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Encyclical on the Sacred Heart of Jesus
“This is the heart that so loved mankind”



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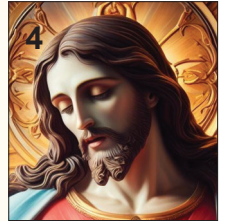
MICHAEL

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

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

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Letter from the Editor

Let us be instruments of God's love

Pope Francis has just published an encyclical letter on the Human and Divine Love of the Heart of Jesus Christ, titled *Dilexit Nos* (see page 4), reminding us of Jesus' great love for every human being. The popular devotion to His Sacred Heart was given to St. Margaret Mary Alacoque who said "This is the Heart that so loved human beings that it has spared nothing, even to emptying and consuming itself in order to show them its love."

The Gospel tells us that while on earth, Jesus was attentive to people's concerns and suffering. He healed the sick and performed miracles such as multiplying the loaves and fishes so that the crowds who followed him would not go away hungry.

From Heaven, Jesus still has the same love for mankind and longs to help us in our suffering and difficulties. He wants to do so through us so that we become an effective extension of His love and His hands when we are called to give aid to our brothers and sisters in need.

Pope Francis reminds us in his encyclical that devotion to the Sacred Heart must lead us to great love for our brothers and sisters. We will be judged on love: "Inasmuch as you did it to one of the least of these brothers of mine, you did it to me" (Mt 25:40). St. Paul tells us that the whole Law finds its fullness in a single precept: "You shall love your neighbor as yourself" (Galatians 5:14).

Speaking of charity towards one's neighbor, Pope St. Paul VI wrote in his encyclical letter *Populorum Progressio* (on the development of peoples): "More than anyone else, he who is animated by genuine love, pits his intelligence against the problems of poverty, trying to uncover the causes and looking for effective ways of combating and overcoming them."

This is the aim of the Pilgrims of Saint Michael when we promote Economic Democracy, developed by Scottish engineer Clifford Hugh Douglas. Douglas tells us that the aim of an economic system is to

provide goods and services with a minimum of difficulty, and that today there are no physical obstacles to this goal, only a financial one (see page 16).

Similarly, Louis Even reminds us that today there is no shortage of production; it is distribution that is defective, using the Gospel story of the miracle of the multiplication of the loaves and fishes as illustration (see page 13). The mechanism for distribution of

production is money, which is cruelly lacking for so many citizens. With a fair economic system, like the one proposed by Economic Democracy, financial security would be guaranteed for all.

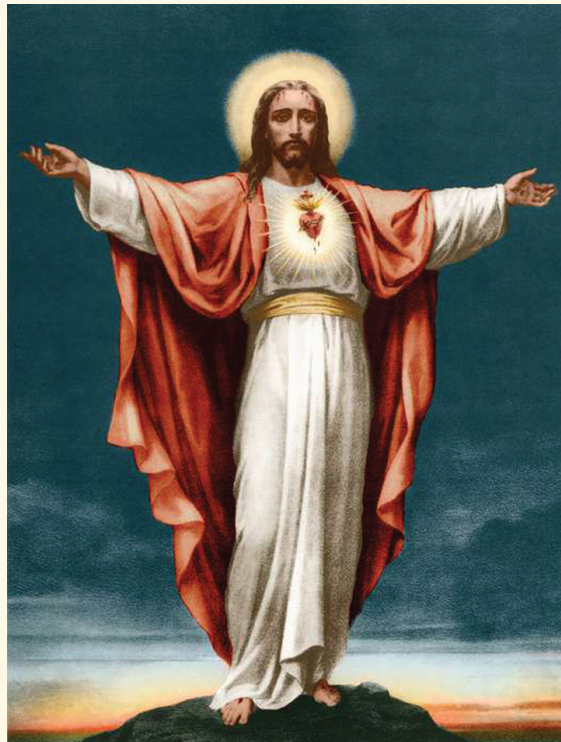
As we often say in MICHAEL, to achieve this reform we must educate the population. Without the people's support, even the best-intentioned governments won't stand up to the pressures imposed by the financiers. Such education requires great patience and charity towards our neighbors who do not always understand the solution of economic reform as described by Douglas and Louis Even.

This dedication to our neighbors and the effort to inform them about the fraud of the current financial system

requires a "transformation of our selfish hearts" so that we can participate in Jesus' work of liberation and be instruments to spread his love. For this to happen, we definitely need heaven's help. Oh Jesus, change our heart into the heart of an apostle!

There is a need for hope because with God everything is possible. Let's ask Him for help with confidence as He will never refuse it. Moreover, in His great mercy, God has also given us His mother, the Virgin Mary, to collaborate in the work of salvation. St. Louis-Marie Grignion de Montfort said that all of God's graces pass through Mary's hands. Two very powerful and effective means of appealing to Mary's intercession are the Miraculous Medal (see page 20) and the Rosary, which can convert even Christ's greatest adversaries (see page 22). Enjoy your reading! ❖

Alain Pilote, Editor



Let's be like the extension of Jesus' hands and feet to our neighbor.

“This is the heart that so loved mankind”

Pope Francis’ encyclical on the Sacred Heart of Jesus

The Vatican published Pope Francis’ fourth encyclical, *Dilexit nos* (*He loved us*), quoting the words of St. Paul in his letter to the Romans (8:37). The encyclical, published on October 24, 2024, focuses on devotion to the Sacred Heart of Jesus and is subtitled ‘the human and divine love of the heart of Jesus Christ’.

The encyclical coincides with the 350th anniversary of the apparitions of Jesus to St. Margaret Mary at Paray-le-Monial, France between 1673 and 1675 in which Our Lord asked her to promote devotion to His Sacred Heart. Here are some extracts from this encyclical in which the Holy Father stresses the importance of devotion to the Sacred Heart as a remedy for the ills of today’s society,

by Pope Francis

We need the help of God’s love. Let us turn, then, to the heart of Christ, that core of his being, which is a blazing furnace of divine and human love and the most sublime fulfilment to which humanity can aspire. There, in that heart, we truly come at last to know ourselves and we learn how to love.

In the end, that Sacred Heart is the unifying principle of all reality, since “Christ is the heart of the world, and the paschal mystery of his death and resurrection is the centre of history, which, because of him, is a history of salvation” (St. John Paul II, Angelus, 28 June 1998). In the presence of the heart of Christ, I once more ask the Lord to have mercy on this suffering world in which he chose to dwell as one of us. May he pour out the treasures of his light and love, so that our world, which presses forward despite wars, socio-economic disparities and uses of technology that threaten our humanity, may regain the most important and necessary thing of all: its heart.

Many pages of the Gospel illustrate how attentive Jesus was to individuals and above all to their problems and needs. We are told that, “when he saw the crowds, he had compassion for them, because they were harassed and helpless” (Mt. 9:36). Whenever we feel that everyone ignores us, that no one cares what becomes of us, that we are of no importance to anyone, he remains concerned for us. To Nathanael, standing apart and busy about his own affairs, he could say, “I saw you under the fig tree before Philip called you” (Jn 1:48).

Precisely out of concern for us, Jesus knows every one of our good intentions and small acts of charity. The Gospel tells us that once he “saw a poor widow put in two small copper coins” in the Temple treasury (Lk 21:2) and immediately brought it to the attention of his disciples. Jesus thus appreciates the good that he



Jesus appears to Saint Margaret Mary Alacoque at the Visitation convent in Paray-le-Monial, France

sees in us. When the centurion approached him with complete confidence, “Jesus listened to him and was amazed” (Mt 8:10). How reassuring it is to know that, even if others are not aware of our good intentions or actions, Jesus sees them and regards them highly.

This is the heart that has loved so greatly

Devotion to the heart of Christ is not the veneration of a single organ apart from the person of Jesus. What we contemplate and adore is the whole Jesus Christ, the Son of God made man, represented by an image that accentuates his heart. That heart of flesh is seen as the privileged sign of the inmost being of the incarnate Son and his love, both divine and human. More than any other part of his body, the heart of Jesus is “the natural sign and symbol of his boundless love”.

Worshipping Christ

It is essential to realize that our relationship to the person of Jesus Christ is one of friendship and adoration, drawn by the love represented under the image of his heart. We venerate that image, yet our worship is directed solely to the living Christ, in his divinity and his plenary humanity, so that we may be embraced by his human and divine love.

Whatever the image employed, it is clear that the living heart of Christ – not its representation – is the object of our worship, for it is part of his holy risen body, which is inseparable from the Son of God who assumed that body forever. We worship it because it is “the heart of the person of the Word, to whom it is inseparably united”. Nor do we worship it for its own sake, but because with this heart the incarnate Son is alive, loves us and receives our love in return. Any act of love or worship of his heart is thus “really and truly given to Christ himself”, since it spontaneously refers back to him and is “a symbol and a tender image of the infinite love of Jesus Christ”.

For this reason, it should never be imagined that this devotion may distract or separate us from Jesus and his love. In a natural and direct way, it points us to him and to him alone, who calls us to a precious friendship marked by dialogue, affection, trust and adoration. The Christ we see depicted with a pierced and burning heart is the same Christ who, for love of us, was born in Bethlehem, passed through Galilee healing the sick, embracing sinners and showing mercy. The same Christ who loved us to the very end, opening wide his arms on the cross, who then rose from the dead and now lives among us in glory.

Venerating his image

While the image of Christ and his heart is not in itself an object of worship, neither is it simply one among many other possible images. It was not devised at a desk or designed by an artist; it is “no imaginary symbol, but a real symbol which represents the centre, the source from which salvation flowed for all humanity”.

It is understandable, then, that the Church has chosen the image of the heart to represent the human and divine love of Jesus Christ and the inmost core of his person. Yet, while the depiction of a heart afire may be an eloquent symbol of the burning love of Jesus Christ, it is important that this heart not be represented apart from him. In this way, his summons to a personal relationship of encounter and dialogue will become all the more meaningful. The venerable image portraying Christ holding out his loving heart also shows him looking directly at us, inviting us to encounter, dialogue and trust; it shows his strong hands capable of supporting us and his lips that speak personally to each of us.

Certain of these representations may indeed strike us as tasteless and not particularly conducive to af-



fection or prayer. Yet this is of little importance, since they are only invitations to prayer, and, to cite an Eastern proverb, we should not limit our gaze to the finger that points us to the moon. Whereas the Eucharist is a real presence to be worshiped, sacred images, albeit blessed, point beyond themselves, inviting us to lift up our hearts and to unite them to the heart of the living Christ. The image we venerate thus serves as a summons to make room for an encounter with Christ, and to worship him in whatever way we wish to picture him. Standing before the image, we stand before Christ, and in his presence, “love pauses, contemplates mystery, and enjoys it in silence”.

In contemplating Christ’s heart we also see how, in his fine and noble sentiments, his kindness and gentleness and his signs of genuine human affection, the deeper truth of his infinite divine love is revealed. In the words of Benedict XVI, “from the infinite horizon of his love, God wished to enter into the limits of human history and the human condition. He took on a body and a heart. Thus, we can contemplate and encounter the infinite in the finite, the invisible and ineffable mystery in the human heart of Jesus the Nazarene”.

The image of the Lord’s heart speaks to us in fact of a threefold love. First, we contemplate his infinite divine love. Then our thoughts turn to the spiritual dimension of his humanity, in which the heart is “the symbol of that most ardent love which, infused into his soul, enriches his human will”. Finally, “it is a symbol also of his sensible love”.

These three loves are not separate, parallel or disconnected, but together act and find expression in a ▶

“In the love of Christ represented in his Sacred Heart, we find the whole Gospel, a synthesis of the truths of our faith, all that we adore and seek in faith, all that responds to our deepest needs.”

Pope Francis



More recently, St. John Paul II presented the growth of this devotion in recent centuries as a response to the rise of rigorist and disembodied forms of spirituality that neglected the richness of the Lord's mercy. At the same time, he saw it as a timely summons to resist attempts to create a world that leaves no room for God. "Devotion to the Sacred Heart, as it developed in Europe two centuries ago, under the impulse of the mystical experiences of Saint Margaret Mary Alacoque, was a response to Jansenist rigor, which ended up dis-

regarding God's infinite mercy. The men and women of the third millennium need the heart of Christ in order to know God and to know themselves; they need it to build the civilization of love" (Catechesis, June 8, 1994).

Benedict XVI asked us to recognize in the heart of Christ an intimate and daily presence in our lives: "Every person needs a 'centre' for his or her own life, a source of truth and goodness to draw upon in the events, situations and struggles of daily existence. All of us, when we pause in silence, need to feel not only the beating of our own heart, but deeper still, the beating of a trustworthy presence, perceptible with faith's senses and yet much more real: the presence of Christ, the heart of the world" (Angelus, June 1, 2008).

Devotion to Christ's heart is essential for our Christian life to the extent that it expresses our openness in faith and adoration to the mystery of the Lord's divine and human love. In this sense, we can once more affirm that the Sacred Heart is a synthesis of the Gospel. We need to remember that the visions or mystical showings related by certain saints who passionately encouraged devotion to Christ's heart are not something that the faithful are obliged to believe as if they were the word of God. Nonetheless, they are rich sources of encouragement and can prove greatly beneficial, even if no one needs to feel forced to follow them should they not prove helpful on his or her own spiritual journey. At the same time, however, we should be mindful that, as Pius XII pointed out, this devotion cannot be said "to owe its origin to private revelations".

The promotion of Eucharistic communion on the first Friday of each month, for example, sent a powerful message at a time when many people had stopped receiving communion because they were no longer confident of God's mercy and forgiveness and regarded communion as a kind of reward for the perfect. In the context of Jansenism, the spread of this practice proved immensely beneficial, since it led to a clearer realization that in the Eucharist the merciful and ever-present love of the heart of Christ invites us to union with him. **It can also be said that this practice can prove similarly beneficial in our own time, for a**

► constant and vital unity. For "by faith, through which we believe that the human and divine nature were united in the person of Christ, we can see the closest bonds between the tender love of the physical heart of Jesus and the twofold spiritual love, namely human and divine".

Devotion to the heart of Jesus, as a direct contemplation of the Lord that draws us into union with him, is clearly Christological in nature. We see this in the letter to the Hebrews, which urges us to "run with perseverance the race that is set before us, looking to Jesus" (12:2). At the same time, we need to realize that Jesus speaks of himself as the way to the Father: "I am the way. No one comes to the Father except through me" (Jn 14:6). Jesus wants to bring us to the Father. That is why, from the very beginning, the Church's preaching does not end with Jesus, but with the Father. As source and fullness, the Father is ultimately the one to be glorified.

Recent teachings of the Magisterium

In numerous ways, Christ's heart has always been present in the history of Christian spirituality. In the Scriptures and in the early centuries of the Church's life, it appeared under the image of the Lord's wounded side, as a fountain of grace and a summons to a deep and loving encounter. In this same guise, it has reappeared in the writings of numerous saints, past and present. In recent centuries, this spirituality has gradually taken on the specific form of devotion to the Sacred Heart of Jesus.

A number of my Predecessors have spoken in various ways about the heart of Christ and exhorted us to unite ourselves to it. At the end of the nineteenth century, Leo XIII encouraged us to consecrate ourselves to the Sacred Heart, thus uniting our call to union with Christ and our wonder before the magnificence of his infinite love (Encyclical Letter *Annum sacrum*, May 25, 1899). Some thirty years later, Pius XI presented this devotion as a "summa" of the experience of Christian faith (Encyclical Letter *Miserentissimus Redemptor*, May 8, 1928). Pius XII went on to declare that adoration of the Sacred Heart expresses in an outstanding way, as a sublime synthesis, the worship we owe to Jesus Christ (Encyclical Letter *Haurietis aquas*, May 15, 1956).

different reason. Amid the frenetic pace of today's world and our obsession with free time, consumption and diversion, cell phones and social media, we forget to nourish our lives with the strength of the Eucharist.

While no one should feel obliged to spend an hour in adoration each Thursday, the practice ought surely to be recommended. When we carry it out with devotion, in union with many of our brothers and sisters and discover in the Eucharist the immense love of the heart of Christ, we "adore, together with the Church, the sign and manifestation of the divine love that went so far as to love, through the heart of the incarnate Word, the human race".

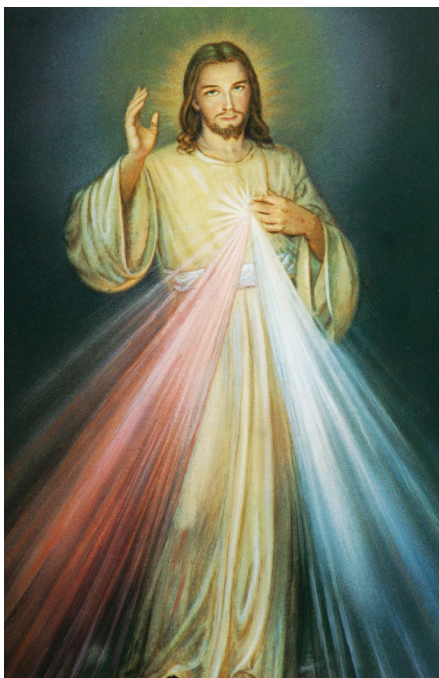
I would add that the heart of Christ also frees us from another kind of dualism found in communities and pastors excessively caught up in external activities, structural reforms that have little to do with the Gospel, obsessive reorganization plans, worldly projects, secular ways of thinking and mandatory programmes. The result is often a Christianity stripped of the tender consolations of faith, the joy of serving others, the fervour of personal commitment to mission, the beauty of knowing Christ and the profound gratitude born of the friendship he offers and the ultimate meaning he gives to our lives. This too is the expression of an illusory and disembodied otherworldliness.

Once we succumb to these attitudes, so widespread in our day, we tend to lose all desire to be cured of them. This leads me to propose to the whole Church renewed reflection on the love of Christ represented in his Sacred Heart. For there we find the whole Gospel, a synthesis of the truths of our faith, all that we adore and seek in faith, all that responds to our deepest needs.

As we contemplate the heart of Christ, the incarnate synthesis of the Gospel, we can, following the example of St. Therese of the Child Jesus, "place heartfelt trust not in ourselves but in the infinite mercy of a God who loves us unconditionally and has already given us everything in the cross of Jesus Christ". Therese was able to do this because she had discovered in the heart of Christ that God is love: "To me he has granted his infinite mercy, and through it I contemplate and adore the other divine perfections". **That is why a popular prayer, directed like an arrow towards the heart of Christ, says simply: "Jesus, I trust in you" (St. Faustina Kowalska, Diary, February 22, 1931). No other words are needed.**

The pierced heart of Christ

St. Augustine opened the way to devotion to the Sacred Heart as the locus of our personal encounter with the Lord. For Augustine, Christ's wounded side is not only the source of grace and the sacraments, but also the symbol of our intimate union with Christ, the setting of an encounter of love. There we find the source of the most precious wisdom of all, which is knowledge of him. In effect, Augustine writes that John, the beloved disciple, reclining on Jesus' bosom at the Last Supper, drew near to the secret place of wisdom. Here we have no merely intellectual contemplation of an abstract theological truth. As St. Jerome explains, a person capable of contemplation "does not delight in the beauty of that stream of water, but drinks of the living water flowing from the side of the Lord".



"Jesus, I trust in you"

St. Bernard takes up the symbolism of the pierced side of the Lord and understands it explicitly as a revelation and outpouring of all of the love of his heart. Through that wound, Christ opens his heart to us and enables us to appropriate the boundless mystery of his love and mercy: "I take from the bowels of the Lord what is lacking to me, for his bowels overflow with mercy through the holes through which they stream. Those who crucified him pierced his hands and feet, they pierced his side with a lance. And through those holes I can taste wild honey and oil from the rocks of flint,

that is, I can taste and see that the Lord is good... A lance passed through his soul even to the region of his heart. No longer is he unable to take pity on my weakness. The wounds inflicted on his body have disclosed to us the secrets of his heart; they enable us to contemplate the great mystery of his compassion".

Gradually, the wounded side of Christ, as the abode of his love and the wellspring of the life of grace, began to be associated with his heart, especially in monastic life. A number of holy women, in recounting their experiences of encounter with Christ, have spoken of resting in the heart of the Lord as the source of life and interior peace. This was the case with Sts. Lutgarde and Mechtilde of Hackeborn, St. Angela of Foligno and Dame Julian of Norwich, to mention only a few.

St. Gertrude of Helfta, a Cistercian nun, tells of a time in prayer when she reclined her head on the heart of Christ and heard it beating. In a dialogue with St. John the Evangelist, she asked him why he had not described in his Gospel what he experienced when he did the same. Gertrude concludes that "the sweet



▶ sound of those heartbeats has been reserved for modern times, so that, hearing them, our aging and lukewarm world may be renewed in the love of God". Might we think that this is indeed a message for our own times, a summons to realize how our world has indeed "grown old", and needs to perceive anew the message of Christ's love? St. Gertrude and St. Mechtild have been considered among "the most intimate confidants of the Sacred Heart".

Devotion to the heart of Christ slowly passed beyond the walls of the monasteries to enrich the spirituality of saintly teachers, preachers and founders of religious congregations, who then spread it to the farthest reaches of the earth. Particularly significant was the initiative taken by St. John Eudes, who, "after preaching with his confrères a fervent mission in Rennes, convinced the bishop of that diocese to approve the celebration of the feast of the Adorable Heart of our Lord Jesus Christ. This was the first time that such a feast was officially authorized in the Church. Following this, between the years 1670 and 1671, the bishops of Coutances, Evreux, Bayeux, Lisieux and Rouen authorized the celebration of the feast for their respective dioceses".

In modern times, mention should be made of the important contribution of St. Francis de Sales. Francis frequently contemplated Christ's open heart, which invites us to dwell therein, in a personal relationship of love that sheds light on the mysteries of his life. In his writings, the saintly Doctor of the Church opposes a rigorous morality and a legalistic piety by presenting the heart of Jesus as a summons to complete trust in

the mysterious working of his grace. We see this expressed in his letter to St. Jane Francis de Chantal: "I am certain that we will remain no longer in ourselves but dwell forever in the Lord's wounded side, for apart from him not only can we do nothing, but even if we were able, we would lack the desire to do anything".

A new declaration of love

Under the salutary influence of this Salesian spirituality, the events of Paray-le-Monial took place at the end of the seventeenth century. St. Margaret Mary Alacoque reported a remarkable series of apparitions of Christ between the end of December 1673 and June of 1675. Fundamental to these was a declaration of love that stood out in the first apparition. Jesus said: **"My divine Heart is so inflamed with love for men, and for you in particular, that, no longer able to contain in itself the flames of its ardent charity, it must pour them out through you and be manifested to them, in order to enrich them with its precious treasures which I now reveal to you"**.

St. Margaret Mary's account is powerful and deeply moving: "He revealed to me the wonders of his love and the inexplicable secrets of his Sacred Heart which he had hitherto kept hidden from me, until he opened it to me for the first time in such a striking and sensible manner that he left me no room for doubt". In subsequent appearances that consoling message was reiterated: "He revealed to me the ineffable wonders of his pure love and to what extremes it had led him to love mankind".

This powerful realization of the love of Jesus Christ bequeathed to us by St. Margaret Mary can spur us to greater union with him. We need not feel obliged to accept or appropriate every detail of her spiritual experience, in which, as often happens, God's intervention combines with human elements related to the individual's own desires, concerns and interior images. Such experiences must always be interpreted in the light of the Gospel and the rich spiritual tradition of the Church, even as we acknowledge the good they accomplish in many of our brothers and sisters. In this way, we can recognize the gifts of the Holy Spirit present in those experiences of faith and love.

More important than any individual detail is the core of the message handed on to us, which can be summed up in the words heard by St. Margaret Mary: **"This is the heart that so loved human beings that it has spared nothing, even to emptying and consuming itself in order to show them its love"**.

When St. Claude de La Colombière learned of the experiences of St. Margaret Mary, he immediately undertook her defence and began to spread word of the apparitions. St. Claude played a special role in developing the understanding of devotion to the Sacred Heart and its meaning in the light of the Gospel. In a note of January 1677, after mentioning the assurance he felt regarding his mission, Claude continued: "I

have come to know that God wanted me to serve him by obtaining the fulfilment of his desires regarding the devotion that he suggested to a person to whom he communicates in confidence, and for whose sake he has desired to make use of my weakness. I have already used it to help several persons”.

At times, we may be tempted to consider this mystery of love as an admirable relic from the past, a fine spirituality suited to other times. Yet we need to remind ourselves constantly that, as a saintly missionary (St. Daniel Comboni), once said, “this divine heart, which let itself be pierced by an enemy’s lance in order to pour forth through that sacred wound the sacraments by which the Church was formed, has never ceased to love”. More recent saints, like St. Pius of Pietrelcina, St. Teresa of Calcutta and many others, have spoken with deep devotion of the heart of Christ.

Here I would also mention the experiences of St. Faustina Kowalska, who re-proposed devotion to the heart of Christ by greatly emphasizing the glorious life of the risen Lord and his divine mercy. Inspired by her experiences and the spiritual legacy of St. Józef Sebastian Pelczar (1842-1924), St. John Paul II intimately linked his reflections on divine mercy with devotion to the heart of Christ: “The Church seems in a singular way to profess the mercy of God and to venerate it when she directs herself to the heart of Christ. In fact, it is precisely this drawing close to Christ in the mystery of his heart which enables us to dwell on this point of the revelation of the merciful love of the Father, a revelation that constituted the central content of the messianic mission of the Son of Man” (Encyclical Letter *Dives in misericordia*, November 30, 1980, n. 13). St. John Paul also spoke of the Sacred Heart in very personal terms, acknowledging that, “it has spoken to me ever since my youth” (Catechesis, June 20, 1979).

The enduring relevance of devotion to the heart of Christ is especially evident in the work of evangelization and education carried out by the numerous male and female religious congregations whose origins were marked by this profoundly Christological devotion. Mentioning all of them by name would be an endless undertaking. Let us simply consider two examples taken at random: “The Founder [St. Daniel Comboni] discovered in the mystery of the heart of Jesus the source of strength for his missionary commitment”. “Caught up as we are in the desires of the heart of Jesus, we want people to grow in dignity, as human beings and as children of God. Our starting point is the Gospel, with all that it demands from us of love,

forgiveness and justice, and of solidarity with those who are poor and rejected by the world”. So too, the many shrines worldwide that are consecrated to the heart of Christ continue to be an impressive source of renewal in prayer and spiritual fervour. To all those who in any way are associated with these spaces of faith and charity I send my paternal blessing.

The devotion of consolation

The wound in Christ’s side, the wellspring of living water, remains open in the risen body of the Saviour. The deep wound inflicted by the lance and the wounds of the crown of thorns that customarily appear in representations of the Sacred Heart are an inseparable part of this devotion, in which we contemplate the love of Christ who offered himself in sacrifice to the very end. The heart of the risen Lord preserves the signs of that complete self-surrender, which entailed intense sufferings for our sake. It is natural, then, that the faithful should wish to respond not only to this immense outpouring of love, but also to the suffering that the Lord chose to endure for the sake of that love.

It is fitting to recover one particular aspect of the spirituality that has accompanied devotion to the heart of Christ, namely, the interior desire to offer consolation to that heart. Here I will not discuss the practice of “reparation”, which I deem better suited to the social dimension of this devotion to be discussed in the next chapter. I would like instead to concentrate on the desire often felt in the hearts of the faithful who lovingly contemplate the mystery of Christ’s passion and experience it as a mystery which is not only recollected but becomes present to us by grace, or better, allows us to be mystically present at the moment of our redemption. If we truly love the Lord, how could we not desire to console him?

Pope Pius XI wished to ground this particular devotion in the realization that the mystery of our redemption by Christ’s passion transcends, by God’s grace, all boundaries of time and space. On the cross, Jesus offered himself for all sins, including those yet to be committed, including our own sins. In the same way, the acts we now offer for his consolation, also transcending time, touch his wounded heart. “If, because of our sins too, as yet in the future but already foreseen, the soul of Jesus became sorrowful unto death, it cannot be doubted that at the same time he derived some solace from our reparation, likewise foreseen, at the moment when ‘there appeared to him an angel from heaven’ (Lk 22:43), in order that



Sainte Marguerite-Marie Alacoque

► **his heart, oppressed with weariness and anguish, might find consolation. And so even now, in a wondrous yet true manner, we can and ought to console that Most Sacred Heart, which is continually wounded by the sins of thankless men**" (Encyclical Letter *Miserentissimus Redemptor*, May 8, 1928).

I ask, then, that no one make light of the fervent devotion of the holy faithful people of God, which in its popular piety seeks to console Christ. I also encourage everyone to consider whether there might be greater reasonableness, truth and wisdom in certain demonstrations of love that seek to console the Lord than in the cold, distant, calculated and nominal acts of love that are at times practised by those who claim to possess a more reflective, sophisticated and mature faith.

Consoled ourselves in order to console others

In contemplating the heart of Christ and his self-surrender even to death, we ourselves find great consolation. Our sufferings are joined to the suffering of Christ on the cross. If we believe that grace can bridge every distance, this means that Christ by his sufferings united himself to the sufferings of his disciples in every time and place. In this way, whenever we endure suffering, we can also experience the interior consolation of knowing that Christ suffers with us. In seeking to console him, we will find ourselves consoled.

At some point, however, in our contemplation, we should likewise hear the urgent plea of the Lord: "Comfort, comfort my people!" (Is 40:1). As St. Paul tells us, God offers us consolation "so that we may be able to console those who are in any affliction, with the consolation by which we ourselves are consoled by God" (2 Cor 1:4).

This then challenges us to seek a deeper understanding of the communitarian, social and missionary dimension of all authentic devotion to the heart of Christ. For even as Christ's heart leads us to the Father, it sends us forth to our brothers and sisters. In the fruits of service, fraternity and mission that the heart of Christ inspires in our lives, the will of the Father is fulfilled. In this way, we come full circle: "My Father is glorified by this, that you bear much fruit" (Jn 15:8).

Love for love

In the spiritual experiences of St. Margaret Mary Alacoque, we encounter, along with an ardent declaration of love for Jesus Christ, a profoundly personal and challenging invitation to entrust our lives to the Lord. The knowledge that we are loved, and our complete confidence in that love, in no way lessens our desire to respond generously, despite our frailty and our many shortcomings.

Beginning with his second great apparition to St. Margaret Mary, Jesus spoke of the sadness he feels because his great love for humanity receives in exchange "nothing but ingratitude and indifference", "coldness and contempt". And this, he added, "is more grievous to me than all that I endured in my Passion".

Jesus spoke of his thirst for love and revealed that his heart is not indifferent to the way we respond to that thirst. In his words, "I thirst, but with a thirst so ardent to be loved by men in the Most Blessed Sacrament, that this thirst consumes me; and I have not encountered anyone who makes an effort, according to my desire, to quench my thirst, giving back a return for my love".

Jesus asks for love. Once the faithful heart realizes this, its spontaneous response is one of love, not a desire to multiply sacrifices or simply discharge a burdensome duty: "I received from my God excessive graces of his love, and I felt moved by the desire to respond to some of them and to respond with love for love" (St. Margaret Mary Alacoque, *Autobiography*). As my Predecessor Leo XIII pointed out, through the image of his Sacred Heart, the love of Christ "moves us to return love for love".

Extending Christ's love to our brothers and sisters

We need once more to take up the word of God and to realize, in doing so, that our best response to the love of Christ's heart is to love our brothers and sisters. There is no greater way for us to return love for love. The Scriptures make this patently clear:

"Just as you did it to one of the least of these my brethren, you did it to me" (Mt 25:40).

"For the whole law is summed up in a single commandment: 'You shall love your neighbour as yourself'" (Gal 5:14).

"Those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen" (1 Jn 4:20).

Love for our brothers and sisters is not simply the fruit of our own efforts; it demands the transformation of our selfish hearts. This realization gave rise to the oft-repeated prayer: "Jesus, make our hearts more like your own". St. Paul, for his part, urged his hearers to pray not for the strength to do good works, but "to have the same mind among you that was in Christ Jesus" (Phil 2:5).

By associating with the lowest ranks of society (cf. Mt 25:31-46), "Jesus brought the great novelty of recognizing the dignity of every person, especially those who were considered 'unworthy'. This new principle in human history – which emphasizes that individuals are even more 'worthy' of our respect and love when they are weak, scorned, or suffering, even to the point of losing the human 'figure' – has changed the face of the world. It has given life to institutions that take care of those who find themselves in disadvantaged conditions, such as abandoned infants, orphans, the elderly who are left without assistance, the mentally ill, people with incurable diseases or severe deformities, and those living on the streets".

In contemplating the pierced heart of the Lord,

who “took our infirmities and bore our diseases” (Mt 8:17), we too are inspired to be more attentive to the sufferings and needs of others, and confirmed in our efforts to share in his work of liberation as instruments for the spread of his love. As we meditate on Christ’s self-offering for the sake of all, we are naturally led to ask why we too should not be ready to give our lives for others: “We know love by this, that he laid down his life for us – and that we ought to lay down our lives for one another” (1 Jn 3:16).

Reparation for the injuries inflicted on the Heart of Jesus

Sisters and brothers, I propose that we develop this means of reparation, which is, in a word, to offer the heart of Christ a new possibility of spreading in this world the flames of his ardent and gracious love. While it remains true that reparation entails the desire to “render compensation for the injuries inflicted on uncreated Love, whether by negligence or grave offense”, the most fitting way to do this is for our love to offer the Lord a possibility of spreading, in amends for all those occasions when his love has been rejected or refused. **This involves more than simply the “consolation” of Christ of which we spoke in the previous chapter; it finds expression in acts of fraternal love by which we heal the wounds of the Church and of the world. In this way, we offer the healing power of the heart of Christ new ways of expressing itself.**

The sacrifices and sufferings required by these acts of love of neighbor unite us to the passion of Christ. In this way, “by that mystic crucifixion of which the Apostle speaks, we shall receive the abundant fruits of its propitiation and expiation, for ourselves and for others”. Christ alone saves us by his offering on the cross; he alone redeems us, for “there is one God; there is also one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all” (1 Tim 2:5-6). The reparation that we offer is a freely accepted participation in his redeeming love and his one sacrifice. We thus complete in our flesh “what is lacking in Christ’s afflictions for the sake of his body, that is, the Church” (Col 1:24); and Christ himself prolongs through us the effects of his complete and loving self-oblation.

Often, our sufferings have to do with our own wounded ego. The humility of the heart of Christ points

us towards the path of abasement. God chose to come to us in condescension and littleness. The Old Testament had already shown us, with a variety of metaphors, a God who enters into the heart of history and allows himself to be rejected by his people. Christ’s love was shown amid the daily life of his people, begging, as it were, for a response, as if asking permission to manifest his glory. Yet, perhaps only once did the Lord Jesus refer to his own heart, in his own words. And he stresses this sole feature: ‘gentleness and lowliness’, as if to say that only in this way does he wish to win us to himself. When he said, “Learn from me, for I am gentle and humble in heart” (Mt 11:29), he showed us that “to make himself known, he needs our littleness, our self-abasement”.

In what we have said, it is important to note several inseparable aspects. Acts of love of neighbor, with the renunciation, self-denial, suffering and effort that they entail, can only be such when they are nourished by Christ’s own love. He enables us to love as he loved, and in this way he loves and serves others through us.

He humbles himself to show his love through our actions, yet even in our slightest works of mercy, his heart is glorified and displays all its grandeur. Once our hearts welcome the love of Christ in complete trust, and enable its

fire to spread in our lives, we become capable of loving others as Christ did, in humility and closeness to all. In this way, Christ satisfies his thirst and gloriously spreads the flames of his ardent and gracious love in us and through us. How can we fail to see the magnificent harmony present in all this?

Finally, in order to appreciate this devotion in all of its richness, it is necessary to add, in the light of what we have said about its Trinitarian dimension, that the reparation made by Christ in his humanity is offered to the Father through the working of the Holy Spirit in each of us. Consequently, the reparation we offer to the heart of Christ is directed ultimately to the Father, who is pleased to see us united to Christ whenever we offer ourselves through him, with him and in him.

What kind of worship would we give to Christ if we were to rest content with an individual relationship with him and show no interest in relieving the sufferings of others or helping them to live a better life? Would it please the heart that so loved us if we were to bask in a private religious experience while ignoring its implications for the society in which we live?



Let us be honest and accept the word of God in its fullness. On the other hand, our work as Christians for the betterment of society should not obscure its religious inspiration, for that, in the end, would be to seek less for our brothers and sisters than what God desires to give them. For this reason, we should conclude this chapter by recalling the missionary dimension of our love for the heart of Christ.

Mission, as a radiation of the love of the heart of Christ, requires missionaries who are themselves in love and who, enthralled by Christ, feel bound to share this love that has changed their lives. To be able to speak of Christ, by witness or by word, in such a way that others seek to love him, is the greatest desire of every missionary of souls.

Christ asks you never to be ashamed to tell others, with all due discretion and respect, about your friendship with him. He asks that you dare to tell others how good and beautiful it is that you found him. "Everyone who acknowledges me before others, I also will acknowledge before my Father in heaven" (Mt 10:32). For a heart that loves, this is not a duty but an irrepressible need: "Woe to me if I do not proclaim the Gospel!" (1 Cor 9:16). "Within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot" (Jer 20:9).

In a world where everything is bought and sold, people's sense of their worth appears increasingly to depend on what they can accumulate with the power of money. We are constantly being pushed to keep buying, consuming and distracting ourselves, held captive to a demeaning system that prevents us from looking beyond our immediate and petty needs.

The love of Christ has no place in this perverse mechanism, yet only that love can set us free from a mad pursuit that no longer has room for a gratuitous love. Christ's love can give a heart to our world and revive love wherever we think that the ability to love has been definitively lost.

I ask our Lord Jesus Christ to grant that his Sacred Heart may continue to pour forth the streams of living water that can heal the hurt we have caused, strengthen our ability to love and serve others, and inspire us to journey together towards a just, solidary and fraternal world. Until that day when we will rejoice in celebrating together the banquet of the heavenly kingdom in the presence of the risen Lord, who harmonizes all our differences in the light that radiates perpetually from his open heart. May he be blessed forever. ❖

Pope Francis

Act of Consecration to the Sacred Heart of Jesus

O Sacred Heart of Jesus, to Thee I consecrate and offer up my person and my life, my actions, trials, and sufferings, that my entire being may henceforth only be employed in loving, honoring and glorifying Thee. This is my irrevocable will, to belong entirely to Thee, and to do all for Thy love, renouncing with my whole heart all that can displease Thee.

I take Thee, O Sacred Heart, for the sole object of my love, the protection of my life, the pledge of my salvation, the remedy of my frailty and inconstancy, the reparation for all the defects of my life, and my secure refuge at the hour of my death. Be Thou, O Most Merciful Heart, my justification before God Thy Father, and screen me from His anger which I have so justly merited. I fear all from my own weakness and malice, but placing my entire confidence in Thee, O Heart of Love, I hope all from Thine infinite Goodness. annihilate in me all that can displease or resist Thee. Imprint Thy pure love so deeply in my heart that I may never forget Thee or be separated from Thee.

I beseech Thee, through Thine infinite Goodness, grant that my name be engraved upon Thy Heart, for in this I place all my happiness and all my glory, to live and to die as one of Thy devoted servants. Amen.

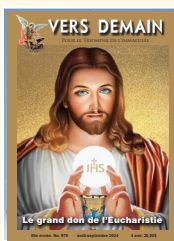
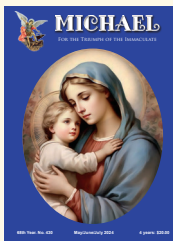
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Economic security for each human person

God multiplied the loaves and fishes; we must ensure their distribution!

by Louis Even

Security includes being sheltered and in a safe place. Political security, for example, shelters our nation from intrusions by foreign enemies and shelters our citizens from thieves and criminals.

Let's look at economic security. When one talks about economics, we are referring to the satisfaction of material needs. Economic security therefore means that one does not need to worry about the necessities of life nor fear lacking the basic necessities.

Of course, we must produce the necessities of life. The basic necessities are not lacking today anywhere in the world. Some nations are in distress, but then there are also others with an overabundance of goods.

We should therefore not have to worry about the necessities of life. Why can't we follow the advice given to us by Our Lord: "That is why I am telling you not to worry about your life and what you are to eat, nor about your body and what you are to wear. Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them. Think of the flowers growing in the fields; they never have to work or spin; yet I assure you that not even Solomon in all his royal robes was clothed like one of these. Your heavenly Father knows you need all these things" (Matthew 6:25-32).

Exactly! Our heavenly Father has created and put on the earth all that is needed to satisfy the needs of all mankind. He has not put all resources in one single region or country, but overall, in the soil and the seas, in the forests, etc. the normal needs of mankind through the centuries can be satisfied.

We know this is true and cannot be denied. For whom did God create all these things? He is the Father of all and He created resources for all people.

Earthly goods have been created for all human beings. This is something that needs to be

repeated to those who forget, including governments and institutions, groups and individuals. Pope Pius XII reminded us of this truth in his radio broadcast on Pentecost on June 1, 1941: "Material goods have been created by God to meet the needs of all men, and must be at the disposal of all of them."

"To meet the needs of all men," clarified the Pope. Man is a social person who lives in society and must therefore be able to flourish in society. Society must not suffocate the person but enrich him. Similarly, when a person blossoms, society is enriched. Society supports the individual and the individual supports society.

This is what normally happens when there are no hindrances or obstacles. But what do we see today? Even within developed countries like Canada, the United States and nations of Western Europe, one notices that there is an abundance of goods in stores, but at the same time many cases of poverty and families who are doing without and who are obliged to

beg and seek basic aid from governments.

The economy excels in production. We have everything we could want in the marketplace. If we want a coffin, a car, or bread, we can have it, provided we have the money. The obstacle to the satisfaction of needs is money, and we will talk about this later.

We excel in producing goods but fail pitifully in distributing these same goods. Why? Because the economy is shackled by man-made regulations created by the financial system regarding access to goods.

It is impossible to obtain goods that one did not produce oneself, unless one has money to pay for them. Even those who have jobs do not know for how long they will be employed as jobs are not permanent. Job depends upon artificial circumstances created by the controllers of the financial system.

One can produce all kinds of goods, but if ►



Louis Even

- ▶ some goods are not produced, it is because money is not there to finance their production. Moreover, when goods are produced but do not reach the families that need them, it is because these families do not have the money to purchase those goods.

The aim of production

Some people will say that production exists so that goods can be purchased. This is not the purpose of production. Production exists to satisfy human needs, otherwise it has no reason for being. Of course, we have an established system of sales and purchases and do not deny that it is probably a good thing for it allows those who have some money to choose from available products. When people buy what they want, more such goods are produced since there is a demand for them. In this way production serves the satisfaction of personal needs for consumers who have money.

To fulfill the aim of production, the system must allow for the satisfaction of all people’s material needs. God’s natural resources are the foundation for all manufactured goods and should therefore meet the needs of all people. Whatever the method used, it must achieve this result. If it does not, it is either bad or corrupted and must either be changed or corrected.

One must not forget that the aim of the financial system is to produce goods, and to get these goods to those who need them, nothing else. Here is an example of the aim of economics, and I will not use the technical jargon used by orthodox economists, such as financial crisis, economic fluctuations, etc. This gibberish leads us nowhere.



It is impossible to obtain goods that one did not produce oneself, unless one has money to pay for them

The multiplication of loaves and fishes

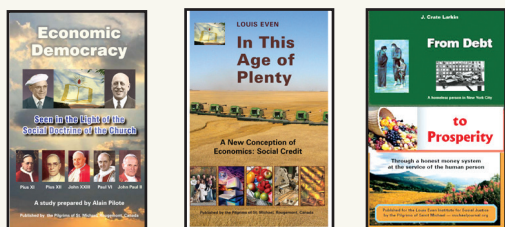
The example I will use is taken from the Gospel. Some people will say: “Oh! Can one quote the Gospel for a material purpose?” Well, listen. I do not say that this is the only meaning one can give to this passage from the Gospel, but one can certainly extract this meaning from it. What is this passage? It is the miracle of the multiplication of loaves and fishes, as reported in Matthew 14:13-21, in which Jesus fed a multitude.

“Jesus took a boat from the place where He was, and withdrew into desert country, to be alone; but the multitudes from the towns heard about it, and followed Him there by land. So, when He disembarked, He found a great multitude there, and He took pity on them, and healed those who were sick.

“And now it was evening, and His disciples came to Him and said, ‘This is a lonely place, and it is past the accustomed hour; give the multitudes leave to go into the villages and buy themselves food there.’ But Jesus told them, ‘There is no need for them to go away; it is for you to give them food to eat.’ They answered, ‘We have nothing with us, except five loaves and two fishes.’ ‘Bring them to Me here,’ He said. Then He told the multitudes to sit down on the grass, and when the five loaves and the two fishes were brought to Him, He looked up to heaven, blessed and broke the loaves, and gave them to His disciples, and the disciples gave them to the multitude. All ate and had enough, and when they picked up what was left of the broken pieces, they filled twelve baskets with them; about five thousand men had eaten, not reckoning women and children.”

Jesus had taken the loaves and fishes, blessed them, and told His disciples to distribute them. When they gathered the leftovers, there was more at the end than at the beginning. It was a miracle indeed, a miracle of production accomplished by Our Lord Jesus Christ.

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*“Jesus then instructed the crowd to sit down on the ground, and he took the seven loaves and the fish, and after giving thanks he broke them and began handing them to the disciples, who gave them to the crowds.”
(Mt 15:35-36)*



Distribution took place. The bread and fishes were neither sold nor purchased! Yet, those who were hungry were fed. Our Lord told the Apostles: “Distribute.” It is not difficult when production already exists; the Apostles did the easy part.

Today, there is no need for miracles to multiply food. Modern production takes care of it, with all the progress that has been acquired over the past centuries. There is plenty of production today. However, the part that should be easier, which is the distribution of what is produced, cannot be achieved today.

The human being must be more important that the financial system

People must come before finance, before money and governments and we must establish a financial system which will allow production to reach those who need them. Pope Pius XII continued in the same radio broadcast cited earlier:

“Every man indeed, as a reason-gifted being, has, from nature, the fundamental right to make use of the material goods of the earth, though it is reserved to human will and the juridical forms of the peoples to regulate, with more detail, the practical realization of that right.”

“From nature,” the Pope said, or because of the simple fact that a person is born. Not because this person has a job, is smart, tall, or rich, etc. Every man, the Pope said, has this right, and it comes from nature. It is therefore not a right that can be granted or denied by the government or the financial system, for every man already possesses this birthright.

However, to exercise this right, the Pope reminded us that “it is reserved to human will and

the juridical forms of the peoples to regulate, with more detail, the practical realization of that right.” Juridical forms refer to a social or political order that will ensure production reaches all people.

Do we have this order today? Alas, no! Why? Don’t governments and peoples have the power to establish such an order? Yes, but they do not apply it. Some people have at least the necessities of life, but it is not even certain they will enjoy these forever.

In the same address, the Pope continues: “National economy must tend to do nothing but to ensure, without interruption, the material conditions in which the individual life of the citizens will be able to develop fully.” We are talking about personal economic security here.

Some people will say: “Do not our governments already recognize this right with their social security laws?” Yes, there are such laws today, like old-age pensions, family allowances, unemployment insurance, etc. But this financial aid is granted to people in dribs and drabs, and is based on the country’s capacity to tax instead of the country’s capacity to produce. Moreover, there is the begging aspect for those who receive these benefits, and the scrutiny aspect on the part of government departments.

These negative aspects should be eliminated, and we should move to another system, which is aligned with human dignity. What is that system? The one presented by the Douglas Social Credit proposals, which will be explained in other articles, for this one is already long enough. Economic security is certainly part of a better world, a world that would be better for all. ❖

Louis Even

What is the purpose of an economic system?

Providing employment, or delivering goods?

In the 1920s and 1930s, Clifford Hugh Douglas, the Scottish engineer who conceived the financial proposals called Economic Democracy, or Social Credit, toured the English-speaking world to give lectures on his economic solution, and attracted crowds of thousands of enthusiastic listeners. According to many, one of his best addresses was given in Christchurch, New Zealand, on February 13, 1934, and was published later as a booklet titled "The Use of Money". Here are large excerpts from this address, still relevant today.

by Clifford Hugh Douglas

Two kinds of laws

I should like to begin the explanation and the address that I am privileged to make to you, by stating what I have no doubt, to many of you, is a truism, and that is that we are familiar with two kinds of laws. There is natural law of the nature of the conditions which compel a stone to fall when it is dropped from a height, and which, if it falls, let us say, in a vacuum, always falls at the same rate of acceleration under the compulsion of gravity. That is a natural law, and, so far as we know, those laws are compelling laws. We cannot change the laws of that description, and all we can do is adjust ourselves to those laws.

But there is also a second type of law, a law which is what we may call conventional law. Of course, our legal laws—the laws of our government—are conventional laws. We have agreed to rule ourselves by those conventions. On a smaller scale, of course, we have the same sort of thing in connection with playing a game. We agree that, in a game we call cricket, if the ball is struck by the batsman and is caught by a fielder before it touches the ground the batsman is out.

We are not obliged to have conventions of that sort. We could change them if we found that we could improve cricket by some other convention. Those two laws have to be very carefully separated in one's mind in considering such matters as we are now discussing.

It has been very frequently stated during the past fifteen years or so that there is no escape from inexorable economic laws. As a matter of fact, there are no inexorable economic laws with which I am familiar; they are practically all conventions.

What we call an economic law is what happens

if you agree to pursue certain ends in industrial, economic, and social organisations governed by certain conventions. That is about all that so-called economic laws amount to.

A matter of policy

Now, the first requisite in any understanding of this position on the basis of what I have just been saying is to recognise that what we refer to as conventional laws are matters of policy. You do not make a conventional law without having some sort of an idea in your mind as to what it is you are trying to do - what end you are endeavouring to serve.

If you make a law that all motor-cars shall drive on the left-hand side of the road, you have in your mind that in that way you will avoid collisions, and you have a policy in your mind in making such a law that you want to avoid collisions of motor-cars.

What about the economic system?

We have at the present time a thing that we call an economic system, and I do not believe that we are at all clear, in many cases, as to what it is we are trying to achieve by means of that economic system, and by means of the conventions with which we surround it.

For instance, we say at the present time that one of the troubles which assails the present economic system is what we call the problem of unemployment. When we say that the problem of unemployment is one of the major features of the crisis at the present time we are, at any rate unconsciously, if not consciously, suggesting that one of the objectives of a policy, of an economic system, is to provide employment. Now that is not an axiom: that is not a thing that you can take as being true without examining it.

It may possibly be true—I do not myself think there is a grain of truth in it whatever—it is conceivable that you might want to run an economic system for the purpose of providing employment. If you wanted to run an economic system for the purpose that you would have to do to rectify the present position of providing employment, quite obviously the first thing - the only sensible thing to do - would be, as far as possible, to put the clock back about two hundred or three hundred years.

You would destroy as far as possible all your labour-saving machines; you would cease to use the power which you have developed from water

and otherwise, and you would revert to handicraft, and in doing the handicraft you would avoid, as far as possible, the use of any tools which would facilitate that handicraft. You would do everything as laboriously as possible, and you would undoubtedly solve the unemployment problem. Everyone would undoubtedly have to work very hard indeed to get a living.

That simple idea, as a matter of fact, was the first idea that struck the Russians when they made the Revolution of 1917. The first thing they did was to remove, or in some cases imprison, their scientists and their organisers. They said they did not want them: they said they wanted the population to work, and they got them to work quite easily.

You see, it is quite possible to demand from the economic system a lot of different things. For instance, in regard to this question of employment and unemployment; there has been, I think, an almost absurd confusion on the part of such people as, let us say, the well-known and very able delver into these matters, Karl Marx, who complained that the present system provided a parasitic class who batted on the producers of the wealth of the world.

And at the same time, of course, complained that 'the economic system was breaking down, and quite correctly from his point of view, that the capitalistic system was breaking down because it could not provide employment.

Now, either unemployment is a privilege - in which case quite obviously you want to try and get as many unemployed as possible - or else it is something requiring pity, in which case any parasitic class is an object of pity and not of contempt or of criticism. You cannot have it both ways.

You must make up your mind

You must make up your mind whether you want to provide leisure, by an economic system, accompanied by goods and services producing what we call a high standard of living with an increasing amount of leisure, or, conversely, you must admit that what you want to do is to provide employment, in which case your policy is exactly opposite.

The policy which is attached, and the matters which can be attached to a policy to relieve the unemployment problem permanently, must in the

very nature of things be a policy which will decrease the unit production of wealth by the individual, and a policy which is intended to produce and deliver goods and services with the minimum amount of trouble to anyone must, quite mathematically, increase the unit production of wealth, and so create what you can, if you like, call an increasing unemployment problem.

Those are the only two alternatives in regard to that, and you must first of all, before being in a position to form any opinion at all upon proposals in regard to the present crisis, make up your mind as to what it is you want.

The difficulties standing in the way

Now, the second necessity of an understanding of this situation is a sound analysis of the difficulties which stand in the way of getting to where we decide we want to go.

That is to say, if we decide - and I am assuming that having put the matter to you in the way I did you will practically all have decided that we do not want to produce for the sake of producing, but that we do want to deliver goods and services - that what we want from the economic system is goods and services to provide a high standard of living

—Interjector: I want a job!—

And then you will be able if you like to provide jobs for yourselves, you will I think - unless I grossly under rate the intelligence of the gentleman who made that

remark - agree that if he was provided with what he would refer to as an income of £500 a year, he would be able to find some use for his leisure.

Now, if you do agree with me, for the sake of hypothesis we will say, that the only object of an economic system is to deliver goods and services to the population concerned, with the minimum amount of trouble and friction to anybody, then the next thing to do is to analyse whether that is possible, to what extent it is possible, and what, if anything, interferes with carrying out your plans.

Now, at this point you have to make—not a mental effort—but an effort of self de-mesmerisation. I want you to de-mesmerise yourselves from the idea that money is the same thing as wealth and goods and services.

You say that you cannot get goods and servi- ▶



*Clifford Hugh Douglas
(1879-1952)*

► ces without having money. That does not mean to say that those two things are the same; they are not. I want you to separate them in your minds and to look with a clear and unbiased eye at the purely physical side of the production system today.

No physical shortage

Can you imagine yourself, if you had sufficient money, going to any shop for any article that you can conceive of and not getting it? Is there any requirement of common use in the world today of which you could tell me that there is a definite physical shortage? If you can, I shall be interested.

I can tell you, conversely, of a long string of articles which are actually greatly surplus to the actual requirements of the world at the present time. For instance, to take a very simple instance, more coffee was wilfully destroyed in Brazil during the past year than would have provided the whole coffee-drinking population of the world with all the coffee they wanted.

The same thing is true of practically every staple article of which you can think. There is too much rubber: there is more rubber than we can at the moment use. They are making elaborate preparations in the United States to pay quite a large bonus for NOT growing wheat. The same thing is happening in the Southern States of America in regard to cotton.

In almost every direction in which you can turn you will find evidence of overflowing - either actual or potential - and easily realisable physical wealth to such an extent that it is quite impossible for anybody who knows anything about the subject at all to avoid the conclusion that physical plenty and complete freedom from economic trouble associated with bed, board, and clothes, is literally waiting at the door of everyone of us if we realised it. That is the physical fact.

So that it is not to the physical side of the production process that we have to turn when we want to find out why it is and what are the difficulties which prevent us from realising the objective that I suggested we wanted to realise, and that is sufficient goods and services for everybody with a minimum of trouble to everybody. It is not on the physical side that we shall find the difficulty.

Lack of purchasing power

Now then, let us assume - and I believe it is quite impossible to deny - that it is not physical poverty which is afflicting us: it is the lack of purchasing power which is preventing us from getting the physical riches which are waiting to get into our hands.

What is this thing that I am talking about as purchasing power? Well, of course, in one sense any of you could answer that. What you want for purchasing power is money in your pocket, and that, of course, does not get us very far - an answer like that.

What is the nature of purchasing power, and what is the nature of this thing-money? There is a very good definition of money which I will give you first of all. Quite an orthodox definition which will not be denied by anybody who knows anything about the subject, and that is that "money is anything, no matter of what it is made, nor why people want it, which no one will refuse in exchange for his goods if he is a willing seller."

You will see that that definition immediately rules out anything specific of which money has to be made. Money is not, for instance, gold or silver, or any of those things. Those things may be money, but money is in no sense confined to any particular metal.

Now, thinking that over, it ought at once to occur to anybody that if, under certain circumstances, anything will do for money that there ought to be no shortage of money. If money had to be made of gold, and if there was only so much gold in the world as presumably there is—I believe there is only a block of gold about forty feet cubed which is all the existing gold in the world today that has been mined during the past two thousand years—and we cannot do without purchasing power, we should be in a difficult position, obviously.

But when we say that money is anything, no matter of what it is made nor why people want it, that no one will refuse for his goods, then we are getting into quite a different region. Money is something that acts as what we call "effective demand." Something which people will exchange, will take in exchange, for the goods that they want to dispose of.

Money is a ticket

Now let me draw your attention to what you might call the simplest form of effective demand with which you are probably acquainted, and that is a railway ticket.

A railway ticket is an effective demand for a journey: for the journey which is described on the ticket. That is exactly what a railway ticket is. How does a railway ticket differ from a one-pound note? A railway ticket is an effective demand for one particular thing, and that is a railway journey. A one-pound note is a ticket which is an effective demand for anything which has the figure of £1 marked on it in the form of price.

They are both tickets. There is no difference in

nature whatsoever between a ticket which is good for transportation and a ticket which is good for anything else, except that one of them has a universal purchasing power and the other only has a limited purchasing power.

When you buy a ticket, when you go to the booking office of a railway, you exchange one type of ticket for a more limited type of ticket, and that is all you do in effect.

Now, supposing that you imagined that the whole of this productive system which we have been examining and finding to be so rich, supposing that you imagined it to be all of one kind, and that kind nothing but transportation: that all the wealth of the world, instead of being so diverse in the form of motor-cars, food, houses, and so forth, supposing it were to coalesce into one thing like transportation. Supposing you found that there was any amount of transportation; that there were plenty of railways and plenty of locomotives; plenty of rolling stock and plenty of people to operate the railways; plenty of fuel and so forth; but for some reason a different organisation from the railway had obtained control of the issue of all the tickets which were required to travel on the railway, and if you were quite sure that there was a great deal of distress in the world and if everything appeared to be going wrong, and you were quite clear that it was for lack of transportation facilities and yet you knew that there were plenty of transportation facilities, you would naturally say, without very much waste of time: **“What has happened to the ticket system? How is it that we can-**

not get the tickets on the railway?”

Now exactly that thing has happened to the present economic system. The whole of the productive system has become completely separated from the ticket system that we call the financial or money system.

The financial system is nothing but a ticket system. The ticket system must be made to reflect the actual truth of the productive system and not attempt to control it. Finance must be made to follow industry and business and not control them, and the actual means by which real wealth is produced must be recognised as being largely descended to us from the labours and the genius and the work of very large numbers of inventors, and so forth, who are now dead, and these inventions are the legacy of civilisation and therefore the product of their legacy is something to which we all have a right, and because that is the chief form of production, it is the factor in production which we all of us have a right to share.

Only in that way can this absurd anomaly - this unbelievable anomaly between poverty and tremendous, either actual or potential, plenty - be solved, and if that anomaly, that paradox between poverty and distress on the one hand and potential plenty on the other, is not quickly solved, then the civilisation to which we have devoted such wonderful care, and brought on to the very edge of a golden age, will go down with those of Greece and Rome. ❖

Clifford Hugh Douglas

Important meetings in Rougemont in 2025

2025 is a jubilee year in the Church. Pope Francis has dedicated this year to hope.

Hope and the economic future of our society will be the themes of our meetings in 2025. On the future of the economy, a different topic will be addressed at each meeting. For example, the topic for the March 23 meeting will be the housing crisis. Here are the dates of our meetings in Rougemont:

**March 23 — monthly meeting
April 25-26-27: Triduum of prayers
May 25 — monthly meeting
June 22 — monthly meeting
July 27 — monthly meeting**

**Aug. 27-28-29 — study session
Aug. 30-31, Sept. 1 — Congress
Sept. 28 — Feast of St. Michael
Oct. 26 — monthly meeting
Nov. 23 — monthly meeting**

How the Miraculous Medal changed my life

Testimony of Fr. John Hardon, S.J.

The story of the medal of the Immaculate Conception, or the Miraculous Medal, as it is called today, is very beautiful. The Blessed Virgin Mary herself designed the medal in 1830, when she appeared to a young nun, Sr. Catherine Labouré, in the convent of the Sisters of Charity in Paris, France. Very soon, millions of medals were spread all over the world, accompanied by countless miracles and conversions, showing the power of the intercession of Mary. One of these miracles is relayed in the following talk by Fr. John Hardon (1914-2000), an American Jesuit priest.



P. John Hardon

by Father John Hardon, S.J.

One of the most memorable experiences that I ever had was with the Miraculous Medal! It changed my life.

In the fall of 1948, the year after my ordination, I was in what we call the Tertianship. This is a third year of Novitiate before taking final vows.

In October of that year, a Vincentian priest came to speak to us young Jesuit priests. He encouraged us to obtain faculties, as they are called, to enroll people in the Confraternity of the Miraculous Medal. Among other things, he said, "Fathers, the Miraculous Medal works. Miracles have been performed by Our Lady through the Miraculous Medal."

I was not impressed by what the Vincentian priest was saying. I was not the medal-wearing kind of person and I certainly did not have a Miraculous Medal. But I thought to myself, "It does not cost anything." So I put my name down to get a four page leaflet from the Vincentians, with the then-Latin formula for blessing Miraculous Medals and enrolling people in the Confraternity of the Miraculous Medal. About two weeks later, I got the leaflet for blessing and enrollment, put it into my office book and forgot about it.

In February of the next year, I was sent to assist the chaplain of St. Alexis Hospital in Cleveland, Ohio. I was to be there helping the regular chaplain for two weeks.

Each morning I received a list of all the patients admitted into the hospital that day. There were so many Catholics admitted that I could not visit them all as soon as they came.

Among the patients admitted was a boy about nine years old. He had been sled-riding down a hill, lost control of the sled and ran into a tree head-on. He fractured his skull and X-rays showed he had suffered severe brain damage.



When I finally got to visit his room at the hospital, he had been in a coma for ten days, without speech or voluntary movements of his body. His condition was such that the only question was whether he would live. There was no question of recovering from what was diagnosed as permanent and inoperable brain damage.

After blessing the boy and consoling his parents, I was about to leave his hospital room when a thought came to me. "That Vincentian priest, he said The Miraculous Medal works. Now this will be a test of its alleged miraculous powers!"

I didn't have a Miraculous Medal of my own. And everyone I asked at the hospital also did not have one. But I persisted, and finally one of the nursing sisters on night duty found a Miraculous Medal.

What I found out was that you don't just bless the medal, you have to put it around a person's neck on a chain or ribbon. So the sister-nurse found a blue ribbon for the medal, which made me feel silly. What was I doing with medals and blue ribbons?

However, I blessed the medal and had the father hold the leaflet for investing a person in the Confraternity of the Miraculous Medal. I proceeded to recite the words of investiture. No sooner did I finish the prayer of enrolling the boy in the Confraternity than he opened his eyes for the first time in two weeks. He saw his mother and said, "Ma, I want some ice cream." He had been given only intravenous feeding.

This Experience Changed My Life

Then he proceeded to talk to his father and mother. After a few minutes of stunned silence, a doctor was called. The doctor examined the boy and told the parents they could give him something to eat.

The next day began a series of tests on the boy's

condition. X-rays showed the brain damage was gone.

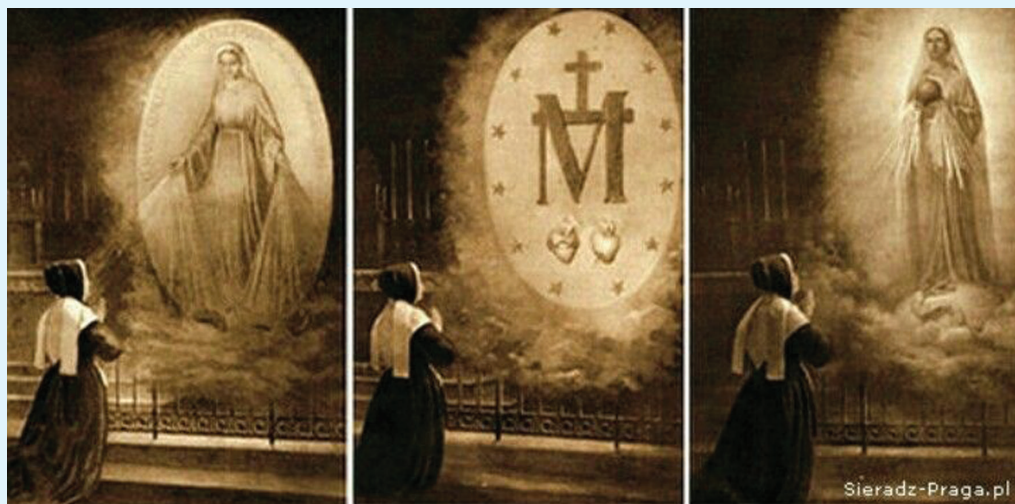
Then still more tests. After three days, when all examinations showed there was complete restoration to health, the boy was released from the hospital.

This experience so changed my life that I have not been the same since. My faith in God and faith in His power to work miracles was strengthened be-

yond description. Since then, of course, I have been promoting devotion to Our Lady and the use of the Miraculous Medal. The wonders she performs, provided we believe, are extraordinary! ❖

Father John Hardon, S.J.

Source: www.therealpresence.org/archives/Miracles/Miracles_002.htm



The origin of the Medal

On the night of July 18, 1830, Sister Catherine Labouré was awakened by a beautiful child in a shining garment, her guardian angel, who led her to the convent chapel. Announcing to her that the Blessed Mother was coming, he disappeared and suddenly Catherine heard the rustle of a silk skirt. Looking up, she beheld Our Lady coming towards her and then seating herself in a chair at the side of the altar. Catherine was so in awe of this vision, that she fell to her knees by the Virgin's side. In an instant, all fear and doubt left her. She placed her folded hands upon the Virgin's lap and together, for over two hours, they conversed. Our Lady told Catherine that she must be prepared to undertake a very difficult task.

A few months later, on November 27th, the Virgin once again appeared to Catherine, this time, in the form of a picture. Catherine described the event as follows:

"I saw the Blessed Virgin standing on a globe, Her face was beautiful beyond words. Rays of dazzling light were streaming from gems on Her fingers, down to the globe. And I heard a voice say: 'Behold the symbol of graces which I will shower down on all who ask Me for them!'

Then, an oval frame surrounded Our Lady on which I read the prayer, in letters of gold: 'O Mary, conceived without sin, pray for us who have recourse to Thee!' The oval frame turned and I could see, on the reverse side, enclosed in a frame of

twelve stars, the letter M surmounted by a cross with a bar beneath. Below these symbols were the Hearts of Jesus and Mary, one surrounded by a crown of thorns, the other pierced by a sword. I heard a voice, which said to me: 'Have a medal struck according to this model. Those who wear it, when it is blessed, will receive great graces, especially if they wear it around their necks. There will be graces in abundance for all who wear it with confidence.'

Catherine confided this message to her confessor, Fr. Aladel, who, in turn, presented the evidence to the Archbishop of Paris, Most Rev. Hyacinthe-Louis de Quelen. After an extensive and careful investigation, the archbishop decided in favor of the apparitions and in 1832, he ordered that a medal be struck, designed in accordance with the instructions given to Catherine by Our Lady. The sisters of Catherine's order, the Sisters of Charity in Paris, were the primary promoters of this devotion, distributing the medals to everyone with whom they came in contact. The devotion spread very quickly and immediately the graces promised by the Blessed Virgin were "showered" upon those who wore her medal; blessings of healing, peace, prosperity and most especially, conversion. Very soon the people were referring to it as the "Miraculous Medal".

Catherine Labouré died in 1876, at the age of 70, and was declared a saint by the Roman Catholic Church in 1947. Her body is still remarkably preserved, incorrupt, in the chapel of the Miraculous Medal on Rue du Bac in Paris, France.



ROSARIO

AVE
MARIA

Blessed Bartolo Longo

From satanist priest to apostle of the Rosary

In this Holy Year dedicated to Hope, it is good to remember not to despair, that God is almighty and can miraculously change the worst situations, and even turn the greatest sinners—and even open enemies of Christ—into apostles of Jesus and saints. Think of Saint Augustine. His mother, Saint Monica, prayed for years to obtain his conversion, and above all Saint Paul, who went from being the greatest persecutor of Christians to becoming, by the grace of God, the greatest apostle of Christ.

The following is the true story of Bartolo Longo (1841-1926), living proof that no soul is ever lost, no matter how depraved it was. As a young lawyer, he publicly ridiculed the religion of his childhood, indulged in debauchery and occultism, and was even, at the age of 20, “ordained” a priest of Satan in an occult ceremony. By the grace of God, and the intercession of the Virgin Mary, he changed his life completely and became a fervent devotee and apostle of the Rosary, which he called ‘the sweet chain that links us to God’.

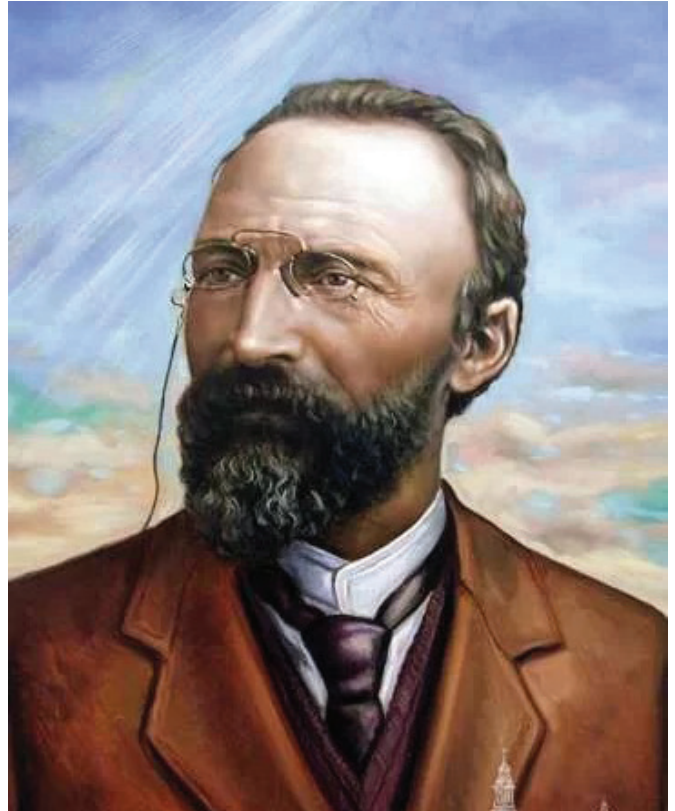
Let us ask Blessed Bartolo Longo to intercede for those who think that their case is hopeless, that their purity is forever tainted, that their life is forever broken, and who have lost all hope of holiness. Here is a summary of his life, as published in the January 2019 spiritual letter from St. Joseph de Clairval Abbey (www.clairval.com).

by Dom Antoine Marie, O.S.B.

“Today, what are the most important needs of the Church? Don’t be surprised by our answer, which you may find simplistic, maybe even superstitious or unreal: One of the greatest needs is to defend itself against this evil that we call the demon” (Paul VI, November 15, 1972). Indeed, the devil is not an invention of the Middle Ages, but a “living being, spiritual, perverted, and perverting those who refuse to recognize his existence deviate from the teaching of the Bible and of the Church” (ibid.). Among the numerous diabolical interventions told in the lives of the saints, here is one reported by Sulpicius Severus, a disciple of Saint Martin (Fourth Century).

One day, the devil, brilliantly decked out, royally dressed, with a calm face, smiling such that nothing could betray his identity, stood next to the praying Saint Martin. The saint, dazzled by his attire, remained profoundly silent. The demon said, “Open your eyes, Martin, I am Christ; I have decided to come down

Left, the painting of Our Lady of the Rosary, which has hung in Pompeii’s sanctuary since 1875. Mary holds Jesus in her arms; at her feet are St. Dominic and St. Catherine of Siena..



Blessed Bartolo Longo at age 35

to earth, and I wish to manifest myself to you.” The saint said nothing. The devil went on, “Martin, why do you hesitate to believe what you see? I am Christ.” The saint, enlightened from on high, answered him: “Jesus never said He would come dressed in purple and wearing a diadem. As for me, I will only believe that it is Christ if He shows Himself to me in the way that He suffered for me and bearing the stigmata of His Passion.” With this, the devil vanished like smoke and filled the cell with an unbearable stench. The narrator adds, “I heard this story directly from the mouth of Saint Martin.”

It is your face that I am seeking

What then is the devil’s objective? To turn to his own favor the aspiration of man towards his Creator, and to garner for himself the honors due to God alone. Because, as Pope John Paul II reminded the youths gathered at Paris on August 24, 1997, “Man seeks God. The young man understands in his very depths that this seeking is the interior law of his existence. The human being seeks his way in the visible world; and, through the visible world, he seeks the invisible during his spiritual journey. Each of us can repeat the words of the Palmist: My face hath sought Thee: Thy face, O ►

► Lord, will I still seek. Turn not away Thy face from me (Psalm 26: 8-9). Each of us has his own personal story and carries in himself the desire to see God, a desire that we experience at the same time as we discover the created world." This search for God corresponds to the *raison d'être* of our life here on earth, for "God puts us in the world to know, to love, and to serve Him, and so to come to Paradise" (*Catechism of the Catholic Church*, CCC, 1721).

The first commandment prescribes: Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole mind. This precept "embraces faith, hope, and charity. When we say 'God' we confess a constant, unchangeable being, always the same, faithful and just, without any evil. It follows that we must necessarily accept His words and have complete faith in Him and acknowledge His authority. He is almighty, merciful, and infinitely beneficent.

Who could not place all hope in Him? Who could not love Him when contemplating the treasures of goodness and love He has poured out on us?" (CCC, 2086).

Man first and foremost acknowledges the sovereignty of his Creator through worship. To worship God is to acknowledge Him as God, as Creator and as Savior, the Lord and Master of all that exists, infinite and merciful Love. The adoration of a unique God frees man from self-absorption, from the slavery of sin and from the idolatry of the world.

Jesus said, quoting Deuteronomy 6:13: Thou shalt adore the Lord thy God, and Him only shalt thou serve (Luke 4:8). The worship of the one true God excludes the worship of other gods. Veneration of divinities other than the Unique would be to fall into idolatry. Idolatry does not involve only the false cults of paganism. It remains a permanent temptation against faith. It consists of giving divinity to that which is not God, for example to demons (satanism), power, pleasure, racism, one's ancestors, the State, money, etc. Jesus said,

You cannot serve God and mammon (Matt. 6:24). Idolatry cannot be reconciled with a life of grace. Quite often, men, tricked by the Evil One, err in their thinking and substitute lies for the truth of God. They serve the creature rather than the Creator, or even, living and dying without God in this world, they expose themselves to despair and to being lost for eternity.

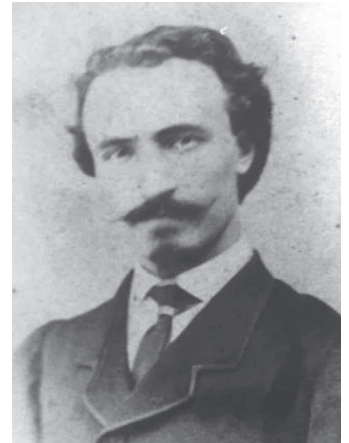
But the Christian knows that he has within himself the ability to avoid the wiles of the demon. The truths of the Faith enlighten him concerning good and evil. The victory of Jesus, by His Cross and His Resurrection, brings with it the definitive defeat of Satan. It is true that the devil still has an extensive empire here on earth. But as Saint Cæsarius said, "He dominates the lukewarm, the negligent, those who do not really fear God. He is tied up like a dog held in chains, who cannot bite anyone except the person who, feeling a fatal sureness, approaches him too closely. He can bark, he

can be solicitous, but as for biting he certainly cannot do that unless one wants to be bitten."

The grace of God allows man to participate in the victory of Christ and gives him the power to conquer demons. In order to offer us support in this conviction, Pope John Paul II beatified Bartolo Longo on October 26, 1980, "the man of the Virgin," who had been enslaved by Satan for several months.

The Ten Commandments less one

In 1841 near Brindisi, in southern Italy, a child was born who received at Baptism the name of Bartholomew, or Bartolo for short. His last name was Longo. Early on he showed himself to be intelligent, pious and sparkling with life. He said, "I was a lively and impertinent little devil, something of a scamp." He was a student in a religious school until the age of 16. At school, he was punished a lot for his childishness, and it was a torture for him to have to stay in his seat during class! On the other hand, on the day of his First Communion, he was motionless for an hour and a half in thanksgiving! Endowed with an amazing memory, at the age of sixteen, Bartolo began the study of law at the University of Naples where he was quite successful.



Bartolo Longo at age 22

At the same time, he took a philosophy course given by a fallen-away priest. Blindsided by the anticlerical spirit, he slowly left the sacraments and stopped praying. A question haunted him: "Was Christ God or not?" Someone who knew of his spiritual torment sent him an invitation: "Come with me. I will take you to a place where all of your doubts will be put to rest." So, on May 29, 1864, he was initiated into the secrets of magnetism and spiritism: turning tables, responses and divination by clairvoyants. Bartolo asked "the spirit": "Is Jesus Christ God?" –"Yes," the medium answered. –"Are the precepts of the Ten Commandments true?" –"Yes, except the sixth" (Thou shalt not commit adultery). –"Which of the two religions is the true one: Catholicism or Protestantism?" –"Both are false," the spirit pronounced sententiously.

Bartolo was on the way to losing the faith. Instead of listening to the voice of the truth that comes to us from Christ and the Church, he let himself be duped by the demon himself, who knows how to mix up truth and falsehood in order to mislead souls and lead them into sin. The rejection of the sixth commandment led the young man into every excess of immorality, while doubt about the truth of Catholicism led him to indifference concerning religion. Seduced by magic, Bar-

tolo got into divination and spiritism; he became a medium of the first order, and even a "spirit priest."

Exclusive worship

Divination claims to predict the future based on signs drawn from the world of nature, or with the help of particular methods or arts. It is a mixture of astrology (claiming to predict the future of men by the heavenly bodies and the alignment of the stars), cartomancy (prediction of the future using cards), chiromancy (palm reading), etc. The worst and most serious expression of divination is necromancy or spiritism, that is, consultation of the spirits of the dead in order to be in contact with them and to foretell the future.

The Christian cannot admit that his life is dominated by occult forces which can be willfully manipulated by magic rites or that his future is written in advance in the movements of the stars or other forms of soothsaying. "God can reveal the future to His prophets or to other saints. Still, a sound Christian attitude consists in putting oneself confidently into the hands of Providence for whatever concerns the future, and giving up all unhealthy curiosity about it" (CCC, 2115).

"All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to 'unveil' the future. Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums, all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone" (CCC, 2116).

The baptized person refuses all magical practices which are contrary to the faith in God the Creator and to the exclusive worship which is due to Him. These practices are opposed to the recognition of Jesus Christ as the unique Redeemer of mankind and of the world, and to the gift of His Spirit. They are a danger to eternal salvation. "All practices of magic or sorcery, by which one attempts to tame occult powers, so as to place them at one's service and have a supernatural power over others—even if this were for the sake of restoring their health—are gravely contrary to the virtue of religion. Recourse to so-called traditional cures does not justify either the invocation of evil powers or the exploitation of another's credulity" (CCC, 2117).

In the same way, esoteric and occultist groups, whether old or recent in origin (Theosophy, New Age, etc.), claim to "open a door" to permit knowledge of hidden truths and the acquisition of special spiritual powers. They give rise to great confusion in the minds of men, especially the young, and lead to seriously damaging behavior from a Christian point of view. In the place of seeking out God and the sacramental life, they introduce systems of thought and of living which are totally incompatible with the truth of the Faith.

Seeking out extraordinary phenomena, such as clairvoyance, "travel" in the hereafter or the production of "fluid," can also be a danger to correct human balance and to the authentic life of Faith. He who has discovered Jesus Christ has no need to seek salvation elsewhere. "As soon as God gave us His Son, who is His Word, there was no additional word to give to us" (Saint John of the Cross). To believe in Jesus, to listen to His word and follow His example, in communion with all of the Church, is the road to follow without letting oneself wander into false concepts and vain behavior (cf. Pastoral Letter of the Bishops of Tuscany on Magic and Demonology, April 15, 1994).



Bartolo Longo (right) at age 71

Piercing the mystery

Bartolo, who became rapidly exhausted by the prolonged fasts that the demon demanded of him and by every sort of hallucinatory phenomenon, became ill. He would write: "The evil spirit who assisted me, wanted to take hold of my soul, which had been shaped by piety from my earliest years; he wanted blind worship and obedience from me. He passed himself off as the archangel Michael and made me recite the psalms and perform rigorous fasts. He demanded that his name be written at the head of all my papers and that I carry it over my heart, inscribed in red letters in a triangle of parchment, as a sign of power and protection."

But for the time being the young man, disturbed by the supernatural and the hereafter, was still impelled by his desire to pierce the mystery of the other world. In fact, no one can totally avoid asking himself about the enigma of life and death. Pope John Paul II has said, "Man comes into the world, born from the maternal bosom, grows and matures; he discovers his vocation and develops his personality over the course of the years; then comes the moment when he must quit this world. The longer his life is, the more man feels his own fragility, the more he asks himself the

► question about immortality: “What is there beyond death?” (Paris, August 24, 1997).

But Bartolo’s guardian angel was watching over him. The angel arranged that he meet an old friend, Professor Vincenzo Pepe, whom he respected and admired. After being brought up-to-date on Bartolo’s spiritistic practices, he advised him to repent and to confess. He asked him: “Do you really want to die in an insane asylum and be damned on top of that?” The question struck home. Pope Paul VI said: “We speak rarely and only a little about the last ends (death, judgment, Hell, Paradise). But the Second Vatican Council reminds us of these solemn truths that concern us, including the awesome truth of possible eternal punishment that we call Hell, of which Christ spoke without reserve (cf. Matt. 22:13; 25:41). It is enough to make one tremble. Let us listen to the prophetic voice of Saint Paul: With fear and trembling work out your salvation (Phil. 2:12). The seriousness and the uncertainty surrounding our final end has always been an important object of meditation and a source of unparalleled energy for morality and sanctity in Christian life” (September 8 and April 28, 1971). Strengthened by the words of Professor Pepe, Bartolo went to the confessional of Father Radente.

Confronted with this bizarre individual, whose face was decorated with a musketeer’s beard, the priest at first believed he was dealing with a mugger who was going to attack him! But when after quite a bit of hesitation, the young man approached and spoke to him, the priest was able to find the words that removed the blinders from the eyes of his penitent. The confession was sincere and profound. Later, Bartolo avowed to those who did not believe in the action of the devil in spiritism: “I experienced it, and it is only due to a miracle of the Most Blessed Virgin that I was delivered from it.” A new life, in the service of the Blessed Virgin, began for him. He began each day by reciting the Rosary, a prayer to which he was faithful until the end of his life. Bartolo became a Third Order Dominican, under the name of “Fratel Rosario” (Brother Rosary). He was thirty-one years old. Under the direction of Father Radente, he began to study the works of Saint Thomas Aquinas.

A shower of miracles

During this time, he continued to practice law. But his weakened health no longer permitted him to work regularly. Charitable persons were worried about him. The Countess Marianna de Fusco, recently widowed, invited him to come to her home to become the preceptor for her children. She possessed, adjacent to the ruins of ancient Pompeii, near Naples, property which she was not able to keep up. To help her, “Fratel Rosario” offered to administer the property. He then realized the frightful spiritual and material misery of this region. What could be done in the face of so many needs? He began by founding a Confraternity of the Most Holy Rosary; he traveled the countryside, going



The Shrine of Our Lady of the Rosary in Pompei, Italy

to farms to teach the people how to pray, distributing medals and rosaries. Little by little, the practice of religion returned. Then, on the advice of the bishop, he built a church consecrated to Mary. He placed above the main altar a picture of the Blessed Virgin which soon began to produce a shower of miracles. Leo XIII would say: “God used this image to provide innumerable graces which moved the universe.”

“Towards the ideal of civilization”

Ex-votos of thanks and charitable alms arrived with the flow of pilgrims to the new sanctuary. Bartolo took advantage of this in order to found an orphanage for girls and the children of prisoners, thereby assuring them an upbringing, work and religious instruction. Three years after this foundation, he wrote to the criminologists of the time, according to whom the children of criminals would most certainly also become criminals themselves: **“You, what have you done by taking Christ out of the schools? You have produced enemies of social order, subversives. On the contrary, what have we gained by putting Christ into the schools of the children of criminals? We have transformed these misfortunate ones into honest and virtuous young people that you wanted to abandon to their sad fate or toss into insane asylums!”**

Pope Saint Pius X wrote: “There is no true civilization without moral civilization and no true moral civilization without the true religion. If we wish to arrive at the pinnacle of well-being for society and for each of its members through brotherhood, or, as they also say, by universal solidarity, it is necessary to have a union of minds in truth, union of wills in morality, union of hearts in the love of God and His Son, Jesus Christ. But this union can only be realized through Catholic charity, which alone can lead people in the step of progress towards the ideal of civilization” (Letter on “le Sillon,” August 25, 1910).

Meanwhile, the collaboration of Bartolo with the Countess of Fusco caused tongues to wag and drew a

veritable campaign of lies about them. They consulted Leo XIII who answered them thus: "Get married. And nobody will have anything more to say about it." So, on April 19, 1885, Master Bartholomew Longo married the Countess of Fusco. They observed complete chastity in their married state, in imitation of Mary and Joseph, which nevertheless did not prevent the two spouses from loving one another deeply in God. Thanks to them, the work of Pompeii continued and spread. Soon there were some thirty homes built around the sanctuary, then a hospital, a printing press, a train station, an observatory, a post-office, etc. The former misery was replaced by a working prosperity. The person who formerly had tried to initiate Bartolo into spiritism cried out one day, "We really must call it a miracle."

To die peacefully

But the roses were not without thorns. In 1905, the Countess's oldest son was having business difficulties to the point of bankruptcy. A complaint was made to Pope Saint Pius X: "The offerings for Mass end up in the pockets of Mrs. Bartholomew Longo's son." In order to take care of this gloomy business, entirely made-up, Bartolo immediately turned over all of his works to the Holy See. He said to the Pope, "Holy Fath-

er, may I now die in peace?" The Pope answered, "Oh, no, you must not die, you must work, Bartolo nostro!" So, in obedience he worked until he exhausted the last drop of his strength.

Bartolo's final days were spent in retreat and prayer. Ill with double pneumonia, he passed away on October 5, 1926, at the age of forty-six. The Most Blessed Virgin welcomed the soul of her faithful servant: "My only desire is to see Mary who saved me and who will save me from the clutches of Satan." Such were his last words.

"Rosary in hand, Blessed Bartolo Longo says to each of us: 'Awaken your confidence in the Most Blessed Virgin of the Rosary. Venerable Holy Mother, in You I rest all my troubles, all my trust and all my hope!'" (Beatification Homily). ❖

Dom Antoine Marie, O.S.B.

This article is reprinted with permission from the Abbey of Clairval, France, which every month publishes a spiritual newsletter on the life of a saint, in English, French, Italian, or Dutch. Their postal address is Dom Antoine Marie, Abbe, Abbaye Saint-Joseph de Clairval 21150 Flavigny sur Ozerain, France. The web-site is <http://www.clairval.com>

Message of Pope Francis

On the occasion of the 150th anniversary of the arrival of the painting of Our Lady of the Rosary in Pompei, Pope Francis sent the following message to Archbishop Tommaso Caputo of Pompei on October 7, 2024:

I am glad to join spiritually with those who will celebrate the significant anniversary and support it in prayerful contemplation at the Pompeian Marian temple, to find comfort and hope in the gentle face of the heavenly Mother.

When the image arrived there on 13 November 1875, the lawyer Bartolo Longo, founder of the Shrine, had only a few years earlier rediscovered his faith, lost during the years of his university studies. A voice heard in the depths of his soul was like lightning in the night, rescuing him from a bitter struggle, and making a saying linked to the devout tradition of the Rosary resound with new strength in his heart: "If you seek salvation, spread the Rosary". That motto, well known to him, now took on within his heart, as often happens in mystical experiences, the sense of a promise and, in some way, a mandate.

Indeed, from that moment he became an apostle of the Rosary and, with countless initiatives and



Pope Francis praying in front of the picture of Mary in the Shrine of Our Lady of the Rosary in Pompei on March 21, 2015

writings, and especially with "The Fifteen Saturdays", he was one of the great interpreters of this Marian devotion, of which a long series of interventions by my Venerable Predecessors, especially from Leo XIII onwards, up to the Apostolic Letter *Rosarium Virginis Mariae* of Saint John Paul II, who relaunched it at the dawn of the third millennium by proclaiming a Year of the Rosary.

It is good to rediscover the Rosary, in this perspective, in order to assimilate the mysteries of the Saviour's life, contemplating them through the gaze of Mary. The Rosary, a simple instrument within everyone's reach, can support the renewed evangelization to which the Church is called today.

We are aware of how it is necessary to rediscover the beauty of the Rosary in families and in homes. This prayer is of aid in building peace, and it is important to propose it to the young so that they do not hear it as repetitive and monotonous, but as an act of love that never tires of being poured out. The Rosary is also a source of consolation to the sick and the suffering, "sweet chain that binds us to God", but also a chain of love that becomes an embrace for the least and the marginalized. ❖

I did not know about modesty!

The teachings on modesty can be quite intimidating especially for people who are hearing something contrary to what they believed. This was the case for me; I always thought that I was a modest person. I had much to learn.

I was born and raised Roman Catholic. Did I know my faith? I thought I did! In fact, I am still learning.

I grew up wanting to be a world-renowned fashion model. My dad was always praying for me and his prayers put a stop to my dreams. His prayers were for my protection and he did the right thing although I did not understand this when I was young. It wasn't until I reached the age of forty when, after many falls and trials in my faith and in my life, I took on a Spiritual Director.

I am decidedly pro-modesty! I certainly understand people's emotional responses when I speak about the topic. Their reactions are like mine were when my Spiritual Director, Father Bernard Heffernan (may he rest in peace), in Peterborough, Canada challenged me about modest dress. Generally people, and perhaps especially women, can get angry when challenged because we are sensitive to criticism. I also think that most people believe they are modest in their appearance. O how I understand their defensive reactions! People will avoid any conversation on the topic thinking it is not worth the grief. However, if we have the intention of being pleasing to God, and want to know the truth of the matter, we have a responsibility to talk about this and to obey the teachings of the Church. I have learned that one of the nine ways to sin is to be silent. Silence on modesty is no longer viable.

So then, why is it that men are intrigued by women? Did God make us this way? Could it be a fundamental part of God's design? There is so much to say on this. It has been a great study for me. Let us begin with the Holy Bible.

There is this passage from Matthew 5:28: "But I say to you, that whosoever shall look at a woman to lust after her, hath already committed adultery with her in his heart." A lady is a woman who displays her virtues, wrapped up in modesty, so that she may not be mistaken for anything less. Modest dress would go a long way to circumvent so many problems in relations between men and women.

Is it acceptable to look if we do not touch? Even

Job (31:1) understood this was sinful. He exercised the practise of keeping custody of the eyes. "I made a covenant with my eyes, that I would not so much as think upon a virgin." When it comes to the passions, what is seen with the eyes gets imprinted in the memory. Even if one wanted to erase it, one would not be able to.

The Church teaches that proper attire is of great importance because we do not want to stir up emotions or impressions in others that are better left dormant. Our first consideration should always be what God has spoken through His Church. We are to follow the guidelines taught by the Church.

In the Catechism of the Catholic Church (published in 1992), number 2521, we read: "Purity requires modesty, an integral part of temperance. Modesty protects the intimate center of the person. It means refusing to unveil what should remain hidden. It is ordered to chastity to whose sensitivity it bears witness. It guides how one looks

at others and behaves toward them in conformity with the dignity of persons and their solidarity." The next number reads: "Modesty is decency. It inspires one's choice of clothing."

The pope supported Cardinal Siri in 1960 when he warned us of the pitfalls of women wearing pants, especially the form fitting styles so common today. Deuteronomy 22:5 "A woman shall not be clothed with man's apparel, neither shall a man use women's apparel; for he that doeth these things is abominable to God."

Not only is wearing pants immodest, it also corrupts the natural roles of woman, mother and wife. Now the woman is competing with her husband and men on a multitude of levels and attracting the eyes and emotions of others toward herself that should belong to the marital relationship alone.

In the past, there was a contrast between Christians and pagans: "The higher standards and stricter conduct in relation to Christian women is constantly used as apologetic for the truth of the Christian message."¹

I am so very grateful to my late father and my late Spiritual Director. May they rest in peace, Amen. ❖

Michelle Landry

1 The Role of Women in the Church, Charles Caldwell Ryrie, Moody Press Edition 1970, p. 101.



Social Credit? Some Questions Answered

The Social Credit Secretariat was formed by Clifford Hugh Douglas in 1934 to promote the study of Social Credit, also known as Economic Democracy. The current chair, Frances Hutchinson, wrote the booklet "Social Credit? Some questions Answered" in 2002. Some excerpts from the booklet follow.



F. Hutchinson

by Frances Hutchinson

Social credit is a fact of economic life. Money represents society's credit, presently created as debt to be redeemed through paid employment in the market economy. All economic agents who 'make' money, whether as bankers, commercial interests or wage and salary earners, remain in debt to society and the natural world for the real goods and services supplied to them by right of their possession of money.

Money takes the form of the legal endorsement of society's credit. Once this is understood, the next stage is to examine ways in which individuals and groups have sought to retain and regain control over their own work and the intellectual and natural resources inherited from past generations through gaining control over their finances. Freedom from wage and debt slavery is an essential first step to regaining the fundamental conditions of economic democracy.

Although social credit economics has been in the public domain for eighty years, it has been effectively silenced by a mass media and an educational system locked in the illusion of technical 'progress' perpetrated by the purveyors of a vast array of consumer products. The necessity to produce in order to consume, to buy all the 'right' products so as to keep up with the latest trends, has overtaken virtually all other reasons for existence. Today social relations are overwhelmingly mediated by money, with all political and economic policy decisions being dependent upon the availability of money.

Although money is a socially engineered phenomenon, the people who do the work of society, and who stand to suffer as the natural environment disintegrates, have no control over the money creation processes which dominates their lives... It's actually the global financial system that's in charge. Much of the dysfunction in our economic system can be explained by the fact that the ruling financial elite has largely detached itself from anything real. It pursues its own independent agenda, and in the course of doing so is wreaking havoc on human societies everywhere.

1. What is 'social credit'?

Social credit is the wealth of society, comprising the resources of land, labour, capital goods and equipment, and the skills and knowledge of how to use those resources. Social credit is the real wealth of the community, but is currently controlled by private financial interests. Since the 1920s the popular Social Credit movement has sought to create local economic democracy through promoting study and research into how the money system works. The concept of economic democracy is fundamental to social credit economics. Political democracy, the right to vote, is weakened by the absence of economic democracy, the right to income security for all, independent of a private or state employer.

2. How did the Social Credit movement originate?

Social credit economic theory derives from the writings of Clifford Hugh Douglas (1879-1952). In the development of his ideas, Douglas worked closely with Alfred Richard Orage (1873-1934), editor of the weekly paper, *The New Age*. Douglas' earliest books, *Economic Democracy*, *Credit-Power and Democracy* and *The Control and Distribution of Production* were first serialised in *The New Age*. Douglas also wrote *Social Credit* and *The Monopoly of Credit*, together with a host of smaller booklets, pamphlets and articles. He gave evidence before the Canadian Bank Enquiry in 1923 and the Macmillan Committee in 1930, on the latter occasion being interviewed by John Maynard Keynes.

3. What is the social credit idea simply stated?

Modern economies in the West have developed technologies capable of producing enough to meet the needs of all the people of the world. Through social credit economics it becomes possible to ensure that all citizens in each country have secure access to the necessities of life without any conditions or obligations being attached to this right. Society owes every human being the right to livelihood, with the time to enjoy the fullness of spiritual, emotional and cultural life.

Through the implementation of social credit economics, consumption and production can be brought into a balanced relationship such that production keeps pace with consumption. Income security can offer sufficiency for all without the necessity to submit to drudgery, or to engage in fraud and corrupt speculative practices. It eliminates the need to produce armaments and consumer goods designed to become obsolete and discarded merely in order to maintain incomes through employment.

► 4. What is the 'Credit Authority' or 'National Credit Office'?

Any change in the money-creation process would have to be endorsed in statutory law. Noting the existence (at the time he was writing) of a National Debt Office, Douglas suggested a National Credit Office might provide a means to keep account of the nation's real wealth. By carrying out detailed assessments of the nation's real assets and potential to create wealth, the National Credit Office would calculate the nation's real credit available for allocation to projects and to individuals.

5. What is the 'national dividend' and why might it be desirable?

The payment of a national dividend, or basic income to all regardless of past, present or future employment, would enable every citizen to claim a birthright share of the common wealth of the community. It would be paid to all, rich and poor, employed or unemployed, as is presently the case with child benefits. Whatever their circumstances, all would have a basic income security.

It would carry several major advantages. By eliminating means tested benefits, grants, subsidies and various periodical payments, bureaucracy would be vastly reduced, saving much time, frustration and stress. The technologies already exist to produce a sufficiency of goods and services for all with minimal labour inputs. Nevertheless, the financial necessity to 'work' for a wage or salary requires a constant stream of production and consumption, no matter how environmentally wasteful, in order that incomes can be generated. Income security would offer the possibility of producing and consuming fewer goods while enjoying greater leisure and greater satisfaction at the chosen forms of work.

A national dividend or basic income would be technically feasible, and could be introduced tomorrow, given the political will. It would not, however, be acceptable under the financial status quo.

6. Where would the money come from?

Although the national dividend would be paid over and above any wages or salaries being earned, it would not be derived from a tax on those incomes, nor would it be drawn from indirect taxation. The present system would be replaced by a new sys-

tem of accounting, whereby the National Credit Office would calculate increases in the nation's real wealth – its ability to produce goods and services. By endorsing the creation of new finance credit, the National Credit Office would liberate producers and consumers from finance-dominated decisions about their use of resources.

Under the present system, money is created and then lent out for a fee by the banks and financial systems which currently dominate economic policy formation. Complex calculations take place all the time. However, they are based purely on the financial viability of transactions, bearing only a very tenuous relationship with the living world of nature and the community which supports the financial system and all economic relations. As a result, prices are set on grounds of financial viability, based largely on the necessity to recoup past financial costs. The system accounts energy and materials consumed as added wealth or value.

7. Is it possible to adapt the financial system?

Another way of looking at the financing of economic activity is to regard it as a 'ticket system' designed to allocate existing wealth to those who need it. The aim is to regulate production according to consumer demand without causing inflation. By regulating the flow of buying power in relation to the flow of actual and potential production, people are enabled to act as economic agents without the need for ever-expanding economic growth punctuated by cyclical booms and slumps caused by the debt-finance system. Instead, finance is advanced for local production through local Producers' Banks.

Nationally, the total buying power available is matched to the total prices of goods ready for sale through calculating costs of consumption of energy and materials, and depreciation, a task undertaken by the National Credit Office. Local Producers' Banks and the monitoring of prices through the 'just price' replace the necessity for new investment to be constantly created through debt finance so that wages and salaries can be paid out to consumers in each successive period.

8. What changes would Social Crediters recommend?

The financial system is inherited from the past. Since it evolved to meet the requirements of an early



Clifford Hugh Douglas

and expanding industrial system, it does not necessarily match with present circumstances. A sensible course of action would be to examine how and why the system operates as it does at present. If financial debt is found to be unduly restrictive in social policy determination, it should be possible to introduce a debt-free money system. Nothing is set in tablets of stone. Relatively simple alterations to the credit-accountancy system could ensure that the task of the banker is limited to bookkeeping of the nation's production and consumption under conditions of economic democracy.

9. What is money, and how is it created?

Money has become central to virtually every form of social interaction throughout the UK and across the world. Nevertheless, although it is so important in society, it has become almost a heresy to ask what money is, and how it operates. In economic theorising the amount of money in the economy is assumed to be fixed. According to orthodox theory, banks do not create money: they merely store savings deposited with them by their customers, lending out those savings to firms in search of investment.

Hence interest is charged by the banks in respect of the loans they make for investment, and interest payments may be made to savers for the money they have saved and deposited. In this scenario, a government can regulate the economy through central bank adjustments to interest rates. However, examination of encyclopaedias and banking literature leads to the conclusion that in real life money is created as debt by the banks, for purposes determined by the local bank manager. Created by the banking system, money is a purely social construct representing access to society's wealth.

10. Is money created by people going to work?

Real wealth is created through work. It takes the form of goods and services which may be used by the maker or exchanged for money. However, work does not create money. A field may be planted up with potatoes and tended during the summer. When the farmer lifts the potatoes s/he will fill the sacks with potatoes, not money. If the sacks of potatoes are exchanged for money, that money must already have been brought into existence by somebody else. The farmer has not created it: that task is undertaken by bankers and financiers.

11. What, then, is money?

Virtually anything can be used as money so long as it is widely and generally accepted in exchange for goods and services in a particular society. Cowrie shells, cattle, cigarettes, beads, stones, feathers, precious metals, paper notes and blips on computer screens have all been used since ancient times in the settlement of exchange. As well as acceptabil-

ity, durability and suitability for breaking into small measurable units have determined what a particular society has selected as its medium of exchange. Money represents a claim to the wealth of society.

The history of money is a fascinating story in itself, and there are many books on the subject. Round coins made from metals have been around since at least the twelfth century BC, and various forms of card and paper promises to pay have appeared within the last millennium, increasing in frequency since the seventeenth century.

12. What is the common cultural inheritance?

No individual can rightly claim a share of the proceeds of society because of the land, labour or capital they happen to own. This is because all production is social and collective. The basis of a community's wealth lies in a combination of naturally given resources and its common cultural inheritance which flows from the imagination, insight, invention, discoveries and learning built up over past generations, coupled with present collective effort. At best, the effort of an individual might amount to 5% of the total value of the output they create through their work. The other 95% represents the value of the common cultural inheritance without which there would be no output.

One individual may turn out a cog for a machine, using a machine already designed, in a building already built, having eaten bread already produced, and so on. No single item is of value without the total sum of items, designs, science, technologies and skills. The inheritance from the past belongs to the whole community, and cannot rightly be 'privatised' by individuals or firms seeking to benefit at the expense of the common good. Furthermore, the common cultural inheritance only yields wealth through the 'increment of association'.

13. What is meant by 'the increment of association'?

Production is a collective activity. There is no such thing as the solitary hunter providing for all his needs from the cradle to the grave. We are human because we work collectively, rather than on a series of separate desert islands. If we were to attempt to provide all our own food, clothes, fuel, shelter and so on, our standard of living would be poor indeed. The survival of even the most materially simple societies is founded on the 'increment of association' whereby tasks are shared and undertaken collectively. All members of society benefit from the cultural knowledge without which possessions, tools and machinery would be worthless. As technology has become more sophisticated, many of the physical labouring tasks such as the 'hewing of wood and the drawing of water' have been taken over by machines. However, machines do not receive wages. ❖

Frances Hutchinson

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Twelve Promises of the Sacred Heart of Jesus

Over a series of visits, Our Lord revealed to St. Margaret Mary the importance of devotion to His Sacred Heart. He asked that His heart, wounded on the cross and wounded by the ingratitude of men, be venerated and adored as an embodiment of His divine mercy and love.

Jesus especially asked that everyone go to Confession and receive Holy Communion often, especially on the First Friday of each month, and that reparation be made for sins committed against His Sacred Heart and the Holy Eucharist. Our Lord made special promises to those who keep a loving devotion to the attribute of His infinite love for mankind as represented in His Most Sacred Heart:

1. I will give them all the graces necessary in their state of life.
2. I will establish peace in their homes.
3. I will comfort them in all their afflictions.
4. I will be their secure refuge during life, and above all, in death.

5. I will bestow abundant blessings upon all their undertakings.

6. Sinners will find in My Heart the source and infinite ocean of mercy.

7. Lukewarm souls shall become fervent.

8. Fervent souls shall quickly mount to high perfection.

9. I will bless every place in which an image of My Heart is exposed and honored.

10. I will give to priests the gift of touching the most hardened hearts.

11. Those who shall promote this devotion shall have their names written in My Heart.

12. I promise you in the excessive mercy of My Heart that My all-powerful love will grant to all those who receive Holy Communion on the First Fridays in nine consecutive months the grace of final perseverance; they shall not die in My disgrace, nor without receiving their sacraments. My divine Heart shall be their safe refuge in this last moment.

