

**Letter from a Mother, a Grandmother and a Nun
to His Eminence Cardinal Ouellet**

Pardon my boldness. I am a grandmother, and on this morning of July 6, the feast day of Saint Maria Goretti, a strong interior impulse impelled me to respectfully question you.

My granddaughter has participated in two marches organized under your sponsorship, following the WYD in Toronto, and these experiences have left their mark on her. Your presence among the young people, the affectionate attention you show them, your catechesis imbued with the spirit of the Gospel, what a deep impression all of this makes on our youth. Two events touched her very deeply.

– At the first gathering, there was a campfire at the end of the day. My granddaughter, in spite of her tiredness, wanted to be there. You were there as well. You were circulating among the young people, stopping before this one and that one. When you had reached her, you paternally placed your two consecrated hands on her head. I am sure that, interiorly, you were praying for her. She was very, very touched by this, moved even. For her, this was a grace.

– The following year, at the Youth Rally, during the evening meal of which you also partook, this same young lady spoke to you: “Your Excellency, I would like to tell you something. My mother is pregnant. It was while she was listening to one of your homilies that she felt impelled to give another Christian to God.” And this mother already had seven children... You had promised to pray for her. The delivery was very difficult. The mother almost died. Today, she has completely recovered and the baby is wonderful. He was called Paul-Marie.

This morning, walking by our bookshelf, I opened at random your book “*Dieu plus merveilleux que les rêves*”. On page 222, you wrote:

“I believe that for the future of the Church and for unity, we must remember what John Paul II says: ‘Mary is more important for the unity of the Church than Peter is. Even if, in the Church, Peter has been determined as being the one who is the sign and minister of unity, the Marian principle is more fundamental than the Petrine principle.’ Personally, I express it in this way: Peter is charged with the external unity of the Church while Mary is responsible for its internal unity....

“May the prayers intensify in the Marian and ecumenical movements so that together we may converge towards new miracles by the Holy Spirit who led the Council...”

Yes, may our prayer intensify so that Christ’s Kingdom may come through Mary, as it was announced by Louis Marie Grignon de Montfort. Yes, you are right, a miracle is needed.

Allow me, Your Eminence, to quote from the conclusion of this conference given at the diocesan Marian congress of September 20, 2003:

“The Holy Spirit will show us the means to overcome the doctrinal difficulties which

remain. ALL OF US must renew our commitment more deeply in love. This will be apparent in the manner in which we speak of our brothers and sisters, in the manner in which we visit them and pray with them. Let us commit ourselves once again to love, so that the cause which is the most dear to God's heart and which was revealed to us by His Son, that of unity in love, be brought to its fulfillment and be the joy of God and our joy."

October 13, 2005

In the French edition of the *Zenit* of October 12, I attentively read your presentation before the Synod. You emphasized the crisis which our Quebec society is currently traversing, a crisis that is not only moral and sacramental, but truly anthropological... You underlined the urgent need for a new evangelization and that one of the means of accomplishing this would be to promote even more, with perseverance and vision, the participation in SUNDAY MASS AS A FAMILY. You added: *"The Sunday Eucharist gives to the community of believers the sense of its identity and its mission as Church, the Body of the risen Christ."*

How right you are to see in the family, after the manner of our late Pope John Paul II, *"the privileged means of a new evangelization to build a culture of life and a civilization of love."*

Now, Your Eminence, for more than thirty years, THE ARMY OF MARY has saved so very many families from the general collapse which we are fighting against today. From those families were born priestly and religious vocations which the Church is not accepting. The liturgy advocated in the Army of Mary conforms to the norms of Vatican II. There is nothing to reproach our ceremonies with, whereas it is so sad to see that, in most parishes, the Council's regulations are not being followed. Many Catholics have abandoned the practice of attending Sunday Mass because of the platitudes of the liturgy, of the exaggerations in the innovations, of the lack of respect of the directives issued by Vatican II. That is really an impasse, isn't it?

And you go on to say, so rightly: *"John Paul II left us a rich doctrinal heritage on man in the light of Christ. Aware of the damage being caused by collectivism and individualism, he was able to bring to the fore again the authentic anthropology to be found in the FAMILY, the icon of the Trinity, in the image of the Holy Family in Nazareth. He saw in the family the privileged means of a new evangelization in order to build a culture of life and a civilization of love."*

Your conclusion was so beautiful: *"I personally believe that he has drawn his inspiration from the witness of Saint Maximilian Kolbe, a special light for his pontificate. Let us not forget that in the hell of Auschwitz, this holy Franciscan gave his life to save the father of a family."*

Saint Maximilian Kolbe (a patron saint of the Army of Mary) was fascinated by the mystery

of the Immaculate. “Oh Immaculate, tell me who you are!” he would say. “The Immaculate is divine. We could say that She is the incarnation of the Holy Spirit. Oh! when will the universe be ‘immaculized’ by Mary? When will she reign over every soul?”

And if, precisely in these times, the mystery of the Immaculate were being revealed to us through the mother of a family...? May Mary, the Woman of your life, bring you to enter into these divine splendors, for your consolation and the good of your ministry.

Humbly I ask your blessing and assure you of my prayers,

Sister Marie-Gabrielle Carbonneau.
Daughter of Mary

The Year of the Eucharist, “a Launching Ramp”, by Cardinal Ouellet

For an assiduous attendance at Mass as a family

ROME, Wednesday, October 12, 2005 (Zenit.org) – “The Year of the Eucharist is a launching ramp for a long term Eucharistic movement that allows the evangelizing of culture beginning with the family, the domestic church,” declared Cardinal Marc Ouellet, the Archbishop of Quebec, during the synod this morning.

“In Canada, and more particularly in Quebec, we are living through a difficult period of rapid and radical secularization,” Cardinal Ouellet explained. “The family and the young people have become realities which are practically strangers to the life of the Church. Our society is living through a crisis which is not only moral and sacramental, but truly anthropological. The new law that allows for pseudo “marriages” between persons of the same sex clearly demonstrates this by showing that the meaning of the sexual difference is being lost in our culture. We are seeing an exculturation of the biblical anthropology in favor of an egalitarian vision that destroys the social and ecclesiastical fabric.

He went on to say, “The urgent need of a new evangelization is being manifested on all sides and the signs of hope and renewal are multiplying as a result of the World Youth Days in Toronto and Cologne, as well as through the preparation of the next International Eucharistic Congress to be held in Quebec in 2008.”

“I believe that a concrete means of evangelizing would be to promote even more, with perseverance and vision, participation in Sunday Mass as a family,” Cardinal Ouellet added. “The Sunday Eucharist gives to the community of believers the sense of its identity and its mission as Church, the Body of the risen Christ. It is the source and summit of humanity’s participation in the Trinitarian communion. It alone can give meaning and life once again to our societies by strengthening the social fabric through the values proper to the Christian family.”

“John Paul II left us a rich doctrinal heritage on man in the light of Christ. Aware of the damage being caused by collectivism and individualism, he was able to bring to the fore again the authentic anthropology to be found in the family, the icon of the Trinity, in the image of the Holy Family in Nazareth. He saw in the family the privileged means of a new evangelization in order to build a culture of life and a civilization of love.”

“I personally believe that he has drawn his inspiration from the witness of Saint Maximilian Kolbe, a special light for his pontificate. Let us not forget that in the hell of Auschwitz, this holy Franciscan gave his life to save the father of a family,” Cardinal Ouellet explained. (ZF05101209)