



THE *International*
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Rosary Crusade
NEWSLETTER

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HELP OUR LADY REACH OUT TO MILLIONS OF FAITHFUL SOULS

**Our Guardian
 Angels Defend
 Us Against
 the Demons**

In the hour of temptation, when the enemies from Hell break in upon us, the holy Angels intervene on our behalf and help us to conquer the craftiness of the enemy. They strengthen us in the fight, warn us against the suggestions of the tempter, disclose to us his snares and make us fear to offend God. The fallen angels, retaining the keen and penetrating knowledge proper to their spirit nature, wage fierce and constant battles against human creatures whom God had commanded them to serve. In their morbid despair and jealousy, with a strength surpassing the utmost might of



man, they aim at our destruction. "Our wrestling," says St. Paul, "is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." (Eph. 6:12) But the paternal care of God shields us from their malevolent attacks by surrounding us with the protection of our good Angels. "God," says St. Augustine, "has subjected the bad angels to the good; they cannot do as much harm as they wish, but only as much as they are permitted for our trial and punishment."

St. Meinrad, a fervent son of St. Benedict, withdrew into the solitude of the mountains to devote himself to the con-

templative life. Here he was often besieged by evil spirits, who sought to overthrow his virtue. But the Saint had recourse to his Guardian Angel, and each time he was assaulted, it seemed to him as if his holy Angel stood at his side, lovingly encouraging him and assisting him in the conflict.

To St. Margaret of Cortona an evil spirit one day appeared, seeking to terrify her. But at the same moment her Guardian Angel also appeared and said, "Fear not, daughter, and do not lose courage. The demon is less powerful to

harm you than one who is trodden underfoot by his conqueror. I am with you — I, the Guardian Angel of your soul, which is an exalted abode of God."

— Reprinted with permission from the October 1999 edition of *Catholic Family News*. †

Prayer

O God, Who in Thine ineffable providence dost vouchsafe to send Thine angels to watch over us, grant to Thy suppliants to be continually defended by their protection and to share their companionship in eternity. We ask this through Our Lord Jesus Christ,
Amen.

**Transfiguration
 of Christ**

"Glorified."

The word appears in almost every commentary written about the Transfiguration of Christ on Mount Tabor. To the three observers specifically chosen by Christ to witness the moment of Transfiguration on that Holy Mount, Peter, James, and John, it appeared as if His garments were whiter than snow, His

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physical nature transformed as if He were made of light. To His left and to His right were Moses and Elias, their exact identity revealed to the three eye-witnesses by the Holy Ghost.

To the three eyewitnesses at Fatima, chosen by Heaven to witness first hand the truth about the nature of the Mother of God, Lucy, Jacinta and Francisco, the most practical word to describe Her appearance was 'light'. The Mother of God appeared to them, composed, as it were, of different colors of light. Her flesh was flesh-colored light; Her dark eyes, dark-colored light; the gold embroidery that marked the edges of Her raiment was made of gold-colored light.

Yet, though She seemed to be made of light, She was real. When She appeared in the East, Her arrival was accompanied by a flash of light. As She stood upon the holm-oak tree Her garments moved as if the breezes that affected the clothing of the eyewitnesses also affected Her clothing. When She departed the holm-oak, a clap of thunder notified the other observers that the children's visitor was departing, and as She ascended toward the East, Her garments moved as would someone who was walking.

All of these visual representations of the Mother of God presented to the senses of the three peasant children the color, shape, and movement of light that had been designed to serve a specific purpose. There can be little doubt that what the children saw in the Cova da Iria was a phenomenon that Peter, James, and John also saw on Mount Tabor, the state of the human body glorified by God. In the case of Peter, James, and John, the sight was meant to fortify them for the nighttime images of terror and horror they would witness in the Garden of Gethsemane when, in His Agony, Christ became so transformed by the weight of the sins of the world for which He was to willingly suffer, that He was almost unrecognizable to those very three who had been with Him at His moment of glorification on Tabor.

When pressed for a more exact description of the degree of intensity of the light that the three children had seen, Lucy described it as sunlight pouring through a glass of crystal clear water. She once presented to an interrogator a shard of glass on which had been etched the silhouette of Our Lady, glass pierced by the rays of the afternoon sun—warm, gold-edged, sparkling.

To those present in the Cova during the apparitions, the intensity of the light of the glorified Virgin was in evidence



even though they themselves could not see it, for they noticed without exception that the three seers would cast their eyes away from the apparition occasionally, a gesture explained by the seers as necessary because 'the light was so bright, it blinded.' Heaven, note well here, had no hesitation in revealing its glorification to the simple eyes of three peasant children. What they saw would transform their young lives, making suffering saints of Jacinta and Francisco even before they died at the young ages of nine and ten, respectively. It would prolong in Lucy a sense of the sacred that would fortify her through eight long decades of intense challenge from and obedience to a Church that, during the same eight decades, transformed itself out of almost any semblance of the appearance of the Bride of Christ when she was but a child in a pasture north of Fatima, in the same year Communism cast the shadow of the abyss on once-Holy Russia.

The shadow of the abyss succeeded in reaching right into the Church, where it spread its glowering, all-deforming presence throughout and beyond the Second Vatican Council. The impenetrable darkness of "I will not serve" devoured even bishops, as they sat in their bleachers during the Council—not illuminating, but filling them with a hatred of the Church's own past.

Soon some of them were mouthing the inanity that the Church "would never return to the dark ages" of pre-Vatican II history. That the "dark ages" has become synonymous with the pre-conciliar Church remains to this day the highwater mark of the tide of dissent and reckless "reform" that washed over the clergy, hierarchy and the Petrine Office gathered upon the anti-Tabor called Vatican II. Moses and Elias had been replaced by Hans Kung and Teilhard de Chardin. Kung still symbolizes the de-glorification of the doc-

trines of the Trinity, Transubstantiation, the Immaculate Conception and the Virgin Birth. Teilhard, whose science was science fiction and theology was mythology, the mar who had participated in assembling the misfitted bones and bicuspid teeth that became known as the hoax of the Piltdown Man only after four decades of deception, can be credited with the assemblage of syllogistic bones and theological teeth comprising the hoax that will be known in history as the "renewal of Vatican II."

Today's populist, go-along-to-get-along bishops view as the dark ages what was in fact the high summer of Roman Catholicism. In short, the dark ages weren't so dark. They were, in fact, filled with light; the same light that shone forth at the Cova da Iria; the light of Heaven itself.

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In the decades leading up to the Council, the Church and the Petrine Office had been glorified after a century of suffering, persecution and wars. Catholic schools could not be built fast enough to accommodate the tides of Catholic children, and converts flocked to the Church in unparalleled numbers. The moral authority of the papacy was at an all-time high, and in every hamlet, village and intersection of the land where a Catholic spire pointed to Heaven, even non-Catholics acknowledged that Roman Catholics cherished and coveted and loved the Precious Body and Blood, Soul, and Divinity of Christ, which they believed was truly Real and truly Present in the tabernacle of the Church which was the center of their lives.

To people who so believed, the state of the Church before the Council is a fact of history, not just revisionist propaganda; for them, the description of the Mother of God appearing at Fatima "made of light" was the most natural thing in the world. What could be more natural to children who had been exposed to the beauty of the Immaculate Conception at their mother's knee than that the Immaculate Conception should, as the Mature Mother of God, Ever-virginal and pure, exist in Heaven in a glorified form, that same state of glorification shown to the Apostles and to the Virgin Herself after the resurrection of Christ from the dead. The glorification of Christ and His Mother is the heritage of every man, woman and child born Roman Catholic before Vatican II.

It took our well-fed Bishops, rolling into bed after an evening of doing what they could to contribute to Rome's pasta shortage in the city's countless dining establishments, to decide that the age before television was an oppressive one, and what they had taken for light emanating from the law and doctrine of the Church was pretty dull stuff compared to the electric blue glow emanating from the newly-discovered TV universe now beaming their way from the corner of their hotel room.

And so they left the dark ages behind, the blinding light of the Resurrection, the mystical magnificence of Tabor, the

glories of Mary, turning their dials instead to dialogue and *ostpolitik*, while relying on Teilhardian groupies to substitute for the glories of the Trinity in the minds of the dumbed-down religious the bumper sticker jargon of "unity-in-diversity" that would try to hijack the bark of Peter, the One, Holy, Catholic and Apostolic Church into the ports of Buddha, Mohammed, Luther and Knox.

We should have seen it coming. In 1945 the man-made sun of Hiroshima and Nagasaki blinded modern man to all that had gone before; its precisely-timed detonation had taken place on the Eve of the Feast of the Transfiguration. In those centers of Japanese Catholicity, the pedestrians caught in the nuclear glow were not glorified by it, but rather dematerialized within it so that nothing remained of them but the shadow of their walking bodies burned into the pavement, captured at the very moment of the bomb burst. At that moment of the transfiguration of modern man into a shadow of his former self, the dark ages of the nuclear era began.

At the moment during Vatican II when the Bishops of the world passed by the window of opportunity for fully and openly declaring the virtues and role of Mary in the Church, the dark ages of the post-Christian era began. For allowing so many bishops without spines to succeed to their high offices throughout the Church, Catholics deserved what they got. No one, however, deserves to be shut out of the truth about Fatima which too many bishops, in their headlong rush for relevance to the world, can no longer find time to mention. To these bishops, the light of Fatima represents the embarrassing past of the "Church militant", a phrase which makes them cringe. How thoroughly they have forgotten the eternal truth stated so clearly by Saint Sophronius: "The plenitude of all grace which was in Christ, came into Mary."

Speaking to us through Fatima, She speaks to us with all the force of the graces Christ has poured into Her for our salvation. He has filled Her with light, His Light, to enlighten every man who comes into this troubled world. But so many bishops no longer point the light. They are watching television. Or one another. †

Looking in the Wrong Direction?

The American National Conference of Catholic Bishops, at their semi-annual meeting recently, unanimously approved "Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice". This document, a three-year project, is an effort to have crime and punishment examined "through a new and different lens" according to Cardinal Roger Mahony, chairman of the bishops' domestic policy committee.

Some recommendations are: treatment for addicts and

the mentally ill; allowing crime victims to speak at a sentencing with regards to how a crime has affected their lives; the opposition of 'rigid' mandatory sentencing and imprisonment of children in adult jails; steps to improve public safety; helping victims and ministering to the needs of prisoners and their families.

The bishops found, through consultation, that the status quo is not working. They want "people of good will to explore ... legal reform, including a constitutional amendment."

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Dear Father Gruner and Staff,

I'm just writing to keep you informed about what I have been able to do for Our Lady.

Her statue continues to go through the hospital rooms (on the third floor) wherever She is welcome. I inform the family about Our Lady who appeared in Fatima. I try to be as brief as possible. Maria and I will give out the Brown Scapular to the dying patient. We offer Rosaries to the family and explain the importance of the Rosary.

I offer to allow the family to examine the booklet *Garment of Grace*, so they will understand what the Brown Scapular will do. And I encourage the family to get one for themselves. I take the booklet back and take it to another room where it will be examined.

I have offered the Book Service Catalog to different families. I hope they will use them.

Also, I have passed out *The Fatima Crusader Magazine*

Apostolate Happenings

We have been making progress in spreading devotion to the Immaculate Heart of Mary through distribution of our literature in India and the Philippines. We have so many volunteers in India and the Philippines that we are now putting together a large shipment of literature for the offices in those countries to keep their volunteers supplied with materials for free distribution.

The children in The Immaculate Heart of Mary Orphanage in India are studying hard to pass their exams. So far they have all done very well in their studies. Because the school they attend is not entirely occupied, we are looking at the possibility of providing scholarships for children in the area who, through poverty, cannot afford the school fees and books. The general area is poverty-stricken, through generations of lack of education and drought. Through education of the children, the cycle of poverty can be broken, and future Catholic leaders provided for the communities and country. †

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and asked the families to keep in touch with you.

Well, this is all for now. Please remember us in your prayers.

In Jesus and Mary,

Aurora J., Corpus Christi, TX

Greetings Father Gruner,

RE: A Law for One Man

You are indeed a chosen minister of Mary to lead to the conclusion of Her requests made known to Jacinta, Francisco and Lucy. This fact is evidenced in your lucid and clarifying responses to your opposition. Please keep in mind that it is Mary helping you that I can clearly see.

For in you I see the identified Seven Spirits of God, that only Mary could impart with such beauty. Do not fear anyone for Our Lady has a plan, and as She said, "In the end..." Her wishes will prevail. In fact, if there was no opposition, you would not be fulfilling your duty. The very fact that you are suffering should tell you the devil is not happy, and is sure to cause you problems.

My real concern is that you might be distracted from your mission. Please focus on Fatima, for as the times grows nearer, the people of the world who do not do that which pleases God, will grow ever more evil, and will surely demonstrate opposition to the Fatima message.

Thank you very much for the Supplement to *The Fatima Crusader* (A Law for One Man). My prayers and good wishes are with you always. Sincerely yours,

Constance K., Newark CA

LOOKING IN THE WRONG DIRECTION
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Cardinal Mahony hopes to generate discussion by posting the full document on the Internet, www.nccbuscc.org.

That should allow the Sunday sermons to focus on what the Church should bring to the forefront: the Message of Fatima. Our Lady promised us peace if the bishops responded to Her requests ... if only the N.C.C.B. weren't so busy saving the world by their own methods. †

To reach us:

Attn:

International Fatima

Rosary Crusade Newsletter,

In U.S.A. – 17000 State Route 30,

Constable, NY 12926

In CANADA – 452 Kraft Road, Fort Erie,

ON L2A 4M7

Or call us toll-free at: 1-800-263-8160 or fax us at:

1-905-871-3646

Visit Our Lady on the World Wide Web at:

www.fatima.org or

E-mail us at: info@fatima.org