



MICHAEL

For the Triumph of the Immaculate

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

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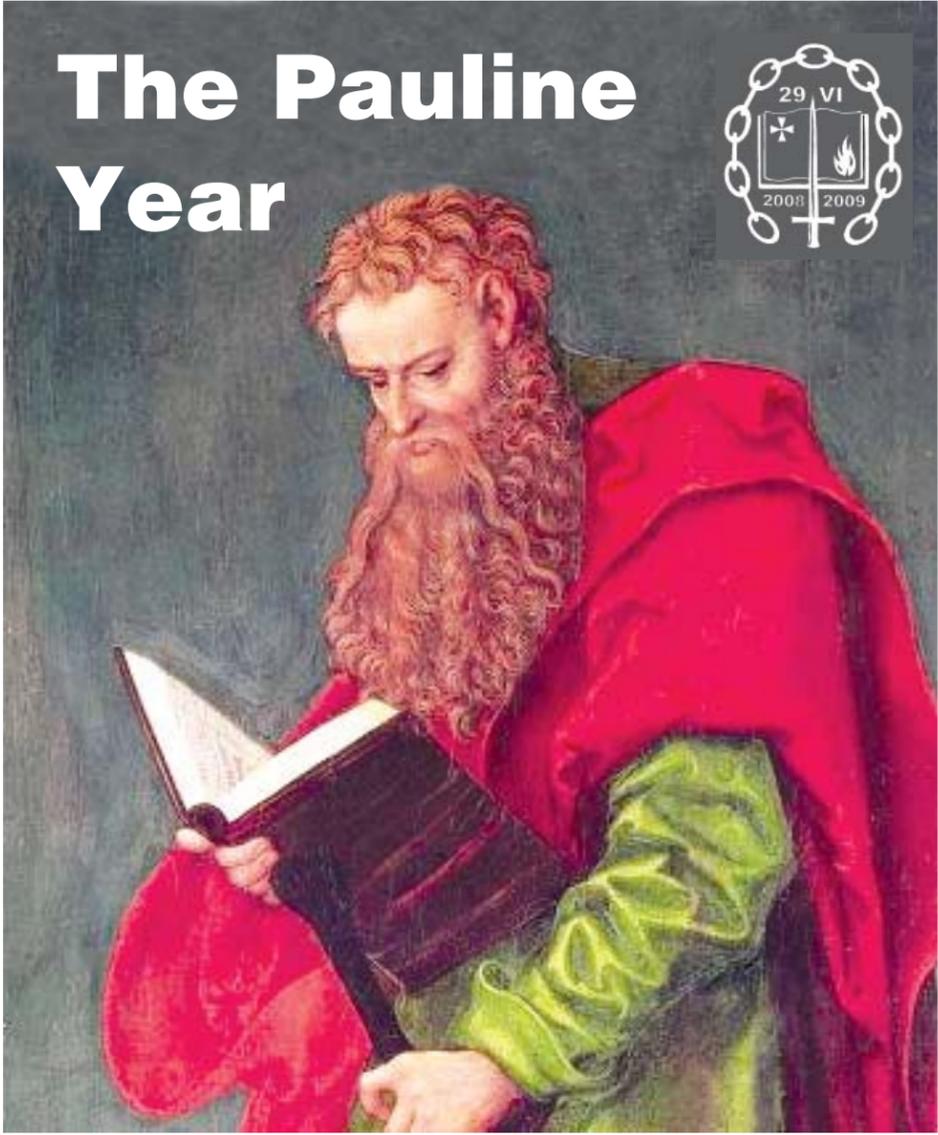
For a Social Credit economy
in accordance with the teachings of the Church
through the vigilant action of heads of families
and not through political parties

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The Pauline Year



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Can Obama save America?

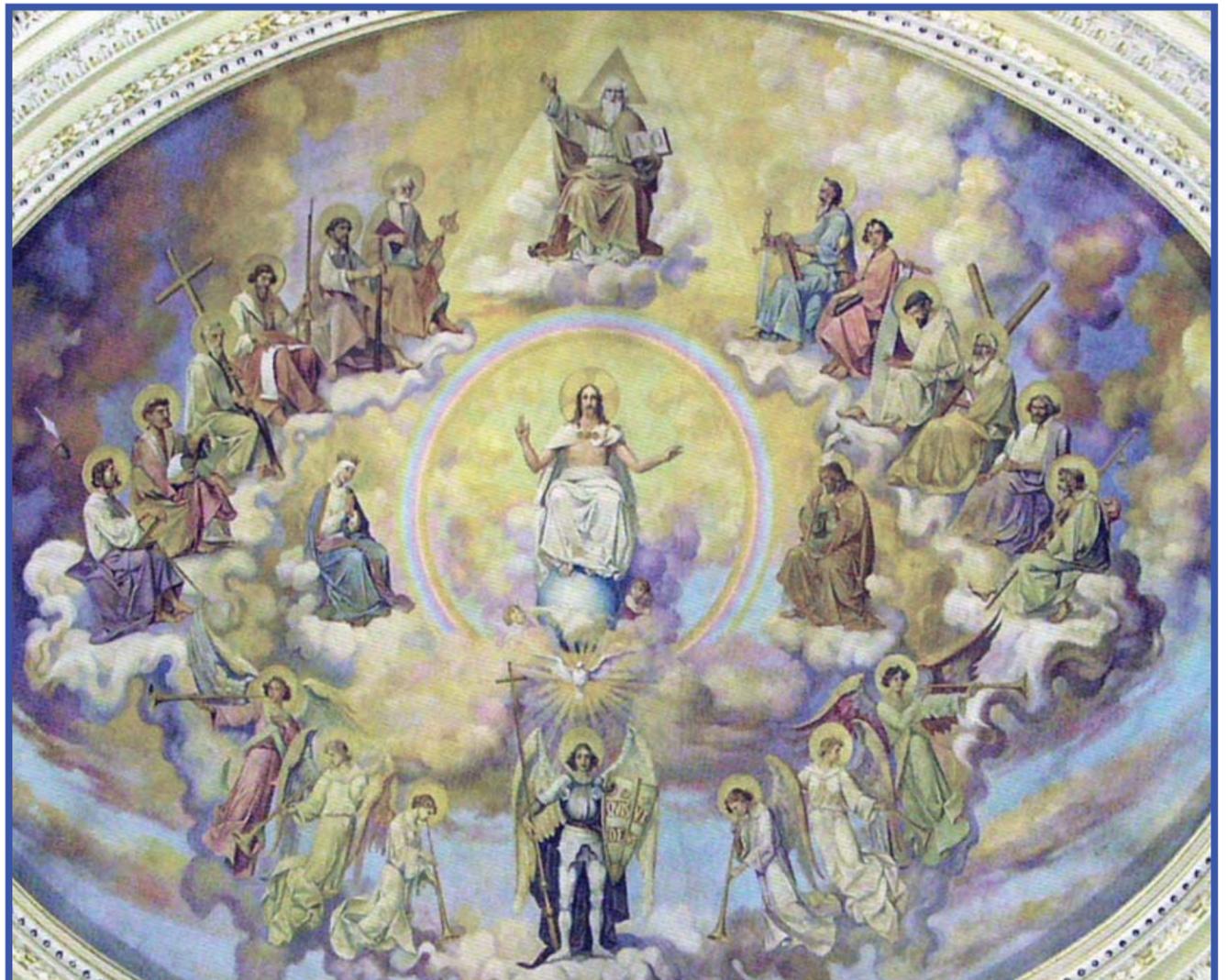


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Inside the Chicoutimi Cathedral, Quebec, Canada

The purpose of man, and of all of creation, is to render glory to God



Can Barack Obama save America?

On January 20, 2009, Barack Hussein Obama became the first African-American president in U.S. history, bringing along with him a lot of high expectations. Has he not run his campaign under the theme of hope and change ("Change you can believe in!") In fact, there has been real Obama Mania created by the news media, many calling him the new "Messiah" or "Savior" for America. Can Obama really save America?

Make no mistake, there will be no change under Obama. (Unless a miracle happens, similar to the conversion of St. Paul, or the awakening of the population on the money issue.) Obama controls nothing and is merely a front man of the financial elite for our enslavement. His administration will continue the bankers' plan to meltdown the economy, move toward a one-world currency system, and allow the bankers to continue their unprecedented centralization of power.



The five last U.S. presidents (from left to right: George Bush Sr., Barack Obama, George Bush Jr., Bill Clinton, Jimmy Carter), all controlled by the CFR (Council on Foreign Relations).

In fact, there was actually no real choice at the last U.S. elections, the two main presidential candidates having virtually the same platform (except for abortion, as McCain claimed to be pro-life). As someone rightly wrote: "Obama is Coca-Cola and McCain is Pepsi – at the end of the day you're still drinking the same beverage." Presidential candidates are not elected, they are "selected." Democrat and Republican presidential candidates are the two hands of the same body, headed by the world financial elite.

On the abortion issue, Obama is the most anti-life U.S. President in history. One of his first decisions as President was to reverse federal-level pro-life policies by executive order, such as the federal ban on funding for overseas abortion providers. In the long term, he has vowed his support for contraception and unlimited abortion via the Freedom of Choice Act (FOCA), which would wipe-out all legal protections of the unborn including the partial-birth abortion ban. (See article page 13.) What is also unfortunate is that a majority of U.S. Catholics voted for him despite his pro-abortion stand. (See comments of Fr. Corapi on page 7.)

In an article entitled *Behind the Obama Agenda*, John F. McManus wrote in the Dec. 8, 2008

issue of *The New American* (<http://www.thenewamerican.com/usnews/election/546>): "The team Barack Obama has begun assembling suggests that, in terms of substance, the incoming administration may not be that different from the outgoing..."

"Even though Barack Obama has avoided using the term, his plans for our country fit nicely into what has long been known as the new world order, a phrase employed in recent decades by Richard Nixon, Nelson Rockefeller, Fidel Castro, Mikhail Gorbachev, George H.W. Bush, and many others. None of the proponents of such an "order" have ever fully explained its meaning or noted its origin. However, a few have come fairly close to doing so. Perhaps the one who has come closest is Zbigniew Brzezinski, arguably President-elect Obama's most important adviser.

Zbigniew Brzezinski (right), adviser to President Jimmy Carter, founding director (along with David Rockefeller) of the Trilateral Commission, and advocate of world government, is top Obama adviser.



"We can be quite sure that somewhere between 400 to 500 high-level members of the Obama administration will be members of the CFR. How can we say that? Because that's about how many CFR members occupy the current Bush administration. And about the same number occupied posts in the Clinton administration. And so it has gone since the New Deal reign of Franklin D. Roosevelt."

David Rockefeller famously said at a 1991 meeting of the Bilderberg Group: "The supra-national sovereignty of an intellectual elite and world bankers is surely preferable to the national auto-determination practiced in past centuries." No one needs conspiracy theories when the perpetrators are this blatant.

According to Mr. Webster Tarpley, in his book *Obama, The Postmodern Coup, The Making of a Manchurian Candidate*, Obama was recruited over 25 years ago by Zbigniew Brzezinski, as a student at Columbia University, to be groomed as the president to succeed George W. Bush in 2008. In 1970, Brzezinsky had recruited Jimmy Carter, the then unknown governor of Georgia, to be President in 1976, and foster the plans of the one-worlders; Obama is now his latest recruit for the completion of this plan for a world government.

Danger for World War III

Obama will not reduce the military, he will send more soldiers to Afghanistan, Pakistan, and even other nations. According to Tarpley, Brzezinsky's objective is to have China and Russia eliminate each other in a war: "Brzezinsky looks at the neocons and he says to the neocons: 'You bunglers. We gave you the clash of civilizations as an idea,' and he says: 'What you should have done is to play these different countries one against the other. The essence of imperialism is you don't attack Iraq, you play Iran against Iraq. You don't attack Venezuela, you play Colombia against Venezuela. You don't attack Somalia, you play Ethiopia against Somalia.' 'And ultimately you don't attack Russia' he says, 'You play China against Russia, or some variation of that.'

"But now the heart of the Brzezinsky strategy is this. Brzezinsky looks at China. And he says: 'China can be manipulated through their raw material and oil dependency on Africa, and in particular Sudan. We know that now Sudan is supplying 7, 8% maybe of China's oil needs, petroleum, in general. Brzezinsky would say: 'What you have to do first of all is kick the Chinese out of Africa... And then you bomb and destroy Pakistan, because Pakistan is a traditional ally of China, an important economic partner of China.

"Now, the endgame is the following. Once you have stripped China of all of its allies, cut off their supply of oil and raw materials, destroyed any economic partners that they have, you've got China isolated. At that point the U.S. will essentially say to China: 'If you want oil, you go get it in Eastern Siberia.' In other words: To force the Chinese under a weakened government to try to look for oil and raw materials on Russian territory.

"The oil wells of Eastern Siberia are of course there – they are very significant. There are very few Russians, lots and lots of oil, lots and lots of minerals. And that is Brzezinski's strategy.

"Now, I would point out, this is pure insanity. This goes back to what the British did with Hitler. In the 1930's, the British basically said: 'Well, we have Hitler. Let's play Hitler against Stalin, let's play Germany against Russia and destroy both of them that way.' Traditional imperialism. The problem is that this thing is going to blow up in Brzezinski's face because both Moscow and Beijing know exactly what Brzezinski is doing."

On the economic issue, Obama has surrounded himself with the same CFR people who worked under previous U.S. administrations, to lead us to total bankruptcy, and they offer no solution to help families and consumers; their only solution is to have the poor bail out the super wealthy, and get the country deeper into debt. As Michel Chossudovsky wrote: "We are dealing with an absurd circular relationship: To finance the bailout, Washington must borrow from the banks, which are the recipients of the bailout. The U.S. administration is financing its own indebtedness."



Obama in front of the statue of Lincoln

Obama said that one of his idols is U.S. President Abraham Lincoln, who in the 1860's put an end to black slavery in the U.S.A. Lincoln is also the president who issued the Greenbacks, debt-free money, instead of borrowing the same money at interest from private bankers. This is an example we strongly urge Obama to follow. And then, Obama could also apply the other principles of Social Credit, like the compensated price and the monthly dividend to every citizen of the nation. This is the only way to save America.

Barack Obama is a man of consummate skill and incisive intelligence. (His name "Barack," in Arabic and Swahili, means "blessed.") He can become a great President, or he can become a toady for the corporate powers that have brought both parties to their knees. Will Obama be the servant of Wall Street or Main Street, the servant of the bankers or of ordinary people? Obama has much to offer. But he needs prayer... for when one considers who advises and surrounds him, it would take a real miracle for him to buck the system and stand for the ordinary people.

Let us pray for the new President

Michael Brown of spiritdaily.com wrote: In Christian love, the Pope congratulated Barack Obama, as did the U.S. bishops. Graciousness always has its place. So – above all – does pray-

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er. We note the brilliance of how Rome issued a statement asking Catholics to 'pray that God may enlighten' the new president. It is a prayer that could be requested of any leader but also could be interpreted (strongly) as a request for prayer that Obama soften his astonishingly strong support for abortion.

In his inaugural address, Obama said many interesting things. What if they were not only pretty words to lure people, but really mean something:

"Our economy is badly weakened, a consequence of greed and irresponsibility on the part of some... On this day, we come to proclaim an end to the petty grievances and false promises, the recriminations and worn out dogmas, that for far too long have strangled our politics.... Our workers are no less productive than when this crisis began. Our minds are no less inventive, our goods and services no less needed than they were last week or last month or last year. Our capacity remains undiminished... a nation cannot prosper long when it favors only the prosperous. The success of our economy has always depended not just on the size of our gross domestic product, but on the reach of our prosperity; on our ability to extend opportunity to every willing heart – not out of charity, but because it is the surest route to our common good."

We know who are the greedy and irresponsible people: the international bankers. The dogma that states that only the debt-money borrowed at interest from private bankers is good, and not the money issued interest-free by society, is a worn out dogma that should no longer be in use. The production capacity of the nation has not diminished, it is only the artificial money system that is defective and needs to be corrected. Our nation will be really rich if every citizen can benefit from the fruits of progress and natural resources, through a dividend (since we are all shareholders in the resources and inventions of our nation).

Can we change the system? Without prayer, and without the pressure of the people on their elected representatives, it is impossible. But with God's grace, and the education of the people on this issue, yes we can!

Alain Pilote

A new financial system that respects God's plan for His Creation

To put an end to the present financial crisis, world leaders are calling for some kind of global governance, which is another word for a world government. And as "a crisis like this should not go to waste," they add that we should size this opportunity to also solve the environmental problem, that is to say, that people (especially in the Western civilization) should consume much less, in order not to deplete the earth's limited resources. As they usually do, any crisis is a pretext for them to call for more power and centralization over the people.



necessity to create jobs that distribute wages without increasing the quantity of consumer goods for sale. (Note: because of progress, we have all the consumer goods we need with less and less human labour, but this is not a blessing in a system where income is only distributed to those who have a job.) So governments have recourse to what

they call "infrastructure programs": they will build bridges, roads, etc. But this is not sufficient either.

The following paragraphs are taken from the summer, 1991 issue of the English publication *The Social Creditor* (www.douglassocial-credit.com): **"Really, the only way to deal with the problems of pollution and spoliation is to remove the incentive for abuse. The principal engine of economic waste is the emphasis on production as an end in itself to deal with an inherent defect in the system of income distribution. It follows that correction of this defect would take the pressure off people to build capital that is redundant and that nobody wants in itself. It would allow a rational and balanced assessment of our environmental situation and open the broadest possible range of options for contending with it.**

"The first step towards economic and environmental regeneration is to increase the flow of income to consumers. Of course, by 'income' is meant real buying power – not recycled debt for which the people are already responsible in their roles as consumers and taxpayers. The banks create billions of dollars daily against the real wealth produced by the population, and the upshot is that the country is wallowing in debt. These same institutions could be instructed to create credit on a debt-free basis and to equilibrate the flow of production costs and ability to liquidate them, distributing it in the form of dividends payable to all citizens.

"Against the wishes of virtually every conscious person, our beautiful earth is being intensively ravaged and polluted and in a kind of Reichstag fire manoeuvre, power-hungry persons are using these environmental problems for self-serving political ends. When we trace the causes of the present situation to their source, we find a flawed financial system. We need not destroy the money system – indeed, to do so would be a grave error – but it is crucial that we reform it so it becomes the servant, not the master, of our aspirations."

Alain Pilote

But what these world leaders do not say is that we do not need a world government to solve the financial crisis, or save the environment. Besides, what they propose to get out of the crisis – spend more to create more jobs – goes exactly against protecting the environment. This is only one of the many contradictions of a flawed financial system.

If one examines the problem closely, one sees that it is the rule of the present financial system that causes such a useless degradation of the resources of the globe – especially the rule that binds the distribution of purchasing power to employment, thus creating situations like this one: ecologist groups would like to force a plant to stop polluting the environment, but the Government replies that it would cost too much and could even force it to close. So it is preferable to keep the jobs even at the expense of the environment.

Reality – the environment – is sacrificed for a symbol – money. And what about all the artificial needs created for the sole purpose of keeping people employed? What about all the paper work and red tape that requires the need for a lot of people, packed in office buildings? What about goods manufactured in order to be consumed as quickly as possible, with the goal of selling more of them? All that leads to the useless waste and destruction of the natural environment.

The basic cause of pollution in the environment and the waste of the resources of the globe is the chronic shortage of purchasing power, which is inherent in the present financial system: at any given moment the amount of money available to the community as purchasing power is never sufficient to buy back the total production made by industry.

Without this other source of income (the dividend), there should be, theoretically, a growing mountain of unsold goods. But if goods are sold all the same, it is because instead, we have a growing mountain of debt! Since people do not have enough money, retailers must encourage credit buying in order to sell their goods: buy now, pay later (or should we say more precisely, pay forever...) But this is not sufficient to fill the gap in the purchasing power.

So there is also a growing stress upon the

Rougemont monthly meetings

House of the Immaculate
1101 Principale St.

February 22, March 29, 2009

Simultaneous translation into English
10:00 a.m.: opening; 5:00 p.m.: Holy Mass

Toronto monthly meetings

Feb. 8, April 19, 2009

Lithuanian Hall, 2573 Bloor St. W.
(One block west Dundas Subway Station)
Rosary at 2:00 p.m. – Meeting at 2:30 p.m.
Information: (416) 749-5297

Springfield monthly meetings

Lucie Boulrice, 1131 Liberty St.
Springfield, MA 01103
(413) 737-3080

First Sunday of the month at 2 p.m.

March 1, 2009: 5th Commandment,
fifth lesson on Social Credit

April 5, 2009: 6th Commandment,
sixth lesson on Social Credit



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FROM DEBT TO PROSPERITY

The booklet that made Louis Even understand Social Credit

Part III: The National Credit Account

In Part I of this series taken from J. Crate Larkin's booklet, "From Debt to Prosperity" (Sept.-Oct. 2008 issue), we saw how money is created as a debt by private banks in the form of loans, which brings about disastrous consequences for society. The first conclusion was that a money system built on debt and interest can function in the long run only to create more debt. And this is precisely what has happened.

In Part II (Nov.-Dec. 2008 issue), we saw that under the present financial system a shortage of money is inevitable, making it increasingly difficult to buy goods.

In this article (Part III), we will learn how money can accomplish its true function and be made a true reflection of physical realities, a true bookkeeping system:

by J. Crate Larkin

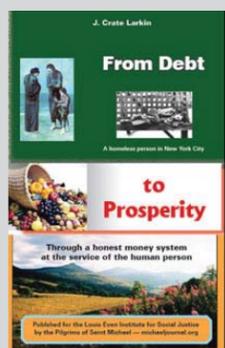
If we want money to work for us instead of against us we must use credit-money instead of debt-money. We can only enable the economic system to deliver wanted goods and services by closing the gap between buying power and prices. As more debt-financed relief programs fail to bridge this gap the necessity for action becomes increasingly plain. Equally obvious should be the fact that the most effective method to close the gap is to raise buying power and lower prices at the same time.

But how can this be done in a practical operation? It is self-evident that any lasting and general prosperity depends upon maintaining a constant balance between a high rate of production and an equally high level of consumption. This balance results from continuously satisfying the vital needs of consumers with the actual physical goods of producers. To make their demand for goods, effective consumers must have sufficient money to buy the goods. Demand, without money to implement it, is impotent, ineffective. **The only actual limit to the satisfaction of the shopping nation's need for goods is the limit of our productive capacity**, of which we are now utilizing only a small fraction.

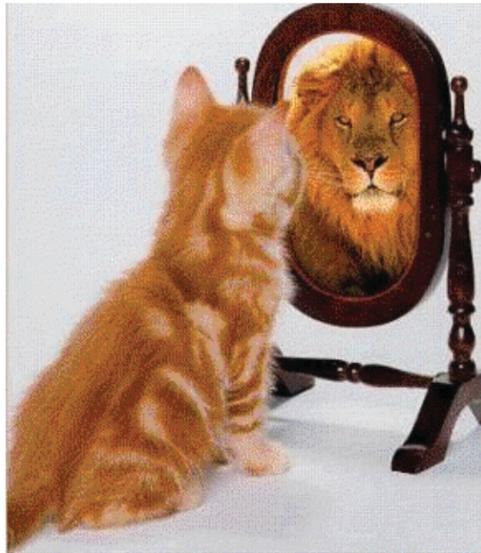
Therefore sufficient money must be available to express accurately the demand for wanted goods. Money, being the bridge between desire and goods, **must depend upon our Real Credit**; that is to say, the rate at which we as a nation can deliver the goods and services we require to live.

In other words, money must reflect the true facts of our Real Wealth. Since money is the accepted means to express the effective demand for available goods, the balance between our ability to produce and our ability to buy and consume what is produced must be accomplished by money.

Order From Debt to Prosperity



We have reprinted the famous booklet by J. Crate Larkin "From Debt to Prosperity," which is a 112-page book that you can order from our offices in Canada or the U.S.A. The price is \$7 by mail (Canada and U.S.A.), and \$10 International. It is this booklet that made Louis Even a Social Creditor in 1934 and changed the course of his life. "It was a great light on my path," Louis Even said. It could change your life too! Order it now!



The present financial system is not the true reflection of realities, it is a flawed mirror: new developments (real wealth) are represented as a financial debt, even though they are the physical enrichment of the nation.

Permanent business recovery requires then that we level up consumption to balance with production. The nation as shoppers and consumers of goods must be able to buy what we produce. If America as shopper is to buy the output of America-producer we must begin to raise consumption up to the level of productive capacity. **This can be accomplished only by controlling the total amount of money in circulation so that it will be increased or expanded at exactly the same rate as production and consumption are increased.** Only in this way can the balance between production and consumption be maintained, and the desires of consumers for goods be satisfied in permanent prosperity.

A money system that is sound, that delivers wanted goods to shoppers for consumption, must be a true expression of Real Credit. Furthermore, **Financial Credit must be fully equal to this Real Credit.** Otherwise money cannot reflect the true facts of our Real Wealth. "The re-identification of Real Credit with Financial Credit is the vital issue."

What must be done

Two things are necessary to make the money system reflect our Real Credit. Both must be done by the government of the nation, acting as the representative of the people. Both can easily be done by existing governmental agencies.

We have seen that the first necessity is to restore to the nation its Constitutional right to control our own money system. The government must exercise its sovereign power to control the money supply of the nation. This includes credit as well as currency. This action is the first requirement for permanent business recovery.

Second, the government must gather together the facts and figures of our ability to produce and deliver useful wanted goods for consumption. As we have seen, our Real Credit rests upon this solid foundation.

Once the nation regains constitutional control of its own money system, the immediate practical step proposed by Social Credit is to appoint a non-political Federal Credit Commission. As its primary duty this Commission would take a national inventory of our actual productive capacity for wanted goods. Based on this capacity to produce wealth a **National Credit Account** would be established, in the case of the U.S.A., for example, in the United States Treasury.

The National Credit Account is simply a business statement showing the known facts of our

ability to produce wealth in goods compared with our ability to buy those goods, to consume them. This Account provides the practical means by which *the government can monetize the nation's Real Wealth*, that is, to express its value in money. The purpose of this Account is to keep the price-values created in the nation's workshop of wealth in constant balance with the money-tickets distributed for shopping. Its object is to provide a constant supply of credit correlated exactly with our supply of goods.

Social Credit proposes to supply the money necessary to level up the balance between production and consumption by means of the National Credit Account. This money will be created as credit by the Government, acting through the United States Treasury. The money itself will be sound money in every sense of the word, for its value will be based upon the Real Credit of the United States.

Monetizing our Real Wealth means the transformation of our present vast Real Credit into its financial equivalent. This is necessarily a bookkeeping operation, exactly like the present creation of money. But Social Credit requires that instead of the nation's money supply being created in the bookkeeping of the private banking system **as debt**, it would be created in the bookkeeping of the United States Treasury as **credit**.

How to do it

The non-political Federal Credit Commission would gather together and show in a national balance sheet all the facts of our enormous productive capacity as compared with our present limited, restricted consumption of goods. The nation would be credited with its production of wealth and charged with its consumption. This balance sheet would show the real limit of the national Credit. By means of this business-like method **the surplus of production over consumption would be made available as credit to increase consumption.**

Sufficient money in the form of credit would then be issued by the Treasury **direct to consumers** to enable them to buy all the wanted goods produced. This credit-money will be exactly sufficient in quantity to enable our established productive capacity to deliver goods and services to shoppers for consumption. The amount of the money must therefore be based on the current relationship between production and consumption.

In essence the National Credit Account is simply a **statement of the facts of the nation's business, of the production and consumption of Real Wealth over a given period**, reflecting the truth of our Real Credit. This Real Credit is transformed into Financial Credit in the bookkeeping of the United States Treasury by the constitutional power of the Government.

The administration of the National Credit Account would be the duty of the Federal Credit Commission, a non-political body of commissioners comparable in authority in the realm of business to the Supreme Court in law. The members of this commission would be appointed by the President, by and with the consent of the Senate, to serve for a definite term of office. The membership of the commission would change in rotation as seven-year terms of office expire. The commission could not be politically influenced because its work would deal only with the facts of production and consumption.

But we must understand clearly the most important point to be grasped about this controlled issuance of credit-money based on the Real Credit of the nation. **The money thus created is backed**

(continued on page 5)

Abortionist turned pro-life apostle

The true story of Stojan Adasevic

The following true story is taken from No. 1/2004 of the excellent Catholic magazine *Love One Another* (www.loveoneanothermagazine.org):

Stojan Adasevic will never forget the day he was organizing the filing cabinet in the doctors' room. He was a medical student at the time. A number of gynecologists entered the room. Paying no attention to the student crouched over a pile of papers in the corner, they began swapping stories about their medical practice.



photo Rzezczojka

Dr. Adasevic consulting with a patient

Dr. Rado Ignatovic recalled a patient who had come to him for an abortion. The procedure failed because the doctor had been unable to align the cervix. As the gynecologists went on discussing the woman's history, Stojan, who had been listening in, suddenly stiffened. He realized that the woman under discussion – a former dentist at the nearby clinic – was his mother.

"She's dead now" – observed one of the doctors – but I wonder what happened to the unwanted child?"

Stojan couldn't resist. "I'm the child!" he said, getting up. Silence fell over the room. Seconds later the doctors were walking out.

Over the years Dr. Adasevic would have cause to recall that event many times. It was perfectly clear to him: he owed his life to the fact of a failed abortion. He would never make such a blunder himself. Many women were referred to him because of difficulty in aligning the cervix. This was never a problem for Stojan. He became the best abortionist in Belgrade. Before long he had surpassed his master in the profession – Dr. Ignatovic, to whose incompetence he owed his life.

"The secret lies in training the hand through frequent procedures" he would say, citing the German proverb: *Übung macht Meister* (practice makes perfect). Faithful to this maxim, he would perform from twenty to thirty abortions a day. His record was thirty-five abortions in one day. Today he has difficulty reckoning up the abortions he performed in his twenty-six years of practice. He estimates anywhere between 48,000 and 62,000.

For years he remained convinced that abortion, as taught in the medical faculties and textbooks, was a surgical procedure not unlike that of removing an appendix. The only difference was in the organ removed: a piece of intestine in the one case, and embryonic tissue in the other. Doubts began to arise during the 1980's when ultrasound

technology came to Yugoslavian hospitals. It was then that Adasevic first saw on the USG monitor what had until then been invisible to him – the inside of a woman's womb, a live child, sucking its thumb, moving its arms and legs. As often as not, fragments of that child would soon be lying on the table beside him.

"I saw without seeing – he recalls today. – Everything changed after I started having the dreams."

Dr. Adasevic's dreams

Actually, it was the same recurring dream. It haunted him every night, day after day, week after week, month after month. He dreamed he was walking in a sunlit meadow. Beautiful flowers grew all around. The air was thick with colored butterflies. It was warm and pleasant, yet, despite this, some anxious feeling oppressed him. Suddenly the meadow was filled with laughing and running children. They were playing ball. In age, they ranged from three or four to about twenty years. All were strikingly beautiful. One boy in particular, and two of the girls, seemed strangely familiar, but he could not recall where he had seen them. When he tried to speak to them, they ran off in terror, screaming. The entire scene was presided over by a man in a black habit who watched intently in silence.

Every night Adasevic would wake in terror and stay awake till morning. Herbal remedies and pills were useless. One night, he became distraught in his dream and began chasing the fleeing children. He caught one of them, but the child cried out in terror: "Help! Murderer! Save me from the murderer!" At that moment the man dressed in black, turned into an eagle, swept down, and pulled the child away. The doctor woke up, his heart thumping like a hammer in his ribs. The room was cold, yet he was hot, drenched in sweat. In the morning he decided to see a psychiatrist. Since there were no immediate openings, he booked an appointment.

That night he decided he would ask the man in his dreams to identify himself. This he did. The stranger said: "Even if I told you, my name would mean nothing to you." When the doctor persisted, the man finally replied: "I am called Thomas Aquinas." Indeed, the name meant nothing to Adasevic. It was the first time he had heard it. The man in black continued: "Why don't you ask who the children are. Don't you recognize them?" When the doctor said he didn't, he replied: "Not true. You know them very well. These are the children you killed while performing abortions." "How is that possible?" countered Adasevic. "These are grown children. I have never killed born children." Thomas replied: "Do you not know that here, on this side of the eschaton, children continue to grow?" The Doctor refused to yield: "But I have never killed a twenty-year-old boy." "You killed him twenty years ago" replied the monk, "when he was three months old."

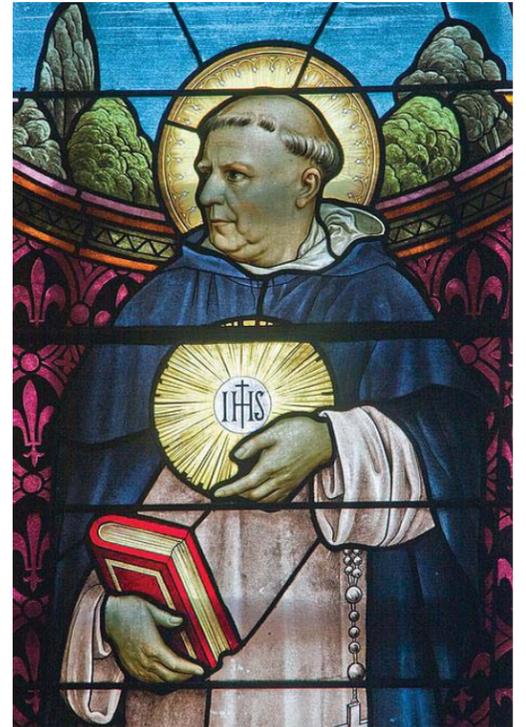
It was then that Adasevic recognized the faces of the twenty-year-old boy and the two girls. They resembled people he knew well, for whom he had performed abortions over the years. The boy looked like a close friend of Adasevic's. Stojan had performed the abortion on his wife twenty years ago. In the two girls the doctor recognized their mothers, one of whom happened to be Stojan's cousin. Upon awaking, he decided he would never perform another abortion in his life.

I held a beating heart in my hand

Waiting for him upon his arrival at the hospital that morning was a cousin along with his girlfriend. They had booked an abortion with him. Four months pregnant, the woman was about to do away with her ninth consecutive child. Adasevic refused, but his cousin was so importunate that he gave in: OK, but this was the very last time.

On the USG monitor he clearly saw the child with its thumb in its mouth. Stretching the uterus,

he inserted the forceps, took hold of something, and pulled. In the jaws of the forceps was a little arm. He placed it on the table, but in such a way that one of the limbs' nerve endings touched a drop of spilled iodine. Suddenly, the arm began to twitch. The nurse standing beside him almost screamed out. Just like frogs' legs in a physiology lab!



Saint Thomas Aquinas

Adasevic shuddered, but went on with the abortion. Again he inserted the forceps, gripped, and pulled. This time it was a leg. Just as he was thinking: "Better not let it touch that drop of alcohol," a nurse standing behind him dropped a tray of surgical instruments. Startled by the crash, the doctor released the forceps, and the leg landed right beside the arm. It too began to move.

The staff had never seen anything like it: human limbs twitching on the table. Adasevic decided to mash up what was left in the womb, and pull it out in a formless mass. He began mashing, squashing, crushing. Upon withdrawing the forceps, now certain that he had reduced everything to a pulp, he produced a human heart! The organ was still beating. Weaker and weaker it beat, until it stopped altogether. It was then that he realized he had killed a human being.

The world turned dark around him. He cannot recall how long this lasted. Suddenly he felt a tug on his arm. A nurse's terrified voice called out: "Doctor Adasevic! Doctor Adasevic!" The patient was bleeding. For the first time in years, the doctor began praying earnestly: Lord! Save not me, but this woman.

Normally it could take up to ten minutes to clean the womb of all remaining embryonic matter. This time two insertions of the instrument through the vagina were enough to complete the task. When Adasevic removed his gloves, he knew this was the last abortion he would ever perform.

The pail: instrument of abortion

When Stojan informed the head of the hospital of his decision, there was a considerable stir. Never before in a Belgrade hospital had a gynecologist refused to perform abortions. Pressure was brought to bear on him. They cut his salary in half. His daughter was fired from her job. His son "failed" his university entrance examinations. He was attacked in the press and on television. The Socialist State – they said – had provided him with an education so that he could perform abortions, and now he was carrying out sabotage against the State.

Two years of persecution brought him to the brink of nervous exhaustion. He was on the point of asking the hospital administrator to reassign

(continued on page 7)

him to abortion duty, when Thomas Aquinas appeared to him in a dream. Patting him on his shoulder, Thomas said: "You are my good friend. Continue your struggle." Adasevic did not go to the administrator. He decided to fight on.

He got involved in the pro-life movement. He traveled throughout Serbia, lecturing and giving talks on abortion. Twice he succeeded in airing on Yugoslav state television Bernard Nathanson's *The Silent Scream*, a USG recording of an actual abortion. In the early 1990s, thanks largely to Adasevic's activism, the Yugoslav parliament passed a decree protecting the rights of the unborn. The decree went to President Slobodan Milosevic, who refused to sign it. Then the war broke out, and the decree fell into abeyance.

As for the war, Adasevic wonders: To what else can we attribute the slaughter that took place here in the Balkans if not our alienation from God and lack of respect for human life.

And to make his point he describes what is common practice in Serbia: Since our laws protect the life of the child only from the moment of its first breath, that is, from the instant it utters its first cry, abortions are legal in the seventh, eighth, and even ninth month of pregnancy. Actually the word "abortion" has no place here, since it applies more to miscarriages. Beside the birthing seat stands a bucket of water. Before the child has a chance to utter a cry, you stop up its mouth and plunge it under water. Officially this is an abortion, and it is all perfectly legal, since the child never draws a breath.

Here Adasevic likes to cite Mother Teresa of Calcutta: "If a mother can kill her own child, what is there to prevent you and me from killing one another?"

Today, most abortions are performed in private clinics, which do not release figures on aborted pregnancies. Adasevic estimates that for every twenty-five children conceived barely one live birth results. Twenty-four beings are destroyed.

"What further complicates statistical analysis in this area – he observes – is the use of abortifacients such as the IUD and the RU 486 pill, which are officially classified as contraceptives. The elders of Mount Athos, with whom I have talked, divide contraceptives into sinful and satanic categories. Sinful are those which prevent the union of the sperm and egg cells. Satanic, on the other hand, are those which kill already conceived child. This is precisely what the IUD and the RU 486 pill do. The coil acts as a sword, which severs the tiny human being from its source of food in the womb. It is a terrible death. A human being dies of starvation in a place that is filled with nourishment.

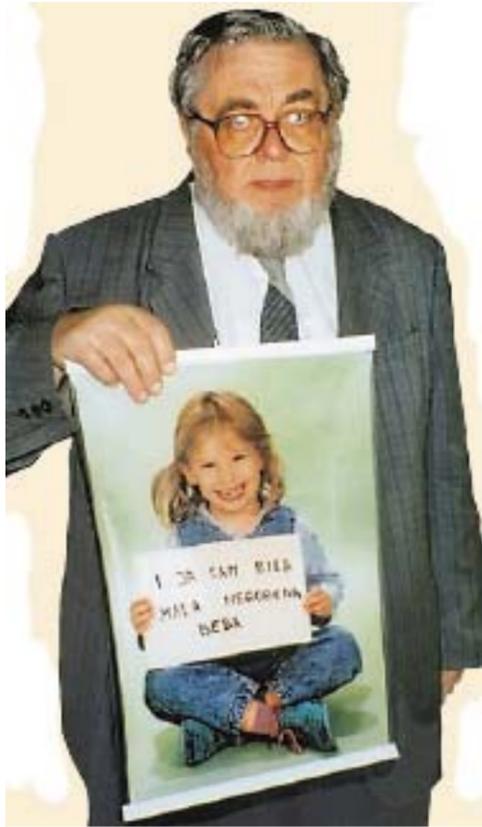
This is a real war, waged by the born upon the unborn, he adds. In this war I have crossed the front several times: first as an unborn child condemned to die, then as an abortionist myself, and now as a pro-life apostle.

I have also become interested in the life of Thomas Aquinas, about whom I knew nothing before. I have often thought why he appeared in my dream, and not other saints, especially since he is a Catholic saint, and I am Orthodox. To explain this, I started studying Thomas' writings. Guess what I found?

According to Aquinas, human life begins 40 days after fertilization in the case of men, and 80 days in the case of women. So what is a child in those preceding days? Nothing? I think what Thomas said gives him no peace in the eschaton. Mind you, it should be stated that Thomas accepted this view from Aristotle. Aristotle was the great authority then. Thomas allowed himself to be influenced by his view, and committed an error.

It was a long time before I grasped the fact that a child in the mother's womb is a living person, that it is a living person not from the time it draws its first breath, as the communist professors taught us, but from the instant the human embryo is formed, that is, from the moment the spermatozoon joins with the egg cell.

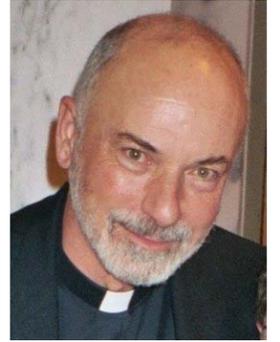
Grzegorz Gorny



Stojan Adasevic today

There is still a God in Heaven!

After the election of Barack Obama, the most pro-abortion President in American history, Fr. John Corapi wrote the following reflections:



The American people have now made it abundantly clear who they want to lead them, and the policies and practices that this president-elect has represented for some time, they can now claim as their own. Actions have consequences, and I am sure God has duly noted what our priorities are in the United States of America. Economic matters would seem to take precedence over moral matters; money more important than life itself to most people (I guess they don't consider almost 50,000,000 innocent children murdered by abortion part of life).

Now we shall see what the fruit of such a tree will be. I predict that we won't have to wait long. In recent months we have seen "corrections" in the stock market, housing market, and banking industries. Now we'll see if God orchestrates a "correction" in a country and a world that has demonstrated quite clearly that it prefers convenience and wealth to life itself.

Regardless of whatever happens next, remember there is still a God in Heaven and He loves you. He is infinitely merciful – and He is infinitely just as well. God bless you,

Fr. John Corapi

A few weeks later, Fr. Corapi wrote the following column, filled with hope:

As we prepare to enter a new era in politics and perhaps society in general, keep something in mind: WE WIN! No matter what political party is in power at a given point in time, in the end those that remain faithful to Jesus Christ win the war. We may have to fight many battles outnumbered, and even despised and looked upon as criminals and outcasts by a society that is unraveling and degenerating into something no one could have imagined.

What matters is that we run the race to the finish line and fight the good fight. Don't "go with the flow," for as the great Archbishop Fulton Sheen reminds us, "Dead bodies float downstream." More than ever we shall have to be strong in the faith. Regular and worthy reception of the sacraments, constant prayer, and rigorous study of the faith is now essential, not merely a luxury.

The front line and primary battle is going to be the fight for life: the dignity of every human life from the moment of conception to the last moment of natural life. If we lose that one, every other battle space will be compromised. If the government succeeds in establishing abortion as an inalienable "right," then the elderly and sick will be next. It will then be a short and slippery step to the government deciding who lives and dies regardless of their inherent human dignity.

If you don't already pray the Rosary every day, please start at once. The prayer of the holy Rosary is the prayer of the holy Gospel, and that means it is the prayer of the Good News Who is Jesus Christ, the LIFE of the world. Many saints will be forged in the crucible of the coming years. Make sure you are among them.

God bless you,

Fr. John Corapi
www.fathercorapi.com

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Moving?

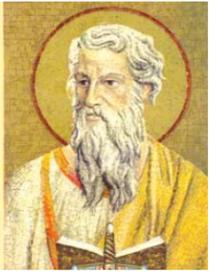
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The 2000th Anniversary of the birth of St. Paul

Teacher, apostle and herald of Jesus Christ

Paul transformed from persecutor into the most fervent apostle of Christ



The Basilica of Saint Paul Outside-the-Walls

On June 28, 2008, in the Basilica of Saint Paul Outside-the-Walls in Rome, during the celebration of the first vespers for the solemnity of St. Peter and St. Paul, Pope Benedict XVI officially opened the Pauline Year, designed to celebrate the bi-millennium of the birth of St. Paul, which historians place between the years 7 and 10 AD. This special year, which will end on June 29, 2009, includes, in the words of the Pope, "a series of liturgical, cultural and ecumenical events, as well as various pastoral and social initiatives, all inspired by Pauline spirituality." Here are excerpts from the Holy Father's homily:

A figure for today

We have gathered near the tomb of St. Paul, who was born 2,000 years ago at Tarsus in Cilicia, in present-day Turkey. Who was St. Paul? In the temple of Jerusalem, faced with the frenzied crowd that wanted to kill him, he presented himself with these words: "I am a Jew, born at Tarsus in Cilicia, but brought up in this city (Jerusalem) at the feet of Gamaliel, educated according to the strict manner of the law of our fathers, being zealous for God..." (Acts 22: 3). At the end of his journey he was to say of himself: "For this I was appointed a preacher and apostle... a teacher of the Gentiles in faith and truth" (1 Tm 2: 7; cf. 2 Tm 1: 11). A teacher of the Gentiles, an apostle and a herald of Jesus Christ, this is how he described himself, looking back over the path of his life. But this glance does not look only to the past. "A teacher of the Gentiles" – these words open to the future, to all peoples and all generations. For us Paul is not a figure of the past whom we remember with veneration. He is also our teacher, an Apostle and herald of Jesus Christ for us too.



June 28, 2008: Pope Benedict XVI and Orthodox Patriarch Bartholomew 1st of Constantinople pray at the altar that holds the 'chains of St. Paul' and underneath may be seen – through a glass panel – the tomb of the Apostle.

Thus we are not gathered to reflect on past history, irrevocably behind us. Paul wants to speak to us – today. That is why I chose to establish this special "Pauline Year": in order to listen to him and learn today from him, as our teacher, "the faith and the truth" in which the reasons for unity among Christ's disciples are rooted. (...)

Being loved by Jesus Christ

Who is Paul? What does he say to me? At this moment, at the beginning of the "Pauline Year"

that we are inaugurating, I would like to choose from the rich testimony of the New Testament, three texts in which his inner features, his specific character appear. In the Letter to the Galatians, St. Paul gives a very personal profession of faith in which he opens his heart to readers of all times and reveals what was the most intimate drive of his life. "I live by faith in the Son of God who loved me and gave himself for me" (Gal 2: 20).

All Paul's actions begin from this centre. His faith is the experience of being loved by Jesus Christ in a very personal way. It is awareness of the fact that Christ did not face death for something anonymous but rather for love of him – of Paul – and that, as the Risen One, he still loves him; in other words, Christ gave himself for him. Paul's faith is being struck by the love of Jesus Christ, a love that overwhelms him to his depths and transforms him. His faith is not a theory, an opinion about God and the world. His faith is the impact of God's love in his heart. Thus, this same faith was love for Jesus Christ.



The conversion of St. Paul, by Benjamin West American 1786, Dallas Museum of Art

Paul is presented by many as a pugnacious man who was well able to wield the sword of his words. Indeed, there was no lack of disputes on his journey as an Apostle. He did not seek a superficial harmony. In the First of his Letters, addressed to the Thessalonians, he himself says: "We had courage... to proclaim to you the Gospel of God in the face of great opposition... In fact, we never spoke words of adulation, as you know" (1 Thes 2: 2, 5). The truth was too great for him to be willing to sacrifice it with a view to external success. For him, the truth that he experienced in his encounter with the Risen One was well worth the fight, persecution and suffering. (...)

The Church is the Body of Christ

In the search for the inner features of St. Paul I would like, secondly, to recall the words that the Risen Christ addressed to him on the road to Damascus. First the Lord asked him: "Saul, Saul, why do you persecute me?". To the question: "Who are you, Lord?" Saul is given the answer: "I am Jesus, whom you are persecuting" (Acts 9: 4f.). In persecuting the Church, Paul was persecuting Jesus himself. "You persecute me." Jesus identifies with the Church in a single subject.

This exclamation of the Risen One, which transformed Saul's life, in summary already contains the entire doctrine on the Church as the

Body of Christ. Christ did not withdraw himself into Heaven, leaving ranks of followers to carry out "his cause" on earth. The Church is not an association that desires to promote a specific cause. In her there is no question of a cause. In her it is a matter of the person of Jesus Christ, who, also as the Risen One, remained "flesh." He has "flesh and bones" (Lk 24: 39), the Risen One says, in Luke's Gospel, to the disciples who thought he was a ghost. He has a Body. He is personally present in his Church, "Head and Body" form one being, Augustine would come to say.

"Do you not know that your bodies are members of Christ?" Paul wrote to the Corinthians (1 Cor 6: 15). And he added: just as, according to the book of Genesis, man and woman become one flesh, thus Christ and his followers become one spirit, that is, one in the new world of the Resurrection (cf. 1 Cor 6: 16ff.). In all of this the Eucharistic mystery appears, in which Christ continually gives his Body and makes of us his Body: "The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor 10: 16f). (...)

Suffer for the sake of His name

I would like to conclude with words St. Paul spoke near the end of his life. It is an exhortation to Timothy from prison while he was facing death, "with the strength that comes from God bear your share of hardship which the Gospel entails," the Apostle said to his disciple (2 Tm 1: 8). These words, which mark the end of the Apostle's life as a testament, refer back to the beginning of his mission. When, after his encounter with the Risen One, while Paul lay blind in his dwelling at Damascus, Ananias was charged to visit the feared persecutor and to lay his hands upon him so that he might regain his sight. Ananias' objection that this Saul was a dangerous persecutor of Christians, was met with the response: "this man must carry my name before the Gentiles and kings": "I will show him how much he must suffer for the sake of my name" (Acts 9: 15f.).

The task of proclamation and the call to suffer for Christ's sake are inseparable. The call to become the teacher of the Gentiles is, at the same time and intrinsically a call to suffering in communion with Christ who redeemed us through his Passion. In a world in which falsehood is powerful, the truth is paid for with suffering. The one who desires to avoid suffering, to keep it at bay, keeps life itself and its greatness at bay; he cannot be a servant of truth and thus a servant of faith. There is no love without suffering – without the suffering of renouncing oneself, of the transformation and purification of self for true freedom. Where there is nothing worth suffering for, even life loses its value. The Eucharist – the centre of our Christian being – is founded on Jesus' sacrifice for us; it is born from the suffering of love which culminated in the Cross. We live by this love that gives itself. It gives us the courage and strength to suffer with Christ and for him in this world, knowing that in this very way our life becomes great and mature and true.

In the light of all St. Paul's Letters, we see how the prophecy made to Ananias at the time of Paul's call came true in the process of teaching the Gentiles: "I will show him how much he must suffer for the sake of my name." His suffering made him credible as a teacher of truth who did not seek his own advantage, his own glory or his personal satisfaction but applied himself for the sake of the One who loved us and has given himself for us all.

Let us now thank the Lord for having called Paul, making him the light to the Gentiles and the teacher of us all, and let us pray to him: "Give us

(continued on page 9)

(continued from page 8)

even today witnesses of the Resurrection, struck by the impact of your love and able to bring the light of the Gospel in our time." St Paul, pray for us! Amen.

St. Paul's life

During the general audience of Wednesday, October 25, 2006, Pope Benedict XVI gave a catechesis on St. Paul and his life. Here are some excerpts:

We have concluded our reflections on the Twelve Apostles, called directly by Jesus during his earthly life. Today, we begin to examine the figures of other important early Church personalities. They also spent their lives for the Lord, the Gospel and the Church. They are men and also women who, as Luke writes in the Book of Acts, "have risked their lives for the sake of Our Lord Jesus Christ" (15: 26).

The first of these, called by the Lord himself, by the Risen One, to be a true Apostle, is undoubtedly Paul of Tarsus. He shines like a star of the brightest magnitude in the Church's history, and not only in that of its origins. St John Chrysostom praised him as a person superior even to many angels and archangels (cf. Panegirico, 7, 3). Dante Alighieri in the Divine Comedy, inspired by Luke's account in Acts (cf. 9: 15), describes him simply as "vessel of election" (Inf. 2: 28), which means: instrument chosen by God. Others called him the "13th Apostle", or directly, "the first after the Only." (. . .)

Luke tells us that his name originally was Saul (cf. Acts 7: 58; 8: 1), and he was a Jew of the diaspora, since the city of Tarsus is situated between Anatolia and Syria. Very soon he went to Jerusalem to study the roots of Mosaic Law in the footsteps of the great Rabbi Gamaliele (cf. Acts 22: 3). He also learned a manual and common trade, tent making (cf. Acts 18: 3), which later permitted him to provide personally for his own support without being a weight on the Churches (cf. Acts 20: 34; I Cor 4: 12; II Cor 12: 13).

It was decisive for him to know the community of those who called themselves disciples of Jesus. Through them he came to know a new faith – a new "way", as it was called – that places not so much the Law of God at the centre but rather the person of Jesus, Crucified and Risen, to whom was now linked the remission of sins. As a zealous Jew, he held this message unacceptable, even scandalous, and he therefore felt the duty to persecute the followers of Christ even outside of Jerusalem.

It was precisely on the road to Damascus at the beginning of 30 A.D. that, according to his words, "Christ made me his own" (Phil 3: 12). While Luke recounts the fact with abundant detail – like how the light of the Risen One touched him and fundamentally changed his whole life –, in his Letters he goes directly to the essential and speaks not only of a vision (cf. I Cor 9: 1), but of an illumination (cf. II Cor 4: 6), and above all of a revelation and of a vocation in the encounter with the Risen One (cf. Gal 1: 15–16).

In fact, he will explicitly define himself as "apostle by vocation" (cf. Rom 1: 1; I Cor 1: 1) or "apostle by the will of God" (II Cor 1: 1; Eph 1: 1; Col 1: 1), as if to emphasize that his conversion was not the result of a development of thought or reflection, but the fruit of divine intervention, an unforeseeable, divine grace.

Henceforth, all that had constituted for him a value, paradoxically became, according to his words, a loss and refuse (cf. Phil 3: 7–10). And from that moment all his energy was placed at the exclusive service of Jesus Christ and his Gospel. His existence would become that of an Apostle who wants to "become all things to all men" (I Cor 9: 22) without reserve.

From here we draw a very important lesson: what counts is to place Jesus Christ at the centre

of our lives, so that our identity is marked essentially by the encounter, by communion with Christ and with his Word. In his light every other value is recovered and purified from possible dross.

Another fundamental lesson offered by Paul is the universal breadth that characterizes his apostolate. Acutely feeling the problem of the Gentiles, of the pagans, to know

God, who in Jesus Christ Crucified and Risen offers salvation to all without exception, he dedicates himself to make this Gospel – literally, "good news" – known, to announce the grace destined to reconcile men with God, self and others.

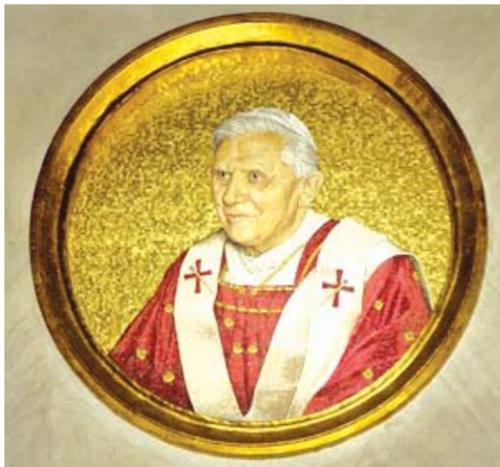
From the first moment he understood that this is a reality that did not concern only the Jews or a certain group of men, but one that had a universal value and concerned everyone, because God is the God of everyone.

The point of departure for his travels was the Church of Antioch in Syria, where for the first time the Gospel was announced to the Greeks and where also the name "Christians" was coined (cf. Acts 11: 20, 26), believers in Christ. From there he

first went to Cyprus and then on different occasions to the regions of Asia Minor (Pisidia, Laconia, Galatia), and later to those of Europe (Macedonia, Greece). The most famous were the cities of Ephesus, Philippi, Thessalonica, Corinth, without forgetting Berea, Athens and Miletus.

In Paul's apostolate difficulties were not lacking, which he faced with courage for love of Christ. He himself recalls having endured "labours... imprisonment... beatings... numerous brushes with death.... Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I passed a night and a day on the deep; on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my own race, dangers from Gentiles, dangers in the city, dangers in the wilderness, dangers at sea, dangers among false brothers; in toil and hardship, through many sleepless nights, through hunger and thirst, through frequent fastings, cold and exposure. And apart from these things there is the daily pressure upon me of my anxiety for all the Churches" (II Cor 11: 23–28).

From a passage of the Letter to the Romans (cf. 15: 24, 28) appears his proposal to push on even to Spain, to the Far West, to announce the Gospel everywhere, even to the then known ends of the earth. How can one not admire a man like this? How can one not thank the Lord for having given an Apostle of this stature? (...) May the Lord help us to put into practice the exhortation left to us by the Apostle in his Letters: "Be imitators of me, as I am of Christ" (I Cor 11: 1).



Mosaic of Benedict XVI in the Basilica of St. Paul Outside-the-Walls

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March 29: monthly meeting. Opening at 10 a.m., with the consecration to Mary. Mass at 5 p.m. In the afternoon: lectures, including a presentation by Marcel Lefebvre who will just have returned from a three-month tour in Africa.



An Introduction to Genetic Engineering

PART 2

By Patrick Redmond

This is the second part of a conference given by Patrick Redmond. We published the first part in the previous issue of the Michael Journal, the subject was on the dangers of microchips.



Patrick Redmond graduated with a Doctorate in History from the University of London, England in 1972. He taught at the University of the West Indies in Trinidad, then at Adhadu Bello University in Kano, Nigeria before joining IBM. He worked in IBM for 31 years before retiring. During his career at IBM he held a variety of jobs. These included; from 1992 until 2007 working at the IBM Toronto lab in technical, then in sales support. He has written two books and numerous articles. Here is the second half of a presentation he gave in Toronto on April 13, 2008.

* * *

Now that I've made you a bit nervous about chips, I would like to talk to you about genetic engineering. For thousands of years, farmers controlled most of the world plant breeding, through selecting, saving and breeding seeds. This has changed. For two generations, science has manipulated food and agriculture at the molecular level. They created plants that could absorb synthetic fertilizers and some that tolerate toxic chemicals. Among the many seeds that have been genetically modified in this manner are: corn, soy, cotton seed, canola, golden rice, sugar, and many more. Some artificial foods have been genetically modified (GM). For example, Aspartame is a GM food, and they use GM modified bacteria to create it.

Two authors have written a lot about how this change took place. They are William Engdahl in *Seeds of Deception – The Hidden Agenda of GMO Foods* and Jeffrey Smith in his books *Seeds of Deception* and *Genetic Roulette*. Both have websites. Smith's website is: seedsofdeception.com, and their books are quoted by the ETC Group for their fine work "Down on the Farm: the impact of Nano-Scale Technologies on Food and Agriculture."



Genetically Modified Foods

In 1947, Nelson Rockefeller founded the International Basic Economy Corporation (IBEC). Through it, he introduced "mass-scale agribusiness in countries where US dollars could buy huge influence in the 1950s and 1960s." Nelson then allied with grain-trading giant Cargill in Brazil where they began developing hybrid corn seed varieties with big plans for them. They would make the country "the world's third largest producer of (these) crop(s) after the US and China." It was part of Rockefeller's "Green Revolution" that by the late 1950s "was rapidly becoming a strategic US economic strategy alongside oil and military hardware."

The Green Revolution spread across Latin America during the 1950s and 1960s. It was then introduced in Asia and India.

Nelson worked with his brother, JD III, who set up his own Agriculture Development Council in 1953. They shared a common goal – "cartelization of world agriculture and food supplies under their corporate hegemony."

According to the ETC Group in 1973, Rockefeller interests created the trilateral commission to have business control agriculture, now called agribusiness, among other things. Nixon had Kissinger use the food for peace programs as a means to replace small farms with agribusiness to control world food. He gave control over food to Cargill, Archer Daniels Midland and Continental Grain.

The same seduction was later used to promote the Gene Revolution with Rockefeller interests and the same agribusiness giants backing it.

"Green Revolution" tactics were painful and took a devastating toll on peasant farmers. They destroyed their livelihoods and forced them into shantytown slums that now surround large Third World cities. There they provide cheap exploitable labor from people desperate to survive and easy prey for any way to do it.

The "Green Revolution" was based on the "proliferation of new hybrid seeds in developing markets" that characteristically lack reproductive capacity. Declining yields meant farmers had to buy seeds every year from large multinational producers that control their parental seed lines in house. A handful of company giants held patents on them and used them to lay the groundwork for the later GM revolution.

By the early 1970s, agribusiness producers controlled US food supplies. They could now go global on a scale that was without precedent. The goal: "staggering profits" by restructuring "the way Americans grew food to feed themselves and the world." They used the UN and the World Trade Organization to do this.

Canada has done something on the same lines; the Ministry of Agriculture relies on private companies to make most of its decisions. Canada is very much a supporter of the entire GM Initiative. Countries which work under the influence of the GM group, such as Canada and the United States, now are undermining bio-safety protocol. In 1992, Canada and the United States and a few other countries demanded that the bio-safety protocol of the World Trade Organization (WTO) not be used if it limited trade. They went on from there to prohibiting countries from using testing, food safety laws, and product standards against GM foods. They allowed the World Trade Organization to find countries which did not sell GM foods. If Canada found a particular GM food harmful and tried to ban it, they would be fined. The EU has banned GM foods and has been fined hundreds of millions in foods since, year after year. In 2006 Canada, the United States and Argentina succeeded in preventing Europe from bypassing GM foods; they complained to the WTO and demanded that the EU stop prohibiting GM foods in Europe because there was a lot of resistance in Europe to these foods, and the WTO agreed.

The tribunal of the WTO meet in secret; they don't say when it's meeting, where it's meeting and all the court documents are confidential. They choose which experts they listen to and those they don't want to listen to. Members of the tribunal work for the large companies that control the food. By undermining the resistance in Europe, they hope to undermine it in the rest of the world, and so everyone will have to go along with it. Here is how tightly they control the American market:

— **By 2004, the four largest beef packers controlled 84% of steer and heifer slaughter – Tyson, Cargill, Swift and National Beef Packing;**

— **Four giants controlled 64% of hog production – Smithfield Foods, Tyson, Swift and Hormel;**

— **Three companies controlled 71% of soybean crushing – Cargill, ADM and Bunge;**

— **Three giants controlled 63% of all flour milling, and five companies controlled 90% of global grain trade;**

— **Four companies controlled 89% of the breakfast cereal market – Kellogg, General Mills, Kraft Foods and Quaker Oats;**

— **In 1998, Cargill acquired Continental Grain to control 40% of national grain elevator capacity;**



GMO foods in a store in China

— **Four large agro-chemical/seed giants controlled over 75% of the nation's seed corn sales and 60% of it for soybeans while also having the largest share of the agricultural chemical market - Monsanto, Novartis, Dow Chemical and DuPont; six companies controlled three-fourths of the global pesticides market; Monsanto and DuPont controlled 60% of the US corn and soybean seed market – all of it patented GMO seeds, and;**

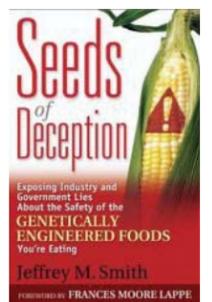
— **10 large food retailers controlled \$649 billion in global sales in 2002, and the top 30 food retailer's account for one-third of global grocery sales.**

The industry is then the second most profitable national one after pharmaceuticals with domestic annual sales exceeding \$400 billion. We see comparable levels of control in many countries outside the USA.

Ten large food retailers control about six-hundred and forty-nine billions worth of sales. (That was in the year 2002.) It's the second most profitable business in the United States after the pharmaceutical industry which is controlled by similar groups.

It took them a long time to gain this control over the food supply of the entire world; William Engdahl in his book writes how they gained control of rice. It took 17 years to spread GM rice around the world.

The Rockefeller Foundation financed the training of hundreds of graduate students and developed an "elite fraternity" of top scientific researchers at Foundation-backed research institutes. It was a diabolical scheme aiming big – to control the staple food for 2.4 billion people and in the process destroy the biological diversity of over 140,000 developed varieties that can withstand droughts, pests and grow in every imaginable climate. Asia was the prime target, and Engdahl explained the sinister tale of a Philippines-based Foundation-funded institute (IRRI). It had a gene bank with "every significant rice variety known" that comprised one-fifth of them all. IRRI let



agribusiness giants illegally use the seeds for exclusive patented genetic modification so they could introduce them in markets and dominate them by requiring that farmers be licensed and forced to pay annual royalty fees.

They do a lot of cross-species experimentation with the seeds. For example, they put human genes into some types of rice to boost pharmaceuticals. Researchers at the University of Victoria inserted modified frog genes into tomato plants to make them produce a chemical that reduces infection. They are tightening their control over food supplies around the world; they needed a new technology that would allow them to sell seed that would not reproduce.

They developed one called GURTS, Genetic Use Restriction Technologies, these are known as Terminator seeds. The process is patented, applies to all plants and seed species that if planted will not work; they will not grow.

In 2007, Monsanto acquired Delta & Pine Land (D&PL). D&PL had global Terminator patent rights and successfully extended them on GURTS. The deal made Monsanto "the overwhelming monopolist of agricultural seeds of nearly every variety," that includes fruits and vegetables from the company's acquisition of Seminis a year earlier. With that company, Monsanto is now first in vegetables and fruits, second in agronomic crops, and the world's third largest agrochemical company. With D&PL, the company has absolute control over the majority of plant agricultural seeds as well. In addition, they're getting into the genetic engineering and patenting of animal seeds.

A closely related technology is called T-GURT seeds, or second-generation Terminators, nicknamed "Traitor." The technology relies on controlling both plant fertility and its genetic characteristics with "an inducible gene promoter" called a "gene switch." GMO pest and disease-resistant crops only work by using a specific chemical compound that companies like Monsanto make. Farmers buying seeds illegally won't get the compound to "turn on" the resistant gene. Traitor technology thus creates a captive new market for the GMO giants, and Traitor is cheaper to produce than Terminator seeds. Even if you buy these seeds, to use them you have to buy the chemical to turn them on, so that they work. Why do they want this control? Why do they want to control the food of everybody in the world?

The main reason for all of this is of course, money; huge profits are made by control of the food of the world. Secondly, by controlling food they can exercise a much tighter control over people. It fits in with the elite's plan to depopulate the world. Some of the New World Order people are calling for a massive depopulation of the earth. The Rockefeller Foundation aims to reduce population through human reproduction with GMO seeds.

As Jeffrey Smith in his book "Seeds of Deception" noted: one way or other, the Rockefeller Foundation aims to reduce population through human reproduction by spreading GMO seeds. It's doing it cooperatively with the UN World Health Organization (WHO) by quietly funding its "reproductive health" program through the use of an innovative tetanus vaccine. Combined with HCG natural hormones, it's an abortion agent preventing pregnancies, but the women getting it are not told.

Another instance of how the scheme ties in with Rockefeller Foundation population control strategy. In 2001, it was aided when the privately-owned biotech company, Epicyte, announced it successfully developed the "ultimate GMO crop" – contraceptive corn. It was called a solution to world "over-population," but news about it vanished after Biorex acquired the company. The groups controlling this monopolization of food have been very successful in limiting public awareness of the dangers the food and the control pose to the world.

What damage do they do?

The GMO monoculture onslaught threatens plant species diversity everywhere. With full Washington and WTO backing, major biotech companies are patenting every plant imaginable in GMO form. By the beginning of the new millennium, Engdahl referred to a "Gene Revolution (as a) monsoon force in world agriculture" with four dominant companies controlling GMOs and related agrichemical markets" – Monsanto, DuPont, Dow Agrisciences and Syngenta in Switzerland from the merger of the agriculture divisions of Novartis and AstraZeneca.

Jeffrey Smith in his book "Seeds of Deception," explained the dangers with GM foods. He wrote: "GM foods today saturate our diet. Over 80% of all supermarkets processed foods contain them. Others include grains like rice, corn and wheat; legumes like soybeans and soy products; vegetable oils; soft drinks; salad dressings; vegetables and fruits; dairy products including eggs; meat and other animal products; and even infant formula plus a vast array of hidden additives and ingredients in processed foods (like in tomato sauce, ice cream and peanut butter). They're unrevealed to consumers because labeling is prohibited yet the more of them we eat, the greater the potential threat to our health."

The government of Canada has refused consistently to label GMO foods; it doesn't want people to know what they are eating. We're all lab rats in a non-controlled unregulated mess of humans, according to Jeffrey Smith. With these foods our bodies have a hard time finding protein, in this way the intestines are destroyed.

Another problem with GMO foods has come in the damage they do to the critical role of bees in world agriculture. GMO seeds reduce the capacity of pollen. Bees, when eating the pollen, find no protein. As a result, their intestines are destroyed. This will lead to the decline in organic agriculture. Without pollination, crops will die off. Famine is inevitable.

The destruction of bees will lead to a decline in agriculture, because without pollination crops die off and famine becomes more likely. Most of the people working in the GMO industry sign contracts or agreements not to reveal anything, but obviously sometimes information gets out.



GMO foods have disastrous effects on general health

The world's leading lectins and plant genetic modification expert, UK-based Arpad Pusztai, was vilified and fired from his research position at Scotland's Rowett Research Institute for publishing industry-unfriendly data he was commissioned to produce on the safety of GMO foods.

Rats fed GMO potatoes had smaller livers, hearts, testicles and brains, damaged immune systems, and showed structural changes in their white blood cells making them more vulnerable to infection and disease compared to other rats fed non-GMO potatoes. It got worse. Thymus and spleen damage showed up; enlarged tissues, including the pancreas and intestines; and there were cases of liver atrophy as well as significant proliferation of stomach and intestines cells that could be a sign of greater future risk of cancer. Equally alarming – this all happened after 10 days of testing, and the changes persisted after 110 days that's the human equivalent of 10 years.

There are scientists in this industry who are speaking out, and one of them is the ETC Group, a group in Canada. They are scientists who are working in the area who are alerting people about what is going on, probably to get people to stop using such foods. The website of Jeffrey Smith has recommendations for people on how to promote non-GM foods in schools so they are healthier. But still the experimentation of food goes on, and if you think GMO foods is the end of it, you are in for a surprise.

Nanotechnology is moving into this area now quite a bit. ETC put out an article on how to use this technology on a farm. What is nanotechnology? The manipulation of matter is using the scale of at-

oms and molecules. A nanometer is one-billionth of a meter, which is very tiny. It's converging with other technologies to start changing the food that we eat. The handful of food and nutrition products are continuing with invisible, unlabeled, and unregulated nano-particles are already commercially available.

A number of pesticides formulated are already on the market, and have been released into the environment. This market is becoming very important, and Nobel Laureate Dr. Richard Smalley was telling people that the market for food and food processing at NanoTech is estimated to be an excessive two billion already, and will be more than twenty billion by 2010. An example of food that has Nano-particles is canola oil. Minute compressed micelles, called nano-drops are added. They serve as a liquid carrier to allow penetration of vitamins, minerals and phyto-chemicals to the oil. When ingested they are supposed to inhibit transportation of cholesterol into the bloodstream.

They serve as a liquid carrier so that you can put whatever you want into the canola oil. The people who promoted it said that you could put vitamins and minerals and fight off chemicals with the oil, and it's supposed to do good things for you, so if you put canola oil they can potentially prohibit cholesterol in the bloodstream. But they can also put other stuff that might not be so good.

Creating the first GMO animal population is also part of the scheme with the prospect of transforming world chickens into GMO birds. Engdahl put it this way: "By 2006, riding the fear of an avian flu human epidemic, the GMO or Gene Revolution players were clearly aiming to conquer the world's most important source of meat protein, poultry." You will often see on your television "avian flu hits Turkey, they have to kill 1 million chickens" or "avian flu hit Vietnam, they're going to kill a million chickens." They have basically removed all the small producers from the market so the big companies like Tyson can be the only producers of chickens, that means only GMO chickens.

Cows have been genetically modified to enhance milk production or produce drugs. For example, the New Zealand ERMA has genetically modified cattle with cattle casein genes, or the human myelin basic protein gene, or deleted the cattle lactoglobulin gene. One result of this is the increased presence of estrogen in boys.

In 2005, Monsanto applied to the WTO for international patent rights for its claimed genetic engineering of a means to identify pig genes derived from patented male swine semen. The company also wants patents and the right to collect license fees for particular farm animals and livestock herds. If granted, "Any pigs that would be produced using this reproductive technique would be covered by these patents." Several techniques are being used and patented as fast as GMO lawyers can submit applications to lock up animal life as intellectual property.

There has been the cloning of animals, and here is a list with the year and type of animal:

- Sheep 1996
- Cattle 1998
- Goat 1998
- Pig 2000
- Rabbit 2001
- Horse 2003

DNA tracking is an easy way to identify cloned animals and their products, such as milk.

However, that would require registering cloned animals. We will soon see cloning of genetically engineered animals. Scientists at the University of Guelph have created enviro-pigs which have been genetically engineered to have lower phosphorus levels in their excrement, producing pig waste that is more environmentally friendly. Numerous experiments have been carried out between animals and humans.

The National Geographic (Jan 2005) noted the Mayo Clinic created pigs with human blood flowing through their bodies. In 2003, Shanghai Second medical university fused human cells with rabbit eggs. At the University of Minnesota Center for Cardiovascular Repair, scientists did first was to use detergents and other chemicals to wash out all the old heart cells from rat and pig hearts, explained lead investigator Doris

(Continued on page 12)

An Introduction to Genetic Engineering

(continued from page 12)

Taylor, who is director of the center. What was left was a scaffold of tubes that once were the organ's blood vessels. Stem cells were then injected into that scaffold, where they were supplied with nutrients that allowed them to grow to create a new organ. Within eight days, the hearts were pumping.

In the United Kingdom, the Human Fertilization and Embryology Authority announced support for the creation of animal-human hybrids and the Government has approved it. The Catholic Church has denounced this but the scientists said it's ok, we're going to kill them before they are born. The authority was supporting the scientists who had created Dolly the sheep and who wanted to combine human cells with cow or rabbit cocytes to study motor neuron disease. The scientists at Newcastle and King's College said the hybrid human-bovine embryos could prove useful in pursuing treatments to prevent Parkinson's disease and Alzheimer's, as well as spinal cord injuries, diabetes and arthritis. Instead of using human eggs, the researchers will remove the nuclei from cows' eggs and replace them with cells from the patients to create cloned stem cell lines that contain the same genetic mutation that results in these neurological disorders. One way they get approval for these kinds of things is to have famous actors who have different diseases go in for tests and experiemental surgeries.



Artificial hormones are injected

Esmail Zanjani at the University of Nevada has added human stem cells to sheep fetuses. These sheep have livers that are up to 80 percent human – and make all the compounds human livers make. (*Journal Gazette 11/21/04*) Genetic engineering also involves work at the gene level for humans.

Scientists at Harvard and Princeton have built tiny implantable devices that can monitor the activities and characteristics of human cells. They are constructed entirely of DNA, RNA and proteins and direct therapies to diseased cells and tissues. The bio-computer's input is RNA, proteins and chemicals found in the cytoplasm; output molecules indicating telltale signals are monitored by lab equipment.

Engineers at Rutgers are creating an ultra tiny motor that would be part of a system that would travel through patient's bloodstreams to help repair damaged cells, organs and DNA. 50,000 of them equal 1 human hair. Proteins and DNA molecules will be the building blocks.

Engdahl reviewed the "revolution" in animal factory production that EarthSave International founder and Baskin-Robbins heir, John Robbins honestly, thoroughly and compassionately covered in two explosive books – "*Diet for A New America*" in 1987 and "*The Food Revolution*" in 2001.

They were both stinging indictments of corporate-produced foods – horrifying animal cruelty, unsafe foods, unsanitary conditions, rampant use of antibiotics humans then ingest, massive environmental pollution, and new unknown dangers from genetic engineering – all allowed by supposed government watchdog regulatory agencies that ignore public health concerns. Genetic engineering leads to synthetic biology, which will be discussed in the last part of this conference.

Patrick Redmond

Pro-Life March in Washington, D.C.

January 22, 2009 marked the 36th anniversary of the Supreme Court's decision on Roe vs. Wade. EWTN reported as many as 400,000 people (about 300,000 youth) took part in the March for Life in Washington, DC. With a van filled with 55,000 leaflets on the beautiful message of Our Lady of America, we left Massachusetts on the morning of January 21st and headed to Washington.

We went directly to the Basilica of the Immaculate Conception, which is the National Shrine for the United States and assisted at the Vigil Mass, which was presided over by Cardinal Rigali from Philadelphia. Afterwards we offered our leaflets to those leaving the Basilica. The following morning we returned to assist at Mass and once again offered our leaflets to those pilgrims who had traveled from all over the United States, Canada and even parts of Europe to take part in the Pro Life March.

From there we headed over to the National Mall in downtown Washington, which is the main gathering area for the speakers and marchers. Hundreds of thousands of marchers began arriving; young people, seminarians, nuns, priests, brothers and even many of the older generation congregated to the spot and we were kept very busy all day trying to supply as many people as we could reach with our leaflets.

During this time, people were setting up their banners, and organizing themselves to begin marching towards the Supreme Court building on Constitution Avenue. After the crowd had continued onwards, we proceeded towards the Union Station, where all the buses were waiting to take the pilgrims back to their respective homes. There we offered bundles of our leaflets to the persons in charge of the buses, and many priests took some for their various parishes. We passed almost all of our leaflets, with the great help of Our Lady of America, who opened hearts to us through Her beautiful message.

We would like to thank all of those who helped us in this distribution. There were about 35 volunteers not including the many people who took large stacks and enthusiastically passed them among the crowd themselves. In our immediate group we had Adrienne O'Donnell, Lynn Mason, Marie Anne Jacques, Pascal Richard, Melvin Sickler & Francois Cright who had come all the way from Ontario and Quebec, Canada. Yves & Anne-Marie Jacques and six of their children came from Massachusetts and many friends from their parish of Our Lady of Czestochowa also helped in the distribution. Tom and Colleen Polyanski were with us from Maryland and The Franciscan Friars of the Immaculate from Connecticut. Dominic Roberto from Pennsylvania took 20,000 leaflets to spread in his area. We thank you for your precious collaboration during this successful leaflet distribution.

This message of Our Lady of America is directed particularly to the youth of America "who are willing wholeheartedly to follow Our Lady in her great battle against evil" and who will "bear the special title of "Tor-chbearers of the Queen." You are truly fulfilling this desire of "the Queen." This beautiful new leaflet can be ordered from us in any quantity, please feel free to call us at 1-888-858-2163.



Consecration to Jesus Through Mary and Apostolate in California

Last December my wife Anne-Marie and I were invited to San Francisco to witness the Consecration of fifty members of the Pilgrims of St. Michael as "Slaves of Jesus Through Mary", according to St. Louis-Marie Grignion de Montfort. This Consecration was organized by our good friends Elysa Cortez and Connie Arnaldo, both ardent distributors of our leaflets in the San Francisco area. Connie has been a member of the Pilgrims of St. Michael for over 10 years. Every day she takes the train to and from work and brings with her a bundle of leaflets to distribute all along her route. She also takes many subscriptions to the "Michael" Journal. Many of those who were making their Consecration that day were there as a result of those leaflets and now help in the apostolate work themselves. We had very good meetings with the people of San Francisco who were eager to learn about our work. We also visited many of our subscribers and left bundles of our leaflets all over the Bay area. The Pilgrims there are now preparing to receive 100,000 leaflets in Spanish and in English to be distributed at the Pro-Life March in San Francisco on January 24th.



Newly consecrated Pilgrims of St. Michael

At the end of our week of apostolate Anne-Marie returned home to our family in Massachusetts and I continued on to Los Angeles where I was met by our devoted Pilgrim, Virginia Ahumada. She had organized in advance many meetings for us and in our visits we delivered almost 100,000 leaflets to various prayer groups and organizations. A Catholic station with over 100,000 listeners, Radio Guadalupe, gave us an interview where we explained the work of the Pilgrims of St. Michael and Social Credit. Fr. Juan Rivas, the radio announcer, was extremely interested in our work and invited us to return again in the future. Virginia plans on continuing devoting all her free time to the apostolate. She ordered two more pallets of leaflets in English and Spanish and is in the process of organizing a "Total Consecration" according to St. Louis-Marie Grignion de Montfort in the Los Angeles area for 2009.



I felt at every moment the gentle hand of our Blessed Mother guiding us in our apostolate and that is why this work in California was such a great success. To the Pilgrims of St. Michael and all the other groups in California that worked in cooperation with us and which are too numerous to mention, I thank you all!

Yves Jacques
Pilgrim of St. Michael

New World Order – A Horrific Utopia?

Excerpts taken from the book entitled, "Europe Today and Tomorrow," by Cardinal Joseph Ratzinger (Pope Benedict XVI). Reprinted with permission.

Today we find ourselves in the midst of a second Enlightenment, which has not only left behind the motto *Deus Sive Natura* but has also unmasked as irrational the Marxist ideology of hope. In its place it has proposed a rational goal for the future, which is entitled the New World Order and is now supposed to become in its turn the essential ethical norm. It still shares with Marxism the evolutionary idea of a universe brought forth by an irrational event and formed by its intrinsic rules, which however – unlike the provisions of the ancient idea of nature – cannot contain within themselves any ethical direction.

The attempt to derive from the rules of the evolutionary game the rules for the game of human life as well, and hence a sort of new ethics, is in reality rather widespread but not very convincing. There are more and more voices of philosophers such as Singer, Rorty, and Sloterdijk telling us that man now has the right and the duty to construct a new world on a rational basis. The new world order, the necessity of which cannot be doubted, they say, ought to be a world order of rationality.

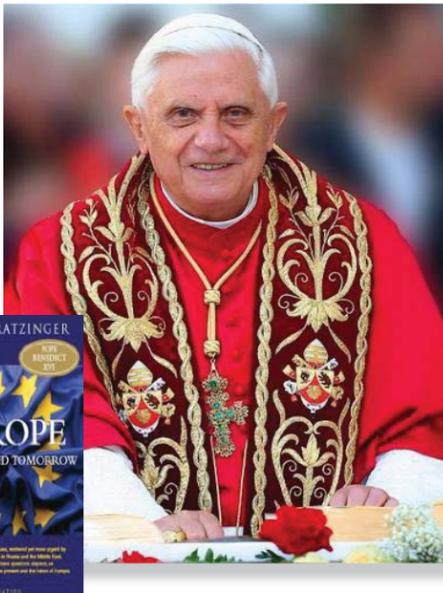
Thus far they are all in agreement. But what is rational? The criterion of rationality is drawn exclusively from experiences of technological production on scientific foundations. Such rationality exists in the sense of functionality, efficiency, increase in the quality of life. The exploitation of nature that is connected with it increasingly becomes a problem because of environmental hazards, which are becoming dramatic.

Meanwhile, the manipulation of man by man is proceeding apace with even greater impudence. The visions of Huxley are definitely becoming a reality: the human being must be no longer begotten irrationally but rather produced rationally. But man as a product is at the disposal of man. The imperfect specimens are discarded, so as to develop the perfect man by way of planning and production. Suffering must disappear; life must be nothing but pleasant.

Such radical visions are still isolated instances, for the most part attenuated in many ways, but more and more often the principle of behaviour is affirmed that states that it is permissible for man to do everything he is capable of doing. Possibility as such becomes a criterion that is sufficient unto itself. In a world that is understood in an evolutionary way, it is also self-evident that there cannot be any absolute values, things that are always bad or things that are always good; instead, the weighing of goods is the only way to discern moral norms. This, however, means that higher purposes, for example, presumed experimental results for the cure of diseases, justify even the exploitation of man, provided that the anticipated good appears sufficiently great.

But in this way new forms of oppression are born, and a new ruling class arises. Ultimately the destiny of other men is decided by those who have scientific power at their disposal and those who manage the finances. Not remaining behind in research becomes an obligation from which there is no escape and which itself determines the direction of it. What advice can be given to Europe and the world in this situation?

A specifically European feature in this situation today appears to be precisely the separation from all ethical traditions and the exclusive reliance on technological reasoning and its possibilities. But will not a world order with these foundations become in reality a horrific utopia? Does not Europe perhaps need, does not the world perhaps need precisely some corrective elements derived from its great tradition and from the great ethical traditions of mankind? The inviolable nature of human dignity ought to become the fundamental, untouchable pillar



of ethical regulations. **Only if man recognizes that he is an end (and not a means), only if the human being is sacred and inviolable, can we have confidence in one another and live together in peace.** There is no weighing of goods that can justify treating man as experimental material for higher ends.

Only if we see here something absolute, situated above all attempts to weigh goods, do we act in a truly ethical manner and not by means of calculations. The inviolability of human dignity means also that this dignity is valid for everyone, that it has a human face and belongs biologically to the human race. Criteria of functionality cannot have any validity here. Even the human being who is suffering, who is disabled, or not yet born is a human being. I would like to add that this must be joined also to respect for the origin of the human being from the communion of a man and a woman.

The human being cannot become a product. He cannot be a product; he can only be begotten. And for this reason protection for the special dignity of the communion between man and woman, on which the future of mankind is based, must be numbered among the ethical constants of every human society.

But all this is possible only if we acquire also a new sense of the dignity of suffering. Learning to live also means learning to suffer. Therefore respect for the sacred is demanded, too. Faith in God the Creator is the surest guarantee of man's dignity. It cannot be imposed on anyone; but since it is a great good for the community, it can make the claim to respect on the part of nonbelievers.

It is true: rationality is an essential hallmark of European culture. With it, from a certain perspective, it has conquered the world, because the form of rationality developed first of all in Europe informs the life of every continent today. Yet this rationality can become devastating if it becomes detached from its roots and exalts technological feasibility as the sole criterion. The bond between the two great sources of knowledge – nature and history – is necessary. These two areas do not simply speak on their own, but the two together can provide some indication of what path to take.

The exploitation of nature, which rebels against an indiscriminate use, has prompted new reflections on the signposts provided by nature itself. Having dominion over nature, in the sense of the biblical story of creation, does not mean the violent utilization of nature and nature at the service of man. The very origin of man is a process that is both natural and human: in the relation between a man and a woman the natural element and the spiritual element are united in what is specifically human, which cannot be despised without causing harm. And so the historical experiences of man, too, which are reflected in the great religions, are permanent sources of knowledge, of directions provided by reason, which are of interest even to someone who cannot identify with any of these traditions. To deliberate while bracketing them off and to live without taking them into consideration would be a presumption that would ultimately leave man disorientated and empty.

All this gives no conclusive answer to the question about the foundations of Europe. We simply wanted to sketch the contours of the task that lies ahead. It is urgent that we get to work.

Pope Benedict XVI

In the light of Cardinal Ratzinger's (Pope Benedict XVI) reflections on the New World Order and his urgent call to "get to work", we, the Pilgrims of St. Michael and the regular readers of the "Michael Journal", agree with Pope Benedict XVI that the New World Order would be a horrific utopia and we have written extensively on the issues opposing the New World Order, the Illuminati and Freemasonry. Through the works and writings of our founder Louis Even, we promote a positive solution of Social Credit based on the beautiful and prophetic Social Teachings of the Catholic Church. Social Credit would put the financial system to the service of every man, woman and child from the moment of conception until natural death acknowledging the sanctity of life. Let us put all our efforts to change the course of history and put ourselves at the service of the Queen of Heaven and Our Mother. She has already assured us the Victory!

What impact can FOCA have on the United States?

The Freedom of Choice Act would elevate abortion to a fundamental right, which brings a dangerous threat to the liberties of the smallest and weakest in our society. There are many laws that FOCA would totally nullify:

1. Partial Birth Abortion Ban Act of 2003
2. Hyde Amendment (restricting taxpayer funding of abortions)
3. Restrictions on abortions performed at military hospitals
4. Restrictions on insurance coverage for abortion for federal employees
5. Informed consent laws
6. Waiting periods
7. Parental consent and notification laws
8. Health and safety regulations for abortion clinics
9. Requirements that licensed physicians perform abortions
10. "Delayed enforcement" laws (banning abortion when *Roe v. Wade* is overturned and/or the authority to restrict abortion is returned to the states)
11. Bans on partial-birth abortion
12. Bans on abortion after viability. FOCA's apparent attempt to limit post-viability abortions is illusory. Under FOCA, post-viability abortions are expressly per-

mitted to protect the woman's "health." Within the context of abortion, "health" has been interpreted so broadly that FOCA would not actually proscribe any abortion before or after viability.

13. Limits on public funding for elective abortions (thus, making American taxpayers fund a procedure that many find morally objectionable)
14. Limits on the use of public facilities (such as public hospitals and medical schools at state universities) for abortions
15. State and federal legal protections for individual healthcare providers who decline to participate in abortions
16. Legal protections for Catholic and other religiously-affiliated hospitals who, while providing care to millions of poor and uninsured Americans, refuse to allow abortions within their facilities

The pro-choice groups have not denied that these plans to further promote and legalize abortion are something that they have been working to implement for many years now. In fact, Planned Parenthood has explained, "FOCA will supercede anti-choice laws that restrict the right to choose, including laws that prohibit the public funding of abortions for poor women or counseling and referrals for abortions. Additionally, FOCA will prohibit onerous restrictions on a woman's right to choose, such as mandated delays and targeted and medically unnecessary regulations."



Gender Mainstreaming

By Gabriele Kuby

Gabriele Kuby, born in 1944, mother of three children, holds a degree in Sociology. In 1997 she converted to the Catholic faith. As writer and lecturer she points to the dead ends of our society and the need to return to Christian values. After her best-seller *My Path to Mary? The Power of Living Faith* she became known for her criticism of *Harry Potter* and *Gender Mainstreaming* (translation into several languages). She believes that the sexualization of society produces the need for abortion and is the root of the destruction of the family.

Woe to those who call evil good, and good evil, who change darkness into light, and light into darkness, who change bitter into sweet, and sweet into bitter! (Isaiah 5.20)

A spectre is haunting the world, the spectre of gender. Hardly anyone knows this concept, although it is extremely powerful and has extended its influence over international and national institutions. The gender ideology is in the process of creating a new man, whose freedom should include the choice of his sex and sexual orientation. This means to arbitrarily decide whether he or she wants to be man or woman, heterosexual, gay, lesbian, bisexual or transsexual (GLBT). This view of freedom and sexuality, according to the will of the UN, EU and most European governments is to be imprinted onto the minds of children from the nursery onwards.

Since 1999, gender mainstreaming is *Leitprinzip* (the guiding principle) and *Querschnittsaufgabe* (the task for every government ministry) of German politics. On the homepage of the Ministry of Science it is written: "The Federal Government has established an equal opportunities policy based on the political strategy of gender mainstreaming as a universal guiding principle and horizontal task." The Federal Government is thus participating in world-wide activities aimed at the more effective implementation of an equal opportunities policy.¹

The facade of this new ideology is equality between men and women. More equality leads allegedly to greater justice. It is never questioned whether enforcing equality between that which is not equal can contribute to solving the enormous challenges of the future. Behind the facade lurks the general attack on the moral standards to which we owe the Western culture. Without it, neither the family nor Christianity can survive.

Until the 70's, gender was a term to distinguish the grammatical gender of a word. The term was used by radical feminists, who usually belong to the international gay and lesbian organizations to propagate the idea that "gender" has nothing to do with biological sex. According to them there are not two sexes, but six or more, depending on sexual preference. The Gender choices are to become mainstream by government action, that is the unquestioned *Zeitgeist*.

The gender perspective recognizes no essential or innate differences between men and women, although each cell of the human body is male or female. It represses and ignores the results of brain research, medicine, psychology and sociology, which prove the different identities of men and women in their brain structure, hormonal balance, and psychological structure and social behavior.

Cultural Revolution

At German universities, there are currently 29 Institutes for Gender Studies, a booming market with considerable growth. Gender research is well established in the humanistic departments and is expanding over department boundaries. The goal is the abolition of the "patriarchal and hetero-normative" teaching contents.⁴ Students confirm that the appropriation of gender perspective has become relevant for succeeding in exams and making a career. In addition to the academic institutes, there

are countless counselling institutions, funded by individual states or the EU, that are in the process of "gendering" all kinds of organizations.

Since the mentality of adults is not easy to change regarding forms of sexuality, which until recently were legally and socially sanctioned, the whole brunt of this cultural revolution is directed towards the next generation, to children and adolescents.

Some recent examples: In 2008 Brazil officially introduced "sexual diversity" as a school subject in public schools for grades one to nine. The socialist president Luiz Lula da Silva called "homophobia" the most perverse disease that has ever attacked the human mind.⁵

In Vienna the childcare-association "Fun & Care" practices gender-sensitive education with infants and teaches them "gender-appropriate language." Boys will receive a basket of cosmetics and princess dresses, while girls are encouraged to scream and take part in physical violence.

In Berlin "Dissens e.V.", founded in 1989, aims for "gender democracy," particularly through the intentional destruction of male identity in boys.⁶

After sexual assaults by children on children in a Bavarian kindergarten, a leading representative of Caritas informed worried parents that children have a right to sexuality, masturbation and playing doctor. Trying out sexual intercourse would be normal and should be allowed.⁷

The *Bundeszentrale für gesundheitliche Aufklärung* (Federal Centre for Health Education), affiliated to the Ministry of the Family, sent out 650,000 copies of a "Guide for Parents on Child Sex Education" in which parents were invited to sexual stimulation of their infants. The Family Minister had to retrieve the brochures in July 2007, because of media pressure due to publications of the author.⁸

That is no reason to be at ease: In all sex education writings of the Federal Center for Health Education (BzG) children are seduced with words and pictures to early sexual activity and homosexuality, which is consistently presented as an equal and positive alternative to heterosexuality. It pushes the question: How is it possible that such a revolutionary ideology can take hold, when most people instinctively recognize it as false? We know that we are either a man or a woman.

We know and feel that the opposite sex is essentially different and therefore attractive. Love is the only key to the foreign country of the opposite sex.

Yet the new message is: Sex differentiation is a social artifact, designed to oppress women. Women must become men! Men must become women! Or anything in between. This is your right.

How is it possible that homosexual conduct, which every religion rejects, and until a few decades ago was punishable in Western societies, is now encouraged, even aggressively promoted, in schools, to children? Are there really any parents who rejoice when their children are homosexual? What is the contribution of homosexuality to the public interest and the future, especially in times of epic demographic crisis?

How could this happen?

The attack on the sexual identity of a man and woman has a philosophical background: relativism. According to relativism, there is no truth, because reality arises only through subjective perception. Contemporary philosophers think that they can throw natural law and metaphysics on the scrap heap of history. Instead, only "the human quest for happiness, lust or love" applies. Their credo is: "Pleasure is good," as we can read in the College of Practical Philosophy.⁹

If there is no way to recognize truth, and from truth to judge what is good or evil, then all talk about "values" means nothing. If someone speaks of values he implies that his goal is what is good, assuming that there is an agreement about what is good. But this is not the case, because there is no longer a consensus about the nature of man (nor about what is good). On the bases of which values can man decide what is good? If it is reprehensible to derive absolute values from reason, from natural law or from divine revelation, then the values of a society can only be enforced by power.¹⁰ Therefore, relativism leads necessarily to a regime where values are dictated.

In his sermon at the opening of the conclave on April 18, 2005, Cardinal Ratzinger said: "A dictatorship of relativism is about to be created, which recognizes nothing as final and accepts as criteria only one's own ego and its desires."

For Christians, truth has a face and a name: Jesus Christ. He does not say, "Live according to my values," but, rather, "If you love me you will keep my commandments." (Jn 14.15) With the denial of the possibility of recognizing truth and of deriving a criteria for good and evil from it, all doors are open to ideologies. Ideology in its various manifestations left an appalling trail of blood through the previous century. Be it fascism or communism, they both denied God and persecuted those who believe in God. But first they blinded and seduced the people with promises of equality and justice.

Roots of gender mainstreaming

The root of gender mainstreaming is in Marxist soil. Marx and Engels formulated the utopia of a classless society, which seeks equality for all people. The new totalitarianism operates with the old socialist bait of "equality," to which people are always vulnerable, because ever since Cain, envy continues to flow in human veins. And yet, we know we are not "equal." Of course, each and every person has equal worth in the ultimate sense, as children of God our Father, but we are not all the same. And the social revolutionaries invariably reduce the meaning of equality to sameness, forgetting in the process that uniformity destroys our humanity, whose essence is uniqueness.

Like previous utopian projects, gender mainstreaming tries to create a "new man," this time on a deeper level than ever before. The program was already formulated by Friedrich Engels in the 19th century: "The first social conflict, which occurs in history, coincides with the development of the antagonism between husband and wife in the monogamous marriage and the first social oppression with the oppression of women by the male sex."¹¹

To abolish the alleged class conflict between husband and wife, therefore, the family must be destroyed. The most influential feminist of the last century, Simone de Beauvoir, called on woman to escape from "the slavery of motherhood" and heralded the gender revolution with her famous phrase, "One is not born a woman, one becomes a woman."¹²

The intellectual fathers of the student rebellion of 1968, Adorno, Horkheimer, Marcuse, Wilhelm Reich, flanked this battle cry with the theoretical dethroning of the "authoritarian family" and the legitimation and practical agitation for the dissolution of Judeo-Christian sexual morality in favor of a so-called "sexual liberation."

Now, little more than a generation later, we see the effects: Gender mainstreaming has led us to the edge of absurdity. The main ideologist, Judith Butler, professor at the University of California and the European University for Interdisciplinary Studies in Switzerland, is a member of the leadership of the International Gay and Lesbian Human Rights Commission. She declares "biological sex" as a "norma-

tive fantasy” which is imposed by the “regime of heterosexual hegemony.”¹³

Once the biological sexual identity of men and women has been destroyed, nothing can prevent the deconstruction of social roles and institutions. Because no sector of society is free from the influences of bipolar sexuality, all areas of social life are targeted for deconstruction: marriage, family, fatherhood, motherhood, education, language, work, culture, religion. This is called “undoing gender.” The graduates of the University Institute for Gender Studies have much to do and they are indeed doing a lot.

On the 3rd of September 2008 the European Parliament enacted, with 504 against 110 votes, a “resolution on the impact of marketing and advertising to promote equality between women and men” (A6-0199/2008). The EU parliament wants to ban by law so called “sexual stereotyped images” from advertising, from text books, video and computer games and the Internet, “starting in the early years of the socialization of children” – in other words, no woman at the stove, but instead a man; no man at the helm, but instead a woman. First the language was changed, now the pictures.

The EU parliament feels entitled to break the innermost core of the culture, namely the different identities of men and women. Here are iconoclasts at work. What will be left of art and culture when the drama of the attraction of the sexes is eliminated? People who state that sexual polarity is given by nature, or even believe that human beings are created by God as man and woman, are considered Christian “fundamentalists” who must be rendered irrelevant and powerless.

With the same strategic enforcement, the members of the European Parliament could have decided to clean our culture of the toxic waste of pornographic and violent images. On the internet, 35% of all downloads are pornography; porn sales worldwide are about 57 billion U.S. dollars each year.¹⁴ This is the quagmire in which the gender ideology is flowering. This is the reason why there is almost no resistance.

Why do women not see that their freedom to be wives and mothers is about to be mercilessly strangled? Why do men not understand that the raging battle of the sexes is seeking to take away their male power and identity – a battle which has won considerable territory such as the tangible discrimination against boys in education? (see *Spiegel online* 25.08.08)

Totalitarianism in new clothing

Ideology – by which I mean false thinking in the service of the interests of a minority, veiling these interests at the same time – destroys healthy social structures and leads to totalitarianism.

A crucial role is played by the European Court of Human Rights. The former federal president of Germany, Roman Herzog, warned about the erosion of national sovereignty and democracy, because the decisions of the ECJ automatically eliminate national law.¹⁵ The ECJ is a power center of the gender agenda.

Resistance against the homosexualization of society is met by slander, loss of influence and professional exclusion. The overthrow of the designated Interior Commissioner of the EU, Rocco Buttiglione, in 2004, was the most spectacular case. Freedom of expression no longer exists.

A new pejorative term becomes a judicial fact, criminalizing the resistance: homophobia. The term

turns reality upside down. In reality, a phobia is a pathological state of fear. “Homophobia” implies that those who base their beliefs and practises on natural law and the morals common to all healthy societies are pathological. Those who maintain that sexuality serves the well-being of individuals, families and society, if it is the expression of conjugal love of man and woman and open to procreation, are now considered by a dominant elite to be ill, in fact dangerous, and thus in need of silencing (or worse) by all the force at the law’s disposal.

In the documents of the EU “homophobia” is put in the same category as racism, anti-Semitism and xenophobia in order to criminalize it. Anti-discrimination laws and “hate laws” already exist in several countries, and a battle wages for their worldwide enforcement. Any utterance against homosexuality, whether in scientific research or biblical quotations, is interpreted as hatred. With this lie, a widespread emotional condition is created in the general populace, rendering them more passive to the criminalizing of resistance against the homosexualization of society.

In the resolution B6-0025/2006 of January 18, 2006, the EU announced its will to “eradicate” homophobia by “educational measures, such as information campaigns in schools, universities and the media, by laws and administrative regulations.” “Hate speeches colored by homophobia and incitement to discrimination should be efficiently punished. The fight against homophobia has to be allocated by the distribution of funds for the year 2007.” The process “should be strictly monitored” and “any omission by a member State to implement these measures has to be reported to the European Parliament.” Here speaks the spirit of totalitarianism.

Ideologies create victims. The previous century has amply demonstrated that revolutionary attempts to create a “new man” produce totalitarian suppression that destroys man. Who, then, are the victims of gender ideology?

The gender ideology

☐ fights against common sense because it denies the biological, psychological and social differences of man and woman.

☐ fights against woman because it causes the feminist man-oriented images of women to prevail and devalues mothers materially and morally.

☐ fights against man because girls and women are systematically privileged, whereas the authority and influence of men is diminished, by effeminizing man.

☐ fights against the unity of man and woman in marriage and their necessary cooperation in service of the future.

☐ fights against the unborn child, because it declares abortion to be a “human right”.

☐ fights against the child because it destroys the family, the irreplaceable place of formation of healthy personalities and the place of transfer of culture and faith.

☐ fights against the family because it ideologically, socially and materially cuts off its bases of existence.

☐ fights against the scientific ideal of truth and reason because it turns science into an agent of ideology and abuses its resources to enforce goals that transform society.

☐ fights against free speech in the media and science by suppressing dissenting opinions.

☐ fights against democracy, because through the power of the state the common good is sacrificed for the interests of a minority.

☐ fights against Christianity, in particular against the Catholic Church, the only bastion of the resistance in international organizations.

☐ fights against God and the order of creation.

Ideologies do not serve the ultimate good of the human being; they intend to re-create man in order that he serve the interests of the ideologists. But only the creator of man has the right and the ability to create his creature anew: God. The attack goes to the root of the human being. On the first page of the Bible it says: “So God created man in his image, an image of God he created him. Male and female he created them.” (Gen 1.27) God created man with a bipolar sexuality, because the experience of the need of complementation pushes us to extend ourselves to another human being and transcend our boundaries. As an image of the triune God, we are called to love, and only by loving can we find peace and happiness.

At this stage of history, the main attack of evil is in the field of sexuality. Christians need to meet the enemy there, otherwise they will have lost. If the young generation is pushed into moral degeneracy, the human condition of family and faith will be further destroyed and abortion will never be overcome. We need a movement for purity among the young generation.¹⁶ Because gender mainstreaming is the “guiding principle and all-important task” of global politics, Christian sexual morality must become the “guiding principle and all-important task” of the Church’s pastoral work with the young. Will the spiritual movements, in the power of Jesus, prepare the way and attract the youth, where the need is greatest: in the chaos of sexual relationship? Will they recognize the need to bring the topic of sexuality out from the private space of the community and make it the starting point of evangelisation?

John Paul II has given us a marvellous new light on the meaning and beauty of sexuality with his Theology of the Body. Let us use this treasure, so that truth can transform the present situation!

When will the Church reclaim the ground that it has lost by the rejection of the encyclical letter *Humanae Vitae*? Cardinal Schonborn of Vienna made a first step in the Supper Room in Jerusalem in March, 2008. He said: “Europe has said ‘no’ three times in the last forty years to its own future. The first time in 1968... by rejecting *Humanae Vitae*. The second time in 1975, when the abortion laws flooded Europe. And now the third time with homosexual marriage. The ‘no’ to life was also a sin of us bishops ... Even if we were not bishops at the time, we need to repent this sin of the European episcopacy, who did not have the courage to support Paul VI.... If we would have known the consequences of this ‘no’ to life, we would have never said ‘no’ to *Humanae Vitae*, we would have had the courage to strengthen our brothers: ‘Have faith, believe in life!’”¹⁷

In so speaking and acting, bishops would not risk their lives. They would risk some media and ecclesiastical bullying. They would protect their flock from the wolves and would infuse new life into the body of the Church.

Gabriele Kuby

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PONTIFF WARNS AGAINST NEW THEORIES OF “GENDER”

While protecting nature is an essential mission of the Church, it’s no more important than protecting the nature of the person, said Benedict XVI on Dec. 22, 2008 in Rome, at the traditional meeting with the Roman Curia for the exchange of Christmas greetings. “Given that faith in the Creator is an essential element of the Christian creed, the Church cannot and should not limit itself to transmitting to the faithful only the message of salvation.” “It is necessary that there be something such as an ecology of man, understood in the proper manner,” he said.

This human ecology, he affirmed, is based on respecting the nature of the person, and the two genders of masculine and feminine. “It is not outmoded metaphysics,” Benedict XVI affirmed, “when Church speaks of the nature of the human being as man and woman, and demands that this order of creation be respected.” The Pope warned against the manipulation that takes place in national and international forums when the term “gender” is altered.

“What is often expressed and understood by the term ‘gender,’ is definitively resolved in the self-emancipation of the human being from creation and the Creator,” he warned. “Man wants to create himself, and to decide always and exclusively on his own about what concerns him.” “The rain forests certainly deserve our protection, but man as creature indeed deserves no less,” he added. Benedict XVI explained that great theologians have “qualified marriage, that is to say, the link for life between man and woman, as a sacrament of creation, instituted by the Creator.”

¹ <http://www.bmbf.de/en/532.php>

⁴ <http://www.handelsblatt.com>, September 19, 2007

⁵ <http://www.lifesitenews.com>, June 20, 2008

⁶ <http://www.dissens.de>. René Pfister, *Der neue Mensch*, in: *Der Spiegel* 1/2007

⁷ personal testimony reported to the author

⁸ Gabriele Kuby, *Auf dem Weg zum neuen Gender-Menschen - Verstaatlichung und Erziehung, Kisslegg 2007 and Ausbruch zur Liebe - Für junge Leute, die Zukunft wollen, Kisslegg 2005*

⁹ quoted by Alexander Kisler, *Am Nachthemd der Ewigkeit*, in: *Die Tagespost*, September 30, 2008.

¹⁰ Günter Rohrmoser, *Kulturrevolution in Deutschland, Gräffelfing 2008 and Wer interpretiert die Geschichte. Die Herausforderung der Wertedebatte. Bietigheim/Baden 1996.*

¹¹ Friedrich Engels, *Der Ursprung der Familie, des Privateigentums und des Staats*, Höttingen/Zürich 1884, page 52

¹² Simone de Beauvoir, *Das andere Geschlecht, Reinbek bei Hamburg 1968*, page 265

¹³ Judith Butler, *Körper und Gewicht. Die diskursiven Grenzen des Geschlechts*. Berlin 1995, S. 22-24; dies.: *Gender Trouble*,

Deutsch: Das Unbehagen der Geschlechter, Frankfurt 1991. Ulf Heide et. al. (Hrsg.), *Jenseits der Geschlechtergrenzen, Queerstudien an der Universität Hamburg*, 2001.

¹⁴ Thomas Schirmacher, *Internetpornografie, Holzgerlingen 2008.*

¹⁵ *Frankfurter Allgemeine Zeitung*, 8. September 2008.

¹⁶ <http://www.only-you.eu>

¹⁷ *Kirche heute*, Number 10, 2008.



Vocation and Mission

YOUNG PILGRIMS AROUND THE WORLD

Gustavo Martinez

Gustavo left us for his home in Paraguay with the firm intention of continuing the work of social justice in his country. Paraguay, like all South American countries, is in extreme poverty and the economic crisis is affecting them seriously. The solution of Social Credit is urgently necessary, and for those who are fortunate enough to have the knowledge of this great light; it is more than ever an important task to transmit it to others.



He began his apostolate within a week of his return, going out with his mother and sister to visit the families and pray with them. Gustavo's family are very happy and proud that their son has decided to give his youth and energy to help those who are in need. During their day of apostolate, they met a Polish priest who has been living in Paraguay as a missionary for the last 15 years. He agreed to support the Pilgrims, and took leaflets in Spanish and Polish.

More recently, on Tuesday January 6th, he went out to do the apostolate again with several of his compatriots, (including several who stayed with us in Rougemont last year), they were very happy to accompany him in visiting and praying the Rosary with the families. Here is some excerpts of his report:

"We decided to go to the city of Hernandarias, which receives the Pilgrims of St. Michael for the first time. Our first objective was to go to the parish of Our Lady of the Assumption, to see Fr. Ivo Rodolfo Ramirez, a Franciscan priest, and we explained to him our movement. He has a lot of admiration for our work for social justice and he gave us the permission and blessing to do our apostolate in the area of his parish. After this, we divided our group in two: Mabel, Jorge and Evelio (a new volunteer in our movement) formed one group and Gustavo and Miguel the other. We visited the families on the door to door, teaching them about our movement, spreading the leaflets, rosaries, holy pictures, speaking about Social Credit and in all the homes the people edified us with their hospitality, generosity, fervor, and amiability. Miguel and Gustavo took a subscription in one of the homes where they were invited to eat and they were able to explain to them more about our work and our experience with the Pilgrims of St. Michael from around the world.

Another group invited us to eat with them that runs a food kitchen called "St. Francis of Assisi." Afterwards, we gave a presentation of our work to the people who were present at the food kitchen. We also distributed leaflets in the centre of the city, and we met another lady there who said the Rosary with us. And that was the end of our day of apostolate in Hernandarias."

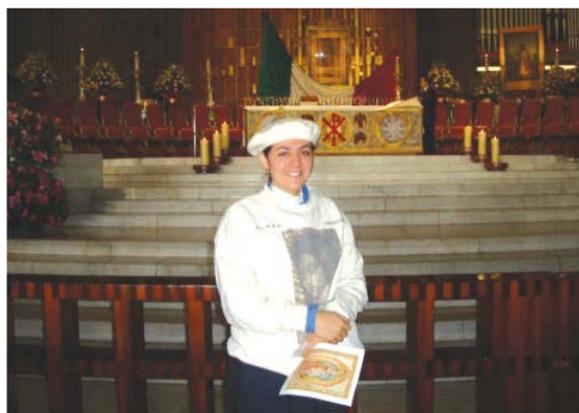
Gustavo has many plans for apostolate in his country, and hopes to return to Canada for the "Siege of Jericho" in March.

Fatima Cervantes

Fatima left Canada for Mexico on December 7th after spending a year with us at our headquarters. She distributes leaflets in her home town of Puebla, usually in parks where there are many people who circulate. She distributes leaflets in cities (that are inside of Puebla state) such as: the center of Puebla, south of Puebla and Atlixco. She also met with Fr. Eugenio Lira Rugarcia, who is the secretary of communication in the Archdiocese, he has many contacts available. Fatima intends to organize with other groups in her area to help spread leaflets quicker and further afield.

On the feast of Our Lady of Guadalupe in Mexico City, she was joined by Mr. Mrs. Xavier-Gutierrez, who helped her in passing out leaflets to the many pilgrims who go each year to honor Our Lady on this great feast day.

She said, "Really, there are so many people who come for the feast of Our Lady. I had prepared some leaflets for distribution, and the people were very happy to take them. We hope to have even more distributors in the near future to help with the work in Mexico."



Fatima intends to travel in January to South America, where she will continue her apostolate in Columbia and Ecuador. In Columbia, there is a local coupon group started, and Fatima wants to study and learn how they function, as well as do the apostolate with members of "San Miguel" in Columbia. After her tour there, she will return to Rougemont for the "Siege of Jericho."

Pascal Richard

This past autumn I went to do apostolate work in France at the invitation of Mr. Christian Burgaud, for a period of two months. I left Montreal on October 7th, the "Feast of the Rosary," it was my baptism in the air as it was my first flight.

I arrived the morning after; tired because I had not been able to sleep on the plane. At the airport in Nantes, Mr. Burgaud was waiting patiently, when we arrived at his place I took the opportunity to sleep a little. The next day we started our apostolate going towards the South all the way up to the border of Spain. We visited many families, they were happy to see a young person doing apostolate with Mr. Burgaud. They had a bit of difficulty with my accent, but after a month we understood each other quite well.

The people who sheltered us were very hospitable, these were homes that Our Lord is loved and honoured. I would like to thank all of those families

who took us into their homes and all those who helped us in our apostolate.

I had the grace of going to visit Lourdes with Mr. Burgaud in order to make the "Way of the Jubilee" that is in four steps: at the parish Church where the baptismal font that was used for the baptism of St. Bernadette is located, the "cachot" where the Soubirous family lived, the door of St. Michael, the arcades and the grotto, and finally the hospital where St. Bernadette made her First Communion on June 3rd, 1858. During the evening we participated in the candlelight procession, that was instituted by Father Marie-Antoine (we also visited his tomb in Toulouse).

The next morning the Mass was celebrated at the grotto by a Polish priest, I did not understand anything but the important part was to receive Jesus in the Eucharist. After the Mass we waited three and a half hours in line in order to have the purification of soul and body in the miraculous water in the baths of Lourdes. I really loved the sanctuary of Lourdes, the volunteers do a remarkable job, I sensed the fraternity and the charity of the people. Pilgrims from around the world go to pray, others go to thank the Blessed Virgin for a favour obtained; it was a beautiful experience for me. I thank God for the graces that He gave to me during my pilgrimage at the sanctuary of Lourdes.

As we passed through Normandy, Mr. Burgaud decided to go to see our great Patron, St. Michael, at Mount St. Michael to thank him for his protection that he has given us since the foundation of the movement. The Abbey is also called "The Wonderful," and celebrated 13 centuries of foundation. Providentially as we went up the mountain we arrived at the Chapel of St. Peter in time to assist at the Holy Mass that was being celebrated, in memory of those who died on the Armistice of November 11th.

My trip to France was a very enriching experience because we went to announce the light of Social Credit with personal meetings in the families, and this really helps them to get to know us better. I would also like to thank Mr. Burgaud and his family for lodging me, and for the good company and example that he gave to me during this unforgettable tour in France.

