

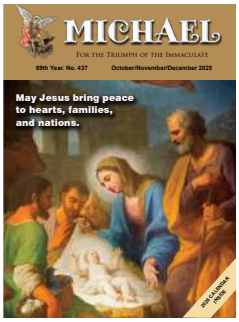
MICHAEL

FOR THE TRIUMPH OF THE IMMACULATE

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May Jesus bring peace to hearts, families, and nations.

2026 CALENDAR INSIDE



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Publisher
Louis Even Institute for Social Justice (Canada)
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Senior English Editor
Alain Pilote

Assistant Editors
Melvin Sickler

Headquarters
Canada: MICHAEL Journal
1101 Principale St., Rougemont QC, J0L 1M0
Tel.: (450) 469-2209, (514) 856-5714
Fax: (450) 469-2601
mail@michaeljournal.org

Representatives
USA: MICHAEL Journal
P.O. Box 86, South Deerfield, MA 01373
Tel.: (413) 397-3730
mail@michaeljournal.org

Poland: MICHAEL Journal
ul. Traugutta 107/5, 50-419 Wrocław
Tel.: (71) 343-6750
redakcja@michael.org.pl

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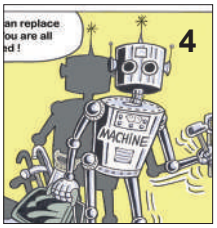
MICHAEL

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

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

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Letter from the Editor

Let Us Keep Hope — With God, All Things Are Possible

People are becoming increasingly worried about the threats hanging over the world today — whether it's military conflicts that could escalate into a Third World War, the rising cost of living with ever-increasing housing and grocery prices, or the insecurity of jobs with the arrival of artificial intelligence (AI). This technology not only threatens employment (*see page 7*), but also our individual freedoms, since there is a real risk that AI could be placed at the service of an all-powerful state seeking to control everything we say, do, and buy — through a digital identity and digital currency. In such a system, paper money would be completely eliminated, and the bank accounts of citizens who do not "comply" with the system in place could be frozen.

For centuries, that has been the dream of every dictator — to control people in such a total way. And with today's technology, this total control is becoming possible. Faced with all these challenges, we may be tempted to lose heart, to believe there's nothing we can do to stop this global plan of control, and that the Financiers are too powerful for anything to change.



Jesus surrounded by the Blessed Virgin Mary and Saint Michael the Archangel, Basilica of the Sacred Heart, Paris

Hold on — all is not lost. First, we must remember that the Financiers' power lies in people's ignorance — in not knowing how commercial banks create money as debt when they grant a loan, thereby creating unpayable debts for nations. Louis Even pulled thousands of people out of their ignorance of the banking system with one of his first writings, The Money Myth Exploded (*see page 42*). He also explained one of the flaws of the current financial system — that it limits the only source of income to employment (*see page 4*).

Even though the Financiers may seem very powerful, we must not forget that God has given us a special weapon in these times: the Rosary of the Blessed Virgin Mary (*see page 36*), which is particularly powerful against demons. Sister Lucy of Fatima (one of the three children to whom the Blessed Virgin appeared in 1917 in Portugal) told Father Augustin Fuentes in 1957:

"The Most Holy Virgin, in these last times in which we live, has given a new efficacy to the recitation of the Rosary. In such a way that there is no problem, no matter how difficult it is — temporal or above all spiritual — that cannot be solved by the prayer of the Holy Rosary. With the Holy Rosary, we will save ourselves, we will sanctify ourselves, we will console Our Lord and obtain the salvation of many souls."

Saint Thérèse of the Child Jesus once said:

"Through the Rosary, one can obtain everything. According to a beautiful comparison, it is a long chain linking Heaven to earth — one end is in our hands, and the other is in the hands of the Blessed Virgin. As long as the Rosary is recited, God cannot abandon the world, for this prayer has power over His Heart. It is like the leaven that can renew the earth. The gentle Queen of Heaven cannot forget her children who constantly repeat her praises. The Rosary rises like incense to the throne of the Almighty, and Mary sends it back as a refreshing dew that renews hearts. There is no prayer more pleasing to God than the Rosary."

And of course, let us not forget Saint Michael the Archangel — the mighty warrior and defender of God's cause (*see pages 39 to 41)*, and patron of our movement, the Pilgrims of Saint Michael.

Let us therefore be convinced that with the help of God, the Blessed Virgin Mary, and Saint Michael the Archangel, we can accomplish anything — victory is guaranteed. As Pope Leo XIII reminded politicians, we must have the courage to defend the truth, and the courage to suffer for the name of Jesus (*see page 38*). So, let us not be afraid — let us move forward, as the Pope said at the canonization of Carlo Acutis and Pier Giorgio Frassati: "Let us not waste our lives, but make them a masterpiece." (*see page 10*)

Let us be courageous witnesses of Christ and of the truth of Economic Democracy — a true message of hope that brings good news to the poor and that will free peoples from the dictatorship of money. Let us keep hope, continue educating people about the urgent and necessary monetary reform to be accomplished; for with God all things are possible! ❖

Alain Pilote, Editor

A National Dividend for All

To Purchase All Production Made by Machines And Eliminates our Worries for the Future



X 350 =



Today, one mechanical shovel can replace 350 workers!

***by* Louis Even**

We have all seen a mechanical shovel at work, whether it is digging a hole in the earth, or doing road work. What power and speed the shovel possesses at it chews up the hardest of soils and fills trucks lined up to receive the shovel's work.

Have you ever stopped to consider that a mechanical shovel does, in one day, the work of 35 men working ten-hour days? All that is needed is one mechanical shovel, an operator, and a handful of trucks to do the work of 350 men. Have you ever asked yourself what happens to the 349 redundant men?

When visiting a mine or quarry, one will see air-driven jack drills operated by a single man doing the work of twenty men using pickaxes. What fate befalls the 19 men no longer needed for the job?

Cranes dominate at seaports, in bagging machine systems, and in grain elevators. Other machinery does the work of hundreds of dock workers. What happens to the workers replaced by these mechanized methods?

Those of you old enough will remember that, every summer, thousands of workers from the provinces of Quebec and Ontario would go to Western Canada to harvest crops. There they would find needed jobs and wages, exchanging the comforts of health and home for work. None of this remains today. Combine harvesters are now used on large grain farms and can replace 160 or more workers. What do these displaced men do now?

We could continue with many other examples. The world of production has changed in the last fifty years. Mechanical power has grown twentyfold. In the province of Quebec alone, electricity, harnessed by waterfalls, produces between seven to eight million horsepower, which is equal to approximately 70 million manpower. If this power was divided equally among the province's inhabitants, each man, woman and child would have the motor equivalent of 15 men available to serve them 24 hours each day. [Mr. Even wrote this essay in 1965; figures for 2025 would be much greater.] These innovations represent amazing progress and development in the means of production, and even more growth can be expected in the future.

Unemployment

But the question remains that if machinery replaces workers, how will the redundant workers survive when they no longer earn a wage or salary?

One might answer: "How have they survived over the last decades?" Repeated recessions have forced the population to spend their savings, and then borrow and accumulate debt. Whether we are speaking of private or public debts, to have debt means that one is relying on the incomes of others. Those whom technological progress have deprived of incomes depend on the incomes of others, or else they do not survive. We live off the revenue of others, not only when we panhandle, but also when we make useless products, occupy a parasitic job in an unnecessary business, or work in a redundant government agency.

What have these displaced workers lived on? We fought two wars in less than thirty years (the First and Second World Wars). The needs of modern warfare puts workers, displaced by technological advancement, back into the workforce. Sadly, their jobs result in producing goods that will be destroyed by the machinations of war. When wars end, workers rebuild the ruins, and jobs arise from the ashes in the process. But crisis and recessions will emerge anew in the future.

During the Marshall Plan initiative [1948-1952], the Secretary of State of the United States said that without the Marshall Plan to revitalize Europe, production would accumulate in America, and Americans would become eventually unemployed. President Truman appointed Mr. Gray, a former Secretary of the Army, to determine how, at the end of the Marshall Plan, Europe could have the means to buy American products. Otherwise, the President stated, the United States would suffer because of the abundant accumulation of their own products.

Technological progress, which could place mechanical power and machinery at the service of society, should give men a better standard of living while freeing them from work. Progress and its abundant production, guaranteed by machinery and improved processes, should free men from fearing the future. As goods are abundantly available, and will be even more so in the future, why should we worry about tomorrow?

Insecurity

Yet, notwithstanding today's abundant production, and tomorrow's potential for even greater production, we have never had so many worries about the future. Most people no longer own anything. One hundred years ago, families owned a piece of land and could rely on the earth to provide them with sustenance. Where is the land that families once owned? Alas, technological advancement has driven families out of the countryside and concentrated them in industrialized areas.



If money is not effectively distributed in the economy, who will buy the production made by machines? If machines replace the salaried worker, then people will need a Dividend to replace the lost income. Henry Ford once invited Walter Reuther, then president of the United Auto Workers Union, to his plant to see one of the first robots in use in production. Ford praised the efficiency of the robot and commented how well it would replace workers. Reuther asked him: "Yes, but how many of these robots will buy a car?"

Ownership has become the exception. Property is subjected to mortgages and taxes. Families no longer freely own their properties.

Employment, the only source of income for most families today, is more precarious than ever. Employment is secure only during times of war when destruction is massive and methodical. When the production of consumer goods becomes prolific during peacetime, workers again suffer from insecurity, and risk layoffs and recessions.

The government was forced to implement Unemployment Insurance in Canada [in 1940]. Was this social program needed in the past when strong arms, pickaxes and shovels were necessary for production? No.

Unemployment Insurance does not offer genuine security to the population. It falls short of distributing the amplified abundance made possible by mechanization. First, a premium is deducted from the employee's pay check to pay into the Unemployment Insurance fund. This is indeed a contrary way of showing workers that progress has benefitted them. Unemployment Insurance is a strange remedy to a disease that should not exist. Why should abundance create conditions of poverty that require treatment?

Is progress an enemy of mankind? Should we abandon education and innovation? Should we close universities and laboratories?

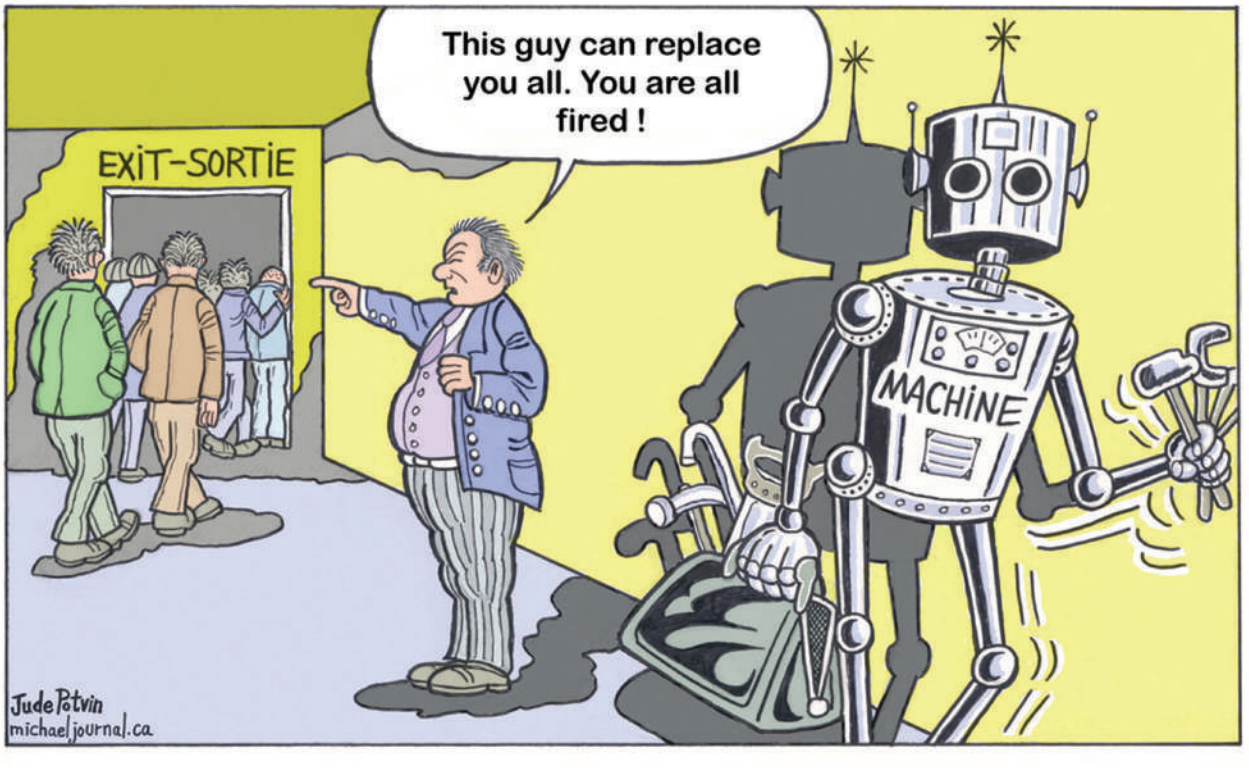
Change the Rules

There is no need to eliminate technological progress, but it must be used to free mankind. For this to happen, we must change the rules of allocation and distribution so they reflect the positive effects of progress.

Distribution follows the same formula it did when work was done by hand. Products are distributed to those who have money. Yet we say that only people with a job should receive money. Progress tends to decrease the number of jobs. If wages remain the only means to acquire products, then progress has, in fact, slashed the capacity to secure what is needed.

If wages are the only means by which individuals and families can obtain money, the more machines working in place of men, the less money individuals and families will have. Even if wages go up, this will give nothing more to those who are without work. Moreover, wage increases cause price increases, which makes matters even worse for those who do not receive these increased wages.

It can be said that workers, whose jobs are taken over by machines, will find other jobs since new needs create new jobs. This is more or less true. Some may find a suitable job; but how many must satisfy themselves with jobs that do not suit them and accept work conditions that are imposed upon them? Others ▶



will find occasional work; the rest find none. All must endure insecurity, and many will suffer some important losses. None will find in the mechanized advancements that replaced their labour the degree of security that modern abundance should provide.

Additional Income

For machines, science and progress to be a blessing instead of a curse, we must first acknowledge that progress is the result of scientific and cultural discoveries that are transmitted and increased from one generation to the next, and from which all must benefit, be they employed or not. Progress is a commonly held inheritance.

Secondly, without eliminating the wages that are a reward for work done, we must introduce an additional source of income; another means of obtaining money that is not tied to work but that has a relationship to the total amount of products issuing from nature and industry. The more machines replace men's work, the greater amount this second source of money must be, since it is issued to buy the fruits of progress, and not to compensate for an individual's work.

This second source of income is what Social Crediters call the National Dividend. It is a Dividend given to all to buy the products available because of mechanization. The Dividend would allow people to pay for the products that salaries are less and less capable of buying, since products are made more and more by machinery, and less and less by the efforts of workers.

The words "Economic Democracy" or Social Credit" mean that a new method must be used to distribute the abundant goods that result from modern production techniques. A new way that does not suppress the old way, but that adds to it, is needed. The old inadequate method is the salary paid in recognition of work performed. The new way includes wages and salaries, which are in addition for some, to the Dividend, which is issued to all.

The salary must continue to be issued to the worker, since it is the reward for individual effort. But the Dividend would be given to everyone, since it is the fruit of progress, the common good.

No matter what is said against the Dividend, it is the only formula capable of rectifying the economic situation owed to technological progress. It is also the only means to circumvent the problem of unemployment that should not exist as long as some needs remain unsatisfied. By facilitating the sale of products that would otherwise remain unsold, the Dividend would stimulate the sale of consumer goods that now sit idle on store shelves while new products pile up.

The Dividend would increase the country's total purchasing power. It would democratize this purchasing power by spreading it to every corner of the country, including to individuals who have no jobs.

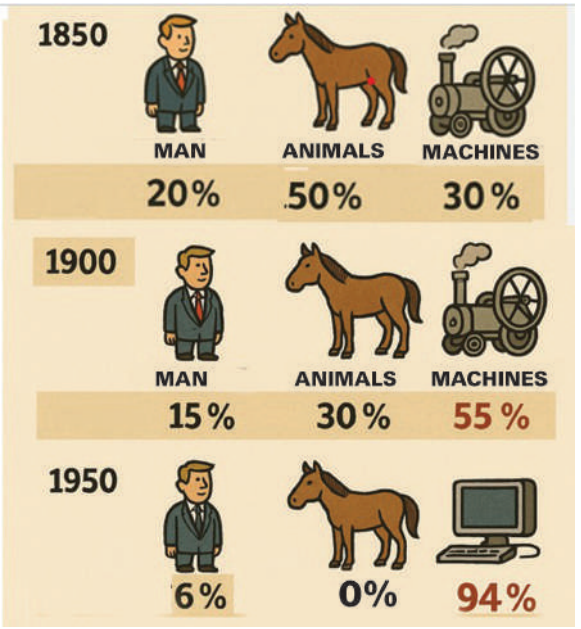
How many benefits would this yield! By guaranteeing to everyone a modest monthly income, the Dividend would banish from people's minds the painful uncertainty for the future. By adding to the family's income, the Dividend would allow us to turn away from state-run programs such as Medicare, which turn individuals into numbered files, subjected to scrutiny, to administrative procedures, and to the corruption of political patronage. He who possesses enough money does not need all of these programs; he can run his own affairs. ❖

Louis Even

Is technology the ally or enemy of man?

Replacing man by machinery in production should signify an enrichment for man. Man would be freed from purely material worries. This would give man more time to perform other human functions beyond the mere economic function. If, on the contrary, such a substitution leads to privation, it is simply because we refuse to adapt the financial system to progress, and we tie any income only to those who have a paid job.

Is technology an evil? Should we rise up and destroy machinery because it takes our jobs? No, if work can be done by machines, so be it. This will allow man to invest his leisure time in other activities, free activities, activities of his own choosing, provided he is given an income to replace the salary he lost when the machine was installed. Otherwise, the machine, instead of being an ally, will become man's enemy since it deprives him of his income and prevents him from earning a living.



In 1850, when manufacturing, as we know it today, was barely beginning, man did 20% of the work, animals 50%, and machines accounted for only 30% of the work. By 1900, man was doing only 15%, animals 30%, and machines 55% of the work. By 1950, man was doing only 6% of the work while machines did the remaining 94%. The animals had been freed!

And there was more to come since we entered into the computer age. A third industrial revolution began with the introduction of transistors, and later that of the silicon chip. Microprocessors can now accomplish more than a million operations per second. How many workers can thus be replaced in factories equipped with this technology?

Such factories already do exist. Places like the Nissan Zama plant in Japan that produces 1,300 cars a day with the help of only 67 workers — that is more than 13 cars a day per man. Some factories are entirely automated, such as the Fiat motor factory in Italy which is under the control of some twenty robots that do all the work.

And now we have entered the era of artificial intelligence, which many call the "fourth industrial revolution," that is going to bring even greater changes.

In his book *The End of Work* (1995), U.S. author Jeremy Rifkin quotes a recent Swiss study which said that "in thirty years from now, less than 2% of the present workforce will be enough to produce the totality of the goods that people need." Three out of every four workers — from retail clerks to surgeons — will eventually be replaced by computer-guided machines.

At the Aspen Ideas Festival, held on June 27, 2025, Ford Motor President Jim Farley said : "Artificial intelligence is going to replace half – literally half – of all white collar workers in the U.S."

Jensen Huang, CEO of Nvidia (a manufacturer of graphics cards for computers, but above all of chips for the most powerful AI models), said at the Milken Institute's Global Conference, on May 6, 2025: "Every job will be affected, and immediately. It is unquestionable."

If the rule that limits the distribution of income to those who are employed is not changed, society is heading for chaos. It would be plain ludicrous to tax 2% of workers to support 98% of unemployed people. We most definitely need a source of income that is not tied to employment. The case is clearly made for a Social Credit dividend.

Free activities

But, then, if man is not employed in a paid job, what will he do with his spare time? He will spend it on free activities, activities of his own choosing. It is precisely in his leisure time that man can really develop his personality, develop the talents that God gave him, and use them wisely.

Moreover, it is during their leisure time that a man and a woman can take care of their religious, social, and family duties: raising their family, practising their Faith (to know, love, and serve God), and helping their neighbor.

To be freed from the necessity to work at providing the necessities of life does not mean becoming lazy. It simply means that the individual could choose to participate in the type of activity that appeals to him most. Under a Social Credit system, there would be an outburst of creative activity. The greatest inventions and the greatest works of art were created during leisure time. As C. H. Douglas remarked:

"Most people prefer to be employed, but on things they like rather than on the things they don't like to be employed upon. The proposals of Social Credit are in no sense intended to produce a nation of idlers... Social Credit would allow people to allocate themselves to those jobs to which they are suited. A job you do well is a job you like, and a job you like is a job you do well." ❖

Alain Pilote

Local currencies and Economic Democracy

The following article explains the advantages of having a local or alternative currency at the village or regional level, in the absence of Social Credit principles being applied at the national level. Indeed, if a financial crash were to occur overnight, it would be useful to create a network of mutual aid and solidarity among the population now, so that products and services could be obtained and exchanged, even in the absence of an official national currency.



Túmin, a local currency in Mexico

***by* Juan Castro Soto**

The theory of Economic Democracy, proposed by the Scottish engineer Clifford Douglas, distributes extra money so that production and consumption correspond equally. It is put into practice through simple techniques known as Social Credit, later promoted by Louis Even:

1) Free issuance of new money without debt,

2) Distribute a free dividend to consumers and producers, and

3) Establish a discount for consumers, returned or compensated to sellers by the government.

A technical problem. — Douglas's proposals for distributing extra money are neither a whim nor simply because he has the freedom and the possibility to do so. This is because, technically and mathematically, it is impossible to consume everything the market pro-duces when receiving only a salary, since this does not include the cost of inputs, such as technology and raw materials: the salary corresponds to labor and nothing else.

Therefore, prices will always be higher than the purchasing power of the salary.

Douglas explained this using the "A+B" price theorem, where A represents wages, B represents other production costs, and A+B represents the total price of a given production. Since wages (A) cannot purchase the total price (A+B), Social Credit fills this gap in purchasing power.

Clifford Douglas and Louis Even intended to apply this Economic Democracy at the national and international levels, as a new financial system that would resolve people's needs due to a lack of money, in a world where, paradoxically, there is an abundance of products and services waiting to be consumed.

However, the world is dominated by a supranational financial system that does not allow for Social Credit, preventing any government from issuing its own money and distributing it for free.

Therefore, in the second half of the last century, local currencies, independent of governments, began to gain traction. They did not arise from Douglas's theory, but rather sought solutions to the shortage of money.

For the proponents of these local currencies, no theorem was needed to demonstrate that money was insufficient; it was an axiom of truth that needs no demonstration! So they simply created it, let's say crudely, without much explanation. On the one hand, Douglas didn't intend to apply his theories at the local level; and, for his part, local currencies were unfamiliar with Douglas's theories 50 years earlier. They didn't coincide in time.

However, the theories of Economic Democracy and Social Credit have a lot in common with local currencies. In truth, local currencies put these theories into practice, which serve as a very useful theoretical foundation for better understanding what they are doing.

Certainly, local currencies don't solve the problems of an entire country, but they improve the situation in small communities, and can become more widespread: there are already around 5,000 of them worldwide, and they are a model and a practice for a fairer economy on a larger scale.

Let's now look at some characteristics that allow most local currencies to be classified as

experiences of Economic Democracy and Social Credit.

1. They satisfy needs. — Local currencies are created to facilitate exchange and trade, so that products and services reach the hands of those who need them. This is the main purpose of the economy in general, as well as of Economic Democracy and local currencies.

2. Free issuance of money. — Local currencies are printed or issued by a community of producers and merchants who use this money in their commercial transactions. In other words, they have the monetary sovereignty required by Social Credit to generate the money they need; a sovereignty that governments lack because they depend on usurious banks.

3. Neither debt nor interest. — Social Credit and local currencies are not obtained like a bank debt, nor do they pay interest. They represent an increase in circulating money and purchasing power, while bank loans actually generate a shortage of money, causing prices to rise in order to pay these debts.

4. Social Dividend. — Like Social Credit, local currencies are distributed free of charge to all participants, and equally, helping them finance their consumption or production. Alternatively, they are distributed at a lower cost than the official currency.

This distribution is not based on a percentage of total production, as Social Credit might be, but it helps create a society of abundance when the problem is a shortage of money.



The Túmin is your protection, ensuring that bread is always on your table. Carrying a Tumin in your pocket means much more than a good-luck charm: it means real money and purchasing power.

5. Compensated Discount. — Producers and merchants often offer better prices to fellow consumers simply for the sake of solidarity. This is compensated because it is done mutually or reciprocally. Furthermore, products and services become more accessible by facilitating and combining payment methods.

6. Based on Trust. — Social currencies and Social Credit restore trust between people and rebuild the social fabric. But the most important trust goes beyond the functioning of the local currency as an instrument of exchange: it is the trust in the people who use and accept it.

7. Local economy. — Local currencies are intended to strengthen the local economy. They are not intended to be exported to obtain money or foreign currency in exchange for our wealth; they seek to ensure that wealth is consumed by the families of the region.

8. Free Democracy. — Social Credit presupposes that the nation has a real democracy that decides to implement it; however, this is often its main shortcoming. Local currencies, on the other hand, are the fruit of real democratic decisions, where those involved have the freedom to innovate and organize themselves with their own self-governance mechanisms. They do not depend on organizations outside the participants that make arbitrary decisions nor decisions contrary to the common will. Nor do they depend on the conditions or impediments of any government.

9. Non-profit. — Social Credit does not create money to be sold on a stock market, as many digital currencies do. Nor do local or community currencies, as they are not designed to be bought and sold for monetary gain, but rather to exchange goods and services: they are an instrument to facilitate and incentivize trade, not a commodity to be sold.

10. Unintentional Christianity. — Most local currencies were not created to follow Christian principles, nor are they driven by any religion. However, unintentionally, they are deeply Christian, without reciting a single Lord's Prayer, as they are concerned with the benefit of all participants and are not designed to steal nor subjugate anyone. They create a community network of trust, solidarity, understanding, and mutual aid, with fraternal relationships rather than competition. ❖

Juan Castro Soto

"Don't squander your lives, but make them masterpieces"

Canonization Mass of Carlo Acutis and Pier Giorgio Frassati



Saints Carlo Acutis and Pier Giorgio Frassati

Sunday, September 7, 2025, was a day of great celebration for the Church and for the whole world: on that day in Rome took place the canonization Mass of two new Italian saints who serve as models for young people — Carlo Acutis and Pier Giorgio Frassati.

Carlo Acutis, who died of a sudden leukemia at the age of 15 in 2006, is the first saint of the new millennium (having died after the year 2000). He was also an Internet prodigy, having personally created a website on Eucharistic miracles around the world. His biography appeared in the Michael magazine, January-February 2021 issue. His feast day in the liturgical calendar is October 12.

As for Pier Giorgio Frassati, he passed away exactly 100 years ago, in 1925, at the age of 24. His biography was published in the Michael magazine, August-September 2025 issue. His feast day is July 4.

During the canonization ceremony, the families of both new saints were present: the parents of Carlo Acutis, along with his younger twin brother and sister, who were born after his death. Maria-Grazia Salviati, niece of Pier Giorgio Frassati (granddaughter of his sister, Luciana Frassati Gawronska), was also in attendance.

Here is the homily delivered by Pope Leo XIV on that occasion:

Dear brothers and sisters, in the first reading, we heard a question: [Lord,] "who has learned your counsel, unless you have given wisdom and sent your holy spirit from on high?" (Wis 9:17).

This question comes after two young Blesseds, Pier Giorgio Frassati and Carlo Acutis, were proclaimed saints, and this is providential because in the Book of Wisdom, this question is attributed to a young man like them: King Solomon. Upon the death of his father David, he realized that he had many things: power, wealth, health, youth, beauty, and the entire kingdom. It was precisely this great abundance of resources that raised a question in his heart: "What must I do so that nothing is lost?"

Solomon understood that the only way to find an answer was to ask God for an even greater gift, that of his wisdom, so that he might know God's plans and follow them faithfully. He realized, in fact, that only in this way would everything find its place in the Lord's great plan. Yes, because the greatest risk in life is to waste it outside of God's plan.

Jesus, too, in the Gospel, speaks to us of a plan to which we must commit wholeheartedly. He says: "Whoever does not carry the cross and follow me cannot be my disciple" (Lk 14:27); and again: "none of you can become my disciple if you do not give up all your possessions" (v. 33). He calls us to abandon ourselves without hesitation to the adventure that he offers us, with the intelligence and strength that comes from his Spirit, that we can receive to the extent that we empty ourselves of the things and ideas to which we are attached, in order to listen to his word.

Many young people, over the centuries, have had to face this crossroad in their lives. Think of Saint Francis of Assisi, like Solomon, he too was young and rich, thirsty for glory and fame. That is why he went to war, hoping to be knighted and adorned with honors. But Jesus appeared to him along the way and asked him to reflect on what he was doing.

Coming to his senses, he asked God a simple question: "Lord, what do you want me to do?" From there, he changed his life and began to write a different story: the wonderful story of holiness that we all know, stripping himself of everything to follow the Lord (cf. Lk 14:33), living in poverty and preferring the love of his brothers and sisters, especially the weakest and smallest, to his father's gold, silver and precious fabrics.

How many similar saints we could recall! Sometimes we portray them as great figures, forgetting that for them it all began when, while still young, they said "yes" to God and gave themselves to him completely, keeping nothing for themselves. Saint Augustine recounts that, in the "tortuous and tan-



Pope Leo XIV with the family of Carlo Acutis

gled knot" of his life, a voice deep within him said: "I want you" (Confessions, II, 10,18). God gave him a new direction, a new path, a new reason, in which nothing of his life was lost.

In this setting, today we look to Saint Pier Giorgio Frassati and Saint Carlo Acutis: a young man from the early 20th century and a teenager from our own day, both in love with Jesus and ready to give everything for him.

Pier Giorgio encountered the Lord through school and church groups — Catholic Action, the Conferences of Saint Vincent, the FUCI (Italian Catholic University Federation), the Dominican Third Order — and he bore witness to God with his joy of living and of being a Christian in prayer, friendship and charity. This was so evident that seeing him walking the streets of Turin with carts full of supplies for the poor, his friends renamed him "Frassati Impresa Trasporti" (Frassati Transport Company)!

Even today, Pier Giorgio's life is a beacon for lay spirituality. For him, faith was not a private devotion, but it was driven by the power of the Gospel and his membership in ecclesial associations. He was also generously committed to society, contributed to political life and devoted himself ardently to the service of the poor.

Carlo, for his part, encountered Jesus in his family, thanks to his parents, Andrea and Antonia — who are here today with his two siblings, Francesca and Michele — and then at school, and above all in the sacraments celebrated in the parish community. He grew up naturally integrating prayer, sport, study and charity into his days as a child and young man.

Both Pier Giorgio and Carlo cultivated their love for God and for their brothers and sisters through simple acts, available to everyone: daily Mass, prayer, and especially Eucharistic Adoration. Carlo used to say: "In front of the sun, you get a tan. In front of the Eucharist, you become a saint!" And again: "Sadness is looking at yourself; happiness is looking at God. Conversion is nothing more than shifting your gaze from below to above; a simple movement of the eyes is enough."

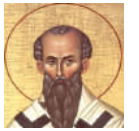
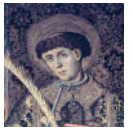
Another essential practice for them was frequent Confession. Carlo wrote: **"The only thing we really have to fear is sin;"** and he marveled because — in his own words — "people are so concerned with the beauty of their bodies and do not care about the beauty of their souls." Finally, both had a great devotion to the saints and to the Virgin Mary, and they practiced charity generously. Pier Giorgio said: "Around the poor and the sick, I see a light that we do not have." He called charity "the foundation of our religion" and, like Carlo, he practiced it above all through small, concrete gestures, often hidden, living what Pope Francis called "a holiness found in our next-door neighbors" (Apostolic Exhortation *Gaudete et Exsultate*, 7).

Even when illness struck them and cut short their young lives, not even this stopped them nor prevented them from loving, offering themselves to God, blessing him and praying to him for themselves and for everyone. One day Pier Giorgio said: "The day of my death will be the most beautiful day of my life." In his last photo, which shows him climbing a mountain in the Val di Lanzo, with his face turned towards his goal, he wrote: "Upwards". Moreover, Carlo, who was even younger than Pier Giorgio, loved to say that heaven has always been waiting for us, and that to love tomorrow is to give the best of our fruit today.

Dear friends, Saints Pier Giorgio Frassati and Carlo Acutis are an invitation to all of us, especially young people, not to squander our lives, but to direct them upwards and make them masterpieces. They encourage us with their words: "Not I, but God," as Carlo used to say. And Pier Giorgio: "If you have God at the center of all your actions, then you will reach the end." This is the simple but winning formula of their holiness. It is also the type of witness we are called to follow, in order to enjoy life to the full and meet the Lord in the feast of heaven. ❖

Pope Leo XIV

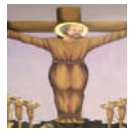
January 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for January: **Let us pray that praying with the Word of God be nourishment for our lives and a source of hope in our communities, helping us to build a more fraternal and missionary Church.**			○ FM January 3 ☽ LQ January 10 ● NM January 18 ☾ FQ January 25	**1**  **Solemnity of Mary, Holy Mother of God**	**2**  **St. Basil the Great and St. Gregory Nazianzen**	**3**  **Most Holy Name of Jesus** St. Genevieve of Paris
4  **Epiphany of the Lord** St. Elisabeth Ann Seton	**5**  **St. John Neumann** S.e Genoveva Torres	**6**  **St. Charles of Sezze** Bl. Rita Amada de Jesus	**7**  **St. André Bessette** Bl. Lindalva Justo de Oliveira	**8**  **St. Raymond of Penyafort** St .Apollinaris, Bishop	**9**  **St. Adrin of Canterbury** Bl. Pauline Jaricot	**10**  **St. Agatho, Pape** St.Gregoire of Nyssa
11  **Baptism of the Lord** St. Thomas of Cori	**12**  **St. Marguerite Bourgeoys** St. Anthony-May Pucci	**13**  **St. Hilary of Poitiers** Bishop, Doctor of the Church	**14**  **St. Veronica of Binasco** St. Felix of Nola	**15**  **St. Remigius, Bishop** Our Lady of Banneux	**16**  **St. Marcellus I, Pope** St. Joseph Vaz, priest	**17**  **St. Anthony the Abbot** Our Lady of Pontmain
18  **2nd Sunday in Ordinary Time** St. Margaret of Hungary	**19**  **St. Joseph Sebastian Pelczar, Bishop**	**20**  **St. Sebastian, martyr** St. Fabian, pope & martyr	**21**  **St. Agnes, virgin & martyr** Bl. Martyrs of Laval	**22**  **St. Vincent, martyr** Bl. G. Joseph Chaminade	**23**  **St. Marianne Cope** St. Ildephonsus of Tolèdo	**24**  **St. Francis of Sales** Bishop, Doctor of the Church
25  **2nd Sunday in Ordinary Time** **The** Conversion of St. Paul	**26**  **St. Timothy & St. Titus** St. José Gabriel Brochero	**27**  **St. Angela Merici** St. Henry de Osso y Cervello	**28**  **St. Thomas Aquinas** Priest & Doctor of the Church	**29**  **St. Gildas, Abbot** Bl. Boleslawa Lament	**30**  **St. Mutien-Marie Wiaux** St. Jacinta Marescotti	**31**  **St. John Bosco, priest** St. Marcella, widow



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February 2026

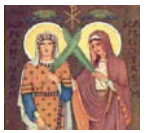
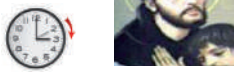
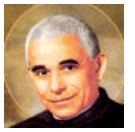
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1  **4th Sunday in Ordinary Time** St. Brigid of Ireland	**2**  **Presentation of the Lord**	**3**  **St. Blaise, Bishop** St. Claudine Thevenet	**4**  **St. Joan of Valois** St. Joseph of Leonissa	**5**  **St. Agatha, virgin & martyr** Bl. Elizabeth Canori Mora	**6**  **St. Paul Miki and Companions, martyrs**	**7**  **St. Giles Mary of St. Joseph, Franciscan**
8  **5th Sunday in Ordinary Time** St. Josephine Bakhita	**9**  **St. Michsel Cordero** Bl. A.-Catherine Emmerich	**10**  **St. Scholastica, virgin** St. Jose Sanchez del Rio	**11**  **Our Lady of Lourdes** World Day of the Sick	**12**  **St. Eulalia of Barcelona** St. Martyrs of Albitina	**13**  **St. Catherine of Ricci** Bl. Jourdain de Saxe	**14**  **St. Cyri & St.Methodius** St. Valentine, martyr
15  **6th Sunday in Ordinary Time** St. Claude de la Colombière	**16**  **St. Joseph Allamano** St. Juliana of Nicomedia	**17**  **Seven Saint Founders of the Servite Order**	**18**  **Ash Wednesday** St. Bernadette Soubiroux	**19**  **St. Conrad of Piacenza** Bl. Joseph Zaplata, martyr	**20**  **St. Françisco and St. Jacinta of Fatima**	**21**  **St. Peter Damien** Bishop. doctor of the Church
22  **1st Sunday of Lent** Chair of Saint Peter	**23**  **St. Polycarp, Bishop** St. Lazarus, monk	**24**  **Bl. Thomas Mary Fusco** St. Sergius, martyr	**25**  **Bl. Marie Ludovica de Angelis** Bl. Sebastian of Aparicio	**26**  **St. Paula Montal** Bl. Piedad de la Cruz Ortiz Real	**27**  **St. Gregoro of Narek** St. Gabriel of O.L. of Sorrows	**28**  **Bl. Daniel Brottier**

○ FM February 1
☽ LQ February 9
● NM February 17
☾ FQ February 24

Prayer Intention for February:
Let us pray that children suffering from incurable diseases and their families receive the necessary medical care and support, never losing strength and hope.

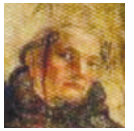
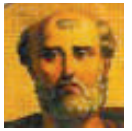


March 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1  **2ndd Sunday of Lent** St. Albinius of Angers	**2**  **St. Angela of the Cross** St. Agnes of Bohemia	**3**  **St. Katharine Drexel** St. Cunegundes	**4**  **St. Casimir, king** Bl. M. Louise of Lamoignon	**5**  **St. John Joseph of the Cross** Bl. Jeremiah of Valachia	**6**  **St. Colette** St. Rose of Viterbe	**7**  **Saints Perpetua and Felicity, martyrs**
8  **3rd Sunday of Lent** St. John of God	**9**  **St. Dominic Savio** St. Frances of Rome	**10**  **St. Maria Eugenia of Jesus** St. John Oglivie, martyrr	**11**  **St. Eulogius of Cordoba** St. Constantine	**12**  **St. Luigi Orione, priest** Bl. Angela Salawa, virgin	**13**  **St. Dulce Lopes Portes** St. Euphrasia, martyr	**14**  **St. Mathilda, queen** Bl. Giacomo Cusmano
15  **4th Sunday of Lent** St. Louise de Marillac	**16**  **St. Julian of Antioch** Bl. Benedict of Assisi	**17**  **St. Patrick, Bishop** St. Jan Sarkander, martyr	**18**  **St. Cyril of Jerusalem** Bishop, doctor of the Church	**19**  **St. Joseph, husband of the Bl.Virgin Mary**	**20**  **St. Joseph Bilczewski** St. Maria J. Sancho de Guerra	**21**  **St. Nicholas of Flüe Patron of Switzerland**
22  **5th Sunday of Lent** Bl. Clement A. von Galen	**23**  **St. Turibiu of Mogrovejo** St. Rafqa of Hemlaya	**24**  **St. Catherine of Sweden** Bl. Oscar Romero, martyr	**25**  **The Annunciation of the Lord**	**26**  **St. Ludger, Bishop** Bl. Maddalena Caterina Morano	**27**  **Bl. Louis Edouard Cestac** Bl. Francesco Faà di Bruno	**28**  **St. Gontran, king** Bl. Joan Mary de Maillé
29  **Palm Sunday of the Passion of the Lord**	**30**  **St. John Climacus, Abbot** St. Leonard Murialdo	**31**  St. Benjamin,, deacon Bl. Natalia Tulasiewicz	○ FM March 3 ☽ LQ March 13 ● NM March 18 ☾ FQ March 25	March 8, Daylight Saving Time starts: clocks are turned forward one hour.	**The Pope's Prayer Intention:** **Let us pray that nations move toward effective disarmament, particularly nuclear disarmament, and that world leaders choose the path of dialogue and diplomacy instead of violence.**	



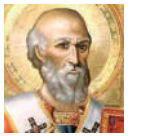
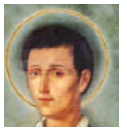
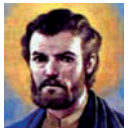
April 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intention for April: **Let us pray for priests going through moments of crisis in their vocation, that they may find the accompaniment they need and that communities may support them with understanding and prayer.**			1  **St. Hugh of Grenoble** Bl. Ludovic Pavoni	2  **St. Francis of Paola** St. Pedro Calungsod, martyr	3  **Good Friday** **The Passion of the Lord**	4  **Holy Saturday** **St. Isidore of Seville**
5  **Easter Sunday** **Resurrection of the Lord**	6  **St. Celestin I, Pope** Bl. Michael Rua	7  **St. John Baptist de La Salle** Bl. Maria Assunta Pallotta	8  **St. Julie Billart** Bl. August Czartoryski	9  **Bl. Antonio Pavoni, martyr** St. Marcel, Bishop	10  **St. Michael de Sanctis** St. Magdalen of Canossa	11  **St. Stanislaus of Krakow** St. Gemma Galgani
12  **2nd Sunday of Easter** **Divine Mercy Sunday**	13  **St. Martin I, Pope** Bl. Ida of Louvain	14  **St. Callistus I,** **Pope and martyr**	15  **St. Cesar de Bus, priest** St. Paternus	16  **St. Benedict Joseph Labre** Bl. Joachim of Siena	17  **St. Kateri Tekakwitha** St. Anicetus, Pope	18  **Bl. Marie Anne Blondin** Bl. Savina Petrilli
19  **3rd Sunday of Easter** **St. Leo IX, Pope**	20  **St. Agnes of Montepulciano** Bl. Chiara Bosatta, virgin	21  **St. Anselm of Canterbury** St. Conrard of Parzham	22  **St. Alexandra, martyr** St. Theodore, Bishop	23  **St. George, martyr** St. Adalbert of Prague	24  **St. Fidelis of Sigmaringen** St. Marie Euphrasie Pelletier	25  **St. Mark, Evangelist** St. Peter de Betancur
26  **4th Sunday of Easter** Our Lady of Good Counsel	27  **St. Zita, virgin** Bl. Nicholas Roland, priest	28  **St. Louis Marie de Montfort** St. Peter Chanel	29  **St. Catherine of Siena** Virgin & doctor of the Church	30  **St. Mary of the Incarnation** St. Pius V, Pope		○ FM April 1 ☽ LQ April 10 ● NM April 17 ☾ FQ April 23



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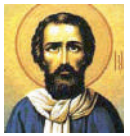
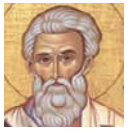
May 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intention for May: **Let us pray that everyone, from large producers to small consumers, be committed to avoid wasting food, and to ensure that everyone has access to quality food.**			☽ LQ May 1 ● NM May 9 ☾ FQ May 23 ○ FM May 31		**1**  **St. Joseph the Worker** St. Riccardo Pampuri	**2**  **St. Athanasius** Bishop, doctor of the Church
3  **5th Sunday of Easter** Sts. Philip and James	**4**  **Bl. Marie Leonie Paradis** St. Peregrine Laziosi	**5**  **St. Nunzo Sulpizio** St. Hilary of Arles	**6**  **St. François de Laval** St. Peter Nolasco	**7**  **St. Augustine Roscelli** St. Rose Venerini	**8**  **Bl. Catherine of St. Augustine** Bl. Teresa Demjanovich	**9**  **St. Pachomius, Abbot** Bl. Theresa Gerhardinger
10 **Mother's Day**  **6t.h Sunday of Easter** St Damien de Veuster	**11**  **St. Antonio Galvão** St. Francis Jerome	**12**  **Bl. Imelda Lambertini** Sts. Nereus & Achilleus	**13**  **Our Lady of Fatima** St. André Hubert Fournet	**14**  **St. Matthias, Apostle** St. Michael Garicoïts	**15**  **St. Isidore the Farmer** St. Dymphna, martyr	**16**  **St. Andrew Bobola, martyr** St. John Nepomucène
17  **Ascension of the Lord** St. Pascal Baylon	**18**  **St. John I, Pope** St. Felix of Cantalice	**19**  **St. Celestine V, Pope** St. Crispin of Viterbo	**20**  **St. Bernardine of Siena** St. Arcangelo Tardini	**21**  **St. Eugene of Mazenod** Sts. Martyrs of Mexico	**22**  **St. Rita of Cascia** St. Julia	**23**  **St. Joan Antide Thouret** St. John Baptist Rossi
24  **Pentecost Sunday**	**25**  **Blessed Virgin Mary, Mother of the Church**	**26**  **St. Philip Neri, priest** St. Mariana de Paredes	**27**  **St. Augustine of Canterbury** Bl. Joseph of Igualada	**28**  **St. Germain of Paris** Bl. Antoni Julian Nowowiejski	**29**  **St. Paul VI' Pope** St. Ursula Ledochowska	**30**  **St. Joan of Arc** St. Joseph Marello
31  **The Most Holy Trinity**						



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June 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
☽ LQ June 8 ● NM June 14 ☾ FQ June 21 ○ FM June 29	**1**  **St. Justin, martyr** St. Hannibal Mary di Francia	**2**  **St. Blandina, martyr** Sts. Marcellinus and Peter	**3**  **St. Charles Lwanga and Companions, martyrs**	**4**  **St. Francis Caraccioilo** St. Filippo Smaldone	**5**  **St. Boniface, Bishop** St. Alyre, Bishop	**6**  **St. Marcellin Champagnat** St. Norbert, Bishop
7  **The Most Holy Body and Blood of Christ**	**8**  **St. Jacques Berthieu, martyr** St. Medard, Bishop	**9**  **Bl. Anna-Maria Taïgi** St. Ephrem, deacon	**10**  **St. Landericus, Bishop** Bl. Edward Poppe, priest	**11**  **St. Barnabas, Apostle** St. Paola Frassinetti	**12**  **The Sacred Hearrt of Jesus** St. Gaspar Bertoni	**13**  **Immaculate Heart of Mary** St. Anthony of Padua
14  **11th Sunday in Ordinary Time** Sts. Valerius & Rufinus	**15**  **St. Germana Cousin** St. Guy, martyrr	**16**  **St. John Francis Regis** Bl. Mary Theresa Scherer	**17**  **St. Albert Chmielowski** Bl. Joseph Marie Cassant	**18**  **St. Gregory Barbarigo** Sts. Mark & Marcellian	**19**  **St. Romuald, Abbot** St. Julienne Falconieri	**20**  **St. Sylverius. Pope** Our Lady of Consolata
21 **Father's Day**  **12th Sunday in Ordinary Time** St. Alosius Gonzaga	**22**  **Sts. Thomas More and John Fisher, martyrs**	**23**  **St. Joseph Cafasso** Bl. Maria Raffaella Cimatti	**24**  **The Nativity of St. John the Baptist**	**25**  **St. William of Vercelli** St. Prosper of Aquitaine	**26**  **St. Josemaria Escriva** Bl. Jacques Ghazir Haddad	**27**  **St. Marguerite Bays** St. Cyril of Alexandria
28  **13th Sunday in Ordinary Time** St. Ireaneus, Bishop	**29**  **Sts. Peter & Paul, Apostles** Bl. Raymond Lull	**30**  **Sts. First Martyrs of the Church of Rome**				

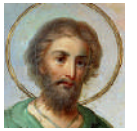
The Pope's Prayer Intention:

Let us pray that sports be an instrument of peace, encounter, and dialogue among cultures and nations, and that they promote values such as respect, solidarity, and personal growth.

VII
VIII
IX
X

Saint Anne, Saint Joachim and the Virgin Mary.
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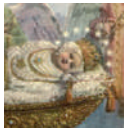
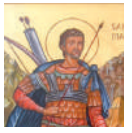
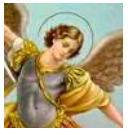
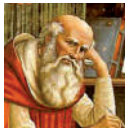
July 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intention for July: **Let us pray for the respect and protection of human life in all its stages, recognizing it as a gift from God.**			**1**  **St. Junipero Serra** Precious Blood of Jesus	**2**  **St. Bernardino Realino** Bl. Eugnia Joubert	**3**  **St. Thomas, Apostle** St. Leo II, Pope	**4**  **St. Elizabeth of Portugal** St. Pier Giorgio Frassati
5  **14th Sunday in Ordinary Time** St. Anthony Mary Zaccaria	**6**  **St. Maria Goretti** St. Nazaria Ignacia	**7**  **St. Antonino Frantosati** **St.** Peter To Rot, martyr	**8**  **Sts. Aquila & Priscilla** Bl. Floribert Bwana Chui	**9**  **St. Augustine Zhao Rong & 119 Companions, martyrs**	**10**  **Bl. Emmanuel Ruiz and Companions, martyrs**	**11**  **St. Benedict, Abbot** St. Pius I, Pope
12  **15th Sunday in Ordinary Time** Sts. L. Martin & Z. Guérin	**13**  **St. Clélia Barbieri** St. Henry II, Emperor	**14**  **St. Camillus of Lellis** St. Francis Solanoo	**15**  **St. Bonaventure** Bishop & doctor of the Church	**16**  **Our Lady of Mount Carmel** St. Mary Magdalen Postel	**17**  **St. Alexis, pilgrim** St. Hedwidg of Poland	**18**  **St. Frederick, Bishop** St. Simon de Lipnica
19  **16th Sunday in Ordinary Time** St. Arsenius, hermit	**20**  **St. Apollinaris, Bishop** St. Margaret of Antioch	**21**  **St. Lawrence of Brindisi** St. Victor of Marseilles	**22**  **St. Mary Magdalen** St. Theodore, Bishop	**23**  **St. Bridget of Sweden** Bl. Margarita de Maturana	**24**  **St. Charbel Makhlouf** St. Christina the Astonishing	**25**  **St. James the Greater, Apostle**
26  **17th Sunday in Ordinary Time** St. Anne & St. Joachim	**27**  **St. Pantaleon, doctor** Bl. M. Magdalena Martinengo	**28**  **St. Alphonsa Muttathupadathu** **Sts.** Nazarius & Celsus	**29**  **St. Martha** St. Lazarus, Martha's brother	**30**  **St. Leopold Mandic** St. Peter Chrysologus	**31**  **St. Ignatius of Loyola** St. Giustino de Jacobis	☽ LQ July 7 ● NM July 14 ☾ FQ July 21 ○ FM July 29

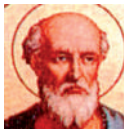
August 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intention for August: **Let us pray that in large cities often marked by anonymity and loneliness we find new ways to proclaim the Gospel, discovering creative paths to build community.**					☽ LQ August 5 ○ FM August 12 ☾ FQ August 19 ● NM August 28	**1**  **St. Alphonsus Liguori** Bishop & doctor of the Church
2  **18th Sunday in Ordinary Time** St. Peter Julian Eymard	**3**  **St. Lydia Purpuraria, Disciple of St. Paul**	**4**  **St. John Mary Vianney** **Patron of parish priests**	**5**  **Bl. Frederick Janssoone** Dedic. Santa Maria Maggiore	**6**  **Transfiguration of the Lord**	**7**  **St. Cajetan** St. Sixtus II, Pope	**8**  **St. Dominic, priest** St. Mary MacKillop
9  **19th Sunday in Ordinary Time** St. Edith Stein, martyr	**10**  **St. Lawrence, martyr** St. Anthony Mary Pucci	**11**  **St. Clare, virgin** St. Susanna, martyr	**12**  **St. Jane Frances de Chantal, nun**	**13**  **St. Benilde Romançon** Sts. Pontian & Hippolytus	**14**  **St. Maximilian Kolbe, martyr** Bl. Elizabeth Renzi	**15**  **Assumption of Mary** St. Tarcisius, martyr
16  **20th Sunday in Ordinary Time** St. Stephen of Hungary	**17**  **St. Hyacinth, priest** Bl. Elizabeth Turgeon	**18**  **St. Helena** St. Albert Hurtado Cruchaga	**19**  **St. John Eudes, priest** St. Ezechiel Moreno y Dias	**20**  **St. Bernard of Clairvaux** **Abbot, doctor of the Church**	**21**  **St. Pius X, Pope** Bl. Victoire Rasoamanarivo	**22**  **The Queenship of Mary** St. Symphorian of Autun
23  **21st Sunday in Ordinary Time**	**24**  **St. Bartholomew, Apostle**	**25**  **St. Louis of France, king** St. Joseph Calasanz	**26**  **St. Mariam Baouardy** Our Lady of Czestochowa	**27**  **St. Monica** St. Caesarus of Arles	**28**  **St. Augustine, Bishop** St. Joaquina de Vedruna	**29**  **Martyrdom of St. John the Baptist**
30  **22nd Sunday in Ordinary Time**	**31**  **St. Raymond Nonnatus**					

September 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intention: **Let us pray for a just and sustainable management of water, a vital resource, so that everyone may have equal access to it.**		**1**  **St. Giles, Abbot** St. Beatrice da Silva Meneses	**2**  **Bl. André Grasset** St. Ingrid of Sweden	**3**  **St. Gregory the Great** **Pope & doctor of the Church**	**4**  **Bl. Dina Belanger** St. Rosalia, virgin	**5**  **St. Teresa of Calcutta** St. Lawrence Giustiniani
6  **23rd Sunday in Ordinary Time** Sts. Donatian & Rogatian	**7**  **St. Cloud, monk** Bl. Eugenia Picco	**8**  **Nativity of the Virgin Mary** Bl. Frederic Ozanam	**9**  **St. Peter Claver** Bl. Pierre Bonhomme	**10**  **St. Nicholas of Tolentino** St. Aubert of Avranches	**11**  **St. John Gabriel Perboyre** Sts. Protus & Hyacinh	**12**  **Most Holy Name of Mary** St. Emilian, Bishop
13  **24th Sunday in Ordinary Time** St. John Chrysostom	**14**  **The Exaltation of the Holy Cross**	**15**  **Our Lady of Sorrows** St. Catherine of Genoa	**16**  **St. Cornelius and St. Cyprian, martyrs**	**17**  **St. Robert Bellarmine** St. Hildegard of Bingen	**18**  **St. Joseph of Cupertino** St. Sophia	**19**  **Our Lady of La Salette** St. Januarius, Bishop
20  **25th Sunday in Ordinary Time** St. Andrew Kim Taegon	**21**  **St. Matthew, Apostle** St. Francis Jaccard	**22**  **St. Maurice and Companions, martyrs**	**23**  **St. Pio of Pieterlcina** St. Linus, Pope	**24**  **Bl. Emilie Gamelin** Our Lady of Mercy	**25**  **Sts. Cosman & Damian** St. Vicent Strambi	**26**  **St. John Brebeuf and Companions, martyrs**
27  **26th Sunday in Ordinary Time** St. Vincent de Paul	**28**  **St. Wencenslaus, martyr** St. Lorenzo Ruiz, martyr	**29**  **Sts. Michael, Gabriel & Raphael, Archangels**	**30**  **St. Jerome** St. Gregory the Enlightener			○ FM September 2 ☽ LQ September 10 ● NM September 17 ☾ FQ September 23

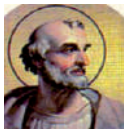
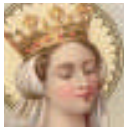
October 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intention for October: **Let us pray that the mental health ministry be established throughout the Church, helping to overcome the stigma and discrimination of persons with mental illnesses.**			☽ LQ October 3 ● NM October 10 ☾ FQ October 18 ○ FM October 26	**1**  **St. Therese of the Child Jesus** Bl. Cecilia Eusepi	**2**  **Holy Guardian Angels** Bl. Antoine Chevrier	**3**  **Bl. Columba Marmion** St. Candidus
4  **27th Sunday in Ordinary Time** St. Francis of Assisi	**5**  **St. Faustina Kowalska** St.Batrolo Longo	**6**  **Bl. Marie Rose Durocher** St. Bruno	**7**  **Our Lady of the Rosary** St. Mark 1, Pope	**8**  **St. Pelagia** Bl. Martyrs of Barcelona	**9**  **St. John Henry Newman** St. John Leonardi	**10**  **St. Daniel Comboni** St. Francis Borgia
11  **28th Sunday in Ordinary Time** St. John XXIII, Pope	**12**  **St. Carlo Acutis** **Thanksgiving Day (Canada)**	**13**  **St. Edward, king** St. Gerald of Aurillac	**14**  **St. Callistus I, Pope**	**15**  **St. Teresa of Avila** **Doctor of the Church**	**16**  **St. Marguerite d'Youville** St. Margaret M. Alacoque	**17**  **St. Ignatius of Antoch,** **Bishop and martyr**
18  **29th Sunday in Ordinary Time** St. Luke, Evangelist	**19**  **St. Paul of the Cross** Bl. Agnes of Jesus	**20**  **St. M. Bertilla Boscardin** St. Vitalis, Bishop	**21**  **St. Laura Montoya Upegui** Bl. Charles of Austria	**22**  **St. John Paul II, Pope**	**23**  **St. John of Capistrano**	**24**  **St. Anthony Mary Claret** St. Luigi Guanella, priest
25  **30th Sunday in Ordinary Time** Sts. Crispin and Crispinian	**26**  **St. Evaristus, Pope** St. José Gregorio Hernandez	**27**  **St. Frumentius, Bishop**	**28**  **Sts. Simon and Jude,** **Apostles**	**29**  St. Gaetano Errico Bl. Chiara Badano	**30**  **St. Angelo of Acri** St. Helena of Anjou	**31**  **St. Alphonsus Rodriguez** St. Quentin, martyr



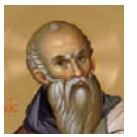
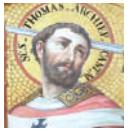
Source: ID 266247761 © Jozef Sedmak / Dreamstime.com

November 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1  **Solemnity of all saints** Bl. Rupert Mayer	**2**  **Commemoration of all the faithful departed**	**3**  **St. Martin de Porres** St. Hubert, Bishop	**4**  **St. Charles Borromeo** St. Felix of Valois	**5**  **St. Guido Maria Conforti** Sts. Zachary & Elizabeth	**6**  **St. Leonard, hermit**	**7**  **St. Vincenzo Grossi** Bl. Anthony Baldinuci
8  **32nd Sunday in Ordinary Time** St. Elizabeth of the Trinity	**9**  **Dedication of the Lateran Basilica**	**10**  **St. Leo the Great, Pope** St. Andrew Avellinoe	**11**  **St. Martin of Tours** St. Victor, martyr	**12**  **St. Josaphat Kuncewicz Bishop and martyr**	**13**  **St. Stanislaus Kostka** St. Agostina Petrantoni	**14**  **St. Lawrence O'Toole** St. Sidonius, Abbot
15  **33rd Sunday in Ordinary Time** St. Albert the Great	**16**  **St. Gertrude of Helfta** St. Agnes of Assisi	**17**  **St. Elizabeth of Hungary** St. Gregory of Tours	**18**  **Dedication of Basilicas of St. Peter and St. Paul**	**19**  **St. Raphael Kalinowski** St. Mechtilde of Hackeborn	**20**  **St. Edmund, martyr** Bl. Maria Fortuna Viti	**21**  **Presentation of Mary** Bl. Frances Siedliska
22  **Christ, King of the universe** St. Cecilia, martyr	**23**  **Bl. Miguel Augustin Pro** St. Clement I, Pope	**24**  **St. Andrew Dung-Lac and Companions, martyrs**	**25**  **St. Catherine of Alexandria** Bl. Luigi & Maria Quattrochi	**26**  **St. Leonard of Port Maurice** St. John Berchmans	**27**  **Our Lady of the Miraculous Medal**	**28**  **St. Catherine Laboure** Our Lady of Kibeho
29  **1st Sunday of Advent** St. Francis Fasani	**30**  **St. Andrew, Apostle**	Nov. 1st, Daylight Saving Time ends: clocks are turned backward one hour.	☽ LQ November 1 ● NM November 9 ☾ FQ November 17 ○ FM November 24	**The Pope's Prayer Intention for November:** **Let us pray for the proper use of wealth, that not succumbing to the temptation of selfishness, it may always be put at the service of the common good and solidarity of those who have less.**		

Mosaic representing the nativity in the Basilica of the Rosary, Lourdes
Source: ID 27338241 © Claudio Momberto / Dreamstime.com

December 2026

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intention: **Let us pray for families experiencing the absence of a mother or father, that they may find support and accompaniment in the Church, and help and strength in the Faith during difficult**		1  **St. Charles de Foucauld** St. Eligius, Bishop	2  **St. Bibiana, martyr** Bl. Raphael Chylinski	3  **St. Francis Xavier, priest** Bl. J. Nepomuk von Tschiderer	4  **St. John Damascene** St. Barbara, virgin & martyr	5  **St. Sabas, Abbot** Bl. Philip Rinaldi
6  **2nd Sunday of Advent** St. Nicholas of Myra	7  **St. Ambrose, Bishop** St. Maria Giuseppe Rossello	8  **Immacuate Conception of the Bl. Virgin Mary**	9  **St. Juan Diego**	10  **Our Lady of Loreto** Bl. Marco Antonio Durando	11  **St. Damasus I, Pope** St. Mary Maravillas de Jesus	12  **Our Lady of Guadalupe, Patron of the Americas**
13  **3rd Sunday of Advent** St. Lucy, martyr	14  **St. John of the Cross** St. Nimatullah Kassab, monk	15  **St. Virginia Bracelli** St. Maria Croficissa di Rosa	16  **Bl. Clemente Marchisio** Bl. Mary of the Angels	17  **St. Joseph Manyanet y Vives** Bl. Hyacinth Marie Cormier	18  **St. Gatian, Bishop** Bl. Giulia Nemesia Valle	19  **St. Anastasius I, Pope** Bl. Urban V, Pope
20  **4th Sunday of Advent** St. Vincent Romano	21  **St. Peter Canisius** Bl. Peter Friedhoven	22  **St. Frances Xavier Cabrini, foundress**	23  **St. John of Kenty**	24  **St. Paola Elizabeth Cerioli** St. Adela, Abbess	25  **Christmas (Nativity of the Lord)**	26  **St. Stephen, 1st martyr** Bl. Secondo Pollo
27  **The Holy Family** St. John, Apostle	28  **Holy Innocents, martyrs** St. Gaspar del Buffalo	29  **St. Thomas Becket** St. Marcellus of Constantinople	30  **Bl. Eugenia Ravasco** Bl. John Mary Boccardo	31  **St. Sylvester I, Pope** Bl. Alan de Solminihac		☽ LQ December 1 ● NM December 8 ☾ FQ Deceember 17 ○ FM December 30

The Almighty Power of the Rosary

The Rosary, or the chaplet of the Blessed Virgin Mary, is a prayer of extraordinary power for obtaining peace and divine protection over families. It has been strongly recommended by every recent pope, from Leo XIII to the present day. For example, between 1883 and 1898, Pope Leo XIII wrote no fewer than eleven encyclicals devoted specifically to the Rosary. In 1974, Pope Saint Paul VI published an apostolic exhortation on Marian devotion, in which he offered "a few reflections for a more vigorous and conscious revival of the recitation of the Rosary," emphasizing one essential aspect of this prayer: contemplation.

We also remember well Saint John Paul II's special devotion to the Blessed Virgin and to the Rosary. Two weeks after his election in 1978, he declared that the Rosary was his favourite prayer. In 2002, he published an apostolic letter entirely devoted to the Rosary, *Rosarium Virginis Mariae*, in which he proposed the meditation of five new mysteries—the Luminous Mysteries of the life of Jesus—adding to the Joyful, Sorrowful, and Glorious Mysteries.

What is the Rosary? Saint Louis-Marie Grignion de Montfort, a great French saint, wrote a book entitled T*he Admirable Secret of the Most Holy Rosary*, divided into 50 chapters that he called "roses." Here is what he writes in the opening chapters:

"The Rosary contains two things: mental prayer and vocal prayer. The mental prayer of the holy Rosary is none other than the meditation on the chief mysteries of the life, death, and glory of Jesus Christ and of His most holy Mother. The vocal prayer of the Rosary consists in saying fifteen decades of Hail Marys, each preceded by a Pater Noster, while meditating and contemplating the fifteen principal virtues that Jesus and Mary practised in the fifteen mysteries of the holy Rosary. In the first chaplet of five decades, we honour and consider the five Joyful Mysteries; in the second, the five Sorrowful Mysteries; and in the third, the five Glorious Mysteries."

"However, the holy Rosary, in its present form and method of recitation, was inspired and given by the most Blessed Virgin to Saint Dominic in the year 1214, for the conversion of the Albigensian heretics and of sinners, in the manner I shall describe, as related by Blessed Alan de la Roche."

St. Louis de Montfort recounts the following story:

"Saint Dominic, seeing that the sins of men were preventing the conversion of the Albigensians, withdrew into a forest near Toulouse and spent three days and three nights there in continuous prayer and penance. He wept, groaned, and scourged himself until he was half-dead, seeking to appease the anger of God. The Blessed Virgin appeared to him, accompanied by three princesses of Heaven, and said: 'Dear Dominic, do you know which weapon the Blessed Trinity used to reform the world?' — 'O my Lady,' he replied, 'you know better than I, for after your Son Jesus Christ, you were the principal instrument of our salvation.' She answered: 'Know that the chief weapon was the Angelic Psalter, which is the foundation of the New Testament. Therefore, if you wish to win these hardened hearts to God, preach my Psalter.'"



The Virgin Mary offers the Rosary to Saint Dominic

An Albigensian Possessed

In the thirty-third chapter of The Admirable Secret of the Most Holy Rosary, Saint Louis-Marie de Montfort relates an event he witnessed himself, demonstrating the power of the Rosary:

"While Saint Dominic was preaching the holy Rosary near Carcassonne, they brought to him an Albigensian heretic possessed by the devil. The

saint exorcised him in front of a great crowd—more than twelve thousand people, it is said. The demons, forced to answer his questions against their will, said:

1. That there were fifteen thousand of them in the man's body, because he had attacked the fifteen mysteries of the Rosary;

2. That the Rosary he preached struck terror throughout Hell, and that he was the man they hated most on earth, because of the souls he snatched from them through this devotion;

3. They revealed several other things besides.

"Saint Dominic threw his Rosary around the neck of the possessed man and asked the demons which of all the saints in Heaven they feared most and should be most loved and honoured by men. At this, they let out such dreadful screams that many people fell to the ground in fright. The evil spirits, not wanting to reply, began to wail so pitifully that several people wept out of compassion. Through the mouth of the possessed man, they cried: 'Dominic, Dominic, have pity on us! We promise never to harm you. You who have such mercy for sinners, have mercy on us! Why do you torment us? Mercy! Mercy!'



"The saint answered that he would not cease tormenting them until they gave their answer. They begged to speak to him privately, but he commanded them to speak aloud. When they refused, he knelt and prayed to the Blessed Virgin: 'O most holy Virgin Mary, by the power of the holy Rosary, command these enemies of mankind to answer my question.'

"As soon as he had finished, a blazing flame came from the ears, nostrils, and mouth of the possessed man, terrifying the crowd but harming no one. Then the demons cried out: 'Dominic, we beg you, by the Passion of Jesus Christ and by the merits of His holy Mother and of all the saints, let us leave this body without speaking. The angels will reveal it to you if you wish. Are we not liars? Why would you believe us? Have pity on us!'

"'Wretched creatures,' said Saint Dominic, 'you are unworthy of being heard.' Then he again knelt and prayed: 'O most worthy Mother of Wisdom, I pray for this people who have learned how to pray the Angelic Salutation. Compel your enemies to confess publicly the full and sincere truth on this matter.'

"No sooner had he finished than he saw the Blessed Virgin beside him, surrounded by a multitude of angels. Holding a golden rod, she struck the possessed man and said, 'Answer my servant Dominic as he asks.' Only Saint Dominic saw and heard her; the people did not.

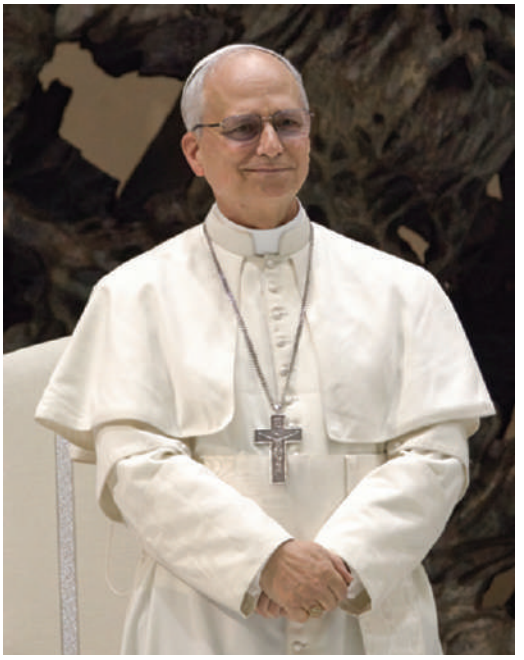
"Then the demons began to shout: 'O our enemy, our ruin, our confusion! Why have you come from Heaven to torment us so much? Must we, against our will, declare before everyone the truth that will be our downfall? Woe to us! Woe to our princes of darkness!'

"'Listen, Christians,' they cried. 'This Mother of Jesus Christ is all-powerful in preventing her servants from falling into Hell. Like the sun, she dispels the darkness of our snares, breaks our traps, and renders our temptations useless. None of those who persevere in her service is ever damned. One sigh from her, offered to the Holy Trinity, surpasses all the prayers and desires of all the saints. We fear her more than all the blessed together, and we can do nothing against her faithful servants. Many Christians who invoke her at the hour of death, and who by our ordinary laws should be damned, are saved by her intercession. If this Mary (so they called her in their fury) had not opposed our designs, we would long ago have destroyed the Church and plunged all orders into error and infidelity. We are forced to declare that none who faithfully say the Rosary are damned, for she obtains for them true contrition and pardon for their sins.'

"Then Saint Dominic had the people recite the Rosary slowly and devoutly. At every Hail Mary that was prayed, an astonishing thing occurred — a multitude of demons came out of the possessed man's body like burning coals. Once the man was completely freed, the Blessed Virgin, though unseen, gave her blessing to the people, who felt immense joy. This miracle caused many heretics to convert and join the Confraternity of the Holy Rosary." ❖

The courage to say "no, I cannot!"

On August 28, 2025, Pope Leo XIV received a delegation of elected officials and civil leaders from the Diocese of Créteil, who were on pilgrimage to Rome. Here are excerpts from the address he gave them, which contains wise advice for any politician who wishes to act in accordance with the teachings of Christ:



I am pleased to welcome you in your journey of faith: you will return to your daily commitments strengthened in hope, more resolute in working towards building a more just, more humane, more fraternal world, which can only be a world more imbued with the Gospel. Faced with the drifts of all kinds that our Western societies are experiencing, we can do no better, as Christians, than to turn to Christ and ask for his help in exercising our responsibilities.

For this reason, your journey, more than mere personal enrichment, is of great importance and great usefulness for the men and women you serve. It is far more praiseworthy insofar as it is not easy in France, for an elected official, due to a sometimes-misunderstood laicité, to act and decide in accordance with one's faith in the exercise of public responsibility.

The salvation Jesus obtained with his death and resurrection encompasses all the dimensions of human life, such as culture, economics and work, the family and marriage, respect for human dignity and life, health, communication, education and politics. Christianity cannot be reduced to a simple private devotion, because it implies a way of living in society imprinted by love for God and for one's neighbour who, in Christ, is no longer an enemy but a brother.

Social charity makes us love the common good, it makes us effectively seek the good of all people" (*Compendium of the Social Doctrine of the Church,* no. 207). This is why Christian leaders are better prepared to face the challenges of the contemporary world, naturally to the extent to which they live and bear witness to the faith that works in them, their personal relationship with Christ that enlightens them and gives them this strength. Jesus affirms this emphatically: "Apart from me, you can do nothing" (Jn 15:5). It should therefore come as no surprise that the promotion of "values" — however evangelical they may be — but "emptied" of Christ, who is their author, is incapable of changing the world.

The first – and only – advice that I would give you is to unite yourselves ever more closely to Jesus, to live for him and to bear witness to him. There is no separation in the personality of a public figure: there is not the politician on one side, and the Christian on the other. Rather, there is the politician who, under the gaze of God and his conscience, lives his commitments and responsibilities in a Christian manner!

You are therefore called to strengthen your faith, to deepen your understanding of doctrine – in particular the social doctrine – that Jesus taught the world, and to put it into practice in the exercise of your functions and the drafting of laws. Its foundations are essentially in harmony with human nature, the natural law that everyone can recognize, even non-Christians, even non-believers. There is therefore nothing to fear in proposing it and defending it with conviction: it is a doctrine of salvation that aims at the good of every human being, at the building of peaceful, harmonious, prosperous and reconciled societies.

I **am well aware that the openly Christian commitment of a public official is not easy, particularly in certain Western societies where Christ and his Church are marginalized, often ignored, and sometimes ridiculed. Neither do I ignore the pressure, the party directives, the "ideological colonizations", to use an apt expression of Pope Francis, to which politicians are subjected. They must have the courage to say at times, "no, I cannot!", when the truth is at stake. Here too, only union with Jesus – the crucified Jesus! – will give you this courage to suffer in his name. As he said to his disciples, "in the world you have tribulation; but be of good cheer, I have overcome the world." (Jn 16:33)**

Dear friends, I thank you for your visit and I assure you of my most sincere encouragement for the continuation of your activities in the service of your fellow citizens. Preserve your hope for a better world; keep the certainty that, united with Christ, your efforts will bear fruit and be rewarded. I entrust you and your country to the protection of Our Lady of the Assumption, and I cordially impart my Apostolic Blessing to you. ❖

Pope Leo XIV

A Vision of Pope Leo XIII
The Origin of the Prayer to Saint Michael

***by* Louis Even**

Leo XIII was elected pope at the age of 68, yet he reigned for 25 years, from 1878 to 1903. When he died at the age of 93, the world had entered the twentieth century — a century that would witness two world wars, the spread of communism, the rise of secularism and naturalism, the denial of God, and moral corruption.

Satan and his demons

The first revolutionary of all time was Lucifer — the first to raise the banner of revolt against God's plan. It is he who inspires, guides, and assists all those who rise against Christ and His Church. The bloody persecutions of the first three centuries, the successive heresies of the following ones, the devastation of Christian communities in Africa and Asia by Islam, the great schism of Protestantism, the Freemasonry of modern times, the materialism and communism of today, and the dictatorship of finance — behind all these, we find Satan and his legions of demons.



Léon XIII

Hell has not disarmed; on the contrary, it seems more unleashed than ever, even as scientific progress, by shrinking distances, should have made it easier to spread the Gospel message.

Pope Leo XIII once had a terrifying vision of this infernal fury. It occurred on October 13, 1884 — exactly 33 years to the day before the final apparition of the Blessed Virgin Mary at Fatima, Portugal, on October 13, 1917.

The Holy Father had just finished celebrating Mass when he suddenly turned pale, collapsed, and fell to the floor. Doctors rushed to his aid. The Pope appeared lifeless; his heart had stopped. As the condition persisted, the physicians were about to declare him dead when he finally revived, groaning, visibly shaken, and crushed under a deep spiritual anguish.

What had happened to him? He later explained, as best as words could convey. He had seen a vision of the unleashed powers of Hell descending upon the world. The demons filled the atmosphere. Overwhelmed with terror — so great that he thought he might die — he saw, beside the malicious figure of Satan, the glorious Saint Michael the Archangel appearing to defend the Church.

It was as a result of this vision that Leo XIII composed the Prayer to Saint Michael, which he ordered to be recited after every Low Mass (non-sung Mass). This prayer became part of what were known as the "Leonine Prayers": three Hail Marys, the Salve Regina, a prayer to Mary, and this prayer to Saint Michael.

These prayers continued to be recited until September 29, 1964, when the *Inter oecumenici* instruction (no. 48, §j) decreed: "The Leonine Prayers are suppressed."

Nevertheless, Pope Leo XIII's prayer to Saint Michael retains all its power and effectiveness. The Pilgrims of Saint Michael continue to recite it daily. We reproduce it here for those who may no longer find it in their missal. It is, in fact, quite easy to learn by heart:

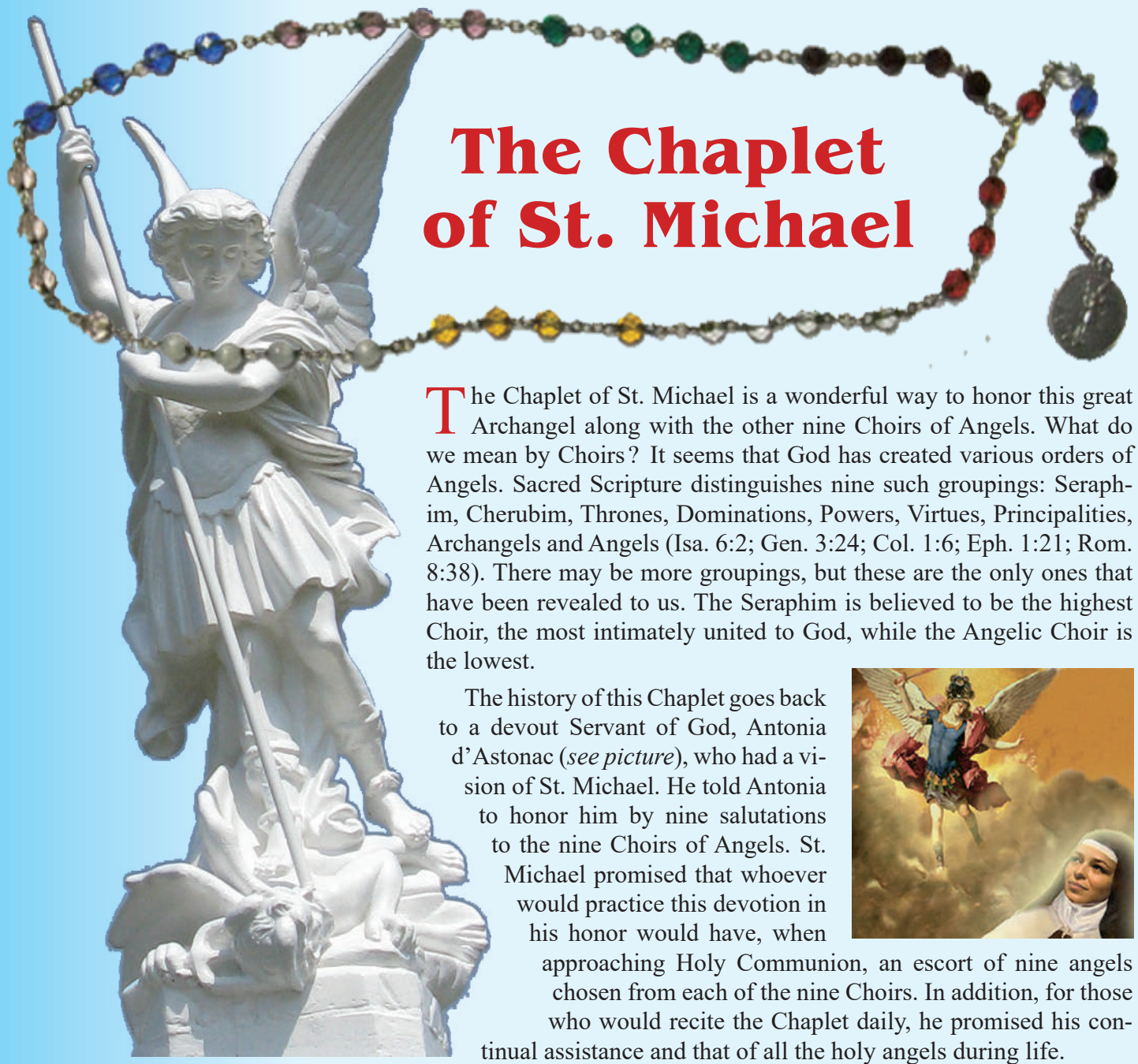
Saint Michael the Archangel,
defend us in battle;
be our protection against the wickedness
and snares of the devil.
May God rebuke him, we humbly pray;
and do thou, O Prince of the Heavenly Host,
by the divine power entrusted to thee,
cast into Hell Satan and all the evil spirits
who prowl about the world
seeking the ruin of souls. Amen. ❖

Louis Even

(See on page 41 what Saint John Paul II and Pope Francis said about the Prayer to Saint Michael the Archangel.)

Make sure MICHAEL moves when you move

If you are a subscriber and have moved, or plan to move, please send us your new address as mail that is undeliverable is returned to us and we incur extra costs. Thank you.



The Chaplet of St. Michael

The Chaplet of St. Michael is a wonderful way to honor this great Archangel along with the other nine Choirs of Angels. What do we mean by Choirs? It seems that God has created various orders of Angels. Sacred Scripture distinguishes nine such groupings: Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities, Archangels and Angels (Isa. 6:2; Gen. 3:24; Col. 1:6; Eph. 1:21; Rom. 8:38). There may be more groupings, but these are the only ones that have been revealed to us. The Seraphim is believed to be the highest Choir, the most intimately united to God, while the Angelic Choir is the lowest.

The history of this Chaplet goes back to a devout Servant of God, Antonia d'Astonac (*see picture*), who had a vision of St. Michael. He told Antonia to honor him by nine salutations to the nine Choirs of Angels. St. Michael promised that whoever would practice this devotion in his honor would have, when approaching Holy Communion, an escort of nine angels chosen from each of the nine Choirs. In addition, for those who would recite the Chaplet daily, he promised his continual assistance and that of all the holy angels during life.

The Chaplet of St. Michael

O God, come to my assistance. O Lord, make haste to help me. Glory be to the Father, etc.

Say one Our Father and three Hail Marys after each of the following nine salutations in honor of the nine Choirs of Angels.

1. By the intercession of St. Michael and the celestial Choir of Seraphim, may the Lord make us worthy to burn with the fire of perfect charity. Amen.

2. By the intercession of St. Michael and the celestial Choir of Cherubim, may the Lord grant us the grace to leave the ways of sin and run in the paths of Christian perfection. Amen.

3. By the intercession of St. Michael and the celestial Choir of Thrones, may the Lord infuse into our hearts a true and sincere spirit of humility. Amen.

4. By the intercession of St. Michael and the celestial Choir of Dominations, may the Lord give us grace to govern our senses and overcome any unruly passions. Amen.

5. By the intercession of St. Michael and the celestial Choir of Powers, may the Lord protect our souls

against the snares and temptations of the devil. Amen.

6. By the intercession of St. Michael and the celestial Choir of Virtues, may the Lord preserve us from evil and from falling into temptation. Amen.

7. By the intercession of St. Michael and the celestial Choir of Principalities, may God fill our souls with a true spirit of obedience. Amen.

8. By the intercession of St. Michael and the celestial Choir of Archangels, may the Lord give us perseverance in faith and in all good works in order that we may attain the glory of Heaven. Amen.

9. By the intercession of St. Michael and the celestial Choir of Angels, may the Lord grant us to be protected by them in this mortal life, and after death a happy entrance into the everlasting glory of Heaven. Amen.

Say one Our Father in honor of each of the following leading Angels: St. Michael, St. Gabriel, St. Raphael, and our Guardian Angel.

Concluding prayers:

O glorious prince St. Michael, chief and commander of the heavenly hosts, guardian of souls, vanquisher of rebel spirits, servant in the house of the Divine King and our admirable conductor, you who shine with excellence and superhuman virtue deliver us from all evil, who turn to you with confidence, and enable us, by your gracious protection, to serve God more and more faithfully every day.

Pray for us, O glorious St. Michael, Prince of the Church of Jesus Christ, that we may be made worthy of His promises. Almighty and Everlasting God, Who, by a prodigy of goodness and a merciful desire for the salvation of all men, has appointed the most glorious Archangel St. Michael Prince of Your Church, make us worthy, we ask You, to be delivered from all our enemies, that none of them may harass us at the hour of death, but that we may be conducted by him into Your Presence.This we ask through the merits of Jesus Christ Our Lord. Amen.

Pope John Paul II: "Recite the Prayer to Saint Michael."

Pope Saint John Paul II referred to Pope Leo XIII's St. Michael prayer in his Regina Coeli address of April 24, 1994 as follows:



"May prayer strengthen us for the spiritual battle that the Letter to the Ephesians speaks of: 'Be strong in the Lord and in the strength of his might' (Ephesians 6:10). The Book of Revelation refers to this same battle, recalling before our eyes the image of St. Michael the Archangel (cf. Revelation 12:7). Pope Leo XIII certainly had this picture in mind when, at the end of the last century, he brought in, throughout the Church, a special prayer to St. Michael: 'Saint Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil...' Although this prayer is no longer recited at the end of Mass, I ask everyone not to forget it and to recite it to obtain help in the battle against the forces of darkness and against the spirit of this world."

On October 21, 2018, the *Ottawa Sun* published the following column by Most Rev. Terrence Prendergast, SJ, Archbishop of Ottawa: "Pope Francis has personally asked us to embrace a particular spiritual means in this month of October by reciting the Rosary daily... At the conclusion to the Rosary, the Pope urged Catholics to add two invocations: a special prayer to Mary and another to the Archangel Saint Michael (the prayer writtem by Pope Leo XIII)...

The Bishops of Ontario discussed favourably the possibility of adopting this practice in their respective dioceses. Accordingly, I am inviting pastors in the Ottawa and Cornwall dioceses to introduce this practice in their churches beginning on December 2, the First Sunday of Advent.

The Money Myth Exploded

Money is created as debt

Here are excerpts from one of Louis Even's early writings explaining the creation of money in the form of unpayable debts, a system to which all countries in the world are prisoners today.

by Louis Even

Shipwreck survivors

An explosion had blown their ship apart. Each one held on to the first bit of wreckage that came to hand. And when it was over, there were five left, five huddled on a raft which the waves carried along aimlessly. As for the other victims of the disaster, there was no sign of them.

For hours, long hours, their eyes searched the horizon. Would a passing ship see them? Would their make-shift raft find its way to some friendly shore?

Suddenly a cry rang out: "Land! Look! Over there, in the direction the waves are taking us!"

And as the shoreline draws nearer, faces brighten up. There are five of them:

Frank, the big and energetic carpenter; it was he who had first cried "Land!"

Paul, a farmer, whom you can see front and left in the picture, kneeling with one hand on the ground, the other gripping the mast of the raft.



Jim, an animal breeder, is the one wearing striped pants, kneeling and gazing in the direction of land.

Harry, a plant specialist, a little plump, is sitting on a trunk salvaged from the wreck.

Tom, a geologist, is the big guy who stands in the back with his hand on the carpenter's shoulder.

A providential island

To our five men, setting foot on land was like returning to life from the grave.

After they had dried and warmed themselves, their first impulse was to explore this little island on to which they had been cast, far from civilization.



A quick survey was sufficient to raise their spirit. The island was not a barren rock. True enough, they were the only men on it at the moment. But judging from the herds of semi-domesticated animals they encountered, other people had lived here in the past. Jim, the animal breeder, claimed that he could improve the herd and get a good return from it.

Every person could thus practice his favorite trade for everyone else's benefit. Together they thanked Providence for what might otherwise have been a major tragedy.

True wealth

And so, they set off to work.

The carpenter builds houses and makes furniture. At first they find their food where they can. But soon the fields are tilled and seeded, and the farmer harvests his crops.



As seasons pass, the island's wealth increases, not with gold or paper money but with real wealth, things which feed, dress, shelter, things that answer needs.

Life wasn't always as smooth as they wished it to be. They lacked many of the things they had grown accustomed to in the civilized world. But their lot could have been a great deal worse.

A serious inconvenience

Our men often got together to talk over business matters. Under the simple economic system they had developed, one thing bothered them more and more; they had no money of any kind. Barter, the direct exchange of goods against goods, has its drawbacks. The products to be exchanged are not always present at the same time. ▶

For example, wood delivered to the farmer during the winter could not be redeemed with potatoes until another six months had passed.



Or else, one man might have an article of considerable size he wished to exchange for a number of smaller articles produced by different men at different times.

All this made business more difficult. With money in circulation, each one could sell his products to the others for money. With this money they could buy from the others the things they wanted, at the moment they wanted or at the time these became available.

All agreed that a money system would be practical. But none of them knew how to set up such a system. They knew how to produce true wealth, goods, but they did not know how to produce the symbols, money.

Arrival of a refugee

One evening, when all five men were sitting on the beach going over their problem for the hundredth time, they suddenly saw approaching a small boat with a solitary man at the oars.

They made haste to help him. He was given proper treatment.



They then engaged in conversation. They learned that he too had escaped a shipwreck of which he was the sole survivor. His name was Oliver.

Delighted to have a new companion, they gave him a warm welcome and they took him on a tour of the colony.

"Even though we're lost and cut off from the rest of the world," they told him, "we can't complain. The earth and the forest are good to us. The only thing that we are missing is money to facilitate the exchange of our products."

"Well, you can thank Providence," replied Oliver. "Money has no secrets for me. I am a banker, and in no time I can set up a system of money guaranteed to satisfy you."



"Mr. Oliver, as our banker, you will have no other work to do other than to look after our money."

"I shall carry out this duty having, as any banker would, the satisfaction of forging the community's prosperity."

"Mr. Oliver, we're going to build you a house worthy of a banker. But in the meantime, do you mind living in the building we use to hold our meetings?"

"That will be fine, my friends. But let us first unload from the boat what I was able to salvage from the wreck. There is a small printing press with some paper and accessories, and above all, there is a little barrel that you will need to handle with the greatest care."

They unloaded everything. The small barrel aroused intense curiosity in these good people.

"This barrel," declared Oliver, "contains an unequalled treasure. It is filled with gold!"

The secret burial

Before they went their separate ways for the night, Oliver asked them one last question: "How much money will you need to begin with in order to facilitate trading?"

They looked at one another, then deferentially towards the banker. After a bit of calculation, and with the advice of the kindly banker, they decided that $200 each would do.

The men parted, exchanging enthusiastic comments, going to bed late. It was morning before they could get any sleep, after having spent the night lying awake dreaming of gold, their eyes wide open.

As for Oliver, he wasted no time. Fatigue was forgotten as he concentrated on his future as a banker. By dawn's first light, he dug a pit into which he rolled the barrel. He then filled in the hole, covered it with tufts of grass and went so far as to transplant a shrub so as to erase all traces.



Then he went to work with his little press to turn out a thousand $1 bills. Watching the clean new banknotes come out of his press, he thought to himself:

"How simple it is to make money. It will draw its value from the products it will buy. Without products, these bills would be worthless. My five naive customers don't know this. They believe that money derives its value from gold. I hold them in my power through their ignorance!"

At night fall, the five came running to Oliver.

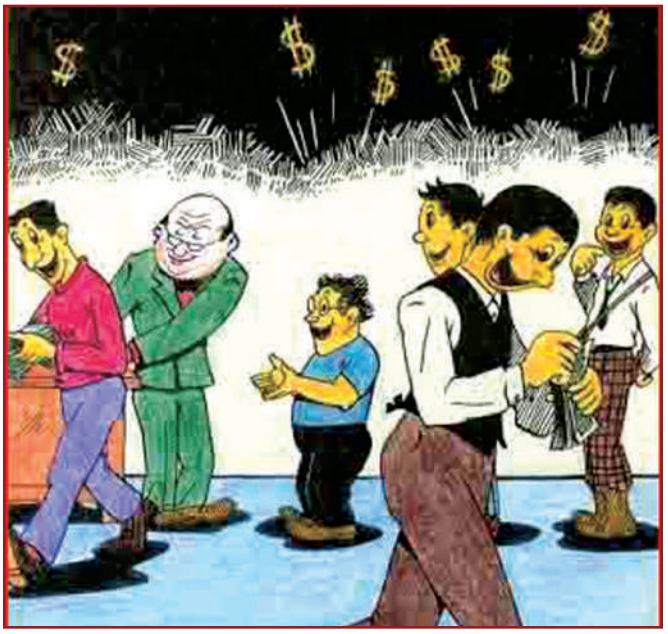
Who owns the new money?

Five bundles of new banknotes were sitting on the table.

"Before distributing the money," said the banker, "I would like your attention.

"Now, the basis of all money is gold. And the gold stored away in the vault of my bank is my gold. Therefore, the money is mine. Oh! Don't look so sad. I'm going to lend you this money, and you're going to use it as you please. I will only charge you the interest. Considering that money is scarce here, since there is none, I think I am reasonable in asking a meger 8% interest."

"Oh, that's quite reasonable, Mr. Oliver."



"One more thing, my friends. Business is business, even between good friends. Before getting your money, each of you is going to sign a document whereby you promise to pay back both interest and capital under penalty of confiscation of property by myself. Oh! This is a mere formality. Your property is of no interest to me. I'm satisfied with money. And I feel sure that you'll keep your property and that I'll get my money back."

"That makes sense, Mr. Oliver. We'll work harder than ever in order to pay you back."

"That's the spirit. And any time you have a problem, you come and see me. Your banker is your best friend... Now here's two hundred dollars for each one of you."

And the five men happily went away, their hands and their heads filled with dollar bills.

A matter of figures

Oliver's money circulated on the island. Made simpler by money, trade doubled. Everyone is happy and the banker is greeted with respect and gratitude.

Nevertheless, Tom, the prospector, looks worried. His products are still underground. He has only a few dollars left. How can he reimburse the banker his soon to be expired loan?



After wrestling with his own problem, Tom decided to look at it from the standpoint of the whole community.

"Can the population of the island taken as a whole" he mused, "meet its obligations? Oliver issued a total of $1000. He's asking $1080 in return. But even if we were to bring him every dollar bill on the island, we would still be $80 short. Nobody issued the extra $80. We turn out products, not dollar bills. Oliver can therefore take over the entire island, since we, together as a group, cannot pay back both money and interests.

"If those who can afford to pay back do so, without care for the others, some will fail right away and some will survive. But their turn will come and the banker will seize everything. Better to unite now and settle this matter as a group."

Tom had no problem convincing the others that they had been taken in by Oliver. A meeting with Oliver was decided upon.

The benevolent banker

Oliver guessed what was on their minds, but he put on his best front. Frank, impulsive as ever, stated their case:

«How can we bring back to you $1080 when there is only $1000 on the entire island?"

"That's because of the interest, my friends. Did your production not increase?"

"Yes, but the money hasn't. And it is money you're asking for, not our products. You are the only one who can make money. But you made only $1000, and yet you ask $1080. This is not possible!"

"Now listen, my friends. For the greater good



of the community, bankers always adapt themselves to the conditions of the times. I will require that you pay only the interest, only $80. You will hold on to the capital."

"Are you going to cancel the $200 each one of us owes you?"

"Oh no! I'm sorry, but a banker never cancels a debt. You still owe me all the money you borrowed. But, each year, you will redeem only the interest. I won't pressure you into paying back the capital. Maybe some of you won't be able to repay even the interest because of the money changing hands among you. But you can organize yourselves into a nation and set up a system of contributions called taxes. Those who have more money will pay higher axes. The others will pay less. As long as you bring me, collectively, the total amount owed as interest, I shall be satisfied and your nation will thrive."

The five of them left, somewhat pacified, but still dubious.

The cost of living becomes unbearable

Meanwhile, things went from bad to worse on Salvation Island. Production was up, and bartering had dropped to a minimum. Oliver collected his interest regularly. Money had to be set aside for him. Money tended to agglomerate instead of circulating freely.

One day, Harry, sitting in his orchard, pondered over the situation. He finally arrived at the conclusion that this "progress", born of the banker's monetary system, had spoiled everything on the island. Unquestionably, all five had their faults, but Oliver's system seemed to bring out the worst in human nature.

Harry decided to demonstrate this to his friends and to unite them for action. He started with Jim who was not hard to convince. "I'm no genius," he said, "but I have sensed this for a long time. This banker's system is more rotten than last year's manure."

One by one they reached the same conclusion, and they decided to have another meeting with Oliver.

Enslaved by Oliver

All hell broke loose at the banker's.

"Money is scarce on the island, sir, because you take it away from us. We pay you and pay you, and still owe you as much as at the beginning. We work, we improve our land, but find ourselves worse off than the day you arrived. Debts! Debts! Over our heads with debts!"

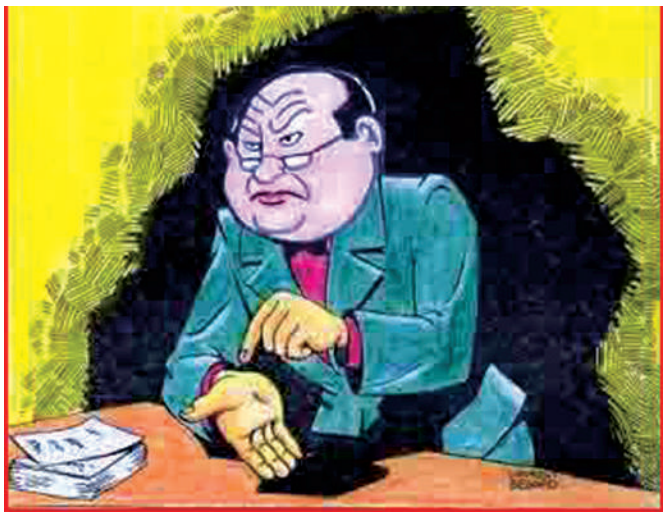
"Now my friends, let us reason. If your lands have improved, it is thanks to me. A good banking system is a country's best asset. But to benefit from it, you must first have faith in the banker. Come to me as you would to a father... Do you want more money? Very well. My barrel of gold is worth many times a thousand dollars... See, I will mortgage your new properties and lend you another thousand dollars at this very moment."

"Twice the amount of debt? Twice the interest to pay every year, forever?"

"Yes, but I'll lend you more, as long as you expand your domain; and all you will have to pay are the interests. You'll lump together your debts, this will be called a consolidated debt. And you can add to your debt, year after year. But your income will rise also. Thanks to my loans, you will develop your country."

"So then, the more the island is developed, the more our total debt will increase?" "As with all civilized countries, the public dbt is a measure of a country's prosperity."

"Is this what you call a sound money, Mr. Oliver? A national debt that has become necessary and unpayable. This is not sound; it is unsound."



"Gentlemen, all sound money is based on gold, and it comes from the banks in the form of a debt. The national debt is a good thing. It places governments under the wisdom that rests in bankers. As a banker, I am the light of civilization here on your little island."

"Mr. Oliver, we may be simple uneducated folks, but we don't want that kind of civilization here. We will not borrow another penny from you. Sound money or

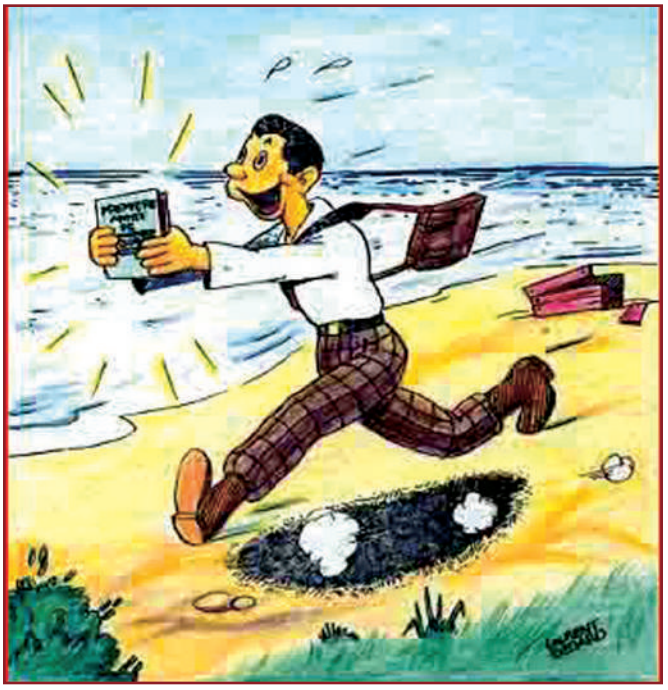
not, we don't want to have any further dealings with you."

"Gentlemen, I deeply regret this ill-advised decision of yours. But if you put an end to our dealing together, just remember that I have your signatures. Reimburse all you owe me, capital and interests."

"But that's impossible, sir. Even if we gave you all the money on the island, we would still be in your debt."

"I can't help that. Did you or did you not sign? Yes? Well then, by virtue of the sanctity of contracts, I hereby seize your mortgaged property as agreed to at the time you were so happy to have my help. If you don't want to serve the supreme authority of money willingly, then you will have to obey it by force. You'll continue to exploit the island, but for my own interest and under my conditions. Now, be on your way. I will give you my orders tomorrow."

A priceless bit of information



One day, Tom, the prospector, found a lifeboat that had run aground in a small cove at the end of the island. The lifeboat was empty except for a trunk in good condition lying on the bottom of it.

He opened the trunk. Among some clothing and a few other things, something caught his eye: The first bookbound issue of the Michael Journal. He had found a copy of a Social Credit publication.

Curious, Tom sat down and began to read it. His interest grew; his face lit up.

And then he cried out: "**This is what we should have known all along:**

"Money does not draw its value from gold but from the products it can buy.

"Money is a form of accounting, with credits passing from one account to the next according to purchases and sales; the total amount of money being based on the total amount of production.

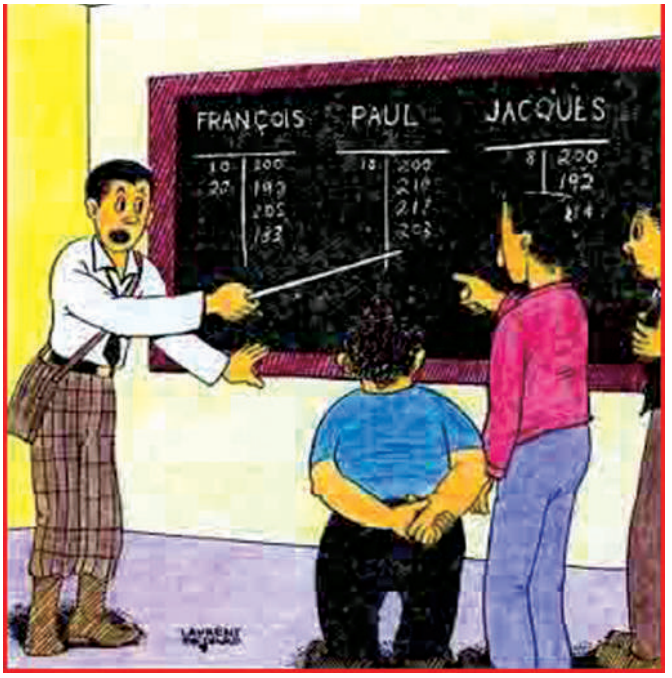
"Each time production increases, the amount of money must increase accordingly. Never at any time should interest be paid on new money. Progress is not to be measured by a public debt, but by an equal dividend given to each individual... Prices are to be adjusted to purchasing power by a compensated discount. Social Credit..."

But Tom could no longer contain himself. He got up and set off at a run, book in hand, to share his fantastic discovery with his four companions.

Money: Basic accounting

Tom becomes the teacher:

"This," he said, "is what we could have done, without the banker, without gold and without underwriting contracts.



"I open an account for each one of you. In the column on the right you will find the credits, the amounts that increase your account; to the left are found the debits which decrease your account.

"We each wanted $200 to begin with. Upon agreeing, let us write $200 to each one's credit. Each person now has $200.

"Frank buys $10 worth of products from Paul. I deduct $10 from Frank's account, leaving him $190. I add $10 to Paul's account, who now has $210.

"Jim buys $8 worth from Paul. I deduct $8 from Jims's account which leaves him $192. Paul's account increases to $218.

"Paul buys $15 worth of wood from Frank. I deduct

$15 from Paul's account, leaving him with $203. I add $15 to Frank's account and it goes up to $205.

"And so on and so forth, from one account to another, in the same way that bank notes go from one man's pocket to another's.

"If one of us needs money to expand production, we grant him the credit he needs, interest free. He repays the credit once he has sold his products. The same applies to public works.

"Likewise, each one's account is periodically increased by an additional amount, but without taking anything away from anyone, in order that all may benefit from the progress made by society. That's the national dividend. This way, money becomes an instrument of service."

The following day, Oliver, the banker, received a letter signed by the five:

"Sir, you have needlessly driven us into debt and exploited us. We no longer need you to run our money system. From here on, we will have all the money we need, with no gold, no debt and no thieves. We are establishing, at once, the system of Social Credit on the island. The national dividend will replace the national debt.

"If you insist on being repaid, we can return all the money you gave us, but nothing more. You cannot claim what you have not made."

. The fraud ummasked

To avoid any future claims, the five men decided to have the banker sign a document attesting to the fact that he again possessed all he had when he first arrived on the island.

An inventory was taken; the boat, the oars, the printing press, and the famous barrel of gold.

Oliver had to reveal where he had hidden the barrel. Our boys pulled it out of the hole with considerably less respect, this time around. Social Credit had taught them to despise gold.

Upon lifting the barrel, the prospector found it to be surprisingly light.

"I doubt very much whether this barrel is full of gold," he said.

Frank did not hesitate any longer. A blow of the axe, and the contents of the barrel were exposed: Gold? Not so much as a grain of it! Just rocks. Plain, worthless rocks!

Our men couldn't get over it:

"To think that we were mesmerized to such an extent by this low life! How could we possibly go into rapture over the mere mention of gold?"

"That we should have mortgaged all of our possessions for a few pieces of paper that were based on



a shovelful of rocks! A thief and a liar!"

By the time Frank raised his axe, the banker had already fled toward the forest. No one ever heard of Oliver again after his barrel was gutted and his hoax revealed.

Shortly after, a ship that had run off course, noticed signs of life on this uncharted island, and anchored off at a short distance from shore.

The men learned that the ship was heading for America. So they decided to take with them what they could carry, and to return to their country.

Above all, they made sure they brought back with them the first bookbound issue of the Michael Journal that had freed them from the banker's clutch, and enlightened their minds with an inextinguishable light.

Louis Even

It is very important to understand this point: the total debt can never be paid off, for it represents money that does not exist. Louis Even explained it so brilliantly and simply in his fable, *The Money Myth Exploded*. In the fable, Oliver lends money at a rate of 8%, but any rate – even 1% – would create an impossibility to pay back the entire loan, principal and interest.

All money in circulation is a loan and must be returned to the bank, increased with interest. The banker creates money and lends it, but he has the borrower's pledge to bring all this money back, plus money not created. Only the banker can create money: he creates the principal, but not the interest. And he demands that we pay him back, in addition to the principal that he created, the interest that he did not create, and that nobody else created either. In the example mentioned above, the banker lends $100 and wants to get $106 back. As it is impossible to pay back money that does not exist, debts accrue.

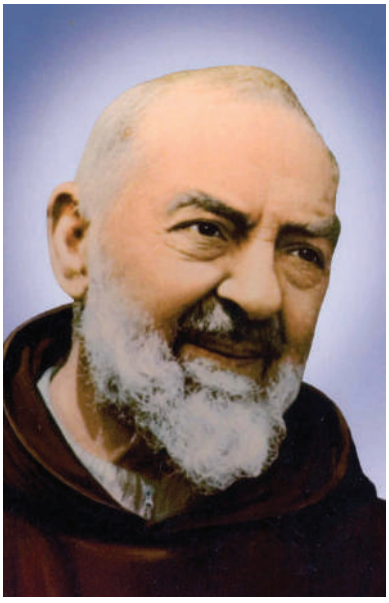
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Did Padre Pio ever see the Virgin Mary during his life?



The holy Italian friar and mystic had a deep relationship with the Blessed Virgin Mary and would often see her throughout the day..

Many regard Padre Pio (1887-1968, canonized in 1999) as one of the holiest saints in the history of the Catholic Church, recounting the innumerable favors that he was given by God throughout his long life.

In addition to the stigmata, Padre Pio was known to have encounters with the devil and to have a wide variety of mystical visions.

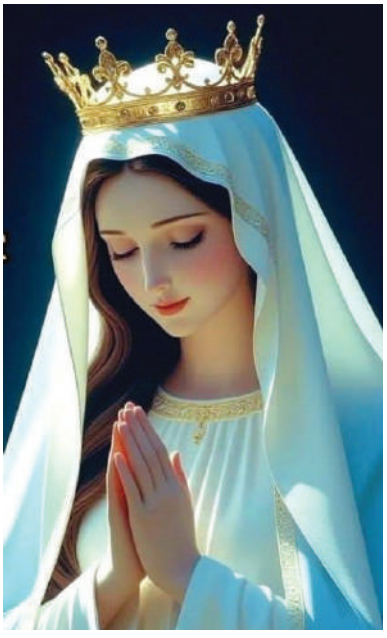
Padre Pio was deeply devoted to the Blessed Virgin Mary, and so an obvious question would be, "Did he ever see her during his life on earth?"

This is precisely the question that he was asked by various people and is recorded in the book, *Padre Pio: The True Story*, published by *Our Sunday Visitor.*

She was always there

Padre Pio's experience was much different from that of some visionaries, who would be granted a single vision, or maybe a few visions that ended on a particular day.

According to those who knew him, Padre Pio would see the Virgin Mary **on a daily basis**:



Asked if he actually saw Our Lady, Padre Pio told a man named Enzo Bertani, "Yes, during Holy Mass. **Every morning** she is at the altar with Jesus." When a priest asked Padre Pio if the Virgin Mary ever came to him in his cell, he replied, **"You should rather ask me if she ever leaves my cell."**

For Padre Pio, these everyday occurrences lift back the veil of the spiritual reality that Mary is always with each one of us. We simply don't see her.

The Rosary in particular was one of his favorite prayers, which he would recite continually throughout the day. It was his "weapon," while also a way in which he communicated to her.

He further commented on how her presence was soothing to him: **"Her motherly smile encourages me to remain always serving in this world, from which I would like to leave,"** the Padre insisted. **"I am always in Our Lady's arms and she gazes on me sweetly!"**

Even if we are not able to see her, may we have a similar picture in our minds of the Virgin Mary holding us tenderly and looking on us with her smile!

Philip Kosloski

Source: https://aleteia.org/2025/09/23/did-padre-pio-ever-see-the-virgin-mary-during-his-life/