
Editorial: Witnesses Required

Dear Friends and Benefactors,

"This is my last hour of life, listen to me attentively: if I have held communication with foreigners, it has been for my religion and for my God. It is for Him that I die. My immortal life is on the point of beginning. Become Christians if you wish to be happy after death, because God has eternal chastisements in store for those who have refused to know Him."

These were the last words of the first Korean priest and the first Korean Saint, St. Andrew Kim, who died at 25 years old, a mere 13 months after his ordination and in fact after only 4 months of proper apostolate in his native country. His martyrdom took place on 16th September, 1846, three days before the Queen of Martyrs appeared in La Salette, France, calling for apostles of the Latter Days, and announcing a terrible crisis of Faith.

As we are approaching another sad day in the history of the Church, Assisi III, it is quite useful to recall this 'noble army of martyrs', honoured by Holy Mother



St. Andrew Kim S.J. (1821-1846) was the first native Korean Catholic Priest Martyr.

Church every day in her Martyrology. It is their blood, shed for the faith, that has watered the labour of countless apostles and missionaries in most countries. *The blood of martyrs is a seed of Christians* (Tertulian). St. Andrew Kim was in perfect unity of doctrine and life with St. Augustine who preached this:

We, who want to rejoice with the Saints, do not want to share with them the persecution of the world! Whosoever will not imitate the holy martyrs, as far as lies in him, such a one cannot attain unto the blessedness. Thus preached the Apostle Paul, **when he said 'If you are partakers of the suffering: so shall you be also of the consolation.'** (2 Cor.1:7.) (Sermon 47 on the Saints)

On his part, St. Thomas, who is the Common Doctor of the Church, teaches the following in his *Summa Theologica*:

Martyrs are so called as being witnesses, because by suffering in body unto death they bear witness to the truth; not indeed to any truth, but to the truth which is in accordance with godliness, and was made known to us by Christ: wherefore Christ's martyrs are His witnesses. Now this truth is the truth of faith. Wherefore the cause of all martyrdom is the truth of faith. But the truth of faith includes not only inward belief, but also outward profession, which is expressed not only by words, whereby one confesses the faith, but also by deeds, whereby a person shows that he has faith, according to James 2:18, 'I will show thee, by works, my faith.' Hence it is written of certain people (Titus 1:16): 'They profess that they know God but in their works they deny Him. (2a2ae,q124, a5)

How far have we gone from the hero-icity of these men, women and children whose lives punctuate the history of the last 2,000 years since the birth of our blessed Lord! They who preferred to shed their blood, to lose their lives, rather than **compromise a single 'iota' of the faith!** I think here of the 88 Blessed Martyrs of Avrillé, France, martyred during the French Revolution, for various reasons of Faith, including the simple non-attending at the Mass – the traditional mass, mind you – said by the priests who pledged allegiance to the Revolution (prêtres jureurs)! They are now beatified, therefore given as example! To die rather than compromise!

It is extremely hard, or if not simply impossible, to try to justify the Holy Father renewing the scandal of the meeting of religions in Assisi, on the occasion of the 25th anniversary of the first of such meetings. As Fr. De Cacqueray, the SSPX French District Superior, forcefully wrote:

How could [a non-Catholic] not interpret in a relativist sense the **Pope's explicit invitation to practice one's own religion as well as possible?:**

'I shall go as a pilgrim to the town of St. Francis, inviting my Christian brethren of various denominations, the exponents of the world's religious traditions to join this Pilgrimage and ideally all men and women of good will... [in order] to solemnly renew the commitment of believers of every religion to live their own religious faith as a service to the cause of peace.' (Benedict XVI, Angelus, St. Peter's Square, 1st Jan. 2011.)

(Continued on page 3)

Editorial: Witnesses Required

In 1986, a journalist published this telling conclusion:

‘The Pope is inventing and presiding over a United Nations of Religions: those who believe in the Eternal, those who believe in a thousand gods, those who believe in no particular god. An amazing sight! John Paul II spectacularly admits the relativity of the Christian faith, which is now but one among the others.’ (Le Figaro Magazine, 31st October 1986, p. 69.)

(http://spx.org/district_news/renewing_the_assisi_scandal_fr_cacqueray-9-13-2011.htm)

We cannot remain silent. St. Thomas teaches:

In cases of necessity, where faith is in danger, everyone is bound to proclaim his faith to others, either to give good example and encouragement to the rest of the faithful, or to check the attacks of unbelievers.

And, he added:

...if there is hope of profit to the faith, or if there be urgency, a man should disregard the disturbance of unbelievers, and confess his faith in public. Hence it is written (Mt 15:12) that when the disciples had said to Our Lord that ‘the Pharisee, when they heard this word, were scandalized,’ He answered: ‘Let them alone, they are blind, and leaders of the blind.’ (Summa Theologica 2a2ae, q3, a2, ad 2m & 3m)

Let me give one more quote, somewhat long but certainly prophetic, this one of St. Pius X, who would have wept had he known that some of his successors would be the artisans of what he clearly saw being prepared by the secret societies: He wrote on the feast of king

St. Louis IX in 1910:

...stranger still, alarming and saddening at the same time, are the audacity and frivolity of men who call themselves Catholics and dream of reshaping society under such conditions, and of establishing on earth, over and beyond the pale of the Catholic Church, ‘the reign of love and justice’

with workers coming from everywhere, of all religions and of no religion, with or without beliefs, so long as they forego what might divide them - their religious and philosophical convictions, and so long as they share what unites them - a ‘generous idealism and moral forces drawn from whence they can’.



The Rock of the Martyrs, Jeoldusan, Seoul, upon which tens of thousands of martyrs were beheaded and then hurled off the cliff top.

This photograph of November 2007 shows Fr. Onoda, Bishop De Galarretta and Father Couture.

Editorial: Witnesses Required

When we consider the forces, knowledge, and supernatural virtues which were necessary to establish the Christian City, and the sufferings of millions of martyrs, and the light given by the Fathers and Doctors of the Church, and the self-sacrifice of all the heroes of charity, and a powerful hierarchy ordained in heaven, and the streams of Divine Grace - the whole having been built up, bound together, and impregnated by the life and spirit of Jesus Christ, the Wisdom of God, the Word made man - when we think, I say, of all this, it is frightening to behold new apostles eagerly attempting to do better by a common interchange of vague idealism and civic virtues.

What are they going to produce? What is to come of this collaboration?

A mere verbal and chimerical construction in which we shall see, glowing in a jumble, and in seductive confusion, the words Liberty, Justice, Fraternity, Love, Equality, and human exultation, all resting upon an ill-understood human dignity [my emphasis]. It will be a tumultuous agitation, sterile for the end proposed, but which will benefit the less Utopian exploiters of the people. Yes, we can truly say that the Sillon, its eyes fixed on a chimera, brings Socialism in its train.

We fear that worse is to come: the end result of this developing promiscuousness, the beneficiary of this cosmopolitan social action, can only be a Democracy which will be neither Catholic, nor Protestant, nor Jewish. **It will be a religion (...) more univer-**

sal than the Catholic Church, uniting all men become brothers and comrades at last in the 'Kingdom of God'. - 'We do not work for the Church, we work for mankind.'

Pope Pius XII, in canonising St. Pius X, on 21st May 1954, solemnly stated that, 'by exalting his servant, God... has made Pius X today the providential saint for our time'. This was said a mere eight years before Vatican II started. How inspired he was!

Let us continue to storm heaven with our Rosary Crusade, since at this stage, the Immaculate Heart of Mary alone can save us.

God bless.

Fr Daniel Couture
District Superior



"Pauline, Pauline, listen! St. Thomas says here, '...if there is hope of profit to the faith, or if there be urgency, a man should disregard the disturbance of unbelievers, and confess his faith in public.' I dare you to kneel outside the temple over there and read out Psalm 95— especially verse 5: 'For all the gods of the Gentiles are devils!'"