

League of the Immaculate Heart Newsletter

"MY IMMACULATE HEART WILL TRIUMPH"

Volume 7 - Issue 21 - March, 2004



St. Peter of Sebaste, Bishop and Confessor

Feast Day - January 9

The family from which St. Peter descended was very ancient and illustrious; St. Gregory Nazianzen tells us that his pedigree was made up of a list of celebrated heroes; but their names are long since buried in oblivion, whilst those of the saints which it gave to the Church, and who despised the world and its honors, are immortal in the records of the Church, and are written in the book of life; for the light of faith, and the grace of the Almighty, extinguishing in their breasts the sparks of worldly ambition, inspired them with a most vehement ardor to attain the perfection of Christian virtue, and changed their family into a house of saints. Three brothers were at the same time eminently holy bishops — St. Basil, St. Gregory of Nyssa, and St. Peter of Sebaste; and their eldest sister, St. Macrina, was the spiritual mother of many saints and excellent doctors.

Their father and mother, St. Basil the elder and St. Emelia, were banished into the deserts of Pontus; they are recorded together in the Roman Martyrology

on the 30th of May: the grandmother of our pious and fruitful family of saints was the celebrated St. Macrina the Elder, who was instructed in the science of salvation by St. Gregory Thaumaturgus. St. Peter of Sebaste was the youngest of ten children, and lost his father while in his cradle, some think before he was born; and his eldest sister, Macrina, raised him in the maxims of religion, and formed him to perfect piety; profane studies she thought of little use to one who designed to make salvation the sole end of all his inquiries and pursuits, nor did he ever make them any part of his employment, confining his views to a monastic state. His mother had founded two monasteries, one for men, the other for women; the former she put under the direction of her son Basil, the latter under that of her daughter Macrina. Peter, whose thoughts were wholly bent on cultivating the seeds of piety that had been sown in him, retired into the house governed by his brother, situated on the bank of the River Iris. When St. Basil was obliged to quit that post, in 362, he left the abbacy in the hands of St. Peter,

who discharged this office for several years with great prudence and virtue. When the provinces of Pontus and Cappadocia were

visited by a severe famine, he gave a remarkable proof of his charity; human prudence would have advised him to be frugal in the relief of others till his own family should be secured against that calamity; but Peter had studied the principles of Christian charity in another school, and liberally disposed of all that belonged to his monastery, and whatever he could raise, to supply with necessaries the numerous crowds that daily resorted to him, in that time of distress. Soon after St. Basil was made Bishop of Caesarea in Cappadocia, in 370, he promoted his brother Peter to the priesthood; the holy abbot looked on the holy orders he had received as a fresh engagement to perfection. His brother St. Basil died on January 1, 379, and his sister Macrina in November of the same year. Eustathius, Bishop of Sebaste, in Armenia, a violent Arian and a furious persecutor of St. Basil, seems to have died soon after them; for St. Peter was consecrated Bishop of Sebaste in 380, to root out the Arian heresy in that diocese, where it had taken deep root. The zeal of a saint was necessary, nor can we doubt but God placed our saint in that dignity for this purpose. A letter which St. Peter wrote, and which is prefixed to St. Gregory of Nyssa's books against Eunomius, has entitled him to a rank among the ecclesias-

Continued on page 2

In This Issue:

St. Peter of Sebaste, Bishop and Confessor	1
Why We Should Fear Hell.....	3
The Example of a Holy Dominican and His Thoughts on the Rosary.....	3
Hail, Holy Queen	4
Letters to the Editor	4

ST. PETER OF SEBASTE, BISHOP AND CONFESSOR
continued from page 1

tical writers, and is a standing proof that, though he had confined himself to sacred studies, yet by good conversation and reading, and by dint of genius and an excellent understanding, he was inferior to none but his incomparable brother Basil, and his colleague Nazianzen, in solid eloquence. In 381, he attended the general council held at Constantinople, and joined the other bishops in condemning the Macedonian heretics. Not only his brother St. Gregory, but also Theodoret, and all antiquity, bear testimony to his extraordinary sanctity, prudence, and zeal. His death happened in summer, about the year 387. His name occurs in the Roman Martyrology, on the 9th of January.

We admire seeing a whole family of saints. This prodigy of grace, under God, was owing to the example, prayers, and exhortations of the elder St. Macrina, which had this wonderful influence and effect; from her they learned most heartily and deeply to imbibe the true spirit of self-denial and humility, which all Christians confess to be the fun-

damental maxim of the gospel; but this they generally acknowledge in speculation only, whereas it is in the heart that this foundation is to be laid. We must entertain no attachment, says St. Gregory of Nyssa, to anything, especially where there is most danger of passion, by some sensual pleasure annexed; and we must begin by being upon our guard against sensuality in eating, which is the most ancient enemy, and the father of vice. We must observe in our whole life the most exact rule of temperance, never making the pleasure of sense our end, but only the necessity of the use we make of things, even those in which a pleasure is taken. In another treatise he says, he who despises the world must also renounce himself, so as never to follow his own will, but purely to seek in all things the will of God; we are His in justice, His will must be the law and rule of our whole life. This precept of dying to ourselves, that Christ may live in us, and all our affections and actions governed by His spirit, is excellently inculcated by St. Basil the Great.

Q Why is the Third Secret of Fatima so important?

A Because it is a Message from God that has been delivered through Our Lady. It was accompanied by a miracle predicted three months in advance "so that all may believe."

Q Why Don't We Know What this Secret Is?

A Even though it was to be released in 1960, "at the latest," the Church has not fully revealed its contents. The Vatican took possession of the sealed envelope containing the Third Secret in 1957 and the Pope, since that time, has kept it under lock and key.

Q What Happened on June 26, 2000?

A On July 13, 1917, the Fatima seers were shown a "Vision of Hell" which was part of the Fatima Secret. What was released on June 26 was another vision, but not the words of Our Lady written by Sister Lucy, that explained the vision of the Third Secret, as Andrew Cesanek accurately explained in issue 64 of *The Fatima Crusader*.

Q Now What?

A Father Gruner has recently received from the printers the second printing of *The Whole Truth About Fatima Vol. III The Third Secret*. Despite efforts ranging from brilliant to comically absurd, the enemies of Fatima have been unable to relegate this masterful work by Frère Michel to the dust-covered shelves of obscurity.

His 873 pages of research and perception are as powerful as a swordstroke of an Archangel as it cuts through the mystery, lies, half-truths and confusion sown by opponents of Our Lady and Her Son Jesus. No one has stepped forward to refute his claims, nor has any authoritative figure denied the total accuracy of his written words.

Frère Michel should be read by every Catholic. It is a clear guide in the current confusion in the Church. It is a book of truth, of questions, of hope for our future. And, what is most important to our troubled society, it is a certain path to a true and lasting peace.



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Why We Should Fear Hell

Father Marcel Nault, R.I.P., reminded bishops at the Fatima Peace Conference in 1992 that



Father Nault, R.I.P., at the Fatima Peace Conference in 1992.

“Our Lord Jesus Christ came on earth for one reason, to save souls from Hell. Teaching the reality of Hell is the most important and unavoidable duty of the Holy Catholic Church. Preaching on Hell produces many more true and strong conversions than only preaching on Heaven.”

The devil wants nothing more than for us to stop believing in the eternal damnation of souls who have turned away from Our Lord and His Blessed Mother.

Our Lady of Fatima stressed the

necessity of believing in Hell when She showed Lucy, Jacinta, and Francisco, the vision of “demons and souls in human form ... amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear.”

It was then that Our Lady taught the Fatima seers the prayer: “O my Jesus, forgive us, save us from the fire of Hell; lead all souls to Heaven, especially those most in need.”

A prevalent misconception today is that God loves us too much to allow us to spend eternity in Hell. People who find this rationale fits their lifestyle best too easily forget that God and His Mother sacrificed Their Son for us so that we may be forgiven our sins and go to Heaven – that was a true act of love.

Years ago, in his (now out of print) book *Apologetics and Christian Doctrine*, Msgr. Sheehan, Archbishop of Germia, dealt with the question: “How can we reconcile Divine Goodness and Mercy with the doctrine of eternal punishment?”

Msgr. Sheehan replied:

“A) If God were to release the damned, His mercy would be stultified. The wicked could defy Him saying: ‘We trampled on Your Law.

We had our own way in spite of You. We knew that Your mercy would not allow You to punish our defiance of You with the eternal torments of Hell.

We have triumphed over you.’

“B) By dying in mortal sin, the damned have eternally disqualified themselves for deliverance. When a man commits mortal sin, he deliberately thrusts God and His commandments aside; he is no longer God’s servant; he has chosen himself as his own lord and master; and if he dies without reversing his choice, that choice becomes final for all eternity. He will never cease to be a rebel against God; he will never cease to be unfit for the Kingdom of Heaven. The Divine Mercy, therefore, cannot release him.

“C) The lost soul is no object of pity. It is fixed in eternal selfishness; it regrets its sins, merely because they have made it suffer, but



Continued on page 4


The Example of a Holy Dominican and His Thoughts on the Rosary

From *The Mother of the Savior and Our Interior Life*
by Fr. Garrigou-Lagrange

In *La Vie Spirituelle*, April, 1941, p. 281, Fr. M.J. Nicolas, O.P., has written of a holy religious, Fr. Vayssière, who died as Provincial of the Dominicans at Toulouse: “The grace of intimacy with Mary that he received, he owed first of all to the state of littleness to which he had been reduced and to which he had consented. But he owed it as well to his Rosary. During the long days of solitude at Sainte-Baume, he had acquired the habit of saying several Rosaries in the day, sometimes as many as six. He often said the whole of it kneeling. And it was not a mechanical and superficial recitation: his whole soul went into it, he delighted in it, he devoured it, he was persuaded that he found in it all that one could

seek for in prayer. “Recite each decade”, he used to say, “less reflecting on the mystery than communicating through the heart in its grace, and in the spirit of Jesus and Mary as the mystery presents it to us. The Rosary is the evening Communion (elsewhere he calls it the Communion of the whole day) and it translates into light and fruitful resolution the morning Communion. It is not merely a series of *Ave Marias* piously recited; it is Jesus living again in the soul through Mary’s maternal action.” Thus he lived in the perpetually moving cycle of his Rosary, as if “surrounded” by Christ and by Mary, communicating, as he said, in each of Their states, in each aspect of Their grace, entering thus into and remaining in the depth of God’s Heart: “The Rosary is a chain of love from Mary to the Trinity.”

One can understand what a contemplation it had become for him, what a way to pure union with God, what a need, like to that of Communion.’

Hail, Holy Queen

Hail, holy Queen, Mother of mercy; hail our life, our sweetness and our hope. To Thee do we cry, poor banished children of Eve. To Thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious Advocate, Thine eyes of mercy toward us. And after this our exile, show unto us the blessed fruit of Thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Father,

Keep up your prayers and good works. I fear to see what would happen to our Church if something happened to you.

God Bless you and your staff.

Rosemary D., NL

Dear Fatima Crusaders,

God bless you for your courageous efforts on behalf of His Blessed Mother. You are indeed an inspiration to our family. Be assured of our continued prayerful support.

Yours faithfully under the mantle of Mary.

Dr. and Mrs. R., from the Internet

Dear Father Gruner,

Your previous copy of *The Fatima Crusader* was not only a "treasure" of information but a reinforcement of the truths of our Church.

I have never been comfortable with all of these modern changes in the Church.

As I observe those receiving Communion, most receiving in the hand, and especially those females who give out communion, I become upset. What of the particles on their hands?

Mass today is "distractions". Everyone is able to become "Eucharistic Ministers", if Catholic in "good standing" and it's a "privilege" rather than sacrilege.

The "Sanctuary", always sacred ground, now has nearly a dozen people in and around the altar at Mass, some in and out of the Tabernacles to bring Jesus to the altar and return Him after Communion.

Is the Tabernacle not sacred as well? One might think it to be a gingerbread house or toy box with so many all over the world in our churches placing the hosts in the Tabernacle after Communion and removing them for Communion ... Yes, a privilege of the priest.

Altar girls! Why? Women priests? There are those about whom you refer as bureaucrats that appear atheistic and masonic and who have striven since I was a sophomore in college, to diminish the priesthood, his right and sole privilege as a priest.

But I'm "old fashioned". I do hope so.

How many years "evil" has been working his points, he whom Our Blessed Mother will soon crush.

We will return to a primitive state in our Church, the

Catholic Church, according to certain of Jesus' messengers.

The book, *Fatima in Twilight*, is one of the most inclusive and informative books I have read reaffirming my faith and realizing that the many questions I had about the changes in the Church being questionable and erroneous confirmed, setting one's mind at peace.

Diabolical, this intention at Our Lady's Shrine. Satan is very busy, but we have the victory. God's blessings.

Sincerely,

Eileen R., NH

WHY WE SHOULD FEAR HELL
continued from page 3

not because they were offensive to God; it will never bow its will to say: 'Father, forgive me'; it will never appeal to the divine mercy for relief; it would gladly be rid of its suffering, but only on condition of retaining its attitude of independence of God."

Sacred Scripture, the saints, Our Lady, have all warned us about sin and its consequences. We have been given the Brown Scapular, the Green Scapular, the Rosary, the Miraculous Medal and much more, and still too many walk blindly along their chosen path.

Satan wants us to forget about Hell; he wants us to forget about Our Lady's Fatima Message; he wants us to forget about Our Lord's death on the cross; he wants us for eternity.

We'd like to hear from YOU! Write or call:

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