



Peace and Goodwill!

BULLETIN OF THE ORDER OF THE FRANCISCAN MINIMS
OF THE PERPETUAL HELP OF MARY
JULY - AUGUST 2012

"By their

fruits



you shall know them."



The evil tree cannot bring forth good fruit!

The Gospel parable of the 7th Sunday after Pentecost is very impressive and although we read it year after year, it seems as if it were for the first time. The word of God is always new and always old. Our Divine Master warns us of “the

being wise as a serpent and simple as doves. Jesus assures us that: “By their fruits you shall know them”. (Matt. VII, 16)

So then, my dear brethren and readers of our bulletin, this first article is dedicated to this topic.



false prophets who come in sheep's clothing, but inwardly they are ravening wolves, (Matt. VII, 15) and prophesying our times of the falsehood and hypocrisy of many pastors and prophets who preach a disguised truth, He admonishes us to heed not and to separate from them,

When we reflect on the Catholic way of life in our country and throughout the world, we witness many things that are signs of life and encourage those of us who love the Church. However, there are many other things that fill us with anxiety.



We see unfortunately, that a liberal and revolutionary spirit has penetrated even into groups of traditionalists, in the same way that Vatican Council II penetrated into the Catholic clergy and faithful and the principles and theories of paganism provoked the Protestant revolution in the 16th century. True Catholics should resist the attacks of the enemy with the weapons of faith and Christian virtues.

It is impossible to describe the state of the Church, of society and man's mentality. Sins committed in public and privately cry to Heaven demanding justice and "the arm of my Divine Son is so heavy, I can no longer restrain it," according to Our Lady of La Salette. Ignominy

is a way of life; vulgarity reigns everywhere; perversion is taught in schools; intellects are sterile, the will is debilitated, confusion reigns in families and man is nothing more than avid for pleasures. This revolution exists as a consequence of the weakness of Catholics. This is why, dear brethren, each one of us should be acquainted with and be aware that, like Christ, the Church is undergoing its Good Friday at the mercy of its enemies. It is necessary to observe how the Church is attacked everywhere, to discover the enemy and his warfare in order to study his strategy and thus know how to organize and direct the counter-attack, the counter-revolution and prepare a Catholic defense!

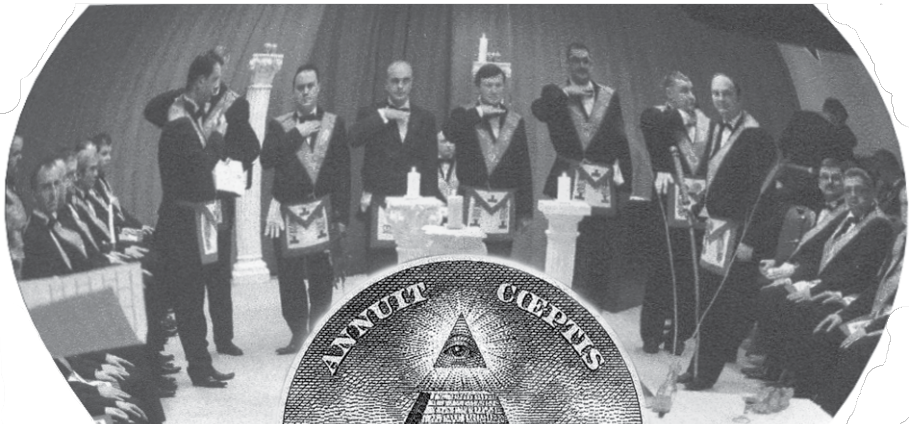


The cruelest enemy of the Church

For centuries the Church and Catholic society have been attacked in a dizzy battle by a force that demolishes Her organization, that is, the city of God, and is dedicated to build in the place of it the city of man. This force is called **revolution**. What is the meaning of this powerful principle that has tried to destroy

After Pope Leo XIII there were no more encyclicals which mention this sect. On the contrary, since Vatican Council II it has easily introduced its diabolic doctrine, dethroning the living God from His sanctuary and perverting His doctrine, His dogmas and His Commandments. A new church has been created without worship to the true God.

Another declared enemy of Catholicism is **Communism** which



every organization of mankind and create a society without God, without the Church, without Revelation, based only on human reason, sensuality, avarice and pride and thus substituting the Church?

The enemy that so deploys its troops with great activity and confidence in its victory in the future is **Masonry**, opposed to Catholicism and determined to dominate the entire world.

has the same goals as Masonry: a socialist, rationalist and Godless society. However, we know that behind all this is **Judaism**, the perpetual enemy of Our Lord Jesus Christ since He came into this world until His ignominious death on the Cross (because He willed it so). This sworn enemy of God intends to annihilate Christianity. Its soldiers are primarily the Masons and Communists and it is the instrument to erase



the name of Christ from the face of the earth.

Communism created the doctrine of the revolution and its strongest weapons are unbridled human passions. It employs two vices as forces to destroy Catholic society and construct an atheist society: sensuality and pride.

The Catholic fight against the enemy

After seriously analyzing the complots of the enemies of our

souls, our hearts should be inflamed with desires to courageously undertake a decisive battle. It is not sufficient to condemn these perverse doctrines; it is necessary to organize an attack against these errors, perhaps an easy project in our days due to the worldwide means of communication. Unfortunately neither the clergy nor the lay people make good use of them to fight the good fight. It is necessary to resist these concepts and the propagators of these errors who appear in such a way as to conceal the malice of their

doctrine. The Catholic faithful who have little religious instruction acquire these perverse principles and little by little fall into the revolutionary whirlwind.

Some Catholics think that war causes detriment to the Church as if She were not militant. That is why, with the excuse of prudence, charity and tolerance they give up the fight against evil and everything is permitted.

Human weakness, due to natural concupiscence, continuously presents the temptation to adjust ourselves to this world. We must keep in mind that this battle against our passions and worldly principles never ends. Holy Scripture says: "If any man will come after Me, let him deny himself." (Matt. XVI, 24) Certain principles must be firmly founded and reestablished in the Catholic spirit.

Dear brethren in Christ, we must understand that the contradiction between the world and the Church is necessary to us, and if in our times both are more pagan than religious, we Catholics who bear the banner of Jesus Christ cannot let ourselves be seduced by perverse customs. Let us begin now to pull out and destroy the roots of evil that have infiltrated in our lives

and morals. One example is how, in general, young girls and women do not even understand how necessary it is to avoid the new fads in dress. Some of our faithful get annoyed or angry when, on entering the church for Mass, one of our



Sisters calls their attention to their immodest way of dressing. What can we expect of the rest of their customs. . .the movies, television, immoral books and magazines, dating and humanist education? If the traditional Catholics do not see the urgent need to rebuild a Catholic society. . .who can we count on? This project does not mean simply a partial correction of defects, but a totally new creation.

Oh, how many families are no longer Catholic; the majority live like pagans and the rest are victims of false religions. The children of Holy Mother Church who truly want to cooperate in the restoration of all things in Christ must know the difference between what is and what is not compatible with the Faith and put into practice what is correct. We must not be indifferent to the personal calling of Our Lord Jesus Christ to each one of us: "He that is not with Me is against Me; and he that gathereth not with Me, scattereth." (Luke XI, 23) This warning is not optional; it is a call to enlist in the army of Christ and be acknowledged by Him as His own.

The reconstruction of Christianity is of great importance. Our

vocation as baptized Catholics commits us to the imitation of Our Lord in the mystery of the Cross. Our lives as Catholics must not be wasted in useless efforts to find a way to avoid suffering. Where would we be now if the martyrs had not shed their blood? This life cannot be a paradise. Long-suffering, patience and diligence are indispensable to obtain the goal of our life on earth, founded on the charity of God.

We must not take part in the apostasy of the dignity of our Religion by way of lukewarmness and liberalism, because such an apostasy is nothing more than licentiousness that intends to harmonize the spirit of the world with God. Guilty negligence that opens the door to infidelity to the baptismal vows



turns children of God into souls invaded with spiritual darkness. And we have seen how in so many cases, these poor souls find it very difficult to recuperate the State of Grace. Final impenitence is the most severe punishment of Divine Justice.

The abandonment of God for having violated His Divine Commandments, the massive apostasy of the clergy and the spiritual blindness of so

many souls gifted with the teachings and truths of Catholic tradition, greatly worries us, and moreso when our own relatives are coaxed by this evil wave of perverse ideas.

It is sad to see how our young girls, who have just finished their Catechism course, are so worldly, inhaling the deadly poison of vanity, of fashions and immodesty. All these evils that oppress mankind continue to attract God's punishments.

Reflect, dear brethren, on the fulfillment of your own state of life by which you will be judged. What of the parents who consented to having a television in the home,

who permitted evil pastimes, who tolerated that their sons and daughters engage in dangerous friendships or sinful relationships? What of the youngsters who are rebellious to discipline and morals, thirsting for liberty? Is this how we are going to reconstruct and prepare the Reign of the Sacred Hearts of Jesus

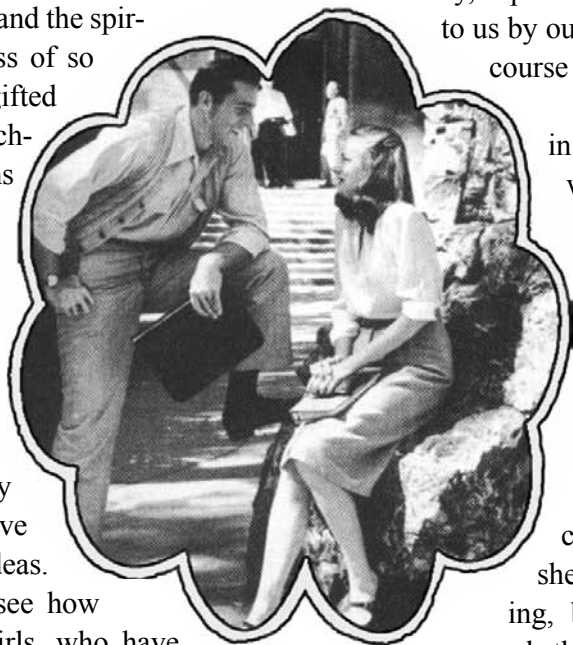
and Mary, repeatedly preached to us by our priests? Of course not!

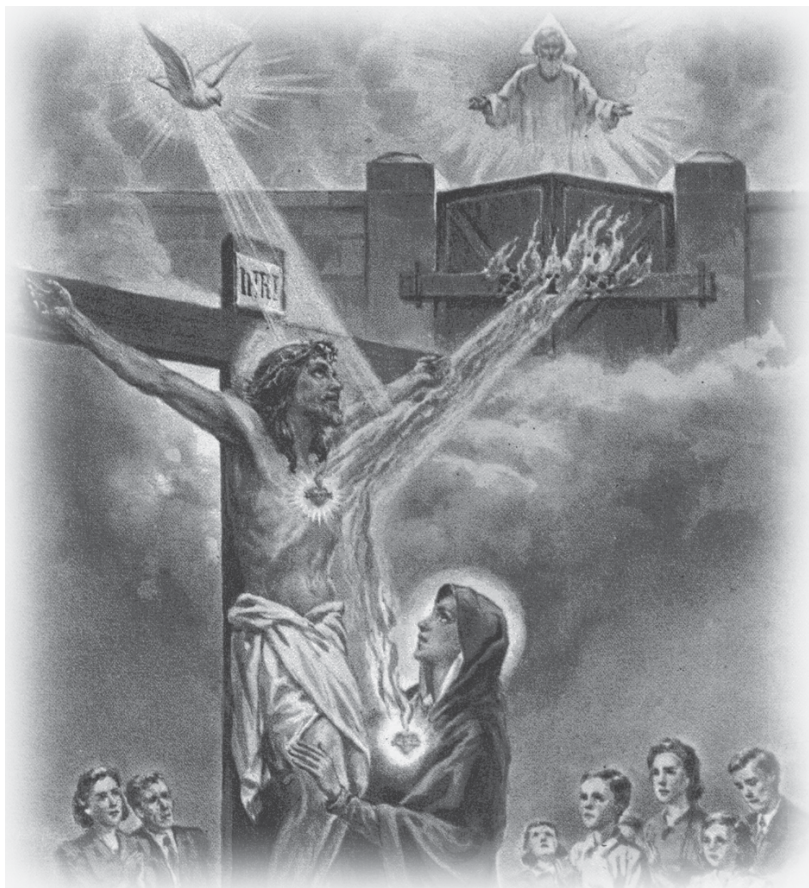
If Our Lord, in the Gospel we quoted at the beginning of this article, puts us on guard against the slyness of the ravaging wolves who come to us in sheep's clothing, but inwardly

conceal the poison of

hypocrisy and evil, we have seen the fruits with which the perversity of doctrine, ideas and customs have managed to deceive the innocent. "The children of this world are wiser in their generation than the children of light." (Luke XVI, 8) "An evil tree cannot bring forth good fruit." (Matt. VII, 18)

Let us meditate on the message of Our Lady of Fatima and prepare





ourselves because we live in difficult and evil times. Together with the Blessed Virgin let us pray and do penance in these times of crucifixion and redemption. If we are

faithful children of Her Immaculate Heart, She will always defend us and will guide us so we may not stumble over any stone. So be it.!

IMPORTANT REQUEST

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God bless you!

the leprosy of sin

“Go show yourselves to the priests.” (Lk. XVII, 14)

Holy Mother Church presents to us in different ways the mercy of Jesus towards our souls.

The Gospel readings of the Sundays after Pentecost try to keep alive in us the humble reflexion of our lowliness and that we are continuously in need of the fruits of the redemption which Our Savior obtained for us. The Gospel of the ten lepers points out specifically the main goal of Redemption: our souls are made clean of the leprosy of sin.

In the Old Testament lepers were considered impure and were forbidden to live in contact with society. They were forced to beg for food on remote roads or by-ways to avoid dying of hunger and had to suffer being named with the humiliating and heart-rending word: IMPURE. The ten lepers were delivered from this disgraceful condition when the compassion and mercy of Our Lord approached them. They

heard the tumult of the crowd that announced to them that the Prophet of Nazareth was near, whose fame had spread all over Palestine. Fearless of their deplorable condition, they immediately went in search of Him. When they saw Him coming, remaining at a distance they lifted up their voice, saying: “Jesus, Master, have mercy on us.” They were conscious of their unworthiness; they did not approach the Lord to give Him long explanations. They only implored the goodness and mercy of His Divine Heart. They begged for mercy and pity with humility and confidence.

Our Lord did not want to use His divine power to manifest His divinity by making them clean from that horrible disease, but wanted to give us a great lesson: spiritual leprosy is much worse than physical leprosy. This is why He sent the lepers to show themselves to the priests, revealing to us the power He would endow to His representatives to heal the

leprosy of sin. Oh, if only we had the strong faith of those poor lepers who, trusting in the words of the Divine Master hastened to show themselves to the priests and recover their good health. If only we were as solicitous and scrupulous to hasten to the tribunal of penance, begging the priest of the new testament of love and forgiveness to heal us from our spiritual leprosy, how many graces would we receive at each confession and what purpose of amendment we would

have! But it is easy to have a relapse due to very little good disposition for amendment.

An admirable example is the following from the life of St. Louis, King of France. One day he asked the Duke of Champagne: "What is the most horrible and repulsive illness that a man can get?" "I believe," the Duke replied without hesitation, "that it is leprosy." "I think the same way as you do," answered the King, and added: "Sir Duke, if you were given to choose between leprosy and sin, which would you



choose?" "Oh, I would choose sin," the Duke answered in an ironic tone of voice. A look of sadness came to the King's face. "You are mistaken," affirmed his majesty, "because sin is a cursed leprosy that does not disappear at death and lasts forever. Duke of Champagne, if you love me, change your opinion!"

If we had the King's faith and were true authentic Catholics, we would also agree with him. Why did millions of martyrs die among flames, devoured by lions

or slayed by the sword? Because they avoided sin. Why did thousands and thousands of monks isolate themselves in the desert doing penance? To avoid sin. Sin is a hideous leprosy and Our Lord so easily grants us the opportunity to be made clean from sin by way of the Sacrament of Penance.

In a certain city there lived a man who was submerged in an abyss of sin. He caused scandal everywhere by his misconduct and his resistance to the callings of grace.

A holy bishop bitterly lamented the disgrace of that poor soul covered with sins as if he were a leper covered with wounds. Once while the bishop prayed for him with tears, he saw a black crow approach the sinner. The saint took hold of the crow and submerged it in water. At once it was converted into a white dove. The sinner, who witnessed the miracle, fell at the feet of the bishop weeping bitterly for his sins, and he who had been black due to so many sins, turned white and pleasing to God after having been cleansed by confession. This is a symbol of how confession cleanses the ugliness of sin.



*St. Louis,
King of France*

If men could be so easily delivered from physical illnesses, the lines for confession would be extremely long! But since it is a matter of the soul, they prefer that it be covered with leprosy and live accursed by God, instead of going to a priest. “I will not go to confession with a man who is perhaps a worse sinner than I,” we hear some people say. Who is entitled to place conditions to obtain forgiveness, the one who is offended or the one who offends?

Without doubt, the one who is offended, who in this case is God. He wanted to heal the lepers by sending them to the priests, in the same way that He determined to heal spiritual leprosy by way of priests. If the sinner is greatly repentant he has better dispositions to receive forgiveness. The greater the sin, the greater is the mercy and goodness of Our Lord.

Whatmore, confession is a bridle that holds back perverse desires and instincts, because the thought of having to go to confession holds us back many times at the edge of the abyss.

If confession is such a marvelous medicine, why is it so detested, defamed and practiced with such carelessness? This is the work of the devil. "Yes, I go to Mass, I offer flowers to St. Anthony, I place vigil candles before the statues of Our Lady, but. . . I will not go to confession." The reason is because the requisites for a good confession are to promise to avoid sin, to restore what was badly acquired, to separate from bad friendships, to avoid occasions of sin. . . and that is not pleasing. It is easier, then, to blame the priests, to calumniate the Religion, to betray the Faith and reject the grace Our Divine Savior offers us.

Our Lord knew He would not remain forever on earth, in

spite of our needing Him, and that is why He left priests in His place, granting them power to administer to souls.

At present, when the enemies of the Church have so greatly defamed the priesthood, it is necessary that the Catholic faithful reaffirm their faith in its dignity which remains unstained in spite of human weakness. It should be sufficient to consider how a priest is another Christ since He prolongs His life and His mission among us. The Sacrament of Priestly Ordination imprints on the candidate's soul a perfect likeness with Jesus, Eternal Priest, and a participation of His powers, inasmuch as is possible to human creatures.



In order to understand the priests' mission, let us suppose that there were none on earth: our altars would be desolate without the Holy Sacrifice; our tabernacles would be empty; there would not be any consecrated Hosts; we would never hear the authorized voice say to us: "Go in peace, your sins are forgiven"; in the anguish



of our last agony we would not have anyone to return our peace of soul and open us the gates of eternity.

The priest, then, in union with Jesus Christ, continues to redeem the world. The following example will prove it.

An English soldier, in a rage of anger killed one of his officers.

Since this occurred on the battlefield, the crime was not noticed by anyone. Later on an investigation was made, but for lack of sufficient information the case was closed. The only one who could not forget about it was the guilty conscience of the soldier, whose remorse bit at his soul like a wild beast. The unfortunate man felt the urgent need to confess his sin and search for someone with whom he could expell the bitterness from his poisoned soul.

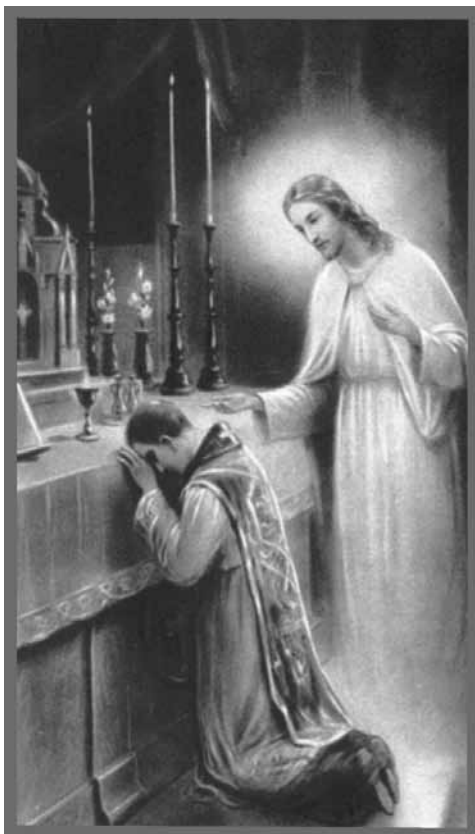
Since he was an Anglican he went in search of his pastor who kindly welcomed him. But as soon as he began to explain the purpose of his visit and confess his crime, the pastor stood up and shaking with terror exclaimed: "What? You have killed someone? Why do you come to me? What do you expect me to do? Go and turn yourself in! This crime must be handled by the police not by the pastor; it must be handled by a court, not by the church!"

The unfortunate man was terrified and fled in greater despair than he had felt before. He went to another pastor and had no better success. The idea of committing suicide came to his mind as the only escape.

He then remembered that his Catholic companions had spoken to him about Sacramental Confession, and one day, with simplicity of heart and great desire he decided to approach a Catholic priest. In the confessional there was an elderly gray-haired priest, bent over by old age. The soldier knelt down and with a trembling voice confessed his tremendous secret. "Father, I have committed murder," he said, and closed his eyes, waiting for another explosion of anger. But behold, he heard the calm peaceful voice of the priest who asked him a simple and sublime question: "How many times, my son?"

Puzzled, as if hit by a lightning bolt, the soldier slowly opened his eyes and looked at the priest; he contemplated that man who had his hands folded, his eyes closed and a smile on his face. The penitent did not understand at all what was happening, but experienced great repentance and remorse. . . and he shed fervent, sorrowful and life-giving tears. He had met with mercy, had returned to the Father's home and had contemplated His countenance!

A priest lives between high places and valleys; he is not surprised at the elevations of mysti-



cal souls or the betrayals of the Judas'. His sovereign tranquility is not indifference or insensibility, but a participation in the supreme peace and divine mercy of serenity of God Who remains immutable when a drop of evil falls into the ocean of His love.

Priest of Christ, we love you and commend our lives to you, from the first breath to the last; we trust in your prayers even though, like us, you have weaknesses and imperfections. We know that step by step, day after day, you, too, struggle on the path to sanctity.

Oh Immaculate Mother, You know well that the life of a priest is a prolonged Way of the Cross. He spends his life carrying his heavy cross, falling now and then, always fatigued, insulted by the enemy, abandoned by the good, misunderstood by everyone, his heart wounded by the ingratitude of those for whom he has sacrificed himself the most.

Since You were worthy and capable of being an ineffable consolation to Jesus on His way to Calvary and during the supreme offering of His sacrifice, be also the consolation of priests. We commend them to Your Motherly care; be their strength in time of weakness, their peace in time of anguish, their joy in time of sorrow, their comfort in time of suffering, their light of divine hope at the hour of death and their great, divine and eternal happiness with Jesus in Heaven.

Our Lord said: "The harvest indeed is great, but the laborers are few. Pray ye therefore to the Lord of the harvest, that

he send laborers into his harvest." (Lk. X, 2)

Against those who say: "I believe in God, but not in priests," Our Lord declared: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." (Lk. X, 16)

The priest, who is another Christ, must follow in His footsteps and be a sign of contradiction. Like his Divine Master he will have days of glory and of humiliation, of joy and preoccupations, of honors and contempt.

Blessed are the hands of the priest that rise up only to forgive and bless! Blessed be the priest who imitates Christ, going through life doing good everywhere!

Dear brethren, let us learn from the lepers of the Gospel to hastily have recourse to a priest every time we have the misfortune to fall into sin.

*May it be for the glory of
God*

