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MICHAEL

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

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

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Cover page: The Holy Family from Vienna church Schubertkirche-Lichtentaler pfarrkirche by painter Leopold Kupelwieser; www.shutterstock.com/2012203415



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Letter from the Editor

"My people perish for want of knowledge"

What was obvious in the past is less and less clear today. In the past, the majority of people believed in God, but today more and more people say they are atheists. In its October 22, 2021 edition, the Montreal daily *Le Devoir* surveyed their readers and reported that 51% of Quebecers answered yes and 49% no to the question: "Personally, do you believe in God?" As for the francophones in Quebec and Canada, the majority are now non-believers.

It is a leap of faith to believe that the universe was created from an explosion which resulted in the harmony of the heavens: the placement of the Earth, planets, stars and galaxies. It is more difficult to believe that the world was created by chance than to believe it was created by God! Greater faith is necessary to accept the odds that a "big bang" is how life began; the odds of random creation are 1 in billions and billions (1 followed by 32 zeros). If our planet were a little further, or a little closer to the Sun, life on Earth would be impossible. As French scientist Louis Pasteur said, "Little science takes you away from God, but more of it takes you to Him."



In the past, it was presumed that biological parents within the natural family were responsible for raising their children. This can no longer be taken for granted in a society where the courts are ruling that "the child belongs to the State, not to the parents". Governments in Quebec and around the world are rejecting parental primacy (*see page 4*), arguing that children should be removed at early age from the "bad influence" of their parents.

According to the principle of subsidiarity the Church affirms that, "the contention that the civil government should at its option intrude into and exercise intimate control over the family and the household is a great and pernicious error... Paternal authority can be neither abolished nor absorbed by the State" (*see page 7*).

One can read in the Bible that **"My people perish for want of knowledge"** (Hosea 4:6) and in Jude 1:10: **"These people blaspheme all that they do not understand."** If people had a better grasp of the truth we would not believe lies about the existence of God and the primacy of parental authority, or other topics.

Another example: if people knew what the Holy Mass is and all its mysteries (*see page 19*) they would act accordingly and attend Mass not only on Sundays, but every day of the week. If people grasped the benefits of the sacrament of forgiveness, Confession, they would not hesitate to confess their sins to a priest (*see page 32*).

The current financial system is full of contradictions (*see page 12*). We hear a great deal about inflation today. Inflation means that the price of goods and services is rising, but for economic advisers to governments, inflation means that there is too much money in circulation, and clumsy methods to fight it are proposed (*see page 10*).

The best way to keep prices from rising is to lower them without penalizing producers. This would be accomplished by Clifford Hugh Douglas' financial proposals. If people knew about Economic Democracy, the monetary reforms advocated by Douglas, they would demand it from their elected representatives.

But for these truths to be known, they must be disseminated. The existence of God, parental primacy, the sacrament of Confession and the financial propositions of Economic Democracy must be heard. As Saint Paul said in his Letter to the Romans (10:14): "How then are they to call on Him if they have not come to believe in Him? And how can they believe in Him if they have never heard of Him? And how will they hear of Him unless there is a preacher for them?... Faith comes from hearing."

This magazine, MICHAEL, advances these truths repeatedly. It is up to our readers to share the message and make it known to others. Please visit our website *michaeljournal.org* and make this periodical and its work known to others. Good apostolate! ❖

Alain Pilote
Editor

Quebec calls into question parental primacy

No, Premier Legault, the child does not belong to the State

***by* Alain Pilote**

On December 1, 2021, Lionel Carmant, Quebec's Minister of Health and Social Services in Premier François Legault cabinet presented Bill 15, an overhaul of Quebec's Youth Protection Act at a news conference. This was a follow-up to the recommendations of the Laurent Commission tabled six months earlier.

The commission was created following the tragic death in April 2019 of a 7-year-old girl who had been subjected to repeated abuse despite being monitored by authorities at the DYP (Director of Youth Protection is the provincial agency involved when a child is determined to be "at risk").

On March 23, 2021, Minister Carmant was questioned in French by a journalist from CBC television regarding the follow-up from the Laurent Commission report. He replied: "The well-being of the child comes before everything. Science shows us that things have changed; one does not necessarily need a biological family: the child must be in a loving environment. That's what's really going to move our work forward this fall."



Lionel Carmant

"The primacy of the interests of the child"

These words raised concerns among families. Would Quebec abolish the primary and pre-political authority of the parent in the life of their child? To claim that parental authority is primary and pre-political means that it was established before state authority. Parental primacy is the term recognizing that biological parents are responsible for the welfare of their children. Minister Carmant's news conference did not allay fears but rather confirmed them. The Quebec government now no longer speaks of parental primacy and has coined a new term: the "primacy of the interests of the child". The Minister said:

"The key element of this bill is to put the best interests of the child at the center, as a priority element of any decision concerning him… That does not mean that parents no longer have their role to play. On the contrary, they remain key players in the development and well-being of their children. We are, and always will be, here to support vulnerable families. However, and I strongly insist, the welfare of the child is what must be considered in the first place.

"So our bill aims, among other things, to strengthen the primacy of the interests of the child and respect for his rights ... In Chapter 2 (of the old Youth Protection Act), there was a confusion that persisted, which sometimes distorted decisions. It said, yes, the best interests of the child are paramount, but we must always aim to return him to his family. So, we come to clarify that. Yes, the family is important, but only if it is in the best interests of the child. So that really clarifies things."

The State deleted Section 2.2 in the new legislation. It had stated: "The responsibility for the care, maintenance and education of a child and for ensuring the supervision rests in the first place with his parents." Recognition of parents' "first place" is now negated with the new legislation.

Premier Legault posted the following message on his Facebook page on December 2, 2021:

"This is a historic day! My colleague, the Minister of Health and Social Services, Lionel Carmant, today tabled the bill to amend the Youth Protection Act.

"Two years ago, we experienced a horrible tragedy with the death of the little girl from Granby in atrocious conditions. We promised ourselves that there would be a 'before and an after' Granby. We have made a commitment to follow up on the recommendations of the Laurent Commission report, and now we are delivering the goods.

"From now on, we will put the best interests of the child first, before his biological family."

To the State or to natural parents?

If these functions no longer fall to the biological parents, then to whom do they fall? To the State and the adoption system? Who best decides what are a child's "best interests"? Is it the State, or is it the natural parents? Does the child belong to the State, or to the parents, in other words? According to Communist philosophy, the child belongs to the State, and several judges in the province of Quebec share this conclusion.

Yet Church teaching, and common sense, tell us otherwise. The principle of subsidiarity, one of the four principles of the social doctrine of the Church, teaches that parents take precedence over the State, and that governments must not destroy the family nor undermine parental authority. To sum up, the

Church teaches that children belong to their parents and not to the State. Pope Leo XIII wrote in his encyclical letter *Rerum Novarum* (nn. 12-14):

"Hence we have the family, the `society' of a man's house — a society very small, one must admit, but nonetheless a true society, and one older than any State. Consequently, it has rights and duties peculiar to itself which are quite independent of the State...

"The contention, then, that the civil government should at its option intrude into and exercise intimate control over the family and the household is a great and pernicious error... Paternal authority can be neither abolished nor absorbed by the State... The socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice, and destroy the structure of the home."

To say that a child belongs to the State and not to his parents is a position which is unfortunately becoming commonly held in our societies. One hears that children must be removed at an early age from "the bad influence" of their parents, to receive instead the correct beliefs of the State. Hence, the State's support of early education in day-care centres and preschools. U.S. President Joe Biden recently announced funding and free access to preschool for all children aged 3 to 4 years in his $1,750 billion stimulus bill.

The Toronto Protocols

Canadian investigative journalist, Serge Monast, who died in 1996, published "The Toronto Protocols"[1] in 1995. In this document, he disclosed the objectives of a meeting of Freemasons in Toronto in June 1967 where they developed a plan for the "Fall of Nations" and the establishment of a New World Order. This secret meeting was organized by the "6.6.6." (as they called themselves) and consisted of officials from the 6 largest banks in the world, the 6 largest energy consortia on the planet, and the 6 largest representatives of agri-food.

Monast quoted from their report: "For the success of our World Plan (the Red Plan), it is necessary for us to make in all the western societies of the 70's, 'Offices for the Protection of Children' among which the officials (young intellectuals without experience, freshly out of universities where our internationalist principles are highlighted), will comply literally, without proper judgment, the 'Charter of the Rights of the Child'. Who will dare oppose this without being identified with barbarians from the Middle Ages?

"[With] this 'Charter' painstakingly developed in our "Lodges", we will finally eliminate any parental authority over the family by shattering people fiercely opposed to one another for the protection of their personal interests. It will encourage children to denounce parents' authority as too traditional and too religious. It will contribute thus to subjecting parents to a 'collective psychosis of fear', which inevitably will cause, in a general way in society, a relaxation of parental authority. Thus we shall have succeeded in the first instance to produce a society similar to that of Russia of the 50's where the children denounced their parents to the State, and this without anyone noticing.



Serge Monast

"Thereby transferring to the State the 'parental role', it will be much easier thereafter for us to monopolize, one by one, all the responsibilities that had been the exclusive responsibility of the parents. This is how we can have the traditional religious education of Judeo-Christian origin considered as an abuse against children.

"At the same time, but at another level, we shall register in the highest laws of the nations that all religious worship and practices of any kind, including witchcraft and magic, must all be respected in the same way as the others. There will then be ease to transfer this role of the State in relation to the child to the highest international bodies such as the United Nations.

"Understand this well. Our goal is not to protect children, or anyone from another, but to cause the collapse and subsequent fall of nations which are a major obstacle to the implementation of our 'New World Order'. That is why the 'Office of Child Protection' must be invested with absolute legal authority. They must be able, as they see fit, but always under the pretext of protecting the child, to remove them from their original home environments and place them in family backgrounds or foreign government centres that have been established for our internationalist principles and religions. Therefore, it will complete the final breaking of the 'Western family unit'. Without the protection and monitoring of their original parents, these children will be permanently handicapped in their psychological and moral development, and consequently represent natural prey, easily adaptable to our global aspirations.

"For guaranteed success of such an enterprise, it is essential that civil servants working in offices in the service of the State are young and without past experience and imbued with theories which we know to be empty and ineffective, and especially should be obsessed with the missionary spirit of the great protectors of children "at risk". Because for them, all parents must be presented as potential criminals, potential hazards to the welfare of the child here considered to be a 'God'."

1 https://ca1lib.org/book/13056141/8947c0

We therefore see that what inspires our governments, their Youth Protection Departments and Child Protection offices are the principles of Communism and Freemasonry, enemies of Christianity.

Abuse of power

In its report, the Laurent Commission claims to want to help parents, but at the same time wants to expand the power of the State. In order to ostensibly defend the rights of the child and yet interfere with the family, they are giving the State and its proxy Youth Protection Departments a great deal of power.

People will say that it is good to remove children from their family environment when they are subjected to mistreatment, physical violence, abuse, etc. The intention to protect children is laudable, but as is true in many cases, the devil is hidden in the details and how regulations will be applied.

For example, cases of violence against children represent less than 5 percent of interventions by Youth Protection workers who must respond whenever an anonymous complaint is made against a family. (In reality, the police could take care of cases of domestic violence.) Many of these anonymous reports originate from neighbours' quarrels, or when the values transmitted by a family are deemed to be not in the "best interests" of the child. This is what causes many good parents to have their children unfairly taken away by Youth Protection Departments.

Bill 15 says that the basis for removing a child from his family is what is in the "best interests of the child", without defining what those interests are. There is a great deal of interpretation necessary to determine a child's best interest, and there will be times when the State makes a determination that is contrary to parental understanding. If a neighbour, or the State, does not like your Christian values, you can be denounced and Youth Protection workers can interfere with your family.

Let us say your child was born a boy but wants to become a girl, the State would decide that "the best interests" of the child would be to take puberty blockers. Relevant especially today, parental authorization has always been necessary to vaccinate children. Not anymore. The new law would have the child's will prevail, not the parents. Bill 15 will ensure every child has an attorney to represent their wishes. If Johnny wants to "change" his biological gender, etc., so be it!

Dismantling Youth Protection

Ms. Andrée Ruffo, a former judge at the Youth Court in Quebec, has seen abuses committed by the DYP. She has demanded the dismantling of the so-called Youth Protection system. In an article dated January 20, 2020 in the daily *Journal de Montreal* we read:

Ex-judge Andrée Ruffo believes that the time has come to dismantle the DYP. "Of course we have to dismantle the DYP. For me, there is no doubt," she told QUB radio on Thursday.

Now retired, Ms. Ruffo reacted to a judgment of the Youth Court which unveiled Tuesday the abuse suffered by the brother of the martyred girl of Granby. She believes that it is up to the extended family and the community to take responsibility for the child, not the DYP.

"The responsibility of the children belongs to the parents. It's not for the State to take care of children in the first place," she added. "First the parents, second the community, and then the State ultimately, but that will be 10%; it will not be hundreds of thousands of children."



Andrée Ruffo

Is it time to launch a commission of inquiry into the DYP? "It's high time," said Ms. Ruffo. If, in her opinion, the Laurent Commission has its merits, but one must also pay attention to the choice of people who testify there, since too many of them work for the DYP. "I would like them to rethink the famous confidentiality, the confidentiality which protects the DYP. Why is it so sacred? Because they protect the DYP."

The ex-judge said she was extremely worried about the lack of transparency of the DYP, even towards foster families who receive the children without knowing the difficulties they have gone through. "Take the example of a foster family where you have two big boys aged 12-13 who have been abused and who are abusers. The social worker places two children aged 8-9 in this family, well half-an-hour later these children are abused by the big boys..."

In conclusion, the State should respect the authority of parents and help parents who have problems, provide support but not take over their children. May the Holy Family of Jesus, Mary and Joseph protect our families, both parents and children, and protect parental primacy! ❖

Alain Pilote

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Subsidiarity, according to the teachings of the Church

The last lesson of our book, "Economic Democracy seen in the light of the Social Doctrine of the Church," is a comparative study of the Social Doctrine of the Church and C.H. Douglas' financial proposals, known as Economic Democracy, or Social Credit. In that lesson, we learn that the "Compendium of the Social Doctrine of the Church" can be summarized by four principles, or four pillars, upon which a stable social system must be built:

1. The dignity of the human person;

2. The common good;

3. Subsidiarity;

4. Solidarity.

In this article, we will explain what the principle of subsidiarity means, and particularly its importance in regard to parental authority or primacy, which governments today are not only undermining, but abolishing.

***by* Alain Pilote**

In his first Encyclical Letter *Deus Caritas Est* (God is Love), Pope Benedict XVI wrote: **"In God's family, no one ought to go without the necessities of life... The aim of a just social order is to guarantee to each person, according to the principle of subsidiarity, his share of the community's goods."**



Benedict XVI

What is subsidiarity? Basically, it demands that higher and more remote tiers of government not take over functions that families and lesser institutions, closer to the individual, can perform. This is in contrast to centralization and a one-world government where smaller entities, such as nation-states, will not exist. Subsidiarity implies that the government exists to help parents and families rather than take their place.

The *Compendium of the Social Doctrine of the Church* states:

185. Subsidiarity is among the most constant and characteristic directives of the Church's social doctrine, and has been present since the first great social encyclical. (Pope Leo XIII, encyclical *Rerum Novarum*, 11). It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, local territorial realities; in short, for that aggregate of economic, social, cultural, sports oriented, recreational, professional and political expressions to which people spontaneously give life and which make it possible for them to achieve effective social growth.

186. The necessity of defending and promoting the original expressions of social life is emphasized by the Church in the encyclical, *Quadragesimo Anno*, in which the principle of subsidiarity is indicated as a most important principle of 'social philosophy.' "Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice, and at the same time a grave evil and disturbance of right order, to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the social body, and never destroy and absorb them."

On the basis of this principle, advanced social entities must adopt a helpful attitude ("subsidium") — of support, promotion and development — with regard to lower ordered entities. In this way, intermediate bodies can properly perform the functions that fall to them without having to transfer their duties to the higher level organization, by which they would be absorbed and substituted, and thus stripped of their dignity and function.

Subsidiarity is best understood in the positive sense that economic or juridical institutions should offer assistance and support to lower level social entities. There is an implication that the state should refrain from actions that would restrict the functions of the smaller essential cells of society. Initiative, freedom and responsibility must not be supplanted.

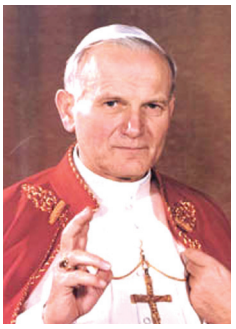
187. The principle of subsidiarity protects people from abuses by higher level social authority, and calls on these same authorities to help individuals and intermediate groups to fulfil their duties. This principle is imperative because every person, family and intermediate group has something original to offer to the community. Experience shows that the denial of subsidiarity, or its limitation in the name of an alleged democratization or equality of all members of society, limits and sometimes even destroys the spirit of freedom and initiative. The principle of subsidiarity is opposed to certain forms of centralization, bureaucratization, and welfare assistance, and to the unjustified and excessive presence of the State in public mechanisms…

The Welfare State

Louis Even explained the growth of the so-called welfare state: **"To accomplish his own functions,** ▶

Caesar must not resort to means that prevent individuals and families from fulfilling theirs... However, Caesar has not taken on the reform which is his duty: ending the monopoly of the creation of money by private banks and creating the nation's debt-free money. As he has not taken on that which is his responsibility, he takes on other duties and uses these as a pretext to levy burdensome and sometimes ruinous taxes on citizens and families. Caesar thus becomes the de facto tool of the very financial dictators which he should take down, and the oppressor of citizens and families whom he should protect."

The state accumulates new functions and responsibilities instead of changing the financial system. An enormous bureaucracy and an army of public servants grows to harass the population rather than serve it. Saint John Paul II denounced the abuses of the welfare state:



St. John Paul II

"In recent years the range of such intervention [of the State] has vastly expanded, to the point of creating a new type of State, the so-called `Welfare State'. This has happened in some countries in order to respond better to many needs and demands, by remedying forms of poverty and deprivation unworthy of the human person. However, excesses and abuses, especially in recent years, have provoked very harsh criticisms of the Welfare State, dubbed the `Social Assistance State'. Malfunctions and defects in the Social Assistance State are the result of an inadequate understanding of the tasks proper to the State.

"Here again the principle of subsidiarity must be respected: a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good.

"By intervening directly and depriving society of its responsibility, the Social Assistance State leads to a loss of human energies and an inordinate increase of public agencies, which are dominated more by bureaucratic ways of thinking than by concern for serving their clients, and which are accompanied by an enormous increase in spending" (*Centesimus Annus* n. 48**).**

The greater part of today's taxes are without justification and could be eliminated in a Social Credit system. The most iniquitous and unnecessary are those applied to service the national debt. Every year the nation pays interest on its debt because the money borrowed from the bank is interest-bearing. The country could have created its own interest-free money.

The *Compendium of the Social Doctrine of the Church* states:

187. In order for the principle of subsidiarity to be put into practice, there is a corresponding need for: respect and effective promotion of the human person and the family; ever greater appreciation of associations and intermediate organizations in their fundamental choices and in those that cannot be delegated to or exercised by others; the encouragement of private initiative so that every social entity remains at the service of the common good, each with its own distinctive characteristics; the presence of pluralism in society and due representation of its vital components; safeguarding human rights and the rights of minorities; bringing about bureaucratic and administrative decentralization; striking a balance between the public and private spheres, with the resulting recognition of the social function of the private sphere; appropriate methods for making citizens more responsible in actively "being a part" of the political and social reality of their country.

188. Various circumstances may make it advisable that the State step in to supply certain functions. One may think, for example, of situations in which it is necessary for the State itself to stimulate the economy because it is impossible for civil society to support initiatives on its own. One may also envision the reality of serious social imbalance or injustice where only the intervention of the public authority can create conditions of greater equality, justice and peace.

We have already concluded that reforming the financial system is a duty of the state. Money must be created by society and not by private bankers for their own profit:

"For certain kinds of property, it is rightly contended, ought to be reserved to the State since they carry with them a dominating power so great that cannot without danger to the general welfare be entrusted to private individuals" (*Quadragesimo Anno*, n. 114).

Families Are First

The principle of subsidiarity implies that families are more important than the State. Governments must not destroy the family nor undermine parents' authority. The Church teaches that children belong to their parents and not to the State:

"Hence we have the family, the `society' of a man's house — a society very small, one must admit, but nonetheless a true society, and one older than any State. Consequently, it has rights and duties peculiar to itself which are quite independent of the State...

"The contention, then, that the civil government should at its option intrude into and exercise intimate control over the family and the household is a great and pernicious error... Paternal authority can be neither abolished nor absorbed by the State... The socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice, and destroy the structure of the home" (Pope Leo XIII, *Rerum Novarum*, nn. 12-14).

A Salary for Homemakers

The Social Credit Dividend recognizes the contribution of the work of homemakers. This is consistent with the social teachings of the Church:

"Experience confirms that there must be a social re-evaluation of the mother's role, of the toil connected with it, and of the need that children have for care, love and affection in order that they may develop into responsible, morally and religiously mature and psychologically stable persons. It will redound to the credit of society to make it possible and for a mother — without inhibiting her freedom, without psychological or practical discrimination, and without penalizing her as compared with other women — to devote herself to taking care of her children and educating them in accordance with their needs, which vary with age. Having to abandon these tasks in order to take up paid work outside the home is wrong from the point of view of the good of society and of the family when it contradicts or hinders these primary goals of the mission of a mother" (Saint John Paul II, *Laborem Exercens*, n. 19).

"It is an intolerable abuse, and to be abolished at all cost, for mothers, on account of the father's low wage, to be forced to engage in gainful occupations outside the home to the neglect of their proper cares and duties, especially the training of children" (Pope Pius XI, *Quadragesimo Anno*, n. 71).

In October 1983, the Holy See issued the Charter of the Rights of the Family in which he advocated **"the remuneration of the work in the home of one of the parents; it should be such that mothers will not be obliged to work outside the home to the detriment of family life and especially of the education of the children. The work of the mother in the home must be recognized and respected because of its value for the family and for society"** (Article 10). ❖

Alain Pilote

"The decisive battle over the family"



During an interview given to "La Voce di Padre Pio" in March 2008, Cardinal Carlo Caffarra (1938-2017), Archbishop of Bologna in Italy from 2003 to 2015, reported that when he founded the Pontifical John Paul II Institute for Studies on Marriage and the Family, he wrote a letter to Sister Lucia dos Santos, the last survivor of the three seers of the apparitions of Our Lady at Fatima in Portugal in 1917, through his bishop. "To my surprise," he said, "I received just a few days later an autographed letter from Sister Lucia. She wrote:

"Father, a time will come when the decisive battle between the kingdom of Christ and Satan will be over marriage and the family. And those who will work for the good of the family will experience persecution and tribulation. But do not be afraid, because Our Lady has already crushed his head."









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An effective strategy against inflation:
A discount on prices granted to merchants

***by* Louis Even**

People complain about inflation. Governments want solutions yet their measures are ineffective and inflation persists.

What exactly is inflation? Older dictionaries explain that "inflation is a disproportionate issue of paper money". This understanding would require that we print less money and reduce its circulation through taxation and other means.

Financial credit increasingly replaced paper money in commercial transactions and economists next stated that inflation was caused by too many bank loans and too much financial credit in circulation. Credit restriction was recommended as a remedy and an increase in interest charges was advised to discourage borrowing.

If the remedy were taking money out of circulation, acting as if there was too much of it would take us to one of two directions: increasing taxes or increasing prices. Increasing prices would aggravate the original complaint. Increasing taxes, especially when levied against producers, would be folded into higher prices charged to consumers which only worsens the original problem.



Louis Even (1885-1974)
Founder of MICHAEL

A more recent analysis described inflation as 'too much money chasing too few goods'. However, no one can seriously argue that inflation in the developed world is due to not enough goods and too much purchasing power.

Why do we denounce inflation? It is because inflation increases the cost of living. The ordinary person will disagree that he has too much money in his wallet. He may bluntly say: "No, sir, inflation is not in my wallet, it is in prices. I can live with an inflated wallet but inflated prices are a problem".

The inflation everyone complains about is price inflation, not money supply inflation. Thinking that treating wallets instead of treating prices will solve inflation is incorrect.

The compensated reduction of prices

Since inflation is found in prices, it is prices which need a remedy. Does this mean that prices should be fixed by government decree? Not at all. Prices are the domain of producers, middlemen and merchants, not governments.

How can reducing prices be done without financially punishing producers who have a right to be compensated for their costs which must also include a legitimate profit?

Major C. H. Douglas, the Scotsman who founded Social Credit, developed a solution. An engineer, he studied the issue from every angle without regard to useless formulae advanced by mainstream economists. It was more than a century ago that he solved the problem of inflation. Had his proposal been adopted we would not be floundering without an apparent solution to inflation. Nor, for that matter, would we be afflicted with a great deal of other economic nonsense whose only effect is to cause misery.

What is his proposal? It consists of establishing two prices: the accounting price and the discounted "compensated price". The purchaser pays the second price while the merchant/producer receives the accounting price.

A system of two prices is not something new. Everyone is familiar with sales, such as when the regular price of an item is $80.00 but the sale price is $64.00. We can look at the regular price of $80.00 as the accounting price. The sale price of $64.00 is the discounted price. In this case, the discount is $16.00, or 20% of the accounting price.

The method proposed by Social Credit, also known as Economic Democracy, makes use of the double price system. The practice is refined in that the discount would be applied to all goods. The percentage discount would be the same for all consumers and the merchant would be compensated for the total discounted amount. In other words, the seller gets the accounting price while the buyer pays only the discounted price.

This general discount — which we call the compensated discount or the national discount — would vary according to the state of the nation's economic health.

The question now arises: by whom and how is the seller to be compensated for the discount if he is to realize the accounting price? Also, how can this be done without causing inflation?

A monetary branch of government

The compensation to the merchant would be the function of an independent monetary branch of government which would determine the discount mathematically, according to the figures compiled regarding production and consumption. The branch of government would be independent of the political system and private interests, much like are the courts, where judges are appointed by the government and render judgements according to laws which they have not legislated and according to evidence established by facts of which they are not authors.

In Canada, the monetary branch could be the Bank of Canada or the chartered banks.

Upon presentation of sales receipts demonstrating the total discount favouring customers, the monetary branch would give the total amount discounted to the merchant. This can be seen as the reverse of the sales tax, where a merchant takes money from a customer and forwards it to the government.

Credits granted to merchants would be based on the same foundation as are the credits created and loaned to borrowers by the banks, namely, the capacity of the country to produce. The capacity to produce represents the wealth of a nation. It is not a capacity owned by bankers but by a nation and its population.

Capacity is without value if there is no financial credit to make it available to society. The best proof of this fact is that restrictions result in a decrease in production. The potential financial credit which is made realizable (but not yet realized) by the productive capacity of the country represents the difference between the total productive capacity of the country and the total capacity to pay possessed by the population.

The compensations proposed for the discounted price are not large enough to cover all this difference since they are measured not according to the total productive capacity of the country but only according to production already realised and offered to the consumer. But what about inflation? Will not all these credits, freely distributed, tend to aggravate rather than subdue inflation?

It is a common error to describe every increase of the money supply as inflationary. Inflation can occur when issuing money results in an increase in prices. This happens when credit is issued in the form of interest-bearing loans; the interest is the factor that is inflationary. However, issuing credit with the provision that prices will be lowered is deflationary, not the opposite.

An economy cannot have both inflation and deflation at the same time. Credits which are issued to deflate prices cannot at the same time inflate them.

Another objection to this scheme is that the wholesaler could increase his accounting price since he is certain of gain, thanks to the discount. However, competition will continue to play its role in the matter of price as it does with quality. The buyer will have a choice where to spend his money, and pricing will be a consideration. If the consumer does not purchase from a particular producer, there will be no compensated discount for the customer, and so, no compensation to the producer or merchant.

Secondly, an increase in purchasing power to the consumer will not pass through the production system to impact prices. The difficulty in understanding this resides precisely in the fact that today all money entering into circulation must pass through industry and hence must appear in the accounting price.

Thirdly; If, in spite of competition, there should arise abuses in certain places, there is nothing to prevent the national monetary branch from developing regulations to address the problem. Since the system's design favours both the merchant and the buyer, there could be limits placed on what constitutes a reasonable profit when establishing the accounting price. A possible sanction could be the loss of the privilege of the discount, which would have the effect of branding those firms guilty in the eyes of the buying public. ❖

Louis Even

Erosion of purchasing power



source: Bank of Canada

In Canada, from 1963 to 2014, inflation eroded our purchasing power 4.1% per year on average.

Many Contradictions are Born of a Perverse Economic System

***by* Louis Even**

In the preamble to *The Monopoly of Credit*, author Clifford Hugh Douglas posed questions which he proceeded to discuss in the body of his book.

"How is it possible for a world suffering from overproduction to be in economic distress?

"Why should we economize when we are making too many goods?

"How can an unemployment problem exist, together with manufacturing and agricultural systems which cannot obtain orders, side by side with a poverty problem?

"Why are we asked to have confidence in our money system if it is working effectively?"

Numerous Contradictions

These dilemmas are born from the perverse nature of our monetary system. This fact is amply demonstrated in Douglas' book.

We are asked to have confidence in the monetary system, but how can we when on one hand there are vast surpluses of goods that could meet the population's needs, and on the other, a staggering lack of money with which to buy them? We are told to save our money when it is in short supply but if we do, then we must manage without basic goods. The result is goods that do not sell, mounting unemployment, decreased revenues and shrinking purchasing power. Can the public be blamed for a lack of confidence in the system when we know such advice is idiotic?

We are cautioned to save today so that we can survive when we are old. This is a bit of "wisdom" which is nonsense. We presume that 20 years down the road, we will be consuming goods made then which will be abundantly available. But there are abundant goods today which we are asked to forego to save for a day in the far off future. In the end, we must conclude there is little relationship between the principles of our financial system and the hard realities of our production systems.

There are more contradictions. The system is continually breeding contradiction to the degree that finance contradicts realities and the current system controls society rather than serving it.



Monument in honour of Louis Even in front of the House of St. Michael in Rougemont

Full Employment and Automation

All governments pursue the will-of-the-wisp of full employment. They would have every available pair of hands hard at work. If the strategy is unsuccessful, a crisis is declared. Society can expect to be in a state of crisis permanently!

It is a fact that in any progressive country, there is a continual striving to advance methods of production, to perfect techniques and machinery in order to produce more and more with less and less expenditures of time and energy. Consequently, and necessarily, machines are replacing workers.

In this evolution, the first step was mechanization, the second motorization. Today we are well along the road to complete automation. The logical outcome of such progress is unemployment. At the same time, governments and labour unions cry for full employment, a contradiction to the spirit of progress!

There is no denying this contradiction. It is inevitable because the money system has not kept pace with progress whose spirit demands the liberation of men from employment.

The demands for full employment affects not only men but girls and married women as well. Men were well able to provide for their families in the past; wives and daughters could stay at home. How is it that to-

day, with all the machinery and refined methods of production, men cannot earn a livelihood for their dependents without sending their wives and daughters into offices, shops and factories?

Full employment requires that society finds work for men whom the machine is liberating from work! A Frankenstein monster that demands production is created which is nurtured by taxation. In the end, the demand for full employment makes it impossible to enjoy the fruits of production, and the needs of families are unmet. What a contradiction!

Higher Wages and Less Work

At the risk of raising a hue and cry from unions, there is another contradiction to highlight: the call to increase wages and salaries despite a reduction of the work day and work week.

A wage is designed to compensate for work. If work is cut by a third or a half, the compensation should be cut in the same measure. To demand more money for less work is a call for earnings not related to work performed.

Let us explain that this particular contradiction is also a result of the monster which our money system has become. Demands for increased wages are not made because of an increase in work, since very often they are accompanied by a demand for shorter hours. Increased wages are demanded because of increases in the prices of products which can not be purchased with existing earnings.

The contradiction not only remains but becomes wider. Increased wages cause prices to increase which in turn give rise to demands for more wage increases. Thus the spiral, the direct fruit of the contradiction.

The productive system exists for the consumer. The consumer can never meet prices with the money which comes from salaries alone. For this reason, other money must be distributed, even if hours of work are less. This other money, unattached to work, should not be from wages, rather, it should be from a Dividend issued in recognition and in relation to productivity which is born from technological and social progress, not from labour.

So you see that, in spite of itself, the system is obliged to offer what Social Credit, or Economic Democracy, has been advocating for years: an income stream unrelated to work. But because this revenue is not tied to work, because it is the fruit of progress, the cultural inheritance and the unearned increment of life in association, this supplementary money should go to everyone, whether they are wage-earners or not.

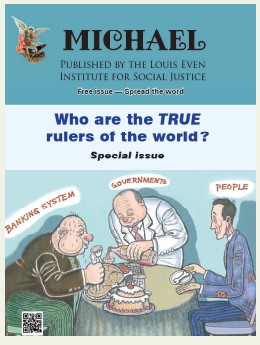
This additional income, unrelated to work and coming in the form of a social Dividend, would not be the responsibility of industry. It would be distributed by a monetary system in step with realities, that is, in step with progress. There would be no more price/wage spirals which devalue the money supply, aggravate privations and force the state to pile tax upon tax in a vain attempt to correct, by financial juggling, an evil which has its origin in the failure to recognize that all have a right to the fruits of progress.

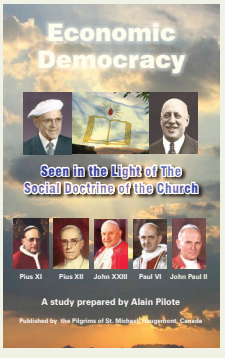
In 1918, Major Douglas developed the system of reforms called Social Credit. If, at that time, a Social Dividend had been launched, measured by productivity that was the result of progress rather than brute labour, prices and wages would not be in the mess they are in today. Economics and politics would represent an accurate picture.

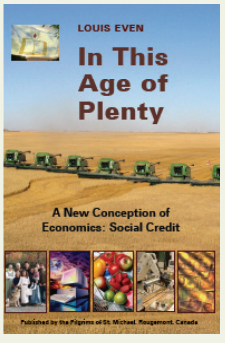
The system would cease to be inhuman and would have regard for the needs of the population. Dreadful problems would evaporate as quickly as potential physical realities could be realized to meet both public and private needs. The worries over foreign markets would be replaced by the satisfaction of being able to distribute to poor countries production that was surplus domestically. Many other blessings would follow.

But Social Credit is ridiculed or overlooked, and so we have what we have. The longer we delay the application of this monetary reform system, the worse the situation becomes, moving society toward a veritable cataclysm in the realms of both economics and politics. ▶

Free access to books on Economic Democracy







We encourage the reader to visit our website (www.michael-journal.org) to read the full text of our various books and brochures in order to better understand the principles of Economic Democracy. If you prefer a print version of these resources, visit our website and follow the links to order copies from our Rougemont, Canada offices. We especially recommend new editions of two of our classics, *Economic Democracy* (in 14 lessons) $8; and *In This Age of Plenty*: $10.

Taxes and Unemployment

That taxation and unemployment coexist constitutes another blatant contradiction. Is it really necessary to pay taxes for, among other things, the relief of the unemployed? Under the present system, we are driven to such odd action.

Unemployment means one of two things: either that production has been achieved and can be halted, or that human hands are no longer required for the system to proceed. Regardless of how one looks at it, unemployment is a sign of surplus wealth.

However, taxation makes it extremely difficult for the population to acquire as great a quantity of goods as they could obtain if taxes did not exist.

There is the contradiction: excess production and restricted distribution!

Unemployment causes distress in the families of the unemployed because, in the present system, there is no other source of money beyond that from employment; little wonder that unemployment is considered so great an evil.

In order to reduce unemployment, it is necessary to increase the rhythm of production. However, taxes decrease that rhythm in that they reduce the purchasing power of the taxpayer.

The contradiction again: instead of taxes, we need the contrary: an increase in purchasing power through the distribution of the Dividend. But then we would have a Social Credit economy and such an economy would be the end of the financiers' control. So, this absurd contradiction continues at the sacrifice of the freedom to enjoy the fruits of our own productivity!

Wealth and Debt

When roads, bridges and railroads are laid out; when schools, churches and universities are built; when laboratories and hospitals are set up, the wealth of the country is increased. No one will argue this.

Nevertheless, in the same measure that we increase the country's wealth, the debts of governments, school boards, parishes, universities, etc., increase. The growth and development of the country is possible because of its natural resources and the labour of its people. Of course, not everyone works in construction – which is just as well. We need other industries to produce the things needed by builders.

We can say that, with the exception of what is imported, the population are the authors of the nation's wealth. But once manufacturing is completed, the same population is asked to pay for it, and at a price exceeding the cost, because of taxes levied upon these same people. Ironic, isn't it, that people are forced into debt for something which they entirely produced?

Producing wealth is met with the imposition of debt on the producers of the wealth! Growth and indebtedness! Certainly this is another egregious contradiction, among many.

We could add to the list by continuing to consider all the evils that flow from the current system. Yet how easily could we correct the system by deferring to a monetary system that was consistent with reality! The reality is that there is an abundance of goods and there could be an equivalent abundance of money.

Those in authority turn their backs on people's wants and needs, maybe to avoid seeing that they have betrayed their high offices or in order to deny their stupidity.

Modern production and distribution pose no issues. So why does money pose such a huge problem everywhere? A Social Credit monetary system would end the money problem by making finance the faithful reflection of reality.

Why is the Social Credit solution rejected in favor of the fraudulent system we now have? It is the source of much undeserved suffering and gives rise to evils whose extent and gravity are beyond measure.❖

Cardinal Müller Calls COVID-Related Sacrament Restrictions: 'Grave Sin'

In a Dec. 1, 2021 email interview with the National Catholic Register, the prefect emeritus of the Congregation for the Doctrine of the Faith also said that the response of some bishops and priests to close churches or deny the sacraments is a "grave sin" that goes against their "God-given authority." Some politicians, mainstream media and Big Tech have "ruthlessly exploited" COVID-19 to promote "totalitarian thinking" that has even led to division within families, Cardinal Gerhard Müller has observed.

A small minority of dioceses in Germany have been restricting Masses to the vaccinated or those recently recovered from the virus. Such a decision, as well as closure of some churches, was "shocking proof of how far the secularization and de-Christianization of thought has already reached the shepherds of Christ's flock," the German cardinal said.

The Catholic Church and governments, he added, must "work towards social cohesion" and avoid divisive rhetoric that labels some as "conspiracy theorists" or "sinners against charity." He also said bishops and priests "must not offer themselves as courtiers to the rulers of this world and make themselves their propagandists."

The cardinal's comments come as various nations in Europe, along with Australia, impose strict vaccine mandates on their citizens, with the Austrian government planning to fine those who are unvaccinated $4,000 starting in February and may raise the amount to nearly $10,000. Authorities in Greece are already imposing monthly fines of 100 euros on people over 60 years-old until they take the vaccine.

source: www.ncregister.com/interview/cardinal-gerhard-mueller-calls-covid-related-sacrament-restrictions-grave-sin

Our freedoms are disappearing with anti-COVID measures



Robert F. Kennedy Jr. is chief legal counsel and chairman of Children's Health Defense in the U.S.A. He has authored several books, including The Real Anthony Fauci, published in November, 2021. RFK Jr. is the nephew of former President J. F. Kennedy and the third son of Robert "Bobby" Kennedy. Both men were assassinated.

We published a talk by Mr. Kennedy in the May-June-July 2020 issue of MICHAEL[1], in which he detailed the agenda behind Covid measures around the world. These are becoming increasingly severe and include demands for mandatory vaccination, vaccination passports and detention. "Covid is the pretext to take away our freedoms and dismantle the provisions of the American constitution," he stated.

We are publishing the transcript[2] of a speech he gave to thousands protesting against the Green Pass, the name of Italy's vaccine passport, in Milan, Italy, on November 13, 2021. He states that the green pass "is not a public health measure: it is a tool for totalitarian control regarding your transportation, your bank account, your movements, all aspects of your life".

Mr. Kennedy predicts that each citizen will be issued a digital identity. Governments around the world are signing on to the idea of a digital identity, including the provincial government of Quebec. The digital identity, and the social and behavioural controls it will make possible, will enable the State to restrict access to bank accounts and money. In short, you will not be able to buy or sell. Sounds apocalyptic, wouldn't you say?

by Robert Kennedy Jr.

No government, in the history of mankind, has ever relinquished power voluntarily.

The power they have taken away from us, over the past 20 months, they will never give back.

They have taken away our freedom of speech. They closed the churches. They have taken away jury trials against companies, no matter how negligent they are, no matter how reckless they are, no matter how grievous your injury, you can not sue that company.

They have taken away our property rights in the United States. They closed a million businesses for a year with no just compensation and no due process.

They have taken away our right to be free of warrantless searches and seizures, and surveillance by the government.

In the United States, all of those rights are enumerated in our Bill of Rights of the United States Constitution.

Among the most important of those rights, after the right to free expression, which is gone, is the right to be able to participate in rulemaking.

So when the government wants to pass a law, they have to explain, they have to publish the law, the proposed law. They have to explain the scientific basis for that law. They have to do a benefit/risk analysis of that law and explain it to the public. And then we have comments that the whole public can participate. And then we have a hearing where people who oppose the law, like myself, can bring in their own scientists and experts, and scientific studies, and it's all transparent. All of those safeguards have been obliterated. Today, the law is what one man says it is: the top doctor in America, Anthony Fauci.

In one month, in March 2020, Tony Fauci told the world that masks don't work. They were scientifically worthless. Two months later, he ordered all Americans to put on a mask. He didn't give us any scientific studies that made him change his mind. He simply told us "that's the new law, do what you're told."

All of these rights that the founders of our country died for, sacrificing their property or their livelihoods to give us the Bill of Rights, and all of those rights, in 20 months, have been obliterated, taken from the American people, and not just Americans. This is a global coup d'etat against liberal democracy across the planet.

All of these rights that were taken away from us, the government said it was temporary; it will be only two weeks and it will be over. In truth, you can all see what is happening. They are taking those rights and they will never give them back unless we make them.

The Green Pass is their coup d'etat. The Green Pass is how they consolidate their power over your lives.

The Green Pass is not a public health measure. It is a tool for totalitarian control, of your transportation, your bank account, your movements, every aspect of your life.

And this is not a new idea. This is the same idea that they used in Germany in 1937; they issued a pass for people they wanted to control.

And when the South African apartheid government wanted to control the black population of South Africa, what was the most important thing they did? They issued a green pass. ▶

1 https://www.michaeljournal.org/articles/other-topics/item/gates-globalist-vaccine-agenda-a-win-win-for-pharma-and-mandatory-vaccination

2 https://childrenshealthdefense.eu/eu-issues/robert-f-kennedy-jr-in-milan-italy-on-nov-13-press-conference-rally/

I want you to ask, all the people, journalists and press who are here today: if the Green Pass is about public health, why is it being issued not by the Health Ministry? It is being issued by the Finance Ministry. Do they think we're stupid?

This is a way to control your money. Once you have that Green Pass, and they have the digital currency, if somebody tells you 'do not leave Milan', and you go on a trip to Bologna, your money won't work in Bologna. If the government tells you 'don't buy pizza', they can make it so your green pass won't buy pizza at the pizza store. They can control every aspect of your life.

They tell you that we need a Green Pass to make sure that everybody gets vaccinated. But they admit that the vaccine does not prevent transmission. The vaccine doesn't prevent you from getting the disease. The vaccine can not stop the pandemic. So why do they need to vaccinate us if the vaccine doesn't stop transmission?

I'm going to tell you for two minutes; I'm going to talk about the vaccine. People say I'm against vaccines. I'm not against vaccines. I'm only against bad vaccines. And I'm not going to tell you what Robert Kennedy thinks. I'm going to tell you what Pfizer told the United States FDA (the Food and Drug Administration, the U.S. agency responsible for protecting and promoting public health through the control and supervision of food safety, medications, vaccines, etc.).

Pfizer is the only company that has an approved vaccine in the United States. And Pfizer was supposed to have a three-year study, but they cut it down to six months. And then they gave vaccinations to all the controls.

Why did they do that? Why did they end the study in six months? Because they learned that the antibodies disappear in 6 months and the vaccine no longer provides protection. So they had to end it in 6 months. They could not do what they planned, three years. They took all their records for that 6 months and they gave them to the FDA.

The most important table is the table that tells you the all-cause mortality. How many people died in the vaccine group? How many died in the placebo group during that 6-month period? That table is called S4. You can all look it up.

Here's what the numbers say. There were 22,000 people in the vaccine group. Over 6 months, one died from Covid. In the placebo group, the control group, there were 22,000 people, two died from Covid in 6 months. That allowed Pfizer to tell the American public that the vaccine is 100% effective, because 2 is 100% of one.

Most Americans and most Italians, when they hear that the vaccine is 100% effective, what they think is that if I take the vaccine, I have a 100% chance of not dying from COVID.

That is not what that means.What it means is they have to give 22,000 vaccines to protect one person from dying from COVID. What that means is that they better make sure that the vaccine itself does not kill one person even, because if it kills one person, then, it cancels out the entire benefits.

Here is the important thing. In the vaccine group, 20 people died over 6 months from all causes, 20 people from the 22,000. In the control group, only 14 people died out of 22,000.

That means that if you take the vaccine, you are 48% more likely to die over the next 6 months than if you don't. These are Pfizer's numbers, not mine. (...)

This is not a good public health policy. Public health is supposed to save lives. This is about control, controlling our society and controlling our children.

And the only reason people don't understand what I just said, and that people still support the vaccine, is one reason: the manipulation of fear.

It's simple mathematics. Anyone can look it up. If you look it up, you will be more scared of that vaccine than you are of Covid.

The government and the pharmaceutical companies have a method for turning off people's brains, so that they can no longer do simple math.

And that device is fear. Fear stops us from exercising critical thinking. It allows us to believe that if we just do what we're told, that is the only way to save our lives. It's called Stockholm Syndrome. And the captors, they locked down a whole country for a year, and people become grateful to their captors. And think that the only way we can live here alive is if we have absolute obedience.

I'm going to make another point. How many people here have heard of Event 201? If you haven't heard of it, you should go look at it on YouTube.

Event 201 was a simulation of a Coronavirus pandemic that occured in New York City in October 2019. We now know that Covid was circulating in Wuhan on September 12, 2019. So, a month later there is a simulated Coronavirus pandemic in New York.

The hosts, the people who came to that [event], were the big social media companies, the media companies, and Johnson and Johnson, the biggest vaccine company. And it was hosted by three people. One is Bill Gates. Two is George Gao, who is the head of the Chinese CDC, and three is Avril Haines, the deputy director of the CIA.

Avril Haines is today the top number one spy in the United States. She is the head of Joe Biden's national security agency. So she went from Event 201 to becoming the top spy in our country.

The CIA is a public health agency? It came as a

surprise to me because the CIA does not do public health. The CIA does coups d'etat. Between 1947 and the year 2000, the CIA was engaged in 73 coups d'etat, most of them against democracies: one third of the countries in the world.

If you look at Event 201, there was no discussion of public health. Nobody was talking about how we could get vitamin D to all the people. How do we get people to lose weight? How do we make sure they eat good food? How do we find and repurpose medicines to treat people? How do we quarantine the sick? How do we preserve constitutional rights? Not a word was said about public health.

Instead, what they were talking about is how do we use the pandemic as a pretext to clamp down to totalitarian control and to deconstruct democracy.

They spent one quarter of the day talking about how to make sure nobody is allowed to spread the rumour that the coronavirus pandemic was laboratory generated. This is October 2019.

And they talk about how to lock down the population, how to force them to take experimental vaccines, how to make sure that black people don't start resisting, because in our country blacks are very suspicious of the medical establishment, and they were deeply concerned about our resistance.

When I researched my book [The Real Anthony Fauci], what I learned was that Event 201 was not a one-time occurence. We found 20 separate pandemic simulations beginning in 2000.

The one thing they had in common, most of them, is that Bill Gates was involved, Tony Fauci was involved, the CIA was involved, and the CIA wrote the script. "A" level CIA officials participated in each of these pandemic simulations.

They involved hundreds of thousands of people. They were conducted secretly. They used frontline workers, and they were training police and hospital systems and utilities in Europe, Italy, Germany, Canada and Australia, all at the same time to respond to a pandemic. But this was not a public health response. It was a response to use the pandemic for something else.

So they practiced again and again how to use a pandemic as a pretext for imposing totalitarian controls and for obliterating liberal democracy across the planet.

One of the experiments that they use is called the Milgram Experiment. It was a CIA experiment in 1957. What the CIA found is that if a powerful medical official orders people to do something wrong, something that violates their conscience, that violates their basic values, 67% of people will obey authority over their values.

And 67% of the people will be hypnotized by fear into obeying a position of authority, a figure of authority.

But 33% of the people will not obey. And you are the 33%.

And our job is to get out of here today and to reach out to our brothers and sisters, the people who are still hypnotized, and tell them that we will fight for their freedom, until they are able to fight for themselves.

We need to reach out when we leave here today, to all our brothers and sisters, the 67% who are still hypnotized, and we have to tell them that you need to love your freedom more than you're scared of a germ.

This year we saw the destruction of the American Constitution. That Constitution was written by a group of people who understood that there are worse things than dying.

And they put their lives on the front line, their property, their careers, their livelihoods to fight for freedom and to fight for those rights that we have lost in the previous 20 months.

And now it's our job. And now it is the job of everybody in this crowd to go out and fight to resist, resist, resist, resist…

And to reclaim our government, to reclaim our lives, to reclaim our freedoms for our children, for our country and for all future generations, and I can tell you that I will stand side by side with you. **And if I have to die for this, I'm going to die with my boots on.**" ❖

Robert F. Kennedy Jr.

Robert Kennedy Jr. addressing the crowd in Milan, Italy, on November 13, 2021





The Holy Mass

Explained to Catalina by Jesus and Mary



source: theveilremoved.com

Catalina Rivas, from Cochabamba, Bolivia now lives in Mérida, Yucatán, México. She is said to receive messages from Jesus, Mary, and the angels. Her messages have been given an imprimatur and have the approval of her Bishop, René Fernández Apaza. The following text is the reproduction of the booklet, "The Holy Mass"*, in which Our Lord and Our Lady explain to Catalina what really occurs supernaturally during the Mass and how we should be more focused on the great mysteries that are taking place.*



Catalina Rivas

Fr. Daniel Gagnon, OMI, of the Commission for the Doctrine of the Faith of the Archdiocese of Mexico, wrote about this book: "I do not find anything against the faith or the customs of the Church. It is not my function to confirm its supernatural character; nevertheless, I recommend it for its spiritual inspiration."

The testimony of Catalina Rivas on the Holy Mass

In a marvelous catechesis, the Lord and the Virgin Mary have been instructing us first on how to pray the Rosary, that being to pray it with our hearts, and meditate and enjoy the moments when we encounter God and our Blessed Mother. They have also instructed us on the way to make a good confession and, in this document, a teaching on what happens during the Holy Mass and how to live it with our hearts.

This is the testimony that I must and want to give to the whole world, for the greater Glory of God and for the salvation of all of those who want to open their hearts to the Lord. It is also given so that many souls consecrated to God will rekindle the fire of their love for Christ, some of whom are the owners of the hands that have the power to bring Him to our world so that He can become our nourishment.

It is also given for others so that they break loose of the "routine practice" of receiving Him, and relive the amazement of their daily encounter with Love. And it is given so that my lay brothers and ▶

sisters from the entire world live the greatest miracle with their hearts: ***the celebration of the Eucharist***.

It was the vigil of the Annunciation, and the members of our group had gone to the ***Sacrament of Reconciliation*** [Confession]. Some of the ladies of the prayer group had to leave their Reconciliation for the next day before Mass. When I arrived at church a little bit late the next day, the Archbishop and priests were already coming out of the sacristy. The Virgin Mary said to me, with her soft and feminine voice that sweetens one's soul: *"Today is a day of learning for you, and I want you to pay close attention because of what you will witness today. Everything that you will experience today you will have to share with all of humanity."*

I was deeply moved without understanding why, but I tried to be very attentive. The first thing I noticed was a choir of very beautiful voices that was singing as if it was far away. For moments the music came closer and then it went further away like the sound of the wind.

The Archbishop started Mass and, when he reached the ***Penitential Rite,*** the Blessed Virgin said: *"From the bottom of your heart, ask the Lord to forgive your faults that have offended Him. In this way, you will be able to participate worthily in this privilege of assisting at the Holy Mass."*

I thought for a fraction of a second: *"Surely I am in a state of grace. I went to confession last night."* She answered: *"Do you think that since last night you have not offended the Lord? Let me remind you of a few things. When you left to come here, the girl who helps you approached to ask you for something and, as you were late and in a hurry, you did not answer her in a very nice way. There was a lack of charity on your part, and you say, you have not offended God?*



A priest hears the confessions of the faithful

"While on the way here, a bus crossed over your lane and almost hit you. You expressed yourself in a very non-advisable way against that poor man instead of saying your prayers and preparing yourself for Mass. You have failed in charity and lost your peace and patience. And you say you have not hurt the Lord?

"You arrive at the last minute when the procession of the celebrants is already coming out to celebrate the Mass and you are going to participate without previous preparation."

I replied, *"All right, my Mother, say no more to me. You do not have to remind me of more things because I am going to die of grief and shame."*

"Why must you all arrive at the last moment? You should have arrived earlier to be able to pray and ask the Lord to send His Holy Spirit that He may grant you a spirit of peace and cleanse you of the spirit of the world, your worries, your problems, and your distractions, so as to enable you to live this so-sacred a moment.

"However, you arrive almost when the celebration is about to commence, and you participate as if it is an ordinary event, without any spiritual preparation. Why? This is the greatest of miracles. You are going to live the moment when the Most High God gives His greatest gift, and you do not know how to appreciate it."

This was enough. I felt so bad that I had more than enough to ask for forgiveness from God. It was not only for the offenses of that day, but also for all the times that, like so many other people, I had waited for the priest to finish his homily before entering the Church. It was also for the times that I did not know or refused to understand what it meant to be there, and for the times that perhaps my soul was full of more serious sins, and I had dared to participate in the Holy Mass.*

It was a feast day and the ***Gloria*** was to be recited. Our Lady said: *"Glorify and bless with all your love the Holy Trinity, in your acknowledgement of being one of Its creatures."*

How different was that Gloria! Suddenly I saw myself in a far off place full of light, before the Majestic Presence of the Throne of God. With so much love I went on thanking Him, as I repeated: *"For your immense Glory we praise You, we bless You, we adore You, we give You glory, we give You thanks, Lord, God, Heavenly King, God the Father Almighty."* And I recalled the paternal face of the Father, full of kindness. *"Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, You take away the sins of the world..."* And Jesus was in front of me, with that face full of tenderness and mercy. *"For You alone are the Holy One, You alone are the Lord, You alone are the most High Jesus Christ, with the Holy Spirit...",* the God of beautiful love. He, Who at that moment, caused my whole being to tremble.

And I asked: *"Lord, deliver me*

***Editor's note: It has always been encouraged that anyone who is unable to receive Holy Communion because of grave sin, should at least attend Holy Mass, but not receive.**

from all evil spirits. My heart belongs to You. My Lord, send me Your peace so that I can gain the finest benefits from the Eucharist and that my life may produce the best fruits. Holy Spirit of God, transform me, act within me, guide me. Oh God, give me the gifts that I need to serve You better!"

The moment of the ***Liturgy of the Word*** arrived, and the Virgin Mary made me repeat: *"Lord, today I want to listen to Your Word and produce abundant fruit. May Your Holy Spirit clean the interior of my heart so that Your Word grows and develops in it, purifying my heart so that it may be well disposed."* Our Lady said: *"I want you to be attentive to the readings and to all of the homily of the priest. Remember that the Bible says that the Word of God does not return without bearing fruit. If you are attentive, something from all that you heard will remain in you. You should try to recall, all day long, those Words that left an impression on you. Sometimes it may be two verses, other times the reading of the entire Gospel, or perhaps only one word. Savor them for the rest of the day, and it will then become part of you, because that is the way to change one's life, by allowing the Word of God to transform you.*

"And now, tell the Lord that you are here to listen, that you want Him to speak to your heart today."

Once again I thanked God for giving me the opportunity to hear His Word. And I asked Him for forgiveness for having had such a hard heart for so many years, and for having taught my children that they had to go to Mass on Sundays because it is commanded by the Church, and not for love and the need to be filled with God.

I had attended so many Eucharistic Celebrations mostly out of obligation and, because of this, I believed I was saved. But I did not live it and, much less did I pay attention to the readings or to the priest's homily!

How much pain I felt for so many years of needless loss because of my ignorance! How superficial is our attendance at the Mass when we go only because someone is getting married, or for a funeral Mass, or because we have to be seen by society! How much ignorance about our Church and the Sacraments! How much waste in trying to instruct and enlighten ourselves about the things of the world, which in a moment can disappear, leaving us with nothing and, at the end of our life, not serve to extend a minute to our existence! However, we know nothing of that which will give us a little of heaven on earth and, afterwards, eternal life. And we call ourselves cultured men and women!

Your guardian angel carries your offerings and petitions before the Altar of the Lord



A moment later the ***Offertory*** arrived, and the Holy Virgin said: *"Pray like this* (and I repeated after her): *Lord, I offer all that I am, all that I have, all that I can. I put everything into Your Hands. Build it up, Lord, with the little thing that I am. By the merits of Your Son, transform me, God Almighty. I petition You for my family, for my benefactors, for each member of our apostolate, for all the people who fight against us, for those who commend themselves to my poor prayers. Teach me to lay down my heart as if on the ground before them so that their walk may be less severe. This is how the saints prayed; this is how I want all of you to do it."*

Thus, this is how Jesus asks us to pray for sinners, that we put our hearts as if on the ground so that they do not feel its severity, but rather that we alleviate the pain of their steps.

Suddenly some characters, whom I had not seen before, began to stand up. It was as if from the side of each person present in the Cathedral, another person emerged, and soon the Cathedral became full of young, beautiful people. They were dressed in very white robes, and they started to move into the central aisle and, then, went towards the Altar. Our Mother said: *"Observe. They are the Guardian Angels of each one of the persons who are here. This is the moment in which your Guardian Angel carries your offerings and petitions before the Altar of the Lord."*

At that moment, I was completely astonished, because these beings had such beautiful faces, so radiant as one is unable to imagine. ▶

Their countenance was very beautiful with almost feminine faces; however, the structure of their body, their hands, their height were masculine. Their naked feet did not touch the floor, but rather they went as if gliding. That procession was very beautiful. Some of them were carrying something like a golden bowl with something that shone with a golden-white light. The Virgin Mary said: *"They are the Guardian Angels of the people who are offering this Holy Mass for many intentions, those who are conscious of what this celebration means. They have something to offer the Lord. Offer yourselves at this moment; offer your sorrows, your pains, your hopes, your sadness, your joys, your petitions. Remember that the Mass has infinite value. Therefore, be generous in offering and in asking."*

Behind the first Angels came others who had nothing in their hands; they were coming empty handed. The Virgin Mary said: *"Those are the Angels of the people who are here but never offer anything. They have no interest in living each liturgical moment of the Mass, and they have no gifts to carry before the Altar of the Lord."*

At the end of the procession came other Angels who were rather sad, with their hands joined in prayer but with their eyes downcast. *"These are the Guardian Angels of the people who are here, but do not want to be, that is to say, of the people who have been forced to come here, who have come out of obligation, but without any desire to participate in the Holy Mass. The Angels go forth sadly because they have nothing to carry to the Altar, except for their own prayers."*

"Do not sadden your Guardian Angel. Ask for much, ask for the conversion of sinners, for peace in the world, for your families, your neighbors, for those who ask for your prayers. Ask, ask for much, but not only for yourselves, but for everyone else.

"Remember that the offering which most pleases the Lord is when you offer yourselves as a holocaust so that Jesus, upon His descent, may transform you by His own merits. What do you have to offer the Father by yourselves? Nothingness and sin. But the offering of oneself united to the merits of Jesus, that offering is pleasing to the Father."

That sight, that procession was so beautiful that it would be difficult to compare it to another. All those celestial creatures bowing before the Altar, some leaving their offerings on the floor, others prostrating themselves on their knees with their foreheads almost touching the floor. And as soon as they arrived at the Altar, they would disappear from my sight.

The final moment of the ***Preface*** arrived, and when the assembly said *Holy, Holy, Holy* suddenly everything that was behind the celebrants disappeared. Behind the left side of the Archbishop, thousands of Angels appeared in a diagonal line, small angels, big angels, angels with immense wings, angels with small wings, angels without wings. As the previous ones, all were dressed with tunics like the white robes of the priests or altar boys.

Everyone knelt with their hands



united in prayer, and bowed their heads in reverence. Beautiful music was heard as if there were many choirs with different voices, all singing in unison together with the people: *Holy, Holy, Holy...* The moment of the ***Consecration,*** the moment of the most marvelous of miracles had arrived.

Behind the right side of the Archbishop appeared a multitude of people also in a diagonal line. They were dressed in the same tunic, but in pastel colors of rose, green, light blue, lilac, yellow, in short, in different and very soft colors. Their faces were also brilliant; full of joy. They all seemed to be the same age. You could note (I can't say why) that they were people of different ages, but their faces looked the same, without wrinkles, happy. They all knelt down as well at the singing of *Holy, Holy, Holy Lord...*

Our Lady said: "These are all the Saints and the Blessed of Heaven, and among them are the souls of your relatives who already enjoy the Presence of God."

Then I saw her, exactly to the right of the Archbishop, a step behind the celebrant. She was suspended a little off the floor, kneeling on some very fine, transparent but, at the same time, luminous fabric, as crystalline water. The Holy Virgin, with hands joined, was looking attentively and respectfully at the celebrant. She spoke to me from there, but silently, directly to the heart, without looking at me:

"It surprises you to see me standing a little behind Monsignor [the Archbishop], does it not? This is how it should be... With all the love that My Son gives me, He has not given me the dignity that He has given the priests of being able to perform the daily miracle with my hands as they do with their priestly hands. Because of this, I feel a deep respect for priests and for the miracle that God carries out through them, which compels me to kneel here behind them."

My God, how much dignity, how much grace the Lord pours over the priestly souls, and neither we, nor perhaps some of them, are conscious of this.

Before the Altar, there appeared some shadows of people in a gray color with their hands raised. The Holy Virgin said: *"These are the blessed souls of Purgatory, who await your prayers to be refreshed. Do not stop praying for them. They pray for you, but they cannot pray for themselves. It is you who have to pray for them, in order to help them depart so that they can be with God and enjoy Him eternally.*

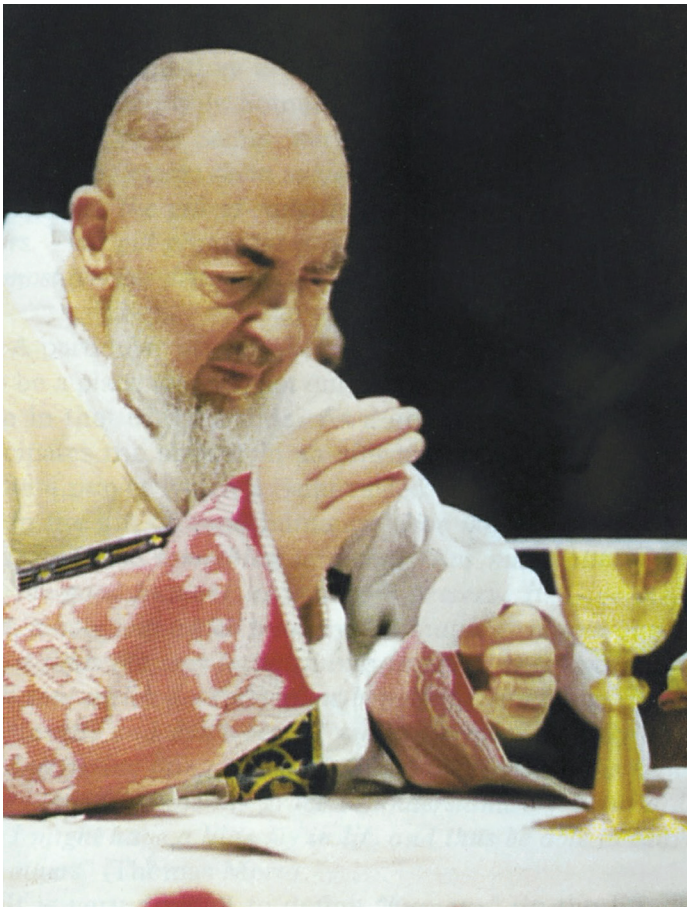
"Now you see it; I am here all the time. People go on pilgrimages, searching for the places where I have appeared. This is good, because of all the graces that they will receive there. But during no apparition, in no other place, am I more present than during the Holy Mass. You will always find me at the foot of the Altar where the Eucharist is celebrated; at the foot of the Tabernacle, I remain with the Angels because I am always with Him."

To see that beautiful countenance of the Mother at that moment of the words *"Holy, Holy, Holy..."* as well as all the others with their radiant faces, with hands joined, awaiting that miracle which repeats itself continuously, was to be in Heaven itself. And to think there are people who can, at that moment, be distracted in conversation. It hurts me to tell you that many men, more than women, stand with their arms crossed, as if paying homage to the Lord as one equal to another.

The Virgin Mary said: *"Tell all people that never is a man more manly than when he bends his knees before God."*

The celebrant said the words of the ***Consecration***. He was a person of normal height, but suddenly, he began to grow, becoming filled with light, a supernatural light between white and gold that enveloped him and grew very strong around the face. And because of it, I could not see his features.

When he raised the Host, I saw his hands, and on the back of his hands, he had some marks from which emanated a great deal of light. It was Jesus! It was Him Who was wrapping His Body around the celebrant, as if He were lovingly surrounding the hands of the Archbishop. At that moment, the Host began to grow and became enormous, and upon it the marvelous face of Jesus appeared looking at His people.



St. Padre Pio celebrates the Holy Mass

By instinct, I wanted to bow my head, and Our Lady said: *"Do not look down. Look up to view and contemplate Him. Exchange your gaze with His, and repeat the prayer of Fatima: Lord, I believe, I adore, I trust, and I love You. I ask pardon for those who do not believe, do not adore, do not trust, and do not love You. Forgiveness and Mercy... Now tell Him how much you love Him, and pay your homage to the King of Kings."*

I told it to Him, and it seemed as if I was the only one He was looking at from the enormous Host. But I learned that this was the way He gazed at each person, with love to the fullest.

Then I lowered my head until I had my forehead on the floor, as did all the Angels and the Blessed from Heaven. Perhaps for a fraction of a second, I wondered how Jesus was taking on the body of the celebrant and, at the same time, He was inside the Host. And as he lowered the Host, it returned to its normal size. Tears ran down my cheeks; I was unable to let go of my astonishment.

Immediately, the Archbishop said the words of the Consecration of the wine and, as the words were being said, lightning appeared from the heavens and in the background. The walls and ceiling of the church had disappeared. All was dark, but for that brilliant light from the Altar. Suddenly, suspended in the air, I saw Jesus crucified. I saw Him from the head to the lower part of the chest. The cross beam of the Cross was sustained by some large, strong hands. From within this resplendent light, a small light, like a very brilliant, very small dove, came forth and flew swiftly all over the Church. It came to rest on the left shoulder of the Archbishop, who continued to appear as Jesus be- ▶

cause I could distinguish His long hair, His luminous wounds, and His large body, but I could not see His Face.

Above was Jesus crucified, His head fallen upon His right shoulder. I was able to contemplate His face, beaten arms and torn flesh. On the right side of His chest, He had an injury, and blood was gushing out toward the left side, and toward the right side, what looked like water, but it was very brilliant. They were more like jets of light coming forth toward the faithful, and moving to the right and to the left. I was amazed at the amount of blood that was flowing out toward the Chalice. I thought it would overflow and stain the whole Altar, but not a single drop was spilled.

At that moment, the Virgin Mary said: *"This is the miracle of miracles. I have said to you before that the Lord is not constrained by time and space. At the moment of the Consecration, all the assembly is taken to the foot of Calvary, at the instant of the crucifixion of Jesus."*

Can anyone imagine that? Our eyes cannot see it, but we are all there at the very moment that they are crucifying Jesus. And He is asking for forgiveness to the Father, not only for those who killed Him, but also for each one of our sins: *"Father, forgive them, because they know not what they do."*

From that day on, I do not care if the world thinks I am crazy, but I ask everybody to kneel and try to live, with their heart and with all their sensibility that they are capable of, this privilege that the Lord grants us.

When we were going to pray the ***Our Father,*** the Lord spoke for the first time during the celebration, and said: ***"Wait, I want you***



to pray with the deepest profundity which you can summon. At this moment, bring to mind that person or persons which have done you the greatest harm during your life, so that you embrace them close to your bosom, and tell them with all your heart: 'In the Name of Jesus, I forgive you and wish you peace. In the Name of Jesus, I ask for your forgiveness and wish my peace.'

"If the person is worthy of that peace, then the person will receive it, and feel better for it. If that person is not capable of opening up to that peace, then peace will return to your heart. But I do not want you to receive nor offer peace when you are not capable of forgiving and feeling that peace in your heart first.

"Be careful of what you do," continued the Lord, ***"you repeat in the* Our Father*: 'forgive us our trespasses as we forgive those who trespass against us.' If you are capable of forgiving but not forgetting, as some people say, you are placing conditions upon the forgiveness of God. You are saying: You forgive me only as I am capable of forgiving, but no more."***

I do not know how to explain my pain, at the realization of how much we can hurt the Lord. And also how much we can injure ourselves by holding so many grudges, bad feelings and unflattering things that are born from our own prejudices and over-sensitivities.

I forgave; I forgave from the heart, and asked for forgiveness from all the people whom I had hurt at one time or another, in order to feel the peace of the Lord. The celebrant said, *"...give us peace and unity..."* and, then, *"the peace of the Lord be with all of you.."*

Suddenly, I saw that among some (not all) of the people who were embracing each other, a very intense light placed itself between them. I knew it was Jesus, and I practically threw myself to embrace the person next to me. I could truly feel the embrace of the Lord in that light. It was Him Who embraced me giving me His peace, because in that moment, I had been able to forgive and remove from my heart all grief against other people. That is what Jesus wants, to share that moment of joy, hugging us and wishing us His peace.

The moment of the celebrants' Communion arrived. There I once again noticed the presence of all the priests next to the Archbishop. When he took Communion, the Virgin Mary said: *"This is the moment to pray for the celebrant and the priests who accompany him. Repeat together with Me: Lord, bless them, sanctify them, help them, purify them, love them, take care of them, and support them with Your Love. Remember all the*

"If we only knew how God regards this sacrifice, we would risk our lives to be present at a single Mass" — Saint Padre Pio of Pietrelcina

"The Last Supper was the moment of the greatest intimacy with My own. During that hour of love, I established what could be thought of as the greatest act of lunacy in the eyes of men, that of making Myself a prisoner of Love. I wanted to remain with you until the end of the centuries."



priests of the world, pray for all the consecrated souls."

Dear brothers and sisters, that is the moment in which we should pray for them, because they are the Church as we, the laity, are also. Many times we, the laity, demand so much from the priests, but we are unable to pray for them, to understand that they are human, and to comprehend and appreciate the solitude that many times can surround a priest.

We should understand that the priests are people like ourselves and that they need to be understood, to be cared for. They need affection and attention from us because they are giving their life to each one of us, as Jesus did, by being consecrated to Him.

The Lord wants the people of the flock that God has entrusted to the priest to pray and help in his sanctification. Someday, when we are on the other side, we will understand the marvels that the Lord has done, giving us priests who help us to save our souls.

The people began to leave their pews on their way to Communion. The great moment of the encounter had arrived. The Lord said to me: ***"Wait a moment; I want you to observe something."*** An interior impulse made me raise my eyes towards the person who was going to receive Communion on the tongue from the hands of the priest. I should clarify that this person was one of the ladies from our group who the previous night was unable to go to confession, but this morning was able to do so before the Holy Mass.

When the priest placed the Sacred Host on her tongue, a flash of light, like a very golden white light, went right through this person, first through her back, then surrounding her from the back, around her shoulders, and then her head.

The Lord said: ***"This is how I Myself rejoice in embracing a soul who comes with a clean heart to receive Me."*** The tone of voice of Jesus was that of a happy person. I was astonished to see my friend return to her pew surrounded by light, embraced by the Lord. I thought of the marvel that we miss so many times by going to receive Jesus with our small or large offenses, when it should be a feast.

Many times we say that there are no priests to whom to go to confess at any given moment. But the problem is not about confessing at each moment, but the problem resides in our ease of falling into evil again. On the other hand, in the same way that we make an effort to search for a beauty parlor, or men search for a barber when we have a party, we have to also make an effort to seek a priest when we need to remove all that dirt from ourselves. We must not have the audacity to receive Jesus at any moment with our hearts full of ugly things.

When I went to receive communion, Jesus told me: ***"The Last Supper was the moment of the greatest intimacy with My own. During that hour of love, I established what could be thought of as the greatest act of lunacy in the eyes of men, that of making Myself a prisoner of Love. I established the Eucharist. I wanted to remain with you until the end of the centuries because My Love could not bear that you remained orphans, you whom I loved more than My life."***

I received that Host which had a different flavor. It was a mixture of blood and incense that inundated me entirely. I felt so much love that the tears ran down my cheeks without me being able to stop them.

When I returned to my seat, while kneeling down, the Lord said: ***"Listen."*** A moment later, I began to hear the prayers of the lady who was seated in front of me and who had just received communion. What she said, without opening her mouth, was more or less like this: *"Lord, remember that we are at the end of the month, and I do not have the money to pay the rent, the car payments, nor the children's school. You have to do something to help me... Please, make my husband stop drinking so much. I cannot bear anymore* ▶

> *"Do not leave in a hurry after Mass is over. Stay a moment in My company and enjoy it, and let Me enjoy yours."*

his being intoxicated so often, and my youngest son is going to repeat the year again, if you do not help him. He has exams this week. And do not forget our neighbor who must move. Let her do it right away. I cannot stand her anymore, etc."

Then the Archbishop said: *"Let us pray,"* and obviously all the congregation stood up for the final prayer. Jesus said in a sad tone: ***"Did you take note of her prayer? Not a single time did she tell Me that she loves Me. Not a single time did she thank Me for the gift that I have given her by bringing down My Divinity to her poor humanity, in order to elevate her to Me. Not a single time has she said: thank You, Lord. It has been a litany of requests, and so are almost all of those who come to receive Me."***

"I have died for love, and I am risen. For love I await each one of you, and for love I remain with you... But you do not realize that I need your love. Remember that I am the Beggar of Love in this sublime hour for the soul."

Do you all realize that He, Love, is begging for our love, and we do not give it to Him? Moreover, we avoid going to that encounter with the Love of Loves, with the only love who gives of itself in a permanent oblation.

When the celebrant was going to give the blessing, the Holy Virgin said: *"Be attentive, take care. You do any old sign instead of the Sign of the Cross. Remember that this blessing could be the last one that you will receive from the hands of a priest. You do not know when, leaving here, if you will die or not. You do not know if you will have the opportunity to receive a blessing from another priest. Those consecrated hands are giving you the blessing in the Name of the Holy Trinity. Therefore, make the Sign of the Cross with respect, as if it was the last one of your life."*

How much we miss in not understanding and not participating every day at the Holy Mass! Why not make an effort to begin the day a half hour earlier and run to the Holy Mass and receive all the blessings that the Lord wants to pour over us?



I am aware that, because of their obligations, not everybody can attend daily Mass, but at least two or three times a week. So many avoid Mass on Sundays with the smallest excuse, that they have a child, or two, or ten, and, therefore, they cannot attend Mass.

How do people manage when they have other important types of commitments? They take all the children, or take turns and the husband goes at one hour and the wife another, but they carry out their duty to God. We have time to study, to work, to entertain, to rest, but WE DO NOT HAVE TIME, AT LEAST ON SUNDAY, TO GO TO THE HOLY MASS.

Jesus asked me to remain with Him a few minutes more after Mass had finished. He said: ***"Do not leave in a hurry after Mass is over. Stay a moment in My company and enjoy it, and let Me enjoy yours."***

As a child, I had heard someone say that the Lord remained with us for five or ten minutes after Communion. I asked Him at this moment: *"Lord, truly, how much time do You stay with us after Communion?"*

I suppose that the Lord must have laughed at my silliness, because He answered: ***"All the time that you want to have Me with you. If you speak to Me all day long, offering Me some words during your chores, I will listen to you. I am always with you. It is you who leaves Me. You leave the Mass, and the day of obligation ends. You kept the day of the***

Lord, and it is now finished for you. You do not think that I would like to share your family life with you, at least that day."

"In your homes, you have a place for everything and a room for each activity: a room to sleep, another to cook, another to eat, etc. Which place have you made for Me? It should not be a place where you only have an image, which collects dust all the time, but a place where at least five minutes a day the family meets to give thanks for the day and for the gift of life, to ask for their needs of the day, to ask for blessings, protection, health. Everything has a place in your homes, except Me.

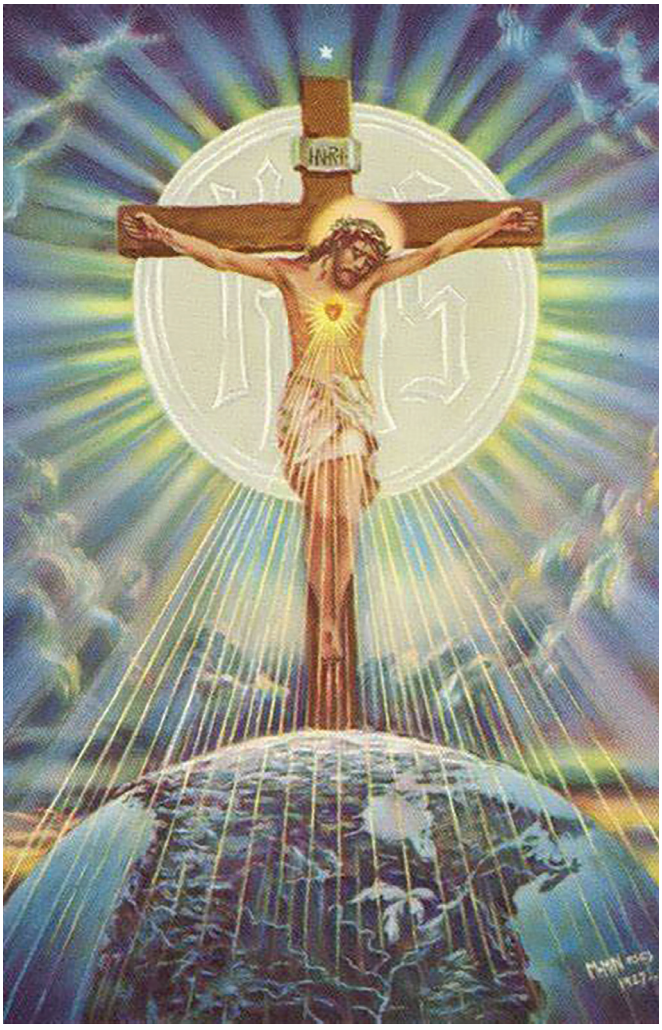
"Men plan their day, their week, their semester, their vacations, etc. They know what day they are going to rest, what day they will go to the movies or to a party, or visit grandmother or the grandchildren, the children, their friends, and to their amusements.

How many families say at least once a month: 'This is the day for our turn to go and visit Jesus in the Tabernacle,' and the whole family comes? How many sit down in front of Me and have a conversation with Me, telling Me how it has been since the last time, telling Me their problems, the difficulties they have, asking Me about what they need, making Me part of these things? How many times?

"I know everything. I read even the deepest secrets of your hearts and minds. But I enjoy your telling Me about your life, your letting Me participate as a family member, as your most intimate friend. Oh, how many graces does man lose by not giving Me a place in his life!"

When I remained with Him that day and on many other days, He continued to give us teachings. Today I want to share with you this mission that He has entrusted to me. Jesus said:

"I wanted to save My creature, because the moment of opening the door to Heaven has been impregnated with too much pain. Remember that not even one mother has fed her child with her own flesh. I have gone to that extreme of Love to communicate My merits to all of you.



"The Holy Mass is Myself prolonging My life and My sacrifice on the Cross among you. Without the merits of My life and My Blood, what do you have with which to come before the Father? Nothing, misery and sin.

"You should exceed in virtue the Angels and Archangels, because they do not have the joy of receiving Me as nourishment like you do. They drink a drop from the spring, but you that have the grace of receiving Me, you have the whole ocean to drink."

The other thing that the Lord spoke about with pain concerned people who encounter Him out of habit, of those who have lost their awe of each encounter with Him. That routine turns some people so lukewarm that they have nothing new to tell Jesus when they receive Him.

He also said that there were so many consecrated souls who lose their enthusiasm of falling in love with the Lord, and have made their vocation an occupation, a profession to which nothing more is given, except that which is demanded of one, but without feeling.

Then the Lord spoke to me about the fruits that must come from each Communion that we take. It does happen that there are people who receive the Lord daily but do not change their lives. They spend many hours in prayer and do many works, etc., but their life does not go on transforming, and a life that does not transform cannot bear true fruits for the Lord.

The merits we receive in the Eucharist should bear the fruits of conversion in us and fruits of charity toward our brothers and sisters. We the laity have a very important role in our Church. We do not have the right to be silent, because the Lord has sent us out, as all the baptized, to go forth and announce the Good News. We do not have the right to absorb all this knowledge and not share it with others, and to allow ▶

our brothers to die of hunger when we have so much bread in our hands.

We cannot watch our Church crumble as we stay comfortable in our parishes and homes, receiving and receiving so much from the Lord: His Word, the homilies of the priests, the pilgrimages, the Mercy of God in the Sacrament of Reconciliation, the marvelous union with the nourishment of Communion, the talks of preachers.

In other words, we are receiving so much and we do not have the courage to leave our comfort zone and go to a jail, to a correctional institution, to speak to the neediest. To go and tell them not to give up, that they were born Catholic and that their Church needs them there, suffering, because their suffering will serve to redeem others, because that sacrifice will gain for them eternal life.

We are not capable of going where the terminally ill are in the hospitals, and by praying the *Divine Mercy Chaplet*, helping them with our prayers during that time of struggle between good and evil to free them from the snares and temptations of the devil. Every dying person has fear, and just taking their hand and talking to them about the love of God and the marvel that awaits them in Heaven next to Jesus and Mary, next to their departed ones, gives them comfort.

The hour in which we currently live does not allow us to be indifferent. We must be an extension of the hands of our priests and go where they cannot reach. But for this, we need courage. We must receive Jesus, live with Jesus, nourish ourselves with Jesus.

We are afraid to commit ourselves a little more, and when the Lord says, ***"First seek the Kingdom of God, and the rest will be added onto you,"*** He says it all, brothers and sisters. It means to seek the Kingdom of God, by all possible means and with all means, and to open your hands in order to receive EVERYTHING in addition! This is because He is the Master Who pays the best, the only One Who is attentive to your smallest needs.

Brothers, sisters, thank you for allowing me to carry out the mission that was entrusted to me, that of having these pages reach you. The next time you attend Holy Mass, live it. I know the Lord will fulfill for you His promise that ***"your Mass will never again be the same."*** And when you receive Him, love Him!

Experience the sweetness of feeling yourself resting against the folds of His side, pierced for you in order to leave you His Church and His Mother, to open for you the doors to His Father's House. Experience this so that you are able to feel for yourself His Merciful Love by means of this testimony, and try to reciprocate with your childlike love. ✞

May God bless you,
Your sister in the Living Jesus,

Catalina Rivas
Lay Missionary of the Eucharistic Heart of Jesus

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Our Lady of Good Success

Prophecies for our times

About 400 years ago, in the early 1600's, the Blessed Virgin appeared to a humble nun in Quito, Equador, foretelling that the light of faith would be all but destroyed and that society would become almost totally corrupt. Yet, as at Fatima, Our Lady's message at Quito was also one of hope and confidence. We reprint here an article which appeared in MICHAEL, January 2017, but which we believe is worth repeating as it is so relevant in these troubling times. —YJ

By Armand Rua

It was the year 1634 when, at 3 o'clock on the morning of February 2nd, Mother Mariana de Jesus Torres, abbess of the Conceptionist Convent in Quito, Ecuador, was praying in the choir loft before the Blessed Sacrament. The Sanctuary lamp suddenly flickered and went out, leaving the Church in total darkness. At that moment the Queen of Heaven appeared, accompanied by angels, and carrying her Divine Child in her left arm. Relighting the sanctuary lamp, the Blessed Mother turned to Mother Mariana and said: *"I am Mary of Good Success, the one whom you have invoked with such tender affection. Your prayer has greatly pleased me. Your faith has brought me here. Your love has invited me to visit you."*

After prophesying about the death of the seer and the future of the monastery, Our Lady of Good Success began to explain to Mother Mariana the meaning and significance of the lamp having been extinguished: *"At the end of the 19th century and throughout a great part of the 20th, many heresies will be propagated in these lands. The precious light of faith will be extinguished in souls due to the almost total corruption of customs (morals). By then there will be great physical and moral calamities, both public and private. The small number of souls who will secretly safeguard the treasury of faith and virtues will suffer a cruel, unspeakable, and long martyrdom. Many will die from the violence of suffering and will be counted among the martyrs who sacrificed themselves for the country and the Church. To be delivered from the slavery of these heresies, those whom the merciful love of my Son has destined for this restoration, will need great will-power, perseverance, courage, and confidence in God.* ***To try the faith and trust of these just ones, there will be a time when all will seem lost and paralyzed. It is at that moment that will begin the joyful time of the complete restoration."***



Mother Mariana de Jesus Torres

PROPHECIES TO BE FULFILLED

Pointing to the cause of such catastrophic events, Our Lady of Good Success referred to heresies in general, and particularly, the sect of Masonry.

Such heresies and sects would have the power to extend their claws from the sacred enclosure of the Church to the very heart of the home, perniciously influencing every level of human activity.

Debauchery, impurity and corruption of women and children

"The passions will erupt and there will be a total corruption of customs (morals). Satan will reign almost completely by the means of the Masonic sects which, having infiltrated all the social classes, will subtly introduce its teaching into domestic ambiences in order to corrupt the children, and the Devil will glory in dining upon the exquisite delicacy of the innocent hearts of children. Woe to the children of these times! It will be difficult to receive the Sacrament of Baptism, and also that of Confirmation.

"Moreover, in these unhappy times, there will be leashed upon mankind an unbridled attachment to luxury and promiscuity which, acting thus to ensnare the rest into sin, will conquer innumerable indifferent souls who will be lost. Innocence will almost no longer even be found in children nor modesty in women. In this great moment of need for the Church those who should speak will fall silent. In this way vocations to the priesthood will be lost, which will be a true calamity.

Scarcely any virgin souls in the world

"In those times, the atmosphere will be saturated with a spirit of impurity. Like a filthy ocean, it will run through the streets, squares and public places with astonishing freedom. There will be almost no virgin souls left in the world. The delicate flower of virginity will be threatened by complete annihilation. Without virginity, it will be necessary for fire from Heaven to fall upon these lands to purify them.



Miraculous statue of Our Lady of Good Success in the chapel of the Conceptionist Convent in Quito, Ecuador

Open door for divorce, concubinage, Illegitimate children, secular education

"The sacrament of Matrimony, which symbolizes the union of Christ with the Church, will be thoroughly attacked and profaned. Masonry, then reigning, will implement iniquitous laws aimed at extinguishing this sacrament, making it easy for all to live in sin, thus multiplying the birth of illegitimate children without the Church's blessing.

"The Catholic spirit will rapidly decay; the precious light of faith will gradually be extinguished. Added to this will be the effects of secular education, which will be one reason for the lack of priestly and religious vocations.

Neglect of the Anointing of the Sick

"In those times, the sacrament of Extreme Unction *(Anointing of the Sick) will be little valued. Many people will die without receiving it — either because of carelessness of the families or because of a misplaced affection for their sick, being thereby deprived of innumerable graces, consolation, and strength in their great leap from time to eternity.*

The Holy Eucharist will be desecrated and trampled upon

"Alas! How deeply I grieve to manifest to you the many enormous sacrileges — both public as well as secret — that will occur from profanity toward the Holy Eucharist. Often, during this epoch the enemies of Jesus Christ, instigated by the Devil, will steal consecrated Hosts from the churches so that they might profane the Eucharistic Species. My Most Holy Son will see Himself cast upon the ground and trampled upon by filthy feet."

Many nations will be punished because of the sins of priests and religious

The Child Jesus revealed to Mother Mariana, ***"Know, moreover, that Divine Justice releases terrible chastisements on entire nations, not only for the sins of the people but for those of priests and religious persons. For the latter are called, by the perfection of their state, to be the salt of the earth, the masters of truth, and the shields to hold back Divine Wrath."***

They will stray from the road traced by God for the priestly ministry

"In this epoch, the secular clergy will be far removed from its ideal, because priests will be careless in their sacred duties. Lacking the divine compass, they will stray from the road traced by God for the priestly ministry and they will become attached to wealth and riches, which they will unduly strive to obtain."

To this attitude of His priests, Jesus' response was,

"Straying from their sublime mission, they degrade themselves in such a way that, before the eyes of God, they increase the rigor of the punishments. When they detach themselves from Me, they end up living a superficial life of the soul, maintaining a distance from Me unworthy of My ministers. By their frigidity and lack of confidence, they act as if I were a stranger to them. Alas! If they knew and were convinced of how much I love them and desire that they enter into the very depths of their souls. There, without a doubt, they would find Me and would necessarily live the life of love, light and continuous union to which they were not only called, but chosen!

Those who should defend the rights of the Church will shake hands with their enemies

"Deadly times will come, in which ... those who should defend in justice the rights of the Church, without servile fear or human respect, will instead shake hands with the enemies of the Church to do what they want."

When everything is lost, it will be the beginning of the triumph of Mary

As at Fatima, after the anticipation of catastrophes for the Church and Christian civilization, the forecast of a splendid victory was made. Thus, in dealing with the propagation of heresies in the 19th and 20th centuries, Mary of Good Success revealed to Mother Mariana de Jesus Torres: *"Pray insistently without tiring and weep with bitter tears in the secrecy of your heart, imploring our Celestial Father that, for love of the Eucharistic Heart of my Most Holy Son and His Precious Blood shed with such generosity, and by the profound bitterness and sufferings of His cruel Passion and Death, He might take pity on His ministers and quickly bring to an end those ominous times, sending to this Church the prelate that will restore the spirit of its priests. My Most Holy Son and I will love this most favored son with a love of predilection, and we shall gift him with a rare capacity, a humility of heart, a docility to divine inspiration, the strength to defend the rights of the Church, and a tender and compassionate heart, so that, like another Christ, he will assist the great and the small, without despising the more unfortunate souls who ask him for light and counsel in their doubts and hardships. With divine suavity, he will guide souls consecrated to the service of God in the cloisters, making light the yoke of the Lord, Who said, 'My yoke is sweet, and My burden light'. Into his hand the scales of the sanctuary will be placed so that everything is weighed with due measure, and God will be glorified."*

For this not to happen, the devil and his followers will incite *"every type of vice"*, thus provoking *"all sorts of chastisements: plagues, famines, internal fighting and external disputes with other nations, and apostasy, the cause of the loss of so many souls dear to Jesus Christ and to me.* ***This, then, will mark the arrival of my hour, when I, in a marvelous way, will dethrone the proud and cursed Satan, trampling him under my feet and fettering him in the infernal abyss. Thus the Church and country will be finally free of his cruel tyranny."*** ✞

Why does Our Blessed Mother always ask for the Rosary?

FOR WORLD PEACE

"Say the Rosary every day, to obtain peace for the world." —Our Lady of Fatima

In his encyclical *Mense Maio* ("In the Month of May"), Pope Paul VI urged Christians to pray to Our Lady Queen of Peace for world peace. He laid special emphasis on the Rosary, *"the prayer so dear to Our Lady and so highly recom-*

A MEANS FOR PRESERVING THE HOME

"There is no surer means of calling down God's blessings upon the family...than the daily recitation of the Rosary" —Pope Pius XII

"If families will but listen to my message and give Our Lady ten minutes of their twenty-four hours by reciting the daily Family Rosary, I assure them that their homes will become, by God's grace, peaceful, prayerful places—little heavens,

AS A READY AND EASY MEANS OF PRESERVING THE FAITH

"...We have elsewhere brought it to the attention of the devout Christian that not least among the advantages of the Rosary is the ready means it puts in his hands to nurture his faith, and to keep him from ignorance of his religion and the danger

FOR COURAGE IN THE HARDSHIPS OF LIFE

"...a powerful means of renewing our courage will undoubtedly be found in the Holy Rosary..." —Pope Leo XIII

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The best gift to give to Jesus: The sacrament of Confession

When we celebrate a birthday, it is customary to present a gift or gifts. During the holidays families exchange gifts. Has someone been forgotten? Christmas is the birthday of Our Lord. Did we remember to honour Jesus with a present for His birthday?

Even though Christmas has passed, it is not too late. What would please Jesus the most, and is the best gift to offer Him, is to go to Confession to obtain His forgiveness for your sins. In this way, He will reign in each person's heart and we will be united to Him. The sacrament of Confession, followed by the reception of the Holy Eucharist (once our mortal sins have been confessed and forgiven), is the path that leads to eternal life. It also happens to be the best gift to bestow on oneself.

The sacrament of Confession (also called Penance or Reconciliation) is neglected, and yet it is a great gift that God gives freely to whomever wants it. Jesus entrusted Saint Faustina Kowalska, a Polish nun, with profound wisdom about His Mercy, which she wrote down in what is known as her "Diary". For example in paragraph 1448:

"Write, speak of My mercy. Tell souls where they are to look for solace; that is, in the Tribunal of Mercy [the Sacrament of Reconciliation]. There the greatest miracles take place [and] are incessantly repeated. To avail oneself of this miracle, it is not necessary to go on a great pilgrimage or to carry out some external ceremony; it suffices to come with faith to the feet of My representative and to reveal to him one's misery, and the miracle of Divine Mercy will be fully demonstrated. Were a soul like a decaying corpse so that from a human standpoint, there would be no [hope of] restoration and everything would already be lost, it is not so with God. The miracle of Divine Mercy restores that soul in full. Oh, how miserable are those who do not take advantage of the miracle of God's mercy! You will call out in vain, but it will be too late."

The key is to remember that the confessor is only the instrument of God. Faustina explained that once she asked a Seraph (a Seraph belongs to the highest choir of angels) who appeared to her during Holy Communion: "Could you perhaps hear my confession?" He answered: "No spirit in Heaven has that power." (Diary, n. 1677) Only a priest can be God's instrument.

In other words, to confess to a priest is to confess to Jesus: **"When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I myself act in your soul."** (Diary n. 1602) ❖