

CANADA NEEDS OUR LADY BULLETIN

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Saint Bernard and the Unwavering Confidence in Our Lady

BY PLINIO CORRÊA DE OLIVEIRA

I was asked to comment on a prayer to Our Lady composed by Saint Bernard:

“ O Virgin Mary, my august Sovereign, my gracious Lady, my beloved Mother, O sweet Virgin, I have placed all my hope in you, and I will not be put to shame.

Sweet Virgin Mary, I believe so firmly that you watch over me and those who hope in you, day and night from Heaven above. I am so deeply convinced that nothing can ever be wanting when everything is expected from you that I decided to live from now on and forever without any worry and to rely entirely on you in all my iniquities.

Sweet Virgin Mary, you consolidated me in the most unwavering confidence. Oh, a thousand times, thank you for such a precious grace. So close to your Immaculate Heart, I will henceforth be at peace.

I will only think of loving you, obeying you, while you, my good Mother, you will take care of the interests closest to my heart.

O sweet Virgin Mary, among the children of men, some hope to find their



The Virgin Appears to St Bernard Wood by Filippo Lippi, 69x105 cm National Gallery, London

happiness in their wealth, others look for it in their talents. Some lean on the innocence of their life or the rigour of their penance, others on the fervour of their prayers or the great number of their good deeds.

I, O Mother, I will put my hope only in you. After God, only in you, and the foundation of my hope will be my confidence in your maternal goodness.

Sweet Virgin Mary, the wicked may steal my reputation and the little good I possess. Illness can take my strength and physical ability to serve you. Unfortunately, my loving Mother, I may even lose your good graces through sin.

But my loving trust in your maternal kindness— oh that, I shall never lose. I will uphold that unwavering trust until I draw my last breath. All the efforts of hell cannot take that away from me. I will die calling out your holy name a thousand times and place all my hope in your Immaculate Heart.

And why is it that I am so steadfastly certain to always hope in you, if not because you taught me yourself, O sweet Virgin, that you are all mercy and that you are only mercy?

I am, therefore, sure, O good and loving Mother, I am certain that I will always invoke you, and I am sure that you will console me.

I will always thank you because you will always unburden me. I will always serve you because you will always help me. I will always love you because you will always love me. I will obtain everything from you because your love, always generous, will go beyond my hopes.

Yes, it is from you alone, O sweet Virgin, that despite my faults, I hope for the only good I desire—my Jesus—in time and in eternity.

It is from you alone because my Divine



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Saviour chose you to dispense all favours to me, to lead me safely to Him.

Yes, it is you, Mother, who, after having taught me to participate in the humiliations and sufferings of your Divine Son, will lead me into glory and fullness, to praise and bless Him, next to you and with you, forever and ever. Amen.

This is my greatest confidence and the whole reason for my hope. 'Ecce me maxima fiducia et tota ratio spei mei.'"

A humble and bold prayer, full of tenderness and fervour—the firm conviction of her tenderness for us transcends all boundaries

This prayer is truly wonderful! His tenderness for Our Lady reaches the highest level possible, but most of all, his conviction of her tenderness for us transcends all boundaries.

His manner of praising her tenderness is not effeminate, nothing unworthy of a man. On the contrary, there is audacity in that tenderness. He is emboldened and encouraged by that tenderness. It makes this prayer a masterpiece because it carries the gentleness of a dove but takes flight like an eagle.

It directly reaches out to the Immaculate Heart of Mary. It does this with a liberty, a readiness—I would almost say—a familiarity, full of reverence but still intimate, which truly astounds us. He speaks of the virtue of confidence. He shows that this virtue fundamentally consists of knowing that Our Lady is tenderness, all tenderness, that there is nothing but tenderness in her.

There is no severity, judgment, or justice in her. There is nothing but tenderness. Since this is her disposition towards all, it is only logical, compelling, and inevitable that everyone who knows this should have total confidence in her.

What confidence? In all that concerns life on earth and eternal life. It is the confidence that Our Lady will take care of our interests in this life. It is a trust that also embraces the earthly interests truly entrusted to her. We realize that we too must

entrust to Our Lady our earthly interests, as long as they are legitimate and sanctifying. We have to ask Our Lady to take care of them and do what we cannot.

We all know that Providence has inscrutable plans and that, therefore, Providence may subject us, seemingly without warning, to sufferings we do not foresee. We also know that, in general, God wants those He loves to go through many sufferings. We know, therefore, that we must suffer in this life.

However, we realize through an internal movement of grace and a sense of measure that there are earthly interests that Providence does not want us to lose and sacrifice. These are the interests we must entrust to Our Lady. She will watch over them. She will support them. She will protect them so that we are not anxious or storm into a frenzy. There is no need to enslave ourselves and give up our mental independence.

Amid our anxieties and worries, we must recall what Abbé Saint-Laurent says in the Book of Confidence: "Now is the moment to resist the distress of nature. You have reached that hour in the office of the interior of the soul in which you should sing the Magnificat and put incense to burn."

When suffering reaches its peak, Our Lady will intervene and save us. That is unwavering confidence.

Our Lady, Mediatrix, Resolves Everything With God

Our Lady, as the all-powerful Mediatrix with God, resolves everything. I need help from her for all matters, be these ordinary things, be them important and big ones.

Although questions about the apostolate may seem very complicated and compromised, I must trust that Our Lady will resolve them all; I put my trust in her and go on to think of other things.

Someone might say, "Dr. Plinio, these are beautiful words . . . but the truth is that they are empty ones and do not correspond to reality. If I sin, I am creating obstacles to the action of Our Lady. If I am creating obstacles to Our Lady's action, I

cannot expect that she will sanctify me. I mean, you are saying something very beautiful, but it is worthless and inconsistent. It is an illusion."

The answer to this is right here in Saint Bernard. Even when people have the great misfortune of having offended Our Lady, even seriously, they must continue to trust in her all the same. If we start doubting her, then everything is lost. She is the door to Heaven! If we close the door to Heaven through our lack of confidence, we condemn ourselves.

If We Lose Confidence in God After Having Sinned, We Commit an Even Worse Sin. As Long as We Trust, the Path Remains Open

On the contrary, if we continue to trust her against all trust, at least she will receive that glory given by the sinner who confides in her. It is a type of glory. Sin is an attack on the glory of Our Lady. The sinner who continues to trust in her gives her a glory that no righteous man can. It is precisely the glory of confidence by one who offended.

To confide in this, to hope against all hope, even in the difficulties and ups and downs of our spiritual life, is something Saint Bernard strongly advises here.

This recalls Saint Francis Xavier's teaching that the worst aspect of sin—and sin is a horror—is not the sin itself



Saint Bernard of Clairvaux - Sistermaryhelen, FAL, via Wikimedia Commons

but that, after sinning, the sinner should lose his trust in God. That is worse.

When you trust, the path remains open, and nothing is impossible. Even for the sin of lukewarmness—being neither hot nor cold—which is a sin about which Our Lord says: “I will spit you from My mouth.”

We Must Have Hope That Our Lady Will Help Us at the Hour of Death

Saint Bernard finishes speaking about eternal life. He says these admirable words: That when the hour of death

comes, he trusts that his confidence will be such that he dies with his heart resting on the Immaculate Heart of Mary. Of course, this is a symbolic expression but one of enormous value.

It reminds us of Saint John, who was leaning against the Sacred Heart of Jesus at the Last Supper while asking who would betray Him. Therefore, he was listening to the heartbeats of the Sacred Heart of Jesus.

Here too, great hope is given that Our Lady will help us at the hour of death. She will lessen the horrors of this transition. If it is for her greater glory and the good

of our soul, she may even give us a death filled with the awareness of her presence.

Even in the case that our death must be arid, this aridity will be for the good of our soul, that we go to Heaven, that we spend as short a time as possible in Purgatory, that we go to Heaven as soon as possible. The sufferings at the hour of our death will help us save many souls.

This is the admirable thought contained in this prayer by Saint Bernard.

From an informal January 3, 1967 talk by the late Prof. Plinio Corrêa de Oliveira. He did not review this translation of the transcript before publication.

ALL AROUND CANADA



“Dear Canada Needs Our Lady,

Peace of Jesus Christ be with you. Wishing you all well. Thank you for sending me the beautiful calendar and specially the stickers with my name on them.

I use them all the time. The whole world needs Our Lady and Our Lord Jesus Christ to save us from everything. . . .”

~ P.K.

“Dear Mr. Jean Goyard,

Blessings and love to you and your beautiful team. God and Our Lady will help you in your amazing, Christian activity.

Thanks God, to be part of your supporters. Please pray for me and my family.

With love,
~ Dr. NG



“Bonjour Jean,

Comment ça-va? Please find the details for my offering in support of your efforts and to Canada Needs Our Lady, merci beaucoup!

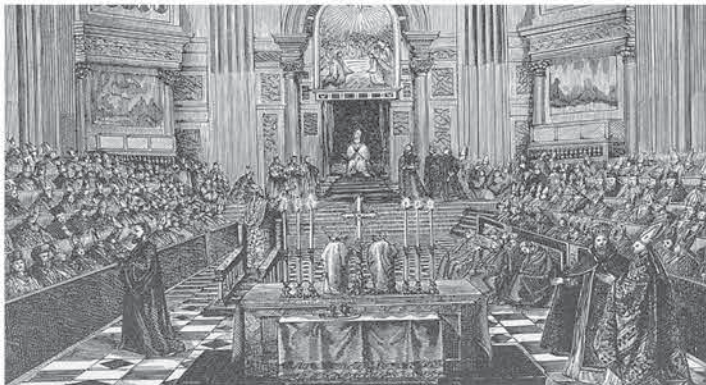
I wanted to than you also for the blessed rosaries that you've given me. This year, I began praying the rosary on a daily basis, and my daughter, at age 7, is very supportive of me. . . .”

~ A



The Forgotten Truth

No One Can Serve Two Masters



The First Vatican Council presided over by Pius IX, 1869

Although the sons of this world be wiser than the sons of light, their snares and violence would undoubtedly have less success if a greater number of those who call themselves Catholics did not extend a friendly hand to them.

Yes, unfortunately, there are those who wish to walk in agreement with our enemies, who try to establish an alliance between light and darkness, an agreement between justice and iniquity by means of liberal Catholic doctrines, which, based on the most pernicious principles, adulate the civil power when it invades things spiritual and urge souls to respect, or at least tolerate the most iniquitous laws, as if it had not been written absolutely that no one can serve two masters.

They are far more dangerous and pernicious than our declared enemies . . . because maintaining themselves on the extreme limit of condemned opinions, they take on an appearance of integrity and irreproachable doctrine, beguiling the imprudent friends of conciliations and deceiving honest persons who would revolt against a declared error. For this reason, they bring about a dividedness of mind, rent the unity, and weaken the forces that should be gathered against the enemy.

— Pius IX, brief “To the president and young members of the Circle St. Ambrose of Milan” (Mar. 6, 1873), *La Civiltà Cattolica* 24, series 8, no. 547, 10:99–100.

Become a Rosary Rally Captain!

- What?** Public Square Rosary Rallies
- When?** October 15, 2022 at Noon local time
- Where?** In a public place, busy intersection, park, in front of Government buildings, etc.
- Who?** Faithful Catholics, young and old from all walks of life.
- Why?** To beg Our Lady of Fatima for the much-needed conversion of our country.

On October 15, thousands of Catholics will be taking part of a growing number of faithful Catholics who believe in Our Lady of Fatima’s message and attend her request to pray the Rosary. Our nation desperately needs conversion and the Rosary is the one prayer the Mother of God asked us to pray in order to obtain the change of hearts.

Sign up today to become a Rosary Rally Captain!

We will send you a free banner and rally manual. In time, contact your friends and family and invite them to join you at the place of your choice on October 15 at Noon local time. Rosary Rally Captains will each have a red rose delivered and offered to Our Lady in Fatima, Portugal in their name and for their own personal intentions.

FOR MORE INFORMATION:

Visit: <https://canadaneedsourlady.org/sign-up/>
Call: 1-844-729-6279

Canada Needs Our Lady is a special campaign of the Canadian Society for the Defence of Christian Civilization to win the hearts and minds of Canadians for Mary.

The Canadian Society for the Defence of Christian Civilization was incorporated on June 25, 2013 as a federal nonprofit organization “to advance religion by the promotion of the religious teachings, tenets, doctrines, morals,

and observances of the Roman Catholic faith and their application to individuals, families, and society in Christian culture and civilization.”

From our main office in Saint Hubert, QC, Society members and volunteers reach out to concerned Christian families and individuals across Canada. We promote and defend the principles and values of Christian civilization and spread the Gospel message far and wide.

Our charity number is
807291737RR0001.

Our Tax Receipt Policy:

We issue official Tax Receipts at the end of January to all donors whose total donations (received) during the preceding calendar year come to \$30 or more.