

THE ORDER OF SAINT CHARBEL

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31 March 2002

The Apostolate of God's Victory
Mr. Glenn Talaue and all others
C/- Mr. Peter Gruneklee
13 Dempsey Road
Seymour, Victoria 3660
Australia

LETTER IN DEFENCE OF THE LITTLE PEBBLE
IN RESPONSE TO THE LETTER "TIME TO LEAVE" DATED 21 FEBRUARY 2002
AND DELIVERED ON 22 MARCH 2002

Dear Glenn and all who signed the "Time to leave" document,

I never imagined that I would ever write such a letter as this to you, Glenn. I could well imagine writing to the others in your Apostolate because the attitude of denial has been brewing for a few years. Most of the readers would not know the underlying facts which are the true causes for the loss of faith in those members of the Community of the Holy Family and other Fourth Branch members of the Order of Saint Charbel. For the time being the Little Pebble has chosen not to expose these causes and effects from which so many doubts were freely assented to and fostered leading to a denial of the truth in those members who signed the document.

Regarding the Holy Family Community -- I have also known most of those concerned for the last 14 years and I have travelled down the same road with you in your journey and pilgrimage of faith. I have witnessed many of your "highs" and "lows" over these years. I have helped many of you to grow in the understanding of private revelation and prophecy in particular in the Teachings of the Catholic Church. I have witnessed your joys and comprehension of God's Plan for the Little Pebble and your growth in understanding the charism given to him. In short I have witnessed your certitude in the truth of your own consciences over these years.

By this letter in defence of the Little Pebble, I would like to highlight a true perspective which has been left out of the letter "Time to Leave". I hope also that the many other readers from around the world who have received it and been affected by its negative characterisation will think twice before assuming it to be a true and integral presentation about the Little Pebble. It is certainly not so. I would now like to address the main themes of your letter. I will give my initial comments as I highlight your main elements then give a fuller answer for each element:

1. In your document "Time to Leave" you speak of your having defended the Little Pebble when the Media made their presentations of lies and hearsay and rash judgments against him a few years ago. Yes it is true -- you did defend the Little Pebble. Then in the next sentence you defame your own conscience by saying that your faith was "blind". You then tried to construct a counter argument by saying that in your faith you overlooked the "obvious" because you were trying to accept the mystery involved. Thus, your conclusion -- you derive from these false premises -- false because you omitted

to make certain distinctions which would have clarified the issue – your conclusion being that your faith was without reason. You then tried to underpin your conclusion by a spurious appeal to the classic concept of Faith and Reason as the two theological pillars. However, this was only to set up your final jab at the Little Pebble wherein you write: “Yet reason is absent from all your actions”. Finally, this is not sufficient for you – you further impose that the Little Pebble uses Catholic Teaching to justify his error! Then you add – as if a matter of fact – that most of you were the strongest supporters of the Little Pebble!

My fuller Answer: This is not about Faith and Reason. The First Vatican Council (1870) defined the essentials on that relationship. Saint Thomas Aquinas places theology (which concerns Faith) above Philosophy (which relies upon Reason and first principles). That Faith/Reason concept is not the issue it is a smoke screen for the real issue – namely your trying to measure the Little Pebble’s subjective experience of God’s action in his life and his response through his acts of faith -- by the yardstick of human reason – your reason and your yardstick! You are not competent to be his judge because this belongs to the Church and is governed by Canon Law for contentious issues.

As Sacred Scripture abundantly testifies – human reason is often at a loss to explain the mystery of God’s Grace and intervention in a person’s soul. The Pharisees were experts in their use of reasoning to get around the dictates of the Law of Moses. Take the example of the man who nullifies the Commandment of honouring his parents by declaring what ever he would have given them as “korban” i.e. – dedicated to God! Our Lord himself corrected this hypocrisy. Secondly, history also shows that Seers were persecuted by narrow-minded persons who tried to force the Seer/Messages into human categories for personal gain (cf. Saint Bernadette of Lourdes). When a tribunal tries to employ only this tool – the results are always skewed. The Trial of Saint Joan of Arc says it all.

The Little Pebble’s reply to you (26 March 2002) highlighted the Mystery of the Annunciation to Mary and Saint Joseph’s trial of faith resulting in his plan to divorce Mary. Yet it was in a dream that the Angel revealed to Saint Joseph, not to be afraid to take His wife into his home. Human reason would be powerless to ascertain the authenticity of such a private revelation – on the contrary, human logic would not have been able to resolve its conflict with the Law of Moses, which required that Mary be stoned!

This is not to say that reason is irrelevant, far from it – reason helps us maintain the credibility of our faith, so that we do not betray our own conscience. One’s reason can be easily impaired by emotional upheaval or by fear of danger, real or imagined. This is particularly the case when our soul is under attack from the evil one who attempts to sow the seeds of doubt and fear. The purpose of the devil is to undermine our faith. It is at this moment that our reason can be our great strength – maintaining us in the truth which our conscience upholds – or it can undermine our true faith by interposing images of fear or danger. This is why true virtue is so necessary in times of trials against faith. It is why Saint Thomas maintained: “The knowledge of what is true is given by the fervour of love”. This applies not only to God but to our neighbour as well since the First and Second Commandments are inseparable. Consequently, when you began to lose a true love for your brother – you also began to lose wisdom -- which is the ability to judge divine things. This is important, so I labour the point.

There is a wonderful but dramatic example of this in the Poem of the Man-God (Volume 5, #599, page 525). It concerns the moments leading up to the Garden of Gethsemane. Jesus had been telling his little flock of Apostles that one of them was about to betray him. He had already told them of His impending death at the hands of the religious authorities – however, their reason was impaired by their emotional upheaval from fear and many conflicting voices ringing in their ears. Because of this, some of the Apostles were trying to be “reasonable” -- trying to conceive a plan to abduct Jesus and take him away! Even Saint John was losing his balance when he thought he was going to lose Jesus forever! Our Lord explained: “*You are not losing Me, because you will continue to love Me. He is*

lost who is separated from us by oblivion on the Earth and from God's Judgement in the hereafter. But we shall never be separated. Neither by this one or by that one'. But John will not listen to reason". Now this says it all. If you, Glenn and the others want to talk about what is reasonable then you convict yourselves of being unreasonable!! Because in your moments of temptation over these many months, when various voices were ringing in your ears, you should have been reasonable about your own conscience and the certitude you cherished so highly in all the previous months. So many other happy thoughts and experiences you had in this Mission with the Little Pebble. But no, you preferred – like the Apostles of old to listen to the other “voices” singing in your ears to make you betray yourselves. Thus you allowed the dandelion of the evil one to germinate his evil thoughts in your mind which caused you to doubt yourselves, your messages, your own experience and the truth. From doubt, there was born the evil fruit of denial. You betrayed your own faith in God – your own submission of intellect and will to God as He revealed Himself.

The Holy Father wrote well on this in his Apostolic Letter on Saint Joseph: *“One can say that what Joseph did united him in an altogether special way to the faith of Mary. He accepted as a truth coming from God the very thing that She had already accepted at the Annunciation. The Council teaches: ‘The obedience of faith’ must be given to God as He reveals Himself. By this obedience of faith man freely commits himself entirely to God, making ‘the full submission of his intellect and will to God who reveals,’ and willingly assenting to the revelation given to him. This statement, which touches the very essence of faith, is perfectly applicable to Joseph of Nazareth” (Redemptoris Custos,4)* . So you can see what happened to Saint Joseph “touches the very essence of faith”. Saint Joseph’s faith was not unreasonable nor blind. He knew Mary was a holy woman. The Light of God’s Word through the Angel illuminated his soul – he committed himself to God’s Will. Since the Holy Father is referring here to a principle – ie the “essence” of faith – it can be applied to any man, woman or child. It is clear from the long history of God’s dealings with the Little Pebble and the 612+ public Messages given to him since 1983 – that we are dealing with a man who is singularly blessed by God to share in the faith of the Mother of God. The Little Pebble’s faith is not unreasonable nor blind. He knows what God has commanded of him – and like Saint Joseph, he committed himself fully to God’s Will. Should I go on with the example of Saint Paul’s conversion – was it unreasonable to believe in the Apparition he received on the road to Damascus? What about Abraham – was it unreasonable to trust God even when it seemed “unreasonable” to those who asked why he was going up the mountain? Saint Thomas Aquinas makes use of these persons in his arguments in defence of truth. I have already written about this in Message 314(in 1991) and 512(in 1996).

Should I refer again to Saint Joan of Arc? You, Glenn should know better, after you wrote your defence of the Little Pebble in comparison with Saint Joan. Why did you not refute Saint Thomas – at least try to take issue with his principles. What about the concept of Divine precedent in Sacred Scripture – why did you not take issue with what God has already done in the past with His Prophets? After all, Sacred Scripture is inerrant and Saint Thomas is a Doctor of the Church. After all, you wrote at the top of your letter: “Without Prejudice”. Then why did you not show where the application of the principles of Saint Thomas to the Little Pebble were misapplied?

You misuse the expression “Blind Faith” in your argument against the Little Pebble. Your faith was not “blind”. Your argument implies the Protestant conception of this phrase. On the contrary, Saint Ignatius of Loyola writing in his Rule for the Jesuit Order – about “Blind Obedience” – I would like to express his same principle to the concept “Obedience of Faith” referred to above. Saint Ignatius: *“Let us direct all our powers and our intentions in the Lord to this point, that among us holy obedience be always and in every detail perfect as well in execution as in will and judgment; performing with great speed, spiritual joy and perseverance whatsoever shall be enjoined us; persuading ourselves that all things are just; denying with a certain kind of blind obedience any contrary opinion or judgment of our own”(Constitutions, p6,c.1,n.1).* The Commentator (Vermeersch)

explains the meaning: “...obedience makes itself blind in order to guard itself against what might turn it from its true path. Far from fleeing the light, obedience throws all the light possible on the road before her and refuses consideration only to the bypaths, impractical for her, which run in the other direction or off on a tangent. If there are reasons which obedience fails to see, there are others which she sees all the more clearly. And her choice cannot be questioned; in fact obedience has chosen the best” (*Miles Christ Jesu*, Veermersch, S.J., Xavier Press, 1960, page 430). So, from what has been said by the Pope in his writings on Saint Joseph (above), the principle is the same for the obedience of faith which maintains the submission of ones intellect and will to God as He reveals Himself. So, I ask you Glenn and all the others what does blind faith fail to see? It is blind to every argument of reason which is contrary to the truth it professes. It fails to see arguments of reason which are purely negative which only impede, hamper and weaken the act of faith. It is blind to prejudices which are kept alive by self-love. Shall we speak about the dogma of the Real Presence – what the senses fail to fathom – faith gives full consent! Thus “blind faith” throws all of the light possible upon the road set-out before her and refuses consideration to every form of doubt, suspicion and loss of charity. Glenn, this is what you and the others should have done in the face of your doubts and suspicions. If there were things your understanding failed to fathom – your graces and comprehension of other aspects of the Mission given to the Little Pebble would have strengthened your reason and faith. But, no – you preferred to entertain thoughts, ideas and prejudices – especially from others -- which would take you away from the path your own conscience had chosen.

2. You now introduce the reader to your coined phrase: “Shift of Prophecy” and attempt to explain this new concept. But first you interject that because of this “shift” – you write that we are a “cult”. Sadly you offer no explanation for this terminology – but you write: “we mean to say we strongly believe Heaven has taken away from you all that has been given to you”. That’s it! There is no definition or concept – simply the statement of your personal “strong belief”. Well, it is obvious that you are referring to your own subjective belief. That is fine, you and everybody are free to believe or not believe. However, you proceed to imply from this that the Little Pebble is not leading a life in keeping with the Catholic Faith and the 10 Commandments!! You have no facts, and you have no explanation – you simply offer this idea to the people and ask all mystics and “alleged Seers” to join you in order to make reparation, etc. You have only the testimony of those who have lost faith through their own experience of weakness. I also know most of these souls and the situations surrounding their betrayal of their own conscience. I also know the extenuating circumstances surrounding many of them at the time they left years ago.

My Answer: Saint Thomas Aquinas writes in his Summa Theologica – his tract on “Suspicion” that we are not permitted to rashly judge anyone based upon a suspicion which causes us to label them with a grave offence. Saint Thomas clearly writes that to do so is a Mortal Sin!! He explains the reasons – that it is a grave offence against Charity to do so because it is better to think well of a man under threat of suspicion than to think evil of him. The first is virtuous as it is charitable, the latter is gravely sinful. I have written extensively on this already (on the Little Pebble Website). Would you want people to treat you that way? No, then why do you treat the Little Pebble that way?

Secondly, it is against the 8th Commandment to detract against your neighbour. If you do so in a grave matter that sin is mortal. Remember, the Catechism -- detraction is the sin of using the truth about a person to cause them injury. First of all the Little Pebble is not in the state of sin nor scandal. This is abundantly proven by himself – in his words and deeds. He has upheld God’s Commands upon him over these years against all sorts of attacks upon his credibility. He has explained himself in Message 314 quite well. It is common sense to any well informed Catholic that it would not be possible for a person in Mortal Sin to “fake” a Catholic and holy life for all these years!! Our Lord said that a “bad tree cannot bear good fruit”. Yet, look around you – you have known the truth – and even more so, many people from around the world – know the truth -- of all walks of life follow the Little Pebble’s

Mission. If he were not sent from God in this Mission he would not be able to bear heroic witness to the truth. Is that not what the blind man in the Gospel said to the Pharisees after his cure by Jesus – when he was brought to the Temple. The Pharisees said to him: “‘Give glory to God! For our part, we know that this man is a sinner.’ The man answered, ‘I do not know if he is a sinner; I only know that I was blind and now I can see’ ... they [Pharisees] said ‘we are disciples of Moses: we know that God spoke to Moses, but as for this man, we do not know where he comes from’. The man replied, ‘Now here is an astonishing thing! He has opened my eyes, and you do not know where he comes from! We know that God does not listen to sinners, but God does listen to men who are devout and do His Will. Ever since the world began it is unheard of for anyone to open the eyes of a man who was born blind; if this man were not from God, he could not do a thing.’ ‘Are you trying to teach us,’ they [Pharisees] replied ‘and you a sinner through and through, since you were born!’ And they drove him away.”(John 9:24-26,29-34) Glenn, you and the others are acting in a similar way towards the Little Pebble. Is that the way reason works – like the Pharisees reasoned above? Is it not rather how the blind man reasoned after his experience of Divine Mercy – he was just and honest. There are too many souls, Glenn, far more than you realise who have had the same experience as this blind man – the Divine Mercy healing their soul through the instrumentality of the Little Pebble. This is because he is God chosen instrument – similar to Saint Paul – of whom Jesus said to Ananias: “... *this man is my chosen instrument to bring my name before pagans and pagan kings and before the people of Israel; I myself will show him how much he himself must suffer for my name*” (Acts 9:15). Was it unreasonable for Saint Paul to believe in the Apparition? Was it unreasonable for him to believe Ananias? Was it unreasonable for Ananias to believe his own private revelation about Saul? Glenn, the Little Pebble is not in the state of sin like you believe.

If you presume something is true based upon your suspicion or even if you know something is true – you are not permitted to inflict that truth upon a soul to cause them injury. Have you not read (Poem of the Man-God) what Jesus told Saint Peter when he proceeded to insult Mary Magdalene in public because of the scandal she had just caused in a certain house? He reprimanded Peter and told him that “I do not insult, and you must not either”. So, Glenn and all -- lets take an imaginary example – suppose you had committed this terrible sin in your past. Further, suppose your “friend” finds out that you did this sin. Then suppose your “friend” decides to tell everybody what you did in order to discredit you. Well, my dear souls, that is a Mortal Sin when the harm caused is serious causing others to hold you in a bad light. Now, as has been said and proven so many times in the past – the Little Pebble is not in sin. God has commanded certain things of him at great personal cost to himself – requiring heroic faith and the loss of many “friends”. All of this has been explained in Message 314 (in 1991). Therefore, you have no right to detract against your brother based upon your personal opinions nor based upon suspicion which others have fed into your ears.

3. You now refer to “those” persons who came to you in order to persecute the Little Pebble! This is amazing – what else could one expect from those persons. They were simply the means to further cement your doubts for you to later justify your denial of truth. However, what is more amazing is that you refer to the Little Pebble as having the potential to be a great Saint. You omit the facts which make you draw that conclusion – because you have another purpose – you write that the Little Pebble was “ruined” because of his personal actions and that the Order is in “shambles” because of his actions. This argument is pathetic. This is clearly a rash judgment based upon your doubts and suspicion. Again please read again what I have written above from Saint Thomas Aquinas who has written clearly on the evil of rash judgment – yet “good” Catholics claiming these high moral standards -- justify their departure – really, your virtue shines clearly in this contradiction.

My Answer: You betray your subconscious realisation that the Little Pebble is a holy man of God. He is not “ruined” anymore than Saint Alphonsus Ligouri when his own Religious Order betrayed him. He is not anymore “ruined” than Saint John Bosco when the Hierarchy refused to give him

faculties for hearing Confessions. He is not “ruined” anymore than Saint Francis of Assisi when they thought his ideals on poverty were extreme. Shall I go on, the lists of Saints who suffered from the hands of narrow-minded people gets only larger. You are completely in error to say that the Order is in “shambles”. Nothing could be further from the truth. You rate yourselves too highly. You were not the strong ones who have long been faithful to God’s Word and this Mission.

4. You impose the idea that you have done all in your power to “alert” the Little Pebble of his “errors” and “weaknesses” and that he remained “obstinate” and always “hiding in the shadow of what you call justice, righteousness and the laws that govern the Church”. Now, this statement is also amazing because it upholds the Little Pebble without your realising it – indeed it is very true that the Little Pebble lives by the Teachings and Canon Law of the Church. This is abundantly clear from the large amount of information on the Little Pebble Website which highlight this fact. It is further brought into relief in the two Volume Book on his life. The virtue of the Little Pebble has shone brightly over the years because of the persecution from the Media and instances like your document which feeds their journalism so hungry for sensationalism. The injustice to him is undeniable and recognised by many around the world. The fact that the Little Pebble requested the opening of the Ecclesiastical Investigation is proof enough of the absurdity of your argument. However, the main purpose of your paragraph is to put in the idea that you and other Seers and groups have pointed all of this out to the Little Pebble. You write that many of these persons have advised that the Messages of the Little Pebble and those around him are “false” and that he is “not Catholic”.

My Answer: It is self-evident that the principle of unity is “one”, not many. It is clear from many Messages given to the Little Pebble and other Seers around the world that one aspect of his Mission is to unite the Seers around the world into a “Team of Light” (cf Message 499 – November 1, 1995). Our Lady says: *“It is now time for Our children who have been chosen to recognise the truth of God’s Plan – even if you do not understand them by your logical thinking, for logic must be placed aside; human understanding must be placed aside. Pray to understand, sweet children. The time of the Antichrist is near; the time of the fulfilment of the Apocalypse is near. Stand together now ...”* (Message 499). You cannot have a multiple principle of unity. In the Catholic Church, it is the Pope who is this principle – as the Vicar of Christ with a jurisdiction of Primacy over the entire Church. God has placed under Pope John Paul II a person who has been given the charism of uniting the “Mystic Church” (cf Messages 497, 499 and 512) with and under the Little Pebble and with and under the Pope. The fragmentation that occurs among the Seers is not from God as the Holy Ghost is the author of unity in the Church – not division. Your action, Glen with the others is contrary to this principle as well. The Holy Ghost cannot inspire Messages and Seers to betray His own principle of unity!!

5. You call all members to leave the Little Pebble and to join your group – the Apostolate of God’s Victory – a “mission” you have adopted “under the spiritual direction of the Church”.

My Answer: This is naive at best. What is the Apostolate of God’s Victory? Your “mission” has no meaning apart from the principle of unity which is a fruit of God’s Work and proof of His Presence. Fragmentation is not a proof of God’s Presence. Consider your roots in the true light of God’s Plan and not what you have created to catch all of the people you think will leave with you.

6. You impose the idea that the 10 Commandments have been broken and this has caused scandal. You refer to the Little Pebble to “cease” his “attempt” to become a Priest; and to myself (Fr. Malcolm Broussard) regarding my becoming a Bishop under Bishop Schneider. You have also sent your documentation to the authorities of the Church in order to “expose” the “hypocrisy”. You justify your argument about the Little Pebble’s future ordination as “potentially dangerous because of the desecration of the Holy Mass of which is really what you would be doing”.

My Answer: Why are you worried now? Why are you worried at all? The Messages have for a long time indicated the Ordination of the Little Pebble at the proper time. The Little Pebble could have been ordained years ago and on several different occasions when the offer was made to him – he always refused! That is because he knows that when this time comes all will be proper and in place because it is for God's Glory not his. He does not seek this – he only seeks God's Will to be accomplished in his life. Your argument about potential danger to the Holy Mass is pathetic also. There would be no desecration because there will be an authentic and valid ordination with all of the necessary protocols in place. We are not a "cult" even though you try to portray this. If we were these ordinations would have taken place long ago. To the contrary, the Little Pebble has consistently demonstrated that everything must go through the Line of Grace in the Church.

As for me, I have never sought to be a Bishop to this very day. Yet, I have known for many years that I will be consecrated a Bishop one day. The Seer "Thornbush" also received this Message about me years ago. Like the Little Pebble, I too only want to make God happy, and I know that God will bring this about at its proper time. I do not want to make crosses for myself from myself – I prefer to carry the one's that God fashions for me then I can rely upon His help.

7. You further impose your idea that "Heaven leaves you because of your doing" and that "Heaven has called many Seers to turn away from the errors" to join your Apostolate. You write that the Little Pebble "is no longer a true Seer of God" and that "God's favour is no longer upon you". You appeal to all the Communities to leave the Little Pebble. You write: "Those who still know what it means to be righteous ..." to come to join you.

My Answer: Again, this is pure fiction – you have no reason for existence, because you broke away from the principle of your existence as a Community of the Order of Saint Charbel. You have no mandate from the Church to form your apostolate. Even if you receive some sort of mandate in the future – there is a great difference between an apostolate and a Religious Order. You have cut yourselves off from the singular Graces accorded by God to the Order of Saint Charbel. You have abandoned your own public Promises made to God in joining the Order of Saint Charbel in the first place.

8. Your quotation of Blessed Mary of Agreda (Book of the Transfixion) is a poor attempt to pin this label upon the Little Pebble. This same text can be applied to these same persons who signed this document – having been so blessed by God, to then later deny the Gift of God. Why did you not quote the part left out which refers to – lukewarmness; want of fervour and diligence; absence of zeal and devotion. And how Our Lady says in this great Book: "ardent hope overcomes many difficulties, strengthens and vivifies weak human creatures to undertake great works" (page 599).

My Answer: You have pinned this label on the wrong person – it should be pinned to yourselves for all of the reasons cited above. There are so many counter quotations that it would be useless to pursue this line. I will only quote Our Lord in the Gospel (John 8:51-59) for Thursday of the Fifth Week of Lent when the Pharisees rudely asked Our Lord "Are you greater than our father Abraham, who is dead? The Prophets are dead too? Who are you claiming to be?" Our Lord's answer is very good. The Little Pebble can make these words his own in this context: "If I were to seek my own glory that would be no glory at all; my glory is conferred by the Father, by the One of whom you say, 'He is our God' although you do not know Him. But I know Him, and if I were to say: I do not know Him, I should be a liar, as you are liars yourselves. But I do know Him, and I faithfully keep His Word." (John 8:51-59). If Saint Therese of Lisieux can apply almost the whole of John 17 to herself as coming from her lips and heart (cf Autobiography, Story of a Soul) when she was but 23 years old – then I know well that the Little Pebble can make these words of Chapter 8 his own too. If Saint Paul can say (in his letter to the Galatians) – "It is no longer I who live, it is Christ who lives in me" (Gal.

2:19-20) then I know as well that all of us – especially the Little Pebble – can say these sacred words with Saint Paul and all the Saints -- as coming from our own hearts.

I close now my letter of defence of the Little Pebble. It is written primarily to all souls of good-will. There is no bad feelings in me for my brothers and sisters I have known and loved for so many years. I understand human weakness very well from the inside. Yet, I know God's Mercy and forgiveness in my own life too. Let us continue to pray for each other and for the common unity that so inspired the Early Church when She had to travel the path of the Catacombs. May Saint Cecilia, Saints Perpetua and Felicity, Saint Polycarp, Pope Saint Clement of Rome, Saint Ignatius of Antioch, and all the Holy Men and Women who gave their lives to Christ with such generosity inspire us all in the days of travail as Our Lady groans in pain (Apocalypse 12) to give birth to the Saints of the End Times.

May Jesus Bless you all and Our Lady love you tenderly in Her Immaculate Heart,

Sincerely yours in Christ,

A handwritten signature in cursive script that reads "Fr. Malcolm Broussard". The signature is written in black ink and is positioned above the typed name.

Fr. Malcolm Broussard