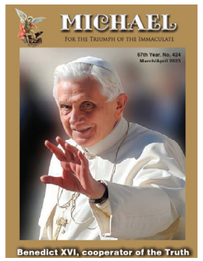
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FOR THE TRIUMPH OF THE IMMACULATE

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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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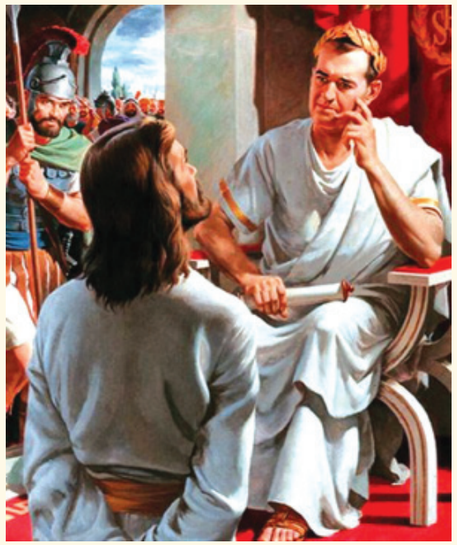
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Letter from the Editor

To be cooperators of the truth

The last day of 2022 saw the passing for a better world of Pope Emeritus Benedict XVI, an exceptional figure of the Church whose motto was to be "cooperators of the truth". Shortly before his death sentence on Good Friday, Jesus said to Pontius Pilate: "I was born for this, I came into the world for this, to bear witness to the truth" (John 18:37). "What is the truth?" was Pilate's retort.

Pilate's retort dominates today's discourse. People cast doubt on the existence of God, everything is relative, there is 'your truth' and 'my truth' we are told. Hence, there is denial of the laws of God and good is called evil and vice-versa. "Modern man does not want God. That is why mankind is heading to perdition" said the Virgin Mary at Medjugorje (*see page 31*).



"What is the truth?" retorted Pilate

What is truth? The truth is God. The truth is that Jesus came to earth to bear witness to His Father, who is God and Truth. "I am the way, the truth, and the life," Jesus said. Every Catholic must have the courage to defend the truth, to defend God and His teaching even if it is not fashionable and even at the cost of one's life. In this sense, Benedict XVI truly bore courageous witness to Jesus and to the truth (*see page 4*).

Before he became Pope, Cardinal Joseph Ratzinger was for more than 23 years the closest collaborator of Pope John Paul II, who entrusted him with writing the Catechism of the Catholic Church (published in 1992 after 6 years of work) which summarizes everything one must know and do to be saved. This is a subject of the utmost importance, since it is our eternity that is at stake: an eternity of happiness with God in heaven, or an eternity of suffering in hell, separated from God (*see page 10*).

Today there is not only material destitution, there is also spiritual and moral destitution, which manifests as slavery to vice and sin. This is why humanity needs more than ever the mercy of God and the forgiveness of sins by having recourse to the sacrament of Penance. This is God's gift: to forgive and erase our sins.

Benedict XVI was known for his humility and meekness. Another saint known for his great meekness is Francis de Sales, bishop and doctor of the Church, who died 400 years ago (*see page 24*). He left us many writings to make holiness accessible to all (*see page 29*).

Bearing witness to the truth was also the mission of Louis Even, the founder of MICHAEL. When in 1934 he discovered the Social Credit solution (also called Economic Democracy) of Scottish engineer Clifford Hugh Douglas, he exclaimed: "I will thank God all my life for having put this light on my path. Everybody must know about this light." In this issue, we are publishing two of his articles, one about public budgets (*see page 14*) and the other about progress (*see page 16*).

Louis Even's example of total self-dedication inspired many apostles to follow him. One of the souls who followed Louis Even was Thérèse Tardif, our Director Emeritus, who left us for a better world on January 1, 2023 in her 94th year. Miss Tardif dedicated her entire life to the cause of justice, truth and the defense of the poorest (*see page 7*).

To all our readers who have enjoyed the teachings of Louis Even and the light of the MICHAEL journal, please bear witness to the truth by making our material known to others and finding new subscribers to our publications. Good apostolate work to all! ❖

Alain Pilote, Editor

Pope Emeritus Benedict XVI called to the House of the Father

On the last day of 2022, Benedict XVI, in office from April 2005 until February 2013 when he retired to the *Mater Ecclesiae* monastery in the Vatican (just a few hundred meters from St. Peter's Basilica), left this land to join the House of the Father at the venerable age of 95. He was the oldest person who had been pope at his death. However, because he had renounced his office at the age of 85, it is Leo XIII who remains the oldest pope to die in office at the age of 93.

In the Catholic Church, and especially in the Vatican, a ceremony of "Te Deum", or thanksgiving, is celebrated on December 31 of each year to thank God for all the graces and blessings received during the past year. Well, we can certainly thank Him for having given us such an exceptional pope, both intellectually and spiritually, in the person of Benedict XVI. Born Joseph Ratzinger, he truly dedicated his whole life to the service of God, to make Him known and loved, with kindness and humility in a clear and decisive way.

Ordained a priest on June 29, 1951 at the same time as his brother Georg (who was three years older), Joseph Ratzinger became a brilliant professor of theology and a specialist on Saints Augustine and Bonaventure. He distinguished himself as an advisor to the Second Vatican Council. On March 24, 1977, Pope Paul VI appointed him Archbishop of Munich and Freising in Germany, and made him a cardinal three months later. He took as his bishop's motto the quotation from the 3rd Epistle of St. John: cooperatores veritatis (cooperators of truth), which providentially described the role he would have in the Church later.

Karol Wojtyla (who became Pope John Paul II) befriended Joseph Ratzinger when both participated in the Second Vatican Council, and appreciating his high theological competence, called him to Rome in 1981 to become Prefect of the Congregation for the Doctrine of the Faith. Ratzinger's task was to enforce the deposit of faith against attacks from different circles, sometimes even from heretical and modernist theologians.



John Paul II and Cardinal Joseph Ratzinger

Ratzinger carried out this difficult but essential task brilliantly until the death of John Paul II, who had asked him to stay until the end of his papacy. Cardinal Ratzinger was literally John Paul II's right-hand man, meeting with him several times a week. It is said that John Paul II never made any important decisions without consulting him.

When John Paul II died on April 2, 2005, Cardinal Ratzinger thought he could finally return to his native Bavaria to continue his theological work as he had passed the age of 75 when bishops generally retire. The good Lord had another plan. He would succeed his great friend as Bishop of Rome and Pope! As Dean of the College of Cardinals, it was Joseph Ratzinger who was called to preside at the funeral Mass of the Polish Pope, and we all remember the touching words of Cardinal Ratzinger during his homily for the occasion:



Cardinal Ratzinger blessing John Paul II's coffin

"None of us can ever forget how, in that last Easter Sunday of his life, the Holy Father, marked by suffering, came once more to the window of the Apostolic Palace and one last time gave his blessing *urbi et orbi*. We can be sure that our beloved Pope is standing today at the window of the Father's house, that he sees us and blesses us. Yes, bless us, Holy Father. We entrust your dear soul to the Mother of God, your Mother, who guided you each day and who will guide you now to the eternal glory of her Son, our Lord Jesus Christ. Amen." And now, since December 31, 2022, it is Benedict XVI, who has now joined his great friend John Paul II, who blesses us from Heaven."



The conclave to elect the new pope opened on April 19, 2005 and lasted less than 24 hours, one of the shortest conclaves in history. As a possible successor to a giant of the faith, like John Paul II, all cardinals looked to another giant of the faith and intimate collaborator of John Paul II for 23 years – Cardinal Joseph Ratzinger. It was his homily at the funeral, delivered 11 days earlier, that convinced them. Thus, at the age of 78, Joseph Ratzinger became the 265th pope, and thus presented himself to the crowd gathered in St. Peter's Square:

"Dear brothers and sisters, after the great Pope John Paul II, the cardinals have elected me, a simple, humble labourer in the vineyard of the Lord. The fact that the Lord knows how to work and to act even with insufficient instruments comforts me, and above all I entrust myself to your prayers. In the joy of the Risen Lord, confident of his unfailing help, let us move forward. The Lord will help us, and Mary, His Most Holy Mother, will be on our side. Thank you."



Benedict XVI presents himself to the crowd for the first time

He took the name of Benedict XVI, in honor of Pope Benedict XV, who guided the Church during a difficult period due to the First World War, but also, he said, "in honor of Saint Benedict of Nursia, Patriarch of Western Monasticism, co-patron of Europe, whose life evokes the Christian roots of Europe. He is deeply venerated, also in Germany and particularly in Bavaria, my birthplace; he is a fundamental reference point for European unity and a powerful reminder of the indispensable Christian roots of his culture and civilization. We are familiar with the recommendation that this Father of western monasticism left to his monks in his Rule: 'Prefer nothing to the love of Christ'. At the beginning of my service as Successor of Peter, I ask St. Benedict to help us keep Christ firmly at the heart of our lives. May Christ always have pride of place in our thoughts and in all our activities!"

At the inaugural Mass of his pontificate, Benedict XVI declared: **"My real programme of governance is not to do my own will, not to pursue my own ideas, but to listen, together with the whole Church, to the word and the will of the Lord, to be guided by Him, so that He himself will lead the Church at this hour of our history.**

"'Feed my sheep', said Christ to Peter, and now, at this moment, he says it to me as well. Feeding means loving, and loving also means being ready to suffer. Loving means giving the sheep what is truly good, the nourishment of God's truth, of God's word, the nourishment of His presence, which He gives us in the Blessed Sacrament. My dear friends – at this moment I can only say: pray for me, that I may learn to love the Lord more and more. Pray for me, that I may learn to love his flock more and more – in other words, you, the holy Church, each one of you and all ▶

of you together. Pray for me, that I may not flee for fear of the wolves. Let us pray for one another, that the Lord will carry us and that we will learn to carry one another."

One of Benedict XVI's priorities was to implement the recommendations of the Second Vatican Council of which he had been a leading participant, and to demonstrate that the Council was not a break with the tradition of the Church, but a continuity.

Some will remember from Benedict XVI only his renunciation of the pontificate in 2013 for health reasons since it was the first resignation of a pope since 1415. But one must not forget his 66 books on theology (including three on the life of Jesus, written between 2007 and 2012), his three encyclicals: On Charity — *Deus Caritas Est*, God is Love, Hope — *Spe Salvi*, and the Social Doctrine of the Church — *Caritas in Veritate*, plus an encyclical on Faith — *Lumen Fidei*, which was completed by Pope Francis.

One can add the Years of Dedication to St. Paul (2009), to the Curé d'Ars (2010), to the Faith (2012), and hundreds of homilies and speeches all worthy of study and reflection and which can be summed up in the last four words that Benedict XVI pronounced just before he died: "Jesus, I love you". That was his program, to love Jesus and that we would love Him.

In his letter to all the bishops of the world dated March 10, 2009, Benedict XVI wrote:

"In our days, when in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel, the overriding priority is to make God present in this world and to show men and women the way to God. Not just any god, but the God who spoke on Sinai; to that God whose face we recognize in a love which presses "to the end" (cf. Jn 13:1) – in Jesus Christ, crucified and risen. The real problem at this moment of our history is that God is disappearing from the human horizon, and, with the dimming of the light which comes from God, humanity is losing its bearings, with increasingly evident destructive effects."

During the ten years that followed this resignation, Benedict XVI prayed for the Church and did not abandon her. He was a pillar, a shield and protector, like Moses who prayed with raised arms for Israel to triumph over its enemies and defeat the Amalekites (Exodus 17:8-16).

One would have thought that after retiring for almost ten years from public life, people would have forgotten Benedict XVI. Of course not! As early as Monday morning, January 2, 2023, while he was lying in state in St. Peter's Basilica, thousands were already waiting in line in St. Peter's Square to pay tribute to the late pontiff. Pope Francis did not fail to emphasize the greatness of Benedict XVI and declared on the day of his passing:

"At this moment, my thought naturally goes to dear Pope Emeritus Benedict XVI who left us this



The last meeting of Pope Francis with Benedict XVI, August 27, 2022

morning. We are moved as we recall him as such a noble person, so kind. And we feel such gratitude in our hearts: gratitude to God for having given him to the Church and to the world; gratitude to him for all the good he accomplished, and above all, for his witness of faith and prayer, especially in these last years of his recollected life. Only God knows the value and the power of his intercession, of the sacrifices he offered for the good of the Church."

In his homily for the funeral Mass on January 5, 2023, Francis compared Benedict XVI to the Good Shepherd: **"Feeding [one's sheep] means loving, and loving also means being ready to suffer. Loving means giving the sheep what is truly good, the nourishment of God's truth, of God's word, the nourishment of his presence."** Pope Francis ended his homily with these words: **"Benedict, faithful friend of the Bridegroom, may your joy be complete as you hear His voice, now and forever!"**

Yes, we believe that the joy of Joseph Ratzinger/Benedict XVI is now perfect. This brings to mind an episode in the life of St. Thomas Aquinas, the greatest theologian of all time. On December 6, 1273, at age 49, St. Thomas Aquinas had a mystical vision that made writing seem unimportant to him. At Mass, he reportedly heard a voice coming from the crucifix that said, "Thou hast written well of me, Thomas; what reward wilt thou have?" St. Thomas Aquinas replied, "None other than thyself, Lord!"

Jesus certainly addressed these same words to Benedict XVI: "You have written well of me", and the reward was certainly to welcome him into Heaven for eternity, for endless bliss.

Thank you, Lord, for having given us such a good, great and humble pope, and we also thank Joseph Ratzinger for saying yes to God's plan throughout his life; we thank him for having "cooperated with the truth." ❖

Alain Pilote

Francis de Sales, the saint of sweetness and Doctor of Divine Love

December 28, 2022 marked the 400th anniversary of the departure to heaven of St. Francis de Sales, bishop and doctor of the Church. He was especially known for his many writings on piety, including "Treatise on the Love of God" and "Introduction to the Devout Life". Here is a summary of the life of this great saint, published in the March, 2013 letter from the Abbey of Saint-Joseph de Clairval.

***by* Dom Antoine Marie OSB**



King Henry IV called Saint Francis de Sales "the phoenix of Bishops" because, he said, "he is a rare bird on this earth." After renouncing the pomp of Paris and the king's offer of a prestigious episcopal see, he became the tireless pastor and evangelizer of his native Savoy which he loved above all. Guided by the Fathers of the Church, he found in prayer, and in deeply meditated knowledge of Scripture, the strength needed to accomplish his mission and lead the people to God (cf. Blessed John Paul II, Letter to the Bishop of Annecy, November 23, 2002).

Francis de Sales was born on August 21, 1567 in Château de Sales, about 20 kilometers north of Annecy, into a Catholic family that belonged to the nobility of Savoy. He was the eldest of six brothers and sisters. The governing principle his parents used in raising their children was to explain the reason why they demanded certain things so that their children's obedience might be better thought out. At a very early age, Francis learned to use a sword but also how to give alms to the poor—if he heard a poor person call out, he left the table to bring him some of his meal.

However, he wasn't perfect—one day, he entered the kitchen, being forbidden to, and asked the cook for a little succulent pie that was still steaming. The burning he felt didn't keep him from taking it in his hand and eating it. He then went to his mother to have her tend to the burn without revealing its cause.

The Memorare

Francis made his First Communion and received Confirmation at the age of ten. It was then that he began to discern a call to the priesthood. Around 1582, his father, who planned a career in law for his son, sent him to study at Clermont College, a Jesuit school in Paris. There he learned grammar and mathematics, the ancient languages, philosophy and theology. The difficult question of the relationship between God's will, divine grace and human freedom troubled him to the point of plunging him into despair. He thought himself damned to hell for eternity.

For six weeks, seized by severe anxiety, he barely ate or slept. One evening in January 1587, prostrating before a picture of Mary in the Church of Saint-Étienne-des-Grès, he made an act of total abandonment to the Lord, then recited the *Memorare* (*Remember, O most gracious Virgin Mary, see text of prayer next page*), a prayer full of confidence to Mary composed by St. Bernard. Immediately, the violent temptation evaporated and he regained his peace of heart. He then vowed his virginity to God and Mary, to whom he promised a daily Rosary. From this trial, Francis learned compassion for the spiritual sufferings of others.

In 1588, the young man left to finish his studies in Padua, Italy. There, he placed himself under the direction of the Jesuit priest Antonio Possevino with whom he undertook the Spiritual Exercises of St. Ignatius. In the summer of 1591, he received his doctorate in civil and canon law. On Francis' return to Savoy in 1592, his father gave him a small estate, the Manor of Villaroget, where he had set up a law library, for his heart's desire was for his son to become a lawyer, or even a senator. He had also chosen a fiancée for him, the only daughter of a judge and counsel to the duke of Savoy.

In spite of the nobility and virtue of this young lady, not yet 14 years old, Francis, who had decided ▶

Remember, O most gracious Virgin Mary,
that never was it known that anyone
who fled to thy protection,
implored thy help, or sought thy
intercession, was left unaided.
Inspired by this confidence, I fly unto thee,
O Virgin of virgins, my Mother.
To thee do I come, before thee I stand,
sinful and sorrowful.
O Mother of the Word Incarnate,
despise not my petitions,
but in thy mercy hear and answer me.
Amen.



▶ to consecrate himself to God, did not pursue her. To oblige his father, he registered as an attorney with the Chambery Bar but refused the nomination to the senate that the Duke of Savoy offered him. During a courtesy call to Bishop de Granier, Francis' wisdom and range of knowledge impressed the bishop. Soon the prelate asked him to accept the post of provost, i.e., the lead canon of the cathedral (the equivalent of being the vicar general today). At this time, Francis revealed to his father his true vocation. After a difficult interior struggle, his father renounced the idea of his son as a brilliant magistrate, and gave him his blessing.

Preach to the eyes

Francis was ordained a priest on December 18, 1593 and officially installed as the provost of the cathedral canons. In a talk he gave during his installation ceremony, he discussed his views on how to win the city of Geneva back to the Catholic faith. Since 1541, the reformer John Calvin had made Geneva the "Protestant Rome", and the bishop had to take refuge in Annecy. "It is by charity that the walls of Geneva will be breached," the new provost declared. "By love the city will be invaded; it is by love that it must be reconquered! The walls of Geneva must be breached by ardent prayer and stormed with brotherly love."

The Duke of Savoy, Charles Emmanuel I, also wanted to re-establish Catholicism in the Chablais, a region south of Lake Geneva which had turned Calvinist in the mid-century. He asked Bishop de Granier to send missionaries, and Francis de Sales and his cousin, Louis de Sales, gladly went on this mission. In September 1594, they set up camp in the fortress of Allinges. From there, Francis went to Thonon, the capital of Chablais, where he preached in the only Catholic church in the town. Soon, a public ordinance from the town's Calvinist consistory forbade Protestants from going to hear his sermons. After four months, Francis had not achieved any tangible results.

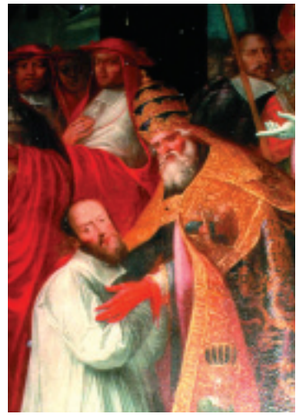
Then a friend advised him to preach to eyes rather than ears by composing articles on leaflets to be distributed under the doors of Calvinist homes. On January 7th, while celebrating Mass, Francis heard an interior voice confirm this plan. From his very first articles, he captured the attention of his readers. Some of these writings would be gathered and republished under the title The Catholic Controversy. In these articles, Francis, who had studied the works of some 30 Protestant authors, extensively quoted Holy Scripture and many Catholic theologians. When Blessed Pope Pius IX proclaimed Saint Francis de Sales Doctor of the Church, he would say of The Catholic Controversy, "A marvelous theological science shines through this work; one sees in it an excellent method and irresistible logic both in refuting heresy and in demonstrating Catholic truth."

Francis' strong arguments enlightened many of his contemporaries and remain valuable today for understanding the true faith. In the first part of his work, he denounces the weaknesses of Calvinist positions. In particular, he points out that their ministers hold no authority, because they have not received a mission: "It is certain," he wrote, "that whoever wishes to teach and hold the rank of pastor in the Church must be sent." But the Calvinist pastors had received no mission from the Church, and cannot claim an extraordinary mission, for "no one should allege an extraordinary mission without proving it by miracles," and "never must any extraordinary mission be accepted if it is disowned by the ordinary authority which is in the Church of Our Lord."

In the second part of his work, he presents the foundations of Catholicism and affirms that the Church cannot err. Saint Paul calls the Church the pillar and bulwark of the truth (I Tim. 3:15). "Is not this to say that truth is solidly upheld in the Church? Elsewhere, truth is only intermittently maintained. It falls often, but in the Church it is without vicissitude, unmovable, unshaken, in short steadfast and perpetual." In the third part, which he never finished, he addresses controversial issues, especially purgatory.

As soon as he could, Francis settled in Thonon in the home of an elderly female relative. He was aided by four priests to whom he gave advice drawn from his experience: "I assure you that never have I responded sharply without regretting it later. One accomplishes more with love and charity than with severity and harshness," he told them. Gradually, the residents of Chablais returned to Catholicism. At the end of September 1598, the Duke of Savoy organized a celebration in Thonon with a solemn procession of the Most Blessed Sacrament. Fifteen thousand people had already returned to Catholicism and many others were determined to join them.

In November 1598, Bishop de Granier sent his provost to Rome to make in his place the ad limina visit that bishops make to the Pope every five years. The bishop asked the Holy Father to make Francis his coadjutor (his future successor). The Pope summoned Francis for an official examination. On the appointed day, Francis entered a church and prayed, "My Lord, if in your eternal Providence you know that I shall be a worthless servant in the episcopacy ... do not allow me to answer correctly but rather make it that I am covered with confusion before your Vicar and that I receive nothing from this examination but ignominy." At the end of the meeting, the Holy Father, extremely satisfied, named him coadjutor Bishop of Geneva.



The Pope receives Saint Francis de Sales

Winning hearts

At the beginning of 1602, Bishop de Granier sent Francis de Sales to King Henry IV in Paris to arrange that property that had been confiscated by the Protestants in Gex (a region of the diocese of Geneva that, in civil terms, belonged to the King of France) be returned to the clergy, and that Catholics be granted complete religious freedom. Francis was asked to preach the Lenten sermons in the queen's chapel. "He won over more hearts in one hour through love than others in forty days through rigor," one of his biographers reported. It was not that he was indulgent toward vice but he knew well that wherever a single spark of divine love could be thrown, sin would soon be wiped out.

He met Barbara Acarie (who became Blessed Mary of the Incarnation), a mother of a family who had received extraordinary mystical gifts. He helped her to introduce into France the Carmelite Order that had been reformed by Saint Teresa of Avila. Henry IV proposed that Francis become Bishop of Paris. "Sire," he answered, "I have married a poor wife (the Church of Geneva), and I cannot desert her for a richer one."

With Bishop de Granier's death on September 17, 1602, Francis de Sales became the Bishop of Geneva. He made a 20-day retreat according to the Exercises of Saint Ignatius. During the ceremony for his episcopal consecration, he was granted an intellectual vision—he perceived that the Most Holy Trinity was effecting interiorly in his soul that which the consecrating bishops were doing externally. He became the pastor of a poor diocese in the midst of turmoil in a mountainous landscape whose austerity and beauty he was very familiar with. He would write, "I encountered God in all His sweetness and tact in our highest and most rugged mountains, where many simple souls love and adore Him in all truth and sincerity, and where mountain goats and chamois leap here and there between terrifying glaciers to sing His praise."

An astonishing vehemence

Bishop de Sales never missed an opportunity to teach his faithful in whom he noted religious ignorance which is the root of many evils. He introduced catechism courses and enjoyed instructing children directly. He won their hearts and then explained, in a friendly manner, the basics of the faith using comparisons suited to their abilities. In 1603, he convened a diocesan synod for his priests. He wanted to encourage them, since many lived a quiet solitary life in the mountains. With astonishing vehemence, he exhorted them to study and to be on their guard against doctrinal errors, and advised great purity of conscience in administering the sacrament of Penance. He recommended that they receive penitents "with great love, patiently enduring their uncouthness, ignorance, imbecility, slowness and other imperfections," gradually and tactfully questioning them about certain sins they might otherwise not dare to reveal.

In March 1604, the Bishop of Geneva went to Dijon to preach a Lenten mission. One morning, after he had celebrated Mass, the Lord revealed to him that he would found a religious order for women. While preaching, he noticed a young woman in widow's garb who was listening to him with fervent attention. Jane Frances de Chantal, whose husband had died tragically in a hunting accident, had prayed to the Lord to give her a spiritual guide, and God had shown her Francis de Sales whom she recognized as soon as she saw him on the pulpit. ▶



Saint Francis de Sales and Saint Jane de Chantal

Many other people also came to Francis de Sales for spiritual guidance, and he wrote short spiritual treatises for them. One of these was the origin of the ***Introduction to the Devout Life***, a work published in December 1608. This book was addressed to a fictional recipient, Philothea, and is an invitation to belong completely to God while living in the world and fulfilling the duties of one's state in life. The language and style used are very simple. The book was an immediate success—during Francis de Sales' lifetime the work would be reprinted more than 40 times and translated into virtually every language in Europe. King Henry IV himself read it, and the Queen of France offered the King of England a copy decorated with diamonds.

On March 1, 1610, Francis was with his mother at her deathbed. He would write the Baroness of Chantal, "My heart swelled and I wept over this good mother more than I have done since I was ordained but it was without spiritual bitterness, thanks be to God."

On Sunday June 6th, he founded, with Madame de Chantal and Charlotte de Bréchard, the Visitation religious order. His plan was simple: "To create a small group or congregation of women and girls experiencing life together under a small pious constitution."

They would chant the Little Office of Our Lady and live together in "holy and cordial interior union." Finally, they would admit into their community women of fragile health who could not enter more austere convents. He placed this Order, which was to be dedicated to contemplation but also to various charitable works for the poor and sick, under the patronage of the Visitation "because in visiting the poor, the sisters must imitate Mary when she visited Elizabeth."

If it please God

At the beginning of 1615, Mother de Chantal founded a Visitation convent in Lyons. But soon the archbishop, Bishop de Marquemont, wished to introduce changes to the Order, notably to establish a strict cloister which would mean no more visits to the sick and poor. Bishop de Sales, who was very detached from his personal views if they did not seem essential, wrote to the Superior in Lyons: "If it please God that this congregation change its name, state, and condition, you will conform to the archbishop's pleasure, to which the entire congregation is totally devoted." He himself would write to Bishop de Marquemont: "As for visits to the sick, these were added more as an exercise suited to the devotion of those who began this congregation and to the places where they were than as a primary purpose." The Visitandines accepted the changes their founder had agreed to. Before Bishop de Sales' death, a dozen Visitations would be founded.

In 1616, Francis de Sales published, especially for Mother de Chantal and her religious, T***reatise on the Love of God.*** "In an intensely flourishing season of mysticism," said Pope Benedict XVI, "Treatise on the Love of God was a true and proper summa and, at the same time, a fascinating literary work. Saint Francis' description of the journey towards God starts from recognition of the 'natural inclination' (ibid., Book 1, chapter XVI) planted in man's heart—although he is a sinner—to love God above all things. According to the model of Sacred Scripture, Saint Francis de Sales speaks of the union between God and man, developing a whole series of images and interpersonal relationships. His God is Father and Lord, husband and friend, who has the characteristics of mother and of wet-nurse, and is the sun of which even the night is a mysterious revelation. Such a God draws man to Himself with bonds of love, namely, true freedom, for 'love has neither convicts nor slaves but brings all things under its obedience with a force so delightful that as nothing is so strong as love, nothing also is so sweet as its strength'" (General Audience, March 2, 2011).

Always available

Bishop de Sales lived a life of poverty. He kept his clothes a very long time, at times mending them himself. His chaplain dared to respectfully reproach him for being "the worst dressed of all in the house."

He celebrated the Mass with incomparable devotion. Every day, towards the middle of the morning, he made himself available to receive priests. His welcome was simple and fraternal. "Where do you think you are?" he asked a priest who did not know what courtesies to show him. "We are all brothers. Come now, between the two of us, I am not a bishop; these formalities are good when we appear in public."

In the afternoon, he received all who called on him. He had the gift of lifting hearts and discerning spirits with a great spiritual wisdom. His reputation for holiness drew many sick to him—a number of whom he miraculously cured, attributing the cures to God alone who can perform miracles for those who pray to Him with faith. After the afternoon audiences, the prelate visited the sick in their homes, even if they were living in sordid and inconvenient places. He also visited prisoners. Then he made himself available for confessions. For that matter, he was always available for this ministry. In the evenings, before going to bed, he peacefully said the Rosary, meditating on the mysteries.

At the end of 1618, Francis de Sales went to Paris for the wedding of the son of Duke Charles Emmanuel I with the sister of King Louis XIII. There he met Saint Vincent de Paul, who said about him: "Bishop de Sales is so well conformed to this model [of Christ] as I have seen for myself that often I have wondered with astonishment how a simple creature could achieve such a great degree of perfection, given human fragility, and reach the summit of such a sublime height. The thought came to me: 'My God, how good You are since in Bishop de Sales, Your creature, there is so much gentleness!'" For his part, Francis held Vincent de Paul in such high regard that he asked him to be the Superior of the Visitation convent that was founded in Paris in 1619. Afterwards, he returned to



Former wax statue of Saint Francis de Sales at the convent of the Sisters of the Visitation in Annecy



The current tomb of Saint Francis de Sales in the Basilica of the Visitation in Annecy

Annecy, where his brother, Jean-François, was given to him as a coadjutor bishop, for Francis' health was spent. He suffered from arteriosclerosis and dropsy, among other ills.

In October 1622, Bishop de Sales accompanied the Duke of Savoy who was going to meet King Louis XIII in Avignon. Sensing his impending death, the bishop made his will and said farewell to his relatives. On his journey, he made a stop in Lyons where he met for the last time with Mother de Chantal. On December 27th, he visited the novitiate where the Sisters asked him to write them some spiritual lessons. On a sheet of paper, he wrote on the top, in the middle and on the bottom the word "humility". Early in the afternoon of that same day, he suffered a cerebral hemorrhage and died on December 28th.

On November 16, 1877, Pope Pius IX proclaimed Saint Francis de Sales a Doctor of the Church and declared that, because of him, true piety "gained entrance to the thrones of kings, the tents of generals, the courts of judges, custom houses, workshops and even the huts of herdsmen" (Encyclical Dives in Misericordia). More recently, Pope Benedict XVI underscored, "Thus came into being the appeal to lay people and the care for the consecration of temporal things and for the sanctification of daily life on which the Second Vatican Council and the spirituality of our time were to insist. The ideal of a reconciled humanity was expressed in the harmony between prayer and action in the world, between the search for perfection and the secular condition" (March 2, 2011).

We can join in the wish expressed by Blessed John Paul II that "the teaching of the holy Bishop of Geneva ... [remain] a source of light for our contemporaries as he was in his time." ❖

Dom Antoine Marie OSB

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Holiness made accessible to all
The Writings of St. Francis de Sales

Here are large excerpts from Pope Pius XI's encyclical letter, Rerum Omnium Perturbationem (the disorders with which the world today struggles), dated January 26, 1923, on the third centenary of the death of St. Francis de Sales.

Teaching mankind the truth

If every individual would resolve faithfully to live up to his obligations, a great social improvement would be realized almost immediately. Such an improvement is precisely the objective of the teachings and ministry of the Church, for her special mission is to instruct mankind by the preaching of truths which have been divinely revealed and to sanctify them by means of the grace of God. By the use of these methods she hopes to call back civil society to ways conformable to the spirit of Christ which once upon a time we followed.

This work of sanctification is of the very genius of the Church, since she was made by Christ, her Founder, not only holy herself but the source of holiness in others. All who accept the guidance of her ministry should, by the command of God, do everything in their power to sanctify their own lives. As St. Paul says, "This is the will of God, your sanctification" (I Thess 4:3). Christ Himself has taught what this sanctification consists in: "Be ye therefore perfect as your heavenly Father is perfect" (Matt. 5:48).

The search for perfection embraces all men

We cannot accept the belief that this command of Christ concerns only a select and privileged group of souls and that all others may consider themselves pleasing to Him if they have attained a lower degree of holiness. Quite the contrary is true, as appears from the very generality of His words. The law of holiness embraces all men and admits no exception. The great number of souls of every condition in life, both young and old, who as history informs us have reached the zenith of Christian perfection, these saints felt in themselves the weaknesses of human nature and had to conquer the same temptations as we. So true is this that as St. Augustine has so beautifully written, "God does not ask the impossible of us. But when He does order us to do something He, by His very commands, admonishes us to do that which we are able to do and to ask from Him for assistance in that which we are not of ourselves able to do" (de Natura et Gratia, Chap. 43, No. 50).

We are now happily called upon to celebrate the Third Centenary of the entrance into heaven of another great saint, one who was remarkable not only for the sublime holiness of life which he achieved but also for the wisdom with which he directed souls in the ways of sanctity. This saint was no less a person than Francis de Sales, Bishop of Geneva and Doctor of the Universal Church.

Holiness made accessible

It appears that Francis de Sales was given to the Church by God for a very special mission. His task was to give the lie to a prejudice which in his lifetime was deeply rooted and has not been destroyed even today, that the ideal of genuine sanctity held up for our imitation by the Church is impossible of attainment or, at best, is so difficult that it surpasses the capabilities of the great majority of the faithful and is, therefore, to be thought of as the exclusive possession of a few great souls. St. Francis likewise disproved the false idea that holiness was so hedged around by annoyances and hardships that it is not adaptable to a life lived outside cloister walls.

Whoever attentively reviews the life of St. Francis will discover that, from his earliest years, he was a model of sanctity. He was not a gloomy, austere saint but was most amiable and friendly with all, so much so that it can be said of him most truthfully, "her conversation (wisdom) hath no bitterness, nor her company any tediousness, but joy and gladness" (Wisdom 8:16).

Meekness of heart

Endowed with every virtue, he excelled in the meekness of heart, a virtue so peculiar to himself that it might be considered his most characteristic trait. His meekness, however, differed altogether from that artificial gentility which consists in the mere possession of polished manners and in the display of a purely conventional affability. It differed, too, both from the apathy which cannot be moved by any force and from the timidity which does not dare to become indignant, even when indignation is required of one.

Delicious effect of love

This virtue, which grew in the heart of St. Francis as a delightful effect of his love of God and was nourished by the spirit of compassion and tenderness, so tempered with sweetness the natural gravity of his demeanor, and softened both his voice and manners, that he won the affectionate regard of everyone whom he encountered. No less well known are the ease and amiability with which he received everyone. Sinners and apostates especially flocked to his house in order, with his help, to become reconciled to God and to amend their lives. He was most partial to unfortunate prisoners whom he, by a hundred artifacts of charity, sought to console during his frequent visits to the prisons. He likewise showed great kindness to his own servants, whose sloth and gaucheries he bore with heroic patience.

The conversion of thousands

His zeal was so great that during the first year of his priesthood, he attempted, despite the opposition of his own father, to reconcile the people of La Chablais to the Church. In this he was gladly seconded by Granier, the Bishop of Geneva. To accomplish this work, he refused no duty whatsoever; he fled no danger, not even that of possible death. His imperturbable kindness stood him in better stead in effecting the conversion of so many thousands of people than even the broad learning and wonderful eloquence which characterized his performance of the many duties of the sacred ministry.

He was accustomed to repeat to himself, as a source of inspiration, that well known phrase, "Apostles battle by their sufferings and triumph only in death." It is almost unbelievable with what vigor and constancy he defended the cause of Jesus Christ among the people of La Chablais.



A hard-won virtue

In order to bring them the light of faith and the comforts of the Christian religion, he was known to have traveled through deep valleys and to have climbed steep mountains. If they fled him, he pursued, calling after them loudly. Repulsed brutally, he never gave up the struggle; when threatened he only renewed his efforts. He was often put out of lodgings, at which times he passed the night asleep on the snow under the canopy of heaven. He would celebrate Mass though no one would attend. When, during a sermon, almost the entire audience one after another left the Church, he would continue preaching. At no time did he ever lose his mental poise or his spirit of kindness toward these ungrateful hearers. It was by such means as these that he finally overcame the resistance of his most formidable adversaries.

One would err, however, if he imagined that such a character as St. Francis de Sales possessed was a gift of nature, bestowed on him by the grace of God "with the blessing of meekness," as we so often read to have been the case of other blessed souls. On the contrary, Francis naturally was hot-tempered and easily aroused to anger. Since he had vowed to take as his model Jesus who has said, "Learn of me, because I am meek and humble of heart" (Matt 9:29) so, by means of constant watchfulness over himself and of violence to his own will, he succeeded in learning how to curb and to control to such an extent the promptings of nature that he became a living likeness of the God of Peace and Meekness.

This fact is proven amply by the testimony of the physicians who prepared his body for burial for when, as we read, they embalmed the body, they found his bile turned into stone which had been broken up into the smallest imaginable particles. They knew from this strange occurrence what terrible efforts it must have cost our Saint, over a period of fifty years, to conquer his naturally irritable temper.

Out of the strong came forth sweetness

The meekness of St. Francis was therefore an effect of his tremendous will power, constantly strengthened by his lively faith and the fires of divine love which burned within him. Certainly, to him we can apply the words of Holy Scripture, "Out of the strong came forth sweetness" (Judges 14:14). Is it any wonder, then, that this "pastoral kindliness", which he possessed and which, according to St. John Chrysostom "is more violent than virtue" (Homily 58 on Genesis), possessed the power to attract hearts in that very measure of success which Christ Himself has promised to the meek, "Blessed are the meek: for they shall possess the land" (Matt. 5:4).

Holiness is possible in every state of life

In the ***Introduction to the Devout Life***, St. Francis, after showing clearly how hardness of heart discourages one in the practice of virtue and is altogether foreign to genuine piety (he does not strip piety of that severity which is in harmony with the Christian manner of life) then sets himself expressly to prove that holiness is perfectly possible in every state and condition of secular life, and to show how each man can live in the world in such a manner as to save his own soul, provided only he keeps himself free from the spirit of the world.

After having pointed out how we must flee sin, fight against our evil inclinations, and avoid all useless and harmful actions, he then goes on expounding the nature of those practices of piety which cause the soul to grow, as well as how it is possible for man to remain ever united to God.

Following this, he shows how necessary it is to select out a special virtue for constant practice on our part until we can say that we have mastered it.

Finally, he teaches us how not only to conquer dangers, temptations, and the allurements of pleasure, but how every year it is necessary for each of us to renew and to rekindle his love of God by the making of holy resolutions. ❖

Pius XI

Public budgets and tax bondage

This article was written by Louis Even in 1961 when Canada's population was 18,273,000. The population of the United States was 179,000,000. This article should be studied by every political leader at the federal and provincial/state level to understand the failures of the current system of finance and comprehend what is possible.

Each year, usually in the spring or early summer, the government prepares "the budget", a forecast of revenue and expenditures for the coming year.



Louis Even at his desk in 1964

Balanced budgets

Under the current financial system, it is a requirement that the budget is "balanced"—in other words, that spending does not exceed revenues. Otherwise, there will be a deficit, and deficits means debt which becomes a future financial burden.

At first glance, the requirement that budgets balance is inarguable, especially when we compare public budgets with what we know to be true about individual and family budgets. No personal budget can have more expenses than income as debt and mayhem will eventually ensue.

A person of his own accord can not create or conjure money. All the money he has for his expenses must come from some source: a salary if he's a hired worker; profits from business; investment income, etc. No one can afford to go for very long with his expenses exceeding his revenues.

But is this the case for governments? The answer is yes, if we think only in terms of money, but the answer is no, if we consider the big picture that is reality.

For example, the national budget is the budget of the nation, and not that of the Minister of Finance who prepares and presents the figures. Budgeted expenditures will benefit the population as a whole. Moreover, it is the population as a whole from which the government will obtain the revenue to meet their forecasted expenditures.

Because it is the population as a whole who will provide the financing of the planned expenditures (except for imported goods or services), the population has the right to ask under what authority the government is taxing the population for what they, the population, produces.

To be divested of one's own goods

Let's look at the case of the individual. Peter is a farmer. If he wants to buy, say a tractor or a car, he will have to secure the money to pay for it from a source, for example, from the sale of the products grown on his farm. But if it was potatoes that he needs for his dinner table, already stored in the cellar, should he be made to wait until he has the money to pay for them?

Peter may be subjected to the need for money for those things which he is unable to produce himself, or for the things which he does not produce because the land is being used for other purposes, but most certainly not for the use of those things which already belong to him. It would be unthinkable for Peter to deprive himself of what he has for lack of money, or to have to borrow money, in order to have the right to use what he already owns, such as potatoes, in this case. There is no need for him to deny himself the milk from his cows or the potatoes he has already grown.

It is this same absurdity, which is unquestionable dogma, when it comes to our federal or provincial governments. Quebec, for example, already has the labour and necessary resources available to execute their road work projects for 1960-61 without any interruption to the flow of consumer goods for the population. Why, then, take money in the form of taxes from individuals who have consumer needs under the pretext of needing those dollars to complete road projects?

— But everyone who works on the road must be paid!

— Certainly, and what that means in reality is that the workers must be compensated for their work by giving them a claim to the goods that await them in shops and stores. Are we worried that there will not be enough goods for everyone unless some are forced to go without until we can pay the road workers?

If it seemed that there was a threat that consumer goods would be depleted, then we might consider reducing portions so that there would be enough goods to go around. As this is not the case, any plan to ration goods is ridiculous. However, this is exactly the type of rationing that is taking place today when we tax private property in order to pay for public goods. This is equivalent to taking food from John's plate and putting it onto Jimmy's when the cooking pot is full to overflowing.

A budget of reality

Whether national or provincial, in order for a budget to conform to reality, it must be set to meet the population's needs for public projects and services. This presumes that the manpower, know-how and natural resources exist to produce necessary consumer goods. Then meeting the need for public projects can proceed given the availability of labour, materials, etc.

Today, even with more than 300,000 people unemployed in the province of Quebec, and nearly 1 million (registered or not) across Canada unemployed, consider that the cooking pot is indeed overflowing. We have the labour and other resources necessary to meet the needs of both individuals and the public.

If, in order to respond to the public's demand to construct 100 kilometers of road, the question is not: "Is there enough money to build the road?" Roads are not constructed with money, but with labour and materials. The question should instead be: "Can we find enough labor and materials to build 100 kilometers of road? Can I use the workforce and materials needed to build this road without decreasing the production of carrots, potatoes, butter, meat, clothes, shoes, etc.?"

If the answer is yes, then there is no reason not to build the road, nor to deprive the citizens of their means to purchase carrots, potatoes, butter, meat, clothes, shoes, etc.

If the answer is: "No, the country is unable to continue providing goods for stores when so many are employed in the construction of the road." Then it would be a case of choosing between abandoning the construction project in order to assure that we do not run out of necessities. (Or the road project could be downsized and construction planned to build 40 or 50 kilometers instead.) — Again, let us always consider the actual possibilities. Representatives of the people would weigh these factors, always in terms of ability to produce, and not in terms of tax capacity or the ability to find the money.

When it comes to the question of whether or not the country can afford what needs to be produced, it is a matter of accounting. As long as there exists the capacity to produce (labour, materials, know-how, etc,), it is faulty accounting to say something can not be afforded.

For a government to submit to such false accounting is senseless and amounts to criminal subservience. Senseless, because governments spend a good deal of time racking their brains for what is a purely artificial problem. Criminal, because the people of the country are punished by being deprived of their own ample wealth.

An enslavement

Under such conditions, taxation is a form of bondage and servitude. Populations submit to the tyranny of credit controllers, controllers of something that rightfully belongs to the population itself!

The government could issue credit to meet productive capacity but does not. Governments are slaves to the system by not doing so. Likewise, when the government finances services and public projects, through the extortion of taxes from the population, it is complicit with the banks, the credit controllers.

In fact, no matter what the source is from which the individual may have obtained his money, this money comes primarily from the banking system in the form of a loan, and must be repaid. This money is only in transit, from the time it leaves the banking system until it returns to the banking system. Its duration in the hands of the individual is determined by conditions determined by the banks. The repayment rate can be accelerated at their whim, for example.

Why isn't the Bank of Canada what it should be?— A bank belonging to Canadians to financially serve them to the extent that Canadians themselves produce all the public and private wealth in the country?

Why doesn't the provincial government, when faced with the failure of the federal government, establish a provincial credit system to finance all true wealth, whether public or private, that the population of the province of Quebec is capable of providing?

Why are realities, whether in Ottawa or Quebec, subject to a financial decision instead of submitting the financial system to the reality of things and the reality of human needs?

Governments are elected by the people we are told. When will they cease to be the defenders of Mammon's temple? And agents of Mammon who sacrifice to this god the people under their charge! ❖

Louis Even

Make sure MICHAEL moves when you move

If you have recently moved, or are about to, send us your new address. You will save us money because when mail is undeliverable and is returned to us we pay extra costs. Thank you.

Progress but for Whom and Why?

***by* Louis Even**

Progress in Production

We wonder who is served by technological progress? Who benefits? Does everyone gain, or only a few, and are some people punished and others rewarded by technological progress?

These questions are addressed here. We define progress as the enhanced methods and processes which permits the production of more goods in the same number of hours or realizing the same number of operations in less time and/or accomplishing more operations in the same time.



The founders of MICHAEL – Gilberte Côté-Mercier, Gérard Mercier, Louis Even – in 1969

Such progress certainly exists. Every day we hear of a new system which will now do the work of ten men or 50 men and even more.

What are the fruits of such progress? What are its effects upon you, me, your neighbour, on families and individuals?

To "Save Work"

Automation has become very real and quite general these days. It is the latest and biggest step in the march toward the replacement of men by machines. Tools are constantly being refined and perfected, and with these tools, new and fantastic machines are made which aid enormously in production. Automation gives us machines which work by themselves, obeying the commands of a few men stationed in front of control panels, pressing buttons while finished goods emerge from these robot-like inventions.

Electronics, the new science of yesterday, is commonplace in today's industry. It is replacing men on all sides. In the coming decades, there is no doubt that, if it is permitted to do so, it will entirely replace human labour, while tripling and quadrupling production of all materials.

This is considered progress, that is, if progress consists in freeing man from time spent in material production. This is what man has always longed for and is the goal which scientists and inventors apply themselves to.

We call such inventions, "labour-saving" devices and, in fact, this is just what they are. They save men much labour.

Everyone wants to save time and labour. But, and this is a very strange thing in view of our last remark, when someone invents a machine which spares some men work and gives them leisure time, ask yourself whether these men will be thrilled. No, not at all. Instead, they will bewail the fact that they have been put out of work and forced into unsought leisure.

It would seem that, in spite of man's aspirations for more leisure time and less work, progress, which enables this, has less pleasant aspects. Why?

An Idiotic Proposal

Let us take, for example, a woman who has a large house to look after. She must spend most of her time doing housework because she does not have help; nor does she enjoy the benefits of mechanical contrivances to help her. If we said to her:

"Madam, we see that you are required to sweep the house with this crude broom made of straw; you must do all your sewing and mending with needle and thread by hand; when you want to wash the family clothing you have to make do with a tin tub, a scrub board and lots of elbow grease [in 1955]. Now, we are going to do away with all of this. From now on, you are going to clean the floor with an electric vacuum cleaner. You will do all your sewing and mending with this fine electric sewing machine. Here is a beautiful electric washing machine and dryer with which to do the laundry. Now, this is going to save you a great deal of time, is it not? Very well! To safeguard the principle of universal and full employment, which is so sacred and inviolable in our society, we must therefore keep you occupied with other things. So from now on, the time that you have saved in sweeping, sewing and washing for your household, you will, instead spend in doing tasks for your neighbours, or by working in a factory — preferably one making munitions or arms for war."

What do you think that lady will say? She will probably sum up all that ought to be said in one word: "idiotic"!

And yet, this is what modern society has been doing, more or less, ever since the arrival of new automated machines with their improved techniques. These improvements have made it possible for the production line to put out more and more goods with less and less human labour.

In order to compensate for the "time saved", production has been increased and everyone is informed that if they do not participate in some way in this expanded program, they will have no share in the goods which are flowing forth more rapidly than they ever did before.

You could say "Is this not a cause for rejoicing in the fact that production can be increased? There will now be more goods at the disposal of consumers!"

Yes, up to a certain point — as long as there are still the usual needs that exist that have not yet been filled. But if this expanded program of production is conditioned by the creation of needs which are either unnecessary or even downright harmful, we are being driven into pure materialism. We are being driven to a desperate scramble for new production and the acquisition of new products, when we should be profiting from this new, increased leisure granted to us by progress to develop our minds and characters, and to devote ourselves to pursuits of our own choosing.

A Short Lesson of an Arabian Sage

During the course of a conference which was given to a society of women engineers in London, England, on July 19, 1938, by Scottish engineer, Major C. H. Douglas, founder of Social Credit, he told the following story.

One day, a very competent and efficient air force pilot, who was stationed at Suez, was sent on a special mission to a sheik who dwelt in a remote spot in the interior of the continent. The trip only took the pilot about 30 hours but one of the purposes of his mission was to impress upon the sheik the efficiency of European techniques. The young pilot went to considerable pains conveying to the sheik that the trip from Suez by plane had taken him only 30 hours, whereas, if he had trekked in on the back of a camel, he would have been lucky to have completed the trip in six weeks. He concluded, therefore, that through modern travel methods, he had saved six weeks of time.

The sheik replied to this demonstration with the simple question: "What are you going to do with the six weeks you saved?"

There is quite a lesson in this question. What is our modern world doing with all the time saved by the immense number of labour-saving devices which have been introduced into production?

Victim Instead of Beneficiary

Suppose that you worked in a factory. A machine is installed which will now do the work formerly done by you and you are given a holiday. What are you going to do with the free time now at your disposal?

What are you going to do? You will join the ranks of the unemployed. You will go home to your family, greatly troubled in mind and heart, and they too will be plunged into gloom. You are now going to have to live off of a fraction of your former income. You will have to cut costs everywhere and practice the strictest economy. After your unemployment insurance benefits are exhausted, there will be nothing left. Your life will be a daily torment. As a result of your forced idleness, you will tear your hair out as you ache for the day when you can finally persuade someone to hire you back.

The progress which has liberated you from labour has been a malediction for you. A provocation of newly created needs, a sudden demand for armaments, some happy destruction of goods or utilities, or a misfortune to befall someone, making it necessary you take their place — surely, you will look upon any one of these situations as a blessing from Providence.

The woman to whom you have offered all the electrical contrivances so that she may be employed elsewhere by someone else, will most certainly not appreciate your proposition. She will tell you instead, "I want nothing of such a program!" She will determine that, if she can now do her work in four hours instead of ten, then she ought to be free to employ the six hours that she has gained in activities of her own choosing. Instead of cleaning for neighbours, she will have no trouble finding ways in which to spend the time that she has gained, both profitably and agreeably, for herself and for those close to her. (Always exempting the case, more or less general in our times, where the woman is obligated to take up employment outside her home in order to pay for the appliances which have saved her so much time at home!)

If she finds this proposition idiotic, it is because the proposal is, in fact, idiotic. She knows that she is in no way obligated to accept such a proposition because she does not need it in order to survive. She still retains the freedom of choice. The salaried worker, on the other hand, who has no other source of income outside of his paycheck, has no such freedom of choice. When a machine replaces him, he has no alternative but to find work elsewhere or, failing to do so, go hungry along with his family.

To the man working for a wage or salary, progress does not appear beneficial. For him, progress only makes his position, in regard to employment, all the more precarious. The fact that he is somewhat older, that other employers also have installed machines, that they have sufficient staff, etc., can only guarantee him a cold welcome when he goes around seeking other work. What should he do? Try to get along without eating until he reaches an age where he will ▶

be eligible for a miserable pittance of Old Age Pension? And what about his family?

Who set up such a system which has resulted in such a sorry plight for this individual? Who keeps such regulations active? Who is responsible for a system that brings so much misery down upon so many, and in an age when man is capable of incredible inventions that multiply, over and over again, the flood of goods, products and services, which are more than sufficient for all men living today? And all this, without the employment of even a small percentage of the human labour available!

A Common Heritage

Progress is not the result of one individual's efforts — nor of one generation's work. Today's generation did not start from zero. The men of today did not have to start from scratch — not even the most brilliant minds of our era. Progress is for humanity what a farm is to a family that has held on to it for many generations — something that was started by the first members and has since been improved and made more valuable and more useful by each generation that came along, right down to the members of today who enjoy a farm that is much easier to work and is worth immeasurably more than it was when the first sod was broken by the original settlers.

Progress is a common heritage. It is a common good, something owned by all men and consequently, all should profit from it. But this progress cannot profit everyone as long as the conditions necessary for sharing in its benefits remain as they are today. Progress, under such conditions, in the measure that it eliminates the necessity of human intervention in the maintenance and increase of flow of production, can only make victims of the citizens.

Progress vs. Full Employment

Obviously, there is a contradiction between the progress which replaces the work of men with the work of machines, and the policy which calls for full employment. The inventor sets himself to work and is duly rewarded for being able to diminish the need for labour in any field of production. On the other hand, the policy of full employment requires that every man capable of working should be set to work.

Progress is something that is in conformity with the natural aspirations of all men. Full employment is only made necessary by the financial system which governs the distribution of production.

The Proper Function of Industry

Industry has as its goal the furnishing of products of the best quality possible, in sufficient quantity and with the least possible expenditure of material, human energy, and energy supplied by the forces of nature. When it achieves this result, it has reached its goal and has accomplished its proper function to perfection.

Industry's goal should never be to provide employment for men. Its goal is to provide men with products. The more goods and products it offers, with the least possible use of resources, the more perfect it is.

It is reaching this ideal. Each day sees production outputs increasing more and more with less and less manpower. But for this, the industry is being condemned. A great cry goes up against private industry, not because it is incapable of supplying all the goods needed by men, but because it does not supply employment to everyone capable of working.

Such condemnation is absurd. Absurd because it disregards or turns a blind eye to the true goal of industry: to supply goods — nothing else.

The Fault is in the Financial System

It is obvious then that, as long as it remains necessary to have purchasing power in order to procure the goods put on the market by agriculture and industry, and as long as it remains necessary to be employed in order to get this purchasing power, then the battle will continue between progress, which results in unemployed men, and the policy of full employment, which is now the sole means of obtaining purchasing power.

But in getting down to the real heart of the problem, we find that we are getting away from reality — of goods produced for man's needs. We find ourselves preoccupied with money and finance, which, in the ultimate analysis, are not true realities. Money is nothing more than a symbol representing goods; it is a conventional sign, accepted by all, which was instituted primarily to facilitate the movement and distribution of real wealth, namely, the goods and services necessary to meet man's needs.

In our world of progress, this financial system is no longer adequate to live up to its original role.

Finance, which is not a reality, has unjustly usurped the role of dictating to realities. If certain distinguished men in the field of business refuse to admit this, then let them give answers to these two questions:

Why are there financial problems when there are no problems with production? (There is not a public institution which is not familiar with this situation.)

Why are there financial obstacles to the distribution of products, when there exists a plethora of physical means for distributing them?

Natural Fruit of Progress: Leisure

Since the first result of progress is to replace or diminish the necessity of human labour, the first fruit of progress should be to give men more free time. We say "free time" in the true sense, not the enforced idleness of unemployment as we know it today, with all the misery and heartache which accompany it. Man should enjoy free time without losing his right to a proper share of the fruits of progress. The products of the machine, which are the fruits of progress, are the common heritage of all men, the common good of all society and of all individuals.

Such free time is called "leisure". Unfortunately, this word is often confused, deliberately or otherwise, with laziness, dissipation or idleness.

True leisure is freedom from forced occupation; from work that is not of one's choice. Freedom allows the individual to participate in the activities of his own choosing, whether material, cultural, or spiritual.

We do not speak here, either, of commercialized leisure where one's purchasing power is squandered without any return to the individual. Nor are we speaking for those various kinds of collectivized leisure where the individual is only one of many. We are thinking of leisure in one's own home. We are thinking of the various most profitable and pleasurable ways one can be occupied, where the individual is supreme, where the individual chooses, discriminates, assimilates and makes part of himself those pursuits which leisure has given him the opportunity of following. (Unfortunately today, the pursuit of leisure occupations in one's own home is not always easy since, in most cases, one does not own his own home.)

Leisure time is the time one can use in pursuing what is a treasure for oneself; not something that everyone follows as a matter of fashion, habit, or even mindlessly, like unthinking sheep. For one person, it might be the beautifying and embellishment of their surroundings. For another, the enrichment of the mind. For a third, it might be a combination of both. For a fourth, it might be work for society or educational pursuits. For a fifth, it might be the production of things needed for less developed countries. The very diversity and multiplicity of possibilities is proof of the wealth of activities that can be followed in leisure.

A Financial Change is Necessary

That such conditions prevail make it obviously necessary that the financial problem be overcome to the same extent that the production problem has to be conquered. It becomes necessary that, as progress liberates men from the necessity of working at production, a source of revenue, not linked in any way whatsoever with employment, be made available to each and every citizen. Each and every citizen is a co-heir in the common capital which is progress handed down from generation to generation. A source of income not linked to employment is called a "'Dividend". A Dividend will be for every citizen since it results from the great common capital which all have inherited and which we call "progress". Those who will continue to work in production will, of course, continue to receive, apart from a Dividend, remuneration for their efforts in the form of salaries and wages.

Such a Dividend will have no adverse effect on private property and private enterprise. There is no need for collectivizing or nationalizing. It will be sufficient to correct the financial system and set it on the right track to perform the function which is proper and natural to it: the automatic financing of the production which is necessary to meet existing needs. This constitutes a social sharing of the right to production, not in the spirit prescribed by socialism, but rather, a sharing which will leave out no one and will continue providing for the basic needs of all.

Through Economic Democracy

Such a practicable and realizable system has been proposed under the name of Economic Democracy (developed by Scottish engineer Clifford Hugh Douglas, also known as Social Credit which, although carrying the same name, has nothing to do with the system of surveillance and control currently in use in Communist China). The establishment of Economic Democracy will not, of course, result in miracles but it would remove purely financial obstacles which stand in the way of realizing so many of the natural and legitimate desires of man.

Economic Democracy will not change the nature of man. It will not take the place of religion or education but it will facilitate the exercise of religion and the formation of education with greater efficacy without the obstacles of today's financial system..

It is becoming increasingly evident in our day that, through the sheer, never ceasing pressure exerted by automation, the perfecting of techniques of production, the wonders that are constantly flowing forth from the laboratories of pure research, and the applications of the principles resulting from such research, the time is not far off when society must seek a method of distributing to individuals a revenue which is in no way tied to labour force participation.

But why wait until we are on the brink of universal catastrophe or chaos before seeking a remedy? Today, as in the past, many individuals and families have spent a great part of their lives in misery and anguish for lack of money. How many homes, acquired and maintained at the expenditure of much money and toil, have been lost for lack of such a measure! Are men to be debased to the level of animals and driven to act like wild beasts before those charged with the care of society adopt such a solution?

Economic Democracy would at once abolish the financial paralysis which renders impossible the production of those things which we are physically capable of having. It would immediately finance distribution, based on the facts of the economy, which would keep the fruits of production flowing forth to the consumer. Immediately, progress would liberate man more and more from the necessity of human labour, while making it easier for him to secure the goods necessary to meet his needs.

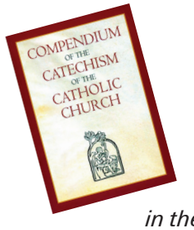
No other formula besides Economic Democracy has presented to the world a means for distributing to all men the natural fruits of progress. ❖

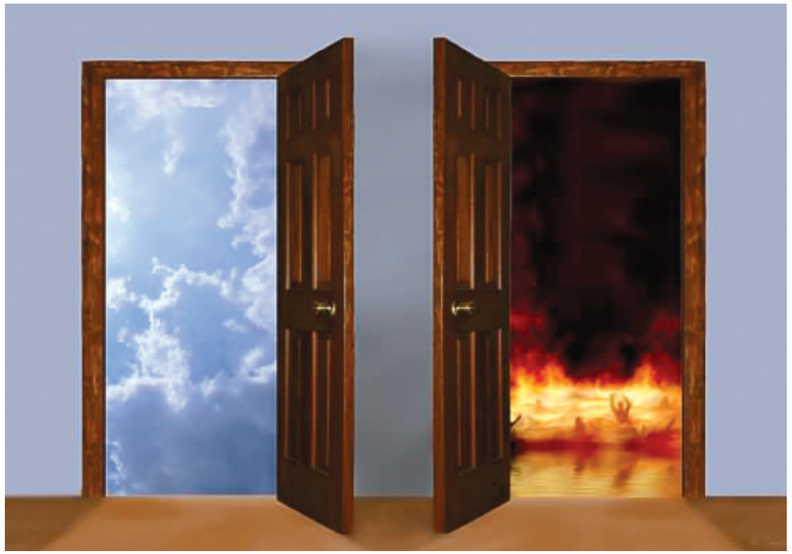
Louis Even

Our final destiny: Heaven or hell

Let us make the good choice

with the help of prayer and the Sacraments





As early as in the Old Testament, God offers man two choices: the path of life, or that of death. The path of life is love of God and neighbour, keeping God's Commandments; the path of death is breaking God's Commandments and living in sin, separated from God.

In today's world that is filled with confusion, it is all the more diificult to follow and stay on the right path, or even know what we should do. One of the greatest legacies of Saint John Paul II was the Catechism of the Catholic Church, published in 1992, which summarizes all that one must know and do to be saved. It is a topic of the utmost importance, since our eternal fate is at stake here: an eternity of bliss with God in Heaven, or an eternity of suffering in hell, separated from God.

A shortened version of this Catechism, in question and answer form, called by Pope Benedict XVI "a faithful and sure synthesis of the Catechism of the Catholic Church (which) contains, in concise form, all the essential and fundamental elements of the Church's faith", was published in 2005 with the title "Compendium of the Catechism of the Catholic Church". Here are some questions and answers from this Compendium, with the corresponding numbers:

207. What is life everlasting?

Eternal life is that life which begins immediately after death. It will have no end. It will be preceded for each person by a particular judgment at the hands of Christ who is the Judge of the living and the dead. This particular judgement will be confirmed in the final judgment.

208. What is the particular judgment?

It is the judgment of immediate retribution which each one after death will receive from God in his immortal soul in accord with his faith and his works. This retribution consists in entrance into the happiness of heaven, immediately or after an appropriate purification, or entry into the eternal damnation of hell.

209. What is meant by the term "heaven"?

By "heaven" is meant the state of supreme and definitive happiness. Those who die in the grace of God and have no need of further purification are gathered around Jesus and Mary, the angels and the saints. They thus form the Church of heaven, where they see God "face to face" (1 Corinthians 13:12). They live in a communion of love with the Most Blessed Trinity and they intercede for us.

"True and subsistent life consists in this: the Father, through the Son and in the Holy Spirit, pouring out his heavenly gifts on all things without exception. Thanks to his mercy, we too, men that we are, have received the inalienable promise of eternal life." (Saint Cyril of Jerusalem.)

210. What is purgatory?

Purgatory is the state of those who die in God's friendship, assured of their eternal salvation, but who still have need of purification to enter into the happiness of heaven.

211. How can we help the souls being purified in purgatory?

Because of the communion of saints, the faithful who are still pilgrims on earth are able to help the souls in purgatory by offering prayers in suffrage for them, especially the Eucharistic Sacrifice. They also help them by almsgiving, indulgences, and works of penance.

212. In what does hell consist?

Hell consists in the eternal damnation of those who die in mortal sin through their own free choice. The principal suffering of hell is eternal separation from God in whom alone we can have the life and happiness for which we were created and for which we long. Christ proclaimed this reality with the words, "Depart from me, you cursed, into the eternal fire" (Matthew 25:41).

The Catechism of 1992 explains (nn. 1035-1036):

The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire". The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs.

The affirmations of Sacred Scripture and the teachings of the Church on the subject of hell are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny. They are at the same time an urgent call to conversion: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." (Mt 7:13-14.)

213. How can one reconcile the existence of hell with the infinite goodness of God?

God, while desiring "all to come to repentance" (2 Peter 3:9), nevertheless has created the human person to be free and responsible; and he respects our decisions. Therefore, it is the human person who freely excludes himself from communion with God if at the moment of death he persists in mortal sin and refuses the merciful love of God.

214. In what does the final judgment consist?

The final or universal judgment consists in a sentence of happiness or eternal condemnation, which the Lord Jesus will issue in regard to the "just and the unjust" (Acts 24:15) when he returns as the Judge of the living and the dead. After the last judgment, the resurrected body will share in the retribution which the soul received at the particular judgment.

215. When will this judgment occur?

This judgment will come at the end of the world, and only God knows the day and the hour.

SIN

391. What does the acceptance of God's mercy require from us?

It requires that we admit our faults and repent of our sins. God himself by his Word and his Spirit lays bare our sins and gives us the truth of conscience and the hope of forgiveness.

392. What is sin?

Sin is "a word, an act, or a desire contrary to the eternal Law" (Saint Augustine). It is an offense against God in disobedience to his love. It wounds human nature and injures human solidarity. Christ in his passion fully revealed the seriousness of sin and overcame it with his mercy.

393. Is there a variety of sins?

There are a great many kinds of sins. They can be distinguished according to their object or according to the virtues or commandments which they violate. They can directly concern God, neighbor, or ourselves. They can also be divided into sins of thought, of word, of deed, or of omission.

394. How are sins distinguished according to their gravity?

A distinction is made between mortal and venial sin.

395. When does one commit a mortal sin?

One commits a mortal sin when there are simultaneously present: grave matter, full knowledge, and deliberate consent. This sin destroys charity in us, deprives us of sanctifying grace, and, if unrepented, leads us to the eternal death of hell. It can be forgiven in the ordinary way by means of the sacraments of Baptism and of Penance or Reconciliation.

396. When does one commit a venial sin?

One commits a venial sin, which is essentially different from a mortal sin, when the matter involved is less serious or, even if it is grave, when full knowledge or complete consent are absent. Venial sin does not break the covenant with God but it weakens charity and manifests a disordered affection for created goods. It impedes the progress of a soul in the exercise of the virtues and in the practice of moral good. It merits temporal punishment which purifies.

397. How does sin proliferate?

Sin creates a proclivity to sin; it engenders vice by repetition of the same acts.

398. What are vices?

Vices are the opposite of virtues. They are perverse habits which darken the conscience and incline one to evil. The vices can be linked to the seven, so-called, capital sins which are: pride, avarice, envy, anger, lust, gluttony, and sloth or *acedia*.

399. Do we have any responsibility for sins committed by others?

We do have such a responsibility when we culpably cooperate with them.

400. What are structures of sin?

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Structures of sin are social situations or institutions that are contrary to the divine law. They are the expression and effect of personal sins.

Due to our human nature, we are all sinners, and we all need God's mercy and forgiveness, which can be obtained through the Sacrament of Penance:

THE SACRAMENT OF PENANCE AND RECONCILIATION

296. What is the name of this sacrament?

It is called the sacrament of Penance, the sacrament of Reconciliation, the sacrament of Forgiveness, the sacrament of Confession, and the sacrament of Conversion.



297. Why is there a sacrament of Reconciliation after Baptism?

Since the new life of grace received in Baptism does not abolish the weakness of human nature nor the inclination to sin (that is, concupiscence), Christ instituted this sacrament for the conversion of the baptized who have been separated from him by sin.

298. When did he institute this sacrament?

The risen Lord instituted this sacrament on the evening of Easter when he showed himself to his apostles and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (John 20:22-23).

299. Do the baptized have need of conversion?

The call of Christ to conversion continues to resound in the lives of the baptized. Conversion is a continuing obligation for the whole Church. She is holy but includes sinners in her midst.

300. What is interior penance?

It is the movement of a "contrite heart" (Psalm 51:19) drawn by divine grace to respond to the merciful love of God. This entails sorrow for and abhorrence of sins committed, a firm purpose not to sin again in the future and trust in the help of God. It is nourished by hope in divine mercy.

301. What forms does penance take in the Christian life?

Penance can be expressed in many and various ways but above all in fasting, prayer, and almsgiving. These and many other forms of penance can be practiced in the daily life of a Christian, particularly during the time of Lent and on the penitential day of Friday.

302. What are the essential elements of the sacrament of Reconciliation?

The essential elements are two: the acts of the penitent who comes to repentance through the action of the Holy Spirit, and the absolution of the priest who in the name of Christ grants forgiveness and determines the ways of making satisfaction.

303. What are the acts of the penitent?

They are: a careful examination of conscience; contrition (or repentance), which is perfect when it is motivated by love of God and imperfect if it rests on other motives and which includes the determination not to sin again; confession, which consists in the telling of one's sins to the priest; and satisfaction or the carrying out of certain acts of penance which the confessor imposes upon the penitent to repair the damage caused by sin.

304. Which sins must be confessed?

All grave sins not yet confessed, which a careful examination of conscience brings to mind, must be brought to the sacrament of Penance. The confession of serious sins is the only ordinary way to obtain forgiveness.

305. When is a person obliged to confess mortal sins?

Each of the faithful who has reached the age of discretion is bound to confess his or her mortal sins at least once a year and always before receiving Holy Communion.

306. Why can venial sins also be the object of sacramental confession?

The confession of venial sins is strongly recommended by the Church, even if this is not strictly necessary, because it helps us to form a correct conscience and to fight against evil tendencies. It allows us to be healed by Christ and to progress in the life of the Spirit.

307. Who is the minister of this sacrament?

Christ has entrusted the ministry of Reconciliation to his apostles, to the bishops who are their successors and to the priests who are the collaborators of the bishops, all of whom become thereby instruments of the mercy and justice of God. They exercise their power of forgiving sins in the name of the Father and of the Son and of the Holy Spirit.

308. To whom is the absolution of some sins reserved?

The absolution of certain particularly grave sins (like those punished by excommunication) is reserved to the Apostolic See or to the local bishop or to priests who are authorized by them. Any priest, however, can absolve a person who is in danger of death from any sin and excommunication.

309. Is a confessor bound to secrecy?

Given the delicacy and greatness of this ministry and the respect due to people every confessor, without any exception and under very severe penalties, is bound to maintain "the sacramental seal" which means absolute secrecy about the sins revealed to him in confession.

310. What are the effects of this sacrament?

The effects of the sacrament of Penance are: reconciliation with God and therefore the forgiveness of sins; reconciliation with the Church; recovery, if it has been lost, of the state of grace; remission of the eternal punishment merited by mortal sins, and remission, at least in part, of the temporal punishment which is the consequence of sin; peace, serenity of conscience and spiritual consolation; and an increase of spiritual strength for the struggle of Christian living.

311. Can this sacrament be celebrated in some cases with a general confession and general absolution?

In cases of serious necessity (as in imminent danger of death) recourse may be had to a communal celebration of Reconciliation with general confession and general absolution, as long as the norms of the Church are observed and there is the intention of individually confessing one's grave sins in due time.

312. What are indulgences?

Indulgences are the remission before God of the temporal punishment due to sins whose guilt has already been forgiven. The faithful Christian who is duly disposed gains the indulgence under prescribed conditions for either himself or the departed. Indulgences are granted through the ministry of the Church which, as the dispenser of the grace of redemption, distributes the treasury of the merits of Christ and the Saints.

To obtain the strength to remain faithful to Christ, one must eat His Body and drink His Blood by receiving Holy Communion at Mass, but in a worthy way:



Merciful Jesus, I trust in You

289. When does the Church oblige her members to participate at Holy Mass?

The Church obliges the faithful to participate at Holy Mass every Sunday and on holy days of obligation. She recommends participation at Holy Mass on other days as well.

290. When must one receive Holy Communion?

The Church recommends that the faithful, if they have the required dispositions, receive Holy Communion whenever they participate at Holy Mass. However, the Church obliges them to receive Holy Communion at least once a year during the Easter season.

291. What is required to receive Holy Communion?

To receive Holy Communion one must be fully incorporated into the Catholic Church and be in the state of grace, that is, not conscious of being in mortal sin. Anyone who is conscious of having committed a grave sin must first receive the sacrament of Reconciliation before going to Communion. Also important for those receiving Holy Communion are a spirit of recollection and prayer, observance of the fast prescribed by the Church, and an appropriate disposition of the body (gestures and dress) as a sign of respect for Christ.

292. What are the fruits of Holy Communion?

Holy Communion increases our union with Christ and with his Church. It preserves and renews the life of grace received at Baptism and Confirmation and makes us grow in love for our neighbor. It strengthens us in charity, wipes away venial sins and preserves us from mortal sin in the future.

To remain in the state of grace, one must also pray. The prayer of the Rosary is recommended, as well as wearing the Scapular of Our Lady of Mount Carmel.



The Supper at Emmaus, Matthias Stom, ca. 1633-1639

THEIR EYES WERE OPENED AND THEY RECOGNIZED HIM

(Luke 24:31)

Anne Marie Jacques

In parishes all across the United States we hear about a Eucharistic Revival occurring. The bishops of the U. S. are concerned (and with good reason!) that Catholics in America are no longer aware of or necessarily believe in the Real Presence of Jesus Christ in the Holy Eucharist and have initiated this Eucharistic Revival, a three-year initiative that aims to inspire, educate, and unite Catholics and non-Catholics alike on the True Presence of Jesus in the Eucharist. This revival began on June 19, 2022, the Feast of the Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*), and will end in a major national event to be held in Indianapolis, Indiana, from July 17-21, 2024, with an expected 80,000 people attending.

A recent survey by the *Pew Research Center* found that only 31% of American Catholics even believe in the True Presence of Christ in the Eucharist. On the website for the Eucharistic Revival one reads, ***"Our world is hurting. We all need healing, yet many of us are separated from the very source of our strength. Jesus Christ invites us to return to the source and summit of our faith in the celebration of the Eucharist. The National Eucharistic Revival is a movement to restore understanding and devotion to this great mystery here in the United States by helping us renew our worship of Jesus Christ in the Eucharist."***

Bishop Andrew Cozzens, chairman of the USCCB (United States Catholic Conference of Bishops) stated, *"We want to start a fire, not a program." In other words, the vision for this revival is "to inspire a movement of Catholics across the United States who are* ***healed, converted, formed, and unified*** *by an encounter with Jesus in the Eucharist—and who are then sent out on mission 'for the life of the world.'"* (https://www.eucharisticrevival.org/mission-vision-and-timeline)

What is the Holy Eucharist?

The Catechism of the Catholic Church (CCC) teaches that, beginning ***"at the moment of consecration"*** (CCC 1377), ***the bread and wine offered at Mass "become Christ's body and blood"*** (CCC 1333). This is not a metaphor, a symbol, or a spiritual idea; it really happens. In the Eucharist, ***"the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained"*** (CCC 1374). In brief, the Eucharist is the sum and summary of our faith: *"Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking"* (CCC 1327).

Christ remains ever on our altars as a proof of His love for us, and He desires, and deserves, to be worshiped by us.

We, as Catholics, are called to ***believe*** the words of Jesus, ***"He who eats my flesh and drinks my blood abides in me, and I in him"*** (John 6:56). How awesome! Our God comes to us, not just in a spiritual sense, but He comes to us in His own **Body, Blood, Soul and Divinity!** What an immense treasure we possess! When a Catholic priest takes a little piece of unleavened bread and repeats the words that Jesus spoke at the Last Supper, ***"This is my body"***, and when he takes a small of amount of wine in a chalice and says, ***"This is my blood"***, the bread is no longer bread and the wine is no longer wine. At every Holy Sacrifice of the Mass, we participate in a marvelous miracle, the miracle called, in the Latin Rite, *transubstantiation.*

What is transubstantiation?

In the year 1215, there was a German priest, Fr. Peter of Prague, who was struggling with his faith in the Most Holy Eucharist. All around him there was a general lack of interest on the part of the laity, and an immorality and laziness among the clergy leading to a lack of reverence for the Sacred Liturgy of the Mass. Fr. Peter found it difficult to believe that Our Lord Jesus would share with us His very Body and Blood in the Holy Eucharist.

Encouraged by his spiritual director, Fr. Peter made a pilgrimage to Rome. On his way, he stopped in the town of Bolsena, just north of Rome, and offered Mass at the tomb of St. Christina. At the words of the consecration, ***"Hoc est enim Corpus meum (For this is My Body),"*** the Host suddenly began to bleed. The Blood fell onto his hands and onto the corporal, the white cloth on top of the altar cloth.

Distressed, but also very moved by what had taken place, Fr. Peter turned to the congregation, showing them what had happened. He then left immediately and went ten miles away to the town of Orvieto, where Pope Urban IV was living. Having placed the Host and carefully folding it in the corporal, he went to tell the Holy Father what had happened. Pope Urban IV ordered an investigation which found that a miracle had truly taken place. The relics (the Host and corporal) were then taken by solemn and joyous procession to the Cathedral of Orvieto, where they still remain to this day, almost 900 years later.

Not long after, at the Fourth Lateran Council, the Church declared officially the doctrine of *transubstantiation.* Transubstantiation, simply put, means that through the calling down of the Spirit and the words of consecration at Mass, the ordinary bread and wine change the entirety of their substance into the Body, Blood, Soul, and Divinity of Jesus Christ, with only the mere appearances remaining.



This has been the consistent and perennial teaching of the Church since the time of Christ's Last Supper in the Upper Room. The Church knows that Jesus was not speaking metaphorically, and further, the Church Fathers, in the earliest days of the Church used words similar to transubstantiation to connote a true change had taken place.

A year after this miracle had taken place, Pope Urban IV instituted the feast of *Corpus Christi* (the Body of the Christ) as a day to especially recognize and promote this wonderful gift of the Blessed Sacrament. St. Thomas Aquinas and St. Bonaventure were both asked by the pope to create hymns for this new feast, and St. Thomas Aquinas was asked by the Holy Father to compose prayers for the Mass and the Liturgy of the Hours for this new feast day of *Corpus Christi.* The great Eucharistic hymns which we still sing today: *Panis Angelicus, Pange Lingua, O Salutaris Hostia,* and *Tantum Ergo,* were composed by him.

Jesus gives Himself to us in the Eucharist because He loves us.

The term "Eucharist" originates from the Greek word *eucharistia,* meaning thanksgiving. The Catechism of the Catholic Church explains: *"It is called: Eucharist, because it is an action of thanksgiving to God."* (CCC 1328) By eating the Body and drinking the Blood of Christ in the Eucharist, we become united to the person of Christ through his humanity. *"Whoever eats my flesh and drinks my blood remains in me and I in him"* (Jn 6:56). In being united to the humanity of Christ, we are at the same time united to his divinity. Our mortal and corruptible natures are transformed by being joined to the source of life (USCCB).

Christ remains ever on our altars as a proof of His love for us, and He desires, and deserves, to be ▶



Jesus invites us to His table. Then, after the assembly is dismissed, stays with us, with His discreet and silent presence.

worshiped by us. *"Come to Me, all you who labor, and are burdened, and I will give you rest"* (Matthew 11:28). If we say that we love Jesus; do we prove our love? When we have a dear friend whom we love, we are ever eager to be in his presence; do we show Jesus this same loving tenderness? Or are we so forgetful of Him that we go to see Him only once a week?

What can we do?

Jesus' presence in the Holy Eucharistic is our opportunity to show Him that same loving tenderness that we show to a close friend. This time of Eucharistic Revival is our hope to discover the Truth of Jesus' True Presence in the Holy Eucharist, and to kindle a loving friendship with Him. It is the hope of this *Eucharistic Revival* that we all will be shown what wonders the True Presence of Jesus can do to heal the soul.

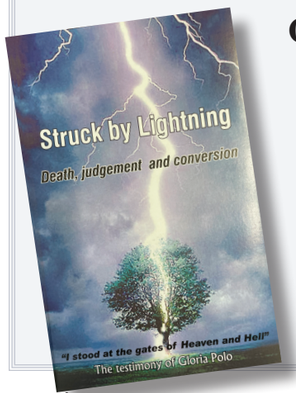
A common practice is to spend a *holy hour* (one hour) in Eucharistic Adoration. If an hour is not possible, then even a few minutes is fine; we are spending time with Jesus Himself! Find out where Eucharist Adoration is offered in your own diocese — surely there is a time and a place that will best fit your schedule — then strive from this day forward to make Eucharistic Adoration a central part of your prayer life; it will transform you and develop in you a true relationship with Jesus Christ.

Pope Benedict XVI, in a homily in 2012 said that *"the encounter with Jesus in Holy Mass* [Holy Eucharist] *is truly and fully brought about when the community can recognize that in the Sacrament He* [Jesus] *dwells in His house, waits for us, invites us to His table. Then, after the assembly is dismissed, stays with us, with His discreet and silent presence."* In Adoration, Christ wants to transform us as He transformed the host, and this adoration of Jesus in the Blessed Sacrament can only lead to more devotion of Him in the Holy Eucharist. ✞

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"Little Audrey" Marie Santo and the Eucharist

Every so often, God sends to the world that special soul that demonstrates more clearly His infinite love and mercy for mankind. Audrey Marie Santo was one of these special little souls.

Yves & Annie Jacques

Audrey Marie Santo was born in the city of Worcester, Massachusetts on December 19, 1983. On August 9, 1987, when she was three years old, she fell into the family swimming pool and nearly drowned. She was rushed to a nearby hospital where she was stabilized and then taken to UMass. Medical Center where she was accidentally over-medicated with 750 mg. of the drug Phenobarbital. The overdose caused her to lapse into a coma-like state called Akinetic Mutism, which meant that she had very limited body movement. Medical professionals told the family that they needed to place her in an institution where she could live out the remaining days of her life. Her mother's faith-filled response to them was simply: *"I shall place her in my arms."* They predicted that she would not live more than two weeks — Thus began a labor of love which lasted for twenty years.

"Little Audrey", as she was called by her family, came home from the hospital in November 1987, four months after her accident. Her family immediately set about working around the clock with relatives and medical staff keeping close watch that all of Audrey's needs were met and that she receive only the very best of care. There was such a tremendous outpouring of love from all those around Little Audrey that it was no wonder that God chose to dispense His special blessings upon her family and anyone else who came in contact with her. What merely began as a labor of love for a helpless little girl had now grown into an apostolate that would spread throughout the whole world.

Most Rev. Bernard Joseph Flanagan, bishop emeritus of the diocese of Worcester, MA, (1959-1983), a close friend of the Santo family, celebrated the Holy Mass in their home. It was from his hands that Little Audrey received her First Holy Communion. When we recall that Audrey was unable to swallow because of her condition and was being fed via feeding tubes, it is remarkable that on the day of her First Holy Communion and every day after that, she was able to receive Our Lord in the Holy Eucharist without any difficulty.

Upon learning from the family that it would be nearly impossible for Little Audrey to attend Mass in a church, Bishop Flanagan granted the Santo family permission to have the Blessed Sacrament reside in a tabernacle in the little girl's bedroom, enabling her to receive Jesus in the Eucharist every day. With the Blessed Sacrament now in her room, Little Audrey had the great blessing of being in the continuous presence of Our Lord in the Holy Eucharist.

Miracles soon began to happen; statues of the Virgin Mary began to weep tears of blood, oil began to exude from statues and holy images, and many people were even healed of their illnesses. It has been recorded that a small, sick baby, having been simply laid on the bed next to Audrey, was instantly cured.

Letters began pouring into the Santo home asking for prayers from Little Audrey. Volunteers would read these letters to Audrey, one by one, and many of those petitions were granted. Even Mother Angelica, founder of *EWTN* (Eternal Word Television Network), became one of Little Audrey's close friends. Mother Angelica would call on the telephone and talk to Audrey for sometimes up to an hour. Though Audrey could not physically respond, Mother Angelica assured Audrey's mother that her petitions were answered.



Audrey in her bedroom. The Tabernacle is in the right corner.

Fr. Rene Laurentin, the foremost Mariologist of his time, came to investigate the happenings in the Santo Home. He declared that *"Little Audrey speaks volumes with her heart, and that her heart reaches out to the world from her bedroom."*

On seven different occasions, while the Holy Mass was being celebrated in Audrey's home, many people witnessed the Host in the celebrant's hands beginning to bleed. It was during one of Bishop Flanagan's Masses in Audrey's home that the first Eucharistic Miracle of the bleeding Host took place.

But, of all these phenomena, by far the most wonderful of all was that hearts were changed and conversions began taking place, and continue to this day. Little Audrey had clearly become one of God's special instruments, and her mission seemed to be two-fold: to bring souls to Jesus and to be a statement of life in a culture of death.

Pope Benedict XVI, in his encyclical, Charity in Truth, states that: *"Charity is love received and given. It is 'grace' (cháris). Its source is the wellspring of the Father's love for the Son, in the Holy Spirit. Love comes down to us from the Son. It is creative love, through which we have our being; it is redemptive love, through which we are recreated. Love is revealed and made present by Christ* (cf. Jn 13:1) *and 'poured into our hearts through the Holy Spirit'"* (Rom 5:5).



Many people witnessed the Host beginning to bleed.



Oil exudes and inexplicably fills a ciborium placed on Little Audrey's bed.

"As the objects of God's love, men and women become subjects of charity. They are called to make themselves instruments of grace, so as to pour forth God's charity and to weave networks of charity...Only through an encounter with God are we able to see in the other something more than just another creature, to recognize the divine image in the other, thus truly coming to discover him or her and to mature in a love that "becomes concern and care for the other."

In the life of Little Audrey, we have the perfect model for this teaching. We see a community coming together, recognizing the "*jewel*" that they have in this little person, and treating her with the dignity that she deserves as a child of God, thus enabling her to develop to her full potential in the family of God despite her handicap. At the same time, we see Little Audrey, in an extraordinary way through a very special grace from God, reciprocating all this love by giving it back to all those around her according to each person's individual needs.

According to the world's standards, Audrey's life was of very little worth or even of no value at all. She could not work, she could not speak, and she could not even eat without the aid of feeding tubes. She needed constant care and could even be considered a "*burden*" to her family and to society. But God has made use of "*the weak to confound the strong*" (Cor.1:28), and "*He has exalted the lowly*"(Luke 1:52). Pope Paul VI in his encyclical letter, *Populorum Progressio*, reminds us that: *"...in the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation."* Little Audrey's vocation was truly that of a witness in this life, that we are all precious in God's eyes, and that every human being has a particular place and purpose in society. What she was unable to provide physically to society, God made up for in a most extraordinary way, manifesting how great His love is for all of mankind.

Little Audrey died on April 14, 2007, at the age of 23 years and 8 months. On September 11, 2008, Most Rev. Robert J. McManus, Bishop of the Diocese of Worcester, MA, recognized the *Foundation for the Promotion of the cause of the beatification and canonization of "Little Audrey" Marie Santo*. We may now plead to her to intercede for us in Heaven before the throne of God, that He deliver our beautiful country of America from the "*culture of death*", and that all may live their lives with the dignity that they deserve as children of God, having been created in His image and likeness.

One particular phenomenon is that miraculous oil exudes and fills a ciborium (cup) that is placed on Little Audrey's bed. This oil continues to fill the cup inexplicably and has been used for healing and conversions.✞

If you would like to report favors received, or if you wish to obtain some of the healing oil, you may write:

Little Audrey Santo Foundation
64 S. Flagg St.
Wocester, MA 01602

(Attn: Fr. Peter Joyce, Diocesan Liaison to the *Little Audrey Santo Foundation*. For the oil/cotton swab, please include a stamped, self-addressed envelope.)

Prayer for the Beatification of Audrey

Eternal Father,
we thank you for the gift of Audrey Santo
and for her extraordinary witness to the world
that all life, no matter how small, broken, or wounded,
remains precious in Your eyes.
Grant that she may be venerated
as a saint for the glory of God.
Hear the requests of all those who seek
her intercession, especially the grace
for which we now ask (Here mention your request).
We ask this through Our Lord, Jesus Christ. Amen.

(Prayer from website: www.littleaudreysanto.org)

Our Director Emeritus, Thérèse Tardif, passed away at the age of 93

The day following the passing of Pope Emeritus Benedict XVI on December 31, 2022, it was Thérèse Tardif's turn to leave us for the house of the Father. Miss Tardif, Director Emeritus of MICHAEL, died on January 1, 2023. Her funeral Mass was on January 6, 2023, which would have been Miss Tardif's 94th birthday.



Thérèse Tardif was born on January 6, 1929 in Saint-Odilon de Beauce, Quebec, the daughter of Josapahat Tardif and Orphélie Maheux. Through her father and at a young age she was exposed to the teachings of Vers Demain (the French-language version of MICHAEL) and began apostolate work. In September 1954 she joined the movement full-time.

She became Secretary of the movement, and in the last years of the life of our founding Director, Gilberte Côté-Mercier, Thérèse Tardif helped Mrs. Côté-Mercier with the production of our journal. When Mrs. Côté-Mercier died in 2002, Thérèse Tardif succeeded her as Executive Director until 2020, when she retired for health reasons.

At the beginning of 2022, Miss Tardif had to be hospitalized and was placed in a long-term care facility. It was there that she passed away on the first day of this year, after a life of total dedication to God and justice, especially for the poorest.

Father Patrice Savadogo, diocesan representative of the Pilgrims of Saint Michael for the diocese of Saint-Hyacinthe, Quebec, presided over the funeral Mass at St. Michael's parish Church in Rougemont, Quebec. He was accompanied by seven priests, and was given a message of condolence from Most Rev. Christian Rodembourg, the Bishop of Saint-Hyacinthe. The Bishop stated that, had it not been for a commitment outside the diocese, he would have proudly presided over Miss Tardif's funeral Mass.

Here is the eulogy offered by our current Executive Director, Marcelle Caya, at the funeral Mass.

by Marcelle Caya

Thérèse Tardif, a Great Lady

Members of the clergy, Pilgrims of St. Michael, family members and friends, following a month long hospitalization in January 2022, and unable to walk, Miss Thérèse Tardif was placed in a long-term care facility in St-Jean-sur-Richelieu and then in Marieville where she died peacefully, from cancer, at the age of 94, on January 1, 2023, the Feast of Saint Mary, Mother of God. It was her wish to die on a Feast day of the Blessed Mother, and we thank our Heavenly Mother for fulfilling her desire.

"Whoever starts to plow and then keeps looking back is not worthy of the Kingdom of God," Jesus tells us (Luke 9:62). Thérèse did not look back. She was committed and liked to say that she never regretted her decision to commit her life to helping the poor escape their sad condition, and as such, she gave her life to advance the work of Louis Even.

Lady of determination, thank you. We give thanks to God.

Thérèse Tardif listened many times to the fable written by Louis Even called "The Money Myth Exploded" because her father Josaphat repeated it to folks who passed through his blacksmith shop. So when she saw poverty in the world, she already understood that the problem was in the financial system.

The parable explains the creation of money in the form of debt with interest. Since the interest to repay a loan is not created by the banking system, debts are literally impossible to repay.

The following words of Cardinal Saliège, Archbishop of Toulouse, France, in his Lenten Pastoral Letter of 1954 on the duty of Christians in society made a significant impression on Miss Tardif: **"The economic system mass produces poor, homeless, starving people! Every Christian must make it his duty to fight and replace it."**

This is why she did not hesitate to leave her sales clerk position at the age of 25 and join in the work of Louis Even to fight the broken economic system and replace it with Economic Democracy. She never looked back.

We thank God for this lady of principle !

Thérèse Tardif was involved in all the main events of the Movement with the founders. She and the late Florentine Séguin were the founders' "right-hands". She was also a tireless missionary on the road, conducting meetings and soliciting subscriptions in Quebec, Ontario, New Brunswick, France, Switzerland and Belgium, in addition to her office work. ▶



Thérèse Tardif (center) with Gilberte Côté-Mercier and Louis Even, in 1957

Lady of the apostolate and lady of service, thank you!

In 1957, she was appointed Secretary of the Board of Directors, and also wrote many articles for the Vers Demain Journal, of which she was Editor-in-Chief following Mrs. Côté-Mercier's passing. She also served as our photographer, Congress and meeting facilitator.

Devoted lady, thank you, praise be to God!

She was Executive Director of the Louis Even Institute for 20 years, and Editor-in-Chief of the four journals, named Vers Demain in French, Michael in English and Polish, and San Miguel in Spanish.

We thank God for this lady of generosity.

Miss Tardif received the Pilgrims of Saint Michael and all visitors with enthusiasm and benevolence. Everyone thanks you for your warm welcome to our Movement and to our home.

Thank you, lady of kindness, lady of welcome.

For Miss Tardif, being born on January 6, the Epiphany and day of the Three Kings, was an honour and a joy that she shared with us. She loved singing and she loved flowers. We say thank you to the Magi for making a small stop for Miss Tardif on their way to Bethlehem.

Lady of joy, great lady, thank you,

Blessed Virgin Mary, bless your devoted daughter who has greeted you so many times with her daily rosaries. Merciful Jesus, receive today in paradise the soul of Miss Tardif who did not fail to recite every day your Chaplet of Divine Mercy. Heavenly Father, to her who every day received the Eucharist, please open the door of the Eternal Kingdom to her.

Lady of faith, thank you for your example of piety.

Since her retirement in 2020, Miss Tardif had taken as her motto, which she repeated several times a day to anyone who would listen: "Life is beautiful, the Good Lord is good!"

Yes, Miss Tardif, your life was beautiful; yes, the Good Lord is good. See what a great honour God is doing you today, as you are accompanied on this last journey by several priests and friends of the work who have known and appreciated you. Dear priests, in the name of Miss Tardif and in the name of all the Pilgrims of Saint Michael, we sincerely express our gratitude to you for being with us.

Thank you Father Patrice Savadogo, Father Abbot Don Raphael Bouchard, Father Éloi Giard, Canon Réjean Racine, Father Brice Séverin Banzouzi, Canon Gérald Ouellette, Father Eric Coulibaly and Father Honoré Ntumba.

Thank you also to all the Pilgrims of St. Michael and all the friends present. And again, thank you Miss



Tardif for your exemplary life. Thank you for not having looked back. With God's grace, together we are determined to continue the mission, because "life is beautiful and God is good!" ❖

Marcelle Caya

Eight priests concelebrated Thérèse Tardif's funeral mass at Saint Michael's Church in Rougemont



The future is at a crossroads

Will Russia invade Europe?

Things are not going well in the world, starting with the war in the Ukraine which threatens to spread to the whole world, and could become a nuclear war.

Heaven, through the Virgin Mary, whether at Fatima, Portugal, or other locations where she has appeared has already warned us that wars are the consequence for the sins of men. In 1917, Our Lady of Fatima warned that if people did not convert, another world war, worse than the first, would happen ,and this occurred. Note that the warnings are conditional. If we pray, convert and do penance, as Heaven demands, then the punishment will not come, or at least be mitigated (as happened to Nineveh in the Old Testament, who converted after the prophet Jonah's warning). However, it seems that some form of purification will be necessary to bring people back to God given the state of the world currently.

Here are two warnings from Heaven. One was from the Virgin Mother in Medjugorje on January 25, 2023 (see at the end of this article), and the other was given in 1960 to Blessed Elena Aiello (1895-1961), an Italian nun, mystic, stigmatic, victim soul, and foundress of the Minim Tertiaries of the Passion of Our Lord Jesus Christ. Elena was declared Blessed by Pope Benedict XVI on September 14, 2011. Keep in mind that these warnings are conditional and depend on whether people convert or not.

Our Lady to Blessed Elena on Good Friday, 1960:

The world has become as a flooded valley, overflowing with filth and mud. Some of the most difficult trials of Divine Justice are yet to come, before the deluge of fire. I, for a long time, have advised men in many ways, but they do not listen to my maternal appeals, and they continue to walk the paths of perdition. But soon terrifying manifestations will be seen, which will make even the most obdurate sinners tremble! Great calamities will come upon the world, which will bring confusion, tears, struggles and pain. Great earthquakes will swallow up entire cities and countries, and will bring epidemics, famine, and terrible destruction, especially where the sons of darkness are (pagan or anti-God nations).



Blessed Elena Aiello

In these tragic hours, the world has need of prayers and penance, because the Pope, the priests, and the Church are in danger. If we do not pray, Russia will march upon all of Europe, and particularly upon Italy, bringing much more ruin and havoc! Hence the priests must be in the front line of defense of the Church, by example and sanctity in life, for materialism is breaking forth in all nations and evil prevails over good. The rulers of the people do not understand this, because they do not have the Christian spirit; in their blindness, do not see the truth.

Our Lady on the Feast of the Immaculate Heart, August 22nd, 1960:

The hour of the justice of God is close, and will be terrible! Tremendous scourges are impending ▶

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'The future is at a crossroads

(continued from page 31)

over the world, and various nations will be struck by epidemics, famines, great earthquakes, terrific hurricanes, with overflowing rivers and seas, which bring ruin and death. If the people do not recognize in these scourges (of nature) the warnings of Divine Mercy, and do not return to God with truly Christian living, another terrible war will come from the East to the West. Russia, with her secret armies, will battle America; will overrun Europe. The river Rhine will be overflowing with corpses and blood. Italy, also, will be harassed by a great revolution, and the Pope will suffer terribly.

Spread the devotion to my Immaculate Heart, in order that many souls may be conquered by my love and that many sinners may return to my Maternal Heart. Do not fear, for I will accompany with my maternal protection my faithful ones, and all those who accept my urgent warnings, and they — especially by the recitations of my Rosary — will be saved.

Satan goes furiously through this disordered world, and soon will show all his might. But, because of my Immaculate Heart, the triumph of Light will not delay in its triumph over the power of darkness, and the world, finally, will have tranquility and peace.



Statue of Our Lady of Peace in Medjugorje

Our Lady on the Storm

People are offending God too much. Were I to show you all the sins committed on a single day, you would surely die of grief. These are grave times. The world is thoroughly upset because it is in a worse condition than at the time of the deluge. Materialism marches on ever fomenting bloody strifes and fratricidal struggles. Clear signs portend that peace is in danger. That scourge, like the shadow of a dark cloud, is now moving across mankind: only my power, as Mother of God, is preventing the outbreak of the storm. All is hanging on a slender thread. When that thread shall snap, Divine Justice shall pounce upon the world and execute its dreadful, purging designs. All the nations shall be punished because sins, like a muddy river, are now covering all the earth.

Source: www.countdowntothekingdom.com/blessed-elena-aiello-russia-will-march-upon-europe/

"Mankind is heading to perdition"

Here is another warning, more recent, given by the Virgin Mary to the visionary Marija in Medjugorje on January 25, 2023:

"Dear children! Pray with me for peace, because Satan wants war and hatred in hearts and peoples. Therefore, pray and sacrifice your days by fasting and penance, that God may give you peace. The future is at a crossroads, because modern man does not want God. That is why mankind is heading to perdition. You, little children, are my hope. Pray with me, that what I began in Fatima and here may be realized. Be prayerful and witness peace in your surroundings and be people of peace. Thank you for having responded to my call."

"Humanity is heading to perdition" is a very serious warning. However, Mary tells us that there is still hope for those who put their trust in her and who put into practice the requests she made at Fatima, Portugal, in 1917. These requests included reciting the Rosary each day, and then consecrating oneself and taking refuge in Mary's Immaculate Heart. For Mary announced at Fatima, and it is a certainty that: "In the end, my Immaculate Heart will triumph." ❖