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FOR THE TRIUMPH OF THE IMMACULATE



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Our Lady of Sorrows

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One step closer to beatification



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

Our Lady of Sorrows, a call to conversion



*Mraculous image of Our Lady of the Seven Sorrows
Quito, Equador -- Feast day, September 15.*

Our Lady of Sorrows is the title that was given
by the Church to the *Mother of the Word, Our Lady
of Kibeho*, at her shrine in Kibeho, Africa. (See
page 4.) In her message to the world, the Blessed
Mother is calling all of us to do penance, to fast
and to pray for the conversion of the world. She
asked specifically for the recitation of the *Chaplet
of the Seven Sorrows* (see page 19), and while
meditating on the mysteries, to have a great sor-
row for our sins. Her own great sorrow is that, so
many are not heeding her request.

The young visionaries of Kibeho saw a river of
blood. The Blessed Mother predicted that a great
catastrophe would come upon the world. Today,

in practically every section of the world, there
is blood flowing: Gaza Strip and Israel, Ukraine,
Syria, Iraq, Egypt, Libya, Nigeria, Central Africa,
Eastern Congo, Sudan, etc.,... not to mention, the
bloodshed of many local conflicts worldwide.

What is known, throughout the Middle East
and Africa, as the "Arab spring", can be more lik-
ened to an "Arab fall", with the systematic target-
ing of Christians; more than 150,000 Christians
are martyred each year for their faith.¹

In Kibeho, Africa, Our Lady told the visionary,
Anathalie, *that...all the people were her chil-
dren. She instructed her to have her Protestant
and Muslim schoolmates pray the Rosary, not
as Catholics but as her children. We are all her
daughters (and sons) and she loves us all equally.
Performing an act of penance is a way of telling
God that you are truly sorry for any sins that you
have committed. The best way to achieve this is
by praying the Rosary.*²

This is why we are making a special appeal to
everyone to join us in this *Rosary Crusade*. (See
page 23.) We must get on our knees, as Our Lady
has asked, and invite others, as well. We can do
this, and God will accompany us with His signs
and miracles. (See page 8.)

Pope Francis said in, *La Vanguardia*, that the
economic system *produces and sells weapons,
and with this the balance sheets of the idolatrous
economies, the great world economies that
sacrifice man at the feet of the idol of money.*
The Pilgrims of St. Michael are committed to
informing our readers of the whole picture; that
every part of society must be converted: the so-
cial, the political, and the economic. Social Credit
is a solution for procuring the necessities of life.
(See page 14.)

Our Lady, in her sorrow, sheds tears. She
wants to lead all of us, as her children, to her
Son, Jesus. She has a plan to usher in the Reign
of the Sacred Heart of Jesus and the Triumph of
her own Immaculate Heart. Are we willing to fol-
low our Mary our Mother?

Yves Jacques, Assisitant-Editor

1. Vatican statistics

2. From the book, Our Lady of Kibeho, Immaculee Ilibagiza

Our Lady of Kibeho, Rwanda, Africa

To avoid war and chastisements, the Mother of the Word invited the young seers and the whole world to pray, fast, and do penance.

The “Michael” Journal first reported on the Apparitions of Our Lady in Kibeho, in Rwanda, Africa, in our January-February, 1988 issue. The first appearance of the *Mother of the Word* was in November, 1981, and continued until 1989. Given today’s situation, with major genocides occurring in many countries, we find it important to reproduce these messages again, since it was in Kibeho that Our Lady made the predictions about the genocide that would take place –

The seers saw “a river of blood, people who were killing each other, abandoned corpses with no one to bury them, a tree all in flames, bodies without their heads.” This prophecy seemed, at first, incredible but about a decade later, in the spring of 1994, a horrifying civil war erupted in Rwanda, and, in just three months, an estimated one million people were killed, many beheaded by machetes and dumped into the Kagea River.

Rwanda in 1980

Vandalism was rampant all over the country from 1980 to 1981. Almost all of the statues of the Virgin Mary that were at the entrance of villages were mutilated, destroyed, or stolen. This was a sad time when Mary was almost forgotten, and barely prayed to. Even several priests did not pray the Rosary anymore, influenced by the propaganda of false theologians who would like to make us believe that this devotion was out of date. Catholics were hu-

miliated; the clergy were beginning to give up.

It is in this time of discouragement that Mary chose to visit Rwanda. From 1981 to 1989, this country heard of the Virgin Mary as never before.



Alphonsine Mumreke

The all-girl boarding school of Kibeho is located in the south of the country, the poorest area of Rwanda. At the start of the new school year in 1981, there were 120 students, divided into three classes. Three nuns directed the school. The majority of the students were Catholic, but there were also 17 Protestants and 2 Moslems. Morals were far from being exemplary.

Alphonsine Mumreke was 17 years old and in her first year at the secondary school. She was very pious, loved to attend Holy Mass and had always shown a great love for the Blessed Virgin. She was the first to receive a visit

from the Mother of God, she relates,

“It took place on Saturday, November 28, 1981, at 12:35 p.m. I was in the dining room of the school, serving my classmates. All of a sudden, I heard a voice calling me.”

Mary: *“My daughter.”*

Alphonsine: *“Here I am.”*

“I went to the corridor, and saw a very beautiful woman. I knelt down, made the Sign of the Cross, and asked: ‘Who are you?’”

Mary: *“Ndi Nyina Wa Jambo (in the local language, ‘I am the Mother of the Word’). Of the things of Heaven, what makes you happy?”*

Alphonsine: *“I love God and His Mother, who gave us the Their Son, Jesus, who redeemed us.”*

Mary: *“If it is true that you are happy, then know that I have heard your prayers and I am here to console you. I would like your friends to have your Faith, because they do not believe strongly enough.”*

Alphonsine: *“Mother of the Saviour, if it is really You, and you have come here to tell us to have more faith, then you must truly love us! I am really filled with joy that You appear to me.”*

Alphonsine relates: *“The Virgin was not white as She is usually seen in holy pictures. I could not determine the color of Her skin, but She was of incompar-*

able beauty. She was barefoot and had a seamless white dress, and also a white veil on Her head. Her hands were clasped together on Her breast, and Her fingers pointed to the sky. Later, I was told that I was in the dining room. My classmates told me that I was speaking in several languages: French, English, Kinyarwanda, etc.

“When the Blessed Virgin was about to leave, I said three ‘Hail Marys’ and the prayer, ‘Come, Holy Spirit’. When She left, I saw Her rise to Heaven like Jesus.”

At the end of the Apparition, the seer remained motionless for a quarter of an hour, as if she was paralyzed, and all the efforts to get her out of ecstasy were in vain. Neither the teachers nor the nuns gave credence to what Alphonsine said. They rather spoke of illness instead of apparitions.

The phenomenon took place again the next day, on November 29. In December, the Apparitions took place almost every Saturday. Excited by their curiosity, the students and the teachers tested the reality of the ecstasies. They burned Alphonsine with a match, or pricked her with a pin, but the seer had no reactions.

Alphonsine suffered a lot during this period of subtle persecution. They mocked her: *“Here comes the seer!”* During the May 8, 1982 apparition, Alphonsine complained to the Virgin Mary: *“People say that we are crazy.”* This day, Alphonsine’s mother was present for the first time.

Many signs were given by Heaven to bring the students and the teachers to believe in the authenticity of the apparitions.

Those students who had rosaries, brought them to have them blessed by the Blessed Virgin. Alphonsine took the rosaries and offered them to the Blessed Vir-

gin. Some rosaries became too heavy, and the seer could not lift them to ask for the blessing. It was noticed that the heavy Rosaries in question belonged to students who did not believe in the authenticity of the apparitions, and who criticized them.

In Rwanda, news spreads quickly. People came in haste to be present at the time of the apparitions. Upon the request of the Bishop, the seer spoke about it to the director of the school. The next meetings took place outdoors, in the schoolyard. Some apparitions continued to take place in the dormitory.

Mary progressively made Herself known to the students, and won them over. She gave advice, encouraged, and counselled them to bring them onto the right path. She was truly the Mother who, in Her motherly love, educated Her children. Our Lady really became the Queen of this school. She should be the Queen of all schools!

Because of the strong opposition that the first apparitions had received, some teachers and students said: *“We will believe that the Mother of God is coming to our school only if She appears to others besides Alphonsine.”* The seer replied to them: *“Then pray to obtain this favour.”*

Two other seers

On January 12, 1982, Our Lady answered the prayers of these students. She began appearing to a young girl, Anathalie Mukamazimpaka, and continued to come to her until December 3, 1983.

On March 2, 1982, to the surprise of all, Our Lady appeared to Marie Claire Mukangango. It was like a bomb in the school, for Marie Claire was one of those who had showed her unbelief the most. Her Christian life was



nothing special, and was even far from being exemplary! She had called Alphonsine “a fool”. And now it was her turn to be seized by this mysterious power; the Virgin Mary chose Marie Claire to spread Her message. From that day forward, Marie Claire would continue saying: *“One must meditate on the Passion of Jesus, and on the deep sorrows of His Mother. One must recite the Rosary every day, and also the Rosary of the Seven Sorrows of Mary, to obtain the favour of repentance.”* Marie Claire continued to see Our Lady until September 15, 1982.

In January and February, 1982, diabolical phenomena took place in the dormitory. To cast off these unknown forces, the nuns used Lourdes’ holy water. This had a soothing effect, but soon there was no more water left. Anathalie was asked to have some water blessed by the Virgin Mary during the apparitions. This was on March 2, 1982. Thus started, at Kibeho, the habit of having water blessed by the Virgin Mary before the apparition.

Very soon, the crowds became very large, especially in May, 1982, the month dedicated to Mary. A podium was installed to allow journalists and the members of the medical and theological commission to circulate freely. Also, large speakers were set up so that the population would be able to hear the dialogue of the seers with Our Lady. On August 15, 1982, there were 20,000 people.

Towards the end of an apparition, the Blessed Virgin would ask the seers to bless the crowd. The seers were in ecstasy; they did not see the crowd, they only



The three visionaries

saw a large garden of flowers, some fresh, and others faded. Our Lady asked the seers to water the flowers, and She explained to them that the fresh flowers represented people whose hearts were turned to God, whereas the faded flowers represented those whose hearts were turned to earthly things, especially to money.

Mystical Journeys

There were also the *mystical journeys*. Alphonsine experienced this phenomenon on March 20 and 21, 1982. She informed the Sister directress and her classmates in advance: *“I will look dead, but don’t be afraid; don’t bury me!”* The journey lasted eighteen hours. Priests, nurses, religious, the medical assistant of the Red Cross, all of them could see Alphonsine plunged into a deep sleep, her body straight and very heavy. They could not lift her nor separate her hands, which were joined. During this journey the Blessed Virgin showed her Heaven, Purgatory, and Hell.

Another impressive phenomenon that took place in Kibeho were the fasts and the silences requested by Jesus or Mary. This was also checked by the commission of inquiry. These fasts could last up to fourteen days, without

harming the health of the seers.

During one apparition, Alphonsine was cured of a severe quinsy which had caused loss of voice, and also of an eye disease. During the Apparition on October 2, she fell seven times, but even when she lay on the ground, she continued to pray and to sing. She asked for the grace to detest sin and the strength not to be carried away by the desires of the flesh. She sang: *“Queen of Heaven and Earth.”* Then, as an invocation, she repeated: *“Let us help Him to save the world...”* In her prayers, Alphonsine often asked for vocations to the priesthood and the religious life. She did not forget the youth. She prayed for peace because, she said, *“there are dissensions, troubles and hatred all over the world.”* Finally, she prayed for Bishops of Rwanda, the heads of States, and for the whole world.

Two sanctuaries

On August 5, 1982, the Virgin Mary said to Anathalie:

“I speak to you, but you do not hear Me. I want to lift you, but you remain down. I call you, but you turn a deaf ear. When will you do what I ask of you? You remain indifferent to all My appeals. When will you understand? When will you take interest in what I want to say to you? I give you signs, but you remain incredulous. How long will you turn a dead ear to My appeals?”

This lengthy complaint of the Blessed Virgin followed Her request to build two sanctuaries on the site of the apparitions. Anathalie had told the authorities, but nothing had been done yet. However, the local Bishop and the par-

ish priest were already convinced about the reality of the apparitions, but they had to go through the usual inquiries.

Repentance

The following is the dialogue that took place between Marie Claire and Our Lady on April 2, 1982:

Mary: ***“Do repent! Do repent! Do repent!”***

Marie Claire: *“But I do!”*

Mary: ***“When I tell you this, I do not speak to you alone, but I speak also to all the others. Men of our times have emptied each thing of its true meaning: he who commits a fault does not recognize that he has done wrong.”***

Marie Claire: *“We are weak, without strength. Give us the strength to recognize our faults and to ask forgiveness for them.”*

Our Lady recommends to us to say the Rosary of the Seven Sorrows to obtain the contrition of our sins.

On May 31, 1982, Our Lady said to Marie Claire:

“What I ask of you is repentance. If you recite this chaplet, while meditating on it, you will then have the strength to repent. Today, many people do not know any more how to ask forgiveness. They nail the Son of God to the Cross again. Because of this, I want to come and remind you, especially here in Rwanda where I still find humble people, who are not attached to wealth nor money”.

Our Lady asked us to recite this chaplet every day if we can, but especially on the following

days: Friday, the day that recalls the crucifixion of Jesus; Tuesday, in memory of the first Apparition to Marie Claire; on September 14, the feast of the Holy Cross; and on September 15, the feast of Our Lady of Seven Sorrows.

A message for statesmen

Here are excerpts from a Message of our Heavenly Mother to the seer Alphonsine during



<http://kibeho-sanctuary.com>

Her last Apparition on November 28, 1989. It was published in the May-June, 1990 issue of “Michael”: ***“I speak to you, who hold power, and who represent the nation: save the people, instead of being their torturers. Do not rob the people; share with others. Be careful not to persecute, to muzzle those who want to denounce your errors. I say to you, I repeat it, whatever you do, even though you try everything to harm somebody because he loves his fellow men, defends human rights, fights for the respect of the life of others, and for the truth and all that is good, and even because he fights so that God may be loved and respected,***

whatever you do, you can do nothing against him.”

The Virgin also said to Alphonsine: ***“I love you very much. If I came, it is because you needed it.”***

Extraordinary phenomena

The pilgrims in Kibeho witnessed several extraordinary phenomena: the sun dancing for ten minutes from left to right and up and down; the disappearance of the sun, replaced by a greenish moon; the stars dancing; luminous crosses in the sky... The greatest miracle in Kibeho though, was this wave of conversions and prayers that resulted from these apparitions.

Ecclesial approval

These Apparitions were officially recognized by the Church in July, 2001. The local Bishop, Augustin Misago of Gikongoro had declared that, *“Yes, the Virgin Mary had appeared at Kibeho on November 28, 1981 and in the months that followed. There are more reasons to believe in the Apparitions than to deny them...”* The Apparitions of Kibeho are now officially recognized... The name given to the Marian sanctuary at Kibeho is *“Shrine of Our Lady of Sorrows”*. *“That Kibeho become a place of pilgrimage and of encounter for all who seek Christ and who come there to pray, a fundamental centre of conversion, of reparation for the sins of the world and of reconciliation, a point of meeting for all who were dispersed, as for those who aspire to the values of compassion and fraternity without borders, a fundamental centre that recalls the Gospel of the Cross.”* ❖

Archbishop Fulton J. Sheen *one step closer to beatification*

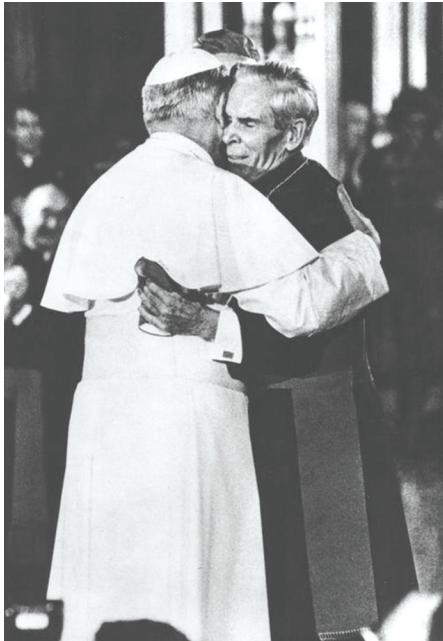
James Fulton Engstrom was born on September 16, 2010. The following is his Mom's account of the "miracle" of Jame's unexplainable recovery. It was written on the first anniversary of the alledged miracle, which the family attributes to the intercession of Venerable Archbishop Fulton J. Sheen.

On June 17, 2014, the Diocese of Peoria reported that its bishop, Daniel Jenky, had been informed of the decision of the seven-member theological commission, which had unanimously ruled, that James's recovery was miraculous.

Archbishop Sheen was known throughout the United States for his radio programs to teach the Catholic Faith. He hosted the popular, Emmy-award winning television show, "Life is Worth Living", which aired in the 1950's and 1960's, and he is author of numerous books. He was auxiliary bishop of New York, and Bishop of Rochester. If Pope Francis approves this decision of the theological commission, Archbishop Sheen will be declared Blessed. He died in 1979 at the age of 84.

61 Minutes

One year ago today (This story was written in 2011) I delivered my son, a stillborn. For a moment he was placed in my arms quiet, blue, and limp. The midwife and her assistant then took him from me and began CPR. They could not find a pulse. He did not breathe. Because we were at home (it was my third, planned homebirth) 911 was called.



While cpr was continued and we waited for the ambulance my husband took water and baptized him using the name we had agreed upon, James Fulton. I remember sitting on the floor saying, "Fulton Sheen, Fulton Sheen, Fulton Sheen" over and over again in my head. I suppose it was as close as I could come to a prayer; I suppose it was my way of asking Archbishop Sheen to interceded for my son.

The paramedics came and rushed James away. In route, as they tried to restart his heart, they gave him two doses of epinephrine by lines in the shin bone. Neither worked and one leaked out, turning his whole right leg – from toe tip to buttock – black and blue and purple. In the ER the doctors and nurses worked on him for another 18 minutes or so. A nurse practitioner told me she wanted James' mother to be able to hold him alive for a little bit. Five minutes, an hour – she just wanted my son to be alive long enough for me to say good-bye.

They did a sonogram of his heart. It fluttered but it didn't beat. A nurse held his foot; she later told me it was cold, like the expression "cold and dead". He was incubated and getting oxygen, but there was no way that the chest compressions were adequately circulating the oxygen to the brain and other organs. Following the orders of the on-call neonatologist they stopped working on him so they could call time of death.

My little boy, James Fulton, 9lbs and 12oz, had been without a pulse for 61 minutes.

Everyone stopped working. And then his heart started. James was admitted to the NICU at the Children's Hospital of Illinois and was immediately "cooled" – a newer type of therapy where they lower the body's temperature by a few degrees in an effort to spare the brain and other organs further and ongoing damage. For three days he was sedated and shivering, covered in tubes and wires. They thought that he would not live to be a week old. They thought he would have to lose his right leg because of the chemical burn. They thought that if he did live he would be a "vegetable". They tried to give us hope, but they thought that he would probably spend the rest of his life strapped in a wheelchair, blind, severely mentally disabled, on a ventilator, fed through a feeding tube, in diapers, unable to communicate love.

EEG's showed very abnormal brain activity. An MRI showed that the brain had been injured from the severe lack of oxygen.

At times I wondered if we should have just stayed home and never called 911. I worried that I

had become Dr. Frankenstein and had, through other people, manipulated James into life. I worried that he would be treated like a monster.

In the situation we were in I could either worry or I could hope. I could fear or I could trust. We had prayerfully decided to have a homebirth and so I knew that we were following God's plan for our lives. I didn't know where we would end up, but I knew that I could not live in the dark – I had to hope and trust – I had to live in the Light.

So we prayed, and we asked

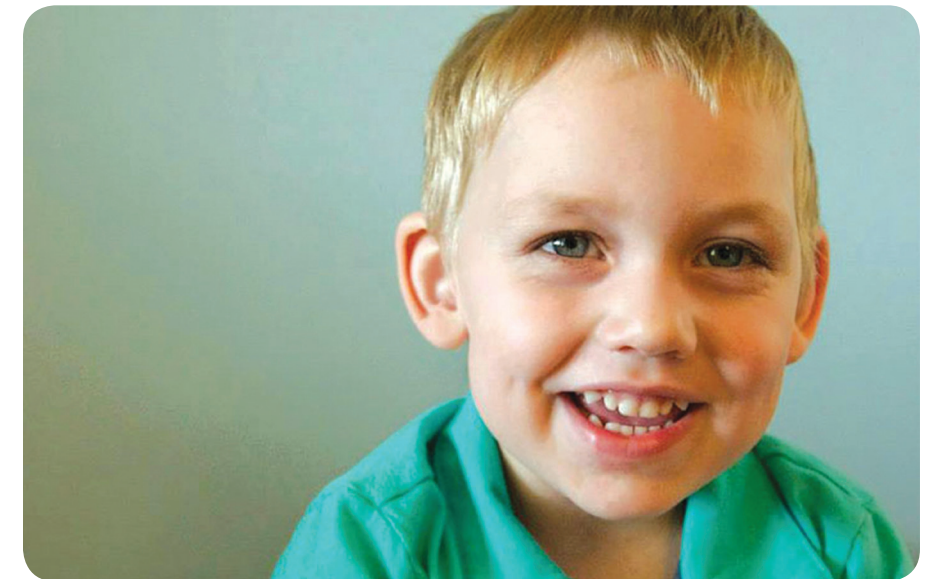
***After 61 minutes
of being without a
pulse - just as the
doctors were pre-
pared to call time
of death - my son
came back to life***

people to pray with us. Two days after his birth 100 people, many I barely knew, came to the Peoria Diocese's cathedral. In the church where Fulton Sheen served Mass and was later ordained, we had a holy hour and Mass. As a group we prayed for Sheen's intercession: *Eternal Father, You alone grant us every blessing in Heaven and on earth, through the redemptive mission of Your Divine Son, Jesus Christ, and by the working of the Holy Spirit. If it be according to Your Will, glorify Your servant, Fulton J. Sheen, by granting the favor I now request through his prayerful intercession – that James Fulton's body heals and functions normally and that he is spared any brain damage. I make this prayer confidently through Jesus Christ, our Lord. Amen.*

Friends told James' story on Facebook, in emails, on blogs, and to their prayer groups, prayer chains, Bible studies, family members, and friends. People in Alaska, New York, Mexico, Peru, Germany, Ireland, and Canada prayed for my son, asking for Sheen's intercession. Atheists asked their believing friends to pray for him. Classrooms of children in Catholic schools throughout Illinois recited the Sheen prayer every day. Little children adopted him as their main prayer intention. My dad began attending Mass again on a regular basis.

brain damage. The precautionary g-tube was removed when he was six months old. Now he rolls over, crawls, cruises, and will walk soon. He eats Cheerios, picking them up with his thumb and pointer finger. He squeals with laughter, plays with blocks, steals toys from his older siblings, and has scored in the normal / age appropriate range by his developmental and physical therapist.

My family and I believe that God brought James back from the dead and healed his body. We believe that He did this through the



James Fulton Engstrom

And God answered the prayers. Jesus Christ healed my son. The Holy Spirit filled the hearts of His faithful. And Sheen continued to evangelize through his namesake and my son. By the time he was a few days old his kidneys, liver, and colon were all working. His leg was healing. By a week he was breathing without any assistance. His blood pressure was good. He began eating by bottle. He was taken off pain meds and started to interact with me, his visitors, nurses, and doctors. At seven weeks he came home from the hospital. A follow-up MRI showed no more

intercession of Archbishop Sheen. We believe that God did this for the same reason that he allowed Lazarus to die: "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it."

Today (2011) my son is one year old. Thank you, Jesus, and Happy Birthday, James Fulton! ❖

Bonnie Engstrom

Reprinted with permission. This story originally appeared at Ignitum Today. Bonnie's blog, A Knotted Life, can be found at www.anknottedlife.com.



Venerable Bishop Fulton J. Sheen *on birth control*

the economic, is that we receive blessings as we put ourselves in the area of God's love. A waif on the street does not receive food, clothing, and shelter as a child in a family because that waif is outside the environment of love. So too, to the extent that we put ourselves outside of the environment and area of God's love, we exclude those divine assistances that would otherwise come to us.

Those who put the primacy on the economic are really not interested in saving or earning. They are interested in spending, and it is that which dictates the frustration of life. There's a brood of idle passions, and a desire for more credit and more clothes and more selfishness, which dictates their philosophy.

They believe that they are free, therefore, as we said, to manipulate life apart from God's laws because it is only Catholics that are bound by the laws of fruitfulness of marriage. So they say that Catholics are opposed to any frustration of human life in marriage. That indeed is true.

But it must be remembered that those who are not Catholics are no more free to violate God's natural law than anyone else. It just happens here that the Church is defending a natural law. And because we are about the only ones who are defending it, there are some who are led into the error of believing that the opposition to the frustration of love is purely and solely a Catholic doctrine.

We could conceivably reach a stage in the world where Catholics alone might believe that 2 and 2 make 4, and that grass is green in the springtime. These are principles that belong in the natural order. So is the principle that marriage is destined to be fruitful.

Just suppose that a vast majority of people went around with their eyes blindfolded and their ears plugged up. We would very soon have a papal encyclical which would oppose that. And the Church would say, "It is not right to blindfold your eyes or to plug up your ears. Does not reason, does not the natural law tell you that the eyes were meant for seeing and that the ears were made for hearing? Therefore, you must allow these organs to work out the function for which God created them."

Pease be to you. The subject about to be discussed is birth control. The words are not very proper, first of all, because those who believe in it actually believe neither in birth nor in control. Therefore, we shall never use the words again; they are finished.

We propose first to answer one or two objections or false philosophies about the subject of the purpose of marriage.

The first is this: Married couples will often say, "We cannot afford more children; therefore, we have a right to fumble with the levers of life." Those who make a statement of this particular kind probably never think of the terrible principle that they are enunciating.

Namely: the primacy of the economic over the human.

Now just suppose one put that into practice in other walks of life.

Suppose a family had five children but they had enough money to buy only four hats. Do you think they would be permitted or should be permitted to cut off the head of a child in order to bring the economic to the level of human and the human to the level of the economic?

Suppose a husband says that he can no longer support his wife. Ought he be entitled to shoot her?

What is forgotten here, in giving the primacy to

There indeed would be many that would say "Oh, the Catholic Church is opposed to eye control. The Catholic Church is in opposition to ear control." Certainly! Because reason tells us why these organs were made. So too, a husband and wife were made in a certain way and God created male and female in a certain way, and therefore these organs are to be permitted to function according to the way that God made them.

What are we going to make this world? A universe in which we pick up violins and bows and never produce music? A universe in which sculptors pick up chisels and never touch them to marble in order to create a statue? Are we going to have trees blooming, but never any fruit? Sign posts that lead nowhere? Is life and love to be reduced to a kind of epidermal content and contact without any fruit or purpose?

But that is all negative. We must always take the positive position. And on this particular subject of the fruit of love we will describe and enunciate two sublime teachings. One, love in marriage creates the deepest kind of unity. And secondly, that deep unity of love by its very nature tends to an incarnation.

We said that love creates the deepest kind of unity of love. We might also say, by the way, that this particular point that we are to develop proves also that there is not to be union of sexes outside marriage. Have you ever noticed that Scripture nowhere speaks of marriage in terms of sex, but always in terms of knowledge? Why is that?

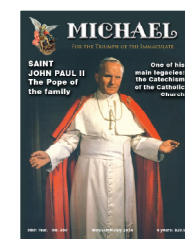
Well, first of all, let us prove the point: In the book of Genesis, for example, it says, "And now Adam had knowledge of his wife Eve, and she conceived." He had knowledge of her.

*"Most people today
want a religion which
suits the way they live,
rather than one
which makes
demands upon them.
Religion thus becomes
a luxury like an opera,
not a responsibility
like life."*

Ven. Fulton J. Sheen

The angel Gabriel announced to the Blessed Mother that she was chosen to be the mother of our Blessed Lord, and she asked, "How can this be since I have no knowledge of man?" Notice here that there was no question of the ignorance of conception, but of some deeper mystery.

St. Paul says, "Husbands possess your wives in knowledge." Why is marriage spoken of as knowledge? Well, for this reason: Because one of the closest forms of unity in the natural order is that which comes from knowledge. You look out on a flower or a tree; you know these things. They enter into your mind. There begins to be a unity, the closest kind of unity in the natural order between the knower and the thing which is known. You cannot think of anything more close than the union of your mind with that which you know. ►



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► So Sacred Scripture compares marriage to knowledge, because marriage produces a unity and it demands fidelity. When a man knows a woman, there is a unity that is created between the two that is like to the union of the mind and that which is known. That unity is so close, so intimate, that it may be used over and over again, but it never again may be re-acquired. They are two in one flesh. From that point on, there is nothing that happens to a woman that does not happen to the man that made her a woman. He made her a woman; she made him a man.

Just as you are always indebted to the one that gave you the knowledge about Shakespeare, namely our Alma Mater, so too one is always indebted to the one who created that unity between the two. The resulting psychic changes indeed are great but they are great also in the order of the body. The woman can never again return to virginity; the man cannot return to ignorance. Something has happened to make them one, and from that oneness comes fidelity, so long as either has a body. They can never put themselves back into a state that they had before.

Therefore, it is not just an experience; it is a bond that continues to exist as long as life itself.

Now, in married couples this union is very deep, and that brings us now to our second point – that all love tends toward an incarnation. Thus far, we have spoken of the love of husband and wife creating a deep bond of unity, a unity of love. Now we want to show that this love naturally tends to diffuse itself.

Everything that is good diffuses itself. The sun is good; it diffuses itself in light and heat. The flower is good; it diffuses itself in perfume. Animals are good; they diffuse themselves in the generation of their kind. Man is good; his mind is good; his mind diffuses itself in thoughts. God is good. God diffuses himself not only in creation. From all eternity, God has an eternal Son. The source of all generation is in love.

Let not, therefore, husband and wife be told that procreation is in imitation of the beasts of the field. It is rather in imitation of God who from all eternity has an eternal Son, the Son to whom he can say in the agelessness of eternity, “Thou art my Son. This day have I begotten thee.” This day, without

beginning or end. Now this power of generation, which is eternal in the Godhead, is communicated to man’s mind, it is communicated to the body of a husband and to the body of a wife.

God said, “Shall I make others bring forth children and myself be barren?” Therefore, the power of generation is not a push from below, it is a gift from above. Not only do we find therefore that the motive power of begetting children is in the Trinity, but it is also in the Incarnation because all love ends in an incarnation – even God’s. God so loved man, He became enfleshed in the human nature.

What is our Blessed Lord but God’s love incarnate? God’s love walking this earth in form and habit of man.

You see how beautiful love is?

If one could give a definition of love in the light of the Trinity and the Incarnation, it might be that love is mutual self-giving which ends in self-recovery. It is mutual self-giving because no one is good unless he gives. But if love were just mutual self-giving, it could end in exhaustion. Therefore, love is a mutual self-giving which ends in self-recovery.

In the Trinity, there is the giving of the Father to the Son, and of the Son to the Holy Spirit, and there is the self-recovery in the sense that the Holy Spirit is the bond which

unites Father and Son...the unity of love.

So too it is with husband and wife. There is the mutual self-giving of husband and wife and that mutual self-giving ends in self-recovery...which is the child.

The thrill of a farmer as he sees a grain of wheat he planted coming into life; the joy at seeing a geranium bud in that tin full of earth on the tenement window sill; the ecstasy of a saint at seeing a sinner dead in sin responding to prayer and beginning to live life: all these are earth’s witnesses to the inherent happiness that comes to anyone who sees life springing and sprouting or a-borning.

Love does not mean just the joy to possess. It means the will to see a new life born of that love, to see someone created in one’s own image. And what is the child? The child becomes the bond of union between husband and wife. The child unveils fatherhood in the husband and motherhood in the wife.

There is a new relationship created. Not only did the father make his wife a mother, but the child made him a father. See, love becomes a kind of an ascension from the sense plane, and goes back again to God. Children are almost like beads in a rosary, binding together the love of husband and wife.

Love always demands something unrevealed; it flourishes only in mystery. No one ever wants to hear a singer hit her highest note; nor to hear an orator carry passion to tatters, to very rags. One never wants to see the infinite denied or life’s urge stilled or a passion bloodied. One wants to see an unfolding, an enrichment, an enfleshment of love.

And that is what happens in marriage when there are children. One distinct mystery after another is unfolded. There is the unfolding of the mystery of the body. Then there begins to be the unfolding of a new mystery, the mystery of motherhood and the mystery of fatherhood. Then when the children have to be trained, there comes the mystery of father-craft and mother-craft.

New areas of exploration are opened up. There’s never dullness. Indeed, the husband after a time can become dull to the wife and the wife to the husband. But, when the children are born...the first boy...Well, he begins to be the new life of the husband all over again. The wife becomes very pretty once more. The daughter... As each child is born they bind together husband and wife as a reflection of the binding love of the Holy Spirit. And because each child has a soul to save, there becomes an awakening of sweet responsiveness.

As Kahlil Gibran wrote when he spoke of children, he said: “Your children are not your children. They are the sons and daughters of life’s longing for itself. They come through you, but not from you. And though they are with you, yet they belong not to you. You may give them your love but not your soul, for they have their own souls. You may house their bodies, but not their souls. For their souls dwell in the house of tomorrow that you cannot visit even in your dreams. You make strive to be like them but seek not to make them like you,



for life goes not backwards nor tarries with yesterday.

“You are the bows from which your children as living arrows are sent forth. The archer sees the mark upon the path of the infinite and he bends you with his might, that his arrows might go swift and far. The archer sees the mark upon the path of the infinite. Let your bending in the archer’s hand be for gladness, for even as he loves the arrow that flies, so he loves also the bow that is stable.”

And that is the story of life. God sets up the target, you are the bow, and you children are the arrows. You have a messianic mission. In your

life, you represent the conquest of love over the ego. You symbolize the defeat of your selfishness, and represent the victory of charity. Every child begets sacrifice, tends toward an incarnation, and every child becomes for you a pledge of your own salvation. How happy you will be on judgment day when God says, “Your love has borne fruit.”

If God did not bless you with children, in any case you can also rejoice that you’ve never buried love in a napkin. You sent it back again to God, from which it came. ❖



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Progress for Whom and Why?

by Louis Even

tirely replace human labor, while tripling and quadrupling production of all materials.

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

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

Everyone wishes to save time and labor. But, and this is a very strange thing in view of our last remark, let someone invent a machine which will save some men work and give them leisure time, and ask yourself, will these men rejoice? No, not at all. Instead, they will loudly bewail the fact that they have been put out of work and forced into unsought leisure.

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

An Idiotic Proposal

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

"Madam, we see that you are required to sweep the house with this crude broom made of straw; you must do all your sewing and mending with needle and thread by hand; when you want to wash the family clothing you have to make do with a tin tub, a scrub board (this was written in 1955) and lots of elbow grease. Now, we are going to do away with all of this. You are, from now on, going to clean the floor with a new electric vacuum cleaner. You will do all your sewing and mending with this fine electric sewing machine. And here is a beautiful electric washing machine and a dryer with which to do the laundry. Now, this is going to save you a great deal of time, is it not? Very well! To safeguard the principle of universal and full employment, which

is so sacred and inviolable in our society, we must thus keep you occupied with other things. So from now on, the time that you have saved in sweeping, sewing and washing for yourself, you will, instead spend in doing tasks for your neighbors, or by working in a factory — preferably one making munitions or arms for war."

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

And yet, this is what our modern society has been doing, more or less, ever since the arrival of new machines with their improved techniques and automation. This improvement has made it possible for the production line to put out more and more goods with less and less labor from the human element.

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

— But, you will say, is this not a cause for rejoicing in the fact that the program of production can be increased? There will now be more goods at the disposal of consumers.

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

A Short Lesson of an Arabian Sage

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

One day, a very competent and efficient air force pilot, who was stationed at Suez, was sent on a special mission to a sheik who dwelt in a quite remote spot in the interior of the continent. The trip only took the pilot about 30 hours, but one of the purposes of his mission was to impress upon the

sheik a demonstration of the efficiency of European techniques. The young pilot went to considerable pains conveying to the sheik that the trip from Suez by plane had taken him only 30 hours, whereas, if he had trekked in on the back of a camel, he would have been lucky to have completed the trip in six weeks. He concluded, therefore, that through modern travel methods, he had saved six weeks of time.

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

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

Victim Instead of Beneficiary

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

What are you going to do? You are going to join the ranks of unemployed. You will go home to your family, greatly troubled in mind and heart, and they too will be plunged into gloom. You are now going to have to live off of a fraction of your former revenue. You will have to cut everywhere in an endeavor to practice the strictest economy. And when the time comes that you have exhausted your unemployment insurance, you will have nothing at all left. Your life will be a daily torture. As a result of your forced idleness, you will be faced with your family's needs, and you will tear your hair out in agony, as you long for the day when you can finally persuade someone to hire you back.

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

The woman to whom you have offered all the electrical contrivances, so that she may be employed elsewhere by someone else, will most certainly not appreciate your proposition. She will tell you instead, "I want nothing of such a program!" She will determine that, if she can now do her work in four hours instead of ten, then she ought to be free to employ the six hours that she has gained, in occupations of her own choosing. Instead of going to sweep and clean for the neighbors, she will have no trouble in finding ways in which to spend ►

Progress in Production

For whom is progress? Whom does it serve? To whose profit is it? Whom does it benefit? Does it profit everybody or only a few? Does it punish some while rewarding others?

Why progress? What is it supposed to bring?

In these questions we are speaking of technological progress. We are speaking about the means, the procedures used in production. We are speaking of that progress which permits the production of more goods in the same number of hours; to accomplish the same number of operations in less time; or to accomplish more operations in the same time.

Such progress certainly exists. Every day we hear of some new machine which will now do the work of ten men or fifty men, or even more.

What results from this progress? What are its effects upon you, myself, upon your neighbor and mine, upon families and individuals?

To "Save Work"

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

Electronics, the new science of yesterday, is commonplace in today's industry. It is replacing men on all sides. In the coming decades, there is no doubt that, if it is permitted to do so, it will en-

► the time that she has gained, both profitably and agreeably, for herself and for those close to her. (Always excepting the case, more or less general in our times, where the woman is obligated to take up employment outside her home in order to pay for the appliances which have saved her so much time at home!)

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

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

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

A Common Heritage

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

Progress is a common heritage. It is a common good, something owned by all men and consequently, all should profit from it. But this progress

cannot profit everyone as long as the conditions necessary for sharing in its benefits remain as they are today. Where everyone is required to personally contribute their efforts to this production. Progress, under such conditions, in the measure that it eliminates the necessity of human intervention in the maintenance and increase of flow of production, can only make victims of the citizens.

Progress vs. Full Employment

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

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

The Proper Function of Industry

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

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

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

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

The Fault is in the Financial System

It is obvious then that, as long as it remains necessary to have purchasing power in order to procure the goods put on the market by agriculture and industry; and as long as it remains neces-

sary to be employed in order to get this purchasing power, then the battle will continue between progress, which dis-employs men, and the policy of full employment, which is devised as the means of obtaining the purchasing power.

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

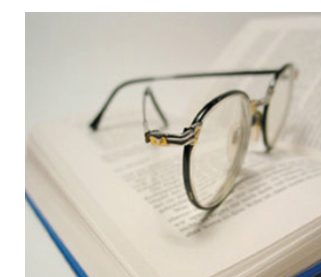
In our world of progress in the field of production, this financial system is no longer adequate to live up to its original role.

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

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

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

Natural Fruit of Progress: Leisure



Since the first result of progress is to replace or diminish the necessity of human labour, the first fruit of progress should be to give men more free time. We say "free time" in the true sense of the words.

Not the enforced idleness of unemployment as we know it today, with all the misery and heartache which accompany it. Man should enjoy free time without losing his right to a proper share in the fruits of progress. The products of the machine, which are the fruits of progress, are the common heritage of men, the common good of all society and of all individuals.

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

True leisure is freedom from enforced occupation; from work that is not of one's choice. A free- ►

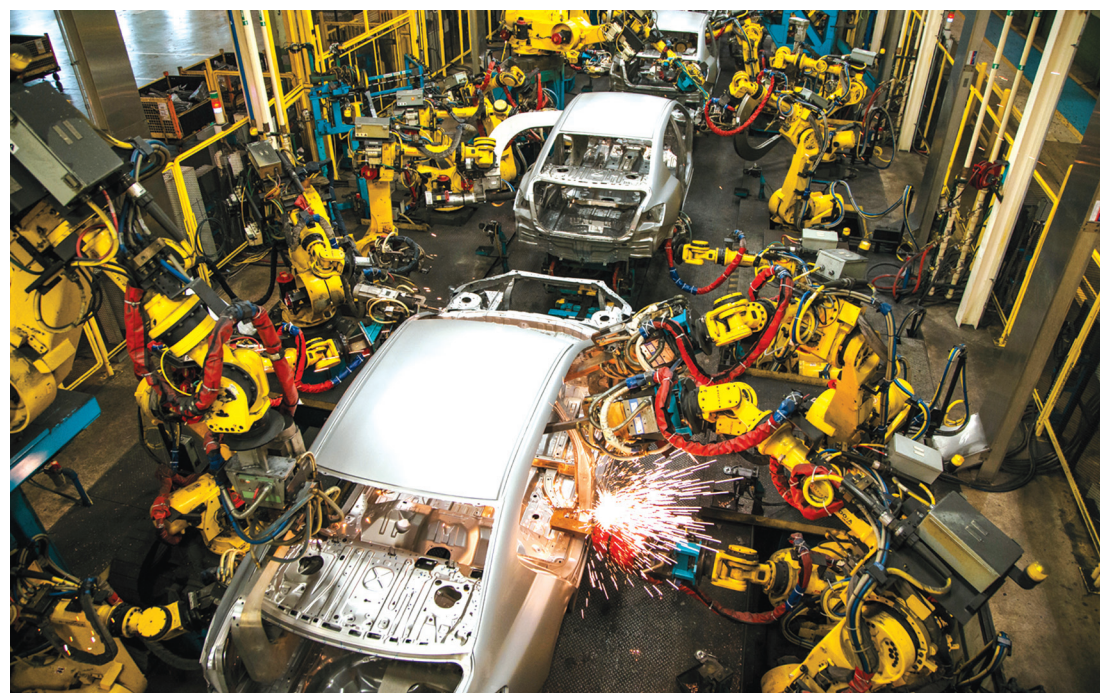


Photo source: online

Progress, in the measure that it eliminates the necessity of human intervention in the maintenance and increase of flow of production, can only make victims of the citizens.

► dom which allows the individual to deliver himself to the works and occupations of his own choosing; material, cultural, or spiritual.

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

Leisure time is the time that one can use in pursuing, what is considered a treasure for oneself particularly. Not something that everyone follows as a matter of fashion, habit, or even mindlessly, like unthinking sheep. For one, it might be the beautifying and embellishment of their surroundings. For another, the enrichment of the mind. For a third, it might be a combination of both. For a fourth, it might be social works, or works of education. For a fifth, it might be the production of things needed for less developed countries. The very diversity and multiplicity of possible fields is a proof of the richness of society in activities meant to be followed in leisure time.

A Financial Change is Necessary

That such conditions prevail, make it obviously necessary that the financial problem be overcome, to the same extent that the production problem has to be conquered. It becomes necessary that, as progress liberates men from the necessity of working at production, a source of revenue, not linked in any way whatsoever with employment, be made available to each and every citizen. Each and every citizen is a co-heir in the common capital, which is progress; handed down from generation to generation. A source of income not linked to employment is called a "dividend". This dividend will be for every citizen, since it results from the great

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common capital which all have inherited and which we call "progress". Those who will continue to work in production will, of course, continue to receive, apart from the dividend, remuneration for their efforts in the form of salaries and wages.

Such a dividend will have no adverse affects on the principle of private property or private enterprise. There is no need for collectivizing or nationalizing. It will be sufficient to correct the financial system and set it on the right track, to perform the function which is proper and natural to it; the automatic financing of that pro-

duction which is necessary to meet the existing needs. A social sharing of the rights to production. Not in the spirit of "equal parts for-everyone", as prescribed by some Socialistic systems, but rather, a sharing which will leave out no one and will continue providing for the basic needs of all. As production advances, it will not impose humiliating, unnecessary and useless rules and regulations.

Through Social Credit

Such a practicable and realizable system has been proposed under the name of Social Credit. The establishment of Social Credit will not, of course, result in miracles but it would remove the purely financial obstacle, which stand in the way of realizing so many of the natural and legitimate desires of man.

Social Credit will not change the nature of man. It will not take the place of religion or education. But it will permit the exercise of religion and the formation by education with greater efficacy, without the obstacles of today's finance.

With the exception of war, because of the destruction it brings, and the necessity for repairs and rebuilding in every sphere and on a universal scale, providing man with the needed means to survive. The contradiction between full employment on the one hand, and progress on the other, becomes sharper and sharper in the measure that the latter becomes more and more predominant in society.

It is becoming increasingly evident in our day that, through the sheer, never ceasing pressure exerted by automation, the perfecting of techniques of production, the wonders that are con-

stantly flowing forth from the laboratories of pure research and the applications of the principles resulting from such research, the time is not far off when society will be obliged to seek some general method of distributing to individuals a revenue which is in no way tied up with employment in the field of production.

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

Social Credit would take the situation where it's at. It would at once, abolish the financial paralysis which renders impossible, the production of those things which we are physically capable of realizing. It would immediately set in motion a system of financing distribution, based on the facts of the economy, which would keep the fruits of production flowing forth to the consumer, to permit progress to liberate man more and more from the necessity of human labor, while making it easier for him to procure of the goods in order to meet his needs.

No other formula besides that of Social Credit has presented to the world a means for thus distributing to man, to all men, the natural fruits of progress in the technical methods and procedures of production. ❖

Louis Even



The Rosary of the Seven Sorrows of the Virgin Mary

*as taught by the Blessed Mother
in Kibeho, Africa*

Introductory prayer:

My God, I offer you this Rosary for Your Glory, so that I can honor Your Holy Mother, the Blessed Virgin, so I can share and meditate upon her suffering. I humbly beg You to give true repentance for all my sins. Give me wisdom and humility so that I may receive all the indulgences contained in this prayer.

Act of contrition:

O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace to confess my sins, to do penance, and to amend my life. Amen.

Three "Hail Marys" are said in honor of the Tears of Our Sorrowful Mother.

1. The prophecy of Simeon (Lk 2:22-35)

- One Our Father

- Seven Hail Marys

- *"Most merciful Mother, remind us always about the sorrows of your Son, Jesus."*

2. The flight into Egypt (Mt 2:13-15)

3. The loss of Jesus in the Temple (Lk 2:41-51)

4. Mary meets Jesus on the Way to Calvary (Lk 23:27-31)

5. Mary stands at the foot of the Cross (Jn 19:25-27)

6. Mary receives the dead body of Jesus (Jn 19:38-40)

7. Jesus is laid in the tomb (Jn 19:41-42)

Closing prayer:

Queen of Martyrs, your heart suffered so much. I beg you by the merits of the tears you shed in these terrible and sorrowful times, to obtain for me and all the sinners of the world, the grace of complete sincerity and repentance. Amen.

Mary, who was conceived without sin and who suffered for us, pray for us. (3x)

The Incredible Conversion Story of Claude Newman

Through the Intercession of the Miraculous Medal

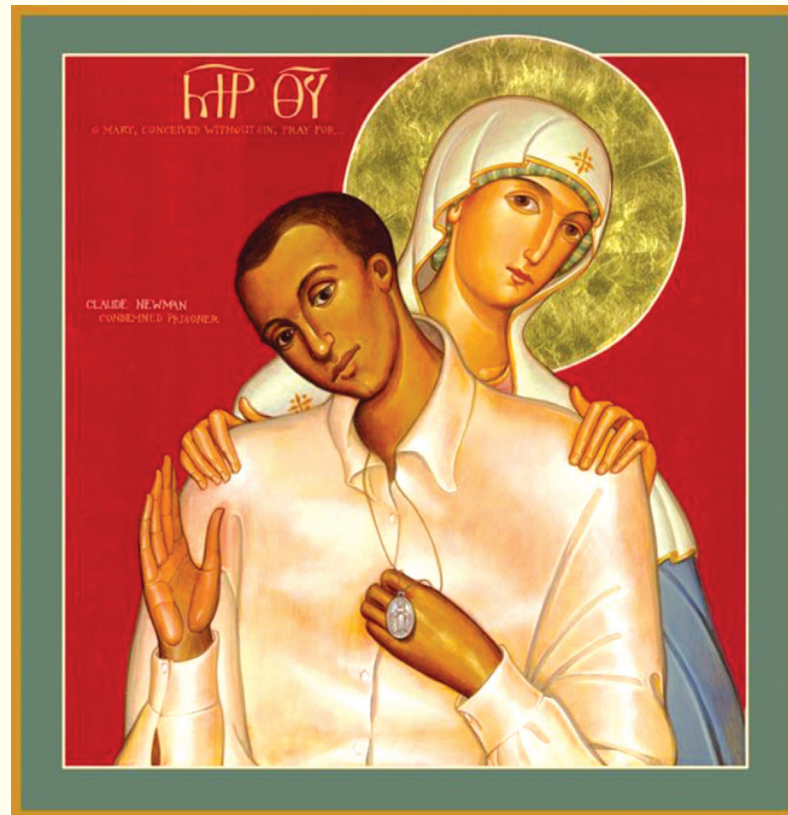
by Anne Marie Jacques

Claude Newman was born in Stuttgart, Arkansas, on December 1, 1923, of African-American parents, Willie and Floretta (Young) Newman. At a young age and for unknown reasons, Claude's father took him and his older brother away from their mother and brought them to Mississippi to live with their grandmother, Ellen Newman, who had only recently been remarried to a man named Sid Cooke. They lived on a very large plantation in Bovina where Sid was employed. Claude too was hired to work there as a farmhand.

Sid Cooke was a violently abusive man, especially towards Claude's grandmother. This angered Claude very much and as the abuses continued and increased in violence, Claude's grandmother finally had to separate from Sid Cooke. Claude remained deeply angered by this treatment of his grandmother and on the night of December 19, 1942, egged on by a fellow co-worker, Claude lay waiting for Sid outside his cabin. When Sid arrived, Claude shot and killed him, and after stealing his money, fled to Arkansas to the home of his mother. He was apprehended there in January of 1943 and was returned to Mississippi where he stood trial and was found guilty of murder. He was sentenced to die in the electric chair the following year.

In prison Claude shared a cellblock with four other prisoners. One of the men was a Catholic and Claude had noticed a medal that he wore around his neck. When Claude asked him what the medal represented, the other prisoner became embarrassed. He removed the medal and threw it at Claude saying, "Here, you can have it!" It was the medal of the Immaculate Conception, also known as the Miraculous Medal.

Painting by Brother Claude Lane, OSB, Mount Angel Abbey



***O Mary conceived without sin,
pray for us who have recourse to Thee!***

Claude did not know what the medal represented, but intrigued by it, he began wearing it around his own neck. One night as he lay sleeping on his cot, he felt someone touch his arm. Looking up he beheld "the most beautiful woman that God ever created" standing there, looking down at him! She said to him, "If you would like me to be your Mother, and you would like to be my child, send for a priest of the Catholic Church." Then she disappeared. At first Claude was frightened, thinking he had seen a ghost. He asked the prison guards if he could see a Catholic priest.

The next morning they brought in Fr. Robert O'Leary from a nearby parish. He listened to Claude's account of the happenings during the night and was deeply impressed by Claude's sincerity. Realizing that he knew practically nothing about religion or Christianity, Fr. O'Leary offered

religious instruction to him and returned the next morning to begin teaching all five men in his cellblock about the Catholic Faith. It was then that he also realized that Claude had never had any kind of formal instruction. He could neither read nor write and could only tell if a book was right side up if there were pictures in it!

Fr. O'Leary obtained permission to have two of the religious sisters from his parish accompany him into the prison. Together they worked patiently to instruct these men on the most basic teachings of the Church. Claude was a very willing and eager student, "absorbing" all he could about the faith. One day Father announced to them that he was going to teach them about a very important Sacrament, Confession. Claude said to him, "Oh, I know about that! The Lady told me that when we go to confession we are kneeling down not before a priest, but we're kneeling down by the Cross of Her Son. And that when we are truly sorry for our sins, and we confess our sins, the Blood He shed flows down over us and washes us free from all sins."

Father O'Leary and the sisters were stunned! "Then you have seen her again, Claude?" Father asked. Claude asked to speak privately with the priest for he had this message for him. "She told me that if you doubted me or showed hesitancy, I was to remind you, that lying in a ditch in Holland in 1940, you made a vow to Her which She's still waiting for you to keep, ...[to] build a church in honor of Our Lady's Immaculate Conception."

This revelation convinced Fr. O'Leary entirely that Claude was telling the truth; he had never revealed this vow to anyone! (Fr. O'Leary did fulfill this vow. He was transferred to Clarksdale, Mississippi, in 1945, where a delegation of African-American Catholic laymen came to him to ask to have a church built there for them. The Bishop of Natchez, Mississippi, had been sent \$5000 by Archbishop Cushing of Boston for the "Negro Missions", and together with the bishop, Father O'Leary commissioned the building of the

Church of the Immaculate Conception in 1947. It still stands there today.)

About a week later Fr. O'Leary, accompanied by the Sisters, was teaching the men about Jesus in the Blessed Sacrament. Claude asked Father if he could tell everyone what Our Lady had taught him about the Holy Eucharist. Encouraged by Father, Claude related, "The Lady told me that in Communion, I will only see what looks like a piece of bread. But she told me that it is really and truly her Son, and that He will be with me just as He was with her before He was born in Bethlehem. She told me that I should spend my time like she did during her lifetime with Him, in loving Him, adoring Him, thanking Him, praising Him and asking Him for blessings. I shouldn't be distracted or bothered by anybody else or anything else, but I should spend those few minutes in my thoughts alone with Him." It was decided that Claude was more than ready to be received into the Catholic Faith, so on January 16, 1944 he was baptized, Claude Jude, by Fr. O'Leary.

Claude's execution had been scheduled for January 20, only four days after his baptism. Fr. O'Leary came on that day to give him Holy Communion. After receiving the Blessed Sacrament, as he knelt with the priest giving thanks to God, the sheriff rushed in to announce that he had received a two-week reprieve from the governor; his execution had been postponed! Instead of being happy, Claude was devastated. He had been preparing all this time for the day when he would be joined with his heavenly mother for all eternity. Why was God allowing that moment to be postponed?

Consoling him, Fr. O'Leary had an inspiration. He encouraged Claude to offer every moment that he suffered in separation from Our Blessed Lady as a sacrifice for a fellow prisoner who was also sentenced to die. This prisoner, James Hughes, had been raised a Catholic but now he rejected anything relating to God or religion. Fr. O'Leary related that, "This man was the filthiest, most immoral person I had ever come



► across. His hatred for God and for everything spiritual defied description.” What’s more, during their time in prison together, James Hughes had developed a keen hatred for Claude. It was with a truly generous heart that Claude accepted to offer his own disappointment that this man might not be separated from God for all eternity.

Claude’s execution took place on February 4, 1944. Fr. O’Leary testified, “I’ve never seen anyone go to his death as joyfully and happily. Even the official witnesses and the newspaper reporters were amazed. They said they couldn’t understand how anyone could go and sit in the electric chair while at the same time actually beaming with happiness.”

The execution of James Hughes was scheduled for May 19, 1944, three months after that of Claude Newman. On that day Fr. O’Leary was called in, as it was the law in

Mississippi at that time to have a clergyman present for all executions. After Hughes was strapped to the electric chair the sheriff asked him if he had any last words. Hughes began blaspheming, then stopped suddenly and screamed in terror. With a look of complete horror on his face he called out, “Sheriff, get me a priest!” Fr. O’Leary had been hidden behind some reporters so as not

to provoke the condemned man, but now he came forward. The room was cleared and Hughes made a sincere and holy confession. When the Sheriff returned, he asked Hughes, “Son, what changed your mind?” The prisoner responded, “Remember that black man, Claude – the one whom I hated so much? Well he’s standing there [and he pointed], over in that corner. And behind him with one hand on each shoulder is the Blessed Virgin Mary. And Claude said to me, ‘I offered my death in union with Christ on the Cross, for your salvation. She has obtained for you this gift of seeing your place in Hell if you do not repent.’ I have been shown my place in Hell, and that’s why I screamed.” James Hughes was therefore converted in the last moments of his life. It was through the powerful intercession of the Blessed Vir-

gin Mary, Our Lady of the Miraculous Medal, that Fr. O’Leary was able to teach Claude the value of uniting his suffering to that of Christ on the cross for the salvation of souls. ❖

(The information presented here comes from a tape recording of a radio show interview of Father Robert O’Leary, SVD (1911-1984), who came to know Claude very well during his imprisonment. <http://www.mysticsofthechurch.com/2011/12/miraculous-story-of-claude-newman-his.html#sthash.NGf563Ug.dpuf>)

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by Yves Jacques

Pope Francis recently said, and I paraphrase, “If you want to encounter Christ you need to put your hands into His wounds, through service to the poor.”

When I heard these words, I began viewing my own apostolate in a very different light. I began seeing the people whom I encountered with much more compassion, realizing the great love that Jesus has for each one of them. Though I knock on the doors of people that I do not know personally, I understand that God knows them and that He loves each one of them infinitely. Because of this, I can cooperate more readily with God in bringing His message of love and peace to all of them. I can live the joy of the Gospel, while letting God lead me to the people He desires for me to meet, through the inspirations of the Holy Spirit and accompanied by Mary, His Holy Mother.

Quoting Pope Francis again, “A true missionary, who never ceases to be a disciple, knows that Jesus walks with him, speaks to him, breathes with him, works with him. He senses Jesus alive with him in the midst of the missionary enterprise. Unless we see him present at the heart of our missionary commitment, our enthusiasm soon wanes and we are no longer sure of what it is that we are handing on; we lack vigor and passion. A person who is not convinced,

The New Evangelization with Our Lady’s Rosary in Hand

enthusiastic, certain and in love, will convince nobody.”¹

Door-to-Door Apostolate

As Pilgrims of St. Michael, part of our ministry consists in a door-to-door apostolate of evangelization to bring the Rosary into the homes. Though this idea may seem foreign to us as Catholics here in America, it is not a new idea. The Pilgrims of St. Michael in Canada have been visiting families in this way for the past forty-six years. In the beginning, most families were already praying the Rosary, or were at least familiar with this devotion. The purpose of the visit, therefore, was to encourage families to continue in this practice, or to begin praying the Rosary, if they were not already doing so. Our Blessed Lady at Fatima, Portugal in 1917, had warned, “You must recite the Rosary every day in honor of Our Lady of the Rosary to obtain peace for the world and the end

of the war for only she can obtain this.”²

The Rosary Crusade has become a very special means of “reaching out” to our brothers and sisters. This visit of the Pilgrims of St. Michael into the homes is a part of the New Evangelization as spoken of by Pope St. John Paul II. It offers an opportunity to individuals to know about God’s great love for them and, though the methods for doing this apostolate have changed over the years, the end result is a return to the faith for many. The mission of reaching out to our brothers and sisters was given to all Christians by Christ Himself. Just before ascending into Heaven on Ascension Thursday when He said to those gathered with Him, “...Go ye into the whole world, and preach the gospel to every creature.” (Mark 16:15)

In a recent door-to-door experience, I had the pleasure of working with the editor of our Spanish edition of the MICHAEL-Magazine, San Miguel. Because

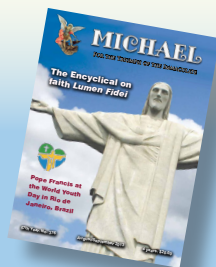
1.EVANGELII GAUDIUM (266)



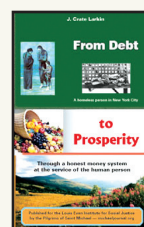
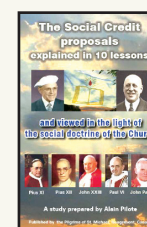
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Go ye into the whole world, and preach the gospel to every creature. (Mark 16:15)

► Carlos Reyes is fluent in Spanish, we chose to work in a section of our area where there are many Hispanic families. For the most part, these beautiful people are “Catholic by culture”, which is to say that, sadly enough, many have never been well catechized in the Faith. For the most part though, they are familiar with many of the beautiful Catholic Marian devotions and therefore it was not difficult for them to accept to pray with us. We recited a decade of the Rosary in almost every home that we visited on that day and they were all overjoyed with our visit, and so happy to pray with us. Carlos was able to explain to them our work and it was in speaking with them that we soon realized that many of them (and almost all of their children), had never received the sacrament of Baptism. This was, therefore, an opportunity to explain to them the importance of this Sacrament.

In the Catechism of the Catholic Church we read, “*The Lord himself affirms that Baptism is necessary for salvation. He also commands his disciples to proclaim the Gospel to all nations and to baptize them. Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament.*”³

3. Catechism of the Catholic Church (1257)

This teaching was new to them but they accepted it wholeheartedly. We also introduced them into a local Catholic parish and found someone to begin catechizing the adults in their own language in preparation for baptism. The children too, were enrolled in the Confraternity of Christian Doctrine (CCD) program and recently, only a few months since our visit to them, we had the great privilege and joy of assisting at the baptism of thirteen of their children. Now, on their own, they come together to pray the Rosary and are continuing in their preparation to receive the gift of Baptism. Receiving Baptism will open up to all of them all the other Sacraments as well.

This is only a small example, but also a very rewarding one, of some of the many miracles which take place in our area through this door-to-door evangelization.

To Encounter Christ

Pope Francis invites us as a church, to “...step outside of ourselves...go to the outskirts... wherever that may be...to be ready for encounter...Encounter with others.”⁴ “*A Christian’s*

4. (5/18/13) – Q&A Session with members of movements, communities and ecclesial associations
http://www.vatican.va/holy_father/francesco/speeches/2013/may/documents/papa-francesco_20130518_veglia-pentecoste_en.html

whole life is an encounter with Jesus: in prayer, when we go to Mass, when we do good works, when we visit the sick, when we help the poor, when we think of others, when we’re not self-centered, when we are amiable... We always encounter Christ in these things and the journey of life is exactly this: walking to encounter Jesus.”⁵ I can not help but think of the many people that we have encountered in our apostolate of door-to-door over the years and who, by the grace of God, have been helped to come to walk to encounter Jesus through this unique mission of our Rosary Crusade.

And Pope Francis continues, “*with our faith we must create a ‘culture of encounter’, a culture of friendship, a culture in which we find brothers and sisters, in which we can also speak with those who think differently, as well as those who hold other beliefs, who do not have the same faith. They all have something in common with us: they are images of God, they are children of God. Going out to meet everyone, without losing sight of our own position.*”⁶

5. Homily given at a parish in Rome 12/01/2013

6. (5/18/13) – Q&A Session with members of movements, communities and ecclesial associations

http://www.vatican.va/holy_father/francesco/speeches/2013/may/documents/papa-francesco_20130518_veglia-pentecoste_en.html

Pope Francis uses this expression, *encounter with Christ*, over and over, as a continuous reminder, it would seem, of the importance of reaching out to the materially and spiritually poor of the world. In fact, this is a daily reminder with him, “... (to) acknowledge that the majority of the men and women of our time continue to live daily in situations of insecurity, with dire consequences.”⁷ In his Lenten message of February 4, 2014, he stated, “*We Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it.*”⁸

Although it is true that here in North America we do not have the poverty that we hear about in the third-world countries — the masses of people who are actually starving from lack of food — there does exist here another form of poverty of a very serious kind. It is a spiritual poverty; a kind of spiritual starvation. We might even call it a first-world poverty, which Pope Emeritus Benedict XVI refers to as “*the tyranny of relativism*”.

Many no longer attend church services, or have never heard of the Rosary, and what is worse, they have never been baptized or have never even said a prayer before in their lives. The sad realization is that these people are suffering and, more often than not, they do not know why — their poverty is great; they are starving for God! —

In our apostolate, when we go into the homes, we meet with many individuals who are oc-

7. 5/16/13 – Audience with Ambassadors (regarding financial reform) http://www.vatican.va/holy_father/francesco/speeches/2013/may/documents/papa-francesco_20130516_nuovi-ambasciatori_en.html
8. <http://news.yahoo.com/reach-touch-poor-pope-says-lenten-message-114045306--finance.html>

cupied full-time in just making ends meet — oftentimes working two and three jobs — and they tell us that they have no time for God. People are working long, hard hours in order to meet their many financial obligations, then they seek after entertainment and relaxation in order to relieve the stress brought about by such a hectic lifestyle. And unfortunately, people are not always making Godly choices when it comes to their entertainment. This is a poverty which, as Christians, we have an obligation to address. We need to “...confront, to touch, to make our own and to take practical steps to alleviate...” this form of poverty.

It is Pope Francis who again, says that, “... our challenge is not so much atheism as the need to respond adequately to many people’s thirst for God, lest they try to satisfy it with alienating solutions... Unless these people find in the Church a spirituality which can offer healing and liberation, and fill them with life and peace, while at the same time summoning them to fraternal communion and missionary fruitfulness, they will end up by being taken in by solutions which neither make life truly human nor give glory to God.”⁹

In our beautiful Catholic Faith, we have everything that we need in order to respond to this thirst for God. The Sacraments give us the grace, strength and courage in order to carry out this mission successfully. Jesus said, “...the poor you have always with you: and when so ever you will, you may do them good...” (Mark 14:7) This is why the words of Pope Francis, which were spoken to all Christians desiring to alleviate poverty in the world, are applicable in a very specific way towards those who suffer, not only from material poverty, but

9. EVANGELII GAUDIUM (89)

from spiritual poverty as well: “*The proclamation of the Gospel is destined for the poor..., for all those who all too often lack what they need in order to live a dignified life. (...) Go to the poor first of all: this is the priority... ‘to go toward the outskirts’ ...All the peripheries, all the crossroads on the way: go there. And sow there the seed of the Gospel with your words and your witness.*”¹⁰ ...*The Gospel is the real antidote to spiritual destitution: wherever we go, ...as Christians...proclaim the liberating news that forgiveness for sins committed is possible, that God is greater than our sinfulness, that he freely loves us at all times and that we were made for communion and eternal life. The Lord asks us to be joyous heralds of this message of mercy and hope!*”¹¹

Pope Francis tells us that, “*Genuine forms of popular religiosity are incarnate, since they are born of the incarnation of Christian faith in popular culture. For this reason they entail a personal relationship, not with vague spiritual energies or powers, but with God, with Christ, with Mary, with the saints.*”¹² I personally believe that the Rosary encompasses all of that.

Our Mission, the Ave Maria

Meditating the Gospel With Mary

It is the simple but beautiful prayer of the Ave Maria that was the plan that Our Lady gave to the directors of the Pilgrims of St. Michael when she gave this message to a privileged soul in San Damiano, Italy in 1968, “*Make* ►

10. (6/17/13)- http://www.vatican.va/holy_father/francesco/speeches/2013/june/documents/papa-francesco_20130617_convegno-diocesano-roma_en.html

11. <http://nrcnline.org/blogs/francis-chronicles/full-text-pope-francis-lenten-message>

12. EVANGELII GAUDIUM (90)

► me known and loved through the recitation of Rosary.” Ever since that time, the Pilgrims of St. Michael have been doing the Rosary Crusade, spreading, teaching and praying the rosary with people all over the world.

Our Lady herself told Saint Dominic, “One day the world will be saved by the Rosary.” And in 1917, over 97 years ago when she appeared to the three young shepherds of Fatima, Portugal, Our Lady reiterated, “I am the Lady of the Rosary, I have come to warn the faithful to amend their lives and ask for pardon for their sins. They must not offend Our Lord any more, for He is already too grievously offended by the sins of men. People must say the Rosary. Let them continue saying it every day.”¹³

She also warned at Fatima of the errors that Russia would spread throughout the world. These errors exist today in the many evil ideologies of atheistic Communism, relativism, evolution, the banking cartel, etc... However, Our Lady also promised that, “in the end my Immaculate heart will triumph”¹⁴, assuring us of her victory over these evils. It is the Rosary that is our spiritual weapon. Through the Rosary, Jesus and Mary hear our prayers and they can change the hearts of men.

At Our Lady’s last apparition in Fatima, on October 13, 1917, the atheistic and Masonic government of Portugal planned to make a mockery of the apparition — but God had His own design. While the people were praying the Holy Rosary, as Our Lady had asked, a great miracle occurred. Over 70,000 people

witnessed the sun spin in place, radiating vibrant and unearthly colors. Some even described the sun as dancing in the sky. Many of the atheistic agents who witnessed this breathtaking sign from God, were converted as a result.



Blessed Bartolo Longo

Pope St. John Paul II, who beatified Bartolo Longo in 1980, a former Satanist and militant anti-clerical, who converted to Catholicism, said of him, “...a true apostle of the Rosary, Blessed Bartolo Longo had a special charism. His path to holiness rested on an inspiration heard in the depths of his heart: ‘Whoever spreads the Rosary is saved!’” In a sermon given in Pompeii, Italy in 2008, Pope Benedict XVI likened Bartolo Longo to St Paul of Tarsus, who, as recorded in the Acts of the Apostles, was the great persecutor of Christians. While traveling later on the road to Damascus, Saul was thrown from his horse and Jesus appeared to him saying, “Saul, Saul, why are you persecuting Me?” (Acts 9:4) In an instant he was converted and he became known to the Christians as Paul, the Great Apostle of the Gentiles.

An Appeal for Missionaries

If we want to encounter Jesus, we must go and touch His wounds in the materially poor as well as the spiritually poor, by bringing to them Mary’s remedy; the simple prayer of the Rosary. Therefore, in the spirit of the New Evangelization, as proclaimed in Pope Francis’s Apostolic Letter, *Evangelii Gaudium*, (The Joy of the Gospel), we make this appeal for Rosary Crusade Missionaries. Let us evangelize with Mary, door to door, initiating people in this way, to meditate on the mysteries of the Gospel through the Most Holy Rosary. As Saint Louis-Marie de Montfort said of the Apostles of the Latter Days, “They will carry the crucifix in their right hand and the Rosary in their left, and the holy names of Jesus and Mary on their heart.”¹⁵

For this Rosary Crusade Apostolate, let us pray to Pope Saint John Paul II, the greatest twentieth Century promoter of the Rosary, making him the special patron saint of our mission. Come, and ask Our Lady for the grace to respond to her call, to spread her Rosary throughout the world. Learn with us how to evangelize with Saint Michael, for The Triumph of the Immaculate. Let us become men and women who, being filled with the Holy Spirit, desire to walk with Mary, rosary in hand, to evangelize our brothers and sisters. As St. Maximillian Kolbe, apostle of the Immaculata and Martyr of Auschwitz, once said, “We are all called to become, not only saints, but great saints.” ❖

Yves Jacques

15. Treatise On True Devotion To The Blessed Virgin by St. Louis-Marie de Montfort, #59



13. <http://www.rosary-center.org/fatimams.htm>

14. <http://www.rosary-center.org/fatimams.htm>



Bishop Paglia's Discourse on the Family

Plenary Assembly of Bishops of Central Africa

Marcel Lefebvre, representative for the Pilgrims of St. Michael

The 10th Plenary Assembly of the AECCAR (Association of Episcopal Conferences of the Central African Region) took place from July 6 to 13, 2014 in Brazzaville, Congo. The theme was: "The Family in Africa Today", in preparation for the Synod on the family, which will be held in Rome in October 2014. The AECCAR included conferences of Catholic Bishops from the six countries in the Central African region: Congo, Cameroon, Central African Republic, Gabon, Equatorial Guinea and Chad. Of the one hundred plus distinguished participants, there were more than fifty bishops, some archbishops and a cardinal, several priests, experts from various fields, as well as a number of married couples.

The speaker on Monday, July 7, was Marcel Lefebvre, Director of the Pilgrims of St. Michael of Rougemont, Quebec, Canada, invited guest of Father Prosper Mesmin Massengo, General Secretary of AECCAR. Mr. Lefebvre was able to speak for one hour to all the participants. (See his report at the end of this article.)

We share with you excerpts from the extensive discourse given by Bishop Vincenzo Paglia, president of the Pontifical Council for the Family and special envoy of Pope Francis. He is President of the Pontifical Council for the Family, whose theme is "The Family, Resource of Society and Gospel to the World":

Saint John Paul II, pope of the family, as he himself wanted to be called, said; "The future of the world and of the Church passes through the family, the first cell of the living ecclesial community, but also of society." The family has now become a major concern for Pope Francis, whom I believe, needs our support in order to transform society,

by bringing the Gospel to families, because Africa is not on the sidelines of globalization, and must preserve family values, the treasure and resource of society and of all of mankind...

In an Africa which is buffeted by diverse currents, to defend the family, as God Himself desires it, is not just an act consistent with the faith... it is to preserve the very foundations of society and any tangible development. The threats, however, which rage against the family today in Africa are diabolical: dissolution of morals, attacks on the unity of marriage; the loosening of ties between family members; the proliferation of de facto unions, not to mention poverty, rising unemployment which does not allow parents to properly assume their responsibilities...

Towards a "de-familiarized" Society

What is the underlying reason for this crisis? It is cultural. Never has the family been so dramatically hit as it has in the past fifty years. The growing importance in Western societies of individual freedom, a value that we should all be proud of course, has had the effect, however, of strengthening exaggerated individualism, at the expense of long-term and stable relationships... Considering the findings of Italian researcher, Volpi, on the given statistics on marriage in



Italy, causes us to wonder. While "marriage and the family follow the same curve of a plummeting airplane", the study indicates that the number of single parent homes has risen from 5.2 million families in 2001 to 7.2 million in 2011. This means that the decline of religious and civil marriages has not changed into new forms of community life, which are also more than fragile, but in an increasing number of people choosing to live alone. This means that any kind of lasting bond is experienced as an unbearable thing...

It was calculated that, in France, one in three people have chosen to live alone, while the average was one in ten (*Patrick FESTY, in Commentaire, 2013, #s 142, 289*) forty years ago. Moreover, the absolute exaltation of the individual, freed of any bonds, can only lead to the destruction of society and disintegration of all forms of solid, lasting relationships.

The Family at the Center

Hence arises the urgent need to give back to the family its cultural dignity and its central role in society. The family must be at the very heart of the debate, the very center of the political and economic vision, and also in the Christian community. A globalized society will only be able to find a civilized future in the extent that it will be able to promote a culture of family, redesigned as the vital link between the happiness of the private sphere with that of the public sphere.

In any event, the family is not dead. Despite the very difficult time that it is going through, it remains the most important resource available to contemporary society. It is a resource because it creates real relationships; which no other life-form is capable of creating. The family is unique in its ability to generate relationships. Its genome does not cease to exist because it is what most humanizes society...

The family therefore, remains the most valuable resource to society; where we learn the decisive importance and sense of who we are, in the building up and maintaining of a more just and more cohesive society. It is in the very bosom of the family that it finds its continuity in the birth of children, and thus the link between generations. The claim that marriage between anyone can be possible because there is love, is a claim that, nothing has been understood of the difference of conjugal love, which includes the ability to create.

Report of Marcel Lefebvre on his mission in Congo-Brazzaville

"I was invited by Father Mesmin Prosper, general secretary of the Association of Episcopal Conferences of the Central African Region (AECCAR), to attend the Tenth Plenary Assembly of the AECCAR being held in Brazzaville, Republic of Congo. the Most Rev. Anatole Milandou, Archbishop of Brazzaville, gave us a royal welcome.

"A dozen bishops from the six countries of the AECCAR, who had already attended our Week of Study in Rougemont, Quebec, Canada, were also present. To mention a few: Bishop Anatole Milandou, Bishop Samuel Kleda, President of the Episcopal Conference of Cameroon and new president of the AECCAR, Bishop Louis Portella, President of the Episcopal Conference of Congo-Brazzaville and past president of the AECCAR, Bishop Matthew Madega, President of the Episcopal Conference of Gabon, and Most Rev. Jean Cardin, Bishop of a diocese of Congo-Brazzaville."

For nearly an hour at this important meeting, Marcel Lefebvre spoke to them about Louis Even, founder of the Pilgrims of St. Michael and about his important work for Social Justice. He clearly exposed the actual cause for the many economic problems, which prevent families from thriving in Africa, and throughout the world. This being also the leading cause for a great number of souls being lost, as was pointed out by both Pope Benedict XV and Pope Pius XI. After Mr. Lefebvre spoke, Bishop Samuel Kleda and others asked him some very pertinent questions on social justice, and their conversation continued on through their dinnertime.

All week long, Mr. Lefebvre had ample opportunity of distributing documentation, and it was a great privilege for him to meet with all the participants of the Conference, who graciously received the liberating and hopeful message of the Pilgrims of St. Michael. Bishop Matthew Madega of Gabon has come to Rougemont twice already and he is returning again in August of 2014. He personally worked to make it possible for the Pilgrims of St. Michael to participate in the Plenary Assembly of the AECCAR. We are confident that this great event will benefit the advancement of our cause in this battle for social justice." ❖



Marcel Lefebvre with Bishop Milandou

Participants of the AECCAR are welcomed by Republic of Congo president (center)



12 numbers about the global financial Ponzi scheme

How long before the house of cards collapse?

by Michael Snyder

The Economic Collapse Blog, June 14, 2014

The numbers that you are about to see are likely to shock you. They prove that the global financial Ponzi scheme is far more extensive than most people would ever dare to imagine. As you will see below, the total amount of debt in the world is now more than three times greater than global Gross Domestic Product. **In other words, you could take every single good and service produced on the entire planet this year, next year and the year after that and it still would not be enough to pay off all the debt.** But even that number pales in comparison to the exposure that big global banks have to derivatives contracts. It is hard to put into words how reckless they have been. At the low end of the estimates, the total exposure that global banks have to derivatives contracts is 710 trillion dollars.

That is an amount of money that is almost unimaginable. And the reality of the matter is that there is really not all that much actual "money" in circulation today. In fact, as you will read about below, there is only a little bit more than a trillion dollars of U.S. currency that you can actually hold in your hands in existence. If we all went out and tried to close our bank accounts and investment portfolios all at once, that would create a major league crisis. **The truth is that our financial system is little more than a giant pyramid scheme that is based on debt and paper promises. It is literally a miracle that it has survived for so long without collapsing already.**

When Americans think about the financial crisis that we are facing, the largest number that they usually can think of is the size of the U.S. national debt. And at over 17 trillion dollars, it truly is massive. But it is actually the 2nd-smallest number on the list below. The following are 12 numbers about the global financial Ponzi scheme that should be burned into your brain...

\$1,280,000,000,000 – Most people are really surprised when they hear this number. Right now, there is only 1.28 trillion dollars worth of U.S. currency floating around out there.

\$17,555,165,805,212.27 – This is the size of the U.S. national debt. It has grown by more than 10 trillion dollars over the past ten years.

\$32,000,000,000,000 – This is the total amount of money that the global elite have stashed in offshore banks (that we know about).

\$48,611,684,000,000 – This is the total exposure that Goldman Sachs has to derivatives contracts.

\$59,398,590,000,000 – This is the total amount of debt (government, corporate, consumer, etc.) in the

U.S. financial system. 40 years ago, this number was just a little bit above 2 trillion dollars.

\$70,088,625,000,000 – This is the total exposure that JPMorgan Chase has to derivatives contracts.

\$71,830,000,000,000 – This is the approximate size of the GDP of the entire world.

\$75,000,000,000,000 – This is approximately the total exposure that German banking giant Deutsche Bank has to derivatives contracts.

\$100,000,000,000,000 – This is the total amount of government debt in the entire world. This amount has grown by \$30 trillion just since mid-2007.

\$223,300,000,000,000 – This is the approximate size of the total amount of debt in the entire world.

\$236,637,271,000,000 – According to the U.S. government, this is the total exposure that the top 25 banks in the United States have to derivatives contracts. But those banks only have total assets of about 9.4 trillion dollars combined. In other words, the exposure of our largest banks to derivatives outweighs their total assets by a ratio of about 25 to 1.

\$710,000,000,000,000 to \$1,500,000,000,000,000 – The estimates of the total notional value of all global derivatives contracts generally fall within this range. At the high end of the range, the ratio of derivatives exposure to global GDP is about 21 to 1.

Most people tend to assume that the "authorities" have fixed whatever caused the financial world to almost end back in 2008, but that is not the case at all. In fact, the total amount of government debt around the globe has grown by about 40 percent since then, and the "too big to fail banks" have collectively gotten 37 percent larger since then. Our "authorities" didn't fix anything. All they did was reinflate the bubble and kick the can down the road for a little while.

I don't know how anyone can take an honest look at the numbers and not come to the conclusion that this is completely and totally unsustainable. How much debt can the global financial system take before it utterly collapses? How recklessly can the big banks behave before the house of cards that they have constructed implodes underneath them?

For the moment, everything seems fine. Stock markets around the world have been setting record highs and credit is flowing like wine. But at some point a day of reckoning is coming, and when it arrives it is going to be the most painful financial crisis the world has ever seen.

<http://theeconomiccollapseblog.com/archives/12-numbers-about-the-global-financial-ponzi-scheme-that-should-be-burned-into-your-brain>



Gender ideology is demonic!

VATICAN – Pope Francis strongly condemned "gender ideology" in a private conversation with Austrian Bishop Andreas Laun earlier this year.

Pope Emeritus Benedict XVI, nearing the end of his pontificate, on two occasions also spoke about gender ideology, as "a negative trend for humankind," and a "profound falsehood," which "it is the duty of pastors of the Church" to put the faithful "on guard against."

Bishop Laun, auxiliary bishop of Salzburg, told LifeSiteNews that he met the pope briefly on January 30, as part of the Austrian bishops' *ad limina* visit, a meeting with the pope that bishops must do every five years. Laun added that he was the last of the bishops to speak with the Holy Father.

"In response to my questioning, Pope Francis said, 'Gender ideology is demonic!'" Laun said that the pope was not exaggerating in his comment. "Indeed, gender ideology is the destruction of persons, which is why Pope Francis was justified in calling it demonic".

Bishop Laun encouraged the reading of the latest book by famed German Catholic sociologist Gabriele Kuby, *Die globale sexuelle Revolution: Zerstörung der Freiheit im Namen der Freiheit* (The Global Sexual Revolution: Destruction of Freedom in the Name of Freedom).

For Kuby it is no shocking thing to call gender ideology demonic.

"Gender ideology is the deepest rebellion against God that is possible," Kuby told LifeSiteNews. "Man does not accept that he is created as man or woman, no, he says, 'I decide! This is my freedom!' - against experience, against nature, against reason, against science!"

"It is the ultimate perversion of individualism," she explained, "It robs man of the last remnant of his identity, that is, to be a man and a woman, after having lost faith and family and nation."

"It is indeed diabolical," she concluded, "that an ideology, which every person can discern as a lie, can capture the common sense of people and become the dominant ideology of our time."

On December 21, 2012 Pope Benedict said, "According to this philosophy, sex is no longer a given element of nature, that man has to accept

and personally make sense of: it is a social role that we choose for ourselves, while in the past it was chosen for us by society," he said. "The profound falsehood of this theory and of the anthropological revolution contained within it is obvious."

"People dispute the idea that they have a nature, given by their bodily identity, that serves as a defining element of the human being. They deny their nature and decide that it is not something previously given to them, but that they make it for themselves. According to the biblical creation account, being created by God as male and female pertains to the essence of the human creature. This duality is an essential aspect of what being human is all about, as ordained by God. This very duality as something previously given is what is now disputed. The words of the creation account: 'male and female he created them' (Gen 1:27) no longer apply. No, what applies now is this: it was not God who created them male and female – hitherto society did this, now we decide for ourselves. Man and woman as created realities, as the nature of the human being, no longer exist. Man calls his nature into question."

"When the freedom to be creative becomes the freedom to create oneself, then necessarily the Maker himself is denied and ultimately man too is stripped of his dignity as a creature of God, as the image of God at the core of his being."

In another address, on a January 19, 2013, he said, "It is the duty of pastors of the Church, to put the Catholic faithful and every person of good will and right reason on guard against the trend of these ideologies."

"It is a negative trend for humankind, although it may be disguised by good feelings in the name of alleged progress, alleged rights, or an alleged humanism... Thus the Church reaffirms her great 'yes' to the dignity and beauty of marriage as an expression of the faithful and generous bond between man and woman, and her no to 'gender' philosophies, because the reciprocity between male and female is an expression of the beauty of nature willed by the Creator." ❖



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The Five Stages In A "Fall"

- **Neglect of prayer** - No soul fell away from GOD without giving up prayer. Prayer is that which establishes contact with DIVINE Power and opens the invisible resources of heaven. However dark the way, when we pray, temptation can never master us.
- **Substitution of action for prayer** - Most of us, feeling the necessity of doing something for GOD, turn to the solace of activity; instead of going from prayer to action. We neglect the prayer and become busy about many things. We think we are doing GOD's work, when we are only in motion or being fussy.
- **Lukewarmness** - Experience proves that religious activity without prayer degenerates into indifference. Some believe one can be too religious, too zealous, or spend too much time in church.
- **The satisfaction of material wants, feelings and emotions** - The material begins to assert, once the Divine fades in life. Too much leaning to luxury and refinement is an indication of inner poverty of the spirit. When we possess the treasure within, there is no need of those outer treasures that rust consumes, moths eat and thieves break through and steal. When the inner beauty is gone, we need luxuries to clothe our nakedness.
- **Human respect** - the last fall is human respect, when we deny our faith or are ashamed of it under ridicule or scorn.

From: *Characters of the Passion*
"Lesson on Faith and Trust"
Archbishop Fulton J. Sheen

