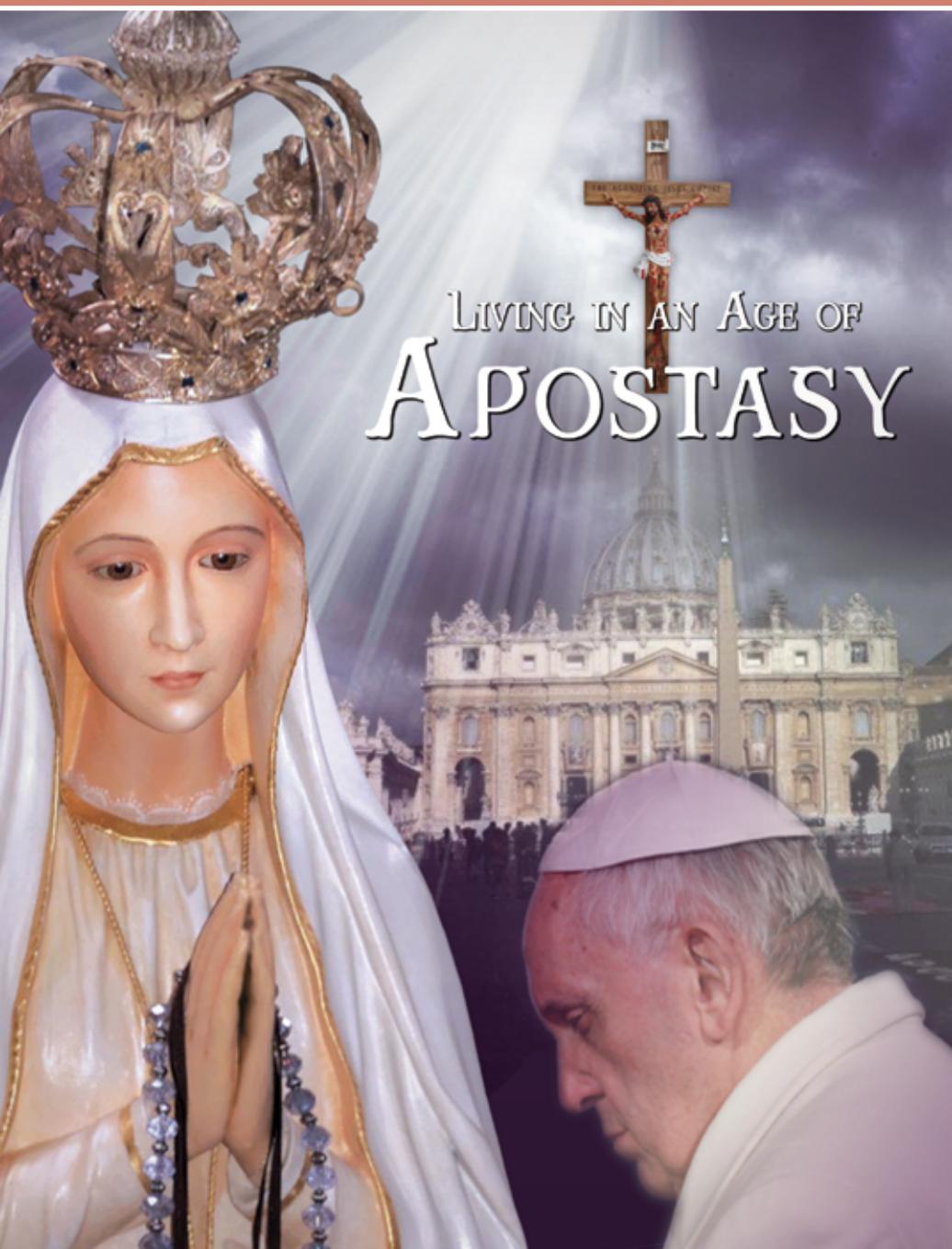


# THE FATIMA CRUSADER

ISSUE 124 | SPRING 2019



LIVING IN AN AGE OF  
APOSTASY

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A future holy Pontiff will re-orient the Church toward *the Immaculate Virgin*, Help of Christians, and *the Blessed Sacrament*, Salvation of Believers. ▼



# “LIVING IN AN AGE OF APOSTASY”

**WHAT IS APOSTASY?** While heresy is the denial of one or more tenets of the Catholic Faith, **apostasy** is the denial of the entire body of Christian teaching. It is defined as “defection from God through entire rejection of the Catholic (Christian) faith after it had been previously accepted.” It is furthermore a rejection of previously accepted Ecclesiastical obedience and the religious or clerical state [that is, abandonment of Christ’s teachings, clerical vows, and subsequent embracing of sin].

What does **apostasy** in the Church

have to do with the Message of Fatima? Much is reliably known about the still-unpublished portion of the Secret of Fatima – the third part, or “Third Secret,” as it is often called – directly relating its contents to the **Great Apostasy** predicted in Sacred Scripture.

In 1984, *Jesus* magazine published an interview with Cardinal Josef Ratzinger (the future Pope Benedict XVI) entitled “Here Is Why the Faith Is in Crisis,” in which he revealed that the Third Secret of Fatima refers to the ...

...“DANGERS THREATENING THE FAITH AND THE LIFE OF THE CHRISTIAN AND THEREFORE (THE LIFE) OF THE WORLD.”

He further stated that the Secret refers to “the importance of the *Novissimi* [the Last Times] and that

“the things contained in this ‘Third Secret’ correspond to what has been announced in Scripture...”

In 1990, Cardinal Silvio Oddi – former prefect for the Congregation of the Clergy – stated regarding the Third Secret of Fatima: “The Blessed Virgin was alerting us against the ***apostasy in the Church.***”

In 1995, Cardinal Mario Luigi Ciappi – personal theologian to five successive popes including John Paul II – wrote in a personal communication to a Professor Baumgartner in Salzburg, Austria: “In the Third Secret it is foretold, among other things, that ***the great apostasy in the Church will begin at the top.***”

***“AT THE TOP”!  
HOW COULD THIS BE,***

that our uppermost Church leaders would become so negligent or corrupt as to lead the entire Church into arguably the greatest of moral evils, a complete loss of faith and defecation from our Christian vocation? The answer is apparently in the Third Secret – *infiltration by the Church’s avowed enemies, and the spread of*

*unspeakable vice among the clergy!*

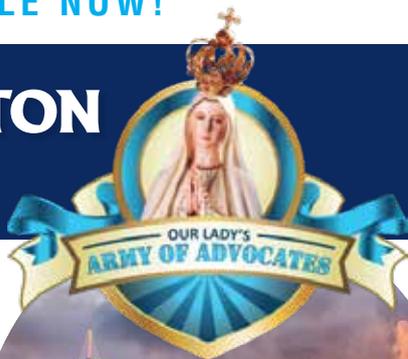
In May 2010, Pope Benedict XVI, in an interview with Italian journalists regarding the Third Secret, stated that it refers to “future realities of the Church which are little by little developing and revealing themselves...,” and further explained that “attacks on the Pope and the Church [which Our Lady of Fatima warned about] do not come only from outside, but the sufferings of the Church come precisely from within the Church, from sins that exist in the Church, ... but today we see it in a really terrifying way: that the greatest persecution of the Church does not come from enemies outside, but arises from sin in the Church.”

In this Issue of *THE FATIMA CRUSADER* you will read about the progression of the great falling away from the Faith which is rapidly taking shape already in our own time. May Our Lady preserve us from witnessing the complete fulfillment of Her Third Secret prophecies!

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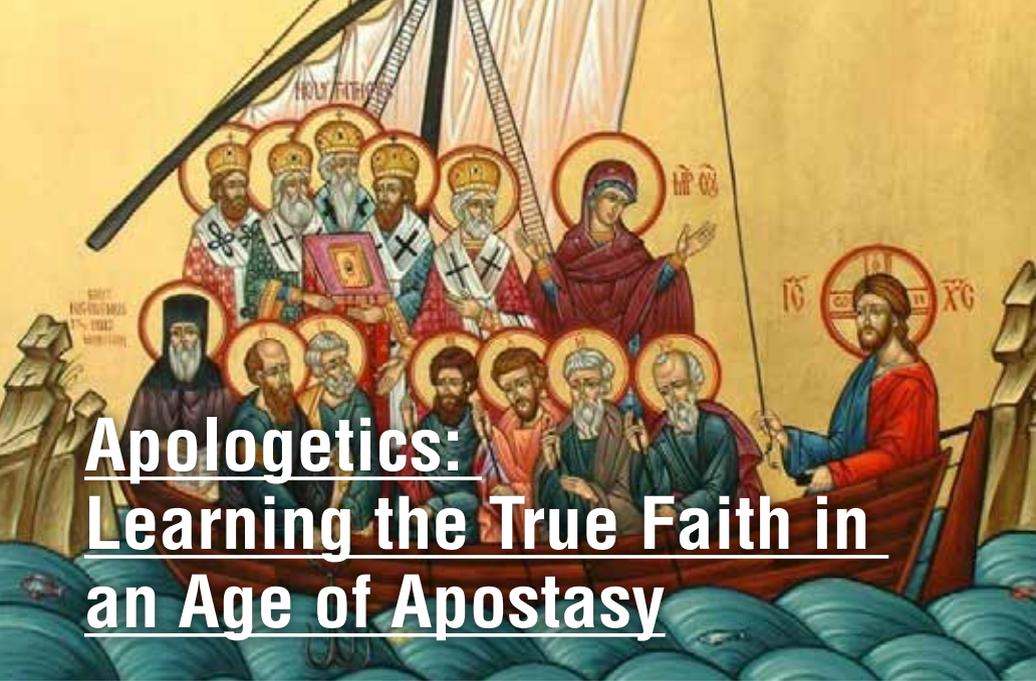
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# Apologetics: Learning the True Faith in an Age of Apostasy

by Matthew Plese

*The following is a slightly edited excerpt of a talk given on Saturday, September 15, 2018, at the Youth Conference in Grand Island, New York.*

## **Part I: What Is Apologetics and Why Do We Need Young Catholic Apologists Today?**

If you have ever been a member of a jury in a criminal case, or if you have ever watched a real or fictional trial in movies or on TV, you have witnessed apologetics in action. Attorneys make use of apologetics to convince the jury that the person accused of a crime (the defendant) is either guilty or not guilty. If the jury

believes the proofs and the arguments proposed by the prosecutor, the defendant is found guilty, and the Judge will impose a sentence commensurate to the crime for which the person is found guilty. If, on the other hand, the jury believes the evidence and the arguments given by the defense attorney, the defendant is found not guilty, and is free to walk out of the courtroom a free man. The closing remarks by the prosecutor and by the defense counsel in fact are called “closing arguments.”

These arguments and evidences prominent in the courtroom are actually present in all disciplines.

- The politician sets forth arguments and reasons to convince voters to vote for him or her.
- The scientist makes a scientific statement he posits as true only after he has evidence – proofs – to back the statement.
- A construction contractor, making a bid to build a bridge, includes in that bid the reasons why his bid is better than others. He might cite better building materials or a better, safer design. Those seeking the bid will certainly consider the cost of using one particular contractor over all others, but the lowest bid is certainly not the only consideration those seeking the bids will consider – or at least it shouldn't be if we are talking about bridge construction!

These proofs and evidences – forms of argument – are, to use a fancy word, apologies. Not the “I’m sorry” type of apology; but rather a defense for a statement or position in a matter. In Christianity, the term apologetics refers to the discipline of putting forth arguments as to why our religion is the only true faith. These arguments set forth by the apologist ideally lead the listener to become Catholic.

Some people feel ashamed of admitting to that last part today. They think that religious discussion should only be to bring each side to an understanding of the other. But our work here and in life is not to engage in never-ending world religious studies. Our mission is to go out and convert souls and spread the teachings of Our Lord as He Himself asked in His final words before His Ascension when the Master Himself said: “Going therefore, teach ye all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things *whatsoever* I have commanded you: and behold I am with you all days, even to the consummation of the world” (Matthew 28:19-20).

Apologetics is not arguing. It is not vain. It is not presumptuous. Rather, apologetics is concerned with charity. Firstly, it is concerned that God is to be worshipped, adored, and loved to the highest possible degree. This is in accordance with the 1st Commandment. And secondly, it is concerned with the salvation of our neighbor. Truly one of the most charitable actions we can do is to help others along their path to salvation.

As Catholics – we know that it is necessary for salvation to be

Catholic. *Extra Ecclesiam Nulla Salus* is a defined dogma of the faith. There was a wonderful book published by Mediatrix Press a few years ago that contains the *Small Catechism for Catholics* by St. Peter Canisius, who was instrumental in fighting Protestantism when it first came about. Indeed, it was the first Catechism ever produced. And the first question in this catechism is “Who is to be called a Christian?”

The answer in the words of St. Peter Canisius is “Whoever has been initiated by the Sacrament of Baptism of Jesus Christ, true God and Man, and confesses the salutary doctrine in His Church, and not those who adhere to any sects or beliefs foreign to the Catholic Church.” So, when we say that apologetics is about defending Christianity, we have to understand that Catholicism and Christianity are one and the same. The notion that Protestants are Christians is a false teaching condemned by the Church and clearly condemned in the words of St. Peter Canisius. Catholics are Christians, Orthodox are schismatics, and Protestants are heretics. This is simply the truth. We mean no malice by these words but wish to merely point out that these other groups are not members of the Christian Church and must repent and submit to the Lord’s Church.

As a result, apologetics is a spiritual work of mercy if it has as its aim instructing the ignorant and admonishing the sinner rather than merely trying to win arguments or engage in so-called religious dialogue. Heaven is not the prize of the philosopher or the intellectualist – it is the prize of a soul who is grounded in charity.

## **Part 2: What Is the True Faith?**

What is the Faith? In precise terms, it is the summation of all that the Holy Catholic Church teaches infallibly. That includes the Ten Commandments and what follows from them: Christian morality, the Creed, the doctrine of the Sacraments, the truths of the Holy Mass, etc.

The adult faith formation course that I administer on [CatechismClass.com](http://CatechismClass.com) ends with a lesson that summarizes the 255 Infallible Dogmas of the Faith. It provides a good, concise summary of what we as Catholics must believe. There is also a summary of the 102 certain truths that have not yet been formally defined but which nevertheless are a part of the body of the Faith. A good exercise in learning to defend the Faith and instruct others, is to pick a few of the dogmas of the Faith and study them, and practice using reason, miracles, and an ex-

planation of Scripture and Church Tradition to explain them to someone who doesn't understand them or who even denies them.

We must ask ourselves if we are doing enough to show our love of Our Lord and His Church to others and to spread His teachings (which He commanded to be taught and preserved and passed down). Alas, it is impossible to defend and serve the Faith if we are ignorant of it.

In fact, one of our foremost duties as Catholics is to study the Catholic Faith. And this studying doesn't end at our Confirmation. We must continue studying the Faith for the rest of our lives, and that consists of reading the Church Fathers, or a good book on the Faith by [a traditional Catholic publisher such as] Angelus Press, or some of the lives of the Saints, or a passage from the *Imitation of Christ*, and so on. It doesn't have to be the same thing every day. Have a few books and rotate through them over the course of the week to keep it dynamic. But studying has to be taken seriously if you want to save souls. Spend a little time each Sunday reflecting on your week and what you have done well and where you can improve upon when it comes to sharing and living out the Faith.

When it comes to studying, the



*This book is a reformatted edition of the original work as it first appeared in the English language in the year 1622. St. Peter Canisius of the Company of Jesus originally composed his catechism in Latin as an easy handbook for people.*

issues we should be examining include the many errors that are widely taught today and which our clergy and our fellow Catholics are not countering strongly enough. These modern errors are particular issues we have to study so that we can combat them in this age of apostasy. Some of these errors include religious indifferentism, the separation of Church and state; Communism, Socialism, and Freemasonry; subjectivism; attacks on the



# APOSTASY

rights of God and a misunderstanding of human rights; and the pervasive error that dogmas may evolve over time.

A fundamental error with Modernism and those who adhere to it, is that they refuse to embrace *extra ecclesiam nulla salus* (“outside of the Church there is no salvation”). Pope Innocent III declared at the Fourth Lateran Council in 1215: “There is but one universal Church of the faithful, outside which no one at all is saved.” His Holiness Innocent III unequivocally declared that all men must belong to the Church founded by Our Lord Jesus Christ in order to be saved. Period.

Subsequently, Pope Boniface VIII made the matter even more clear when in 1302 he declared, “We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff” (*Unam Sanctam*, 1302). Note well those words: *absolutely necessary*.

And these remarks are not the

only ones pronounced by the Holy Catholic Church. The Church continues to teach that outside of the Church there is no salvation. Period. The Church is unchanging in matters of Faith and Doctrine. If it is true that in the past salvation was possible only for Catholics and if this is not true now, then the Faith has changed. But the Faith cannot change because God doesn’t change. As the Scriptures affirm: Christ is the same yesterday, today, and forever.

Back when Catholic bishops better proclaimed the Catholic Faith, Archbishop John Hughes of New York, who was Archbishop from 1842 until 1864, said: “The goal of the Catholic Church is to convert all pagan nations and Protestant nations. There is no secrecy in this; it is the commission of God to His one true Church. Everyone should know that we have for our mission to convert the world, including the inhabitants of the United States: the people of the cities, the peoples of the country, the officers of the

Navy and the Marines, the commanders of the Army, the Legislature, the Senate, the Cabinet, the President and all.”

And we do this because Our Lord commanded us to convert all peoples and nations. Why? Because He is the only means to be saved. Acts 4:12 – “For there is no other name under heaven given to men, whereby we must be saved.”

To support religious indifferentism [the idea that differences of religious belief are of little or no importance] violates the First Commandment since, by such support, we deny that there is One God, through Whom alone salvation comes.

True enculturation is the answer. We do not force Our Lord and the Faith to conform to our cultures. Rather, we all conform to Our Lord Jesus Christ. We live our own unique traditions in a way that conforms to the saving truths of the Faith. And in such a way, we preserve the beauty of diverse human experiences and cultures but do so only if they conform to the religion established by God Himself. There is a reason why we have different feast days in certain countries, or that the vestments for Mass can differ from region to region. But we are nevertheless united in the same body of doctrine: One Lord, One

Faith, One Baptism.

Another one of the modern errors that we see attacking the Faith today is the pernicious idea that dogmas may evolve. This is a core element of the heresy of Modernism as condemned by St. Pius X.

The idea that Catholic dogma can change and that what was once true is no longer true is entirely and unequivocally false. Jesus Christ is the same yesterday, today, and forever. If we believed in the unity of the Trinity, the sinlessness of Mary, the necessity of Baptism, the evil of divorce, etc. in times past, those truths remain today. While certain external practices can change like the date of feast days or the color of vestments, the essential truths of religion and morality cannot change by the very definition of what a dogma is.

Pope St. Pius X promulgated his papal encyclical letter *Pascendi dominici gregis* directed against the heresy of Modernism on September 8, 1907. He wrote strongly against this heresy as well in the *Syllabus of the Errors of the Modernists*, and one of those elements stated, “It is an error to believe that Christ did not teach a determined body of doctrine applicable to all times and to all men, but rather that He inaugurated a religious movement adapted, or to be adapted, to dif-

ferent times and different places.”

Pope St. Pius X then, on September 1, 1910, required that every bishop, priest, religious superior, seminarian and professor of Theology and Philosophy swear the Oath against Modernism. One element of that Oath stated, “I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously.”

One definition of Catholic

MODERNISM IS THE ATTEMPT TO RE-INTERPRET THE TEACHINGS OF THE CATHOLIC CHURCH BY TAKING INTO ACCOUNT NEW PHILOSOPHICAL AND SCIENTIFIC THOUGHT AND CONCEPTS. BUT THE TRUTHS OF THE FAITH AS AFFIRMED BY THE CHURCH AND AS CONTAINED IN THE CREED AND IN ALL OF HER TEACHINGS CANNOT AND *WILL NOT CHANGE.*

Reason would teach us such too since something that is as universally true as the authority of Scripture, the nature of Christ, or the necessity of Baptism is a truth that will never change.

To conclude, the Catholic Faith is the True Faith. It is the only Faith based in an actual adherence to the truths contained in Sacred Scripture and in accordance with the actual history of the Church. Catholics are the only Christians. The modern attempts to attack Christian morality, to propose that non-Catholics may receive Holy Communion without converting, to attack the long-held practice of priestly celibacy, and the like, need to be eradicated. The Church needs soldiers. The Church – Eternal Rome – needs you.

In the words of Fulton J. Sheen, the great Catholic apologist of the last century: “Who is going to save our Church? Not our bishops, not our priests and religious. It is up to the laity. You have the minds, the eyes, the ears to save the Church. Your mission is to see that your priests act like priests, your bishops like bishops and your religious like religious.” There is not a better time to learn, teach, and live the Faith than in our present age of apostasy. ■



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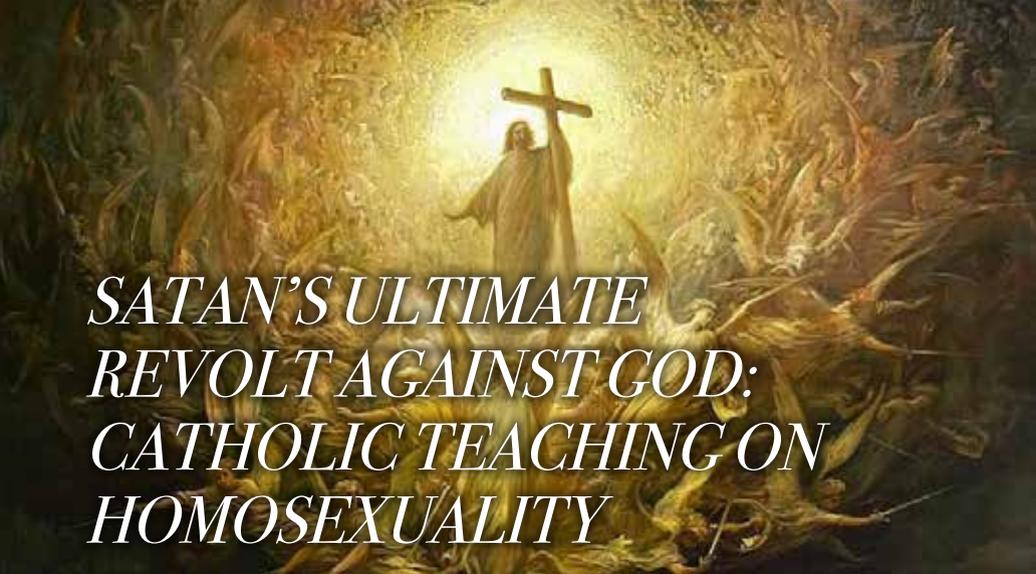


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# *SATAN'S ULTIMATE REVOLT AGAINST GOD: CATHOLIC TEACHING ON HOMOSEXUALITY*

**by Fr. Michael Rodríguez, Diocese of El Paso, Texas, U.S.A.**

*Most glorious Prince of the Heavenly Armies, St. Michael the Archangel, defend us in “our battle against principalities and powers, against the rulers of this world of darkness, against the spirits of wickedness in high places.” (Eph 6:12)*

The primary reason why so few souls today, in the year of Our Lord 2019, understand, believe, accept and appreciate Catholic Church teaching regarding the abominable sin of sodomy, is the widespread rejection of, indifference to, or subjective interpretation of God, His holy law, and the truth. Thus, in order to foster firmer convictions and grateful appreciation for the aforementioned Church teaching, our first task is to pray and strive for a renewed respect, reverence, and love for God and the truth.

Jesus Christ came into this world to give testimony to the truth (Jn 18:37); but not only is the truth His mission, He is the Truth. In Jn 14:6, Jesus says to the Apostle Thomas, “*I am the way, and the truth, and the life.*”

And what does Our dear Redeemer do after His glorious Resurrection and Ascension into Heaven? He sends the Holy Ghost upon the Apostles; He sends the Spirit of truth, to teach all truth (Jn 16:7, 13): “*But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send*

*Him to you. When He, the Spirit of truth, is come, He will teach you all truth."*

God is a God of perfect truth: God is the source of all truth, His Word is truth, His Spirit is truth. God's commandments are true and His Law is true. Everything God reveals to man is true; God can neither deceive nor be deceived. God's greatest gifts to man are grace and truth.

Fr. Nicholas Gruner wrote the following: *"The love of truth requires that we seek the truth, and embrace the truth. We must also defend and insist upon the truth. We cannot claim that we really love the truth if we do not embrace and defend it. We cannot claim that we really love our fellow men in this world if we do not try to help them acquire what we know to be necessary for their salvation."*

[Crucial Truths To Save Your Soul, p. 16]

Indeed, we must embrace and adhere to the truth. We must *live* according to the truth. We must revere *and love* the truth. We must give thanks to God *daily* for the truth which He so graciously and mercifully has granted us. It is impossible to love God apart from the truth, and it is equally impossible to truly love our neighbor apart from the truth, because we cannot contribute to the salvation of his or her soul

without the truth.

In Jn 8:44, Jesus says, *"[The devil] was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof."*

Satan is the father of lies: rather than seek the truth, he hides the truth; rather than embrace the truth, he distorts the truth; rather than defend the truth, he undermines the truth; and rather than insist upon the truth,

**Satan sets it aside and gleefully fans the flames of man's ego, telling him, "your feelings, your experiences, your thoughts, your reason."**

Satan is *the* most cunning deceiver; he *always* leads souls away from the truth.

In his inaugural Encyclical Letter, *Ad Petri Cathedram* (June 29, 1959), Pope John XXIII wrote:

*"All the evils which poison men and nations and trouble so many hearts have a single cause and a single source: ignorance of the truth—and at times even more than ignorance, a contempt for truth and a reckless rejection of it. Thus arise all manner of errors,*

*which enter the recesses of men's hearts and the bloodstream of human society as would a plague. These errors turn everything upside down: they menace individuals and society itself."* (No. 6)

In this passage, Pope John XXIII points out three of the master tools of Satan, the father of lies: fomenting (1) ignorance of the truth, (2) contempt for the truth, and (3) the reckless rejection of the truth. I will add two more: (4) ignoring the truth, and (5) a cunning manipulation and misrepresentation of the truth.

In the final public interview which Sr. Lucia of Fatima gave, on December 26, 1957, she said the following to Fr. Augustín Fuentes, a Mexican priest who was preparing to become the postulator of the causes for beatification of Francisco and Jacinta Marto:

*"Father, the devil is in the mood for engaging in a decisive battle against the Blessed Virgin. And the devil knows what it is that offends God the most, and which in a short space of time will gain for him the greatest number of souls. Thus the devil does everything to overcome souls consecrated to God, because in this way the devil will succeed in leaving the souls of the faithful abandoned by their leaders, thereby the more easily will he seize them."*

God is a God of perfect truth; therefore, the souls that are con-

secrated to God, are consecrated in a special way *to the truth!* More than any other members of Christ's Mystical Body, it is the Pope, Bishops, and Priests who are entrusted by *God!* with the sacrosanct mission of loving and revering *His truth*, and witnessing to it *by their very lives*; they are made sharers in *Christ's own mission*: to teach, proclaim, defend, and insist upon **the saving truth**, in season and out of season (2 Tim 4:2).

It is absolutely frightening to consider how effective Satan has been in ensnaring hundreds of millions of souls since Sr. Lucia's fateful warning of 1957, by successfully tempting members of the Church's hierarchy all the way up to the Pope—souls consecrated to God!—to "update" the truth and accommodate it to the secular values of the modern world (the so-called *aggiornamento* of Pope John XXIII and Vatican II); to downplay, manipulate, and misrepresent the truth in favor of a "new ecumenism"; to ignore the truth, and thus, to deviate from the truth which comes from God. This, over the decades, has led to a wholesale *diabolical disorientation* in the Catholic Church where the truth (**God's truth!**) is no longer revered, *loved*, and held as inviolable and sacred; instead, we have ignorance of the truth, blindness to the truth, con-



*And the Lord rained upon Sodom and Gomorrhah brimstone and fire from the Lord out of Heaven. And He destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth. (Gen 19: 24-25)*

tempt for the truth, the reckless rejection of the truth, and almost complete silence on the part of the Church's hierarchy in the face of attack upon attack upon attack on the truth.

Now, at just past the centenary of the Apparitions of Our Lady of Fatima, the seeds of *diabolical disorientation* have grown and spread to such an extent, that even **the most basic truth about God and man** has been rejected by western culture, and continues to be undermined by an increasing number of Catholic prelates, i.e. **Gn 1:27**, "And God

*created man to His own image: to the image of God He created him: male and female He created them."*

**"Male and female God created them."** Satan's ultimate revolt against God and the truth is the toleration, acceptance, and promotion of the putrid sin of Sodom. While this ultimate lie from Satan, the father of lies, gains wider and wider acceptance, thus causing greater and greater spiritual devastation and moral ruin, Pope Francis, along with the Cardinals and the Bishops of our Catholic Church, stands idly by. *How is this possible?*

I know of no Catholic Bishop in the world who in recent times has presented Catholic Church Teaching on Homosexuality—the truth!—authoritatively and unambiguously, for the good of souls and the glory of God. Let us now take a brief look at the truth taught by Jesus Christ and His Church.

**The truth taught by Jesus Christ and His Church:  
[Catholic Church Teaching on Homosexuality]**

**1. All sexual acts, outside of natural marital relations open to life, are intrinsically evil and always objective mortal sins.**

**2. All unnatural sexual acts are intrinsically evil and always objective mortal sins.**

**3. All sexual acts between persons of the same gender are intrinsically evil and always objective mortal sins. Under no circumstances can they be approved.**

**The constant teaching of the Catholic Church, based on Sacred Scripture and Sacred Tradition, is that “homosexual acts are [always] acts of grave depravity and intrinsically disordered” (CCC 2357).**

**Lv 18:22, “Thou shalt not lie with mankind as with womankind, because it is an abomination.”**

**The four sins that cry to Heaven for vengeance are mortal sins which are especially heinous: willful murder (Gn 4:10), the sin of Sodom (Gn 18:20-21), oppression of the poor (Ex 2:23), and defrauding laborers of their wages (James 5:4).**

**4. The homosexual “orientation” itself is intrinsically evil; it is objectively disordered (see CCC 2358), but is not itself a sin, because sins are acts involving the intellect (knowing) and the will (choosing).**

**5. Since the homosexual “orientation” is intrinsically evil, any and all acts, whether sexual or not, by which a person knowingly chooses to move toward, cooperate with, reinforce, or act upon, a homosexual “orientation” is itself a sin, either venial or mortal.**

**6. Since the homosexual “orientation” is intrinsically evil—a moral disorder—it is contrary to the will and plan of God. Thus, persons with a homosexual “orientation” have a moral obligation to attempt to change, and so conform themselves to God’s holy will, “male and female He created them.” (Gn 1:27)**

**7. With the help of God’s grace all things are possible; this certainly includes conversion from a disordered**

**homosexual “orientation.”**

**8. All persons are creatures of God. No person is intrinsically evil, even if he or she has an intrinsically evil sexual “orientation.”**

**9. All human persons deserve just and charitable treatment; this obviously includes those with a homosexual “orientation.”**

**10. The promotion and spread of homosexuality is an abomination before God; this work of the devil causes the gravest harm to marriages, families, the Church, and society in general.**

**11. The adoption of children, or the bearing of children through immoral means, by two persons of the same gender, is contrary to the will and plan of God.**

**12. Sinful behavior, e.g. homosexual activity, should never be encouraged by any person or group, nor by society in general. Society has the right and the duty to enact laws which discourage and punish sinful acts that cause serious harm to society.**

In order to have a greater appreciation of Catholic Church teaching regarding the abominable sin

of sodomy, it is helpful to emphasize the following points:

(a) While Jesus Christ and His Church unequivocally condemn *all forms* of homosexual activity, Christ calls us to practice charity and compassion towards sinners, i.e. *persons*.

(b) Charity, properly understood and lived, can never be divorced from the truth (1 Cor 13:4, 6): “*Charity is patient, is kind; charity ... rejoiceth with the truth.*”

In *Letter on the Pastoral Care of Homosexual Persons*, dated October 1, 1986, the Congregation for the Doctrine of the Faith stated this very clearly, i.e. pastoral care must always be carried out in the context of truth:

“WE ENCOURAGE THE BISHOPS TO PROVIDE PASTORAL CARE IN FULL ACCORD WITH THE TEACHING OF THE CHURCH FOR HOMOSEXUAL PERSONS OF THEIR DIOCESES. NO AUTHENTIC PASTORAL PROGRAM WILL INCLUDE ORGANIZATIONS IN WHICH HOMOSEXUAL PERSONS ASSOCIATE WITH EACH OTHER WITHOUT CLEARLY STATING THAT HOMOSEXUAL ACTIVITY IS IMMORAL. A TRULY PASTORAL APPROACH WILL APPRECIATE THE NEED FOR HOMOSEXUAL PERSONS TO AVOID THE NEAR OCCASIONS OF SIN. WE WISH TO MAKE IT CLEAR THAT DEPARTURE FROM

THE CHURCH'S TEACHING, OR SILENCE ABOUT IT, IN AN EFFORT TO PROVIDE PASTORAL CARE IS NEITHER CARING NOR PASTORAL. ONLY WHAT IS TRUE CAN ULTIMATELY BE PASTORAL."

Indeed, only what is true can ultimately be charitable and compassionate. How can we love our neighbor apart from the **truth**? How can we contribute to the *salvation of souls* apart from the **truth**?

(c) True charity and compassion towards persons engaging in the sin of Sodom means, above all, to help them *convert* and live (Ezech 18:23): "*Is it My will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?*" Christian charity puts the **salvation of souls** first; absolutely *nothing* in this world can compare to the beauty and wonder of a soul in the state of God's grace. The value of sanctifying grace far surpasses all human understanding and expression (1 Cor 2:9): "*Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.*"

Remember, O Christian soul, thou hast a soul to save, a body to mortify, sins to expiate, virtues to acquire, hell to avoid, and

Heaven to gain!

(d) True charity and compassion towards persons engaging in the sin of Sodom means doing all we can to help them *reject* sinful homosexual activity and all the associated lies and deceptions of Satan; it means helping them live a chaste life. True happiness is found by following Jesus Christ, denying oneself, and carrying one's cross. We practice charity towards homosexual persons by helping them strive for Christian perfection. We should be ready to kneel with them before the healing Cross of Christ, which is the source of supernatural grace: frequent and devout attendance at the Holy Sacrifice of the Mass, ever more fervent Holy Communions, contrition for sin and frequent Confession, praying the Holy Rosary daily, abundant acts of penance and mortification, avoiding occasions of sin, and a tender devotion to the most pure Mother of God.

(e) The important distinction between person, homosexual "orientation," and homosexual *actions* must be kept in mind and applied. Love and respect for the *person* does not mean accepting that a homosexual "orientation" is "natural and good," no! The homosexual "orientation" is objectively disordered; it is

an abomination that is contrary to God's plan of creation. While it may be difficult to determine how *culpable* a person may or may not be with respect to a homosexual "orientation," this does not change the truth that same-sex sexual attraction is disordered.

Next, love and acceptance of the *person* can never mean accepting his or her sinful *actions*, which are *decisions* (acts of the will) which the person makes. *Acts* of a homosexual nature may *never* be accepted; such acts are contrary to nature, an abomination before God and man, and *always* grotesque sins which cry

to Heaven for vengeance.

The current proliferation of the sin of Sodom, and the moral and spiritual blindness of so many who accept and promote Satan's lies, including a shocking number of Catholic prelates!, is not unrelated to the Message of Fatima. On July 13, 1917, the Blessed Virgin Mary warned us about Russia spreading her errors throughout the world. One of Russia's diabolical errors is to present homosexuality as "normal, natural, and healthy." At Fatima, Our Lady also placed great emphasis on fidelity to God and the truth, i.e. the dogma of the faith.

*Our Lady of Fatima, pray for us. May Thine Immaculate Heart triumph, and may Thy Son, the King of truth, reign in our minds and hearts, now and forever. Amen. ■*



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# The Endgame of Pope Francis

by Christopher A. Ferrara

The following is adapted from a talk given on Saturday, November 10, 2018, at the Our Lady's Army of Advocates conference in Philadelphia.

The Church that tells us what many want to hear, that says what itching ears would like the Church to say, the Church that is willing to compromise with the spirit of the age – which is the subject of this talk, “The Endgame of Pope Francis” – is precisely as it would appear, an attempt to accommodate the Church to the world instead of the other way around, which is the actual mission of the Church.

What is this endgame of Pope Francis? He tells us himself in his unprecedented personal mani-

festos, *Evangelii Gaudium*, specifically in Paragraph 27: “I dream of a ‘missionary option,’ that is, a missionary impulse, capable of *transforming* everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world” – notice that, “today’s world” – “rather than for her self-preservation.”

An entire talk could be devoted just to that one sentence. Notice the curious telling and rather devastating opposition inter-

nally in that phrase between what Pope Francis wants and the Church's self-preservation, as if the two things could be opposed; and apparently in his mind they are. He proposes that the Church has to be changed in such a way that would threaten her self-preservation but somehow advance what he sees and is promoting to be the true mission of the Church. We've never had a pope like this. As bad as things have been in the past 50 years, not even during the tumultuous reigns of John Paul II and Paul VI (whom I like to refer to as "the great destroyer), have we seen anything of this magnitude. The hubris is astounding; and yet this is exactly what he wants to do.

Another aspect of this endgame is what has happened with the Synod on the Family. For the first time in 2000 years, the Church, in an official document later declared to be in its application "authentic Magisterium," has countenanced the idea of Situation Ethics.

In *Amoris Laetitia*, the post-synodal Apostolic Exhortation following the first sham Synod on the Family, we read about the idea that the negative precepts of the natural law – "Thou shall not" – which admit of *no excep-*

*tions* whatsoever actually do have exceptions. They become in this document an objective ideal from which departures are morally permissible and even "what God Himself is asking," to quote the document, because of "complex situations," "the complexities of life," "the complexity of various situations," "the complex mixture of light and shadows" in each person, "complex problems," "situations which are very complex," and "the concrete complexity of one's limits." The word 'concrete' is very important here because, you see, morality doesn't always apply in concrete situations. Well, that's just another way of saying what we now have in the Church is Situation Ethics, and it involves the "complexity" of one's situation.

Now, whose life is simple? If we're going to talk about complex situations, I'll tell you whose life is simple. The one who follows the 6th Commandment and does not commit adultery has a very simple life. He doesn't have to worry about divorce, the consequences of adultery to himself and to his family; and this is what Our Lord says, "My burden is easy and My yoke is light". If you live according to His commandments, your life is as simple and

A full-length statue of Our Lady of Fatima, wearing a white mantle and a golden crown, with her hands clasped in prayer. She is set against a background of a blue sky with white clouds. In the bottom right corner, the top of a white stone church building with a bell tower is visible.

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as peaceful as it can be in this very disturbing place we call “a vale of tears” in our prayers. The person who follows the law of God and shows by doing so that he loves God has a simple life.

Whose life is complex? Well it becomes more and more complex as you pile up more and more violations of the moral law. So curiously enough, the complex situations which involve departures from the moral law that are permissible according to *Amoris Laetitia* are created by the very fact of disobedience to the moral law. So it's a kind of a self-fulfilling justification for a departure from precepts of the natural law. We have never seen anything like this in the history of the Church.

And we have here a stunning admission in this regard by Father Thomas Rosica, the English-language attaché of the Vatican Press Office; and he says quite simply: “Pope Francis breaks Catholic traditions whenever he wants because he is ‘free from disordered attachments,’” quoting Francis’ own phrase. “Our Church,” says Rosica, “has indeed entered a new phase with the advent of this first Jesuit pope, it is openly ruled by an individual rather than by the

authority of Scripture alone or even its own dictates of tradition plus Scripture.”

So the endgame of Francis is to rule the Church and to remake the Church in his image, breaking whatever traditions he pleases.

Now I hasten to add, this is the end of a 50-year process. It didn't begin with him but it's reaching its terminal phase with him. And how have we reached this terminal phase?

Well, amazingly enough, we've reached it without any formal change in the Church's doctrines and dogmas, all of which can still be found in the catechisms and other official documents. We've reached it through the multiplication of what I call ‘doctrinoids’, or viruses in the Body of Christ. These are seemingly trivial notions that are not doctrinal but have profound doctrinal effects. We think of the obvious ones: ecumenism, interreligious dialogue, liturgical enculturation, and so forth. These new notions are then implemented by new structures in the Church: the various

Vatican dicasteries, the Episcopal Conferences, ecumenical offices, liturgical offices. An entire bureaucracy has flourished and spread throughout the Church to promulgate these notions which are part of what Thomas Pink [Professor of Philosophy at King's College in London] has called an official theology of the past 50 years, that is not the actual theology of the Church but which in its application subverts practically everything we believe.

And the notions involved have no actual doctrinal content, which is why I call them viruses. They're not really living things like a virus. They need a living thing whose machinery they can hijack so that they can make copies of themselves, and these things have proliferated like viruses throughout the Church. Now with Pope Francis, we have a whole new slew of novelties. We have, first of all, "discernment." Next, "accompaniment"; and then, of course, his favorite, the "God of surprises"; and another one called the "Law of Gradualness."

Now, what is "discernment"? Discernment is code for "Think it over." In other words, when you come to a moral precept that forbids a certain action and

you're violating that precept (as are people in second "marriages"), think it over – while you continue to violate it and *discern* what your behavior is all about. So this involves, where the implementation of *Amoris Laetitia* is concerned, a process of being allowed to "discern" in your adulterous second "marriage," while you receive Holy Communion, that you should not be receiving Holy Communion. This is the process involved in "discernment."

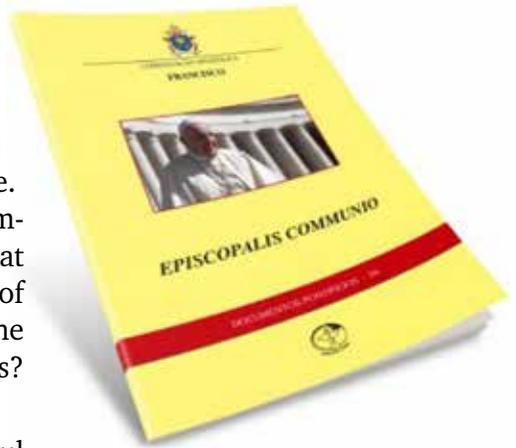
Then there is "accompaniment." What is accompaniment? Accompaniment is coddling and condoning. It's an attempt to disguise the justification for sin, the toleration of sin as some sort of exercise of charity. But in fact "accompanying" someone is simply walking along with him while he paves his own road to hell.

The "God of surprises" (by which I mean Francis) has a lot of tricks up his sleeve. Surprise! The death penalty is inadmissible; it's always immoral, contrary to 2000 years of Church teaching emanating from the revelation of Christ Himself and St Paul. The "God of surprises" tells us that the death penalty is now to be considered intrinsically immoral; but, on the other hand, adul-

tery in the form of a second “marriage” is no longer to be considered intrinsically immoral. The “God of surprises” (by which I mean Francis) has a lot of tricks up his sleeve. What is the mechanism for implementing the novelties that Francis has added to the slew of novelties that have afflicted the Church over the past 50 years? Of course, it’s the Synod.

The Synod was invented by Paul VI. There have been local Synods, but the universal Synod is a creature of the novelty machine that was the pontificate of Paul VI. He decided there would be a permanent universal Synod centered in Rome that would meet periodically to discuss various issues as if it were some sort of Parliament; but Francis has taken the synodal mechanism to a new level, and I’m speaking of course of the recent document, *Episcopalis Communio*.

In *Episcopalis Communio*, as the theologian philosopher Peter Kwasniewski has put it, we see that there is “not even an attempt anymore at hiding the papal strategy for manipulating its [i.e., the Synod’s] outcome. Now it is in broad daylight. On September 17, Pope Francis released a new document [meaning *Epis-*



*copalis Communio*] governing the structure of the Synod of Bishops, which turns the Synod into a permanent body, somewhat like a parliamentary form of government, and, most worrisomely, amplifies the ‘magisterial’ force of the Final Document produced by a Synod. In other words,” he concludes, “the process by which synodal progressivism will be able to modernize Catholic dogma and morals has been accelerated. One wonders if Pope Francis is worried about how many years he’s got left, and wants to make sure that he changes as much as he can, as quickly as possible.”

Now, Francis admits that the Synod is not part of the divine constitution of the Church – that it’s a human institution. And so in *Episcopalis Communio*

he says, “Like every human institution, [it] could be further improved with the passage of time”; and the improvement he has in mind is what *Episcopalis Communio* presents as a consultation with the People of God, meaning of course a consultation with Francis.

Now, this is a consultation that his collaborators have already prepared by way of drafting synodal documents and arranging the outcome of the Synod before it even begins. And the process outlined in *Episcopalis Communio* is part of the endgame. It is in fact the mechanism by which the endgame will be implemented – the endgame being the implementation of Francis’ vision to change essentially everything in the Church, according to his vision of what the Church should be. I will summarize some of the key points.

The document says that the bishop is “a disciple when, knowing that the Spirit has been bestowed upon every baptized person, he listens to the voice of Christ speaking through the entire People of God, making it ‘infallible *in credendo*.’” Now, the whole body of the faithful down through

the centuries professing what it has been taught by the Magisterium is in fact infallible in the sense that it holds fast to what has been handed down to it by the teaching Church. And this is exactly what we saw during the Arian crisis when, as Cardinal Newman notes, the faithful did a better job of honoring their baptismal vows than most of the hierarchy, which either subscribed to the Arian heresy or silently tolerated its spread throughout the Church. That’s what the Church means by the infallibility of the body of the faithful.

That *certainly* isn’t what Francis and his collaborators mean. What they mean is listening to the people in their demands today. I quoted earlier about the idea of a world that is characterized as “today’s world.” Well, every day we have today’s world. But what we’re referring to when we talk about the infallibility of the body of the faithful, the infallibility “*in credendo*,” is what the Church has *always* taught and what the faithful have *always* believed. The document goes on to say that “the universal body made up of the faithful, whom the Holy One has anointed, is inca-

pable of erring in belief. This is a property which belongs to the people as a whole.”

He goes on to say that “[a] bishop who lives among the Faithful has his ears open to listen to ‘what the Spirit says to the churches.’” This is a foray into outright Gnosticism – we listen to what the Spirit is saying today, through the voice of the people. We listen to what the people want. We don’t instruct the people in the Faith, as it has been preserved down through the centuries, transmitted from one generation to the next, generation after generation. No, we listen to what people are saying today – not what they’ve always said and believed based upon what Our Lord taught and the Church has always said and believed.

And then the document goes

on to say that the bishops must listen “to the ‘voice of the sheep.’” We would like our second “marriages” to be validated – this is what the sheep are demanding. The document continues, saying that the Bishop also listens “to ‘what the Spirit says to the churches’ ... through these diocesan institutions whose task it is to advise the Bishop, promoting a loyal and constructive dialogue.” In the same vein it says, “[T]he Synod of bishops must increasingly become a privileged instrument for *listening* to the People of God: ‘For the Synod Fathers we ask the Holy Spirit first of all for the gift of listening: to listen to God, that with him we may hear *the cry* of the people; to listen to the people until breathing in the desire to which God calls us’.” That’s a real gem.

**This is a foray into  
outright Gnosticism, as if we can  
hear “what the Spirit is saying  
today” by listening to what  
the people want.**



*Bishops gather for the October 2018 Synod “On Young People, the Faith, and Vocational Discernment” — through which, according to Pope Francis, it has been determined from the critiques of “younger members” of the Church that “some things concretely need to change.”*

“Although structurally it is essentially configured as an episcopal body” – meaning the Synod – “this does not mean that the Synod exists separately from the rest of the faithful. On the contrary, it is a suitable instrument to give voice to the entire People of God. The history of the Church bears ample witness to the importance of consultation for ascertaining the views of the bishops and the faithful in matters pertaining to the good of the Church.”

Well, that’s simply a lie. The Church does not invoke assemblies of the faithful to hear

from them what they would like in terms of doctrine and practice. There have been local Synods, some of which were gravely erroneous, and Ecumenical Synods – in other words, Ecumenical Councils – in which the bishops and documents approved by the Pope have affirmed and developed and passed on intact what the Church has always taught and believed. *Never* have we had consultation sessions of a formal sort where we listen to the voice of the people. So we have a blatant attempt to democratize doctrine; but as I will show

you, it really has nothing to do with the voice of the people.

Now, Francis goes on to say, having first told us that the Synod is a human institution – which indeed it is – that in fact it is not a human institution – typical post-conciliar double talk: you affirm what you deny and deny what you affirm. So, we read in *Episcopalis Communio* that the Synod will emerge as a constitutive element of the Church. And here is how this new constitutive element of the Church will work. He lays it all out for us: a new democratization of the Church by which groups of bishops meeting in Rome, a small fraction of the entire episcopate of the world, will listen to the People of God – meaning Francis and the Synod manipulators – and come up with documents which purport to be the result of this listening.

And the listening of course will be passed off as the voice of the Holy Spirit speaking through the People of God.

Here's how the process proceeds, according to *Episcopalis Communio*. First, you have the consultation of the People of God in the particular churches. What is this consultation? Submit suggestions on the Internet. The Internet! Every Tom, Dick and Harry is permitted to submit his ideas through the Internet. You don't even know if these people are certified as Catholics. At the diocesan level they're simply opening up websites, and the people are submitting suggestions. And the way this is opened up is as the document *Episcopalis Communio* says, we consult the People of God by "methods that they [the bishops] deem appropriate," including Internet surveys and Facebook postings. In the immortal words of Archbishop Lefebvre when he saw the New Mass for the first time, "Is this for real?" This is what we're being told is going to be the new method of listening to the People of God.

CONTINUED ON PAGE 54

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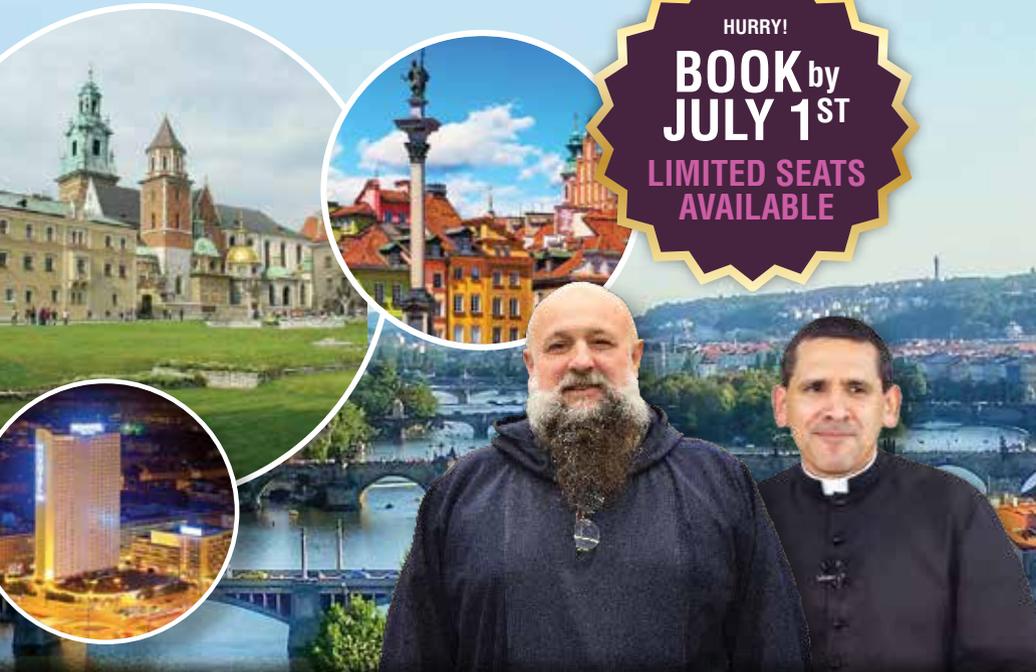
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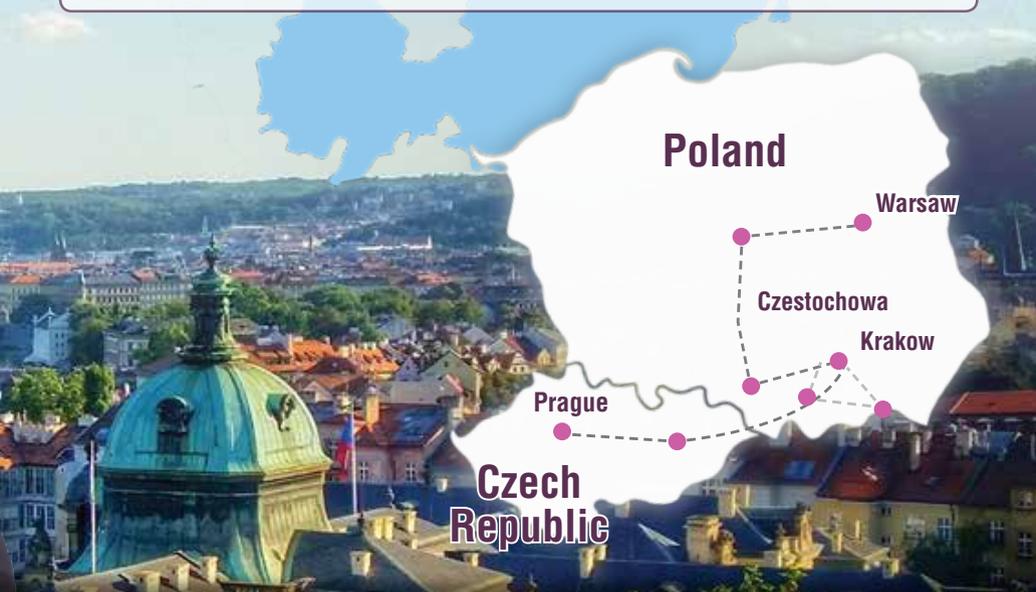
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# *NEVER GIVE UP ON THOSE WHO FALL AWAY FROM THE FAITH*

**The following is an edited excerpt of a talk given at the Our Lady's Army of Advocates Conference in Philadelphia on November 9, 2018 by Father Isaac Mary Relyea.**

FATHER ISAAC MARY RELYEA

*A*s a priest for 19-1/2 years, many people approach me to talk about their sons or daughters, or their loved ones that are away from the Faith. It's a very painful thing especially when you know the truth – that

there is no salvation outside the Catholic Church. Many have family members and friends that are Protestants, Jews or other. The doctrine means what it says – there is no salvation outside the Catholic Church!

*The devil wants us to give up  
on souls that are away from God  
because if he gets his way he will  
own their souls for eternity!*

This weighs heavy on people's hearts and I can understand that, because many of us – including myself – have people in our families who are away from God. Sometimes these loved ones even mock and ridicule us, and some of them are doing wicked things. The devil wants us to give up on these souls because he knows that if we give up, the chances are that he will get them in the end.

Our Lady of Fatima told us most souls go to hell because no one will pray or do penance for them. We have such a gift being Catholics. If we are in the state of sanctifying grace, our good actions will gain merit. We can merit for ourselves, and we can also merit for others, and therefore we can partake not only in the redemption of our own soul, but other souls.

I was away from the Church for 17 years. My testimony is on YouTube, it's called: "The Testimony of a Mother's Prayers." It is the story of what happened to me. I lived a wicked life. I am not proud of it, but my mother never gave up on me. She wore out her fingers and her knees praying the Rosary for me. With the grace of God, 17 years later, I was converted, but I still have to get to Heaven.

A woman from England just recently sent me a letter with a little box. In the box was a Rosary, which she made of Job's tears, a gift for my mother. She heard that talk about my mother and it brought her to tears because she had a 16-year-old daughter that left her house and went astray. Encouraged by my mother's story she prayed the Rosary, and her daughter came back home, and is back to the Faith.



This is very important! Once again, the devil wants us to give up on souls that are away from God because if he gets his way **he will own their souls for eternity!**

Our Lord teaches us in the Gospel with parables. One of my favorite parables is the Parable of the Lost Sheep (Luke 15: 1-7):

*“And He spoke to them this parable, saying: What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders, rejoicing: And coming*

*home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.”*

This beautiful parable shows us the mercy of God! In one of the most popular images in the history of our Catholic Faith, Our Lord, the Good Shepherd, is carrying the little lamb that went astray.

This analogy that Our Lord uses is not much of a compliment because He compares us to sheep, and sheep are stupid. He is teaching us that because sheep are stupid, they go astray.

These little lambs run off in search of greener pastures, and they leave. We have to understand that without the Shepherd, **we are all lost sheep**. So when the sheep go astray without the shepherd – what will happen is that we will be devoured by the wolf. Our Lord is teaching us a powerful lesson here:

We need humility. We have to acknowledge that in the eyes of God we are nothing; that we are stupid. As Our Lord says in the Gospel of St. John (15:5): “I am the vine, you are the branches ...

without Me you can do nothing.”

This parable shows how wrong people are who have this image that God is a tyrant Who loves to crush and penalize us for not following His Commandments, and that He is not this loving and compassionate God. That is a lie from hell! The devil wants us to buy into this. It is Our Lord Himself Who goes after the lost sheep. More than anything, God wants us in Heaven, more than we want to be in Heaven. God created us to be with Him in Heaven for eternity. Not only that, He pays the price. He takes flesh, He humbles Himself, He's nailed to a cross, He's crucified and He sheds His blood for us. How much value each soul is! If we only realize who we are. We are created in the image and likeness of God, and every soul that goes astray, God Himself has paid the price.

Our Lord comes for the sinner. This should bring us comfort. If your family members are away from the Faith, don't think that God abandons them. He's constantly giving them actual grace to bring them back home. He's constantly putting people in their path that will help them to come back. He even uses people that don't believe in Him to help.

Many people come back to God through illnesses, or trials and

tribulations.

I read years ago about a regular shepherd and what happens when a little lamb goes astray. Because the new-born lamb doesn't know the voice of the shepherd yet, it's easy for it to wander away. Our Lord says,

*“I KNOW MY SHEEP AND MY SHEEP KNOW ME” – WHEN I CALL THEY COME.*

At the end of the day, the shepherd meets up with other shepherds, and their sheep all go into the same corral for the night. In the morning, the shepherds – one at a time – call, and only his sheep will respond to his call.

When one of these little lambs goes astray, the shepherd goes and finds it, and after he finds it, he breaks its front legs. That sounds cruel, but there is a reason why. After breaking the lamb's legs, he then carries the lamb on his shoulders for about two weeks – the time it takes for the legs to heal. Because the lamb is hurt, he rests on the shepherd's shoulders, and all day he hears his voice. Every time the shepherd calls the other sheep, the lamb hears him because he is right there. By the time that little lamb is ready to walk again, he knows the shepherd's voice and he comes when called.

When people are away from the Church, away from God, He never gives up. He's always calling them. Often, it is through their sorrow – as we see in the Parable of the Prodigal Son – that they come back! They come back through the Shepherd because they can hear His voice. In this Gospel of Luke, Our Lord says, “Go after that which is lost until he findeth it.” Notice Our Lord didn't just say “go after him”, He says, “until he finds him.”

The Church teaches that God grants every person – once they reach the age of reason – all the graces they need to save their soul. One of the reasons that sometimes our prayers are not answered is because our prayers need to have certain qualities:

1. Our prayer has to be humble – when we are praying for lost souls, we have to know that we can't bring that soul back, but God can.
2. Our prayer has to have confidence and trust in God, remembering that Christ shed His blood for that soul. Our Lady told us that if we pray and do penance, sinners will be converted.

Knowing that Our Lord is always calling and looking for the lost sheep, should bring us joy. He also inspires us to look for the

lost sheep – to help bring them back by our prayers, penances and sacrifices.

St. Gregory of Nyssa wrote: “When the shepherd had found the lamb, he did not punish it, he did not drive it to the field, but placing it on his shoulders and carrying it gently, he re-united it with the flock.”

He adds: “God and His angels rejoice more because penitents are wont to be more fervent in their love than those who have not fallen away.”

When sinners return all Heaven rejoices – the saints and the angels. Sometimes when we are in a depression because a person is lost, we forget that all Heaven is praying for these souls and that we can call upon the Communion of Saints.

God loves us so much and we are of so much value to Him, that the minute we are conceived in our mother's womb, He assigns an angel that **never** leaves our side. That angel is there to protect us, and guide us, and get us to Heaven.

*WHEN YOU HAVE LOVED  
ONES THAT ARE AWAY  
FROM THE CHURCH,  
SEND YOUR ANGEL TO  
THEIR ANGEL TO HELP  
THEM. YOUR ANGEL CAN  
BI-LOCATE, TRI-LOCATE...*

*THERE IS SO MUCH JOY  
WHEN A SINNER COMES  
BACK.*

The more one is forgiven, the more one loves. So when sinners do come back, they are usually fervent. We have the examples of some of the great sinners that became great saints, such as St. Augustine and St. Mary Magdalen.

St. Alphonsus tells us that God assigns other souls to help us get to Heaven – by their prayers, their penance, their good example – and that our souls can be lost if we don't cooperate. This is what is sad today, the good shepherds have turned into a bunch of wolves – these pastors, these bishops, these Cardinals. Instead of feeding the sheep, instead of

going after the lost sheep, they are confirming these lost sheep in their sin. These men have lost the Faith. They are lost sheep and we can't give up on them either. We can't give up on the Pope, who is spewing out heresy after heresy. We can't give up on the Pope and the Cardinals who are covering up this horrible scandal. God wants all of us. Our Lady of Fatima said the Pope will suffer. If he doesn't change, he is going to lose his soul, just like these Cardinals and bishops.

In the Parable of the Prodigal Son (Luke 15: 11-32), the younger son asks his father for the portion of substance (goods) that will be given to him. According to some of the Church Fathers, the



*God never turns away a humble and contrite heart. When we go to God, no matter how wicked one is, God forgives all our sins no matter what they are and He forgets them.*

goods the son asks for, refers to man's free will.

The scariest gift God has given to each one of us is a free will to serve Him or not. God is not going to force us.

The young man was probably getting bored – something I have seen happen in families, even those whose children were home-schooled and kept away from television and other evils. The world still entices them and draws them in like a vacuum, and eventually they go astray. They want to spread their wings. They bought into the lies.

Notice, the prodigal son had to leave the father's house. In the father's house, there is no room for sin. I know there are many people that have loved ones – sons and daughters – engaging in certain sinful behaviors and still living at home. You cannot permit this in your home. You can't allow your son to go on

the computer and continue to look at pornography. You can't allow your daughter to dress immodestly – leading many souls to hell. If they will not abandon their sinful behavior, then you have to make them leave, because they will not convert if you confirm them in their sins. If you tolerate their sins, what is going to convict them? You can't cooperate and condone their actions. That's not mercy. Parents have to pray and do penance for that child and not confirm them in their sins.

If you cooperate with them in their sin, then you cut yourself off from God. Cooperating in the mortal sin of another is a mortal sin that you yourself commit. This is important to understand.

When children want to leave their parent's house – referring to the Parable of the Prodigal Son – St. Ambrose explains:

- The son taking his substance

(goods) refers to the grace of God – the virtues and good habits – for it is these which really are wasted and destroyed by the sinner. All the graces they had stored up are lost.

- “And he [the prodigal son] went abroad into a far country...” The far country is the state of concupiscence in sin. By sinning, the sinner goes far away from God and from Heaven and subjects himself to the dominion of satan. **We have to understand the seriousness of this.**

St. Augustine says “the far country is forgetfulness of God – a forgetfulness that is mutual, for **inasmuch as the sinner forgets God, God in His turn, is in a manner forgetful of the sinner.** God ceases to bestow on him light, graces and guidance.”

Remember God will give us all the graces we need to save our soul. That is a dogma of the Faith. However,

*GOD IS NOT GOING TO FORCE US AND WHEN WE KEEP ON REJECTING GRACE, HE IS NOT GOING TO KEEP POURING OUT ALL THESE EXTRA GRACES THAT WE KEEP TRAMPLING ON. THIS IS WHY THESE SOULS NEED PEOPLE LIKE US TO PRAY FOR THEM.*

“And there (in the far country) wasted his substance, living riotously” – St Ambrose explains that the sinner giving himself up to pleasure and licentiousness caused the loss of all of God’s gifts of grace.

When we commit a mortal sin – ‘mortal’ means death – your soul dies! If someone is faithful for 20 years and then commits a mortal sin, all the merit he had gained is gone. When we commit a mortal sin our intellects become darkened. The more sin committed, the darker the intellect. The will gets weaker and weaker. God hands you over to satan to be scourged so that you will get sick of your sin.

The person in mortal sin becomes dull in his understanding and unable to recognize God or the beauty of holiness. He grows forgetful of God’s law and God’s goodness towards him. He so corrupts his will as to prefer vice to virtue, pleasure to reasoning, earth to Heaven, the evil one to God, and forsaking the path of virtue, gives himself up to every kind of evil. Hence, he becomes destitute of counsel, reason, sense and everything that is good; and at last, with all the powers of his soul and body, he worships the creature rather than the Creator and falls into that state to which the Psalmist refers:

“For behold they that go far from Thee shall perish: Thou has destroyed all them that are disloyal to Thee.”

This is what happens to souls that give in to vice. This is why the remedies needed have to be strong – your prayers, your penance, your fasting, offering up your Masses – all these things are what it is going to take to wake these sinners up.

Then in verse 14 of the Parable of the Prodigal Son, it says: “And after he had spent all ... he began to be in want.” So after the prodigal son spent all his money, he realizes he has no friends, and all his money is gone. It is in that period of loneliness – almost despair – again sometimes God lets the legs be broken so we will reach out to Him – “So he went and joined himself to a citizen of that country.” That means he joined himself to an evil spirit, for the devils are citizens of the country far off from God. St. Ambrose says “a citizen” is the prince of this world.

St. Augustine explains: “He joined himself to a certain prince of the heir belonging to the army of the devil whose fields signify the manner of his power. ‘And he sent him into his farm to feed swine’ (Lk 15:15). The swine are the unclean spirits which are under him, and to feed them is

to work those things in which they delight.”

St. Peter Chrysologus says, “Behold the effect of unbridled desires. It turns a citizen into an alien, a son into a hireling, a free man into a slave.” It associated him – who had separated from a kind father – with swine.

*WHAT HAPPENS IS SATAN – WHO IS THE MASTER OF PEOPLE WHO ARE OF THE WORLD, OF PEOPLE WHO ARE NOT IN THE STATE OF GRACE – IS NASTY. HE OFFERS ALL THESE PLEASURES IN THE BEGINNING, AND AFTER A WHILE THOSE PLEASURES CAN'T QUENCH OUR THIRST, AND HIS WHOLE GOAL IS TO RUN US INTO DESPAIR SO WE GO AND HANG OURSELVES.*

It is horrible. We need to get the picture of what these souls are going through. Because the more pity we have on them, the more compassion we have on them, the more we will do to help bring them back.

The sinner starts to realize what a miserable being he is and how he had it better before. The prodigal son begins to realize the state he is in, and how far away he has wandered. He begins to understand that

he must break away from his vice, cease from sin, repent and amend his life, and that he must go back to his father and humbly beg of God forgiveness. This is a true conversion. The fallen away sinner has to seek forgiveness and amend his life or he can't be helped. The prodigal son goes to his father, acknowledges his sin and begs him to have pity on him and take him back.

God never turns away a humble and contrite heart. When we go to God, no matter how wicked one is, God forgives all our sins no matter what they are and He forgets them.

Remember that when we commit a mortal sin we lose all the merits and graces we accumulated – BUT, once we come back into God's grace, He restores all the previous merits that were lost right after committing mortal sin! While away from God, and in the state of mortal sin, no merits can be

gained, no matter what good deeds may have been done. But after returning to the fold, the merits that were gained previously before the fall, are restored by God!

When the prodigal son returned, his father was waiting for him and was praying for his return. He didn't chastise him. He rejoiced and celebrated that his son had returned. The robe that the father puts on his son is sanctifying grace. The rings he puts on his son are all the virtues that we get when we are in sanctifying grace – faith, hope, charity, the seven gifts and fruits of the Holy Spirit. The shoes that the father puts on his son signify enabling us to walk in the ways of God.

In the Parable of the Barren Fig Tree (Luke 13: 6-9), for 3 years the dresser went looking for fruit on the fig tree. St. Augustine says the dresser is Our Lord, and when He comes to the vineyard He is looking for us, He is look-

*People think that this is a joke!  
The dogma means just as it says – you  
have to be attached to the soul and body  
of the Catholic Church when you die or  
you will go to hell.*

ing for the fruit. What is the fruit He's looking for? The fruit signifies the virtues. Are you growing in the virtues of faith, hope and charity?

That is what God looks for when He comes for us, and when He comes, it's the particular judgment. God does take sinners in their sins and they go to hell. But before He does that, He has given them all the graces they needed to save their souls.

In the Council of Trent it says in two places that Judas is in hell. Don't listen to these people who say that nobody goes to hell. We need to pray and do penance. We don't know how much time we have. God's ways are not our ways. Some people He gives a short time, some people He gives a long, long time.

One of my favorite stories was about Dr. Nathanson – one of the biggest abortionists. He murdered about 75,000 babies. That man converted and came into the Catholic Church, and when you come into the Catholic Church, like he did when he was baptized, all those past sins were not only forgiven, but no temporal punishment was due – no purgatory time for those sins. Who can understand the mercy of God? We have to do penance for our loved ones.

There are so many Catholics that don't believe they have to go to Confession. They think it is all nonsense.

One day my brother-in-law called me to come see his mother who was dying. I went to see her and offered to anoint her and hear her Confession. She said, "Oh Father, I don't do Confession." She said it had been at least 60 years since her last Confession. I started praying to the Holy Spirit asking for guidance and then asked her if I could say a special prayer with her and give her a special blessing, and she consented. I did a deliverance prayer, which gets rid of the demons. The minute I said "Amen," her face lit up with a big smile and she asked to go to Confession. I heard her confession, anointed her and gave her Holy Viaticum and she died very shortly after that.

We can't give up on souls! My brother-in-law prayed the Rosary every day for his mother, he didn't give up on her.

There are many souls just like that, that we don't even know about. We have to pray for those that are outside the Catholic Church. People think that this is a joke! The dogma means just as it says – you have to be attached to the soul and body of the Catholic Church when you die or you will

go to hell. It's a dogma. It's real!

What can we do for souls away from God?

1. Never confirm people in their sins – never! Don't go to these bad weddings. Speak the truth, with kindness, with charity – but the truth.

2. Pray and do penance. The Rosary is one of the greatest weapons that Our Lady gave us. The Rosary – the Angelic Salutation – is a humble prayer. It's the prayer that crushes the head of satan. It is the greatest weapon we have, after the Mass.

3. Go to Mass and offer up your

Communions for these souls. Have Masses said for these souls because a Mass is of more value when a person is alive than after he is dead. So have Masses said for these souls that are away from the Church.

4. Consecrate your children to the Blessed Virgin Mary. As soon as you find out you have conceived a child, consecrate that baby to the Mother of God. The child becomes Her possession, Her property. She does not lose what belongs to Her. Consecrate your children to the Mother of God and they will not be lost. It is a sign of predestination. ■

## Continue helping with the work of saving souls after God calls you home. Remember *The Fatima Center* in your will.

Before St. Thérèse died she said: "I will spend my Heaven doing good on earth." She has brought many souls to the Faith and strengthened the Faith of the lukewarm and pious alike. St. Thérèse, pray for us and send us a rose!

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# Mother of Mercy

## Examples of Our Lady's Love for Souls from *The Glories of Mary* by St. Alphonsus Liguori

In his talk, "Never Give Up on Those Who Fall Away from the Faith," Father Isaac Mary Relyea related the first of the following examples told by St. Alphonsus:

### Mary, our Queen, our Mother

We read in the life of Sister Catharine of St. Augustine, that in the place where she resided, there was a woman, of the name of Mary, who in her youth was a sinner, and in her old age continued so obstinate in wickedness, that she was driven out of the city, and reduced to living in a secluded cave. There she died, half consumed by disease, without the Sacraments, and was consequently interred in a field like a beast. Sister Catharine, who always recommended to God with great fervor the souls of those who departed from this world, on hearing the unfortunate end of this poor, poor old woman, never thought of praying for her,

and she looked upon her (as did everyone else) as irrevocably lost.

One day, four years afterwards, a suffering soul appeared to her, and exclaimed: "How unfortunate is my lot, Sister Catharine! Thou recommendest the souls of all those that die to God: on my soul alone thou hast not compassion." "And who art thou?" asked the servant of God. "I am," she replied, "that poor Mary who died in the cave." "And art thou saved?" said Catharine. "Yes," she answered, "by the mercy of the Blessed Virgin Mary." "And how?"

"When I saw myself at the point of death, loaded with sins, and abandoned by all, I had recourse to



the Mother of God, saying, 'Lady, Thou art the refuge of abandoned creatures; behold me, at this moment, abandoned by all; Thou art my only hope; Thou alone canst help me: have pity on me.' The Blessed Virgin obtained for me the grace to make an act of contrition. I died, and am saved; and besides this, She my Queen obtained for me another favor, that my purgatory should be shortened, by enduring in intensity, that which

otherwise would have lasted for many years. I now want only a few Masses to be entirely delivered; I beg thee to have them said, and on my part, I promise always to pray for thee to God and to Mary."

Sister Catharine immediately had the Masses said; and after a few days that soul again appeared to her, shining like the sun, and said: "I thank thee, Catharine: behold, I go to Paradise, to sing the mercies of my God, and to pray for thee."

### Mary, our Life, our Sweetness

At the age of twelve, St. Mary of Egypt fled from the house of her parents and went to Alexandria, where she led an infamous life and was a scandal to the whole city. After living for sixteen years in sin, she went to Jerusalem and arrived when the Feast of the Holy Cross was being celebrated. Moved by curiosity rather than devotion, she proceeded to enter the church; but when she

reached the door, she felt herself repelled by an invisible force. She made a second attempt, and was again unable to enter; and the same thing was repeated a third and fourth time. Finding her efforts in vain, the unfortunate creature withdrew to a corner of the porch, and there, enlightened from above, understood that it was on account of her infamous life that God had repelled

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her even from the church.

In that moment she fortunately raised her eyes and beheld a picture of Mary. No sooner did she recognize it, than, sobbing, she exclaimed, “O Mother of God, pity a poor sinner! I know that on account of my sins I deserve not that Thou shouldst cast Thine eyes upon me. But Thou art the refuge of sinners; for the love of Thy Son Jesus, help me. Permit me to enter the church, and I promise to change my life, to go and do penance in whatever place Thou pointest out to me.”

She immediately heard an internal voice, as it were that of the Blessed Virgin, replying: “Since thou hast recourse to Me, and wishest to change thy life, go—enter the church, it is no longer closed against thee.” The sinner entered, adored the cross, and wept bitterly. She then returned to the picture, and said, “Lady, behold I am ready, where wilt Thou that I should go to do penance?” The Blessed Virgin replied, “Go, cross the Jordan, and thou wilt find the place of thy repose.” She went to Confession and Communion, and then passed the river, and finding herself in the desert, she understood that it was in that place she should do penance for

her sinful life.

During the first seventeen years the assaults of the devil, by which he endeavored to make the saint again fall into sin, were terrible. And what were her means of defense? She constantly recommended herself to Mary, and this most Blessed Virgin obtained for her strength to resist during the whole of this time, after which her combats ceased.

After fifty-seven years spent in the desert, and having attained the age of eighty-seven years, she was by a disposition of Providence met by the Abbot Zosimus; to him she related the history of her life, and entreated him to return the following year, and to bring her Holy Communion. The saintly Abbot did so, and gave her the Bread of Angels. She then requested that he would again return to see her. This also he did, but he found her dead. Her body was encompassed by a bright light, and at her head these words were written, “Bury my body here—it is that of a poor sinner—and intercede with God for me.” St. Zosimus buried her, returned to his monastery, and related the wonders of God’s mercy towards this happy penitent.

## Mary, our Life, our Sweetness

Saint Antonine relates that there was a sinner who was at enmity with God, and who had a vision in which he found himself before the dread tribunal; the devil accused him, and Mary defended him. The enemy produced the catalogue of his sins; it was thrown onto the scales of divine justice, and weighed far

more than all his good works. But then his great Advocate, extending Her sweet hand, placed it on the balance, and so caused it to turn in favor of Her client; giving him thereby to understand that She would obtain his pardon if he changed his life; and this he did after the vision, and was entirely converted.

## Mary, our Advocate

In Germany, a man fell into a grievous sin, and because he was ashamed, he was unwilling to confess it. On the other hand, unable to endure the remorse of his conscience, he went to throw himself into a river. On the point of doing so, he relented, and weeping, he begged that God would forgive him his sin without his confessing it. One night, in his sleep, he felt someone shake his arm and heard a voice which said, "Go to Confession." He went to the church, but still did not confess.

On another night, he again heard the same voice. He returned to

the church, but when he arrived there, he declared that he would rather die than confess that sin. But before returning home he went to recommend himself to the most Blessed Virgin, whose image was in that church. He had no sooner knelt down than he found himself quite changed. He immediately arose, called a confessor, and weeping bitterly, through the grace which he had received from Mary, made an entire confession of his sins, and afterwards he declared that he experienced greater satisfaction than if he had obtained all the treasures of the world.

## Mary, our Mediatress

The following history of Theophilus was written by Eutychian, Patriarch of Constantinople, who was an eye-witness to the follow-

ing, which was also attested to by St. Peter Damian, St. Bernard, St. Antonine and others.

Theophilus was archdeacon of

the church of Adana, a city of Cilicia. He was held in such veneration by the people that they wished to have him for their bishop. Out of humility, he refused the dignity. It happened, however, that evil-disposed persons falsely accused him of some crime, and for this he was deposed from his archdeaconry. He took this so much to heart, that, blinded by passion he went to a Jewish magician, who made him consult satan, that he might help him in his misfortune. The devil told him that if he desired to be helped by him, he must renounce Jesus and His Mother Mary, and consign to him the act of renunciation written in his own hand. Theophilus immediately complied with the demand.

The next day, the bishop having discovered that he had been deceived, asked the archdeacon's pardon, and restored him to office. No sooner was this accomplished than the archdeacon's conscience was torn with remorse, and he could do nothing but weep. What could he do? He went to a church, and there casting himself all in tears at the feet of an image of Mary, he thus addressed Her: "Mother of God, I will not despair as long as I can have access to Thee, Who art so compassionate, and hast the power to help

me." He continued to weep and pray to our Blessed Lady for forty days—when, one night the Mother of Mercy appeared to him, and said: "O Theophilus, what have you done? You have renounced My friendship and that of My Son, and for whom? For His and My enemy." "O Lady," Theophilus answered, "Thou must pardon me, and obtain my forgiveness from Thy Son." Mary, seeing his confidence, replied: "Be of good heart; I will intercede for you with God."

Encouraged by these consoling words, Theophilus redoubled his tears, mortifications, and prayers, and never left the image. At last Mary again appeared to him, and with a cheerful countenance said: "Theophilus, be of good heart; I have presented your tears and prayers to God; He has accepted them, and has already pardoned you; but from this day forward be grateful to Him and be faithful." "But, O Lady," replied Theophilus, "that is not yet enough to satisfy me entirely; the enemy still possesses that impious writing in which I renounced Thee and Thy Son. Thou canst oblige him to surrender it."

Three days later, Theophilus woke during the night, and found the writing on his breast. The following day he went to the

church where the bishop was, and in the presence of an immense crowd of people, cast himself at the bishop's feet, and with bitter tears related all that had taken place, and delivered into his hands the infamous writing. The bishop committed it to the flames in the presence of all the people, who

wept with joy, and praised the goodness of God and the mercy of Mary shown toward this poor sinner. He returned to the church of our Blessed Lady and remained there for three days — his heart filled with joy — giving thanks to Jesus and His most holy Mother, and then expired.

### **Miracles of intercession through the Immaculate Conception**

Numerous are the stories of conversion through the image of Mary Immaculate—the image on the Miraculous Medal (also known as the Medal of the Immaculate Conception). The following was recorded by a religious congregation in the city of Naples, Italy.

A woman came to a house of our little Congregation to let one of the Fathers know that her husband had not been to Confession for many years, and the poor creature could no longer tell by what means to bring him to his duty. For if she so much as named the Sacrament to him, he beat her. The Father told her to give her husband a picture of Mary Immaculate. In the evening the woman once more begged her husband to go to Confession, but as usual he turned a deaf ear to her entreaties. She then presented to him the picture of Mary Immaculate. Behold! He had scarcely received

it, when he said, “Well, when will you take me to Confession, for I am willing to go?”

The wife, on seeing this instantaneous change, began to weep for joy. In the morning, he came to our church, and when the Father asked him how long it was since he had been to Confession, he answered, “Twenty-eight years.” The Father again asked him what had induced him to come that morning. He said, “Father, I was obstinate; but last night my wife gave me a picture of our Blessed Lady, and in the same moment I felt my heart changed, so much so, that during the whole night every moment seemed a thousand years, so great was my desire to go to Confession.” He then confessed his sins with great contrition, changed his life, and continued for a long time to go frequently to Confession to the same priest. ■



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Second, “the faithful, individually or in association with others, submit their contributions” – meaning demands for liberalization of the Church – “directly” to the Synod. Meanwhile demands for conservation of what the Church has handed down, or restoration where it has been lost, will be systematically excluded, as we see with the petitions by young people for wider use of the traditional Mass, who made Facebook submissions and other Internet submissions and attended the youth meeting but whose voices were completely excluded from the process, as they themselves protested. They had to issue an alternative document, protesting the way the Synod was already being manipulated.

Third, the Synod Fathers, stacked

with enough of Francis’ partisans to assure adoption of whatever he wants, vote on a Final Document – the document of course has already been written by Francis’ collaborators – which is then “presented to the Roman Pontiff, who decides on its publication,” and of course the publication is a foregone conclusion.

Fourth, once he has rubber-stamped the Final Document, already written before the Synod concluded and then voted on by a Synodal Assembly stacked with people sufficient to assure the two-thirds majority that Francis wants, “the Final Document participates in the ordinary Magisterium of the Successor of Peter” and “[t]he diocesan or eparchial Bishops see to the reception and implementation,” along with the



*On July 13, 1917, Our Lady of Fatima showed the three children seers a vision of hell and warned of the many souls going there.*

General Secretariat of the Synod which can issue documents regarding implementation. So in other words, the synodal structure is now being followed by an implementation phase, and there will be a Synodal Secretariat and diocesan apparatuses for the implementation of whatever the People of God have said, speaking as the voice of the Spirit during the Synod.

Fifth, there will also be a commission for implementation, consisting of experts. God save us from the experts that are assigned this task of implementation – because, of course, by experts we mean the ones that Francis hand-picks and a retinue of ecclesial bureaucrats that will assist him. It doesn't take a lawyer to see what's going on here. *Episcopalis Communio* establishes a complete framework for the imposition of the will of *one man* – remember what Father Rosica said about the man who was ruling the Church, now for the first time as an individual, without regard to the authority of Scripture and Tradition – so that the will of this one man can be imposed under the guise of something that mimics an Ecumenical Council and will be treated as such.

This entire charade is a disguise for what Francis wanted from the beginning, passed off as the

working of the Spirit in the new “Synodal Church.” And in the document *Episcopalis Communio* Francis says specifically that this new Synodal Church will emerge from the workings of the synodal mechanism he has constructed and already put into operation. He is changing – or hopes to change – the very nature of the Catholic Church in its hierarchical activity. He wants to create, in place of what we have had for 2000 years, “a Synodal Church,” emanating decisions from Rome, arrived at on the basis of a Final Document he and his collaborators write, which is rubber-stamped by a few bishops meeting in Rome. This is how he intends to remake the Church in his image, and to “change everything.”

The Synodal Church is the Trojan horse in the City of God by which the endgame of this pontificate will be played out. It is nothing but a disguise for what Francis wants. It is the fulfillment of his dream in which he breaks any tradition he wants – to allude again to Father Rosica – because he is not attached in any disordered way to what the Church has always believed, and rule the Church as an individual.

We saw this, of course, already in the Synod of 2014-2015, which was manipulated from start to finish to achieve the preordained

result. The preordained result was that people living in second “marriages” – who, as John Paul II said, are living in a condition of public and permanent adultery in which, said John Paul II’s Congregation for the Doctrine of the Faith, reception of Holy Communion is intrinsically impossible – will now be allowed to receive Holy Communion.

He began talking about, and relentlessly pursued the agenda of admitting public adulterers to Holy Communion almost from the moment of his election. When he didn’t get what he wanted in that regard from the Synod Fathers during the first phase – the final *Laudato Si’* included indications to that effect, that it didn’t pass by the required two-thirds majority – he included it anyway in the proceedings for 2015. And ultimately, of course, he implemented it through *Amoris Laetitia* and through a rescript which is now in the A.A.S., stating that his interpretation of *Amoris Laetitia* – which is the only one that matters – permitting in certain cases the reception of Holy Communion by public adulterers, is part of the “authentic Magisterium.”

The Synod was merely a cover for what he wanted from the

beginning and he had the audacity to tell us, to tell the whole Church, that this was the voice of the Holy Spirit speaking. Does anyone take that seriously?

He knows it’s a lie, he knows it’s nonsense – that the Holy Ghost had nothing to do with this – but this is what we’re expected to believe.

And then we come to this 2018 Synod, being conducted under the auspices of *Episcopalis Communio*. Now what was the point of this Synod? The point was to advance to the next phase of the demolition of the Church’s teaching on the 6<sup>th</sup> Commandment. This would take the form of an acknowledgment and an exception and an acceptance of the idea that there exists a category of people called “LGBT.” We saw this in the working document for the Synod – the *Instrumentum Laboris*, which contains a reference to “LGBT” youth, who prefer to form homosexual couples as opposed to heterosexual couples. And we know that Cardinal Baldisseri falsely claimed that this reference in the *Instrumentum Laboris* came from the final report of the

meeting of youth before the Synod, but it doesn't appear there. It was *inserted*. It wasn't inserted by the Synod Fathers. It was inserted by the collaborators who worked with Francis to rig the Synod.

So, the plan was to introduce the idea of an "LGBT" constituency in the Church, into the official Magisterium because, as we saw with *Episcopalis Communio*, the documents of these Synods would be rubber-stamped and made part of the so-called Magisterium of Peter. The idea was to get the term into the Synod document, where it would give the false appearance of being part of the official Magisterium, giving recognition to the idea that there are people whose very identity is determined by their sexual perversion. In this way, **at least by implication**, they would have succeeded in changing Church teaching, since if these disordered sexual inclinations are part of a person's God-given identity, they can't be perversions. So once Francis and his collaborators seemingly establish that there are "LGBT" people whose identity has been conferred upon them by God Himself, on what grounds does the Church stand to censure homosexual conduct? It implies that it becomes *accepted* as a normal variant of sexual activity.

Now, Bishop Gracias, who was

a member of the drafting commission, made a rather stunning revelation about this Final Document of the Synod. He said that references to sexual orientation, references to discernment, and references to the process of synodality itself were *never discussed* by the Synodal Fathers. They were *inserted* into the Final Document, *by whom he does not know*. He's on the drafting commission!

He said: "Uh, it could have been Baldisseri – one of those who surround Francis. I don't know who put it in there, but we certainly didn't discuss it"; and he says, "We didn't discuss in particular the reference to sexual orientation."

Well, thanks to the fierce opposition of the African bishops, they were unable to get "LGBT" as a concept smuggled into the Final Document – so they resorted to a *lawyer's trick*, which was to incorporate the concept by reference. That is, in the new document you make a reference to another document – which has the explicit language desired – and you say *that document* is part of this new document. Thus the desired wording is not explicitly in the new document, but it is found in the document referred to.

Here is what it says in Paragraph 3 of the Final Document: "It is

important to clarify the relation between the *Instrumentum Laboris* and the Final Document. The first is the frame of reference, the unitarian synthetic frame of reference which resulted from two years of listening. The second is the fruit of discernment.” It is not the “fruit of discernment,” it’s what Francis wanted. They weren’t discerning anything in the hall where this was held. “And it collects the nucleus of themes generated by the Synodal Fathers, and we recognized therefore the diversity and *complementarity* of these two texts.”

Here is what is going to happen. There is going to be a post-synodal flurry of documents, probably also an Apostolic Exhortation which will pick up on this theme of the incorporation of the *Instrumentum Laboris* into the Final Document and will hold that the two documents ought to be read together, and then the entire shebang will be adopted as part of the “authentic Magisterium” of Pope Francis. So in that way, “LGBT” as a concept will be smuggled into the so-called Magisterium – and I have to be honest and call it the *fake* Magisterium that has been erected during the 5 years of this pontificate.

This is what we’re dealing with in the Synod. We’re dealing with the mechanism by which the things

that Francis would like to see in his *mad* vision of transforming everything in the Church according to his wishes is to be implemented. It is a total attack as we see for the first time – even during the past 50 years of unprecedented crisis – on something as basic as sexual morality: “Thou shalt not commit adultery.”

Regarding the Church’s teaching on sexual morality, we read the following in Paragraph 39: “Frequently, in fact, sexual morality is the cause of *incomprehension* and alienation from the Church.” Really? Incomprehension. What is so difficult to comprehend about no sexual activity outside of marriage? Why is it so hard to understand “Thou shalt not commit adultery”?

***They all understand it!*** And they all know it’s wrong! There is no incomprehension! They have invented the idea that there’s incomprehension to justify some sort of accommodation of the uncomprehending masses and their desire to engage in sexual relations outside of marriage. This is absolutely staggering! We have a pope who is determined to institutionalize the toleration of sexual activity outside of marriage, and not just heterosexual activity but homosexual activity – *sodomy!* How do we process this information? Very difficult to do that!



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So, he goes on to say in the Final Document, that it's a cause of incomprehension and alienation from the Church "*inasmuch* as it [meaning the Church] is perceived as a space of judgment and condemnation, in the face of social changes and ways of living affectivity" –

[What does this mean, "social changes and ways of living affectivity"? It is another veiled reference to homosexuality. What else could be meant by "ways of living affectivity"? There's only one way to live affectivity that the Church approves of, which is by conjugal relations within Holy Matrimony. But we're supposed to acknowledge that *now* in today's world there are different ways of living affectivity.]

– **“and the multiplication of ethical perspectives; the young show themselves sensible to the value of authenticity and dedication, but are often disoriented. They express particularly an explicit desire in the face of questions relative to the difference between the male and female identity. The reciprocity between men and women, and homosexuality.”**

See, they're creating this idea that there's some sort of *confusion*, *incomprehension* and *difficulty* surrounding such things as the difference between men and women, the relations between

men and women, and even homosexuality – as if people don't know that sodomy is wrong! That's one of the sins that cry out to Heaven for vengeance.

And we're actually told that the Church needs to consider "the *tender* concerns of youth because of the multiplication of ethical perspectives." Well, this is just pure moral relativism. Why should the Church be catering to youth who are confused by the multiplication of ethical perspectives when it is precisely the job of the Church to give them the one and only *correct* ethical perspective – the perspective of Our Lord Himself Who said: "Whoever puts away his wife and marries another commits adultery"? Or the ethical perspective of St Paul, who says that fornicators will not enter the Kingdom of God? Or again, when he spoke of men with men working that which is *filthy!*

Why will the Church not say that this is *filthy*? Because Francis doesn't wish to say that. Because Francis has surrounded himself with homosexual collaborators. The very head of his household was caught *in flagrante delicto* in an elevator with a rent boy! Francis was presented with the evidence of this; he brushed it aside and made this man the head of his household. The Pope is now mired in scandal, with two or

three of the cardinals in his Council of Cardinals involved in homosexual scandals of their own – either activity of their own or covering it up on a massive scale in their dioceses.

So we're talking here about an endgame that would result in the destruction of the Church's sexual morality, in practice – while of course they continue pretending to affirm it in principle.

So what do we make of all this? What do we say about Francis' endgame? Well, we know about the prophecies of Our Lady of Good Success. And we know this is probably the time She was talking about when She said: "Unhappy times will come when those who should fearlessly defend the rights of the Church will instead, blinded despite the light, give their hand to the Church's enemies and do their bidding. But when evil seems triumphant and when authority abuses its power, giving all manner of injustice in oppressing the weak, *their ruin* shall be near. They will fall and crash to the ground."

She went on to say: "To be delivered from the slavery of these heresies, those whom the merciful love of My Son has destined for a restoration will need great willpower, perseverance, courage, and confidence in God. To try the faith and trust of these just ones, there will be times when all will

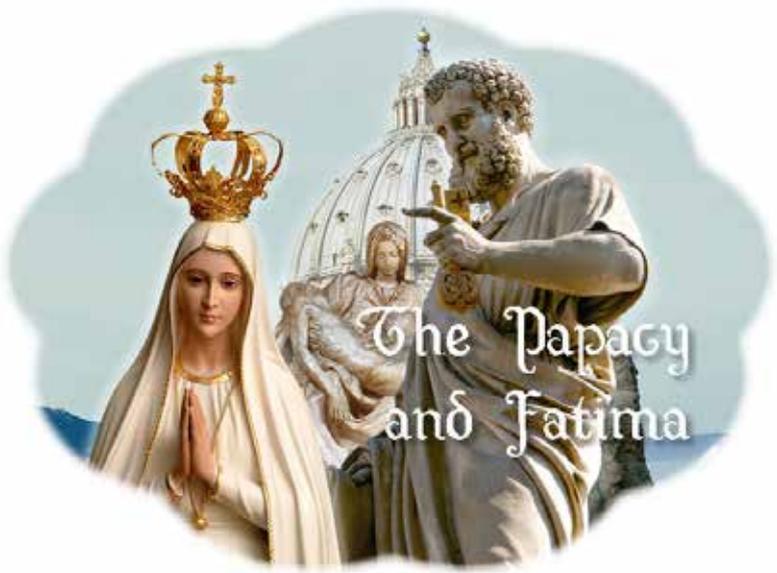
seem to be lost and paralyzed. It will then be the happy beginning of the complete restoration."

The Church has, through her human element, self-inflicted grave wounds upon the ecclesial commonwealth. But the Church will emerge sooner or later from this self-induced coma. This is what Our Lady of Good Success is talking about. And we know that when this finally happens – it is inevitable, and we may even live to see it – Our Lady, under another title, will be involved. And I'm talking about Our Lady of Fatima and the Triumph of Her Immaculate Heart, when finally a holy and courageous pope does what She requested nearly 100 years ago, through Sister Lucia – the Consecration of Russia. ■



**Our Lady of Fatima asked us to pray the Rosary every day for the conversion of sinners and to obtain peace in the world.**

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## *What the Consecration of Russia Will Mean for the Church*

**by Father Nicholas Gruner (from a sermon preached in 1989  
in the Philippines)**

**T**hrough the Consecration of Russia, devotion to the Immaculate Heart of Mary will be established in the world, and the office of the Pope and bishops will be exalted. Thus people will realize that this great grace that mankind has never seen before has been gained for us only through the merits and intercession of Our Lady's Immaculate Heart.

People will turn with confidence and will be devoted to Our Lady's Immaculate Heart and thus many souls will be saved. So God's plan for saving souls is to establish in the world devotion to the Immaculate

Heart of Mary. God will do this through the Pope's and the bishops' obedience to the demand that they consecrate Russia together on the same day in a solemn and public way to the Immaculate Heart.

But besides being a way to establish devotion to Our Lady's Immaculate Heart, it will also be the way to establish in the world that the Catholic Church is the one true Church of God and that the Pope and the Catholic bishops are the only legitimate pastors appointed by God Himself to shepherd His flock. This is because when people see that it is through the obedience

of the bishops to the Pope, and it is through obedience of the Pope to the requests of Our Lady of Fatima, that God has given the grace of conversion to Russia and peace to the world, they will also recognize that the Pope and the bishops have an exalted office.

Thus not only will devotion to Mary be increased many times over, but also will the world's respect and regard for the Pope and the bishops and their office increase.

It is important then for all to realize that by speaking about the urgent need for the Consecration of Russia, we do so with the purpose not only of saving countless lives and souls, but also of safeguarding the office of the Pope and even en-

hancing it. It is perfectly in keeping with a proper loyalty to the Pope to insist on obedience to Our Lady of Fatima's requests.

It is well for us to realize that the Pope and the bishops need our help. Sister Lucia tells us that on July 13, 1917, the Blessed Virgin – speaking in the third person about Our Lady of the Rosary – said, “Only She can help you.” So it is important for us, the lay people and the priests, to realize the importance of having a campaign of Rosaries for the Pope and the bishops so that they will receive the grace and receive the strength to resist the many and powerful forces against their making this act of Consecration. ■



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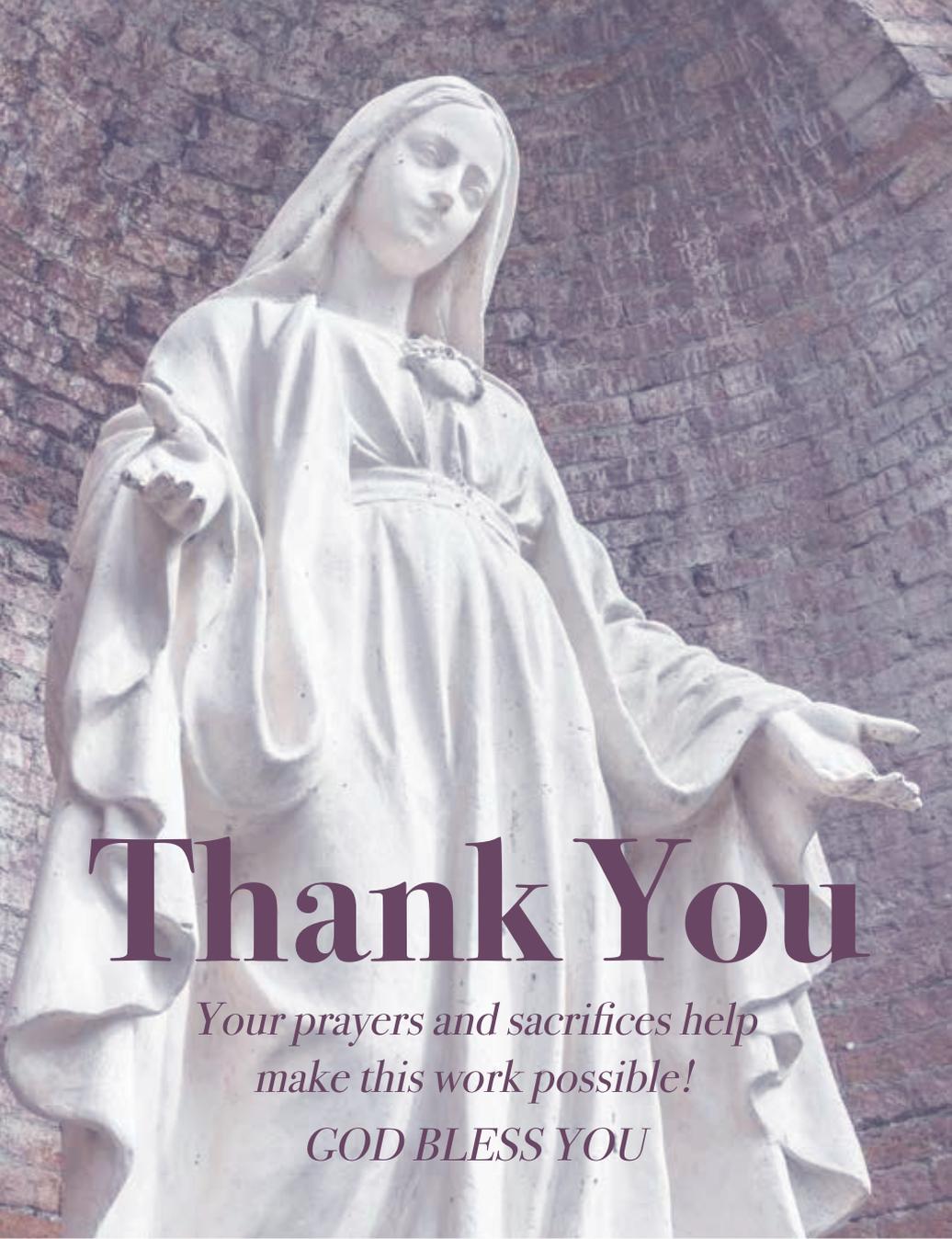
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— S.A.G. —