

"I Will Wait for You on the Way of the Christ" (Saint Stephen)

The recent social events touching the Church, which have received much media attention in Quebec, aroused numerous public reactions, especially in letters to the editor and with various editorial writers.**

And what have we heard? A great many voices were viciously raised against the Holy Church and against the Primate of Canada, His Eminence Cardinal Marc Ouellet.

Moreover, it was quite extraordinary to see with what an ill-founded assurance so very many of our contemporaries voiced their reproaches and launched spiteful attacks against what constitutes nonetheless various immutable elements of Catholic doctrine – and therefore of divine love and mercy – revealed either in person by the Lord Jesus, the Incarnate Truth, or through the lips of the Apostles or the Saint Pauls in whom He deigned to establish His dwelling place and continue His teaching.

And what have we seen? These people intend to impose on the Catholic Church their own vision, their "improvements", their own interpretation of the sacraments and their own theology, in other words, to teach God His trade. "They want to take away from the shepherd the grazing land that is his! They want to impose one that will deliver everything over to the enemies!" (Anne-Catherine Emmerich, A.II.414)

In the best of situations, they are "Christians, carried away by example, wanting, they also, to build society following the methods and norms of the workmen of iniquity" (Raoul Auclair, *Les Épiphanies de Marie*, p. 76), and here make it their business to want to force upon the Church and the deposit of the faith the postulates of human laws and the court judgments that are as recent as they are strangely incompatible with the revealed truth.

Who will tell them – as they themselves will realize quickly enough – that these thoughts are chaff which the wind disperses? That human laws do not change divine decrees,¹ and that above the courts there is something infinitely more supreme?

Are they not clearly demonstrating what Scripture says: "They certainly had knowledge of God, yet they did not glorify him as God...; they stultified themselves through speculating to no purpose, and their senseless hearts were darkened?" (Rom 1:21)

Such arguments even seem to be in the process of creating a wide consensus among those of our most unfortunate brethren for whom the slightest evocation of the Gospel, of truth, of forgiveness and the spreading of these instantly causes them to roar with anger and launch into filthy remarks which they consider to be a mark of genius and who, besides, did not miss their chance to assert "their spirituality" with the last charitable comments made by Cardinal Ouellet.

From among these people, it is still necessary to separate those in whom there is still even a slight ability to distinguish good from evil, the truth from the lie and from error, the reality from illusion, that is to say, "those who have not

joined in the immense denial, who do not shout out their blasphemy in the midst of blasphemy, who do not add their defiance to the earth's defiance.

(*Les Épiphanies de Marie*, pp. 72-73)

And, on the other end of the spectrum, during these same public hearings, what have we seen and heard? In these grandiose and solemn times of the great apostasy and all that it announces, heroes were raised in our midst. Before the "Goliath-like" scorn of the media and the obedient and fascinated flocks they are leading to the abyss, courageous and simple believers, here and there, raised their voices. In this new land, in which the Word of God was, from the very beginning, abundantly sown, assiduously fertilized by the sacraments and incessantly irrigated by the persevering prayers of our ancestors, today, the last of its faithful sons, prepared to be tortured by the media, have boldly stood up before the countless hordes of the enemy.

They came to the defence of prayer and... of their religious homeland.

Journalists were quick to emphasize just how much these questions have stirred the intimate roots at the very depths of Quebec on the one hand, and how, on the other hand, suddenly the prolonged and deafening silence of the clerical voices on these important subjects was out of place, even though these souls had totally dedicated themselves to them as priests for eternity.

Now, the Word of God and the witness of Jesus Christ, the apostles, the prophets, the patriarchs and the countless saints affirmed with an indestructible consistency that prayer is a vital necessity and inseparable with Christian life (2744, 2745 CEC).

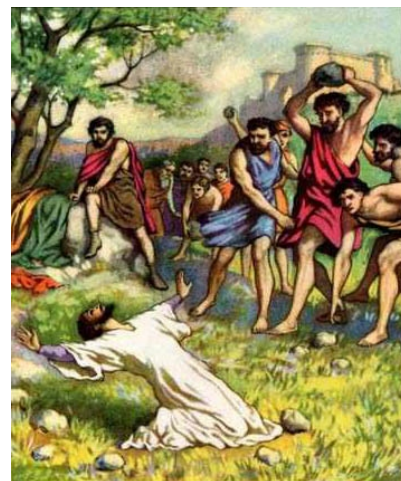
Now, our Blessed Mother informs us that "the world needs a shower of prayers to be purified from the sins that draw punishments from God. And since only a few people pray, those few must pray as if they were many." (Maria Valtorta, *The Poem of the Man-God*, vol. 1, p. 99)

"Mary clearly said what had to be clearly said: the necessity of prayer, especially the prayer of the rosary. She constantly came back upon this in the course of her apparitions. In this is the essential; in this is what suffices." (*Les Épiphanies de Marie*, p.23)

Thus Mary insists, exhorts, beseeches, implores and repeats: "Pray much."

Given that "to pray well is a grace and we have not merited it; but to pray much is a matter of the will, and here, yes, the effort is within our power." (Id., p. 74)

Now, "it is not prayers that are demanded of Christians today. Acts are required. Works are required. And, certainly, these are good. But is not prayer better? – "No!" is the answer from all sides. And I, I say, "Yes!", and I say it with the Virgin, and I say it with Christ; the contemplation of Mary is better than the



The martyrdom of Saint Stephen

activity of Martha. Prayer first; then the works.... In this fever of activity which has seized Christians, is there not a little of that frenzy of the world emancipated from God...?" (Id., p. 76)

Did not Blessed Catherine Emmerich say, in reference to our time: "I saw many good and pious bishops, but they had no backbone and were weak, so that the wrong side often got the upper hand." (A.II.414) And also: "They cannot tolerate hearing someone say that 'things are going badly'. In their eyes everything is good, provided that they can glorify themselves with the world!" (A.III, 184) In this case, the world is the media, public opinion and those who, railing against the pastors, show us without a doubt that they have no idea what spirit moves them.

Can we even blame such blindness? Is it not written that apostasy (cf. 2 Thes 2:3) would precede the day of the Eternal One? Should we even rejoice over this, in fact, since it announces that great and fearsome day? Furthermore, who was not seduced and blind before having received the tremendous grace of the gentle light Mary, the Lady of All Peoples, spreads about, and which so many souls are still seeking in the present tempest? And as Padre Jean-Pierre explained, at the hour when the Lord will want them to know, some of them may even become our models of holiness.

In the meantime, to whoever casts stones at us, let us repeat the dying words of Saint Stephen as he smiled up at Saul: "My friend, I will wait for you on the way of the Christ." (*The Poem of the Man-God*, vol. 5, p. 909).

Jean D'Auteuil

1. "The word itself that I have spoken will be his judge on the last day." (Jn 12:48) and Maria Valtorta, *The Poem of the Man-God*, vol. IV, p. 747.

**Translator's note: In reference to the Bouchard-Taylor Commission on "reasonable compromises" dealing with religion and several other basic elements affecting society, before which Cardinal Ouellet presented a brief, the contents of which aroused much media attention.

May Almighty God, Father, Son and True Spirit, bless you and may the Trinity of the Immaculate spread a profusion of "Graces, Redemption and Peace" upon you and upon the entire world, for ever and ever. Amen.