

# CANADA NEEDS OUR LADY BULLETIN

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## Science Confirms: Angels Took the House of Our Lady from Nazareth to Loreto

**H**ow did the Holy House take off from its foundations and reappear intact about 3,200 kilometers away, where it remains to this day? At a conference organized by the “Amici del Timone” Cultural Centre in Staggia Senese, Italy, titled “The Story of the Incredible Move of the House of Mary from Nazareth to Loreto,” a topic was developed which challenges engineering.

Indeed, the Holy House, birthplace of Our Lady and where the Archangel Gabriel announced to her the Incarnation, has been for many centuries in the town of Loreto (Santa Casa di Loreto), in the Marche region of Italy, facing the Adriatic Sea. However, the Annunciation took place in Nazareth, in the Holy Land, where the foundations of the Holy House remain to this day. When compared with the dimensions and characteristics of the Loreto House, they match perfectly; but the similarities and concordances do not end there.

BY LUIS DUFUR

How did the Holy House take off, so to speak, from its foundations and reappear about 3,200 kilometers away, where it remains intact to this day?

According to historical evidence, the move took place in the thirteenth century, but how could it have been done given the poor technological resources of the time?

The move is attributed to an

angelic action officially recognized by popes and sustained by saints. However, such authoritative approvals are not intended to explain the material procedure, which carried an object the size of a house from one continent to another practically overnight.

This transfer, however, was confirmed by historical, documentary, and archaeological evidence. Once again, to the astonishment of many,



science confirms the Church.

Prof. Giorgio Nicolini, who devoted his life of study and research to the case, spoke at this conference. Based on these scientific pieces of evidence, he proved the veracity of the miraculous transfer indisputably.

During his lecture, Professor Nicolini demonstrated the existence of many documents and eye-witness accounts of the transfer,



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which science and human method cannot explain. He also established a chronology of the change of location.

1. On May 9, 1291, the Holy House was still in Nazareth.

2. On the night of May 9-10, 1291, it traveled nearly 3,200 kilometers and reached Tersatto (now Trsat), in the region of Dalmatia, in what is now a suburb of Rijeka, Croatia. On that occasion, Nicolò Frangipane, the feudal lord of Tersatto, personally sent a delegation to Nazareth to ascertain whether the Holy House had indeed disappeared from its original place. The emissaries not only verified its disappearance but found the foundation on which the house was built and from which the walls had been taken away as a block. Around these foundations in Nazareth, the Basilica of the Annunciation was built. In Loreto, the Holy House stands firmly, without its foundation, directly on the ground.

3. During the night of December 9 to 10, 1294, the Holy House disappeared from Tersatto and landed "in various places" in Italy. For nine months, it stayed on a hillside overlooking the port of Ancona, which thus came to be called "Posatora," from the Latin "posat et ora" (to set down, or land, and pray).

A church was built on the site as a memorial, as was recorded at the time and signed by a priest, "Don Matteo," probably an eyewitness.

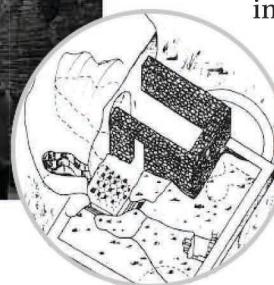
Two tombstones also commemorate this occurrence. One is from the same period of the event and is written in old Vulgar Latin. The other, from the sixteenth century, is

written in vernacular and is a copy of the older one.

Posatora's oldest tombstone already mentioned "Our Lady of Loreto," making it clear that the



*Interior of the Holy House of Loreto and a sketch of its location in Nazareth*



inscription was done after the House departed from the site.

4. In 1295, after nine months in Posatora, the Holy House moved to a forest that belonged to a woman called Loreta, near the town of Recanati. That is where the name Loreto comes from.

5. Between 1295 and 1296, after spending eight months in this location, the Holy House was miraculously transported to a farm on Mount Prodo belonging to two brothers of the Antici family.

6. In 1296, after four months at this farm, the Holy House departed and landed on a public road on Mount Prodo, connecting Recanati to Ancona, where it remains to this day.

Countless other elements attest to the historical truth of this inexplicable translation of the Holy

House. Three churches were built in Ancona—two still existing—testaments that eyewitnesses saw the "flying" Santa Casa arrive in Ancona and stop in Posatora.

Moreover, in Forio, on Ischia Island, fishermen who traded with Ancona returned, narrating the events that had taken place in 1295. Their reports led the city inhabitants to erect a basilica dedicated to "Santa Maria di Loreto." They also saw the Holy House in Ancona with their own eyes.

Various bishops of the region approved the veneration of the miraculous translations. For centuries, the popes renewed the approvals until Urban VIII, in 1624, definitively established December 10 as the Feast of the Translation of the Holy House of Mary, Mother of God.

Several popes, including Paul II, Julius II, Leo X, Pius IX, Leo XIII and Pius XI, documented their recognition of the translation. These respective documents, beyond their religious aspect where the popes recognize the event as supernatural, are recognized as valuable documents by historical science.

Professor Nicolini strongly reprimanded the materialistic mentality, at times agnostic, atheistic, or Protestant, which seeks to discredit the authenticity of the Holy House venerated in Loreto.

In a way, this opposition encour-

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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."

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aged deeper studies, which proved the Holy House actually came from the Holy Land. Proofs include the chemical composition of the material used to build the house, its shape, and many architectural details.

Some, denying the angelic translation, went so far as to fabricate a story that a fanciful princely family from Epirus named "Angeli" had dismantled the house and transported it brick by brick at the request of the Crusaders facing the destructive advance of Muslims. That "family" then rebuilt the house in Loreto.

With the transportation conditions of the thirteenth century, such an operation would have been a more miraculous feat than the angelic translation.

The stones and bricks are kept together with a mortar whose physical and chemical composition is found only in Palestine and precisely in the region of Nazareth. They are non-existent in the Marche region or anywhere else in Italy.

Moreover, if the house was dismantled and rebuilt, first in one place and then in another along its journey—as claimed by its fanciful objectors—one cannot understand how it could have maintained the

exact geometric proportions of the Nazareth house, whose foundations, to this day, match the walls of Loreto perfectly.

Nor would it have been possible that nobody saw or heard the house being dismantled and later rebuilt, especially in the brief span of one night in the center of the shrine in Nazareth and then again in Croatia and Italy.

Even more inexplicable is that the Holy House finally came to rest across an old dirt highway. On this road, the passage of animals and carriages naturally opened ruts in the center of the roadway, raising the roadsides and forming ditches on both sides. Thus, the way the house landed, its three walls, with no foundation, are supported partly on the ground and partly over open air. Today pilgrims can see this for themselves through a glass floor.

Moreover, the Recanati City Hall had already, at that time, forbidden the building of houses on public roads and had ordered the demolition of all buildings found to violate the ordinance.

How, then, could someone have rebuilt a house cutting across the road without anyone noticing?

Another great hurdle comes from the lack of means in those days to carry an entire house, even if dismantled brick-by-brick and stone by stone. It would weigh a few tons. Transport by road would have likely been unfeasible due to the delay and the number of carts, animals, and men it would require. Transportation by sea, while more feasible, would also have been too time-consuming and prone to loss due to storms.

It would be more complicated to cut the walls in segments, take them intact on a 3,200-kilometer journey, and then glue them back together without leaving traces of the joints. These material factors, Prof. Giorgio Nicolini explained, postulate the impossibility of such transportation with the technical means of the time.

From Professor Nicolini's long and detailed demonstration, it is clearly much more reasonable to believe the angelic translation resulting from a wondrous work of God, for Whom nothing is impossible and Who has worked far greater miracles.

For human hands to have performed such a translation would be an even more miraculous event than that done by the work of angels. ■

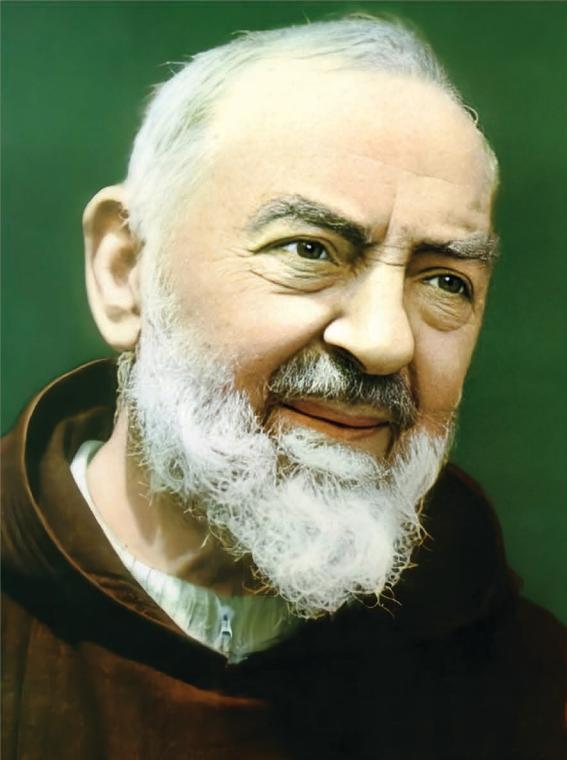
## The Forgotten Truths

### "The Great Diamond"

BY SAINT PADRE PIO

**"R**emember: every sect in the world feeds off the Catholic Church. Our Holy Catholic Church is like a great and extremely precious unpolished diamond from which, every so often, somebody takes a particle and polishes it, not without the help of the Evil One, so that it begins to shine better than the great unpolished diamond. And this shine draws men, dazzles them, and deceives them, so that the particle necessarily is worn out and comes to nothing. This is the game of deception which appears and reappears with time. Jesus warned us to watch out for it."

— Madame Katharina Tangari, Stories of Padre Pio (Rockville, Ill.: Tan Booksand Publishers, 1996), 60.



# Saint Francisco of Fatima Calls Us to Make Special Reparation

BY PLINIO CORRÉA DE OLIVEIRA



*Saint Francisco of Fatima Calls Us to Make Special Reparation*

We will comment on the dialogue of the Fatima seer, Saint Francisco Marto, as recorded in an excerpt from the famous book, *The Immaculate Heart: The True Story of Fatima*, by Fr. John de Marchi. In this dialogue, during Francisco's last illness, as she sat next to his bed, Sister Lúcia asked him:

*"Do you suffer very much, Francisco?"*

*He nodded his little head. "But I do it for Our Lord and Our Lady," he said. "I wish I could suffer even more, Lúcia, but honestly, I can't. Is the door closed tight?"*

*Lúcia looked around and assured him it was. He searched then feebly but effectively among the bedclothes until he was able to draw forth the penitential cord he had been wearing for these many, many months.*

*"I can't manage it anymore, Lúcia. Please take it from me before my mother finds out."*

*"Lúcia," the boy said. . . . "I haven't much time, Lúcia. Jacinta must pray very hard for sinners and for you, because you are not so lucky to be going with us. Our Lady has said that you will have to remain for many years. Pray for the Holy Father, Lúcia—do you hear?"*

In the fourth and most recent of her memoirs, in which Lúcia, under obedi-

ence, treats of these secret things, she has interestingly emphasized that while Jacinta's every effort seemed directed at the solitary object of converting sinners and salvaging souls from hell, the primary motive of Francisco was the direct consolation of God and of Our Lady, Who had seemed to him so very sad." (page 192)

## The Missions of the Three Children

Our Lady gave the three seers the sublime privilege of seeing her and disclosing the secret of Fatima. They each had a different mission. Lúcia would stay on Earth to preserve the message. Francisco and Jacinta would go to Heaven after fulfilling their missions on Earth.

Jacinta's mission was to pray for the conversion of sinners. Francisco was to make reparation for the sins of humanity. His mission was purely reparation in the face of the sadness of Our Lord and Our Lady caused by these sins. Reparation was a major part of the Fatima message.

## The Importance of Reparation

Despite all Our Lord's efforts to save souls, He gave a strictly reparative mission to one of the seers. Francisco's special and specific task consisted of consoling Him. Thus, we see the importance of reparation.

This consolation would reflect favourably on the salvation of souls. However, that is not its principal focus. Thus, we can see how much importance Our Lord and Our Lady attached to reparation. It merits a special consideration independent of its effect on the salvation of souls. This emphasis should inspire us to cultivate a spirit of reparation to the Immaculate Heart of Mary for the atrocious offenses committed against her.

## Immensity of Sin

Fatima took place long ago, in 1917. Today, the rising tide of sin grows immeasurably. We see individual and public sins. We see the sins of nations and institutions. Moreover, the members of the Church's hierarchy keep silent and do not wage war on sin. Since the number and gravity of the offenses have grown, the spirit of reparation is even more necessary.

In the face of this rising tide of sin, we must fight to have this spirit of reparation. This spirit is not the only or main objective of our struggle. Our struggle must have a higher purpose. We do not only want to make reparation to God but also desire to be Our Lady's instruments to establish her reign on Earth. We must want to defeat her enemies and entirely remove all obstacles to her reign.

We can desire these things while having the spirit of reparation. However, she must reign to end the outrages committed during this present reign of the devil. We must be indignant at the offenses done to her. This spirit of reparation is very much related to this work and spirit.

## Asking for the Favour of Making Reparation

Thus, we should ask Saint Francisco to obtain for us this spirit whereby we have this burning desire to make reparation to the Immaculate Heart of Mary, and through her Heart, to the Sacred Heart of Jesus, for the unspeakable offenses of humanity.

Among these unspeakable offenses, the most unimaginable are certain sins committed within the Church by those we could never imagine doing this. Such offenses constitute the sin of sins.

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The preceding article is from an informal lecture Professor Plinio Corrêa de Oliveira gave on April 2, 1966. It has been translated and adapted for publication without his revision. -Ed.