

CANADA NEEDS OUR LADY BULLETIN

www.CanadaNeedsOurLady.org

ISSUE #23 • MAR. 2024

Our Lady of the Good Encounter

Intimacy With Our Lady

Our Lady of the Good Encounter—the apparitions of Our Lady to a poor shepherdess, Benoîte Rencurel, in Laus, France—is so special because of the young woman’s simplicity and the Blessed Virgin’s attitude concerning virtue. The impressive facts are so numerous that we cannot describe them all.

Benoîte already showed great virtue at a young age, and several unusual events characterised her childhood. One day, while she was guarding her flock in a far-off place, two men wanted to take advantage of her innocence. The girl tried to run away to the side of a large marsh; her persecutors saw her cross the swamp without sinking or even getting her feet wet.

When she was seventeen, in the spring of 1664, Our Lady appeared to her for the first time. Benoîte addressed her, but the Virgin only responded after many more appa-

ritions. The two developed a kind of supernatural friendship that lasted until the end of Benoîte’s life. It is difficult to know what the Blessed Virgin wished to achieve through her dialogues with the seer. She held her hand frequently and offered her the edge of her robe so the young woman could rest there.

Benoîte never lost her simplicity. On one occasion, the Mother of God asked the shepherdess for a beautiful ram and her favourite goat: “The ram, beautiful Lady, I will give you; I will discount it from my pay. But the goat, no, I would miss her. Even if you offered me thirty livres for her, I will not give her away.”

Once, Our Lady sent Benoîte to Mass, and when she entered the church, her flock went elsewhere. When she returned, she sought them anxiously and began to weep, but Our Lady appeared and said



"Apparition mariale de Notre-Dame du Laus. Tableau installé dans une chapelle de la basilique du sanctuaire", © July 20, 2021 Octave 444. This image is licensed under the Creative Commons Attribution-Share Alike 4.0 International license.

to her, bringing her the sheep: “I was pleased because you did not become impatient. I just wanted to test your patience.”

As the news of these events spread and investigations began, Our Lady told Benoîte to go to Laus, where the people were very pious and reverent. They had venerated Our Lady of the Good Encounter for years in a chapel there. In this chapel, Benoîte would see Our Lady again.



Canadian Society for the Defence of Christian Civilization (CSDCC)

PO Box 36040, GREENFIELD PARK, QC J4V 3N7 ■ 1-844-729-6279 or (844-Say-Mary)

www.CanadaNeedsOurLady.org

In this very poor chapel, which Our Lady promised would become a large church, Benoîte was ordered to pray much for sinners. Countless miracles took place, and with them, the pilgrimages began. Benoîte was persecuted at the same time. The priests of the Dijon Cathedral, which was a great pilgrimage centre, were envious of Laus and objected to the devotion of Our Lady of the Good Encounter. They conducted an inquiry into the seer. Benoîte was very frightened and called the Blessed Virgin to her rescue. Our Lady told her to answer all the questions the people of the Church asked her and not to be afraid of anything. The priests, she said, can give orders to my Son through the power given to them, but not to me.

Benoîte was found innocent after a very severe trial. And the little chapel of Laus was growing so much that, in 1891, Leo XIII honoured it with the title of minor basilica. One of the graces granted to the chapel by the Mother of God was the power of the tabernacle lamp oil to heal disease.

Benoîte lived for 71 years, fully dedicated to the Blessed Virgin. Her life was a continuous vision. She prayed uninterruptedly. Her penances were severe. Having received the gift of miracles and of looking into consciences, she converted many people. Horribly persecuted by the devil, she even shed tears of blood.

Moreover, when the first missionaries of Laus died, they were replaced by Jansenist priests who, for twenty years, persecuted the seer and the devotion to Our Lady.

But Our Lady comforted her daughter amid so many sufferings. Probably only a few people have had supernatural contact like she had. The heavenly court kept her company: the saints and the angels, St. Gervasius, St. Barba-

ra, St. Joseph, and St. Catherine of Siena devoted themselves to her in all simplicity. The angels helped her clean the chapel, recited the Rosary with her, and translated excerpts from the Latin psalms into French.

They joked gently with her and distracted her, seeing to it that she did not overdo her mortifications. On one occasion, they did not listen to her, and she complained to Our Lady: "That cost me four francs." On another occasion, an angel rebuked her impatient zeal, and she answered firmly: "If you had a body like ours, dear angel, you would see what we would do." Our Lady once appeared to her with many angels who were all talking among themselves. Benoîte did not hesitate: "Go now, and let your Mother speak."

Benoîte, who also received the stigmata of the Passion of Our Lord, died a few days after Christmas 1718. When she passed away, the entire valley of Laus was flooded with a pleasant perfume.

We might see in her example an archetypal image, the essence of the relationship we should have with Our Lady. We should be true children of Our Lady like Benoîte was: true children venerating her, but with complete trust and affection. Through this affectionate and respectful relationship, we are permitted certain liberties, which Our Lady wishes us to have.

We have all seen mothers who enjoy playing with their child while he is sitting on her lap; the child does not react in a disobedient or angry manner but rather in a familiar and intimate interaction. For example, the mother might take a ball from her child's hand, and the child will take it back from her: the mother takes the ball knowing that the child will take it from her.

Some of Benoîte's experiences seem to be just like that. When asking her for the goat, it is evi-

dent that Our Lady wished her to respond that way. Our Lady is pleased to see a soul act like this, a detached soul acting this way. Our Lady takes pleasure in it, just like the mother who likes it when her child responds to the game and takes the ball back from her hand. She does not take it away to deprive the child but to form him, to see the child's personality develop, and she enjoys observing the child's personality.

This is why we, too, should act naturally in our relationship with Our Lady. Like Benoîte, we can be open and honest with her. The joy of Our Lady is to contemplate the personality of each one of us. She rejoices and delights in each of us being the way we are—with our own particular temperament, talent, and unique personality—as long as we are virtuous. Even when we are not, she still likes to look at the masterpiece of God that every person is, and she likes to help us to walk on the path of virtue. Like every true mother, she nurtures a unique intimacy with her child that is different from the intimacy with her other children.

Let us look at a good mother of a large family: we can see whether she is a good mother (something not self-evident anymore) if we look at her relationship with each child. With every child, the relationship is different, in accordance with that child's personality; she loves, takes care of and stimulates according to the nature of each child. Our Lady has a particular tenor in her relationship with each one of us individually. If we take the devotion of Saint Louis Grignion de Montfort seriously, we will understand this tenor, and we will discover an almost singular way, which is for us alone, our very personal relationship with her, which she will nurture. The sacred bondage to Our Lady entails this kind of intimacy, in which each of us has our own relationship with her, and she

kindly accepts this particular way of being with each one. This cannot be standardised because it would diminish the beauty of her work. The beauty of her work is precisely to create something so manifold and to give to each a particular nuance.

Our Lady wanted to set an example through the experience of Benôite. She wanted to show us an example of all she will give if we know how to ask. She is open to our souls. She deals with each of us in the way we are made and in the way our souls respond. We only need to ask her and to ask boldly. She will give it to us. This sacred bondage to Our Lady has an aspect that could be called ‘sacred intimacy with Our Lady’ or ‘the sacred and very personal relationship with Our Lady.’ It gives us the impression that she

only exists for us and reveals herself just for us. Our Lady’s beauty and splendour are revealed in this admirable story of the apparitions at Laus.

Perhaps we can also compare the Catholic Church with this. For each who enters it, it opens a firmament of beauty that is never the same as what another person sees. The Church fulfills the soul of each person. Whether small or large, the soul is filled “to the brim” and beyond. And to each one, it is like manna; in the mouth of each, in the spiritual palate of each, a special flavour is found, just for that person. Every righteous person can say: If the Catholic Church existed only for me, it would be exactly the way it is. This is something that all kinds of different people can express.

This is the Catholic Church, with all its multiple aspects. This is the work of God. This is how we must love Our Lord God, in Our Lady and the Catholic Church.

Drawn from Britain Needs Fatima, Members’ Newsletter, Issue 77, 2018.

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.

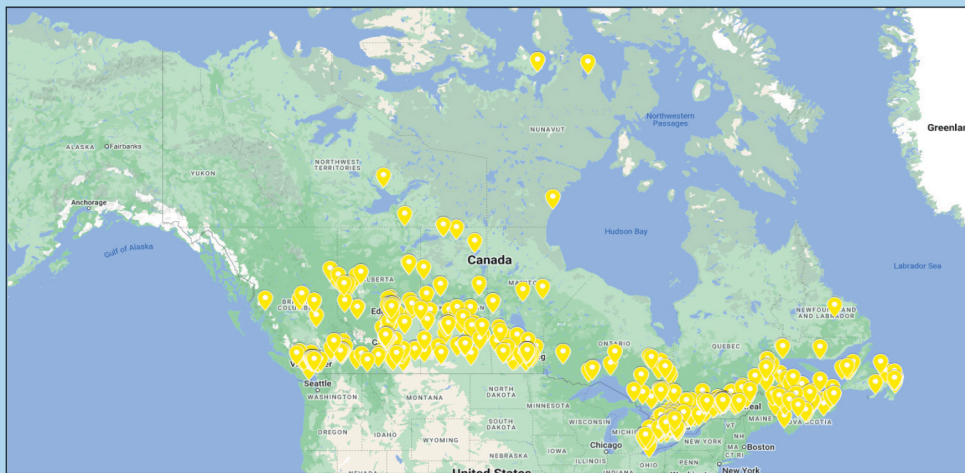
Our charity number is 807291737RR0001.

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.

1200 Public Square Rosary Rallies for Mary in 2024

On October 14, 2023, over 1000 public square Rosary Rallies honouring the Blessed Mother were done in cities and towns across Canada. The rally prayer banner reads: “Praying the Rosary for Canada. Please join us! As human efforts fail to solve Canada’s key problems, we turn to God, through His Holy Mother, asking His urgent help.”

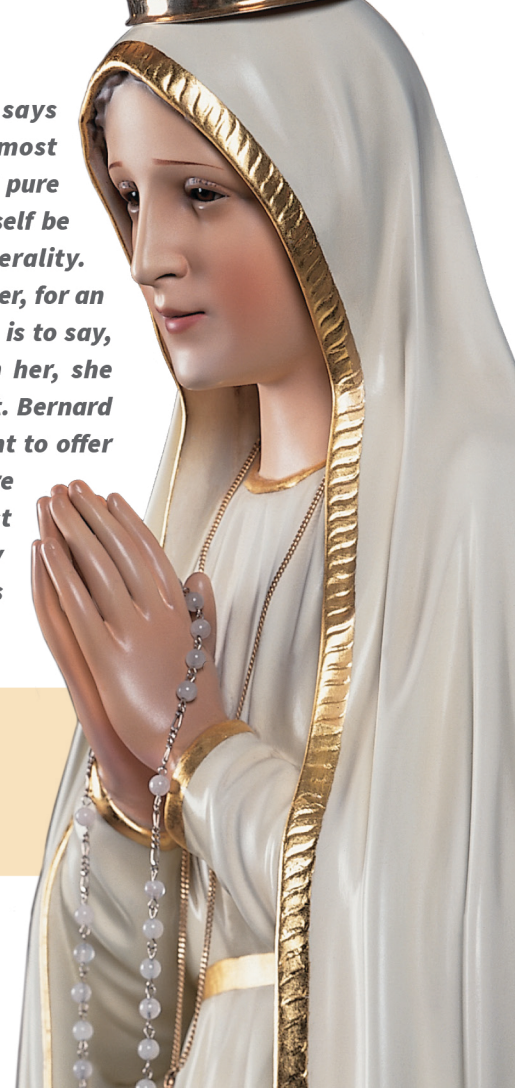


The Future Depends on

YOU

Please consider making a charitable bequest to Canada Needs Our Lady when you write or amend your will.

St. Louis de Montfort says that Mary, being the most gracious and giving of all pure creatures, never lets herself be outdone in love and liberality. As this holy man said of her, for an egg she gives an ox; that is to say, for a little that is given her, she returns a hundred fold. St. Bernard says that “when you want to offer anything to God, take care to offer it by the most agreeable and worthy hands of Mary, unless it be rejected.”



You will be deeply satisfied to know that your generosity will help future generations to know, love and practice a message of such importance, that God sent His Holy Mother to deliver it personally to us at Fatima in 1917.

Pass on Devotion to the Next Generation

To pass on devotion to Our Lady to the next generation, please ask your attorney to include in your will one of the two phrases below:

OPTION 1

“I give and bequeath the sum of \$_____dollars to be used for the general purposes of Canada Needs Our Lady, a special campaign of the Canadian Society for the Defence of Christian Civilization, of P.O. Box 36040, Greenfield Park, QC J4V 3N7, whose registered charity number is 807291737RR0001.”

OPTION 2

“I give, devise and bequeath to Canada Needs Our Lady, a special campaign of Canadian Society for the Defence of Christian Civilization, of P.O. Box 36040, Greenfield Park, QC J4V 3N7, whose registered charity number is 807291737RR0001, for its general purposes all (or state fraction or percent) of the rest, residue, and remainder of my estate, whether real or personal.”

Fatima's Echo's to the Next Generation

Your bequest will help future generations live Our Lady's Fatima message and you will also receive many spiritual benefits. We pray daily for our benefactors, both the living and the faithfully departed. Fr. Kevin J. Beaton says Mass on Saturdays for the intentions of Canada Needs Our Lady members. Your generosity is not only appreciated by us, but, much more importantly, our Blessed Mother and Her Divine Son. They are more interested than anyone in the restoration of society and the triumph of the Immaculate Heart of Mary.

Your kind help will make such apostolate possible:

- † Home-visitations with a Pilgrim Virgin statue of Our Lady of Fatima;
- † Protests and acts of reparation nationwide to stop blasphemous attacks against the Sacred Persons of Jesus and Mary;
- † FREE religious literature, books, medals, and rosaries;
- † Public Square Rosary Rally Crusade, coast to coast, with hundreds of thousands every October reading our banners' prayer: “Praying the Rosary for Canada. Please join us! As human efforts fail to solve Canada's key problems, we turn to God, through His Holy Mother, asking His urgent help.”