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The favorite devotion of St. Therese

Offenses against the first three commandments are central to both modernism and Marxism. Pope Saint Pius X referred to modernism as the “synthesis of all heresies,” warning of its “atheism and the annihilation of all religion” by way of interior ruin. Marxist communism epitomizes modernism in that—when not outright “destroying” God, the family, and man—it seeks to annihilate all things enduring, especially the Catholic Church, from within. Christ revealed that **offenses against the Godhead as represented by the Holy Face are offenses against the Face of the Church, or her doctrine**, such that **all the blasphemy endured by the Church are as renewed wounds to the Countenance of Christ.**

all that would be manifested to Sister Saint-Pierre. He was convinced that the catastrophes and deprivation endured by France were in fact the “chastisement of its many sins and infidelities.” He also exhorted that the “chosen soul” of Sister Saint-Pierre use all her efforts to stay the torrent of evil. All who were privy to the sister’s communications attributed to the Work of Reparation France’s temporary deliverance from the tyranny of revolutionary men.

Considering that the blasphemous evils of nineteenth-century France were the catalyst to current, like affronts to God, the devotion is also—if not ultimately—intended for the third millennium.

Indeed, Marxist-modernist thought has infiltrated almost every aspect of the current cultural and political world—as well as quite arguably, the Catholic Church. (This has been openly warned against by various popes, beginning with Blessed Pius IX.) Decades have now passed in which these blasphemous ideologies set out to permeate both Church and State; the alarming, real-time manifestation of this subversion affords the devotion extreme relevance today.

Offering the suffering Face of Christ—His merits and love—to the Father in reparation for renewed injuries to the Godhead is the remedy: consolation for God and mercy for man.

The devotion, then, provides a mystical means to combat modernism—and any ideology that denies the transcendence of the Almighty in lieu of man making himself a “god” (such as the “woke” moral relativism of today). In fact, [the devotion explicitly references communism](#), though the *Manifesto* was not published until Sister Saint-Pierre was near death. God chooses that modern man play a role in the combat with Marxist-modernism via reparation, engaging him in the spiritual warfare of the age, for according to Christ, **“in no other time has iniquity reached such a degree.”**

Though initiated in France, for France, the devotion is to be an *ongoing* practice by all devout Catholics to save souls and nations throughout the world as an *essential element of Christian life*, a newly revealed, timely aspect of Christian spirituality meant for the entire body of the Church. In

fact, Pope Leo XIII saw fit to break from tradition by not approving the devotion incrementally; instead, he approved the Archconfraternity of the Holy Face *immediately for the whole world—and for all times*—by papal brief in 1885. Extraordinarily, Our Lord gave to man what He described as **“the greatest source of grace, after the sacraments,”** united in His Wounded Countenance, as the sensible object of adoration in Reparation to the Holy Face.

Christ further describes the devotion as **“the sole means of appeasing His Father.”** Indeed, Our Lord not only forewarns of communism as chastisement for current affronts to the first three commandments, but He offers man means to lessen it. Christ rebukes the apathetic, **“Woe to those [cities] which do not make reparation.”** It follows that the converse must be true: mitigation of chastisement for cities in which reparation is made. Moreover, the faithful are charged with aiding in the conversion of the masses through this work, which draws mercy for sinners. As Our Lady of Fatima also

warned, countless souls are lost, since they have no one to pray for them—one to make reparation for them. Man is given the opportunity to draw down graces for himself and his neighbor while mitigating chastisement in making reparation to the Holy Face of Christ.

Humble, spiritually flowering, devoted souls today are asked by God to play a central role in reclaiming for Christ, not just whole nations, but the Catholic Church itself, for the devotion *unites the power of God with the cooperation of man*. Indeed, the remnant are no less than commanded by God to be the spiritual blossoming in the religious desert surrounding them. And amazingly, in so doing, they share in the noble privilege of *consoling the Godhead Itself*. This Work of Reparation, the Holy Face Devotion, in that it is intimately allied to the great Work of the Redemption yet demanded by God as a new work to repair the outrages of modern society, is, according to Our Lord Himself, **“the most beautiful work that has yet appeared on the face of the earth.”**



Bouasse-Jeune
SŒUR MARIE DE SAINT PIERRE
CARMÉLITE DE TOURS
« Morte en odeur de sainteté le 8 Juillet 1846 »
Seigneur, vous me cacherez dans le secret de votre Face.
PL. XXX. 21

Reparation to the Godhead is most efficacious in the ongoing spiritual combat with the enemy and is *foundational and complementary to Our Lady’s pleas at Fatima*.

God is pleading with us, warning us, demanding us to take up arms in this celestial war to save souls, nations, and the Church. We were created by God for this era, this battle.

Let us not then grow weary: Let us fight! ■

- Mary Jane Zuzolo is the great-great-niece of Sister Marie de Saint-Pierre, the Carmelite nun who received (approved) revelations to begin the Holy Face Devotion.



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