

Communism as Chastisement Reparation as Remedy

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THE RUSSIA-UKRAINE War appears to be the latest realization of what was foretold in the Holy Face Revelations, notably *prior* to the publication of Karl Marx's *Manifesto*: Communism is both the enemy of God and an allowed chastisement by Heaven as punishment for unprecedented, modern sins of blasphemy. The revelations are a precursor to the warnings of Fatima.

The now century-long cosmic divide between communist notions (and nations) and those upholding the God-given rights of man, has some rooting in what is referred to as the post-revolutionary "two Frances." Though First France claimed "liberty, equality, and fraternity" as ideals, it had tolerated the Revolution's Terror tactics of persecution. (The Reign of Terror inspired Lenin's Red Terror and was hardly an expression of 'liberty, equality, and fraternity' for the victims.) The often-militant and anti-Church ideology of First France denied universal truths and values in lieu of a 'dogma' of reason—a forerunner to today's "dictatorship of relativism" and likewise, paradoxically authoritarian in practice.

Conversely, Second France courageously (and truly) upheld the rights of man. Its ideology was the immutable doctrine of the Church, unabashedly displayed in its practice of the long-held traditions of the Faith. While First France helped to spawn communism, the Second, as Robert Royal observes in his *A Deeper Vision*, produced a spiritual flowering of Catholic culture which was fertile ground for several Marian apparitions and new devotions.

It was in Tours of nineteenth century Second France that one of these new devotions, that of the Holy Face, was given to a young Carmelite nun by way of (approved) private revelations from Christ. Seemingly as unlikely a candidate as Saint Joan of Arc in her day, this (likewise) minimally educated, seamstress-turned-mystic was asked by Christ Himself to *literally* save France. Joan of Arc's were material battles, while Sister Marie de Saint-Pierre's were spiritual. For both, the salvation of France ultimately safeguarded Catholicism.

[The Holy Face Devotion](#) was to make amends for the most loathsome ills of First France, affording a re-orientation of man toward God and the respect due to Him, which had been largely abandoned in the days surrounding the Revolution. To accomplish this, Christ requested reparation for current offenses against the first three commandments, those concerning the rights of God that were being especially denied by rationalists (then modernists)—and which would very soon manifest as Marxist communism. Second France was given

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God is pleading with us, warning us, demanding us to take up arms in this celestial war to save souls, nations, and the Church

by Heaven an essential role to play in reclaiming the First.

Man's God-given role in the fight against Marxist-modernists is not limited to France nor the nineteenth century. Established by the Church for all times, the faithful are called to imitate Sister Marie de Saint-Pierre by using reparation to the Godhead as spiritual weaponry in reclaiming for Christ, souls, nations, and the Church.

Our Lord made known to Sister Saint-Pierre that His justice was preparing chastisements for mankind. The Eldest Daughter of the Church was being singled out for punishment merited by its primacy in sins relating to blasphemy and the profanation of Sunday, which had become normalized during—and now after—the Revolution. France would soon behold not only the elements as instruments of Divine wrath, but also "the malice of men in open rebellion against itself."

Famine among the lower classes and large-scale flooding along the Loire had already broken out, which had not been witnessed in centuries. Our Lord then said to Sister Saint-Pierre:

I am charged with all the sins of the world, but I desire that you will be responsible for [the sins of] France....I will suffer in you, in order to appease the wrath of my Father, and I will cede to you all my merits that you may acquit yourself of your assumed debts....I appoint you today as my agent, and I... remit my Holy Face into your hands, to offer it unceasingly to my Father for the salvation of France.... By this Holy Face, you will obtain the salvation of a multitude of sinners.

In Sister Saint-Pierre Our Lord desired to make "an alliance between His Justice and Mercy" and for this purpose, asked for the establishment of Reparation in Honor of His Holy Name, with His Holy Wounded Countenance as the object of adoration in this work, that He might disarm the wrath of His Father.

On the 13th of February 1848, Our Lord related to Sister Saint-Pierre the impending woes by telling her that the Church was threatened with a dreadful upheaval and to pray unceasingly. The prediction was fulfilled by the terrible "Days of February," a (second) revolution which removed Louis Philippe from the throne and made France a Republic once again. The storm shook Europe in a series of revolutions. This included Rome, where the mobs stoned the Pontifical Palace and desecrated churches and convents, demanding that the civil power of the pontiff be replaced by a "Roman Republic." Pope Blessed Pius IX fled to Gaeta for safety.

Sister Saint-Pierre understood that it was Reparation to the Holy Face of Christ which was to disarm the Justice of God and to save France and the world. She related to her superiors that nothing is more efficacious to neutralize the offended Justice of God than to offer Him this Holy Face "which has taken upon Its Head the thorns of our sins and has exposed Itself to the blows of that same Justice."

At length, Christ related to Sister Saint-Pierre that in consequence of the newly established Work of Reparation (which had received some initial approval during this time), France would not be entirely consumed in His Father's wrath, which it otherwise would have been, and that the priests would be spared. France, the world, and the Church were secured for the 'moment.' Sister Saint-Pierre herself, however, soon died in the odor of sanctity, after having offered her very life as a victim to Divine Justice in reparation for the sins of France.

The Archbishop of Tours had previously asked that information be sent to him of

