Guadalupe. I invite you to seriously study the event of Guadalupe. Our Lady is there. I find no other explanation."



Studying the apparition of the Virgin Mary in Mexico City in 1531 is worth the effort. The apparition was a turning point in the evangelization of the American continent. The following text is taken from the monthly spiritual newsletter (December, 2003) of the Abbey of Clairval, France.[1]

by Dom Antoine Marie, OSB

One day, as he was gazing at a copy of the image of Our Lady of Guadalupe, Pope St. John Paul II confided, "I feel drawn to this image, because this face is full of tenderness and simplicity. It calls to me." Later, on May 6, 1990, during a pilgrimage to Mexico, the Holy Father beatified Juan Diego, the messenger of Our Lady and said, "The Virgin chose Juan Diego, among the most humble, to receive this loving and gracious manifestation, the apparition of Our Lady of Guadalupe. Her maternal face on the holy image, that she left us as a gift, is a permanent souvenir of this."

In the 16th century, the Blessed Virgin, moved with pity for the Aztec people who, living in the darkness of idolatry, offered to their idols multitudes of human victims, deigned to take into her own hands the evangelization of these Indians of Central America who were also her children. One of the Aztec gods, originally considered the god of fertility, had transformed himself over time into a ferocious god. A symbol of the sun, this god was in continuous battle with the moon and the stars, and was believed to need human blood to restore his strength; if he died, life would be extinguished. Constantly new victims, to be offered to him in perpetual sacrifice, therefore were essential.

An eagle on a cactus

Aztec priests had prophesied that their nomadic people would settle in the place where an eagle devouring a serpent would be seen perched on a cactus. This eagle appears on the Mexican flag today. Having arrived on a swampy island in the middle of Lake Texcoco, the Aztecs saw the foretold sign: an eagle, perched on a cactus, devouring a serpent. This was in 1369. There they founded their town Tenochtitlan, which would become Mexico City. The town expanded to become a city on pilings, with many gardens abounding in flowers, fruit and vegetables. The organization of the Aztec kingdom was very structured and hierarchical. Their mathematicians, astronomers, philosophers, architects, doctors, artists and artisans were very knowledgeable. But the laws of the physical world remained scarcely known. Tenochtitlan drew its power and wealth primarily from war. The conquered cities had to pay a tribute of various foodstuffs and men for war and sacrifices. The Aztecs' human sacrifices and cannibalism are almost unequaled throughout all of history.

1 https://www.clairval.com/index.php/en/letter/?id=2171203

In 1474, a child was born and given the name Cuauhtlatoatzin ("speaking eagle"). After his father's death, the child was taken in by his uncle. From the age of three, he was taught, as were all young Aztecs, to join in domestic tasks and to behave in a dignified manner. At school, he learned singing, dancing and especially the worship of many gods. The priests had a very strong influence over the population, whom they kept in a submission bordering on terror. Cuauhtlatoatzin was 13 years old when the great temple at Tenochtitlan was consecrated. Over the course of four days, the priests sacrificed 80,000 victims to their god. After his military service, Cuauhtlatoatzin married a young woman of his social status. Together they led a modest life as farmers.



The Blessed Virgin Mary appeared to Juan Diego and spoke to him in his native Aztec language, Nahuatl. She identified herself as "Te-coa-tla-xope" (pronounced phonetically "te-quat-la-shupe) which in the Aztec tongue means "the one who crushes the head of the serpent". For the Spanish, it sounded like Guadalupe, which was the name of a well-known Marian shrine in Spain..

In 1519, the Spaniard Cortez disembarked in Mexico with 500 soldiers. He conquered the country for Spain, yet was not lacking in zeal for the evangelization of the Aztecs. In 1524 he arranged for the arrival of 12 Franciscan missionaries to Mexico who quickly integrated into the population. Their goodness contrasted with the harshness of the Aztec priests, as well as that of some conquistadors. They began to build churches. However, the Indians were reluctant to accept Baptism, primarily because it would require them to abandon polygamy.

Cuauhtlatoatzin and his wife were among the first to receive Baptism, under the respective names of Juan Diego and Maria Lucia. After his wife's death in 1529, Juan Diego withdrew to Tulpetlac, 14 km. from Mexico City, to the home of his uncle, Juan Bernardino, who had also become a Christian. On December 9, 1531, as was his custom every Saturday, he left very early in the morning to attend the Mass celebrated in honor of the Blessed Virgin at the Franciscan fathers' church close to Mexico City.

He walked past Tepeyac Hill. Suddenly, he heard a gentle and resounding song that seemed to come from a great multitude of birds. Raising his eyes to the top of the hill, he saw a white and radiant cloud. He looked around and wondered if he was dreaming. All of a sudden, the song stopped and a woman's voice, gentle and graceful, called him: **"Juanito, Juan Dieguito!"** He quickly climbed the hill and found himself in the presence of a very beautiful young woman whose garments shone like the sun.

"A church where I will show my love"

Speaking to him in Nahuatl, his native language, she said to him, **"Juanito, my son, where are you going?"**—"Noble Lady, my Queen, I am going to the Mass in Mexico City to hear the divine things that the priest teaches us there."—**"I want you to know for certain, my dear son, that I am the perfect and always Virgin Mary, Mother of the True God from Whom all life comes, the Lord of all things, Creator of Heaven and Earth. I greatly desire that a church be built in my honor, in which I will show my love, compassion, and protection. I am your Mother full of mercy and love for you and all those who love me, trust in me, and have recourse to me. I will hear their complaints and I will comfort their affliction and their sufferings. So that I might show all My love, go now to the bishop in Mexico City and tell him that I am sending you to make known to him the great desire I have to see a church dedicated to me built here."** ▶

Juan Diego went straight to Bishop Zumárraga, a Franciscan and the first bishop of Mexico. He was a pious man full of zeal whose heart overflowed with kindness toward the Indian people. He heard the poor man attentively but, fearing an illusion, did not put much faith in his story. Toward evening, Juan Diego started on his way home. At the top of Tepeyac Hill, he had the pleasant surprise of meeting the apparition of the Blessed Virgin again. He told her about his mission and added, "I beg you to entrust your message to someone more known and respected so that he will believe it. I am only a simple Indian whom you have sent as a messenger to an important person. Therefore, he didn't believe me, and I do not want to greatly disappoint you."—**"My dearest son,"** replied the Lady, **"you must understand that there are many more noble men to whom I could have entrusted my message and yet, it is because of you that my plan will succeed. Return to the bishop tomorrow... Tell him that it is I myself, the Blessed Virgin Mary, Mother of God, who is sending you."**

On Sunday morning after Mass, Juan Diego went to the bishop's house. The prelate asked him many questions and then asked for a tangible sign of the truth of the apparition. When Juan Diego left for home, the bishop had him discreetly followed by two servants. At Tepeyac Bridge, Juan Diego disappeared from their sight, and despite all their searches on the hill and in the surrounding area, they could not find him again. Furious, they declared to the bishop that Juan Diego was an impostor who must not be believed. During this time, Juan Diego told the beautiful Lady who was waiting for him on the hill about his most recent meeting with the bishop. **"Come back tomorrow morning to seek the sign he is asking for,"** she replied.

Roses in the middle of winter!

Returning home, the Indian found his uncle ill, and the next day, he stayed at his bedside to care for him. As the illness got worse, the uncle asked his nephew to go look for a priest. At dawn on Tuesday, December 12, Juan Diego started on the road to the city. Approaching Tepeyac Hill, he thought it best to make a detour so as not to meet the Lady. But suddenly, he perceived her coming to meet him. Embarrassed, he explained his situation and promised to come back when he had found a priest to administer the last rites to his uncle. **"My dear little one, do not be distressed about your uncle's illness because he will not die from it. I assure you that he will get well... Go to the top of the hill, pick the flowers that you will see there, and bring them to me."** When he had arrived at the top of the hill, the Indian was stunned to find a great number of Castilian roses in bloom which gave off a very sweet fragrance. Indeed, in the winter, the cold allows nothing to survive, and besides, the region was too dry for flowers to grow! Juan Diego gathered the roses, enfolded them in his cloak or tilma, then went back down the hill. **"My dear son,"** said the Lady, **"these flowers are the sign that you are to give the bishop. This will get him to build the church that I have asked of him."**

Juan Diego ran to the bishop. When he arrived, the servants made him wait for hours. Amazed at his patience, and intrigued by what he was carrying in his tilma, they finally informed the bishop. Although he was with several people, the bishop had him shown in immediately. The Indian related his adventure and unfolded his tilma. He let the flowers, still shimmering with dew, scatter to the floor. With tears in his eyes, Bishop Zumárraga fell to his knees and admired the roses from his native country.

The shrine of Our Lady of Guadalupe in Mexico City is the most visited Catholic shrine in the world, after the Vatican, with over 20 million visitors annually. When the old basilica became dangerous due to the sinking of its foundations, a modern structure in the shape of a tent, called the New Basilica, was built next to it in 1976. The original image of the Virgin of Guadalupe is now housed in this New Basilica, which can accommodate up to 10,000 people.





Juan Diego unfolds his tilma to show the flowers—and the miraculous image of Mary—to the bishop.

All of a sudden, he perceived, on the tilma, the portrait of Our Lady. Mary's image was there, as though printed on the cloak, very beautiful and full of gentleness. The bishop's doubts gave way to a sure faith and a hope filled with wonder. He took the tilma and the roses, and placed them respectfully in his private oratory. The next day he went with Juan Diego to the hill where the apparitions had taken place. After having examined the sites, he let the seer return to his uncle's house. Juan Bernardino was completely cured. His cure had taken place at the very hour when Our Lady appeared to his nephew. He told him, "I have also seen her. She even came here and talked to me. She wants a church to be built on Tepeyac Hill and wants her portrait to be called 'Saint Mary of Guadalupe' but she didn't explain to me why." The name "Guadalupe" is well known by the Spanish, because in their country there is a very old sanctuary dedicated to Our Lady of Guadalupe.

The news of the miracle spread quickly. In a short time, Juan Diego became well known. **"I will spread your fame,"** Mary had told him, but the Indian remained as humble as ever. To make it easier to meditate on the Image, Bishop Zumárraga had the tilma transported to his cathedral. Then work was begun on the construction of a small church and a hermitage for Juan Diego on the hill of the apparitions. The next December 25, the bishop consecrated his cathedral to the Most Blessed Virgin to thank her for the remarkable favors with which she had blessed his diocese. Then in a magnificent procession, the miraculous image was carried to the sanctuary that had just been completed on Tepeyac Hill.

To express their joy, the Indians shot arrows. One of them, shot carelessly, went through the throat of a participant in the procession who fell to the ground, fatally wounded. A great silence fell and intense supplication rose to the Mother of God. Suddenly the wounded man, who had been placed at the foot of the miraculous image, collected himself and got up, full of vigor. The crowd's enthusiasm was at its peak.

Juan Diego moved into his little hermitage, seeing to the maintenance of the site. His life remained simple, carefully farming a field close to the sanctuary that had been placed at his disposal. He received pilgrims in ever larger numbers, and enjoyed talking about the Blessed Virgin and untiringly relating the details of the apparitions. He was entrusted with all kinds of prayer intentions. He listened, sympathized, and comforted. A good amount of his free time was

spent in contemplation before the image of his Lady. He made rapid progress in the ways of holiness. Day after day, he fulfilled his duty as a witness until his death on December 9, 1548, 17 years to the day of the first apparition.

Millions of Indians become Christian

When the Indians had learned the news of Our Lady's apparitions, an enthusiasm and joy, such as had never been seen before, spread among them. Renouncing their idols, superstitions, human sacrifices, and polygamy, many asked to be baptized. Nine years after the apparitions, nine million Indians had converted to the Christian faith—nearly 3,000 a day! The details of the image of Mary moved the Indians deeply—this woman was greater than the sun-god since she appeared standing before the sun! She surpassed the moon-god since she kept the moon under her feet. She was no longer of this world since she was surrounded by clouds and held above the world by an angel. Her folded hands showed her in prayer, which signified that there is Someone greater than she.

Even in our time, the mystery of this miraculous image remains. The tilma, a large apron woven by hand from cactus fibers, bears the holy image, which is 1.43 meters tall. The Virgin's face is perfectly oval and is a gray color verging on pink. Her eyes have a profound expression of purity and gentleness. The mouth seems to smile. The very beautiful face, similar to that of a mestizo Indian, is framed by a black head of hair that, up close, is made of silky locks. She is clad in a full tunic of a pinkish red hue that no one has ever been able to reproduce, and that goes to her feet. Her bluish-green mantle is edged with gold braid and studded with stars. A sun of various shades forms a magnificent background, with emanating golden rays.

The fact that the tilma has remained perfectly preserved from 1531 to this day is inexplicable. After more than four centuries, this fabric of mediocre quality retains the same freshness and the same lively color as when it was new. By comparison, a copy of the image of Our Lady of Guadalupe painted in the 18th century with great care, and preserved under the same climatic conditions as Juan Diego's, has completely deteriorated.

At the beginning of the 20th century, a painful period of revolutions in Mexico, dynamite was placed in a vase of flowers by unbelievers at the foot of the image. The explosion destroyed the marble steps on the main altar, the candelabras and all the flower-holders. The marble altarpiece was broken into pieces, the brass Christ on the tabernacle was split in two. The windows in most of the houses near the basilica were broken, but the pane of glass that was protecting the image was not even cracked. The image remained intact.

"The most moving experience of my life"

In 1936, an examination conducted on two fibers from the tilma, one red and the other yellow, led to an astounding finding—the fibers contained no known coloring agent. Ophthalmology and optics confirm the inexplicable nature of the image—it seems to be a slide projected onto the fabric. Closer analysis shows that there is no trace of drawing or sketching under the color, even though perfectly recognizable retouches were done on the original, retouches which moreover have deteriorated with time. In addition, the background never received any primer, which seems inexplicable if it is truly a painting, for even on the finest fabric, a coat is always applied, if only to prevent the fabric from absorbing the painting and the threads from breaking the surface. No brush strokes can be detected. After an infrared analysis conducted on May 7, 1979, a professor from NASA wrote, "There is no way to explain the quality of the pigments used for the pink dress, the blue veil, the face and the hands, or the permanence of the colors, or the vividness of the colors after several centuries, during which they ordinarily should have deteriorated. Studying this image has been the most moving experience of my life."

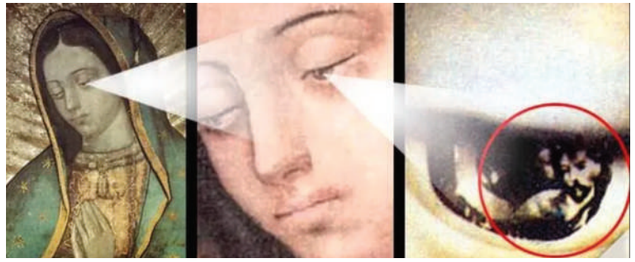


Mexico City legalized abortion on April 24, 2007. The same day, after a Mass in the Basilica of Our Lady of Guadalupe offered for unborn children, a very intense light appeared suddenly on the tilma of Juan Diego.

At the level of the womb, the light appeared like a shiny halo in the shape of an embryo. It lasted for one hour and was photographed and filmed. The photos were inspected and declared authentic by engineer Luis Girault.



Astronomers have observed that all the constellations present in the heavens at the moment Juan Diego opened his tilma before Bishop Zumárraga on December 12, 1531 are in their proper place on Mary's mantle. It has also been found that by imposing a topographical map of central Mexico on the Virgin's dress, the mountains, rivers and principal lakes coincide with the decor on this dress.



By enlarging the eye of the image of the Virgin Mary, we can see Juan Diego opening his tilma.

Ophthalmological tests have found that Mary's eye is a human eye that appears to be living, and includes the retina, in which is reflected the image of a man with outstretched hands—Juan Diego. The image in the eye conforms to a law of optics, known as Purkinje-Sanson's law, which states that a well-lighted object can be reflected three times in an eye. A later study allowed researchers to discover in the eye, in addition to the seer, Bishop Zumárraga and several other people present when the image of Our Lady appeared on the tilma. The normal microscopic network of veins in the eyelids and the cornea of the Virgin's eyes are completely recognizable. A human painter would have been unable to reproduce such details.

Three months pregnant

Gynecological measurements have determined that the Virgin in the image has the physical dimensions of a woman three months pregnant. Under the belt that holds the dress in place, at the very location of the embryo, a flower with four petals stands out—the Solar Flower, the most familiar of Aztec hieroglyphs, which was a symbol of divinity, the center of the earth, heaven, time, and space. On the Virgin's neck hangs a brooch, the center of which is decorated with a little cross, recalling the death of Christ on the Cross for the salvation of all mankind. Many other details of the image of Mary form an extraordinary document for our age which we can observe, thanks to modern technology. Thus science, which has often been a pretext to undermine belief, is today a tool to confirm signs that had remained unknown for centuries and that were not explainable.

The image of Our Lady of Guadalupe bears a message of evangelization: the Basilica of Mexico is a center "from which flows a river of the light of the Gospel of Christ, spreading throughout the earth through the merciful image of Mary" (John Paul II, December 12, 1981). In addition, through her intervention on behalf of the Aztec people, the Virgin played a role in saving innumerable human lives. Her pregnancy can be understood as a special appeal on behalf of unborn children and in defense of human life. This appeal has a burning relevance in our time, when threats against the lives of individuals and peoples, especially lives that are weak and defenseless, are widespread and becoming more serious.

The Second Vatican Council forcefully deplored crimes against human life. "All offenses against life itself, such as murder, genocide, abortion, euthanasia... all these and the like are criminal: they poison civilization, and they debase the perpetrators more than the victims, and militate against the honor of the Creator" (*Gaudium et spes*, 27). Faced with these plagues, which are expanding as a result of scientific progress and technology, and which benefit from wide social consensus as well as legal recognition, let us call upon Mary with confidence. She is an "incomparable model of how life should be welcomed and cared for. Showing us her Son, she assures us that in Him the forces of death have already been defeated" (John Paul II, *Evangelium vitæ*, March 25, 1995, nos. 102, 105). "Death and life are locked in an incredible battle; the Author of life, having died, lives and reigns" (Easter Sequence).

Let us ask Saint Juan Diego, canonized by Pope John Paul II on July 31, 2002, to inspire us with a true devotion to our Mother of Heaven, for "Mary's compassion extends to all those who appeal to her, even when this appeal is nothing more than a simple 'Hail Mary' " (Saint Alphonsus de Liguori). ❖

Dom Antoine Marie, OSB

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What will the world of tomorrow be?

Fabian Society socialists and founders of the London School of Economics, Sydney Webb and George Bernard Shaw, shared the same ideas as Karl Marx. Their disagreement with Marx was in how their theories should be achieved. Marx advocated violent revolution, whereas the Fabians recommended a step by step gradual implementation of centralization and socialism.

We should remember that the 1917 Russian Bolshevik Revolution was financed by Wall Street bankers with the goal of eventually establishing a world government, a "New World Order". Today's financial elites, aligned with the powers of darkness, appear to be taking advantage of the coronavirus pandemic to impose their scheme of a one world government, with a single world currency, etc. Full of pride and arrogance, they believe they are already victorious.



Louis Even (1885-1974)
Founder of MICHAEL

Divine Providence, however, can expose and foil their plans.

Father Peter Coffey, Doctor of Philosophy, Professor of Metaphysics and Logics at Maynooth College in Ireland, wrote the following to a Canadian Jesuit priest in March 1932:

"The difficulties raised by your questions can be met only by a reform of the financing system of Capitalism, along the lines suggested by Major Douglas and the Social Credit school of credit reform. It is the accepted system of finance that is at the root of the evils of Capitalism. The accuracy of the analysis carried out by Douglas has never been refuted, and his reform proposals, with their famous price-regulation formula, are THE ONLY reforms that will go to the root of the evil.

"Personally, I am convinced that capitalist finance must inevitably breed wars, revolutions and artificial starvation of millions in a world of potential plenty. I have studied the whole subject for 15 years, and I believe that such a financial reform as proposed by Douglas is essential to the reinstatement of a Christian economic system of widely diffused ownership, and is therefore the only alternative to a revolutionary violent and Godless Communism.

"As to whether the constructive proposals for reform advocated by Douglas are possible in the concrete — with the mass-psychology of a doped public and all the propagandist power of the Capitalist press against them — that is in the lap of the gods! Only — as I see it — the alternative to their adoption is the chaos of Communism. All the intent of the tragic transition from Capitalism to Communism now centers exclusively in finance."

The following article was written by Louis Even in 1960. Note that after this date, Communism fell in the Soviet Union and Eastern Europe. The best alternative to a one world government, the vision of Marx and the Fabian Society, is the financial system known as Social Credit, advocated in MICHAEL, and which Fr. Coffey described. It respects the human person and offers the best remedy to a globalist takeover.

by Louis Even

A change is inevitable

No one, except perhaps the privileged elite in the existing system, would agree that the present state of affairs in the world is satisfactory. Practically the entire population of almost every nation is in some form of protest.

Employees protest the conditions under which they work. Employers protest against financial restrictions, government interference and the difficulties under which they are obliged to conduct their businesses. Citizens buck vigorously against the ever-growing burden of taxation imposed upon them. The unemployed, the needy and the penniless all protest their desperate lot.

Protesting is a natural reaction against unfair conditions, and is not necessarily a bad thing. It is the reaction of men who will not permit themselves to be belittled, harmed and destroyed. Protest is the first step in the process of rectifying terrible conditions and is the precursor of fundamental reforms or the overthrow of an existing system.

Today, protest is widespread and is growing. We can see with certainty that radical changes are inevitable. It is frequently said that the world is in the pangs of giving birth—but what will be born is not yet known. Will it be a revolution and a state of chaos that results in dictatorship? Or will changes be brought about leading to a satisfactory political and economic solution?

A common social objective

Each and every association of men has as its goal the attainment of commonly-held objectives which can be achieved more easily and efficiently than if the same goals were sought by individuals. Without a purpose, an association would not exist. Some types of associations are unions, agricultural groups, companies, cooperatives, sporting clubs, etc. These particular forms of associations each pursue the specific goals which brought their members together.

Society can be viewed as a grand association of individuals. Society also has a social objective, which is to procure or facilitate the procurement of the totality of goods and services which all citizens have decided they need and want.

The needs of a people are certainly multitudinous and varied. Among all the individuals which make up a society, there are those who will want things to which others are indifferent. A social order would be imperfect which satisfied the wants of some but left the vast majority to suffer frustration in the pursuit of their most fundamental wants.

There are two things which every individual seeks from society: economic security and personal liberty.

By economic security we mean access to the things necessary to satisfy essential needs. This would include food, clothing, lodging, medical care and such education as is necessary in today's society.

Theoretically, personal liberty is superior to economic security. But in practice, liberty cannot be achieved until the fundamental needs of the natural man are satisfied. The person without economic security is like a slave to the conditions and privations imposed upon him. He is not free, for one cannot turn his back on his basic needs!

On the other hand, once a man has a decent standard of living, if he has any sense of liberty, he can refuse conditions which would bind and enslave him, even when he is offered terms which might make him wealthy. Liberty would, for the man with integrity whose basic needs are met, place more value on it than on wealth or comfort.

As for the man who runs after wealth and seeks to amass more and more of it at any cost, he is a slave to money in every sense of the word.

We might say that liberty begins following the satisfaction of our most ordinary needs, and ceases when we chase after the superfluous in a disorderly way.

Socialism or Social Credit?

Politicians, economists and sociologists maintain that economic security demands a surrender of personal liberty, at least to a degree. In this they are upholding, unconsciously perhaps, the tenets of socialism. But when this has occurred, it is because governments have implemented centralization and socialist-minded policies rather than address the fundamental flaws of the financial system from which flows most of the defects in our existing society.



"Keep falsehood and lies far from me, give me neither poverty nor riches, grant me only my share of food, for fear that, surrounded by plenty, I should fall away and say, 'Yahweh-who is Yahweh?' or else, in destitution, take to stealing and profane the name of my God." (Proverbs 30:8-9)

Socialists promise economic security to all. But such security entails a state controlled economy and society with its bureaucracy, inspections and investigations, regimentation and all the rest. A socialist society would have us numbered, harnessed, nourished and sheltered like domesticated animals or prison inmates. A Social Credit monetary system wants no part of this so-called economic security!

The capitalist investor does not engage in the physical work of making his capital produce goods. The worker produces and is compensated in the form of a salary or wages; the capitalist is compensated in the form of dividends. We want each citizen to also enjoy the security of the capitalist who enjoys his dividends.

The Social Credit principles hold that each citizen is co-heir to a community capital which society's workers are busy mobilizing. Each and every citizen would receive a dividend regardless of whether or not he was employed in actual production.

An abundance of goods for all

The purpose of an economic system is to furnish the products and services required by society in the quantity and at the time and in the place they are needed.

Today these goals are physically easy to attain. It is the outstanding characteristic of our day that we can produce with great ease all the variety and volume of goods which are needed. What is more remarkable is the ability to accomplish this with an ever-diminishing reliance on workers' participation in production.

Man has always endeavored to satisfy his needs with a minimum expenditure of time and energy in order to maximize the resources available for other activities. Today we have achieved this goal. We are producing enough for all our needs with a smaller ▶ contribution of human toil; we can furnish goods for

Once economic security and an adequent living is assured, one can refuse to submit to any form of slavery. As to the person who chases wealth and seeks to amass more and more of it at any cost, he is a slave in every sense of the word—a slave to money.



▶ the needs of all without the requirement that everyone be employed in production.

No one can deny that the capacity of modern global production is sufficient to produce enough for the needs of all when it is not impeded and shackled by modern finance and when goods are distributed as they should be.

It only remains to be decided whether or not each individual, by reason of his being a member of society, and for no other reason, has a right to share in this abundant production. Let us examine if this right is well founded.

A great common heritage

Abundant modern production is due in large measure to the existence of natural resources which God has placed on the earth and which we can presume is for the use of all men. Abundant production is also due to the fruit of a common cultural heritage that includes scientific discoveries, the application of these discoveries to industry, the refinement of industrial and commercial methods, and the division of labour. All these factors result in a productivity that is well-nigh unlimited.

The discoveries, techniques and modern production processes are not the work of those currently employed in production. Nor are they the product of current research and development. They are not necessarily the fruit of the last three or four generations even; rather, they are the result of centuries of studying nature and struggling to master and overcome it. They represent the history of man's research, discoveries, inventions and innovations which led to new discoveries and inventions and perfection of methods. All of these wonderful developments were advanced by one generation after another, handed down from one to another, as if the fruit of common effort. These, in their totality, have given us the miracles of the production of our day—and these all constitute a vast common heritage flowing from the very nature of society which has facilitated the remarkable legacy passed down the generations.

This generation is the heir, like those preceding, to these wonders. They are a common heritage to which no one person, or one particular group, can claim a major share. It is a heritage belonging to all.

Thus, each member of society, along with his fellows, is co-heir to this immense capital which is the predominant factor in modern production.

Certainly this vast common capital must be mobilized. But each person has a share in what is produced because of this legacy capital, since each is co-heir and, in a manner, a co-capitalist along with his fellow citizens. This fact does not deny that remuneration is required to those actively participating in making this commonly-held capital fruitful in the productive process.

Imagine that only 1 percent of the population was needed to mobilize this immense common capital that results in sufficient production. Is it logical that only 1 percent of the population should share in this production? The same argument holds if, instead of 1 percent, we said that 40 percent of the population was necessary for production sufficient to meet the population's needs. The remaining 60 percent should not be excluded as they still retain the title of co-heir to the immense capital which the 40 percent contributed. Even the 40 percent are co-heirs and co-capitalists and as such, share in the overall fruits of this production. (Of course, the 40 percent are entitled to wages or a salary as their compensation for working.)

The fact remains that the greater portion of production is thanks to enrichment by association, that is, to the social heritage.

We must acknowledge that there is an abundance to meet our needs and that economic security without restrictions, that is, without any assaults against personal liberty, is the birthright of every man, woman and child in a nation.

Today's financial elite deny this right. Socialism ignores it. The application of the Social Credit financial proposals will ensure its realization. ❖

Louis Even

"Come, Infant Jesus!"... "He came!"
Miracle in Hungary

The following is the story of a marvelous miracle that occurred just before Christmas 1956 in Communist-occupied Hungary. It is a true story which demonstrates how powerful the prayers of children are. Woe to those who want to destroy the faith of the young! The account, written by Maria Winowska, appeared in the French language periodical, "Ecclesia", in March, 1958. The author took the story from Father Norbert, one of the last survivors of Hungary after the insurrection crushed by Russian tanks in 1956. This Father Norbert was the priest in a small Hungarian town of about 1,500 souls and the chaplain of the school where the event took place.

The teacher, Miss Gertrude, a militant atheist, took every opportunity to ridicule belief in God. She made it her mission to destroy her pupils' Catholic faith, and missed no opportunity to either mock their beliefs or slyly indoctrinate them in Marxist propaganda. Her students, who belonged to deeply Christian families, were not impressed by the teacher's anti-religious remarks, and Father Norbert did his best to bolster them. He recommended the frequent taking of the sacraments for strength and protection. With a sort of diabolical flair, Miss Gertrude discerned, seemingly at a glance, which pupils had received Holy Communion that morning, and she persisted in bullying them in particular.

Among her students was 10-year-old girl, Angela, first in her class and loved by all her school companions. One day, Angela asked Fr. Norbert to allow her to receive Holy Communion daily to help her stand tall under her teacher's constant persecution. The priest warned Angela: "She will persecute you even more so." But the little girl insisted. She had confidence in the strength she would receive from Jesus, who had suffered first. "He was in pain when people spat on Him, and that hasn't happened to me yet." The priest, amazed, granted her request, not without concern for Angela.

From then on, he said, the fourth-grade class became a little 'hell'. Although Angela knew her lessons well and did her homework perfectly, she was still the object of constant bullying from the schoolmistress. From November, it was a real duel between the teacher and the 10-year-old. Miss Gertrude evidently had the last word; but Angela's faith was unshakeable, and she refused to accept the teacher's arguments causing the teacher to become even more ferocious.



In the village and surrounding area, everyone came to know what was happening but no one blamed the priest for having allowed Angela to receive Holy Communion daily. The families were well aware that the teacher was aiming not only at Angela, but at the Christian faith, their common treasure. Angela's parents encouraged her.

Then came the extraordinary event related by Father Norbert. Here it is, in his own words, reproduced in "Ecclesia", No. 108, March, 1958.

A few days before Christmas, on December 17 to be exact, Miss Gertrude invented a cruel game which, in her opinion, would deal a deathblow to what she termed "ancestral superstitions infesting the school." Naturally, Angela was put on the spot. In a sweet voice, the teacher questioned her:

"My child, when your parents call you, what do you say?"

"I'm coming," answered the child in a small, shy voice. ▶

"Perfectly! You hear them calling and you come immediately like a well-behaved little girl. And what happens when your parents call the chimney sweep?"

"He comes too," said Angela.

Her poor little heart was beating very loudly; she guessed a trap, but did not understand it yet.

Miss Gertrude continued. (She had the eyes of a cat playing with a mouse, one of the students told me later; a mean, mean look).

"Very well, my child! The chimney sweep comes because he exists. You come, because you exist. But suppose your parents call your grandmother who died, will she come?"

"No, I don't think so!"

"Correct! What if they call Bluebeard? Or Red Riding Hood? Or Donkey Skin? You like fairy tales. What will happen?"

"No one will come, because these are fairy tales."

"All right, all right," the teacher said triumphantly. "It seems that today your intelligence is loosened. So you see, my children, that the living, those who exist, answer. On the other hand, those who do not answer do not live or have ceased to exist. It's clear, isn't it?"

"Yes," answered the class in unison.

"We'll do a little experiment right away."

Miss Gertrude asked Angela to step out of the room. Then she had the whole classroom call to her in unison. "Angela, come in!" Angela entered, intrigued, but suspected a trap.

"Girls, we all agree," Miss Gertrude said. "When you call someone who exists, he comes. When you call someone who does not exist, he does not come and cannot come. Angela is flesh and blood; she lives, she hears. When you call her, she comes. Now suppose you call the Baby Jesus, in whom some of you seem to believe…do you think he would hear you?"

There was silence. Finally, some voices timidly said, "Yes, we do."

"What about you, Angela?" asked the teacher. Now Angela understood. She expected a trap, but not one so terrible. But she answered with ardent faith. "Yes! I believe that He hears me!"

Miss Gertrude laughed loud and long. Turning to the class, she said: "Very well, we will see. Did you see Angela just now coming in when you called her? If the Child Jesus exists, he will hear your call. Cry then, all together, very loudly: Come, Child Jesus! Come on, one, two, three, together!"

The girls were silent and bowed their heads. In this silence, the sardonic laughter of the teacher was heard. "That's my point, that's my proof! You dare not call him, because you know very well that he will not come, your Child Jesus! He won't come more than Donkey skin or Bluebeard because he doesn't exist either. It's just a myth, a story for good women purring by the fireside that no one takes seriously because it's not true!"

Flabbergasted, the little girls continued to be silent. One or the other told me later that, in the face of the teacher's argument, doubt was beginning to creep into their minds.

Angela remained standing, pale as death. As for the teacher, she enjoyed her triumph: "The infamous girl has been crushed!"









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Suddenly, something unexpected happened. Angela rushed to the front of the class, her eyes glistening. Facing her classmates she shouted: "Listen girls, we are going to call Him! Let's all call together: come, Infant Jesus!"

In the blink of an eye, all the little girls were on their feet. Hands clasped, gazes ardent, hearts swollen with immense hope, they exclaimed: "Come, Infant Jesus!"

The teacher did not expect it. Instinctively, she stepped back, her eyes fixed on Angela. There was a silent moment, heavy as anguish. Then, again, that little crystal voice: "Again!"

It was a cry "to knock down the walls", one of the little girls told me. They all shouted the call together, spurred on by Angela, although one of them, Gisele, later admitted to me, "I wasn't expecting anything extraordinary."

But the extraordinary happened! The girls weren't looking at the door, they told me; they looked at the wall opposite, and against this white background, the face of Angela. But it was the door that opened. It opened silently, and yet everyone noticed it, because, according to their own words: "All daylight fled to the door. This light grew, grew, then became a globe of fire. So we were scared. But we didn't even have time to cry out when the globe cracked open, and in this globe appeared a child, a delightful child, the likes of which had never been seen before."

This child smiled at them without uttering a word. His presence "was immensely sweet. We were no longer afraid. There was only joy. The child was dressed in white and looked like a little sun. It was He who produced the light. The day seemed dark next door. Then He disappeared into the merging globe of light. The door closed by itself."

Delighted, their hearts flooded with joy, the little girls could not utter a word. They were still raptly gazing in the direction of the door when they were jolted back to earth by a sharp scream.

"He CAME!" Screamed the terrified school mistress, "Her eyes all but popped out of their sockets," said the girls. "He CAME….!!!" The woman fled down the hallway.

Had the vision lasted a moment, a quarter of an hour or was it an hour? On this particular point, the children did not agree; but it certainly did not exceed the duration of the lesson.

Angela seemed to come out of a dream. She simply said:"You see, He exists. And now let's say thank you."



source: A.F. Philips, https://americaneedsfatima.org/childrens-stories/come-infant-jesus

Fr. Norbert questioned the little girls, one by one. He attested under oath that he did not find the least contradiction in their accounts.

Wisely, all knelt down and said a *Pater Noster*, an *Ave Maria* and a *Gloria Patri*. Then they left the class, because it was time to leave.

Naturally, the news spread. Relatives came to see Fr. Norbert, who wrote: "I questioned the little girls, one by one. I can declare on oath that I have not discovered the slightest contradiction in their accounts. What struck me above all was that, afterwards, the event did not seem in the least extraordinary to them."

Fr. Nortbert continued : "As for Miss Gertrude, she had to be taken to an asylum. The teacher's association hushed up the affair. It seems that she kept screaming: 'He came! He came!' I tried to go see her, but in vain.

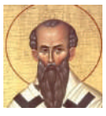
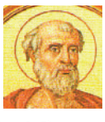
"And Angela? She has finished her classes and helps her mother as she was the eldest of a large family. I believe she harbors a vocation, but since my hasty departure from Hungary, I have lost track of her."

Maria Winowska



Source: shutterstock.com/ 2014157855

January 2023

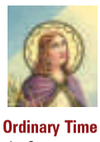
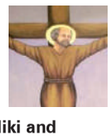
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1  **Solemnity of Mary, Holy Mother of God**	**2**  **St. Basil the Great and St. Gregory Nazianzen**	**3**  **Most Holy Name of Jesus** St. Genevieve of Paris	**4**  **St. Elisabeth Ann Seton** St. Angela of Foligno	**5**  **St. John Neumann** St. Genoveva Torres Morales	**6**  **St. Charles of Sezze** St. John of Ribera	**7**  **St. André Bessette** Bl. Lindalva Justo de Oliveira
8  **Epiphany of the Lord**	**9**  **Baptism of the Lord** Bl. Pauline Jaricot	**10**  **St. Agatho, Pope** St. Frances de Sales Aviat	**11**  **St. Thomas of Cori** St. Hyginus, Pope	**12**  **St. Marguerite Bourgeoys** St. Anthony Mary Pucci	**13**  **St. Hilary of Poitiers** Bishop, doctor of the Church	**14**  **St. Veronica of Binasco** St. Devasahayam Pillai
15  **2nd Sunday in Ordinary Time** St. Remigius, bishop	**16**  **St. Marcellus I, Pope** Bl. Joseph Tovini	**17**  **St. Anthony the Abbot** Our Lady of Pontmain	**18**  **St. Margaret of Hungary** St. Jaime Hilario Barbal	**19**  **St. Joseph Sebastian Pelczar, Bishop**	**20**  **St. Sebastian, martyr** St. Fabian, pope & martyr	**21**  **St. Agnes, Virgin and martyr**
22  **Sunday of the Word of God** St. Vincent, martyr	**23**  **St. Marianne Cope** St. Ildephonsus of Tolèdo	**24**  **St. Francis of Sales** Bishop, doctor of the Church	**25**  **The Conversion of Saint Paul**	**26**  **St. Timothy & St.Titus** St. Jose Gabriel Brochero	**27**  **St. Angèla Merici** St. Maria Santocanale	**28**  **St. Thomas Aquinas** Priest, doctor of the Church
29  **4th Sunday in Ordinary Time** St. Gildas, Abbot	**30**  **St. Mutien-Marie Wiaux** St. Jacinta Marescotti	**31**  **St. John Bosco, priest** St. Marcella, widow	○ FM January 6 ☽ LQ January 14 ● NM Jan. 21 ☾ FQ Jan. 28			

The Pope's Prayer Intentions for January:

For educators. **We pray that educators may be credible witnesses, teaching fraternity rather than competition, and helping the youngest and most vulnerable above all.**



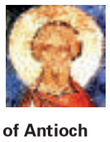
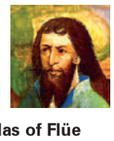
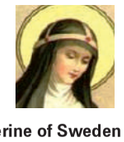
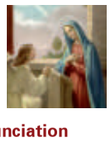
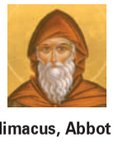
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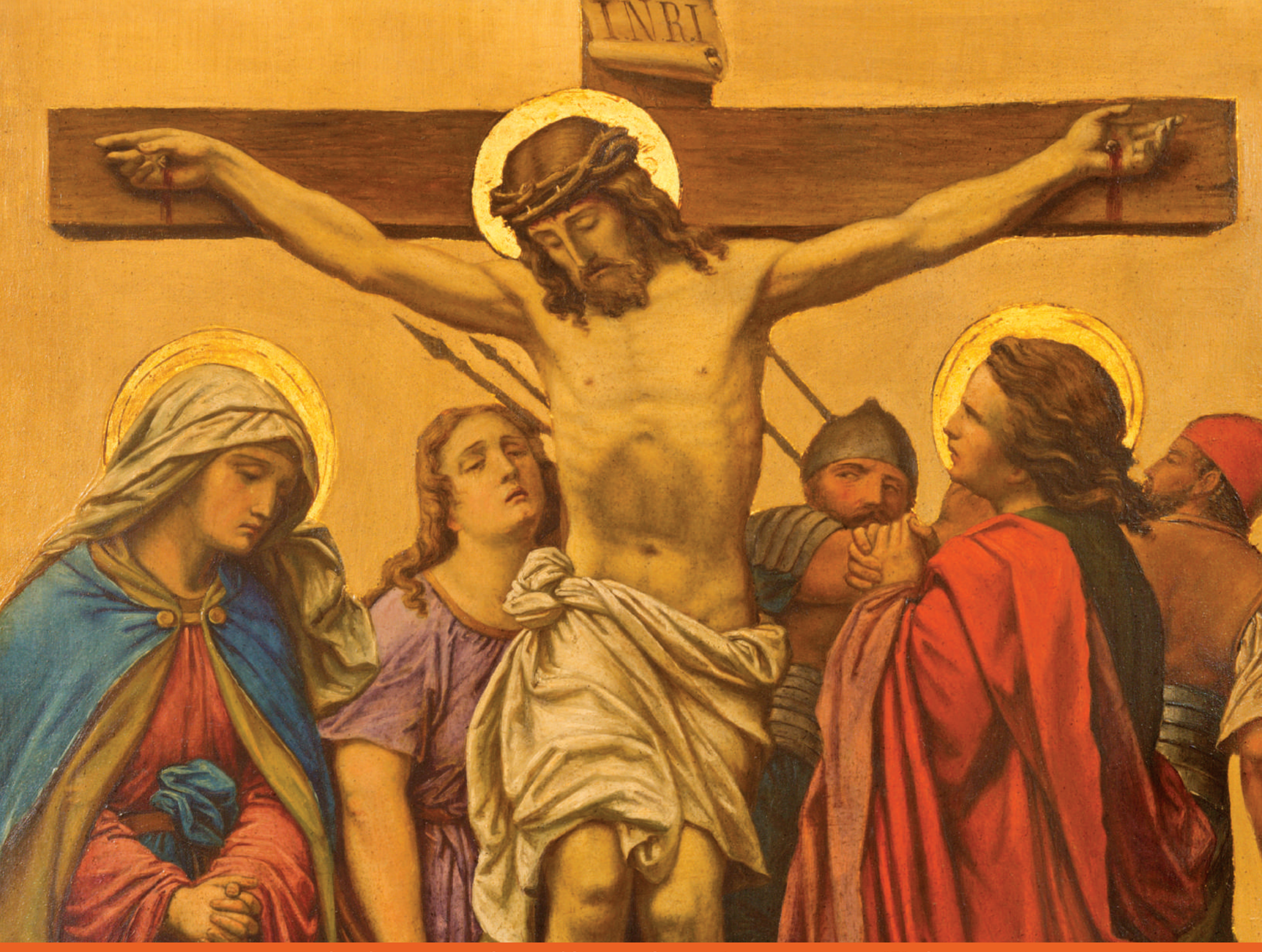
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for February: ***For parishes.*** **We pray that parishes, placing communion at the centre, may increasingly become communities of faith, fraternity and welcome towards those most in need.**			**1**  **St. Brigid of Ireland** Bl. 99 martyrs of Angers	**2**  **Presentation of the Lord**	**3**  **St. Blaise, Bishop** St. Marie Rivier	**4**  **St. Joan of Valois** St. Joseph of Leonissa
5  **5th Sunday in Ordinary Time** St. Agatha, virgin & martyr	**6**  **St. Paul Miki and Companions, martyrs**	**7**  **St. Giles Mary of St. Joseph**	**8**  **St. Josephine Bakhita** St. Jerome Émiliani	**9**  **St. Michael Cordero.** Bl. A.-Catherine Emmerich	**10**  **St. Jose Sanchez del Rio** St. Scholastica, virgin	**11**  **Our Lady of Lourdes** World Day of the Sick
12  **6th Sunday in Ordinary Time** St. Eulalia of Barcelona	**13**  **St. Catherine de Ricci** Bl. Jourdain de Saxe	**14**  **St. Cyril & St. Methodius** St. Valentine, martyr	**15**  **St. Claude de la Colombière** St. Faustinus & St. Jovita	**16**  **Bl. Joseph Allamano** St. Juliana of Nicomedia	**17**  **Seven Saint Founders of the Servite Order**	**18**  **St. Bernadette Soubiroux** Bl. Fra Angelico, OP
19  **7th Sunday in Ordinary Time** St. Conrad of Piacenza	**20**  **St. Jacinta & Francisco Marto of Fatima**	**21**  **St. Peter Damian** Bishop, doctor of the Church	**22**  **Ash Wednesday** Chair of St. Peter	**23**  **St. Polycarp, Bishop** St. Josephine Vannini	**24**  **Bl. Thomas Mary Fusco** St. Sergius, martyr	**25**  **Bl. Marie Ludovica de Angelis** Bl. Sebastian of Aparicio
26  **8th Sunday in Ordinary Time** St. Paula Montal	**27**  **St. Gregoro of Narek** St. Gabriel of O.L. of Sorrows	**28**  **Bl. Daniel Brottier** St. Augustus Chapdeleine	○ FM Feb. 5 ☽ LQ Feb. 13 ● NM Feb. 20 ☾ FQ Feb. 27			



Saint Joseph Patron of the Church, by Giuseppe Rollini, 1893, Basilica of the Sacred Heart in Rome. Source: shutterstock.com/2053274513

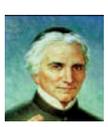
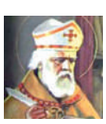
March 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Pope's Prayer Intentions for March: **We pray for those who have suffered harm from members of the Church; may they find within the Church herself a concrete response to their pain and suffering.**		March 26, Daylight Saving Time starts: clocks are turned forward one hour.	**1**  **St. Albinus of Angers** St. Agnes Cao Kuiying, martyr	**2**  **St. Angela of the Cross** St. Agnes of Bohemia	**3**  **St. Katharine Drexel** St. Cunegundes	**4**  **St. Casimir, king** Bl. M. Louise of Lamoignon
5  **1st Sunday of Lent** St. John Joseph of the Cross	**6**  **St. Colette** St. Rose of Viterbe	**7**  **Saints Perpetua and Felicity, martyrs**	**8**  **St. John of God, founder of the Brothers Hospitallers**	**9**  **St. Dominic Savio** St. Frances of Rome	**10**  **St. Maria Eugenia of Jesus** St. John Oglivie, martyr	**11**  **St. Eulogius of Cordoba** St. Constantine
12  **2nd Sunday of Lent** St. Luigi Orione, priest	**13**  **St. Dulce Lopes Portes** St. Euphrasia, martyr	**14**  **St. Mathilda, queen** Bl. Giacomo Cusmano	**15**  **St. Louise de Marrilac** St. Artémides Zatti	**16**  **St. Julian of Antioch** Bl. Benedicte of Assisi	**17**  **St. Patrick, Bishop** St. Jan Sarkander, martyr	**18**  **St. Cyril of Jerusalem** Bishop, doctor of the Church
19  **3rd Sunday of Lent** Bl. Marcel Callo, martyr	**20**  **St. Joseph, husband of the Bl.Virgin Mary**	**21**  **St. Nicholas of Flüe Patron de Switzerland**	**22**  **Bl. Clement August von Galen, Bishop**	**23**  **St. Turibiu of Mogrovejo** St. Rafqa of Hemlaya	**24**  **St. Catherine of Sweden** St. Oscar Romero, martyr	**25**  **The Annunciation of the Lord**
26   **4th Sunday of Lent** St. Ludger, Bishop	**27**  **Bl. Louis Edouard Cestac** Bl. Giuseppe Ambrosoli	**28**  **St. Gontran, king** Bl. Joan Mary de Maillé	**29**  **St. Ludolph, Bishop**	**30**  **St. John Climacus, Abbot** St. Leonard Murialdo	**31**  **St. Benjamin, deacon martyr** Bl. Natalia Tulasiewicz	☽ LQ March 5 ○ FM March 12 ☾ FQ March 20 ● NM March 27



The Crucifixion, London, Church of St. James Spanish Place, by M. Jacob (1873). Source: shutterstock.com/ 733572262

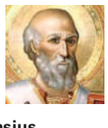
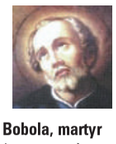
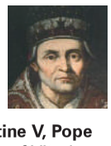
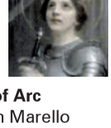
April 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for April: ***For a culture of peace and non violence.*** **We pray for the spread of peace and non violence, by decreasing the use of weapons by States and citizens.**					○ FM April 5 ☽ LQ April 13 ● NM April 19 ☾ FQ April 27	**1**  **St. Hugh of Grenoble** St. Ludovic Pavoni
2  **Palm Sunday of the Passion of the Lord**	**3**  **St. Louis Scrosoppi** Bl. Maria Teresa Casini	**4**  **St. Isidore of Seville** St. Gaetano Catanoso	**5**  **St. Vincent Ferrer, OP** St. Catherine Thomas	**6**  **Holy Thursay** **The Last Supper**	**7**  **Good Friday** **The Passion of the Lord**	**8**  **Holy Saturday** St. Julie Billart
9  **Easter Sunday** **Resurrection of the Lord**	**10**  **St. Michael de Sanctis** St. Magdalen of Canossa	**11**  **St. Stanislaus of Krakow** St. Gemma Galgani	**12**  **St. Teresa de J. de los Andes** St. Joseph Moscatti	**13**  **St. Martin I, Pope** Bl. Ida of Louvain	**14**  **St. Lydwine of Schiedam** St. Peter Gonzales	**15**  **St. Cesar de Bus, priest**
16  **2nd Sunday of Easter** **Divine Mercy Sunday**	**17**  **St. Kateri Tekakwitha** St. Anicetus, Pope	**18**  **Bl. Marie Anne Blondin** Bl. Savina Petrilli	**19**  **St. Leo IX, Pope** St. Emma, widow	**20**  **St. Agnes of Montepulciano** Bl. Chiara Bosatta, virgin	**21**  **St. Anselm of Canterbury** St. Conrard of Parzham	**22**  **St. Alexandra, martyr** St. Theodore, Bishop
23  St. George, martyr	**24**  **St. Fidelis of Sigmaringen** St. Marie Euphrasie Pelletier	**25**  **St. Mark, Evangelist** St. Peter de Betancur	**26**  **Our Lady of Good Counsel** St. Cletus & Marcellinus, Popes	**27**  **St. Zita, virgin** Bl. Nicholas Roland, priest	**28**  **St. Louis Marie de Montfort** St. Peter Chanel	**29**  **St. Catherine of Siena** Virgin & doctor of the Church
30  St. Mary of the Incarnation						



Mary Help of Christians, by Giuseppe Rollini, 1832, Basilica of the Sacred Heart of Jesus, Rome. Source: shutterstock.com/2051984519

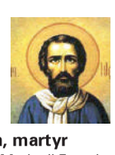
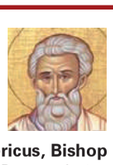
May 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1  **St. Joseph the Worker** St. Riccardo Pampuri	**2**  **St. Athanasius** Bishop, doctor of the Church	**3**  **Sts. Philip and James the Less, Apostles**	**4**  **Bl. Marie Leonie Paradis** St. Peregrine Laziosi	**5**  **St. Nunzo Sulpizio** St. Hilary of Arles	**6**  **St. François de Laval** St. Peter Nolasco
7  **5th Sunday of Easter** St. Augustine Roscelli	**8**  **Bl. Catherine of St. Augustine** Bl. Teresa Demjanovich	**9**  **St. Pachomius, Abbot** Bl. Theresa Gerhardinger	**10**  **St. Damien de Veuster** St. John of Avila, priest	**11**  **St. Antonio Galvão** St. Francis Jerome	**12**  **Bl. Imelda Lambertini** Sts. Nereus & Achilleus	**13**  **Our Lady of Fatima** St. André Hubert Fournet
14  **Mother's Day** **6th Sunday of Easter** St. Matthias, Apostle	**15**  **St. Isidore the Farmer** St. Dymphna, martyr	**16**  **St. Andrew Bobola, martyr** St. John Nepomucène	**17**  **St. Pascal Baylon** Bl. Antonina Mesina	**18**  **St. John I, Pope** St. Felix of Cantalice	**19**  **St. Celestine V, Pope** St. Crispin of Viterbo	**20**  **St. Bernardine of Siena** St. Arcangelo Tardini
21  **Ascension of the Lord** St. Eugene de Mazenod	**22**  **St. Rita of Cascia** St. Julia	**23**  **St. Joan Antide Thouret** St. John Baptist Rossi	**24**  **Bl. Louis Zephirin Moreau** Mary Help of Christians	**25**  **St. Gregory VII, Pope** St. Bede the Venerable	**26**  **St. Philip Neri, priest** St. Mariana de Paredes	**27**  **St. Augustine of Canterbury** Bl. Joseph of Igualada
28  **Pentecost Sunday** Bl. Stefan Wyszynski, cardinal	**29**  **Blessed Virgin Mary, Mother of the Church**	**30**  **St. Joan of Arc** St. Joseph Marello	**31**  **The Visitation of Mary** St. Felix of Nicosia	○ FM May 5 ☽ LQ May 12 ● NM May 19 ☾ FQ May 27	**Pope's Prayer Intentions for May:** **We pray that Church movements and groups may rediscover their mission of evangelization each day, placing their own charisms at the service of needs in the world.**	



The Most Holy Trinity, St, Francis Xavier's Church in Rome, by Sebastiano Conca (1680-1764). Source: shutterstock.com/ 2094122224

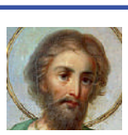
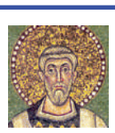
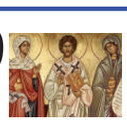
June 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for June: *For the abolition of torture.* We pray that the international community may commit in a concrete way to ensuring the abolition of torture and guarantee support to victims and their families.				1  St. Justin, martyr St. Hanibal Maria di Francia	2  St. Blandina, martyr Sts. Marcellinus and Peter	3  St. Charles Lwanga and Companions, martyrs
4  The Most Holy Trinity St. Francis Caracciolo	5  St. Boniface, Bishop St. Alyre, Bishop	6  St. Marcellin Champagnat St. Norbert, Bishop	7  St. Anthony Mary Gianelli St. Robert, Abbot	8  St. Jacques Berthieu, martyr St. Medard, Bishop	9  Bl. Anna Maria Taïgi St. Ephrem the Syrian	10  St. Landericus, Bishop Bl. Edward Poppe, priest
11  The Most Holy Body and Blood of Christ	12  St. Gaspar Bertoni St. Leo III, Pope	13  St. Anthony of Padua, Priest & doctor of the Church	14  Sts. Valerius and Rufinus St. Elijah, prophet	15  St. Germana Cousin St. Luigi Maria Palazzolo	16  The Sacred Heart of Jesus St. John Francis Regis	17  Immaculate Heart of Mary St. Albert Chmielowski
18  Father's Day 11th Sunday in Ordinary Time St. Gregory Barbarigo	19  St. Romuald, Abbot St. Juliana Falconieri	20  St. Sylverius, Pope Our Lady of Consolata	21  St. Alosius Gonzaga Bl. Thomas of Orvieto	22  Sts. Thomas More and John Fisher, martyrs	23  St. Joseph Cafasso Bl. Maria Raffaella Cimatti	24  The Nativity of St. John the Baptist
25  12th Sunday in Ordinary Time St. William of Vercelli	26  St. Josemaria Escriva Bl. Jacques Ghazir Haddad	27  Our Lady of Perpetual Help St. Cyril of Alexandria	28  St. Irenaeus, Bishop St. Vincenza Gerosa	29  Sts. Peter & Paul, Apostles Bl. Raymond Lull	30  Sts. First Martyrs of the Church of Rome	○ FM June 3 ☽ LQ June 10 ● NM June 17 ☾ FQ June 26

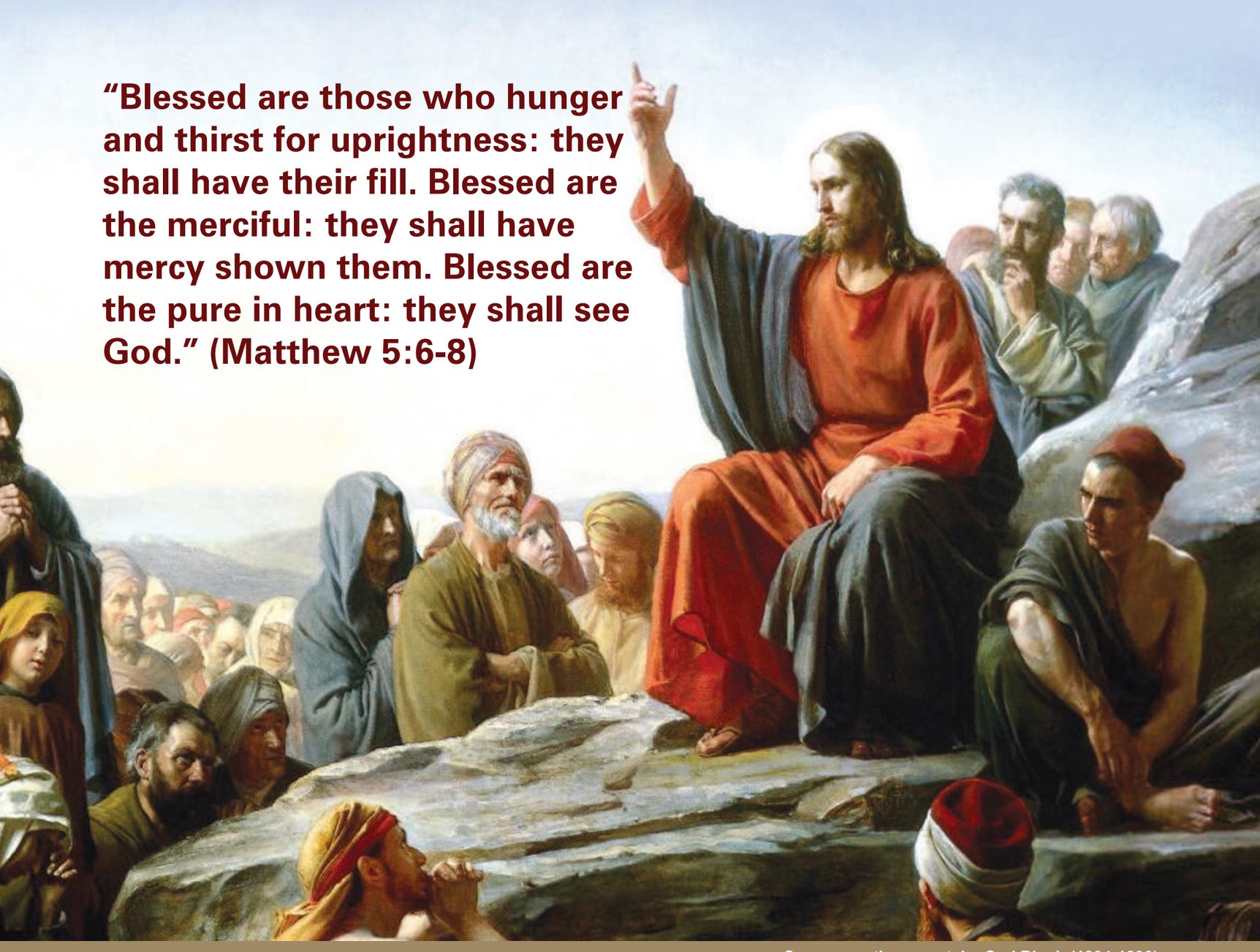


Our Lady of Mount Carmel

July 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for July: **We pray that Catholics may place the celebration of the Eucharist at the heart of their lives, transforming human relationships in a very deep way and opening to the encounter with God and all their brothers and sisters.**					○ FM July 3 ☽ DL July 9 ● NM July 17 ☾ FQ July 25	**1**  **St. Junipero Serra** Precious Blood of Jesus
2  13th Sunday in Ordinary Time St. Bernardino Realino	**3**  **St. Thomas, Apostle** St. Leo II, Pope	**4**  **St. Elizabeth of Portugal** Bl. Pier Giorgio Frassati	**5**  **St. Anthony Mary Zaccaria**	**6**  **St. Maria Goretti** Bl. Theresa Ledochowska	**7**  **St. Antonino Frantosati** Bl. Peter To Rot, martyr	**8**  **Sts. Aquila & Priscilla** Bl. Pierre Vigne, priest
9  14th Sunday in Ordinary Time St. Augustine Tchao Rong	**10**  **Bl. Emmanuel Ruiz and Companions, martyrs**	**11**  **St. Benedict, Abbot** St. Pius I, Pope	**12**  **Sts. Louis Martin and Zelie Guérin, spouses**	**13**  **St. Clélia Barbieri** St. Henry II, Emperor	**14**  **St. Camillus of Lellis** St. Francis Solano	**15**  **St. Bonaventure** Bishop & doctor of the Church
16  15th Sunday in Ordinary Time Our Lady of Mount Carmel	**17**  **St. Alexis, pilgrim** St. Hedwidg of Poland	**18**  **St. Frederick, Bishop** St. Bruno of Segni	**19**  **St. Arsenius, hermit** St. Peter Crisci of Foligno	**20**  **St. Apollinaris, Bishop** St. Margaret of Antioch	**21**  **St. Lawrence of Brindisi** St. Victor of Marseilles	**22**  **St. Mary Magdalen** St. Theodore, Bishop
23  St. Bridget of Sweden	**24**  **St. Charbel Makhlouf**	**25**  **St. James the Greater, Apostle**	**26**  **St. Anne & St. Joachim** St. George Preca, priest	**27**  **St. Titus Brandsma** St. Pantaleon, doctor	**28**  **St. Alphonsa Muttathupadathu** **Sts.** Nazarius & Celsus	**29**  **St. Martha, St. Mary and St. Lazarus**
30  St. Leopold Mandic	**31**  **St. Ignatius of Loyola**					

“Blessed are those who hunger and thirst for uprightness: they shall have their fill. Blessed are the merciful: they shall have mercy shown them. Blessed are the pure in heart: they shall see God.” (Matthew 5:6-8)



Sermon on the mount, by Carl Bloch (1834-1890)

August 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Pope’s Prayer Intentions for August: ***For World Youth Day***. **We pray the World Youth Day in Lisbon will help young people to live and witness the Gospel in their own lives.**		1  **St. Alphonsus Liguori** Bishop & doctor of the Church	2  **St. Peter Julian Eymard** St. Giustino Maria Russolillo	3  **St. Lydia Purpuraria, Disciple of St. Paul**	4  **St. John Mary Vianney Patron of parish priests**	5  **Bl. Frederick Janssoone** Dedic. Santa Maria Maggiore
6  **Transfiguration of the Lord**	7  **St. Cajetan** St. Sixtus II, Pope	8  **St. Dominic, priest** St. Mary MacKillop	9  **St. Edith Stein, martyr** St. Maurilius, Bishop	10  **St. Lawrence, martyr** St. Anthony Mary Pucci	11  **St. Clare, virgin** St. Susanna, martyr	12  **St. Jane Frances de Chantal, nun**
13  **19th Sunday in Ordinary Time** St. Benilde Romancon	14  **St. Maximilian Kolbe, martyr** Bl. Elizabeth Renzi	15  **Assumption of Mary** St. Tarcisius, martyr	16  **St. Roch, pilgrim** St. Stephen of Hungary, king	17  **St. Hyacinth, priest** Bl. Elizabeth Turrgeon	18  **St. Helena** St. Albert Hurtado Cruchaga	19  **St. John Eudes, priest** St. Ezechiel Moreno y Diaz
20  **20th Sunday in Ordinary Time** St. Bernard of Clairvaux, Abbot	21  **St. Pius X, Pope** Bl. Victoire Rasoamanarivo	22  **The Queenship of Mary** St. Symphorian of Autun	23  **St. Rose of Lima** St. Philip Beniti	24  **St. Bartholomew, Apostle** St. Emily de Vialar	25  **St. Louis of France, king** St. Joseph Calasanz	26  **St. Mariam Baouardy** Bl. John Paul I, pope
27  **21st Sunday in Ordinary Time** St. Monica	28  **St. Augustine, Bishop** St. Joaquina de Vedruna	29  **Martyrdom John the Baptist** St. Sabina, martyr	30  **St. Jeanne Jugan** St. Narcisa de Jesus	31  **St. Raymond Nonnatus** St. Aristides		○ FM August 1 ☽ LQ August 8 ● NM Aug. 16 ☾ FQ Aug. 24



Source: shutterstock.com/ 1637073511

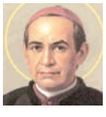
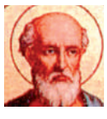
September 2023

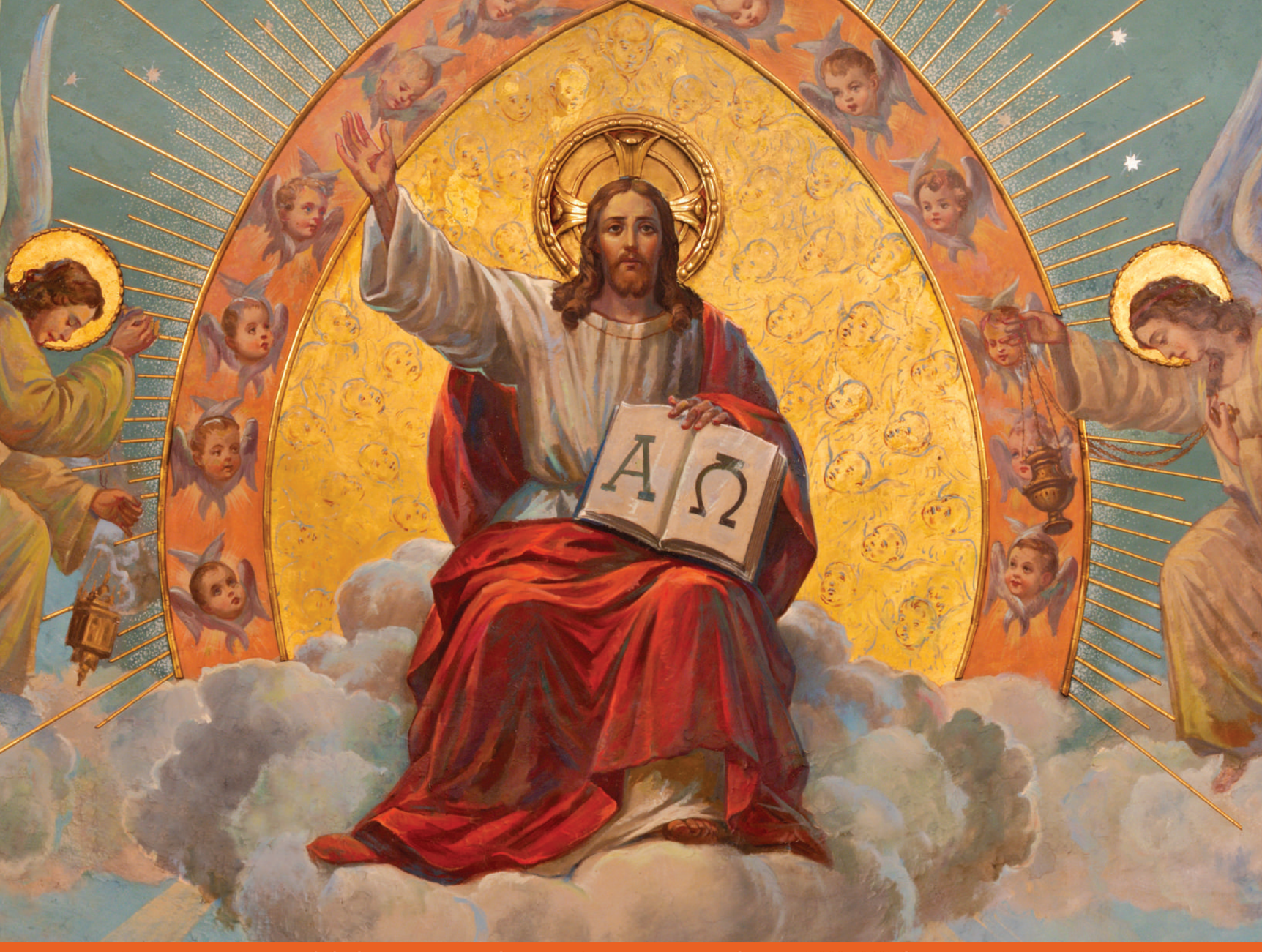
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Pope's Prayer Intentions for September: We pray for those persons living on the margins of society, in inhumane life conditions; may they not be overlooked by institutions and never considered of lesser importance.				☽ LQ Sept. 6 ● NM Sept. 14 ☾ FQ Sept. 22 ○ FM Sept. 29	1 **St. Giles, Abbot** St. Beatrice da Silva Meneses	2 **Bl. André Grasset** St. Ingrid of Sweden
3 22nd Sunday in Ordinary Time St. Gregoiy the Great, Pope	4 **Bl. Dina Belanger** St. Rosalia, virgin	5 **St. Teresa of Calcutta** St. Lawrence Giustiniani	6 **Sts. Donatian & Rogatian** Bl. Bertrand de Guarrigues	7 **St. Cloud, monk**	8 **Nativity of the Virgin Mary** Bl. Frederic Ozanam	9 **St. Peter Claver** Bl. Pierre Bonhomme
10 23rd Sunday in Ordinary Time St. Nicholas of Tolentino	11 **St. John Gabriel Perboyre** Sts. Protus & Hyacinh	12 **Most Holy Name of Mary** St. Emilian, Bishop	13 **St. John Chrysostom** **Bishop & doctor of the Church**	14 **The Exaltation of the Holy Cross**	15 **Our Lady of Sorrows** St. Catherine of Genoa	16 **St. Cornelius and St. Cyprian, martyrs**
17 24th Sunday in Ordinary Time St. Robert Bellarmine, Bishop	18 **St. Joseph of Cupertino** St. Sophia	19 **Our Lady of La Salette** St. Januarius, Bishop	20 **St. Andrew Kim Taegon & Companions, martyrs**	21 **St. Matthew, Apostle** St. Francis Jaccard	22 **St. Maurice and Companions, martyrs**	23 **St. Pio of Pieterlcina** St. Linus, Pope
24 25th Sunday in Ordinary Time Bl. Emilie Gamelin	25 **Sts. Cosman & Damian** St. Vincent Strambi	26 **St. John de Brebeuf & Companions, martyrs**	27 **St. Vincent de Paul**	28 **St. Wencenslaus, martyr** St. Lorenzo Ruiz, martyr	29 **Sts. Michael, Gabriel & Raphael, Archangels**	30 **St. Jerome** St. Gregory the Enlightener



Saint Therese of the Child Jesus

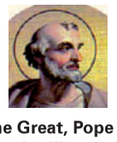
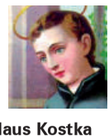
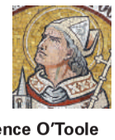
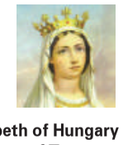
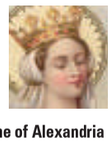
October 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1  **26th Sunday in Ordinary Time** St. Therese of the Child Jesus	**2**  **Holy Guardian Angels** Bl. Antoine Chevrier	**3**  **Bl. Columba Marmion** St. Candidus	**4**  **St. Francis of Assisi**	**5**  **St. Faustina Kowalska** Bl. Francis Xavier Seelos	**6**  **Bl. Marie Rose Durocher** St. Bruno	**7**  **Our Lady of the Rosary** St. Mark 1, Pope
8  **27th Sunday in Ordinary Time** St. Pelagia	**9**  **St. John Henry Newman** St. John Leonardi	**10**  **St. Daniel Comboni**	**11**  **St. John XXIII, Pope** St. Alexander Sauli	**12**  **Bl. Carlo Acutis** St. Wilfrid of York, bishop	**13**  **St. Edward, King** St. Gerald of Aurillac	**14**  **St. Callistus I, Pope and martyr**
15  **28th Sunday in Ordinary Time** St. Teresa of Avila	**16**  **St. Marguerite d'Youville** St. Margaret M. Alacoque	**17**  **St. Ignatius of Antoch, Bishop and martyr**	**18**  **St. Luke, Evangelist** St. Peter of Alcantara	**19**  **St. Paul of the Cross** Bl. Agnes of Jesus	**20**  **St. M. Bertilla Boscardin** St. Vitalis, Bishop	**21**  **St. Laura Montoya Upegui** Bl. Charles of Austria
22  **29th Sunday in Ordinary Time** St. John Paul II, Pope	**23**  **St. John of Capistrano**	**24**  **St. Anthony Mary Claret** St. Luigi Guanella, priest	**25**  **Sts. Crispin & Crispinian** St. Cuthbert Mayne, martyr	**26**  **St. Evaristus, Pope** Bl. Bonaventure of Potenza	**27**  **St. Frumentius, Bishop**	**28**  **Sts. Simon and Jude, Apostles**
29  **30th Sunday in Ordinary Time** St. Gaetano Errico	**30**  **St. Angelo of Acri** St. Hrlrns of Anjou	**31**  **St. Alphonsus Rodriguez** St. Quentin, martyr	☽ LQ October 6 ● NM October 14 ☾ FQ October 21 ○ FM Oct. 28	**Pope's Prayer Intentions for October:** **We pray for the Church, that she may adopt listening and dialogue as a lifestyle at every level, and allow herself to be guided by the Holy Spirit towards the peripheries of the world.**		Oct. 29, Daylight Saving Time ends: clocks are turned backward one hour.



Jesus the Teacher as the well of life, San Ferdinando's Church in Bari, Italy, by Nicola Colonna (1862-1948). Source: shutterstock.com/ 2153300449

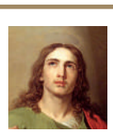
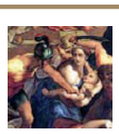
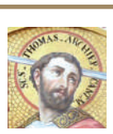
November 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for November: *For the Pope.* We pray for the Holy Father; as he fulfills his mission, may he continue to accompany the flock entrusted to him, with the help of the Holy Spirit.			1  **Solemnity of all saints** Bl. Rupert Mayer	2  **Commemoration of all the faithful departed**	3  **St. Martin de Porres** St. Hubert, Bishop	4  **St. Charles Borromeo** St. Felix of Valois
5  **31st Sunday in Ordinary Time** St. Guido Maria Conforti	6  **St. Leonard, hermit**	7  **St. Vincenzo Grossi** Bl. Anthony Baldinucci	8  **St. Elizabeth of the Trinity** Bl. John Duns Scot	9  **Dedication of the Lateran Basilica**	10  **St. Leo the Great, Pope** St. Andrew Avellino	11  **St. Martin of Tours** St. Victor, martyr
12  **32nd Sunday in Ordinary Time** St. Josaphat Kuncewicz	13  **St. Stanislaus Kostka** St. Agostina Petrantoni	14  **St. Lawrence O'Toole** St. Sidonius, Abbot	15  **St. Albert the Great** Bl. Mary of the Passion	16  **St. Gertrude of Helfta** St. Agnes of Assisi	17  **St. Elizabeth of Hungary** St. Gregory of Tours	18  **Dedication of Basilicas of St. Peter and St. Paul**
19  **33rd Sunday in Ordinary Time** St. Raphael Kalinowski	20  **St. Edmund, martyr** Bl. Maria Fortuna Viti	21  **Presentation of Mary** Bl. Frances Siedliska	22  **St. Cecilia, martyr** Bl. Salvatore Lilli, martyr	23  **Bl. Miguel Augustin Pro** St. Clement I, Pope	24  **St. Andrew Dung-Lac and Companions, martyrs**	25  **St. Catherine of Alexandria** Bl. Luigi & Maria Quattrochi
26  **Christ, King of the Universe** St. Leonard of Port Maurice	27  **Our Lady of the Miraculous Medal**	28  **St. Catherine Laboure** St. James of the Marches	29  **St. Francis Fasani** St. Joseph Pignatelli	30  **St. Andrew, Apostle**	☽ LQ November 5 ● NM Nov. 13 ☾ FQ Nov. 20 ○ FM Nov. 27	



Fresco of the Nativity Scene, by Josef Kastner the Older, Church Erloserkirche, Vienna, Austria. Source: shutterstock.com/ 245699389

December 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for December: **We pray that people living with disabilities may be at the centre of attention in society, and that institutions may offer inclusive programs which value their active participation.**				☽ LQ December 5 ● NM December 12 ☾ FQ December 19 ○ FM December 26	1  **St. Charles de Foucauld** St. Eligius, Bishop	2  **St. Bibiana, martyr** Bl. Raphael Chylinski
3  **1st Sunday of Advent** St. Francis Xavier, priest	4  **St. John Damascene** St. Barbara, virgin & martyr	5  **St. Sabas, Abbot** Bl. Philip Rinaldi	6  **St. Nicholas of Myra, Bishop** St. Peter Pascual, martyr	7  **St. Ambrose, Bishop** St. Maria Giuseppe Rossello	8  **Immacuate Conception of the Bl. Virgin Mary**	9  **St. Juan Diego** St. Peter Fourier
10  **2nd Sunday of Adventt** Our Lady of Loreto	11  **St. Damasus I, Pope** St. Mary Maravillas de Jesus	12  **Our Lady of Guadalupe, Patron of the Americas**	13  **St. Lucia, martyr** St. Odilia	14  **St. John of the Cross** St. Nimatullah Kassab, monk	15  **St. Virginia Bracelli** St. Maria Croficissa di Rosa	16  **Bl. Clemente Marchisio** Bl. Mary of the Angels
17  **3rd Sunday of Adventt** St. Joseph Manyanet y Vives	18  **St. Gatian, Bishop** Bl. Giulia Nemesia Valle	19  **St. Anastasius I, Pope** Bl. Urban V, Pope	20  **St. Dominic of Silos** Bl. Vincent Romano	21  **St. Peter Canisius** Bl. Peter Friedhoven	22  **St. Frances Xavier Cabrini, foundress**	23  **St. John of Kanty**
24  St. Paule Elisabeth Cerioli 31  **The Holy Family**	25  **Christmas (Nativity of the Lord)**	26  **St. Stephen, 1st martyr** Bl. Secondo Pollo	27  **St. John, Apostle** St. Fabiola	28  **Holy Innocents, martyrs** St. Gaspar del Buffalo	29  **St. Thomas Becket** St. Marcellus of Constantinople	30  **Bl. Eugenia Ravasco** Bl. John Mary Boccardo

Money is a symbol
Real wealth is products

Money is not real wealth, but the symbol that stakes a claim on real wealth. After all, we exchange money for food; we don't eat money! It is best thought of as a unit of measurement, like inches and centimeters, rather than wealth in itself. Clifford Hugh Douglas and Louis Even said that thinking that money is a commodity, or a real thing, perverts an economic system. American philosopher, Alan Watts (1915-1973), wrote "Does it matter? Essays on Man's Relation to Materiality" in 1970. Following are thoughtful excerpts from Chapter 1, "Wealth versus money".



Alan Watts

by Alan Watts

Let me explain the major obstacle to sane technological progress, by dwelling on the fundamental confusion between money and wealth. Remember the Great Depression of the Thirties? One day there was a flourishing consumer economy, with everyone on the up-and-up; and the next, unemployment, poverty, and bread lines. What happened? The physical resources of the country — the brain, brawn, and raw materials — were in no way depleted, but there was a sudden absence of money, a so-called financial slump. Complex reasons for this kind of disaster can be elaborated at length by experts on banking and high finance who cannot see the forest from the trees.

But it was just as if someone had come to work on building a house and, on the morning of the Depression, the boss had said, "Sorry, baby, but we can't build today. No inches." "Whaddya mean, no inches? We got wood. We got metal. We even got tape measures." "Yeah, but you don't understand business. We been using too many inches and there's just no more to go around."

A few years later, people were saying that Germany couldn't possibly equip a vast army and wage a war, because it didn't have enough gold.

What wasn't understood then, and still isn't really understood today, is that the reality of money is of the same type as the reality of centimeters, grams, hours, or lines of longitude. Money is a way of measuring wealth but is not wealth in itself. A chest of gold coins or a fat wallet of bills is of no use whatsoever to a wrecked sailor alone on a raft. He needs real wealth in the form of a fishing rod, a compass, an outboard motor with gas...

But this ingrained and archaic confusion of money with wealth is now the main reason we are not going ahead full tilt with the development of our technological genius for the production of more than adequate food, clothing, housing, and utilities for every person on earth. It can be done, for electronics, computers, automation techniques, and other mechanical methods of mass production have, potentially, lifted us into an age of abundance in which the political and economic ideologies of the past, whether left, middle, or right, are simply obsolete. There is no question anymore of the old socialist or communist schemes of robbing the rich to pay the poor, or of financing a proper distribution of wealth by the ritualistic and tiresome mumbo jumbo of taxation.

A national dividend

If, if we get our heads straight about money, I predict that by AD 2000, or sooner... everyone will get a guaranteed basic income or national dividend, issued free, beyond which he may still earn anything more than he desires by an art or craft, profession or trade that has not been displaced by automation. (*At this point in his book, Watts refers to the writings of American economist Robert Theobald of Columbia University who supports Douglas' Social Credit.*)

Naturally, such outrageous proposals will raise the old cries, "But where's the money going to come from?" or "Who pays the bills?" But the point is that money doesn't, and never did, come from anywhere, as if it were something like lumber or iron or hydroelectric power. Again: money is a measure of wealth, and we invent money as we invent the Fahrenheit scale of temperature or the avoirdupois measure of weight...

By contrast with money, true wealth is the sum of energy, technical intelligence, and raw materials. Gold itself is wealth only when used for such practical purposes as filling teeth. As soon as it is used for money, kept locked in vaults or fortresses, it becomes useless for anything else, and thus goes out of circulation as a form of raw material; i.e. real wealth. If money must be gold or silver or nickel, the expansion and distribution of vast wealth in the form of wheat, poultry, cotton, vegetables, butter, wine, fish, or coffee must wait upon the discovery

Money is a unit of measurement, just like inches and centimeters. To say that we are short of money is just as ridiculous as saying that we are short of centimeters.



of new gold mines before it can proceed.

This obviously ludicrous predicament has, heretofore, been circumvented by increasing the national debt—a roundabout piece of semantic obscurantism—by which a nation issues itself credit or purchasing power based, not on holdings in precious metals, but on real wealth in the form of products and materials and mechanical energy. Because national debts far exceed anyone's reserves of gold or silver, it is generally supposed that a country with a large national debt is spending beyond its income and is well on the road to poverty and ruin—no matter how enormous its supplies of energy and material resources.

National credit

This is the basic confusion between symbol and reality, here involving the bad magic of the word "debt", which is understood as in the phrase "going into debt." But national debt should properly be called national credit. By issuing national (or general) credit, a given population gives itself purchasing power, a method of distribution for its actual goods and services, which are far more valuable than any amount of precious metal.

Mind you, I write of these things as a simple philosopher and not as a financial or economic expert bristling with facts and figures. But the role of the philosopher is to look at such matters from the standpoint of the child in Hans Andersen's tale of The Emperor's New Clothes. The philosopher tries to get down to the most basic, simple principles. He sees people wasting material wealth, or just letting it rot, or hoarding it uselessly for lack of purely abstract counters called dollars or pounds or francs.

From this very basic or, if you will, childish point of view, I see that we have created a marvelous technology for the supply of goods and services with a minimum of human drudgery. Isn't it obvious that the whole purpose of machines is to get rid of work? When you get rid of the work required for producing basic necessities, you have leisure—time for fun or for new and creative explorations and adventures.

But with the characteristic blindness of those who cannot distinguish symbol from reality, we allow our machinery to put people out of work—not in the sense of being at leisure but in the sense of having no money and of having shamefacedly to accept the miserable charity of public welfare. Thus —as the rationalization or automation of industry extends—we increasingly abolish human slavery; but in penalizing the displaced slaves, in depriving them of purchasing power, the manufacturers in turn deprive themselves of outlets and markets for their products. The machines produce more and more, humans produce less and less, but the products pile up undistributed and unconsumed, because too few can earn enough money, and because even the hungriest, greediest, and most ruthless capitalist cannot consume ten pounds of butter per day.

The sole rational solution would be for the community as a whole to issue itself credit—money—for the work done by the machines. This would enable their products to be fairly distributed and their owners and managers to be fairly paid, so that they could invest in bigger and bigger machines. And all the while, the increasing wealth would be coming from the energy of the machines, and not from ritualistic manipulations with gold.

In some ways, we are doing this already, but by the self-destructive expedient of issuing ourselves credit (now called debt) for engines of war. What the nations of the world have spent on war since 1914 could, with our technology, have supplied every person on earth with a comfortable independent income.

But because we confuse wealth with money, we confuse issuing ourselves credit with going into debt. No one goes into debt except in [an] emergency; and therefore, prosperity depends on maintaining the perpetual emergency of war. We are reduced, then, to the suicidal expedient of inventing wars when, instead, we could simply have invented money—provided that the amount invented was always proportionate to the real wealth being produced. We should replace the gold standard by the wealth standard. ❖

Alan Watts

The all-powerful dictatorship of money

by Louis Even

The word *dictatorship* evokes images: police forces, prisons, concentration camps, forced labor and even execution squads for those who dare to defy and disobey.

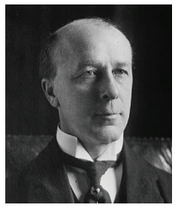
But there are other forms of dictatorship which place into the hands of a dictator the lives of those upon whom he would seek to impose his will.

A dictator who controlled one of the necessities of life, like food, would require neither police nor prisons to impose his will. Everyone would bow to his wishes or starve.

In our modern world, the necessities of life come from a variety of sources, and survival depends on procuring goods in the marketplace since very few individuals can produce all they need in order to sustain life. In short, one must have money to sustain life.

Whoever has complete control of the means of paying and is able to regulate, restrict or ration money is able to do what he pleases. He is essentially the master of the entire population. Such power is indeed embodied in a nation's banking system.

"In the palm of their hands"



R. McKenna

Reginald McKenna was president of the Midland Bank in 1934, one of the five great commercial banks of England. Previously he had held the post of Chancellor of the Exchequer—or Minister of Finance. This was someone who knew what he was talking about when the subject of banking was concerned. He made the following statement in January, 1934 before a meeting of the shareholders of the Midland Bank:

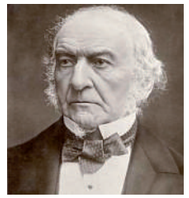
"I fear that the ordinary citizen would not like to hear that the banks can create money and that they do so. The amount of money in existence varies only with the action of the banks in increasing or diminishing deposits. We know how this is affected. Every bank loan and every bank purchase of securities creates a deposit, and every repayment of a loan and every bank sale destroys one. And those who control the credit of a nation direct the politics of its governments and hold the destiny of the people in the palms of their hands."

What McKenna said was echoed by Pope Pius XI in his encyclical, *Quadragesimo Anno*:

"Immense power, and despotic economic domination are concentrated into the hands of a few... This power is especially irresistible among those who, by their control of money, are also able to regulate and govern credit, dispensing it as they see fit. In this way, they distribute, as it were, the lifeblood of the economic body whose life they hold between their hands with the result that without their permission no one dares even breathe."

Over governments

This financial dictatorship controls even those governments which seem to be the most powerful and independent. Statesmen who have genuflected before the money-makers have described their domination.



W. Gladstone

One of the most illustrious of these statesmen was William Gladstone, four times prime minister of England (1868-74, 1880-85, for several months in 1886 and from 1892 to 1894). He was Chancellor of the Exchequer before becoming leader of the Liberal Party. Gladstone had criticized the financial policies of Benjamin Disraeli, but once in the leadership post, he quickly recognized who really held the reins of power. Here is what he had to say.

"From the time I took office as Chancellor, I began to learn that the State held, in the face of the Bank (of England) and City, an essentially false position as to finance... The hinge of the whole situation was this: the government itself was not to be a substantive power in matters of finance, but was to leave the money power supreme and unquestioned." ("City" refers to the financial district in London, Wall Street in New York City, etc.)

Woodrow Wilson, when President of the United States, said about the money power and the men who controlled it:



W. Wilson

"A great industrial nation is controlled by its system of credit. Our system of credit is privately concentrated. The growth of the nation, therefore, and all our activities are in the hands of a few men... We have come to be one of the worst ruled, one of the most completely controlled and dominated governments in the civilized world—no longer a government by free opinion, no longer a government by conviction and the vote of the majority, but a government by the opinion and the duress of small groups of dominant men."



Thomas Jefferson

Long before Wilson, Thomas Jefferson, president from 1801 to 1809, wrote in 1816:

"I sincerely believe that banking establishments are more dangerous than standing armies, and that the principle of spending money to be paid by posterity, under the name of funding, is but swindling futurity on a large scale."

On another occasion Jefferson remarked:

"If the American people ever allow private banks to control the issue of their currency, first by inflation, then by deflation, the banks and corporations that will grow up around them will deprive the people of all property until their children will wake up homeless on the continent their Fathers conquered."

Abraham Lincoln, president from 1860 until his assassination in 1865, wrote the following on Nov. 21, 1864 to Colonel William F. Elkins, not long before the end of the American Civil War:



A. Lincoln

"As a result of the war, corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands and the Republic is destroyed."

Mr. Salmon P. Chase, Secretary of the Treasury under Abraham Lincoln, spoke these prophetic words:

"My agency in procuring the passage of the National Bank Act was the greatest financial mistake of my life. It has built up a monopoly that affects every interest in the country. It should be repealed. But before this can be accomplished, the people will be arrayed on one side and the banks on the other, in a contest such as we have never seen before in this country."

Talking about the assassination of Lincoln, Otto von Bismarck, Prime Minister of Prussia and later first Chancellor of Germany, wrote:

"The death of Lincoln was a disaster for Christendom... I fear that foreign bankers with their craftiness and tortuous tricks will entirely control the exuberant riches of America and use it to systematically corrupt modern civilization. They will not hesitate to plunge the whole of Christendom into wars and chaos in order that the earth should become their inheritance."

At the end of the First World War, the Allies convened at Versailles to draw up a treaty. The Treaty of Versailles was the work of the financiers rather than of statesmen, and contained within itself the germs of another war. Even as Lloyd George represented Great Britain; Clemenceau, France; and Wilson, the United States in the negotiations, Lloyd George later declared:



D. Lloyd Georges

"The International Bankers swept statesmen, politicians, journalists and jurists all to one side and issued their orders with the imperiousness of absolute monarchs."

Even if we did not have these frank avowals, still the ordinary man knows well that the best-intentioned candidate for election to government becomes impotent in the legislature to realize the projects he had in mind for the welfare of the people. The reason is that the real power does not issue forth from the ballot box but resides with those who are unelected but who control money and credit.

The founder of the House of Rothschild once declared cynically: **"Just let me have the control of a nation's credit and I care not who makes its laws."**

❖ ❖ ❖

It is not a parliamentary majority—regardless of its strength or which party may hold it—that is going to break the power of the money monopoly. In order to dethrone Mammon, another power is necessary: nothing less than the strength of a people who are not only enlightened and educated but a people who are impregnated with a philosophy contrary to the one which finance has made to prevail. A people which wishes to be free of the dictatorship of Mammon must first of all rid itself of the cult of Mammon entirely and take to itself the principles of a philosophy which are in accord with a healthy economy and society.

This is the philosophy which is embraced by Douglas Social Crediters who follow the teachings described in our publications. Not only must the people embrace these doctrines but they must strive to carry them into effect with all the time and resources available to them. It is only through a Douglas Social Credit mindset and understanding that a decent society can be realized. ❖

Louis Even

Money has become a god and a tyrant

The financial system must exist to facilitate economic life in society



***by* Louis Even**

In a war, it would be no surprise to see tanks mowing down people. Even though horrible to witness, one would have to concede that the tanks were serving the very destructive purpose for which they were made. The tank was designed to spit out shells rather than, let us say, bring people to Mass.

However, if a car was heading straight for a pedestrian, even chasing them onto a sidewalk, one would be horrified, more so than by the actions of a tank in a battle because diverting something from its proper purpose is perverse—and the more perfect the thing is, the more criminal is the perversion.

This is occurring with the present financial system. It is one of society's most creative inventions but has become an instrument of enslavement. Conceived to be social, to serve and facilitate economic life in society, the financial system has become perverted and anti-social.

Money-god

Economic life has been corrupted. Money has become a god, in a deeper and more involved sense than even what is inferred by the most charismatic preacher.

Money has not only become the god that the avaricious person adores when admiring his gold or bank account, it has become an exacting tyrant which all of our economic activities must serve. Instead of serving human needs, money has become the very purpose of economic life.

A field will be tilled only if it will yield a big income. If not, it will be left fallow, even when many are hungry.

Shoes are made if their being manufactured is a paying proposition. If not, even if there are people without shoes, production will halt. As long as there "is money in it", even if everyone has shoes, production will continue.

The same entrepreneurs will shift from one production to another and from one business to another if the first one is not profitable, and the second is: tractors today and artillery tomorrow; wholesome food today and junk food tomorrow, depending only on the profit yield.

The worker, like his boss, serves the same tyrannical god. He goes where there is a wage, be it in home construction or in war production. Assuredly, he must earn the daily bread necessary to support his family regardless of the type of work he is asked to do, whether the work sustains life or the opposite, hastens death.

Most of the time, he does not know what use will be made of the fruits of his work. The lumberjack, the chemist and paper mill worker are there for the money. Whether the paper produced is used to print church bulletins or pornography, workers remain for the paycheck.

We do not blame the worker. He is but a slave condemned to serve in the production of money; otherwise, he and his family will starve.

This god does not only claim supremacy in economic life. Like Moloch of the Ammonites or the Minotaur of the Greeks, human sacrifice is required. We can't count this god's victims. Its behavior can halt all productive activity, paralyze the distribution of products, throw millions of human beings into starvation and privations of all kinds. This malicious god seems to take great pleasure in accumulating vast inventories of goods when families have the most desperate needs but no means. The millions of unemployed people in Canada, and millions more of the working poor, know this experience.

It is a god with a formidable power, but also a god of discord, division and conflict, pitting one against the other: employer and employee, seller and buyer, landlord and tenant. What creates quarrels among couples? Money. What is the subject of four-fifths of court cases? Money.

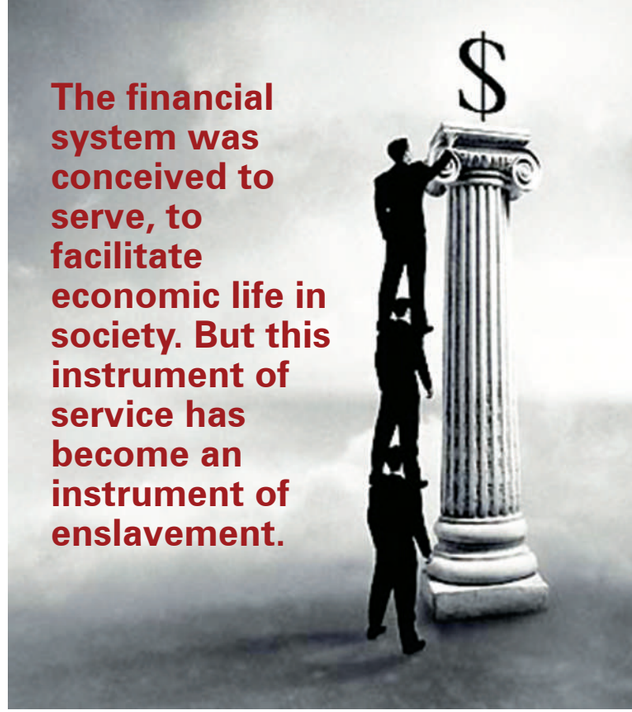
It is this tyrannical god who has control over our lives that the Douglas Social Crediters want to overturn. We do not want to suppress the money system, but rather to restore it to its proper function and role: to serve.

Money for wars

Like every idol, this mighty god is man-made. Its nature was displayed to the world in September, 1939. When World War II was declared, money suddenly appeared after 10 desperate years of money shortage during the Great Depression.

Not once during the six year duration of the war did a government declare: "Fighting will have to stop as there is a lack of money." This never happened! Only the available resources in men and materials were required, and the money flowed.

Overnight, the beleaguered unemployed were now eagerly recruited to become soldiers and munitions workers. The money followed and billions of dollars became available for the slaughter.



If money could be found so quickly for the government to conduct a war, money can also be provided for individuals during peacetime. There is no technical difficulty in this. It is rather a question of the will to solve a solvable problem.

After such an example, can we still say that a lack of money is a problem? This is a lie which must be unmasked.

Douglas Social Crediters call upon all patriots to stand against this tyranny. We refuse to accept artificial crises that mass-produce poverty, and we refuse wars that mass-produce casualties.

Money must be regulated by a society's capacity to produce, instead of the capacity being limited by money.

It is ridiculous that cities and provinces forgo necessary and physically feasible development under the pretext of insufficient funding. It is absurd that public institutions, like city councils, run their populations into debt to those who produce nothing, the bankers.

At the service of distribution

The financial system should facilitate the distribution of goods to each person. This would consist of ensuring that prices of goods meet the purchasing power of the individual. One could then purchase from the array of goods that correspond to one's needs. Prices and purchasing power must be balanced, otherwise universal distribution will be impossible.

Everyone has needs from 'the cradle to the grave', and so, everyone must have purchasing power. The needs are attached to the human person, and the right to use goods must also be attached to the human person. Otherwise, goods are no longer at the service of needs. Our system ensures this harmony by providing a dividend to all, from birth to death.

The present way of distributing purchasing power cannot guarantee everyone a share in earthly goods, because it links the right to goods almost exclusively to employment. Not everyone can be employed.

At the same time, automation reduces the demand for workers and increases productivity, resulting in fewer workers producing more goods. If a product can be manufactured or produced without human labor, access to the product must also be assured without requiring every person to be employed.

To say that each person must be employed in order to have the right to live, when the inventions and technological advancements in the manufacturing process have as a goal the reduction of labor, is to make progress in society a punishing force instead of a liberating one.

One eats food, not jobs. We wear clothes, not jobs. The claims on goods, such as food and clothing etc., should therefore be according to the presence of goods offered to satisfy human needs, and not according to a person's status in the productive process.

The only solution

Douglas Social Credit, also known as Economic Democracy, offers the solution. No other workable plan has been advanced.

Social programs are proof that the distribution of goods is badly organized. The programs do not correct the system; they rather allow the corruption to persist while softening their effects.

Economic Democracy would correct this defect in the provision of money to all by distributing, on a national level, purchasing power corresponding to a nation's production, and by providing a dividend to each person, thus ensuring each individual gets a share at least sufficient to enjoy the essentials.

Economic Democracy corrects the cause of economic chaos and disorder instead of bandaging its many flaws. ❖

Louis Even

"God's greatest enemy is money"

On November 20, 2016, TV2000, the Italian Episcopal Conference TV channel, broadcasted an interview with Pope Francis, for the conclusion of the Holy Year of Mercy. Here are a few excerpts:

Question: "Holy Father, you often repeat that you would like to see a poor Church for the poor: is it really possible, and how?"



The Pope's answer: **"We are the ones who make up the Church as an institution; we are the community. God's greatest—greatest!—enemy is money. If you think about it, Jesus gives money lord's status, master's status when he says: 'No one can serve two masters, two lords: God and money.' God and wealth—He doesn't say God and— I don't know—disease or God and something else: he says money. Because money is an idol. We see it now, in this world where it seems money pulls the strings.**

"Money is an instrument that is there to serve, and poverty is at the heart of the Gospel. Jesus speaks of this clash: two lords, two masters. I either follow one or the other. Do I follow this one, He is my Father? Or do I follow this other master who puts me in chains? The truth is this: the devil always enters through people's pockets, always. It's his way in.

"We need to fight to create a poor Church for the poor, according to the Gospel, right? We must fight. And when I read Matthew 25, which is the yardstick by which we will all be judged, I realize even more what a poor Church for the poor really means: works of mercy, right? In Matthew 25. It can be done, but we must always fight because the lure of wealth is always very powerful.

"St. Ignatius teaches us in the exercises that there are two hurdles: the first one is wealth, which begins to corrupt our soul; then, vanity, soap bubbles, a vain life that's all about appearances; and then there is arrogance and pride. And this is where all sins stem from. But the first hurdle is money, the lack of poverty."

The sword of St. Michael the Archangel

Seven sanctuaries linked by a straight line

A mysterious imaginary line links seven monasteries, from Ireland to Israel. Is it just a coincidence? These seven sanctuaries are very far from each other, and yet they are perfectly aligned. The Sacred Line of Saint Michael the Archangel represents, according to legend, the blow the Saint inflicted on the Devil, sending him to hell.

In any case, it is surprising how well these sanctuaries are, in fact, aligned. But the details of such alignment are also astonishing. The three most important sites, Mont Saint Michel in France, the Sacra of San Miguel in Val de Susa, and the Sanctuary of Monte Sant'Angelo in the Gargano, are all the same distance, one from the other. Some say this is a reminder from the Holy Archangel that the faithful are expected to be righteous, walking the straight path.

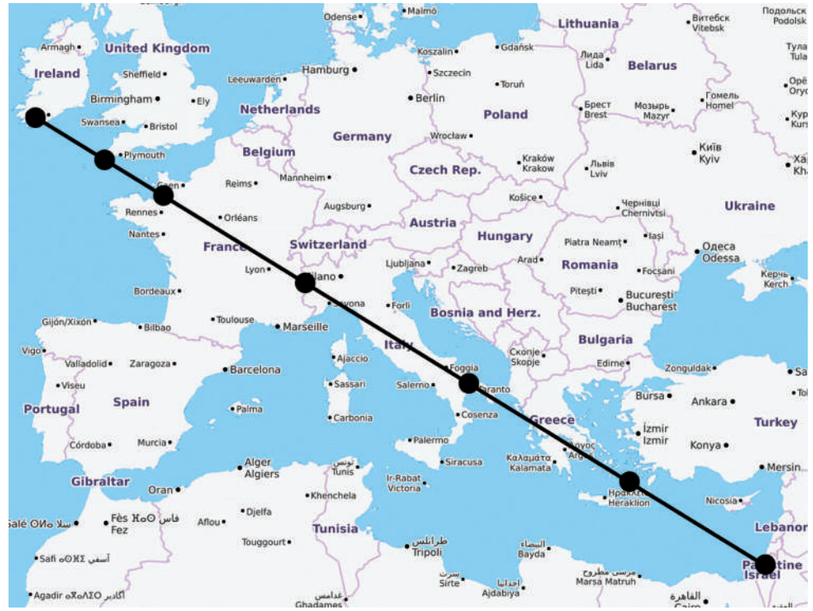


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1. Skellig Michael

The line begins in Ireland, on a desert island, where the Archangel Michael is said to have appeared to Saint Patrick to help him liberate that country from the Devil.

2. St. Michael's Mount

The line then heads south and stops in England on St. Michael's Mount, a Cornish islet which, at low tide, joins the mainland. Here Saint Michael is said to have spoken to a group of fishermen.



3. Mont Saint-Michel



The sacred line then goes on to France on another famous island, Mont Saint-Michel, which also is one of the places where Saint Michael has appeared. In 709, the Archangel appeared to Saint Aubert, urging him to build a church in the rock. The work began immediately, but the Benedictine abbey was not fully built until the year 900. ▶

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4. Sacra Di San Michele



About 1,000 kilometers away, in Val de Susa, Italy, the fourth sanctuary arises: the Sacra di San Michele. The very same straight line links this sacred place to the rest of the monasteries dedicated to Saint Michael. The construction of the abbey began around the year 1000, and throughout the centuries, new structures have been added to the original building. The Benedictine monks also added an inn, because this holy place was on the way for the pilgrims who traveled through the Via Francigena.

5. Santuario Di San Michele Archangelo



Moving another thousand kilometers in a straight line, one reaches Puglia where an inaccessible cavern has become a sacred place: the Sanctuary of Saint Michael. Its story goes back to the year 490 when Saint Michael appeared to San Lorenzo Maiorano. It is the oldest shrine in Western Europe dedicated to the Archangel Michael.



6. Symi's Monastery

From Italy, the Archangel's footprints reach the sixth sanctuary. This one is in Greece, on the island of Symi. This monastery houses a three-meter-high statue of the Archangel, one of the largest in the world. It is the most important place of worship all over Greece. According to historians, it was built around 450 AD on the site of an ancient temple dedicated to the god Apollo.

7. Mount Carmel Monastery

On the ridge of Mount Carmel in Haifa, Israel, is the monastery of Stella Maris. It was founded in the Byzantine era and is located in a cave in which, it was believed, the prophet Elijah lived. After some time, the monastery became a place of worship to Saint Michael.

The Sacred Line ends in Israel at the Mount Carmel Monastery in Haifa, Israel. This place has been revered since antiquity, and its construction as a Christian and Catholic sanctuary dates back to the 12th Century. ❖