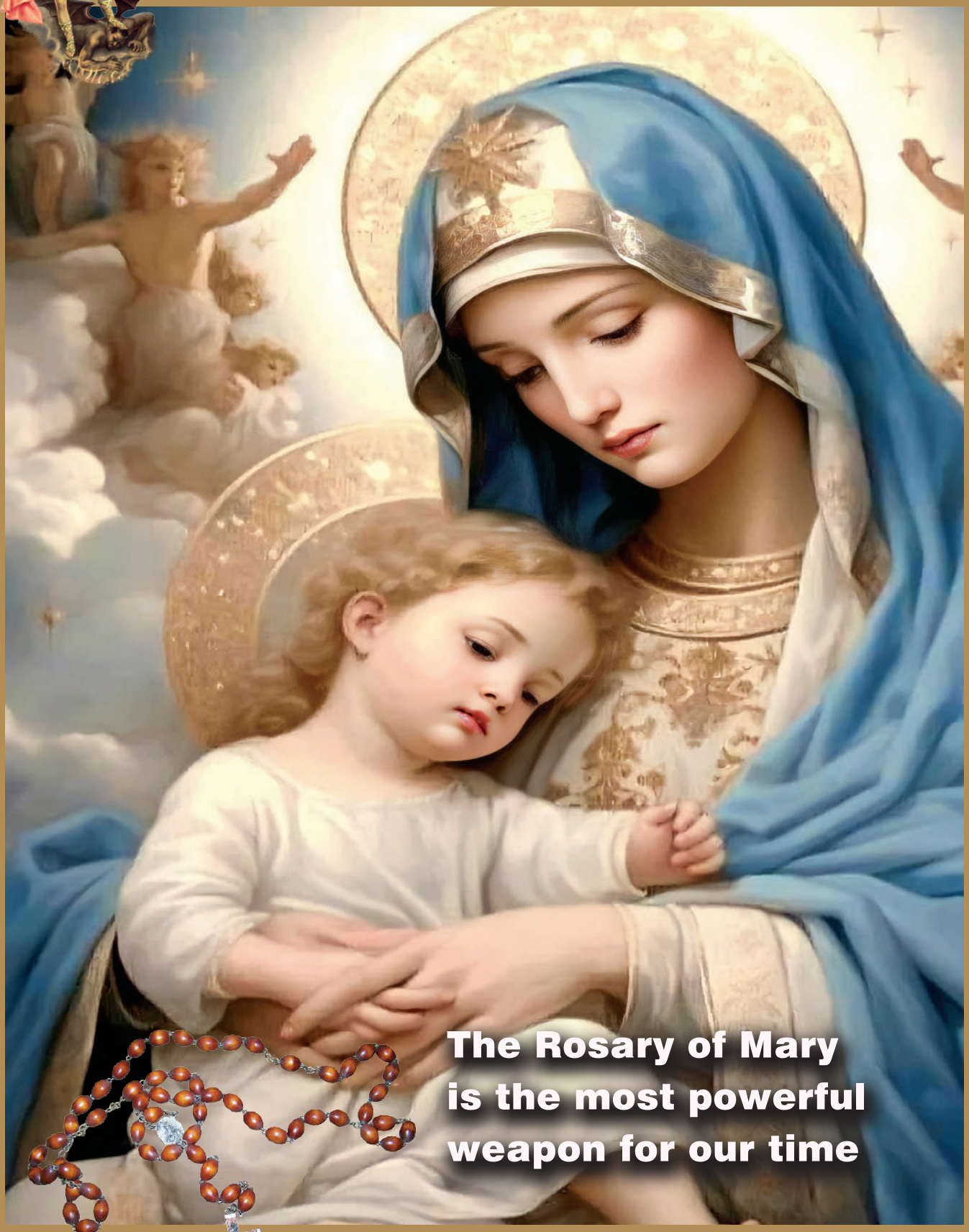


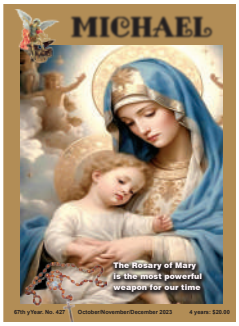
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A journal of Catholic patriots for the Kingship of Christ and Mary in souls, in families and in nations

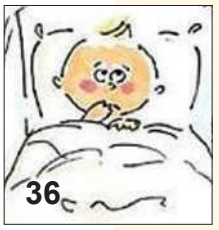
For social justice through Economic Democracy in accordance with the teachings of the Catholic Church through the vigilant actions of heads of families, and not through political parties

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Letter from the Editor

The most urgent reform

Many things are not going well in today's society, but if we look closely at the news, the problems that are making the headlines—inflation, the housing crisis, the destruction of the environment—all have their origins in the problem of money and the lack of purchasing power.

This money problem is basically caused by the way money is created by commercial banks, in the form of debt. Louis Even describes this system as "the greatest thief, the one who cannot be stopped" (*see page 4*).

In fact, this theft will continue as long as governments do not assume their sovereign role in money creation for their nations. Until this is done, no other reform will be possible. This is what Pope Francis said when he denounced the world financial system in 2019 (*see page 6*). As far back as 1985, Saint John Paul II spoke of the reform of the world financial system as being "the most urgent and necessary [reform]".

For example, a number of African countries gained their independence in the early 1960s, but they are not really sovereign nor independent because they did not create their own currencies. For example, fourteen African countries still use the franc note issued by the French government.

Economic Democracy has three foundational principles: money should be issued without interest by society, dividends should be issued to all and prices should be discounted. Implementing these principles would solve most of the problems of the day solved (*see page 7*). Some politicians are talking about firing the Governor of the Bank of Canada because he is not doing his job, while others say that the Bank's independence must be respected. Under a system of Economic Democracy, the independence of the central bank would be preserved. All the government would have to do is ensure accurate accounting.

Some will say that one country alone cannot apply Economic Democracy and issue its own debt-free currency, and that we must instead wait for every country to do so. To this, Louis Even and C.H. Douglas, who conceived Economic Democracy, replied that a country can act immediately without waiting for others, since money does not cross borders and derives its value from the country's productive capacity (*see page 41*).

Among the other things that are wrong with society is the 'false science' of gender ideology, which claims that we can be something other than a man or a woman. Several bishops, and even Popes Benedict XVI and Francis, have spoken out on this subject and warned against this ideology, defining it as a "definitive rebellion against God the Creator" (*see page 36*).

Louis Even, co-founder of the Pilgrims of St. Michael, aimed to demonstrate that the principles of Economic Democracy would perfectly apply the Church's Social Doctrine. Douglas, who developed the principles of Economic Democracy, stated that it could be summed up in two words: applied Christianity.

Many saints have been attracted by the Church's teaching on social justice and have sought to apply it in practical ways. Father Albert Hurtado Cruchaga, a Chilean Jesuit priest who died in 1952 and was canonized by Benedict XVI in 2005 (*see page 44)* was one such saint.



The new Blesseds, the Ulma family of Poland

Speaking of saints, an exceptional event occurred in September, 2023 in Poland. For the first time in the history of the Catholic Church, an entire family was declared blessed, as a result of their martyrdom during the Second World War (*see page 9*).

Let's invoke them, as well as all the saints of Heaven noted in the 2024 calendar included in this issue, and let's remember to pray the Rosary of the Virgin Mary, a most powerful weapon for these times.❖

Alain Pilote
Editor

The biggest thief of all is still at large!

***by* Louis Even**

There are as many different sorts of thieves as there are types of thievery, and the following is not an exhaustive summary. There are bandits, burglars, pirates, cattle thieves, hijackers, shoplifters, pickpockets, muggers and purse snatchers. There is embezzlement, blackmail, fraud, swindles and extortion.



We have denounced one particular thief over time. He is still at large, and law enforcement officers are making no attempts to bring him to justice. In fact, he is held in high esteem by authorities; his specialty is the art of swindling and extortion.

Our regular readers have probably guessed who he is. It is that old thief whose agents operate boldly among us in the light of day: the existing financial system. The fact that the thief's *modus operand*i is developed to a high degree and is a mystery to the average person permits it to carry out its dastardly deeds on an unheard of scale and without its victims ever realizing who it is that is depriving them of the overflowing bounty which nature and man's ingenuity offers. Oh, they know very well that they are being robbed right and left, but this crafty old thief is skilled at turning his victims against one another, making each believe that the other is responsible for his losses.

A swindle

Those who are fairly well informed know that over nine-tenths of the money that is put into circulation is born in the banker's ledger, taking its form and substance from the banker's pen and a few drops of ink. No one can deny that this money, once brought into existence, is considered by the banks as their property which they will lend out at a profit to benefit themselves alone. How many people have ever stopped to consider the scope and extent of this vast scam? For there is no doubt that the contract entered into between the lender of this new money and the individual or corporation who borrows it is anything less than a bold swindle.

The man who wishes to borrow money to build a factory has to give the banker collateral or security for his loan. The collateral is real wealth; his own goods. A municipality borrowing money has to give, as security, its legal authority to tax the citizens and its power to mortgage the properties of those in its jurisdiction. What does the banker offer? He wants us to believe he is lending the bank's money. In fact, all he has is figures issuing forth from his pen and some drops of ink. The value of these figures is not based on the banker's pen and ink, but on the work and products which come from the borrower himself!

The one borrowing brings the fruit of his labour—real concrete wealth: goods which can be used by all. The lender brings nothing more than a few figures scribbled in a ledger. What happens? The one who has no real wealth to offer sees to it that he is reimbursed, not only with the amount of money represented by the figures in the ledger, but with another amount, over and above the new money issued. We are referring to interest charges. The beleaguered borrower has to find the interest from the money that is already in circulation, thus making it impossible for someone else to meet their financial obligations. Remember, the lender did not put into circulation the money necessary to cover the interest charges.

So it happens that the people, as a whole, are put into debt for the wealth which they, as a whole, have produced. This is the heart of the swindle. To pay for goods one has produced, and an additional amount beyond their value, is unthinkable. If you build a table worth $25, it would be absolutely ridiculous that you pay some department of the government or some private individual $30 for having built yourself a table! Yet such a ludicrous thing is happening where the people of the country, as a whole, are considered in relation to the elite who make modern money.

Those who have obtained the monopoly on the manufacture of money obligate those who have no right to create even one cent of new money. Such a system can only lead to the entire world being plunged into crippling debt until the end of time. Unless, that is, a decision is made to end this global swindle.

Extortion

But the robbery doesn't end there: the swindle is compounded by extortion.

Extortion is the offence of obtaining, by threat or force, money or valuables not due. Gangs of organized criminals have been known to obtain from businessmen periodic payments of money, under threat of wreaking damage upon their businesses. This is a story familiar to us from the world of films and from crime reports in our daily newspapers.

The existing financial system is practicing just such a crime even though the government has made this extortion legal. Production today cannot begin unless money is available before any products have been sold. Expansion of the productive system requires an expansion of credit by the financial system. The financial system imposes its conditions, and if you do not agree to these conditions, you simply do not get the money to produce or expand. When the financial system decides to withhold credit, the result is paralysis.

The gall! The system commits extortion by saying: "Either you sign this document committing yourself to bring me such and such an amount periodically, or else I will tie your hands by refusing you money, without which you can do nothing!"

Branches of government and society are treated in exactly the same fashion. We are asked: "Do you want a new aqueduct? Fine! The labour and the materials are ready and available. However, before starting, you will sign a commitment that after you have already paid once for the materials and labour, you will pay an additional sum the equivalent of and perhaps greater than the amount already paid for the labour and materials. If you don't agree, then you will simply have to do without your aqueduct. Why? Because, even if there is an abundance of resources begging to be used, you will not take the first step toward completing the project without money. I alone can grant you money!"

The financial system holds people in its clutches, not unlike other criminal extortionists who hold business districts in their grip.

Today, producers find themselves unable to sell their goods, unemployment results, and there are financial obligations which are literally impossible to meet. The consumer suffers from both high prices and insufficient purchasing power. Everyone suffers from the multitude of taxes which have been grafted onto the system. However, regardless of whether society is at peace or war, in boom or recession, the financial system works profitably — that is, for the financiers.

The budget of every public institution has one sacrosanct budget line: debt service. This is the capital and interest costs which must be paid to the financiers. Other budget lines can be reduced or even eliminated, but debt service must never be touched. It is the tribute due the masters who are in charge of the population and even in charge of their representatives in government. Debt service costs are a ransom which must be paid in exchange for the right to live.

Before World War II, Canadians paid $125 million to service the debt in the federal budget. In 1959 [when this article was first published], after a war which Canadians fought and for which they supplied all the necessary materials, more than $600 million was required to service the debt. In 2018, Canadians paid $22 billion for the same budget line. For whom was the war won? For the extortionist; the thief who is not arrested and who somehow commands respect from the ordinary fellows who must beg for the right to live and breathe.

An insatiable rodent

In past issues of MICHAEL, we have written about the financial system, an ubiquitous and voracious rodent who is present everywhere. Here is another example of how this animal gnaws away at the sum and substance of our wealth until there are but a few crumbs left to toss among the people.

During one of our Annual Congresses, a mayor told us that the taxpayers of his town, Kenogami, Quebec, would be paying the extortionist (whom we are calling a rodent) for their aqueduct three-and-a-half times over: once for the actual cost of the job and two-and-a-half times more.

This devouring rat is everywhere—in the bricks which go into your house, in the medicine you pick up at the drugstore, in the theatre ticket, in the food on your plate, for taxes. In one way or another, the rat chews on everything we use, as one of the primary functions of the financial system is to attempt to satisfy a hunger that is insatiable.

The financial system is a rat that lays waste; a thief, swindler and extortionist. It is all these things which leave in its wake victims suffering from want, privation and insecurity. It humbles proud nations and forces governments to go down on bended knee to ask for that without which any nation can survive. It will not hesitate to foment nation-destroying wars in order to keep the world subject to it and paying tribute.

Yet nothing is done to halt the predation of this infamous thief. It has the elected representatives of the people as its protector. It has as its defenders the very men who should lead the charge, casting off injustice and defending the oppressed. ❖

Louis Even

The Impact of Compound Interest

There are many examples of the voracious rodent that is the current financial system. The two that follow describe the egregious impact of compound interest on national development, and are taken from the book, *Economic Democracy: Economics Viewed in the Light of the Social Doctrine of the Church.*

During the 10 year span from 1980 to 1990, Latin American countries paid $418 billion in interest on original loans that totalled $80 billion. The principal amount was still outstanding even though the original amount borrowed was paid more than five times over! According to the Jubilee 2000 Coalition, **for every $1 loaned as aid to poor countries, $8 are returned to lending institutions** when compound interest is factored in.



Pope Francis Denounces the World Financial System

In the previous article, entitled "The Biggest Thief of All is Still at Large", Louis Even denounced the current financial system, which creates money in the form of debt. Mr Even concludes his article as follows: ***"The [current] financial system is a rat that lays waste: a thief, swindler and extortionist. It is all these things which leave in its wake victims suffering from want, privation and insecurity...Yet nothing is done to halt the predation of this infamous thief. It has the elected representatives of the people as its protector."***

There are laws to arrest petty thieves who steal hundreds or thousands of dollars, but there is no law for those who steal billions of dollars from the population, purloining a nation's credit (the capacity for production) and then creating debt by issuing loans. Not only are these thieves not arrested, they receive protection under the law since their system of creating debt-money is legal and sanctioned by governments!



In an address to the participants at the 20th World Congress of the International Association of Penal Law, given on November 15, 2019 at the Vatican, Pope Francis spoke on the same theme as Louis Even. He lamented "the scarce attention—or lack thereof—to crimes committed by the most powerful", even comparing the global financial system to organized crime, adding that it "exercises more power than the States themselves". Excerpts from the Holy Father's address follow:

"Today, some economic sectors exercise more power than the States themselves: a reality that is even more evident in times of globalization of speculative capital. The principle of profit maximization, isolated from all other considerations, leads to a model of exclusion – automatic, no? – that violently inflicts on those who suffer its social and economic costs in the present, while condemning future generations to pay for its environmental costs.

"The first thing jurists should ask themselves today is what they can do with their own knowledge to counter this phenomenon, which puts democratic institutions and the very development of humanity at risk…

"One of the frequent omissions of criminal law, a consequence of selectivity in sanctioning, is the scarce attention – or lack therefore – to crimes committed by the most powerful, in particular the macro-delinquency of corporations. I am not exaggerating with these words. I appreciate that your Congress has taken this issue into consideration.

"Global financial capital is the source of serious crimes not only against property but also against people and the environment. It is organized crime that is responsible, among other things, for the over-indebtedness of states and the plundering of the natural resources of our planet.

"Criminal law must not remain unconnected with conduct in which, by taking advantage of asymmetrical situations, a dominant position is exploited to the detriment of collective welfare… These are crimes that have the seriousness of crimes against humanity, when they lead to hunger, misery, forced migration and death from avoidable diseases, environmental disaster and ethnocide of indigenous peoples." — *Pope Francis*

This creation of money in the form of debt by private bankers, when money should be created without debt by an organisation serving society, is the greatest swindle of all time. Since most of society's current problems are due to a lack of money, it is safe to say that as long as this swindle continues and bankers continue to indebt governments and individuals all over the planet, no other problem can be solved. This brings to mind the words of William Jennings Bryan, the Democratic candidate for the Presidency of the United States of America in 1896:

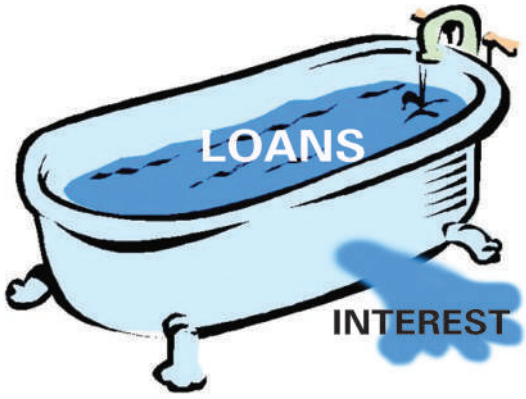
"We say in our platform that we believe that the right to coin and issue money is a function of Government. We believe it. Those who are opposed to it tell us that the issue of paper money is a function of the bank, and that the Government ought to get out of the banking business. I tell them that the issue of money is a function of Government, and that the banks ought to get out of the Government business... When we have restored the money of the Constitution, all other necessary reforms will be possible, but until this is done, there is no other reform that can be accomplished."

This is similar to what Pope Francis wrote in 2013 in his apostolic exhortation *Evangelii gaudium* (The Joy of the Gospel), paragraph 202: **"As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural causes of inequality, no solution will be found for the world's problems or, for that matter, to any problems."** ❖

Economic Democracy is a response to current problems

***by* Alain Pilote**

If we look at the news, we see that the majority of issues are related to money, whether it's the rising cost of living, the lack of housing, or even the destruction of the environment and the squandering of the planet's resources (by planned obsolescence, for example). It is for these reasons that the previous article concludes that until society regains its authority to create money without interest, instead of borrowing it at interest from private banks, no other reform can be achieved.



In Canada, some would say that the government, on behalf of society, already creates its own money with Bank of Canada notes. The reality is that banknotes and coins issued by the Bank of Canada only come into circulation—and therefore into the hands of the public—if they are loaned out by commercial banks, at interest. Moreover, banknotes and coins, or "cash", represents less than five percent of the money in the country. The other kind of money, representing more than 95 percent, is created by the banks and exists in electronic form in bank accounts and bank cards. The country's official currency, issued by the Bank of Canada, now plays only a negligible role in the economy, since the figures (credit) loaned by the commercial banks are accepted by everyone as if they were paper money.

The basic problem with the current financial system, as Louis Even explained in The Money Myth Exploded, and in his article The Biggest Thief (see page 4), is that money is created in the form of debt. For example, suppose the bank lends you $100 at 6 percent interest. The bank creates $100, but you are expected to pay back $106.

If some people manage to pay $106 when they only received $100, it is because they took $6 out of the money put into circulation by other people's loans. For some to be able to pay their loans, others will declare bankruptcy. It is only a matter of time before all borrowers, without exception, will find themselves unable to pay the banker, whatever the interest rate charged.

All the money in the country is put into circulation in the form of loans, and must be returned to the bank with interest. Every day in our country, thousands of loans are issued by the bank and thousands of payments are made. Each loan increases the amount of money in circulation, and each payment reduces the total in circulation. When the loan is fully paid, because of the interest charged on it, more money has to be returned to the bank than was originally loaned.

In the current financial system, money does not remain in circulation permanently. For example, if you represent money as water in a bathtub, the interest owing is like a leak or hole in the tub and you have to always add new loans to replenish and maintain the same level of money.

Some will advise that if you don't want to get into debt, then don't borrow. But the fact is that if no one borrowed money from the bank, there would be no water in the bathtub, so to speak. It is a no-win situation: either go into perpetual debt, or live without money and eventually starve.

The fact is that it is not the banker who gives money its value, it is the country's productivity and potential that has value. The banker produces absolutely nothing; all he does is create figures that enable the country to use its own productive capacity, its own wealth. Without the production of all the country's citizens, the banker's figures are worth absolutely nothing. So the government, on behalf of society, can very well create these figures itself, representing the production of society, without going through the private banks, and without going into debt.

Graham Towers was Governor of the Bank of Canada from 1935 to 1954, when he appeared before the Parliamentary Committee on Banking and Commerce in April 1939. He was asked:

"Will you tell me why a government with the power to create money should give that power away to a private monopoly and then borrow that which Parliament can create itself, back at interest, to the point of national bankruptcy?"

Towers' answer: "If Parliament wants to change the form of operating the banking system, that is certainly within the power of Parliament."

No danger of inflation

Some will say that there could be a danger of the government abusing this power and issuing too much money, which could lead to inflation, and that it would therefore be preferable to leave this power to the bankers, so as to protect it from the whims of politicians.

To this we reply that money issued by the government would be no more inflationary than money issued by the banks. It would be the same figures based on the same production in the country. The ▶

only difference is that the government would not go into debt or pay interest to obtain these figures.

On the contrary, the first cause of inflation is precisely the money created in the form of debt by the banks. The obligation on companies and governments to pay interest on loans, and return more money to the bank than they borrowed, forces the inflation of both prices and taxes.

How is the Bank of Canada currently fighting inflation? It is raising interest rates! For the economists in charge of the Bank of Canada, inflation means there is too much money in circulation and so, according to their reasoning, interest rates need to increase to make borrowing less enticing and thus reduce the amount of money in the economy. But, as we shall see later, Economic Democracy proposes a much more effective, and less painful, tool for fighting inflation.

Of course, if the Canadian government started creating or printing money according to the whims of politicians and without any correlation to production, we would have inflation, and money would lose its value. But this is not at all what Economic Democracy proposes.

Accurate accounting

Economic Democracy proposes that money be created by society. We would restore money to its correct role and function. The volume of money would represent productive capacity and be represented by honest and accurate accounting.

The government would appoint accountants and form an independent body which would function as a National Credit Office. In Canada, the Bank of Canada could very well perform this role. The National Credit Office would be responsible for drawing up fair accounts in which money would simply be the reflection and exact financial expression of economic realities. Production would be expressed as an asset, and consumption as a liability. As we cannot consume more than we produce, liabilities could never exceed assets, and indebtedness would be impossible.

This is how it would work: new money would be issued by the National Credit Office at the rate of new production, and withdrawn from circulation at the rate of consumption of that production [Louis Even's booklet, *An Efficient Financial System*, explains this mechanism in detail]. There would be no danger of having more money than products as there would be a constant balance between money and products. Money would maintain its value and inflation would be impossible. Money would not be issued according to the whims of the government, since the National Credit Office would issue money according to the facts of production and consumption.

The best way to prevent prices from rising is to lower them. Economic Democracy proposes a mechanism for lowering prices, called "compensated discounting". This mechanism would enable consumers to buy all the available production with the purchasing power in their possession by discounting the price of products by a certain percentage, so that the total price of all products would be equivalent to the total purchasing power available to consumers. The discount would be paid to the merchant by the National Credit Office. This would be a much more effective mechanism than the one currently used by the Bank of Canada to combat inflation.

No more financial problems

If the government created its own money according to society's needs, it would automatically be able to pay for everything it is able to produce, and would no longer need to borrow from financial institutions abroad or here at home. So, when it comes to a new project, the government would not ask: "Do we have the money?" but "Do we have the materials and workers to carry it out?" If so, the money would be issued. The Canadian population would live within its real physical means and its productive potential.

In other words, everything that is physically possible would be made financially possible. Strictly speaking, there would no longer be any financial problems; the only limit would be the country's productive capacity. The government could finance all the developments and social programmes that the population demanded and that were physically feasible.

Constitutionally, there is nothing to prevent the Canadian government from implementing this financial reform immediately. It is the sovereign government that must be responsible for the country's monetary policy, not private companies whose objective is profit rather than the common good. On July 27, 1961, Louis Rasminski, who was Governor of the Bank of Canada from 1961 to 1973, issued the following statement to the government:

"If the Government disapproves of the monetary policy being carried out by the Bank [of Canada], it has the right and the responsibility to direct the Bank as to the policy which the Bank is to carry out... and the Bank should have the duty to comply with these instructions."

Current governments are perfectly aware of the iniquity of the creation of money by private companies, but they dare not confront this power, for lack of support from the people. The only thing missing is the education of the people, to show them the falsity, absurdity and injustice of the current financial system and the existence of the remedy known as Economic Democracy. This is what the Pilgrims of St. Michael strive to do. ❖

Alain Pilote

Józef and Wiktoria Ulma and their seven children, an entire family declared Blessed

In Markowa, a town of 4,000 inhabitants in south-east Poland not far from the Ukrainian border, before nearly 1,000 priests, 80 Polish and foreign bishops and cardinals, and a crowd of over 30,000 faithful, the beatification of an entire family occurred on September 19, 2023. Józef and Wiktoria Ulma and their seven children were martyred on March 24, 1944 for having hidden three Jewish families under their roof. **This beatification is unprecedented in the history of the Catholic Church, as it is the first time an entire family has been raised to the altars and collectively recognized as martyrs.**

The Church holds this family as an example of love for one's neighbour, even to the point of giving one's life, and of conjugal and family love. They died as martyrs because their murderers were motivated, not only by a hatred of the Jews, but also by an equally ferocious hatred of Christian charity. Their liturgical feast day is July 7, the date of the wedding of Józef Ulma and Wiktoria Niemczak.

When they married, Józef was 35 and Wiktoria 22. Six children were born: Stanisława (July 18, 1936), Barbara (October 6, 1937), Władysław (December 5, 1938), Franciszek (April 3, 1940), Antoni (June 6, 1941), and Maria (September 16, 1942). The seventh child tells a beautiful story of what happened on that fateful day in March, 1944.

As early as 1941, the German occupiers of Poland declared that Poles who hid Jews would be liable to the death penalty. Despite this, many Polish families did help and put their own lives at risk. This was the case of Józef and Wiktoria, who in 1942 took in eight members of two Jewish families: Saul Goldman and his sons Baruch, Mechel, Joachim and Moses, as well as the Ulmas' neighbours, Gołda Grünfeld and Lea Didner, and their young daughter, Reszla.

A spy revealed their presence to the Germans and on the morning of March 24, 1944, police descended on the Ulma home, forced all the occupants to leave the house and shot the eight Jewish residents in the back of their heads. Józef and Wiktoria were killed on the doorstep of their home in front of their children and in full view of many villagers. The children were then shot. Józef was 44, Wiktoria 31, and their six children were between 1 and 8 years. The house was set on fire and the bodies hastily buried in a pit.



Official painting of the beatification of the Ulma family, by Oleg Chizhovsky.

It is here that the mystery of the unnamed seventh child, referred to simply as the "seventh child of the Ulma family" by the Dicastery for the Causes of Saints, is revealed. One week after their deaths, the bodies of the Ulma family were dug up by villagers in order to give them a proper burial in the cemetery. They saw, next to the body of Wiktoria, who was seven months pregnant at the time of her murder, a newborn baby. This seventh child had been born a few moments after his mother's execution.

A note from the Dicastery for the Causes of Saints, dated September 5, 2023, explained that "At the time of the massacre, Mrs. Wiktoria Ulma was in an advanced state of pregnancy with her seventh child. This child was born at the same time as his mother's martyrdom, and therefore received the baptism of blood himself". As the Catechism of the Catholic Church explains (n. 1258),

▶



Viktoria and Józef Ulma

"The Church has always held the firm conviction that those who suffer death for the sake of the faith without having received Baptism are baptized by their death for and with Christ. This Baptism of blood, like the desire for Baptism, brings about the fruits of Baptism without being a sacrament.

In his homily at the beatification, Cardinal Marcello Semeraro, Prefect of the Congregation for the Causes of Saints, said:

"In the martyrdom of the new Blesseds, a particularly evocative role is played by the little child that Wiktoria carried in her womb, who came into the world during the painful moments of his mother's massacre. Although he does not yet have a name, today we call him Blessed. This beatification has a message that is more topical than ever: although she never uttered a word, today this innocent little child

The Ulmas paid particular attention to this passage from Luke's Gospel, underlining this passage in the family Bible in red and placing their "yes" beside it.

who, with the angels and saints of Paradise, sings praises to the Triune God, cries out here on earth to the contemporary world to welcome, love and protect life from the moment of conception until natural death, especially the lives of the defenceless and marginalized. Her innocent voice seeks to shake the conscience of a society where abortion, euthanasia and the disregard for life as a burden rather than a gift are endemic. For this reason, the Ulma family invites us to respond to this "culture of waste" that Pope Francis condemns when he says: "We deny hope, the hope of the children who bring us the life that makes us go forward, and the hope that is in the roots that the elderly give us... It is not a problem of one law or another. It is a problem of throwing away."

In a pastoral letter dated June 13, 2023 concerning the beatification of the Ulma family, the Polish bishops wrote:

"Józef and Wiktoria Ulma, who together with

Mrs. Ulma with her six children





Photomontage of the Ulma family, with the mother pregnant with her seventh child

their seven children gave their lives to save Jewish families during the Second World War, are a special example of holiness realized in their married and family life. They did so in the name of fidelity to Christ and in accordance with the commandment to love one's neighbour. Their heroic deaths were the culmination of sacrificial love realized day after day in the ordinary circumstances of married and family life.

"The lives of the venerable servants of God, Józef and Wiktoria, were made up of countless sacrifices and daily acts of love. The fruit of this way of life was the heroic decision to help the condemned Jews. This was not a rash decision, but the result of reading the Word of God, which shaped their hearts and minds, and therefore their attitude towards their neighbours. The Bible was a true book of life for them, as evidenced by the Gospel passages highlighted, particularly the parable of the merciful Samaritan. (The Ulmas paid particular attention to this passage from Luke's Gospel, underlining this passage in the family Bible in red and placing their "yes" beside it.) Striving to live like Christ, putting the commandment of love into daily practice, the Ulmas were willing to lay down their lives for their neighbours."

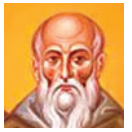
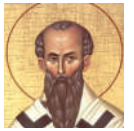
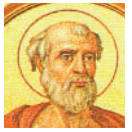
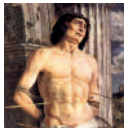
On September 13, 1995, Józef and Wiktoria Ulma were posthumously awarded the title of Righteous by Yad Vashem, an Israeli memorial in Jerusalem built in memory of the Jewish victims of the Second World War. Their medals of honour were presented to Władysław Ulma, Józef's surviving brother. On December 17, 2022, Pope Francis confirmed the Ulma family's martyrdom, making their beatification possible. ❖

Alain Pilote



In the parish church of Saint Dorothea in Markowa, there is now an altar tomb, weighing over 400 kg, containing the remains of the new Blesseds, bearing the inscription "Blessed Wiktoria and Józef Ulma together with their seven children"

January 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1  **Solemnity of Mary, Holy Mother of God**	2  **St. Basil the Great and St. Gregory Nazianzen**	3  **Most Holy Name of Jesus** St. Genevieve of Paris	4  **St. Elisabeth Ann Seton** St. Angela of Foligno	5  **St. John Neumann** St. Genoveva Torres Morales	6  **St. Charles of Sezze** St. John of Ribera
7  **Epiphany of the Lord** St. André Bessette	8  **Baptism of the Lord** St. Raymond of Penyafort	9  **St. Adrian of Canterbury** Bl. Pauline Jaricot	10  **St. Agatho, Pope** St. Frances de Sales Aviat	11  **St. Thomas of Cori** St. Hyginus, Pope	12  **St. Marguerite Bourgeoys** St. Anthony Mary Pucci	13  **St. Hilary of Poitiers** Bishop, Doctor of the Church
14  **2nd Sunday in Ordinary Time** St. Veronica of Binasco	15  **St. Remigius, Bishop** Our Lady of Banneux	16  **St. Marcellus I, Pope** Bl. Joseph Tovini	17  **St. Anthony the Abbot** Our Lady of Pontmain	18  **St. Margaret of Hungary** St. Jaime Hilario Barbal	19  **St. Joseph Sebastian Pelczar, Bishop**	20  **St. Sebastian, martyr** St. Fabian, pope & martyr
21  **Sunday of the Word of God** St. Agnes, virgin and martyr	22  **St. Vincent, martyr** Bl. G.-Joseph Chaminade	23  **St. Marianne Cope** St. Ildephonsus of Tolèdo	24  **St. Francis of Sales** Bishop, Doctor of the Church	25  **The Conversion of Saint Paul**	26  **St. Timothy & St.Titus** St. Jose Gabriel Brochero	27  **St. Angèla Merici** St. Maria Santocanale
28  **4th Sunday in Ordinary Time** St. Thomas Aquinas	29  **St. Gildas, abbot** Bl. Boleslawa Lament	30  **St. Mutien-Marie Wiaux** St. Jacinta Marescotti	31  **St. John Bosco, priest** St. Marcella, widow	☽ LQ Jan. 4 ● NM January 11 ☾ FQ Jan. 18 ○ FM Jan. 25	**Prayer Intentions for January:** **Let us pray that the Holy Spirit helps us recognize the gift of different charisms within the Christian community, and to discover the richness of different ritual traditions.**	

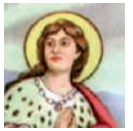
February 2024

The Twelve-Year-Old Jesus in the Temple. St Martin's Cathedral in Bratislava, Slovakia. Source: shutterstock.com/ 1800249955

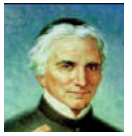
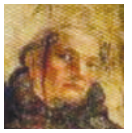
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for February: ***For The Terminally Ill:*** **Let us pray that the sick who are in the final stages of life, and their families, receive the necessary medical and human care and accompaniment.**			☽ LQ February 3 ● NM Feb. 10 ☾ FQ Feb. 16 ○ FM 24 Feb.	**1**  **St. Brigid of Ireland** Bl. 99 martyrs of Angers	**2**  **Presentation of the Lord**	**3**  **St. Blaise, Bishop** St. Marie Rivier
4  **5th Sunday in Ordinary Time** St. Joan of Valois	**5**  **St. Agatha, virgin & martyr** Bl. Elisabeth Canori Mora	**6**  **St. Paul Miki and Companions, martyrs**	**7**  **St. Giles Mary of St. Joseph**	**8**  **St. Josephine Bakhita** St. Jerome Émiliani	**9**  **St. Michael Cordero.** Bl. A.-Catherine Emmerich	**10**  **St. Scholastica, virgin** St. José Sanchez del Rio
11  **6th Sunday in Ordinary Time** Our Lady of Lourdes	**12**  **St. Eulalia of Barcelona** St. Martyrs of Abitinae	**13**  **St. Catherine de Ricci** Bl. Jourdain de Saxe	**14**  **Ash Wednesday** St. Cyril & St. Methodius	**15**  **St. Claude de la Colombière** St. Faustinus & St. Jovirta	**16**  **Bl. Joseph Allamano** St. Juliana of Nicomedia	**17**  **Seven Saint Founders of the Servite Order**
18  **1st Sunday of Lent** St. Bernadette Soubiroux	**19**  **St. Conrad of Piasenza** Bl. Joseph Zaplata, martyr	**20**  **St. Jacinta & Francisco Marto of Fatima**	**21**  **St. Peter Damian** Bishop, Doctor of the Church	**22**  **Chair of Saint Peter** St. Margaret of Cortona	**23**  **St. Polycarp, Bishop** St. Lazarus, monk	**24**  **Bl. Thomas Mary Fusco** St. Sergius, martyrr
25  **2nd Sunday of Lent** Bl. Marie Ludovica de Angelis	**26**  **St. Paula Montal** Bl. Piedad de la Cruz Ortiz Real	**27**  **St. Gregoro of Narek** St. Gabriel of O.L. of Sorrows	**28**  **Bl. Daniel Brottier**	**29**  **St. Auguste Chapdeleine**		



March 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Pope's Prayer Intentions for March: ***For New Martyrs:*** **Let us pray that those who risk their lives for the Gospel in various parts of the world might imbue the Church with their courage and missionary drive.**			☽ LQ March 3 ● NM March 10 ☾ FQ March 17 ○ FM March 25	March10, Day-light Saving Time starts: clocks are turned forward one hour.	**1**  **St. Albinus of Angers** St. Agnes Cao Kuiying, martyr	**2**  **St. Angela of the Cross** St. Agnes of Bohemia
3  **3rd Sunday of Lent** St. Katharine Drexel	**4**  **St. Casimir, king** Bl. M. Louise of Lamoignon	**5**  **St. John Joseph of the Cross** Bl. Jeremiah of Valachia	**6**  **St. Colette** St. Rose of Viterbe	**7**  **Saints Perpetua and Felicity, martyrs**	**8**  **St. John of God, founder of the Brothers Hospitallers**	**9**  **St. Dominic Savio** St. Frances of Rome
10   **4th Sunday of Lent** St. Marie Eugenia of Jesus	**11**  **St. Eulogius of Cordoba** St. Constantine	**12**  **St. Luigi Orione, priest** Bl. Angela Salawa, virgin	**13**  **St. Euphrasia, martyr** St. Roderic of Cordoba	**14**  **St. Mathilda, queen** Bl. Giacomo Cusmano	**15**  **St. Louise de Marrilac** St. Clement Mary Hofbauer	**16**  **St. Julian of Antioch** Bl. Benedict of Assisi
17  **5th Sunday of Lent** St. Patrick, Bishop	**18**  **St. Cyril of Jerusalem** Bishop, Doctor of the Church	**19**  **St. Joseph, husband of the Bl.Virgin Mary**	**20**  **St. Joseph Bilczewski** St. Maria J. Sancho de Guerra	**21**  **St. Nicholas of Flüe Patron of Switzerland**	**22**  **Bl. Clement August von Galen, Bishop**	**23**  **St. Turibiu of Mogrovejo** St. Rafqa of Hemlaya
24  **Palm Sunday**	**25**  **St. Lucy Filippini** St.Dismas, the Good Thief	**26**  **St. Ludger, Bishop** Bl. Maddalena Caterina Morano	**27**  **Bl. Louis Edouard Cestac** Bl. Francesco Faà di Bruno	**28**  **Holy Thursay** **The Last Supper**	**29**  **Good Friday** **The Passion of the Lord**	**30**  **St. John Climacus, Abbot** St. Leonard Murialdo
31  **Easter Sunday**						

April 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
☽ LQ April 2 ● NM April 8 ☾ FQ April 15 ○ FM April 24	**1**  **St. Hugh of Grenoble** Bl. Ludovic Pavon	**2**  **St. Francis of Paola** St. Pedro Calungsod, martyr	**3**  **St. Louis Scrosoppi** Bl. Maria Teresa Casini	**4**  **St. Isidore of Seville** St. Gaetano Catanoso	**5**  **St. Vincent Ferrer, OP** St. Catherine Thomas	**6**  **St. Celestin I, Pope** Bl. Michael Rua
7  **2nd Sunday of Easter** **Divine Mercy Sunday**	**8**  **The Annunciation** **of the Lord**	**9**  **Bl. Antonio Pavoni, martyr** St. Marcel, Bishop	**10**  **St. Michael de Sanctis** St. Magdalen of Canossa	**11**  **St. Stanislaus of Krakow** St. Gemma Galgani	**12**  **St. Teresa de J. de los Andes** St. Joseph Moscatti	**13**  **St. Martin I, Pope** Bl. Ida of Louvain
14  **3rd Sunday of Easter** St. Lydwine of Schiedam	**15**  **St.. Cesar de Bus, priest** St. Paternus	**16**  **St. Benedict Joseph Labre** Bl. Joachim of Siena	**17**  **St. Kateri Tekakwitha** St. Anicetus, Pope	**18**  **Bl. Marie Anne Blondin** Bl. Savina Petrilli	**19**  **St. Leo IX, Pope** St. Emma, widow	**20**  **St. Agnes of Montepulciano** Bl. Chiara Bosatta, virgin
21  **4th Sunday of Easter** St. Anselm of Canterbury	**22**  **St. Alexandra, martyr** St. Theodore, Bishop	**23**  **St. George, martyr** St. Adalbert of Prague	**24**  **St. Fidelis of Sigmaringen** St. Marie Euphrasie Pelletier	**25**  **St. Mark, Evangelist** St. Peter de Betancur	**26**  **Our Lady of Good Counsel** St. Cletus & Marcellinus, Popes	**27**  **St. Zita, virgin** Bl. Nicholas Roland, priest
28  **5th Sunday of Easter** St. Louis Marie de Montfort	**29**  **St. Catherine of Siena** Virgin & Doctor of the Church	**30**  **St. Mary of the Incarnation** St. Pius V, Pope				

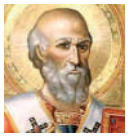
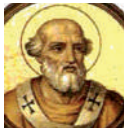
Pope's Prayer Intentions for April:

For The Role Of Women:

Let us pray that the dignity and worth of women be recognized in every culture, and for an end to the discrimination they face in various parts of the world.



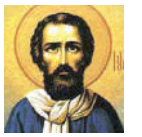
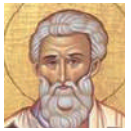
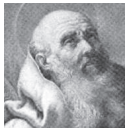
May 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for May: **Let us pray that men and women religious and seminarians grow in their own vocational journey through human, pastoral, spiritual and community formation that leads them to be credible witnesses of the Gospel.**			**1**  **St. Joseph the Worker** St. Riccardo Pampuri	**2**  **St. Athanasius** Bishop, Doctor of the Church	**3**  **Sts. Philip and James the Less, Apostles**	**4**  **Bl. Marie Leonie Paradis** St. Peregrine Laziosi
5  **6th Sunday of Easter** St. Nunzio Sulprizio	**6**  **St. François de Laval** St. Peter Nolasco	**7**  **St. Augustine Roscelli** St. Rose Venerini	**8**  **Bl. Catherine of St. Augustine** Bl. Teresa Demjanovich	**9**  **St. Pachomius, Abbot** Bl. Theresa Gerhardinger	**10**  **St. Damien de Veuster** St. John of Avila, priest	**11**  **St. Antonio Galvão** St. Francis Jerome
12  **Mother's Day** **Ascension of the Lord** Bl. Imelda Lambertini	**13**  **Our Lady of Fatima** St. André Hubert Fournet	**14**  **St. Matthias, Apostle** St. Michael Garicoïts	**15**  **St. Isidore the Farmer** St. Dymphna, martyr	**16**  **St. Andrew Bobola, martyr** St. John Nepomucène	**17**  **St. Pascal Baylon** Bl. Antonina Mesina	**18**  **St. John I, Pope** St. Felix of Cantalice
19  **Pentecost Sunday** St. Celestine V, Pope	**20**  **Blessed Virgin Mary, Mother of the Church**	**21**  **St. Eugene of Mazenod** Sts. Martyrs of Mexico	**22**  **St. Rita of Cascia** St. Julia	**23**  **St. Joan Antide Thouret** St. John Baptist Rossi	**24**  **Bl. Louis Zephirin Moreau** Mary Help of Christians	**25**  **St. Gregory VII, Pope** St. Bede the Venerable
26  **The Most Holy Trinity** St. Philip Neri, priest	**27**  **St. Augustine of Canterbury** Bl. Joseph of Igualada	**28**  **St. Germain of Paris** Bl. Antoni Julian Nowowiejski	**29**  **St. Paul VI, Pope** St. Ursula Ledochowska	**30**  **St. Joan of Arc** St. Joseph Marello	**31**  **The Visitation of Mary** St. Felix of Nicosia	☽ LQ May 1 ● NM May 8 ☾ FQ May 15 ○ FM May 23 ☽ LQ May 30

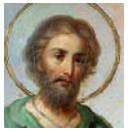
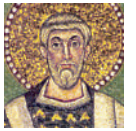




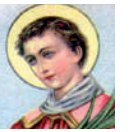
June 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for June: **That priests, through the modesty and humility of their lives, commit themselves actively to a solidarity with those who are most poor.**					☽ LQ June 3 ○ FM June 10 ☾ FQ June 17 ● NM June 25	**1**  **St. Justin, martyr** St. Hannibal Marie di Francia
2  **The Most Holy Body and Blood of Christ**	**3**  **St. Charles Lwanga and Companions, martyrs**	**4**  **St. Francis Caraccioilo** St. Filippo Smaldone	**5**  **St. Boniface, Bishop** St. Alyre, Bishop	**6**  **St. Marcellin Champagnat** St. Norbert, Bishop	**7**  **The Sacred Heart of Jesus** St. Anthony Mary Gianelli	**8**  **Immaculate Heart of Mary** St. Jacques Berthieu, martyr
9  **10th Sunday in Ordinary Time** Bl. Anna Maria Taïgi	**10**  **St. Landericus, Bishop** Bl. Edouard Poppe, priest	**11**  **St. Barnabas, Apostle** St. Paola Frassinetti	**12**  **St. Gaspar Bertoni** Bl. 108 Polish martyrs	**13**  **St. Anthony of Padua, Priest & Doctor of the Church**	**14**  **Sts. Valerius and Rufinus** St. Elijah, prophet	**15**  **St. Germana Cousin** St. Guy, martyrr
16  **Father's Day** **11th Sunday in Ordinary Time** St. John Francis Regis	**17**  **St. Albert Chmielowski** Bl. Joseph Marie Cassant	**18**  **St. Gregory Barbarigo** Sts. Mark & Marcellian	**19**  **St. Romuald, Abbot** St. Juliana Falconieri	**20**  **St. Sylverius, Pope** Our Lady of Consolata	**21**  **St. Alosius Gonzaga** Bl. Thomas of Orvieto	**22**  **Sts. Thomas More and John Fisher, martyrs**
23  St Joseph Cafasso	**24**  **The Nativity of St. John the Baptist**	**25**  **St. William of Vercelli** St. Prosper of Aquitaine	**26**  **St. Josemaria Escriva** Bl. Jacques Ghazir Haddad	**27**  **Our Lady of Perpetual Help** St. Cyril of Alexandria	**28**  **St. Ireaneus, Bishop** St. Vincenza Gerosa	**29**  **Sts. Peter & Paul, Apostles** Bl. Raymond Lull
30  Sts. 1st Martyrs of Rome						

July 2024

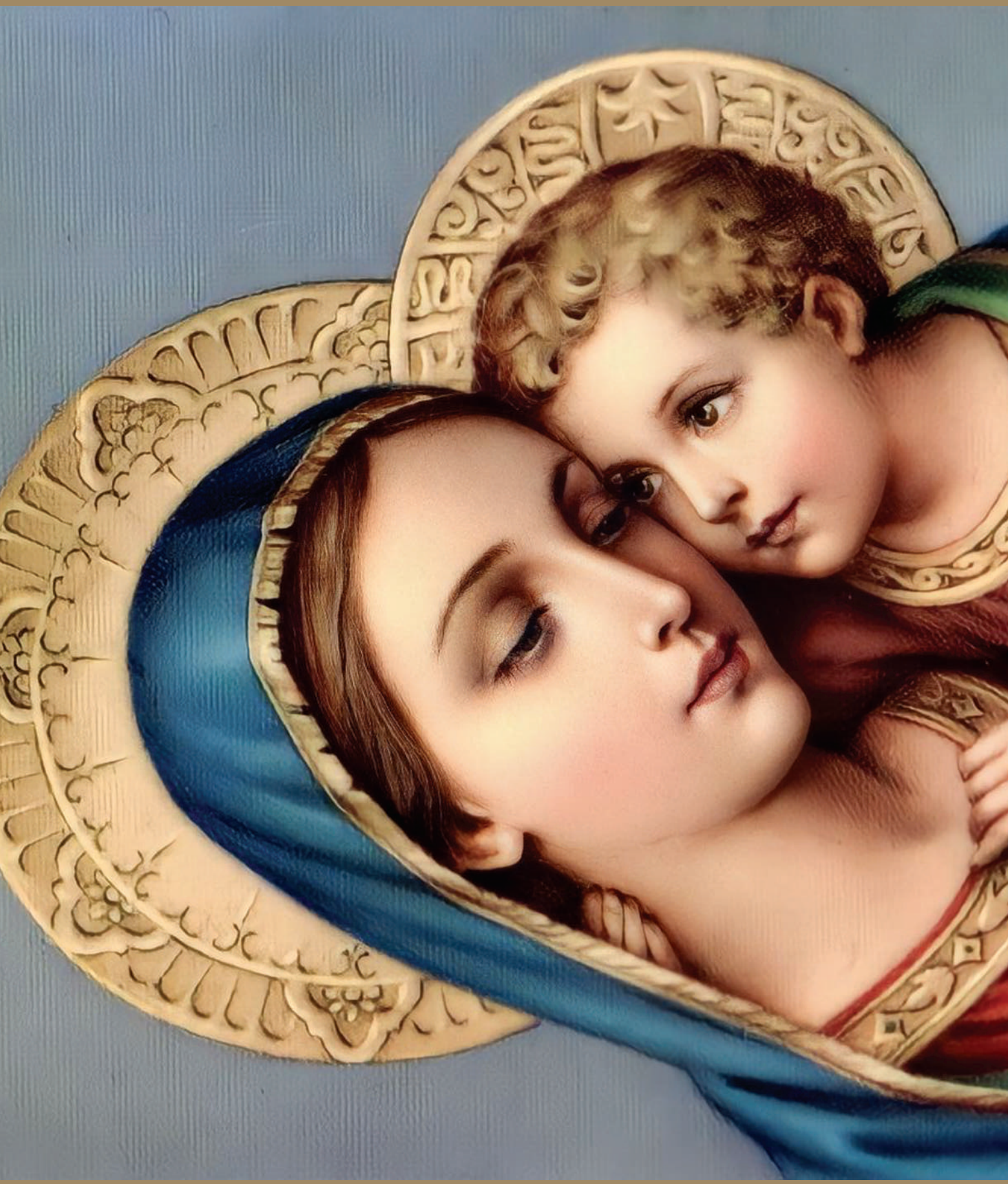
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1  **St. Junipero Serra** Precious Blood of Jesus	2  **St. Bernardino Realino** Bl. Eugnia Joubert	3  **St. Thomas, Apostle** St. Leo II, Pope	4  **St. Elizabeth of Portugal** Bl. Pier Giorgio Frassati	5  **St. Anthony Mary Zaccaria** St. Angela of Foligno	6  **St. Maria Goretti** St. Nazaria Ignacia
7  **14th Sunday in Ordinary Time** St. Antonino Frantosati	8  **Sts. Aquila & Priscilla** Bl. Pierre Vigne, priest	9  **St. Augustine Zhao Rong & 119 Companions, martyrs**	10  **Bl. Emmanuel Ruiz and Companions, martyrs**	11  **St. Benedict, Abbot** St. Pius I, Pope	12  **Sts. Louis Martin and Zelie Guérin, spouses**	13  **St. Clélia Barbieri** St. Henry II, Emperor
14  **15th Sunday in Ordinary Time** St. Camillus of Lellis	15  **St. Bonaventure** Bishop & Doctor of the Church	16  **Our Lady of Mount Carmel** St. Mary Magdalen Postel	17  **St. Alexis, pilgrim** St. Hedwidg of Poland	18  **St. Frederick, Bishop** St. Simon de Lipnica	19  **St. Arsenius, hermit** St. Peter Crisci of Foligno	20  **St. Apollinaris, Bishop** St. Margaret of Antioch
21  **16th Sunday in Ordinary Time** St. Lawrence of Brindisi	22  **St. Mary Magdalen** St. Theodore, Bishop	23  **St. Bridget of Sweden** Bl. Margarita de Maturana	24  **St. Charbel Makhlouf** St. Christina the Astonishing	25  **St. James the Greater, Apostle**	26  **St. Anne & St. Joachim** St. George Preca, priest	27  **St. Pantaleon, doctor** Bl. M. Magdalena Martinengo
28  **17th Sunday in Ordinary Time** St. Alphonsa Muttahupadathu	29  **St. Martha, St. Mary and St. Lazarus**	30  **St. Leopold Mandic** St. Peter Chrysologus	31  **St. Ignatius of Loyola** St. Giustino de Jacobis	● NM July 6 ☾ FQ July 14 ○ FM July 21 ☽ LQ July 28	**Pope's Prayer Intentions for July:** **Let us pray that migrants fleeing from war or hunger, forced to undertake journeys fraught with danger and violence, may find welcome and new living opportunities in their host countries.**	

August 2024

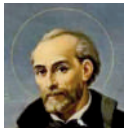
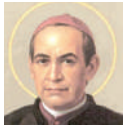
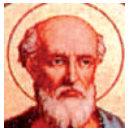
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Pope's Prayer Intentions for August: **Let us pray that political leaders be at the service of their own people, working for integral human development and the common good, taking care of those who have lost their jobs, and giving priority to the**			● NM August 4 ☾ FQ Aug. 12 ○ FM Aug. 19 ☽ LQ Aug. 26	1  **St. Alphonsus Liguori** Bishop & Doctor of the Church	2  **St. Peter Julian Eymard** St. Eusebius of Vercelli	3  **St. Lydia Purpuraria, Disciple of St. Paul**
4  **18th Sunday in Ordinary Time** St. John Mary Vianney	5  **Bl. Frederick Janssoone** Dedic. Santa Maria Maggiore	6  **Transfiguration of the Lord**	7  **St. Cajetan** St. Sixtus II, Pope	8  **St. Dominic, priest** St. Mary MacKillop	9  **St. Edith Stein, martyr** St. Maurilius, Bishop	10  **St. Lawrence, martyr** St. Anthony Mary Pucci
11  **19th Sunday in Ordinary Time** St. Clare, virgin	12  **St. Jane Frances de Chantal, nun**	13  **St. Benilde Romançon** Sts. Pontian & Hippolytus	14  **St. Maximilian Kolbe, martyr** Bl. Elizabeth Renzi	15  **Assumption of Mary** St. Tarcisius, martyr	16  **St. Roch, pilgrim** St. Stephen of Hungary, king	17  **St. Hyacinth, priest** Bl. Elizabeth Turrgeon
18  **20th Sunday in Ordinary Time** St. Helena	19  **St. John Eudes, priest** St. Ezechiel Moreno y Dias	20  **St. Bernard of Clairvaux** **Abbot, Doctor of the**	21  **St. Pius X, Pope** Bl. Victoire Rasoamanarivo	22  **The Queenship of Mary** St. Symphorian of Autun	23  **St. Rose of Lima** St. Philip Beniti	24  **St. Bartholomew, Apostle** St. Emily de Vialar
25  **21st Sunday in Ordinary Time** St. Louis of France, king	26  **St. Mariam Baouardy** Bl. John Paul I, Pope	27  **St. Monica** St. Caesarus of Arles	28  **St. Augustine, Bishop** St. Joaquina de Vedruna	29  **Martyrdom John the Baptist** St. Sabina, martyr	30  **St. Jeanne Jugan** St. Narcisa de Jesus	31  **St. Raymond Nonnatus** St. Aristide

September 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1  22nd Sunday in Ordinary Time St. Giles, Abbot	**2**  Bl. André Grasset St. Ingrid of Sweden	**3**  St. Gregory the Great Pope & Doctor of the Church	**4**  Bl. Dina Belanger St. Rosalia, virgin	**5**  St. Teresa of Calcutta St. Lawrence Giustiniani	**6**  Sts. Donatian & Rogatian Bl. Bertrand de Guarrigues	**7**  St. Cloud, monk Bl. Eugenia Picco
8  23rd Sunday in Ordinary Time Nativity of the Virgin Mary	**9**  St. Peter Claver Bl. Pierre Bonhomme	**10**  St. Nicholas of Tolentino St. Aubert of Avranches	**11**  St. John Gabriel Perboyre Sts. Protus & Hyacinh	**12**  Most Holy Name of Mary St. Emilian, Bishop	**13**  St. John Chrysostom Bishop & Doctor of the	**14**  The Exaltation of the Holy Cross
15  24th Sunday in Ordinary Time Our Lady of Sorrows	**16**  St. Cornelius and St. Cyprian, martyrs	**17**  St. Robert Bellarmine St. Hildegard of Bingen	**18**  St. Joseph of Cupertino St. Sophia	**19**  Our Lady of La Salette St. Januarius, Bishop	**20**  St. Andrew Kim Taegon & Companions, martyrs	**21**  St. Matthew, Apostle St. Francis Jaccard
22  25th Sunday in Ordinary Time St. Maurice & Companions	**23**  St. Pio of Pieterlcina St. Linus, Pope	**24**  Bl. Emilie Gamelin Our Lady of Mercy	**25**  Sts. Cosman & Damian St. Vicent Strambi	**26**  Sts. Canadian Martyrs St. Paul VI, Pope	**27**  St. Vincent de Paul	**28**  St. Wencenslaus, martyr St. Lorenzo Ruiz, martyr
29  26th Sunday in Ordinary Time Sts. Michael, Gabriel, Raphael	**30**  St. Jerome St. Gregory the Enlightener		● NM Sept. 3 ☾ FQ Sept. 11 ○ FM Sept. 18 ☽ LQ Sept. 24	**The Pope's Prayer Intentions for September:** Let us pray that each of us listens with our hearts to the cry of the Earth and of the victims of environmental disasters and the climate crisis, making a personal commitment to care for the world we inhabit.		

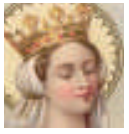


October 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Prayer Intentions for October: **Let us pray that the Church continues to sustain a synodal lifestyle in every way, as a sign of co-responsibility, promoting the participation, communion and mission shared by priests, religious and laity.**		**1**  **St. Therese of the Child Jesus** Bl. Cecilia Eusepi	**2**  **Holy Guardian Angels** Bl. Antoine Chevrier	**3**  **Bl. Columba Marmion** St. Candidus	**4**  **St. Francis of Assisi**	**5**  **St. Faustina Kowalska** Bl. Francis Xavier Seelo
6  **27th Sunday in Ordinary Time** Bl. Marie Rose Durocher	**7**  **Our Lady of the Rosary** St. Mark 1, Pope	**8**  **St. Pelagia** Bl. Martyrs of Barcelona	**9**  **St. John Leonardi** St. Denis of Paris	**10**  **St. Daniel Comboni** St. Francis Borgia	**11**  **St. John XXIII, Pope** St. Alexander Sauli	**12**  **Bl. Carlo Acutis** St. Wilfrid of York, Bishop
13  **28th Sunday in Ordinary Time** St. Gerald of Aurillac	**14**  **St. Callistus I, Pope** **Thanksgiving Day (Canada)**	**15**  **St. Teresa of Avila** **Doctor of the Church**	**16**  **St. Marguerite d'Youville** St. Margaret M. Alacoque	**17**  **St. Ignatius of Antoch,** **Bishop and martyr**	**18**  **St. Luke, Evangelist** St. Peter of Alcantara	**19**  **St. Paul of the Cross** Bl. Agnes of Jesus
20  **29th Sunday in Ordinary Time** St. M. Bertilla Boscardin	**21**  **St. Laura Montoya Upegui** Bl. Charles of Austria	**22**  **St. John Paul II, Pope**	**23**  **St. John of Capistrano**	**24**  **St. Anthony Mary Claret** St. Luigi Guanella, priest	**25**  **Sts. Crispin & Crispinian** St. Cuthbert Mayne, martyr	**26**  **St. Evaristus, Pope** Bl. Bonaventure of Potenza
27  **30th Sunday in Ordinary Time** St. Frumentius, Bishop	**28**  **Sts. Simon and Jude,** **Apostles**	**29**  St. Gaetano Errico Bl. Chiara Badano	**30**  **St. Angelo of Acri** St. Helena of Anjou	**31**  **St. Alphonsus Rodriguez** St. Quentin, martyr		● NM October 2 ☾ FQ October 10 ○ FM Oct. 17 ☽ LQ Oct. 24

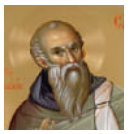
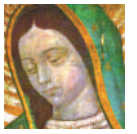
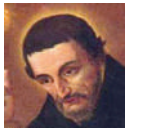
November 2024

The Presentation of Mary in the Temple, by Josef Kastner the Younger. Sutterstock.com/247418017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Pope's Prayer Intentions for November: **Let us pray that all parents who mourn the loss of a son or daughter find support in their community, and may receive peace of heart from the Spirit of Consolation.**			● NM November 1 ☾ PF November 9 ○ FM Nov. 15 ☽ LQ Nov. 23	Nov. 3, Daylight Saving Time ends: clocks are turned backward one hour.	**1**  **Solemnity of all saints** Bl. Rupert Mayer	**2**  **Commemoration of all the faithful departed**
3   **31st Sunday in Ordinary Time** St. Martin de Porres	**4**  **St. Charles Borromeo** St. Felix of Valois	**5**  **St. Guido Maria Conforti** Sts. Zachary & Elizabeth	**6**  **St. Leonard, hermit**	**7**  **St. Vincenzo Grossi** Bl. Anthony Baldinuci	**8**  **St. Elizabeth of the Trinity** Bl. John Duns Scot	**9**  **Dedication of the Lateran Basilica**
10  **32nd Sunday in Ordinary Time** St. Leo the Great, Pope	**11**  **St. Martin of Tours** St. Victor, martyr	**12**  **St. Josaphat Kuncewicz Bishop and martyr**	**13**  **St. Stanislaus Kostka** St. Agostina Petrantoni	**14**  **St. Lawrence O'Toole** St. Sidonius, Abbot	**15**  **St. Albert the Great** Bl. Mary of the Passion	**16**  **St. Gertrude of Helfta** St. Agnes of Assisi
17  **33rd Sunday in Ordinary Time** St. Elizabeth of Hungary	**18**  **Dedication of Basilicas of St. Peter and St. Paul**	**19**  **St. Raphael Kalinowski** St. Mechtilde of Hackeborn	**20**  **St. Edmund, martyr** Bl. Maria Fortuna Viti	**21**  **Presentation of Mary** Bl. Frances Siedliska	**22**  **St. Cecilia, martyr** Bl. Salvatore Lilli, martyrr	**23**  **Bl. Miguel Augustin Pro** St. Clement I, Pope
24  **Christ, King of the Universe** St. Andrew Dung-Lac	**25**  **St. Catherine of Alexandria** Bl. Luigi & Maria Quattrochi	**26**  **St. Leonard of Port Maurice** St. John Berchmans	**27**  **Our Lady of the Miraculous Medal**	**28**  **St. Catherine Laboure** **Thanksgiving Day (U.S.A.)**	**29**  **St. Francis Fasani** St. Joseph Pignatelli	**30**  **St. Andrew, Apostle**



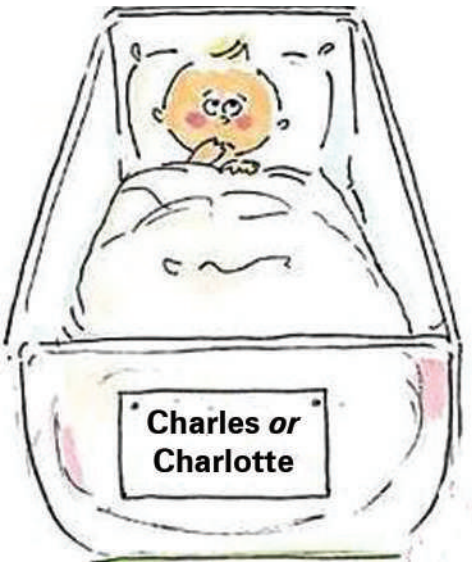
December 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1  **1st Sunday of Advent** Bl. Charles de Foucauld	**2**  **St. Bibiana, martyr** Bl. Raphael Chylinski	**3**  **St. Francis Xavier, priest** Bl. J. Nepomuk von Tschiderer	**4**  **St. John Damascene** St. Barbara, virgin & martyr	**5**  **St. Sabas, Abbot** Bl. Philip Rinaldi	**6**  **St. Nicholas of Myra, Bishop** St. Peter Pascual, martyr	**7**  **St. Ambrose, Bishop** St. Maria Giuseppe Rossello
8  **2nd Sunday of Advent** St. Narciss of Jesus	**9**  **Immacuate Conception of the Bl. Virgin Mary**	**10**  **Our Lady of Loreto** Bl. Marco Antonio Durando	**11**  **St. Damasus I, Pope** St. Mary Maravillas de Jesus	**12**  **Our Lady of Guadalupe, Patron of the Americas**	**13**  **St. Lucia, martyr** St. Odilia	**14**  **St. John of the Cross** St. Nimatullah Kassab, monk
15  **3rd Sunday of Advent** St. Virginia Bracelli	**16**  **Bl. Clemente Marchisio** Bl. Mary of the Angels	**17**  **St. Joseph Manyanet y Vives** Bl. Hyacinth Marie Cormier	**18**  **St. Gatian, Bishop** Bl. Giulia Nemesia Valle	**19**  **St. Anastasius I, Pope** Bl. Urban V, Pope	**20**  **St. Vincent Romano** St. Dominic of Silos	**21**  **St. Peter Canisius** Bl. Peter Friedhoven
22  **4th Sunday of Advent** St. Frances Xavier Cabrini	**23**  **St. John of Kent**	**24**  **St. Paola Elizabeth Cerioli** St. Adela, Abbess	**25**  **Christmas (Nativity of the Lord)**	**26**  **St. Stephen, 1st martyr** Bl. Secondo Pollo	**27**  **St. John, Apostle** St. Fabiolaa	**28**  **Holy Innocents, martyrs** St. Gaspar del Buffalo
29  **The Holy Family** St. Thomas Becket	**30**  **Bl. Eugenia Ravasco** Bl. John Mary Boccardo	**31**  **St. Sylvester I, Pope** Bl. Alan de Solminihac	☾ FQ December 4 ○ FM December 12 ☽ LQ December 19 ● NM December 26	**The Pope's Prayer Intentions for December:** **Let us pray that the coming Church Jubilee Year 2025 strengthens us in our faith; helping us to recognize the Risen Christ in the midst of our lives, transforming us into pilgrims of Christian hope.**		

The false science of gender ideology

At the end of August 2023, a news item appeared in Quebec social media and was picked up by the major news media. A primary school teacher in Richelieu, Quebec declared she was 'nonbinary', that is she was neither male nor female and asked to be addressed as Mx. Martine, rather than the usual salutations. The school board sent a letter to this effect to the parents of the pupils concerned.

The letter was then published on social media by an outraged parent. This led to a range of reactions, with some agreeing with the parent and others outraged by the parent's reaction, saying that the teacher's wishes should be respected. The other side answered that children must be respected and that gender ideology should not be imposed on children.



"Who am I? A boy or a girl?"

Gender theory was first introduced in 1955 by the American psychologist, John Money, who claimed that sexual identity is a social construct and that, despite the biological differences, there was no such thing as a feminine or masculine nature or temperament, and that if men and women behaved differently, it was the result of stereotyping and conditioning inculcated by the family and society. These stereotypes must be combated from the earliest age, even in day-care centres, according to complicit theorists.

As columnist Mathieu Bock-Côté wrote in the French-language daily *Le Journal de Montréal* on September 11, 2023, "Today, radical trans ideology pushes young people who are questioning their identity to wonder whether they were born in the right body. And some medical staff are very sympathetic to this view... Being a man or a woman is neither an opinion nor a feeling. It's a biological fact, first of all, and then a cultural one. Science has its rights. Gender theory, on the other hand, is pseudoscience... It's about time we left children alone" (and, as Mr. Bock-Côté implies, stop indoctrinating children with this false gender theory).

Gender theory is leading to bizarre new situations, such as restrooms for both sexes in schools, men (who claim they are women) competing in women's sports, and the requirement to use "preferred pronouns" or risk sanctions. Very recently, Australia, Canada, the United States and Germany have added a third option on passports. One can now identify their sex as Male, Female, or Other,

Gender is destroying the family, says Benedict XVI

In his address to the Roman Curia on December 21, 2012, Pope Benedict XVI condemned gender theory as a form of "definitive rebellion against God the Creator":

"In these words, the famous saying of Simone de Beauvoir, '***one is not born a woman, one becomes so***' lies the foundation of what today, under the word "gender", is presented as a new philosophy of sexuality. According to this philosophy, sex is no longer a given element of nature that man must accept and personally make sense of. Rather it is a social role that we choose for ourselves, while in the past it was assigned to us by society.


Benedict XVI

"The profound falsehood of this theory and of the anthropological revolution contained within it is obvious. People dispute the idea that they have a nature, given by their bodily identity, that serves as a defining element of the human being. They deny their nature and decide that it is not something previously given to them, but that they make it for themselves.

"According to the biblical creation account, being created by God as male and female pertains to the essence of the human creature. This duality is an essential aspect of what being human is all about, as ordained by God. This very duality as something previously given is what is now disputed. The words of the creation account: 'male and female he created them' (Gen 1:27) no longer apply. No, what applies now is this: it was not God who created them male and female—hitherto society did this, now we decide for ourselves."

In another address, on January 19, 2013, Pope Benedict XVI said, "It is the duty of pastors of the Church to put the Catholic faithful and every person of good will and right reason on guard against the trend of these ideologies. It is a negative trend for humankind, although it may be disguised by good feelings in the name of alleged progress, alleged rights, or an alleged humanism...Thus the Church reaffirms her great 'yes' to the dignity and beauty of marriage as an expression of the faithful and gen-

erous bond between man and woman, and her no to 'gender' philosophies, because the reciprocity between male and female is an expression of the beauty of nature willed by the Creator."

In a catechesis to young people on World Youth Day in Lisbon, Portugal on August 2, 2023, Most Rev. José Ignacio Munilla, Bishop of Orihuela-Alicante, Spain spoke on the theme of "integral ecology":



Bishop Munilla

"Ecologism conceals a flagrant contradiction. While it places great emphasis on respect for nature by denouncing transgenics (GMOs, or genetically modified organisms), at the same time it promulgates transgenderism, meaning that a man can change his sexual gender and become a woman and vice versa.

"The first act of respect towards ecology is towards our bodies. To accept your body is to recognize that God created it out of love, and that in creating it he did not make a mistake. No one is born in the wrong body.

"We live in a society where people doubt the truth but not their feelings, whereas it would be logical to doubt feelings and not the truth. All this is ridiculous and we must be able to say it in front of the whole world: true ecology must be integral.

"In the context of integral ecology, it is important to be able to recognize one's emotional wounds. We all carry emotional wounds within us, and these wounds must be recognized, identified, accompanied, cared for—if that is God's will—and accepted, but they cannot become rights. All this is part of integral ecology, because we believe that God created everything with goodness. God does not make mistakes. He has a far-sighted plan for each and every one of us."

To strengthen his point, Bishop Munilla quoted Pope Francis' encyclical Laudato Si on ecology:



Pope Francis

"The acceptance of our bodies as God's gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation. Learning to accept our body, to care for it and to respect its fullest meaning, is an essential element of any genuine human ecology. Also, valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment. It is not a healthy attitude which would seek to cancel out sexual differences because it no longer knows how to confront it."

Deceit, fraud and manipulation

The following are extracts from a text written on September 29, 2011 by Fr. Daniel Ange, a famous French preacher and founder of Jeunesse-lumière, and his warnings against gender theory to young people gathered in Madrid for World Youth Day:



P. Daniel Ange

"In Plaza de España in Madrid, 5,000 young people gathered. I said: 'Do you girls really want to be what you are: women, and grow into your specific feminine grace? And you boys, do you really want to be what you are: men, and grow into your specifically masculine grace?' Each question was answered with a resounding 'Yes'.

"Why ask such stupid questions? And with such an obvious answer? Yes, here I am, reduced to preaching that a boy is a man and a girl is a woman! And that they are not interchangeable! Or clones. Yes, that's how far we've come! Regression to obscurantism! Because this is it, it's coming to Europe. And through the front door! Behave yourselves. Fasten your seatbelts: there's no such thing as man and woman any more!

"That's it! The final battering ram to deconstruct, and therefore destroy. The family has been rammed into the wall, which is already cracked all over. For 20 years, everything has been done to weaken and undermine the family. That was all that was left: to decide that the mutual attraction between men and women is merely cultural and 'politically modifiable'.

"Isn't this the original rebellion against the Creator? The absolute refusal to be a creature. To become the Creator, to ape him, worse, to usurp him. To take over Hhis creation. Me. To manipulate it as I see fit. The proponents of this theory have been conquering the world for over 20 years now. In fact, it's a truly international operation, calculated, orchestrated, programmed and aimed at conquering the planet, like all totalitarian systems. It is an integral part of the New World Order.

"This ideology is turning into a veritable dictatorship. Its promoters are intolerant, uncompromising and peremptory. They do not tolerate any rebuttal or contrary opinion. Soon, people will be put in prison for daring to say that a man is not quite the same thing as a woman. -— *Father Daniel Ange* ❖

The Roman Catholic Church
is the only Church founded by Jesus Christ

It is always important to return to the basics of the Faith and understand what is necessary for salvation. Many children and adults have either forgotten or never knew the answers. The following text is taken from the "My Catholic Faith", a catechism written in 1949 by Bishop Louis LaRavoire Morrow, Bishop of Krishnagar, Philippines, from 1939 to 1969:

Did Jesus Christ found a Church? — Yes; all history, religious and non-religious, including the Bible, clearly proves that Jesus Christ founded a Church.

1. After teaching publicly what He required all to believe and practice, thereby announcing the main doctrines of His Church, Christ gathered a number of disciples. From them He chose twelve, to whom He gave special instruction and training.

The term "a kingdom", by which Our Lord used to refer to His Church, implies organized authority. And He said to the special men He had chosen, "You have not chosen me, but I have chosen you" (John 15:16). He did not teach the disciples for themselves alone, but to be the foundation of His Church. God did not come to save only a few disciples, but all men.



I believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints

2. Christ said to the men He had chosen: "As the Father has sent me, I also send you" (John 20:21), bidding them go and preach the doctrines He had taught. He sent them to all nations, promising salvation to those that should believe, and threatening condemnation to those refusing to believe.

"He who believes and is baptized shall be saved, but he who does not believe shall be condemned" (Mark 16:16). God is just; He would not have threatened condemnation to unbelievers unless He had furnished the means whereby they could believe. His Church is this means; all men must join it.

3. Not only did the men chosen by Christ have authority; He gave them extraordinary powers, particularly the twelve special men, the Apostles.

"Then having summoned his twelve disciples, He gave them power over unclean spirits, to cast them out, and to cure every kind of disease and infirmity" (Matt. 10:1).

a. They had power to sanctify, when Christ bade them: "Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).

b. They had power to forgive sin, when Christ said to them: "Whose sins you shall forgive, they are forgiven them" (John 20:23).

c. They had power to rule when Christ said: "He who hears you hears me; and he who rejects you rejects me; and he who rejects me rejects him who sent me" (Luke 10:16). And: "Whatever you bind on earth shall be bound also in heaven" (Matt. 18:18).

d. They had power to offer sacrifice, when at the Last Supper Christ, after instituting the Eucharist, bade them: "Do this in remembrance of me" (1 Cor. 11:24-25).

4. After training the disciples and Apostles to form the organization of His Church, Christ chose Simon Peter, and made him the Chief. Simon, whose name Christ changed to Peter, was the Head of the Church.

On Simon Christ promised to build His Church, saying: "Thou art Peter, and upon this rock I will build my Church" (Matt. 16:18). After the Resurrection He confirmed Peter's authority over the Church, saying to him: "Feed my lambs; feed my sheep" (John 21:15-17).

5. Finally, He promised to remain for all time with the Church He established.

If the death of Our Lord were to do good only to a few persons then living in Judea, its merits would have been very limited. But it could do good to future generations only if there were an organization with authority to carry on His teachings and preserve them from all change. This is His Church.

Why did Jesus Christ found the Church? — Jesus Christ founded the Church to bring all men to eternal salvation. Our Lord Jesus Christ established the Church in order to lead men to heaven by:

a. Continuing His teaching and example; and

b. Applying the fruits of His Sacrifice on the cross to all men until the end of the world.

Our Lord gave to the Church a three-fold office:

the office of teacher, the office of priest or sanctifier, and the office of pastor or ruler. By these offices Christ intended His Church to accomplish the purpose for which He founded it.

2. After Pentecost Sunday, the Apostles began to carry out their mission of making disciples of all nations. Through them and their successors, this mission continues and will continue to the end of the world.

On the first Pentecost about three thousand were received into the Church after St. Peter's sermon. They were the first members converted and baptized since the Ascension of Our Lord.

Was the Church founded by Christ a visible organization? —

The Church founded by Christ was a visible organization, with certain distinguishing marks.

1. No one can deny that Jesus Christ gathered disciples, and out of them chose twelve Apostles, to whom He gave special instruction and orders. He formed them as the foundation of His organization; was this not visible?

Speaking of a stubborn man, He said: "If he refuse to hear even the Church, let him be to thee as the heathen" (Matt. 18:17). And He promised His disciples: "Amen, I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven" (Matt. 18:18). Surely something must be visible to bind and loose, to be heard and obeyed. And Christ referred to this visible organization as a city set on a mountain that cannot be hidden (Matt. 5:14).

2. From the very beginning, the Apostles exercised their authority and powers; these were signs of a very visible organization. They did not advise; they directed, as superiors, and decided, as judges. Thus St. Paul excommunicated the sinful Corinthian; and he commanded the Hebrews: "Obey your superiors, and be subject to them" (Heb. 13: 17).

3. The Apostles and Fathers condemned schism. This fact implies a visible organization; for how can there be schism against an invisible body? St. Paul urged the Corinthians: "By the name of Our Lord Jesus Christ ... that there be no dissensions among you" (1 Cor. 1:10). And St. Cyprian in the third century wrote: "Whoever is separated from the Church is separated from the promises of Christ ... One cannot have God as a Father who has not the Church as his mother."

The Apostles: First Bishops of the Church

To whom did Christ give the power to teach, to sanctify, and to rule the members of His Church? — Christ gave the power to teach, to sanctify, and to rule the members of His Church to the Apostles, the first bishops of the Church.

1. St. Peter was the first Head. After a miraculous escape from prison in Jerusalem, he founded his See in Antioch; here the followers of Christ were first called Christians. Peter made frequent missionary journeys through Judea, Samaria, Galilee, Asia Minor, and probably even Greece. He finally fixed his See at Rome. St. Peter presided at the Council of the Apostles in Jerusalem in the year 50 A. D. At the same time that St. Paul was beheaded, St. Peter was crucified head downwards, on Vatican Hill, Rome, 67 A. D.



Christ handing the keys to St. Peter, by Pietro Perugino (1481-82) fresco, Sixtine Chapel, Vatican

Did Christ intend that this power should be exercised by the Apostles alone? — No, Christ intended that this power should be exercized also by their successors, the bishops of the Church.

1. The Apostles first preached in Judea on the very first Christian Pentecost. Then they dispersed throughout the different countries of the then known world. Everywhere they preached, baptized, and ruled the Christian communities. They were the first bishops of the Church. "As the Father has sent me, I also send you" (John 20:21).

2. The Apostles chose men to assist them, imparting to them greater or less powers. Before leaving a place, they chose a successor with full powers (Acts 14:22). Those who received only a small part of the powers of the Apostles were called deacons. Those given greater power were the priests. Those appointed successors to rule in the place of the Apostles were the bishops.

3. Christ had given the Apostles full powers to

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choose successors, when He gave them the powers His Father had given Him (John 20:21) It was His wish that the Apostles should have successors to continue the Church, which He said would last till the end of the world (Matt. 28:20). Without successors to the Apostles, the Church would have no rulers, and being unorganized would never have lasted.

The sole true Church



In August, 2000, the Congregation for the Doctrine of the Faith, headed by Joseph Cardinal Ratzinger (the future Pope Benedict XVI), issued a declaration, approved by Pope John Paul II, explaining the Roman Catholic dogma that the Catholic Church is the sole true Church founded by Jesus Christ. Here is what is written in Paragraphs 16 and 17:

The Lord Jesus, the only Saviour, did not only establish a simple community of disciples, but constituted the Church as a salvific mystery: He himself is in the Church and the Church is in Him (cf. Jn 15:1ff.; Gal 3:28; Eph 4:15-16; Acts 9:5). Therefore, the fullness of Christ's salvific mystery belongs also to the Church, inseparably united to her Lord. Indeed, Jesus Christ continues His presence and His work of salvation in the Church and by means of the Church (cf. Col 1:24-27),47 which is His body (cf. 1 Cor 12:12-13, 27; Col 1:18).48 And thus, just as the head and members of a living body, though not identical, are inseparable, so too Christ and the Church can neither be confused nor separated, and constitute a single "whole Christ". This same inseparability is also expressed in the New Testament by the analogy of the Church as the Bride of Christ (cf. 2 Cor 11:2; Eph 5:25-29; Rev 21:2,9).

Therefore, in connection with the unicity and universality of the salvific mediation of Jesus Christ, the unicity of the Church founded by Him must be firmly believed as a truth of Catholic faith. Just as there is one Christ, so there exists a single body of Christ, a single Bride of Christ: "a single Catholic and apostolic Church". Furthermore, the promises of the Lord that He would not abandon His Church (cf. Mt 16:18; 28:20) and that He would guide her by His Spirit (cf. Jn 16:13) mean, according to Catholic faith, that the unicity and the unity of the Church—like everything that belongs to the Church's integrity—will never be lacking.

The Catholic faithful are required to profess that there is an historical continuity—rooted in the apostolic succession—between the Church founded by Christ and the Catholic Church: "This is the single Church of Christ... which our Saviour, after His resurrection, entrusted to Peter's pastoral care (cf. Jn 21:17), commissioning him and the other Apostles to extend and rule her (cf. Mt 28:18ff.), erected for all ages as 'the pillar and mainstay of the truth' (1 Tim 3:15).

This Church, constituted and organized as a society in the present world, subsists in (*subsistit in*) the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him. With the expression *subsistit in*, the Second Vatican Council sought to harmonize two doctrinal statements: on the one hand, that the Church of Christ, despite the divisions which exist among Christians, continues to exist fully only in the Catholic Church, and on the other hand, that "outside of her structure, many elements can be found of sanctification and truth", that is, in those Churches and ecclesial communities which are not yet in full communion with the Catholic Church. But with respect to these, it needs to be stated that "they derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church".

Therefore, there exists a single Church of Christ, which subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him. The Churches which, while not existing in perfect communion with the Catholic Church, remain united to her by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are true particular Churches. Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church.

On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery, are not Churches in the proper sense; however, those who are baptized in these communities are, by Baptism, incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church. Baptism in fact tends per se toward the full development of life in Christ, through the integral profession of faith, the Eucharist, and full communion in the Church.

"The Christian faithful are therefore not permitted to imagine that the Church of Christ is nothing more than a collection—divided, yet in some way one—of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ nowhere really exists, and must be considered only as a goal which all Churches and ecclesial communities must strive to reach". In fact, "the elements of this already-given Church exist, joined together in their fullness in the Catholic Church and, without this fullness, in the other communities".

"Therefore, these separated Churches and communities as such, though we believe they suffer from defects, have by no means been deprived of significance and importance in the mystery of salvation. For the spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church". ❖



Ecconomic Democracy and Foreign Trade

The following text is taken from Chapter 33 of Louis Even's book, In This Age of Plenty. In a question and answer format, Louis Even explores foreign trade. In this essay published in Vers Demain (the French-language version of MICHAEL) on March 15, 1944, he discusses two issues: all countries seek a favourable balance of trade, and that currencies vary in value between the time a trade deal is signed and payment is due, a situation that can result in the loss of purchasing power. Economic Democracy, also called Social Credit, solves both problems.

Mr. Even explains that countries with Social Credit economies would be coveted trading partners. Social Credit principles are hotly debated in society at this time; denounced by detractors and applauded by supporters. Published in a different issue of Vers Demain, J. Ernest Gregoire, professor and lawyer, wrote that Economic Democracy could provide an easy transition from a wartime to a peacetime economy for the 700,000 enlisted men who would return home and for the 1 million other Canadians working in weapons factories.

***by* Louis Even**

It is not uncommon to hear the following objection against Social Credit: "How would foreign trade be affected using 'Social Credit money'? Would this money be accepted in other countries?"

A very simple answer is that Social Credit money would be exactly the same as today's money. It would look the same and its bookkeeping methods and mechanisms, for transferring debits and credits, would remain the same.

However, a discussion will demonstrate that, under a Social Credit system, foreign trade would be more straightforward than the present system even when Social Credit was in place on only one side of the border.

Imports and exports

By definition, foreign trade consists of commercial trade which extends beyond a country's borders.

Purchasing coffee from Brazil, oranges from Florida or California, silk from Japan, cotton from the United States, wine from France, and cutlery from England are examples of commonly imported goods. This is foreign trade.

When Canada sells paper to New York, wheat to Europe, nickel to Germany, aluminum to Japan, fish to Italy, and bacon to England, we are engaging in foreign trade. These are examples of goods commonly exported from this country.

Foreign trade is a sound activity that is within the providential order. God gave man the whole earth and He put on earth all that is needed to meet the material needs of the whole of humanity, but not every resource is evenly distributed.

Some countries produce some goods easily and plentifully; other countries produce other things better and in greater quantity. It is thus logical and profitable for countries to trade their surpluses among themselves.

Products cross borders

In foreign trade, goods go from one country to another, just as within a country goods go from rural to urban markets, and vice versa.

At your local grocery store, you can see products from urban markets beside products from rural areas.

At the same store, you will find merchandise that came from other countries. You will find rice from China, tea from Sri Lanka, coffee from Brazil, bananas from the West Indies, books from France, etc. It is as natural to see foreign goods in shops as it is to see potatoes from neighbouring farms. ▶

Similarly, if one visited a foreign country, Canadian products would likely be found. One would see Canadian bacon in London, flour from Alberta in France's bakeries, fish from the Gaspe Peninsula on Rome's tables, and paper from the province of Quebec in New York State's large printing establishments.

Money does not cross borders

Would you so easily find Chinese, Japanese, Turkish, French, Italian or other types of currencies in Canada's wallets and bank vaults?

No. Goods cross borders, but money does not.

This fact suggests that money has nothing to do with foreign tastes. It is tantalizing products that entice consumers around the world. One can buy rice from China or green tea from Japan without giving any thought to the Chinese yuan or the Japanese yen.

Products are universal but money is essentially a national matter. A country's monetary reform has nothing to do with tastes, ideas, or the governments of other countries.

Goods are paid for with goods

We can conclude that money does not cross borders like goods do. In foreign trade, goods are paid for with other goods or services of equal value. If they are not paid for immediately, a debit is registered on one side, and a credit registered on the other.

Obviously, when a Canadian merchant orders rice from China, he does not ship an equivalent amount of wheat for its payment. Rather, he goes to his bank and pays the Chinese merchant in Canadian dollars. The banker in Canada will deliver a credit that will be exchanged for Chinese currency by the merchant in China.

Then, another Chinese merchant will buy wheat from another Canadian merchant and will go to his bank to make his payment in Chinese currency. The bank will send a bill of exchange to the Canadian seller who will be paid in Canadian dollars. In the final analysis, and in fact, the wheat shipped by one company pays for the rice imported by another.

Difficulties with foreign trade

The bills of exchange are handled by banks or brokerage houses, and they determine the rate of exchange between countries.

The trade between countries has nothing to do with what neighbouring countries currencies are made of.

The German who sells his merchandise to us, and who is paid at home in German marks, does not ponder if one pays for it here in paper money, or with a simple cheque drawn on a bank or a credit union.

There is not the least difficulty in foreign trade except in two areas:

1. A country hopes to export more than it imports; and

2. The value of each country's monetary unit varies over time.

The first difficulty is addressed

A country may want to export $2 billion of goods. By using tariffs and other trade barriers, it will limit its imports to $1.5 billion. The goal, in this case, is to trade $500 million more in goods than is received. This is not a charitable act. A favourable balance of trade, $500 million in this case, allows the favored country's citizens to earn more wages than they would have earned otherwise.

Social Crediters disagree with favourable balance of trade policies and find them both illogical and unnatural. However, as long as the right to obtain goods is tied to wages, and as long as there is no increase in purchasing power through a Dividend, the only remaining remedy is to seek purchasing power through foreign trade. By exporting goods, we reduce the volume of products available to us. We should instead increase the amount of money and thereby possess the resources to buy these same products.

Currently, the rule is that the only source of purchasing power is through participation in the system of production.

All countries operate under this arbitrary rule and so attempt to export more than is imported. Inevitable political friction ensues which can sometimes escalate to war.

Social Credit, by putting into circulation all the money needed to buy all of a country's production, puts an end to this madness. A Social Credit country is willing to export its surpluses, but in return it only requests the same amount of surpluses from others. The population of a Social Credit country has the money to buy what is imported with the money that would have bought what was exported. This facilitates trade between countries.

The second difficulty is addressed

With foreign trade, there is a time lag between when goods are ordered and when merchandise is shipped and paid for. The price is agreed upon at the time goods are ordered but payment is at another point in time.

For example, if a businessman from Paris sold me goods valued at 8,000 francs, and I agreed to pay him the equivalent amount of $200 in Canadian currency, but will pay him this amount when the goods are received 6 months hence, a problem can arise.

If, in 6 months time, the value of the dollar had increased, I would have deprived myself of purchasing power. For example, spending $200 in 6 months time may purchase the same volume of goods as spending $250 today. Foreign trade always carries a risk associated with the inflation and deflation of currencies.

In foreign trade, money does not go across borders as goods do: if you are in Canada and buy goods made in China, you pay with Canadian dollars, and the producer is paid with Chinese yuans.



Social Credit would maintain the supply of money equal to the volume of production and thereby create stability in the value of each monetary unit.

Foreign merchants could expect that the Social Credit dollar would have the same value over time. There would not be a change in value from the time of purchase and when payment was due.

Trading with a nation with a Social Credit economy would be highly desirable. Although some claim that foreign trade under Social Credit would be problematic, the opposite would be true. These negative claims are made by those who understand neither Social Credit economics nor foreign trade.

Louis Even

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In an article published in Vers Demain on November 15, 1953, Louis Even answered the following question:

Given that International Financiers do not like Social Credit, or Economic Democracy, and given that they have a great deal of power over exchange mechanisms, could they not artificially depreciate the exchange value of the currency of the country trying to apply Economic Democracy by imposing controls?

They could certainly intervene, but it would work against them; it would produce the opposite effect to their financial policy. Suppose, for example, that Canada establishes an Economic Democracy system at home, at a time when the Canadian dollar is quoted at 400 French francs. Then, suppose that international brokers, acting under instructions, artificially lower this exchange rate to 300 French francs, so that they can tell the whole world that Economic Democracy has caused Canadian money to lose its value. What would happen?

Several things will happen that will rebound against the intervening power. First, in Canada, Canadian money will continue to buy more Canadian products, as Economic Democracy lowers prices through its compensated discount.

Then, as brokers lower the price of the Canadian dollar on the international market, other countries will pounce on it, because they can get it more cheaply and get more Canadian products for less money.

The result for Canada will be an extraordinary expansion of its exports. Its surpluses will flow more quickly onto foreign markets. It is true that, on the other hand, Canada will have to export more products to obtain foreign products. To cope with this, Canadian industry will endeavour to develop at home the production of products that are more difficult to import, and thus make Canada more independent of foreign production—which is completely contrary to the policy of the International Financiers. In this way, they will have dealt themselves a blow.

But that's not all. For foreign countries, which would benefit from the lower Canadian dollar on the foreign exchange market, it would mean increased imports of Canadian products. These countries would have to export less to obtain more. Hiring would fall at home. All this would still be contrary to financial policy, since this policy wants countries to export more than they import, and since it wants to impose full employment as a condition of the right to live.

Orthodox finance would thus lose its control over the domestic economies of countries that are not applying the principles of Economic Democracy. By wanting to punish a country applying Economic Democracy, it would lose the other countries.

Economic Democracy is therefore a formidable weapon. If just one country adopts it, it frees itself from financial dictatorship; and if International Financiers don't intervene, other countries will quickly follow suit and free themselves. Then, if the International Financiers intervene to try to punish the country applying Economic Democracy, the result is the emancipation of the economies of these other countries. ❖

Make sure MICHAEL moves when you move

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

Saint Alberto Hurtado Cruchaga
Apostle of social justice

Louis Even always sought to highlight how the principles of Economic Democracy, conceived by the Scottish engineer Clifford Hugh Douglas, would perfectly apply the Church's teaching on social justice, known as the "social doctrine of the Church". Douglas said that Economic Democracy could be summed up in two words: applied Christianity.

Many saints have been attracted by the Church's teaching on social justice and have sought to apply it in practical ways. One such is Father Albert Hurtado Cruchaga, a Chilean Jesuit priest who died in 1952 and was canonised by Pope Benedict XVI in 2005. Here is a summary of the life of this saint, as published in the May 2006 letter from the Abbaye Saint-Joseph de Clairval[1]:

by Dom Antoine Marie osb.

During his trip to Chile in 1987, Pope John Paul II uttered these hope-filled words: "Can the Holy Spirit raise up in our day apostles of the caliber of Father Hurtado, who manifest the vitality of the Church through their heroic example of charity? We are convinced He can, and ask this of Him with faith."

Alberto Hurtado Cruchaga was born on January 22, 1901, in Viña del Mar, Chile. He was just four years old when his father died. His mother, Ana, plunged into distress by this sudden widowhood that left her without means, took refuge with her two sons in the capital city, Santiago. Homeless, they had to go from house to house at the mercy of more or less benevolent relatives. Alberto suffered greatly from this precarious family condition. In spite of it all, he succeeded in his schooling, and in March 1918, began studying law at the Catholic University of Chile.

Whom should I love?

His difficult childhood deeply marked the young Alberto. For the rest of his life, he was driven to take care of the poor. He devoted himself to apostolic activities on their behalf, and became involved in politics to get government aid for them. He was, in fact, unable to see suffering or any need without seeking to relieve it. Later he wrote, "Whom should I love? All my human brothers. Suffering their failures, their miseries, the oppression of which they are victims. Rejoicing over their joys. Starting by remembering all those I have met on my path. Those from whom I have received life, light, and bread. Those with whom I have shared a roof and bread... Those with whom I have fought, those I have made suffer, those I have disappointed, those I have wronged... All those I have helped, aided, to whom I could lend a strong hand... Those who were against me, scorned me, wronged me... All those who live in my city, in my country... All in the world are my brothers."



But is such a love of neighbor possible? Yes, explains Pope Benedict XVI: "Love of neighbor is thus shown to be possible in the way proclaimed by the Bible, by Jesus. It consists in the very fact that, in God and with God, I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, even affecting my feelings. Then I learn to look at this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ. His friend is my friend. Going beyond exterior appearances, I perceive in others an interior desire for a sign of love, of concern... I can give to others much more than their outward necessities; I can give them the look of love which they crave" (Encyclical *Deus caritas est*, December 25, 2005, no. 18).

Alberto hesitated between the priesthood, consecrated life, and marriage. In the end, after intense prayer, he offered himself to the Lord: "I give You all that I am and have. I want to give You everything, to serve You where there will be no restriction to the total gift of myself." He then chose to become a nov-

1 www.clairval.com/index.php/en/letter/?id=2270906

ice in the Society of Jesus. On August 7, 1923, the young man brilliantly passed the final exam at the Catholic University and received the title of lawyer. Despite the prospect of a promising future, he entered the Jesuit order. He wrote to a friend: "Finally, here I am a Jesuit, as happy and satisfied as is possible in this world. I give thanks to God Who led me to this Paradise where one can be entirely His 24 hours a day."

He was sent to Cordoba, Argentina, where he took his vows on August 15, 1925. His spirit of service led him to ask to do the humble work of the kitchen. He applied himself to the practice of the virtues, particularly with respect to others: "Do not criticize my brothers, hide their faults, speak of their virtues. Always speak well of superiors and their decisions." In fact, "Honor is the social witness given to human dignity, and everyone enjoys a natural right to the honor of his name and reputation and to respect. Thus, detraction and calumny offend against the virtues of justice and charity" (*Catechism of the Catholic Church*, 2479).



Jesus tells us: "I have need of you... I do not force you, but I need you to realize My plans of love. If you do not come, a work will remain undone, that only you, you alone, can realize." — Saint Alberto Hurtado

Alberto Hurtado was sent to Spain to study theology. But in 1931, the political unrest that raged in the Iberian peninsula forced him to go to the University of Louvain, in Belgium. The testimonies of his brothers were unanimous in depicting him as joyful, hard working, and a servant to all. On August 24, 1933, he was ordained a priest. "There it is, you see me henceforth a priest of the Lord!" he wrote to a friend... "God has granted me the great grace of being happy in all the houses where I have lived, with all the companions I have had. But now, in becoming a priest forevermore, my joy is overflowing. From now on, I desire nothing but the exercise of my ministry with the most intense interior life, and corresponding external activity. The secret to this harmony and its success is in devotion to the Sacred Heart of Jesus, that is, in Our Lord's overflowing love."

As high as possible

He helped found the Faculty of Theology at the Catholic University of Chile and went to great lengths to find professors, books, and journals. On October 10, 1935, he brilliantly defended his doctoral thesis in pedagogy at the University of Louvain, and then visited a number of teaching institutions throughout Europe. When he returned to Chile in February 1936, Father Alberto taught at the Jesuit high school. Young people were attracted to him, and he led them in charitable and social actions. During retreats preached according to the Exercises of Saint Ignatius, he exhorted souls to an ever deeper encounter with the Lord and helped them to earnestly seek the will of God: "Retreats are for souls that want to rise as high as possible. They are for those who have understood the meaning of the word 'love', and who understand that Christianity is love, that the primary commandment is to love."

Driven by an immense priestly fervor, Father Hurtado was a model of Eucharistic devotion; a Capuchin missionary said that if priests celebrated the Mass like Father Hurtado, they would become saints. In 1941, he was made chaplain for the Youth Movement of Catholic Action for the city of Santiago, which extended his apostolate to students in public high schools. He encouraged vocations. In a book titled Is Chile a Catholic Country?, he opened the eyes of his contemporaries to the situation in their country, pointing out the grave problem of the lack of priestly vocations. But this difficulty did not restrict his deep-seated optimism, and soon his pastoral success earned him a promotion to national chaplain for the Youth Movement of the Catholic Action. He crisscrossed the country, preaching retreats everywhere.

During a large torchlight procession in honor of the Most Blessed Virgin Mary, on the hilltop overlooking Santiago, Father Albert shouted to the thousands of youth present: "If Christ came down tonight, He would repeat to you as He looked at this city, 'I take pity on it'; and, turning to you, He would tell you with great tenderness, 'You are the light of the world. You must illuminate this darkness. Who wants to work with me? Do you want to be My apostles?'"

He thus echoed Saint Ignatius who, in his Spiritual Exercises, had Jesus say, "My will is to conquer the whole world and all My enemies, and thus to enter into the glory of My Father. Whoever, therefore, desires to come with Me must labor with Me in order that following Me in suffering, he may likewise follow Me in glory" (no. 95). And Father Hurtado commented, putting these words in the mouth of Jesus: ▶

"I have need of you... I do not force you, but I need you to realize My plans of love. If you do not come, a work will remain undone, that only you, you alone, can realize. No one else can take on this work, because each has his role to fill. Look at the world. The harvest is already ripe; what hunger, what thirst is there! ... Many are starving for religion, for spirituality, for trust, for the meaning of life."

The triumph of failures

But not everyone understood Father Hurtado's zeal. He was accused of not submitting to the hierarchy, of having excessively advanced ideas in the social domain, as well as being too independent from other branches of Catholic Action. In particular, the general chaplain for youth opposed him. In November 1944, Father Hurtado decided it best to resign from his position as chaplain for Catholic Action, an act which caused him deep suffering. Nevertheless, he did not lose sight of the fruitfulness of this trial:

"In Christian work," he wrote, "there is the triumph of failures! Delayed triumphs! In the world of the invisible, that which appears useless is the most effective. A total failure accepted wholeheartedly yields more supernatural success than any triumph. Sow, with no concern for what will grow. Continue to sow despite everything. Thank the Lord for the apostolic fruits of failures. When Christ spoke to the rich young man in the Gospel, He failed, but how many others have learned the lesson as a result! And when He announced the Eucharist, how many fled—but yet, how many came running! You will work! Your zeal will seem still-born, but how many will live, thanks to you!"

On a cold and rainy night, he met a poor man, sick and shivering, who approached him and told him he had no place to stay. Such misery made him shudder. A few days later, in preaching a retreat to a group of ladies, he spoke of the poverty that pervaded Santiago: "Christ is wandering in our streets in the person of so many poor, suffering, sick, thrown out of their miserable hovels... Christ has no home! Couldn't we offer Him one, we who are able to have a comfortable home, plenty of food, the means to educate our children and ensure their future? As you did it to one of the least of these my brethren, you did it to me," Jesus said (Mt. 25:40).

At the close of the retreat, he was given a plot of land, some jewelry, and a few checks that allowed the "Hogar de Cristo" (Christ's Home) to be born. Six months later, the archbishop of Santiago blessed its first establishment. Since then this work has not ceased growing to receive the poorest, creating a movement of solidarity that has gone beyond the country's borders. But its purpose is primarily spiritual: "One of the first good things we must give to our poor is an awareness of their personal value, of their dignity as citizens and, even more, as sons and daughters of God."

The first poverty

Father Hurtado's experience illustrates well the words of Pope Benedict XVI in his 2006 Lenten message: "In the face of the terrible challenge of poverty afflicting so much of the world's population, indifference and self-centered isolation stand in stark contrast to the 'gaze' of Christ... Even in this era of global interdependence, it is clear that no economic, social, or political project can replace that gift of self to another through which charity is expressed. Those who act according to the logic of the Gospel live the faith as friendship with God Incarnate and, like Him, bear the burden of the material and spiritual needs of their neighbors. They see it as an inexhaustible mystery, worthy of infinite care and attention. They know that he who does not give God gives too little; as Blessed Teresa of Calcutta frequently observed, the worst poverty is not to know Christ. Therefore, we must help others to find God in the merciful face of Christ. Without this perspective, civilization lacks a solid foundation."

In 1947, Father Hurtado founded, along with some young academics, the Chilean Trade Union Association (ASICH) as a means to "bring about an organization that makes the Church present in the professional environment." The organization offers workers a Christian formation centered on the Church's social teaching to defend the dignity of human work, free from any ideological influence. "There are people," Father wrote, "who wish to advance in holiness but without suffering. They have not understood what it is to grow. They want to develop themselves by chant, by study, by pleasure, but not by hunger, by anguish, by failure, by the hard work of each day, nor by accepting the powerlessness that teaches us to rely on God's power, nor by letting go of our own plans, which enables us to recognize those of God. Suffering is beneficial because it shows me my limits, purifies me, makes me stretch out on Christ's cross, forces me to turn to God."

In doing this work, Father went to the United States and to Europe, participating in, among other events, the 34th Week on Social Justice in Paris, and in the Jesuits' International Week in Versailles. In Lyon, he took part in a congress of moral theologians on Church-State relations. His opinion of the social Catholic movement in France was positive, but included certain reservations, especially on the proposals he heard at the congress in Lyon. There he observed "an excessive desire for renewal and a certain tendency to forget the real values of the Church, the traditional vision." This tendency results in the Church being left "without authentically Christian leaders, but only with social mystics, not social-



"In Christian work, there is the triumph of failures! Delayed triumphs! In the world of the invisible, that which appears useless is the most effective. A total failure accepted wholeheartedly yields more supernatural success than any triumph. Sow, with no concern for what will grow." — Saint Albert Hurtado

Christian ones." Nevertheless, he observed that there was a "great desire to serve the Church and a very real devotion." During a pilgrimage to Rome in October of the same year, he received the encouragement of the Superior General of the Jesuits as well as of Pope Pius XII.

Like a rock battered by the waves

When he returned to Chile, Father Hurtado firmly rooted the work of ASICH in the foundation of Christ and the Church. In 1948, he gave some talks that were very well received, sometimes drawing up to four thousand people, and that were rebroadcast on the radio. Nevertheless, he was the object of misunderstanding and unjustified criticism. He had written, "If someone begins to live for God, in self-denial and love for others, all possible difficulties will come knocking at his door." He noted, "I am often like a rock that is battered on all sides by the towering waves. There is no way out but up. For an hour, for a day, I let the waves break against the rock; I do not look toward the horizon, I lift my eyes to God. O blessed active life, entirely consecrated to my God, entirely given to neighbor. Its radicalness itself forces me to turn to God to find myself! He is the only possible way out of my worries, my only refuge."

But Father Hurtado, who was a saint, kept his feet on the ground. He knew that man, even in the service of God, must conserve his energy. "One must not exaggerate and squander one's strength in an excess of conquering force. The generous man tends to move forward too fast: he wants to restore the good and destroy injustice, but there is an inertia in both men and things that he must take into account. Mystically, it is a matter of walking in step with God, of fitting exactly into the plan of God. All effort to move faster than God is useless, and even worse, harmful. Activity is replaced by activism which goes to the head like champagne, aspires to unreachable goals, and leaves no time for contemplation; a man is no longer master of his life.... The danger of excessive action is compensation. An exhausted man easily seeks it. This is all the more dangerous when one has, to some extent, lost self-control. The body is tired, the nerves are agitated, the will vacillating. The greatest stupidities are possible in these moments. One simply has to slow down, find one's calm again among truly good friends, recite one's Rosary mechanically and fall asleep sweetly in the Lord."

In January 1950, the Bolivian bishops invited him to participate in the first "National Meeting of Directors of the Social-Economic Apostolate." The youth of Bolivian Catholic Action also invited him to a national gathering. "The hour has come," he told the youth, "for our socio-economic action to cease being satisfied with repeating general prescriptions drawn from pontifical encyclicals, and to begin proposing well thought-out solutions for immediate application in the socio-economic field." In the meantime, his interest in the intellectual apostolate led him to found the periodical Mensaje (Message), a journal he wanted to be "high level," to offer a religious, philosophical, and social formation.

A collaboration moment by moment

But the depth of Father Hurtado's soul revealed itself most of all during his final illness and death. Knowing that he was suffering from pancreatic cancer, he exclaimed, "How could I not be happy! I am entirely grateful to God for it! Instead of a violent death, He has given me a long illness so that I can prepare myself... Truly God has been for me a loving Father full of tenderness; the best of fathers."

For a long time, our saint had ordered his intense activity with an eye to this hour: "Life has been given to man so that he may cooperate with God in carrying out His plan; death is only a completion of that collaboration, a return of all our powers into the Creator's hands. May I every day prepare myself for death, consecrating myself each moment to collaborating with what God is asking of me, thus fulfilling my mission, that which God expects of me, that which only I can do."

He had always desired eternal life, that is to say, the definitive meeting with Christ: "And me? Before me, eternity. I am an arrow, shot towards eternity," he wrote. "May I not be attached to anything here, but in all things keep my eyes on the life to come. May all creatures be transparent to me, so that I always see God and eternity. When they become opaque, I become earthly and lost. After me, eternity. It's there that I am headed, and very soon... When one considers how soon the present time will end, one reaches ▶

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the conclusion: be a citizen of Heaven, and not of earth. The image of the arrow demonstrates at once the transience of life and his concentration on one single goal—eternity. Moreover, it is this perspective of eternity that kept him from being indifferent to the suffering of man. "Enclose and carry all men together in my heart," he wrote. "Each one has his place, because naturally there are different places in the heart of man... Unify all my loves in Christ. All this in me, as an oblation, a gift which makes the heart explode; a movement of Christ within me which awakens and enflames my love; a movement of humanity through me towards Christ. That is what it is to be a priest!"

Father Hurtado died a holy death on August 18, 1952, surrounded by the Brothers of his community. Shortly before, he had written, "In leaving, in returning to my Father, I would like to impart to you: each time the needs and miseries of the poor make themselves known to you, seek a way to help them as you would the Master." His funeral Mass was a true triumph. As the attendees were leaving the church, a cross of clouds formed in the sky, an impressive event that was reported by the newspapers of the time.

Father Hurtado was beatified by John Paul II on October 16, 1994, and canonized on October 23, 2005 by Benedict XVI, who pointed out: "The priestly ministry of Albert Hurtado was distinguished by his sensitivity and availability to others, truly being a living image of the Master meek and humble of heart. At the end of his days, despite the great suffering caused by illness, he still had the strength to repeat: 'I am happy, Lord, I am happy,' thus expressing the joy with which he always lived."

Let us ask Saint Albert Hurtado to obtain for us the grace of a profound joy in the service of God and neighbor, throughout the sufferings imposed by this devotion. ❖

Dom Antoine Marie osb.

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