

Queen of the Holy Rosary Mediatrix of Peace,
Mediatrix Between God and Man



**Shrine
Newsletter**

Volume 21 Summer 2018



The Immaculate Heart of Mary

About Our Cover

Our Holy Mother requested of Mary Ann Van Hoof on March 31, 1972 to “*Tell My children, the only way for them to reach the Resurrection and Heaven, they must give their whole life to My Divine Son. They must Consecrate themselves. They must be willing to give up all, and completely give themselves; material things cannot count. To Consecrate wholly, it means complete; thy whole life, thy whole body, thy everything. There are many false consecrations made. They offer themselves, My Child, to My Divine Son; but they retain the material things for themselves. To Consecrate themselves wholly to the Holy Mother, you give all, thy soul, thy body, thy blood, thy limbs, thy everything; for in Heaven you will have a Paradise. You will walk with Thy Lord and God. You will walk with and meet all the Saints; St. John and St. Peter will be thy friends. A “TOTAL CONSECRATION” means thus; and when God the Father in Heaven calls all mortals to Him, My Child, I hope that all here with you will be amongst them; dressed in white linen and not in spattered, speckled, and darkened linen. For, when the Resurrection comes will you arise in white linens, or will yours be dark and be turned away from the gates of Heaven? A Total Consecration, My Child, total; my all to God the Father in Heaven.*”

OUR PLEDGE

To stand firmly for God and for Country;
To bring the truth to all people;
To bring peace and unity between home, school, and church;
Thus bringing everlasting peace to the nation.

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Shrine Newsletter

**JUNE 16, 1970 - FEAST OF THE SACRED HEART
(ANNIVERSARY)**

“My Child, there's a great need for true devotion to My Divine Son and
My Immaculate Heart”

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Vigil Schedule at the Shrine

July, 2018

- 2nd Visitation of The Blessed Mother**—8:00 p.m. Procession and 8:15 p.m. Vigil
7th St. Mother Cabrini—8:00 p.m. Vigil
15th St. Henry II, Confessor—8:00 p.m. Vigil
16th Our Lady of Mount Carmel—8:00 p.m. Procession and 8:15 p.m. Vigil
19th Godfred Van Hoof Death Anniversary—8:00 p.m. Vigil
22nd St. Mary Magdalene—8:00 p.m. Vigil
26th SS. Joachim and Anne—9:45 a.m. Procession and 10:00 a.m., 1:00, 4:00, and 8:00 p.m. Vigils

August, 2018

- 5th Our Lady of the Snows**—Procession 8:00 p.m. and 8:15 p.m. Vigil
6th Transfiguration of Our Lord—8:00 p.m. Vigil
12th St. Clare—8:00 p.m. Vigil
15th Anniversary Day — Assumption of Our Blessed Mother 12:00 noon Procession and 1:00 p.m. Vigil
22nd Immaculate Heart of Mary—Procession 8:00 p.m. and 8:15 p.m. Vigil
25th Myrtle Sommers Death Anniversary—8:00 p.m. Vigil
31st St. Raymond Nonnatus—8:00 p.m. Vigil

September, 2018

- 8th Nativity of the Blessed Virgin Mary**—8:00 p.m. Procession and 8:15 p.m. Vigil
12th Holy Name of Mary—Procession 8:00 p.m. and 8:15 p.m. Vigil
15th Seven Sorrows—9:45 a.m. Procession and 10:00 a.m., 1:00, 4:00, 7:00, and 9:00 p.m. Vigils
19th Our Lady of La Salette—Procession 8:00 p.m. and 8:15 p.m. Vigil
24th Our Lady of Ransom—Procession 8:00 p.m. and 8:15 p.m. Vigil
29th St. Michael the Archangel—8:00 p.m. Vigil
30th St. Therese Enters Heaven—8:00 p.m. Vigil

OUR LADY'S MESSAGES

The Revelations and Messages shared at the Queen of the Holy Rosary, Mediatrix of Peace Shrine came from the Blessed Mother, or on of the Saints who assisted Her, such as: St. Therese The Little Flower, St. Francis, St. Joan of Arc, and others.

Pilgrims who have visited the Shrine on Anniversary Days when the Revelations were given have seen Mary Ann in a state of ecstasy, noticing that she was not conscious of anything or anyone around her as she spoke. These Messages were taken down on a tape recorder and in long hand by at least two people. Some Messages were repeated word for word as given by the Blessed Mother; however, in most cases Mary Ann was inspired to speak using her own language, grammar and expressions. Many messages were also given during suffering periods in her home, especially during Advent and Lent.

In a more general sense, the Revelations and Messages came from the Triumphant Church in Heaven, who used the voice of Mary Ann Van Hoof as a human transmitting device or instrument.

MESSAGES IN REVIEW

INFILTRATION IN SCHOOLS

Over the past few decades, we have seen a great increase in home schooling. Many parents are concerned about the many problems in Education today. The enemy of God is ever growing stronger as he works to take over the minds of the youth. Technology has taken over classrooms with its many hitches. Morality is not being taught, as Schools need to be “*politically correct*”; and such undermines the teaching of parents and the Church. A high percentage of college students lose their faith because of the education system.

We could elaborate further, but we will turn to the notes taken at Mary Ann Van Hoof’s bedside during her Suffering Period on November 25, 1955.

“Warn against infiltration in schools. Don’t let yourselves be deceived into believing that your literature racks, your school books, school libraries, your newsstands have been cleaned. I was just reviewing many newsstands in many cities where they are just filthy, filthy! And then I reviewed books in your school library. In this home here, you had a mild example (one of the children had brought a book home from the school library), but that was mild. Have someone, with the love of children and

love of Jesus Christ, check school libraries. For it would have to be someone with true Faith and love in its heart for its Savior; else will easily let themselves be, let us say, talked out of it. For the enemy has planted these books many years ago. Very little has been done about it and now you'd be shocked at some of the books and pages opened. I don't dare read from this one page. It's too disgusting, too nauseating, and that is what is in your school-children's library at school; not only in your public library, where anything is available. It's in your school libraries. WAKE UP, PARENTS! Your children will come and educate you.

Public libraries, there's a mixture of everything; always has been. They're supposed to be separate and supposed to be under lock and key, some of the things. Only by special permission, but it's there today, free, for any child to take and read. No restrictions as formerly. That's thirty and forty years back. No wonder the sparks are sparkling on the fuses. How could it be otherwise with this mess? For the youth it would be better if all went sky high before everyone is contaminated, and the soul is lost through this filth. Look at it! And this is not a public library I'm looking at. It's a school library. Pages are opened in many books.

Parents; grandparents; it's important that you are all concerned about the children. It takes the laity to work. You will get cooperation, in many instances, of your good Priests; especially if you bring it before them. Place it on the desks and show them. It doesn't matter if it's a religious school or a public school, so-called. You will find them at both, more so at the public. It has entered into the religious on account of laxity on the part of the librarian."

"Yes, I understand it takes lots of time, efforts, and work to go into these books; but it must be done if you have any love for children, the future generation. Of course if you don't do anything about it, the sparks are sparkling; but how long is the fuse? Can you step in between that fuse and the keg of dynamite, so-called?"

Now I'm shown school song books, records, and their juke boxes as given last time. Nine-tenths of them you will find are the devil's beat. That is also in your school song books; this type of music, melodies."

Since that Message many years ago, many, many more things have escalated in the education system and society as a whole; the latest being the Transgender issue. Christians must fight this agenda and bring up their children to love God and His Commandments. We can never stop fighting, never stop standing up for Our Faith, and never stop praying for Our Dear Lord's intercession and help.



SHRINE NEWS



May Days Report

The 2018 Anniversary Day Prayer Vigils to honor Our Heavenly Mother's Apparitions to Mary Ann Van Hoof back in 1950 began as usual on May 28th, 29th, and 30th. It was again inspiring to see the devoted pilgrims join the Procession with the statue of Our Lady being carried through the Shrine Grounds on its way to the Sacred Spot of those Apparitions. Our Blessed Mother must have been pleased as She saw them carrying their State flags and singing the Shrine song "Ave, Ave" that was written by Fr. Duren in Her honor.



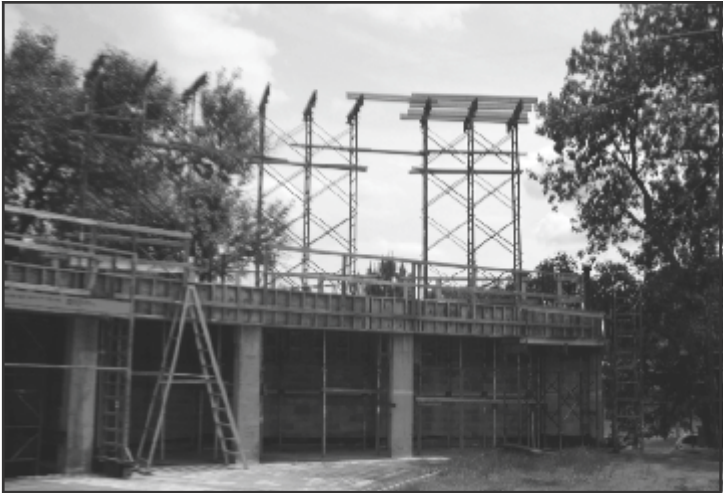
On May 28th we had the usual May Crowning of the life-size statue at the Sacred Spot to give extra honor to Her for coming with Her Messages of Warning and Concern; and Her Messages of Requests for changes needed to deal with the Satanic influences in our world.

We will again hold Anniversary Day Prayer Vigils on June 4th and 16th, August 15th, October 7th, and November 12th. This effort on our part is the least we can do to thank Her. Please come and join us if you can.

House of Prayer Report

Volunteers have erected some of the Shoring units needed to place the 21' column extensions up from the Mezzanine floor. These units will also support the aluminum beams needed for the plywood deck that will hold the forms of the 12"x30" concrete beam that the steel roof beams will sit on.

The following pictures show some of the shoring units already in place. Aluminum beams are now being attached, so the plywood deck can be placed on top of them.



Volunteers are also assembling the 21' vertical bars in stirrup cages; plus assembling the 21' wooden forms to surround them when the concrete is poured into the columns and the connecting beam.

We pray that God and Our Holy Mother will bless all our Volunteers for their dedication and hard work; plus bless all the faithful pilgrims for their prayers and support.

INDULGENCES

The subject of Indulgences is little understood today, as its value to Catholics is not promoted. There tends to be much misunderstanding about the Church granting indulgences and how they apply to our eternal salvation. This article taken from the “Raccolta”, originally published in 1957 by Benziger Brothers and updated in 2004 by Loreto Publications will attempt to explain the Church’s philosophy and benefit of Indulgences. The “Raccolta” is a compilation of indulgenced prayers and devotions and is of great benefit to those seeking these graces.

Taken from the Code of Canon Law 1917: **Art. I** Of the Granting of indulgences

Can. 911. All men are to value indulgences highly: that is to say, the remission before God of the temporal punishment due to sin even after its guilt has been forgiven, which ecclesiastical authority grants from the treasury of the Church in behalf of the living after the manner of an absolution, and in behalf of the dead after the manner of an intercession.

First, let us define the word, *Indulgentia*, in Latin, originally meant “kindness or favor”. Later, in post-classical Latin, the word came to mean “the remission of a tax or debt”. The definition of the term, as to its theological nature, is well expressed by Father Kent in his article on the subject in the 1910 edition of “The Catholic Encyclopedia”. It is based on the teaching of the Council of Trent.

An indulgence is the extra-sacramental remission of the temporal punishment due, in God’s justice, to sin that has been forgiven, which remission is granted by the Church in the exercise of the power of the keys, through the application of the superabundant merits of Christ and of the saints, and for some just and reasonable motive.

The one important traditional note that is added to this definition in the Church’s 1968 “Handbook of Indulgences” is that the soul of the recipient must be “properly disposed”.

An indulgence is not a substitute for confession. It is not a sacrament. Therefore, it does not remove the guilt of any sin, mortal or venial. What it does remove is a part or all of the temporal punishment due to sin already forgiven in confession, whether that penalty would have exacted in this life or in purgatory. An indulgence does not depend upon the degree of one’s personal sanctity; it draws its efficacy from another source, the super abundant merits of Christ and His saints. An indulgence cannot be bought or so ld or bartered because it is a completely spiritual gift and a most blessed benevolence. It can only be gained through the exercise of a good work, devotion, or prayer that has canonically approved indulgence attached to it. No one but the Pope can establish a plenary indulgence.

Although there are other distinctions to be made regarding indulgences, the major one is between plenary indulgence, the remission of the entire

temporal punishment due to all of one's prior sins is effected so that no further expiation for them is required in purgatory. A partial indulgence commutes only a certain portion of the temporal punishment.

The plenary indulgence, although not as frequently obtainable as it was in 1957 (now no more than one may be obtained daily), is still plenary that is, a full remission of the debt due to sin, the guilt for which has already been removed in sacramental confession. Under the new regulations, partial indulgences are readily available (although not as many prayers now carry the privilege), however, the measure of their value is no longer in terms of days or years. With the old measure, there was much confusion among the laity as to what exactly a day or a year meant by way of temporal punishment due to sin. Nevertheless, it had the advantage of a commonality; no matter how much sanctifying grace one had, the same number of days' indulgence applied to each individual who performed the devotion, or said the prayer, in the state of grace. Even though many Catholics thought that a day or a year indulgence meant a day or a year in purgatory, the fact was that the calendar measure expressed the cancellation of some amount of purgatorial punishment equivalent to that which would have been remitted, in God's mercy, by the performance of so many days or years' penance as required by the penitentiary norms of the early Church.

No longer are there any days or years applied to partial indulgences; they are all simply designated "partial". What then is the measure of the "part"? Father Winfrid Herbst in his booklet, "New Regulations on Indulgences", explains: This means that one of the faithful who, with at least a contrite heart, performs a work enriched with a partial indulgence, is granted, by the power of the Church, that same amount of remission of temporal punishment as he has already obtained by the work itself. In other words, the remission is doubled, and that as often as the prescribed work is performed.

The efficient cause of this remission of punishment due to sins that have been forgiven in confession is Almighty God, Father, Son, and Holy Ghost. As to the meritorious cause of the indulgence, the Church teaches that it is granted on account of the superabundant merits of the Redeemer Jesus Christ, and the saints in communion with Him, whose inexhaustible treasury of merit was bequeathed by the God-man to the Church. The instrumental cause, therefore, of this beneficence is the divine authority of the Catholic Church. This power was given to her by Christ the Savior when He conferred upon Saint Peter and his successors the keys of the kingdom of heaven, to open and shut the gates thereof, that is, to bind and to loose from sin. This power was also given afterwards by Christ to the other Apostles and to the bishops, their successors, who are in union with the Pope.

From its very infancy the Catholic Church, through the power of the Petrine keys, has been forgiving sins committed by her members after their

Baptism. Admitting this, then, the power to grant specific indulgences logically follows, as it issues from that same power. Therefore, the indulgence was not a novel papal creation as the Protestants have always alleged. It emanated from the Church's commission, mandated by Christ, to bind and to loose. However, its power is not derived from the sacrament of Confession (although the recipient must have contritely confessed his mortal sins) but from the superabundant merits of Christ and His saints. It is directly from this inexhaustible reservoir of merit that the indulgence draws its efficacy, not from any penance the recipient does on his own in reparation for his own sins. Providing that the recipient is properly disposed (having confessed his sins with sorrow and at least having the intention of avoiding all sin, even venial sin, and the near occasions of mortal sin), the Church applies to him the punitive remittance from this inexhaustible treasury of merit, extra-sacramentally.

In the early Church the penances imposed for grave sins were severe, usually public, and lasting many days, even years. This is why, until 1968, the partial indulgences were granted in terms of days or years. But these penances were not indulgences, even though, if humbly performed, they might accidentally remove some temporal punishment due to sin. Accidentally, that is, because the penance imposed in the sacrament of Confession is an integral part of that sacrament; and that sacrament in itself remits only the guilt of grave sin and its everlasting consequence (hell) not the temporal punishment (purgatory) still due in God's justice. In confession, the penance is imposed by the priest as the minister of Christ in order that some reparation be made to an offended God, as well as to the Church, which suffers as a living body on account of the sins of its members. Penance, whatever they were in the early Church be they a public separation from the body of the faithful at Mass, fasting, almsgiving, acts of charity, pious manual labor, or so many recitation of the Psalms or other prayers, were issued according to the rule of the Church at that time – and one could say that they were indulgenced only in the sense of “remitting a debt” that the sinner owed as reparation to the Church which was thereby healed of the wound inflicted by that member whose soul had been dead in sin.

During the first century of the pagan persecutions, the Church had her glorious martyrs and she also had those who apostatized out of fear. These latter were called *lapsi* and, even when penitent, they were forbidden to partake of the Holy Eucharist except as *Viaticum*. But there was a way for them to be free of this excommunication. This mercy was extended to them by the bishop of the diocese through the power of the keys, and it was essentially an indulgence. The contrite *lapsi* would go to the prisons where the future martyrs were being held and they would petition the holy victims to intercede for them by writing a letter of appeal to the bishop so that they might obtain full forgiveness and communion. These letters of petition

were called *libelli pacis* and those who obtained them were relieved of the excommunication. In other words, the bishop extended to them an indulgence drawn from the treasury of suffering martyrs still awaiting their final consummation. For many that indulgence became plenary if in their last moments they confessed their sins to the assisting priest.

During the Middle Ages, the Church began to grant, under the usual conditions, many years indulgences for certain acts of piety, such as: making a pilgrimage to a canonically privileged holy site, visiting the seven stational Churches in Rome, praying in the Portiuncula of St. Francis, or in the case a plenary indulgence going on one of the crusades to reconquer the Holy Land. In fact, regarding the latter, plenary indulgences were granted for another five centuries to anyone who went to fight in any of the wars against the Moslem Moors or Turks, after contritely confessing and receiving the Holy Eucharist.

Pope Boniface VIII declared that the year of Our Lord 1300 would be a year of spiritual amnesty. Any Catholic who visited the basilicas of Saints Peter and Paul in Rome at any time during the entire year could receive a plenary indulgence. Thus began the tradition of the Jubilee year's indulgences which were later extended by Rome to other designated churches in order that the poor and ill could also benefit from the papal generosity. As the centuries passed a more experienced Church became more and more generous (and more prudent) in the dispensing of her super-abundant fund: Churches were indulgenced, hospitals also. Later, a plenary indulgence was granted by Rome to anyone who, while visiting any church (or churches) on the feast of All Souls, prayed for the pope. This indulgence can only be applied to a soul in purgatory, and this by way of suffrage (the Church interceding for the candidate with petitionary prayer to God), because the power of the keys does not extend into purgatory.

Eventually, even the performance of certain devotions was endowed with a full plenary indulgence: such things as visiting the Blessed Sacrament for at least half an hour; praying the Rosary in church (or at home with the family); making the Stations of the Cross; and half an hour's pious reading of the scriptures, provided only that the recipient be in the state of grace, attend Holy Mass and receive Holy Communion on the same day of the exercise, confess his sins within two weeks prior to or after performing it, pray for the intentions of the pope, and have at least imperfect contrition for all of one's sins. Added to the new regulations is one more qualification: the recipient should have no attachment even to willful venial sin for at least several days prior to and after fulfilling the devotion.

The new "Handbook on Indulgences" was officially published and promulgated on the feast of St. Peter, June 29, 1968. Three main changes from the old code will be noted.'

- 1) The Faithful can no longer obtain more than one plenary indulgence a day, except on one's deathbed. Therefore on All Souls Day, only one plenary indulgence may be gained for a soul in Purgatory.
- 2) There has been a reduction in the number of partially indulgenced prayers.
- 3) The partial indulgence is no longer measured in terms of days and years.

All things considered, although the faithful cannot obtain plenary indulgences as frequently as before, none of the pious practices (the Rosary, the Stations, etc.) that were so privileged before 1968 have lost their plenary endowment. Nor are the conditions for receiving the indulgence any more difficult today than they were before. There are now about seventy prayers and devotions that carry either a partial or plenary indulgence.

The end which a good Catholic ought to strive for in performing any indulgenced devotion or reciting any privileged prayer is the glory of God and the sanctification of his soul. This is the highest and primary final cause of the granting of an indulgence. The secondary final cause is the soul's speedy entrance into the eternal rest and peace of heaven. Fear of purgatory is certainly a salutary motive in soliciting for an indulgence, but it should always be remembered that the indulgence is given in order to motivate one to prayer and works of piety, not vice versa.

Other Canons pertaining to Indulgences, from the Code of Canon Law 1983.:

Can. 992 An indulgence is the remission in the sight of God of the temporal punishment due for sin, the guilt of which has already been forgiven. A member of Christ's faithful who is properly disposed and who fulfills certain specific conditions, may gain an indulgence by the help of the Church which, as the minister of redemption authoritatively dispenses and applies the treasury of the merits of Christ and the Saints.

Can. 996 §1 To be capable of gaining indulgences a person must be baptized, not excommunicated, and in the state of grace at least on the completion of the prescribed work.

§2 To gain them, however, the person who is capable must have at least the intention of gaining them, and must fulfill the prescribed works at the time and in the manner determined by the terms of the grant.

Can. 994 All members of the faithful can gain indulgences, partial or plenary, for themselves, or they can apply them by way of suffrage to the dead.

The conditions for gaining indulgences are given in the Code of Canon Law 1917:

- 1) The person wishing to gain the indulgence, must have a least a general intention of acquiring them and must fulfill the prescribed works at the appointed time and in an appropriate manner according to the general sense of the grant.
- 2) No one gaining an indulgence can apply it to others who are still living; but all indulgences granted by the Roman Pontiff, unless the contrary is evident, are applicable to the souls in purgatory.
- 3) A plenary indulgence is understood to be so granted that if one should be unable to gain it fully, he will nevertheless gain it partially, in keeping with the disposition that he has.
- 4) A plenary indulgence, unless it be otherwise expressly stated, can be gained only once a day, even though the prescribed work be performed several times. A partial indulgence, unless the contrary be expressly stated can be gained frequently throughout the day, whenever the prescribed work is repeated.
- 5) The first condition for gaining an indulgence and designated by the familiar phrase “on the usual conditions” are the following: Confession (within eight days before or eight days immediately following the day to which the indulgences are appointed). The faithful who are accustomed to approach the sacrament of penance at least twice a month, can gain all indulgences even without the actual confession which would be otherwise necessary, except the indulgences of an ordinary or extraordinary jubilee.
- 6) The second condition is to receive Communion (may take place on the previous day or within the following eight days). Those who receive Holy Communion in the state of grace and with a right and devout intention daily, even though they may abstain from it once or twice during the week, may gain all indulgences, except for the jubilee indulgence.
- 7) Some indulgences may require a visit to a church or public oratory, or even a semi-public oratory,
- 8) The last condition required is prayer for the intentions of the Supreme Pontiff. This requirement can be fulfilled by adding to the other prescribed works the recitation of one Our Father, Hail Mary, and Glory be to the Father for the Roman Pontiff.

It is most comforting to know that the Church in her wisdom and generosity to the faithful has prescribed means by which we may gain remission of some of the temporal punishment due to our sins. God is a just judge and requires repentance and punishment for our offenses. Yet, we should maintain that our prayers and good works be for the greater glory of God. The love of God unites the soul to Him in charity and the Church encourages her children to prayer and greater sanctification.

FOOD FOR THE SOUL

DEVOTION TO THE IMMACULATE HEART OF MARY

St. John Eudes book, “The Admirable Heart of Mary” was the first complete work ever published on the devotion to the Immaculate Heart of Mary. The work is the result of twenty years of study and research; and was completed in 1680. It is interesting to note that this devotion has been encouraged by the Church for many centuries, and a Feast Day of August 22nd was established to promote honor to Our Holy Mother under this title. At Fatima, Our Lady stated, “*In the end, My Immaculate Heart will triumph.*” Our Lord, Himself, wishes all to have a devotion to Her Immaculate Heart.

In his book, St. John Eudes lays out twelve methods of practicing this devotion. These are as follows:

- 1) Make a firm and true resolution to fulfill your solemn promise to God in Baptism by making a complete renunciation of Satan and all sin; following the teachings, examples, and virtues of Our Lord; cultivate a desire to transform the passions of your heart and turn them to His Divine Majesty; and be committed to doing God’s Holy Will everywhere, and in all things.
- 2) Keep in thy heart the feelings which are in the Heart of Mary. These feelings include: horror for sin; hatred and scorn for this corrupt world and everything pertaining to it; a low esteem of self; a profound esteem and love for all things of God and His Church; and veneration and love for the Cross of Jesus. In our lives we must also love privations, humiliations, mortifications, and sufferings which are the richest treasures a Christian soul may possess in this world.
- 3) Strive to imitate the virtues of Our Holy Mother; and implant in your heart an image of Her holiness, meekness, forbearance, humility, purity, devotion, wisdom, prudence, patience, obedience, vigilance, faithfulness, love, and all its other virtues.
- 4) Offer your heart to the Queen frequently and implore Her to take full and complete possession of your heart. Then ask Mary to give it entirely to Her Son; fill it with supernatural sentiments; adorn it with virtues; and mold it according to the Heart of Her Divine Son.
- 5) Assist the poor, widows, orphans, and strangers; protect the helpless; console the afflicted; visit the sick and imprisoned; and perform other similar works of mercy.
- 6) Work zealously and devotedly for the salvation of souls, as the Queen of Angels derives great joy when sinners are converted.
- 7) Cultivate devotion to all the Saints who enjoyed some special relationship with the most loving Mother of God.

- 8) Make a careful study of the model and rule for our lives as given us by Our Lady. In this way, we may learn to follow Her example in all things.
- 9) Our Savior has given us His Divine Heart, together with the Holy Heart of His Blessed Mother, not only to be the rule of our lives, but also to be our very Heart; so that as members of Jesus and children of Mary, we may share but one Heart with Our Adorable Head and His Holy Mother. This privilege should help us to perform all our actions with the Heart of Jesus and Mary, in union with the holy intentions and dispositions that motivated Jesus and Mary in all their actions. Thus we need to renounce ourselves entirely; and give ourselves to Jesus in order to be united with His Divine Heart, which is one and the same with the Heart of Mary.
- 10) Pay some special honor daily to the Heart of the Queen; as these acts of devotion or prayers offered to honor Her are highly pleasing to the Mother of God, and most advantageous to one's soul.
- 11) Always have recourse to Mary in all your affairs, necessities, perplexities, and afflictions. She is our refuge, fortress, and safeguard which God has given us as a shelter in the midst of all the miseries of this world. Whoever has recourse to Her Heart with respect and confidence will feel the marvelous effects of its incomparable goodness. There glows in the maternal Heart of our Most Charitable Mother more love than in all the hearts of the fathers and mothers of all time; past, present, and yet to come. Mary's Heart is constantly mindful of us and the little things that concern us. Mary's Heart is so filled with kindness, meekness, mercy, and generosity that never has anyone been known to invoke this Mother of Goodness in humility and confidence without receiving comfort in Her presence. It is a heart full of wisdom and enlightenment which possess a perfect understanding of all our needs, and what is most fitting for us to receive. It is a most generous heart, strong and mighty, to fight our enemies, to repulse and crush whatever oppresses us, to obtain from God whatever it asks of Him, and to shower us with all kinds of blessings. It is a Heart of our Queen, our most amiable Mother, to whom all power is given in Heaven and on earth; and who holds in Her hands for distribution to men all the treasures of Her beloved Son just as St. Bernard stated, "*to whomever She wills, whenever She wills, and however She wills.*"
- 12) The twelfth method to honor the Immaculate Heart is to celebrate Her Feasts with particular devotion; for these Feasts honor Her Heart which is the source and origin of whatever is great, holy, and admirable.

OUR CONSECRATION TO JESUS CHRIST THROUGH THE IMMACULATE HEART OF MARY

Our Holy Mother requested of Mary Ann Van Hoof on March 31, 1972, to *“Tell My children, the only way for them to reach the Resurrection and Heaven they must give their whole life to My Divine Son. They must Consecrate themselves, they must be willing to give up all and completely give themselves, material things cannot count. To Consecrate wholly, it means complete, thy whole life, thy whole body, thy everything. There are many false consecrations made. They offer themselves, My Child, to My Divine Son, but they retain the material things for themselves. To Consecrate themselves wholly to the Holy Mother, you give all, thy soul, thy body, thy blood, thy limbs, thy everything, for in Heaven you will have a Paradise. You will walk with Thy Lord and God. You will walk with and meet all the Saints, St. John and St. Peter will be thy friends. A TOTAL CONSECRATION means thus and when God the Father in Heaven calls all mortals to Him, My Child, I hope that all here with you will be amongst them, dressed in white linen and not in spattered, speckled and darkened linen. For when the Resurrection comes you will arise in white linens, or will yours be dark and be turned away from the gates of Heaven? A total Consecration, My Child, total, my all to God the Father in Heaven.”*

“Consecration to the Mother of God,” says Pope Pius XII, “is a total gift of self, for the whole of life and for all eternity; and a gift which is not a mere formality or sentimentality, but effectual, comprising the full intensity of the Christian life Marian life.” This consecration, the Pope explained, “tends essentially to union with Jesus, under the guidance of Mary.”

St. Louis de Montfort’s book, *True Devotion to Mary*, is an excellent source to learn and contemplate the beauty of total Consecration to Jesus through Mary. The following article is taken from excerpts of this book.

Mary has received from God a great domination over the souls of the elect; for she cannot make her residence in them as God the Father ordered her to do; and as their mother, form, nourish and bring them forth to eternal life; and have them as her inheritance and portion; and form them in Jesus Christ and Jesus Christ in them; and strike the roots of her virtues in their hearts and be the inseparable companion of the Holy Ghost in all His works of grace – she cannot, I say, do all these things unless she has a right and a domination over their souls by a singular grace of the Most High, Who, having given her power over His only and natural Son, has given it also to her over His adopted children, not only as to their bodies, which would be but a small matter, but also as to their souls.

Mary is the Queen of heaven and earth by grace, as Jesus is the King of them by nature and by conquest. Now, as the kingdom of Jesus Christ consists principally in the heart or the interior of man according to the words, *“The kingdom of God is within you.”* (Luke 17:21) In like manner

the kingdom of Our Blessed Lady is principally in the interior of man; that is to say, his soul. And it is principally in souls that she is more glorified with her Son than in all visible creatures, and so we can call her, as the saints do, the Queen of All Hearts.

Many saints have proved invincibly that devotion to Our Blessed Lady is necessary to salvation, and that it is an infallible mark of reprobation to have no esteem and love for the holy Virgin; while on the other hand, it is an infallible mark of predestination to be entirely and truly devoted to her.

If devotion to the most holy Virgin Mary is necessary to all men simply for working out their salvation, it is still more so for those who are called to any special perfection; and I do not think anyone can acquire an intimate union with Our Lord and a perfect fidelity to the Holy Ghost, without a very great union with the most holy Virgin, and a great dependence on her assistance.

It is Mary alone who has found grace before God without the aid of any other mere creature; it is only through her that all those who have since found grace before God have found it at all; and is only through her that all those who shall come afterward shall find it. She was full of grace when she was greeted by the Archangel Gabriel, and she was superabundantly filled with grace by the Holy Ghost when He covered her with His unspeakable shadow. The Most High has made her the sole treasurer of His treasures, and the sole dispenser of His graces to enoble, and to enrich whom she wishes; to give entry to whom she wills into the narrow way of heaven; to bring whom she wills, and in spite of all obstacles. Jesus is everywhere and always the Fruit and the Son of Mary; and Mary is everywhere the veritable tree who bears the Fruit of life, and the true Mother who produces it.

It is Mary alone to whom God has given the keys of the cellars of divine love, and the power to enter into the most sublime and secret ways of perfection; and the power likewise to make others enter in there also. It is Mary alone who has given to the miserable children of Eve, the faithless, entry into the terrestrial paradise; that they may walk there agreeable with God. She gives no entry there except to those whom it is her pleasure to make saints.

In the latter day, the Most High with His Holy Mother has to form for Himself great saints who shall surpass most of the other saints in sanctity as has been revealed to a holy soul whose life has been written by M. de Renty. These great souls, full of grace and zeal, shall be chosen to match themselves against the enemies of God, who shall rage on all sides; and they shall be singularly devout to Our Blessed Lady, illuminated by her light, strengthened with her nourishment, led by her spirit, supported by her arm and sheltered under her protection, so that they shall fight with one hand and build with the other. With the one hand they shall fight, overthrow and crush the heretics with their heresies, the schismatics with their schisms, the idolaters with their idolatries and the sinners with their impieties. With the other hand they shall build the temple of the true Solomon and the mystical city of God; that is to say, the most holy Virgin, called by the Father the Temple of Solomon, and the City of God. By their words and their examples they shall draw the whole world to true devotion to Mary. This shall bring upon them many enemies, but shall also bring many victories and much glory for God alone. This is what God revealed to St. Vincent Ferrer.

It is through Mary that the salvation of the world was begun, and it is through Mary that it must be consummated. In the second coming of Christ, Mary has to be made known and revealed by the Holy Ghost, in order that, through her, Jesus Christ may be known, loved and served.

God, then, wishes to reveal and make known Mary, the masterpiece of His hands, in these latter times, because she hid herself in this world and put herself lower than the dust by her profound humility. She is the masterpiece of the hands of God, as well here below by grace as in heaven by glory. He wishes to be glorified and praised in her by those living upon the earth. She is the dawn which precedes and reveals the Sun of Justice, Who is Jesus Christ, so she must be seen and recognized in order that Jesus Christ may also be. She will be the way by which Jesus will come the second time, though not in the same manner. It is by Mary that souls are to shine forth especially in sanctity to find Our Lord. He who finds Mary, shall find life in Jesus Christ, Who is the Way, the Truth and the Life. But no one can find Mary who does not know her. Mary must shine forth more than ever in mercy, in might and in grace, in these latter times. Mary must be terrible to the devil and his crew, principally in these latter times, because the devil, knowing that he has but little time to destroy souls, will every day redouble his efforts and his combats. He will presently raise up cruel persecutions, and will put terrible snares before the faithful servants and true children of Mary, whom it gives him more trouble to conquer than it does to conquer others.

It is principally of these last and cruel persecutions of the devil, which shall go on increasing daily till the reign of the Antichrist, that we ought to understand that first prediction and curse of God, pronounced in the terrestrial paradise against the serpent. *“I will put enmities between thee and the woman and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel.”* (Gen. 3:15)

God has not only set an enmity, but enmities, not simply between Mary and the devil, but between the race of the holy Virgin and the race of the devil; that is to say, God has set enmities, sacred hatreds, between the true children and servants of Mary and the children and slaves of the devil. They have no love for each other. They have no sympathy for each other. The slaves of Satan, the friends of the world have always up to this time persecuted those who belong to Our Blessed Lady, and will in the future persecute them more than ever. But the humble Mary will always have the victory over that proud spirit, and so great a victory that she will go so far as to crush his head, where his pride dwells. She will always discover the malice of the serpent. She will always lay bare his infernal plots and dissipate his diabolical councils, and even to the end of time will guard her faithful servants from his cruel claw.

But the power of Mary over all the devils will especially shine forth in the latter times. She will raise up her humble slaves and her poor children

to make war against Satan. They shall be little and poor in the world's esteem, trodden underfoot and persecuted. But in return for this, they shall be rich in the grace of God, which Mary shall distribute to them abundantly. They shall be great and exalted before God in sanctity, superior to all other creatures by their lively zeal, and so well sustained with God's assistance that, with the humility of their heel, in union with Mary, they shall crush the head of the devil and cause Jesus Christ to triumph.

God wishes His holy Mother should be more known, more loved, more honored than she has ever been. Thus this will take place if souls enter with the grace and light of the Holy Ghost into the interior and perfect practice of total consecration. They will learn the grandeurs of that Queen and will consecrate themselves entirely to her service as subjects and slaves of love. They will experience her sweetness and her maternal goodness, and they will love her tenderly like well-beloved children. They will know the mercies of which she is full, and the need they have of her help; and they will have recourse to her in all things, as to their dear advocate and mediatrix with Jesus Christ. They will know what is the surest, the easiest, the shortest and the most perfect means of going to Jesus Christ; and they will give themselves to Mary, body and soul, without reserve, that they may thus belong entirely to Jesus Christ.

Jesus Christ our Savior, true God and true Man, ought to be the last end of all our other devotions. Jesus Christ is the Alpha and the Omega, the beginning and the end, of all things. We labor not, as the Apostle says, except to render every man perfect in Jesus Christ; because it is in Him alone that the whole plenitude of the Divinity dwells together with all the other plenitudes of graces, virtues and perfections. It is in Him alone that we have been blessed with all spiritual benediction and He is our only Master, Who has to teach us, our only Lord on Whom we ought to depend; our only Head to Whom we must be united; our only Model to Whom we should conform ourselves; our only Physician Who can heal us; our only Shepherd Who can feed us; our only Way Who can lead us. There has been no other name given under heaven, except the name of Jesus, by which we can be saved.

If then, we establish solid devotion to Our Blessed Lady, it is only to establish more perfectly devotion to Jesus Christ, and to provide an easy and secure means for finding Jesus Christ. Here on earth there are two ways of belonging to another, and of depending on his authority; namely, simple service and slavery, whence we derive the words, servant and slave. By slavery a man is entirely dependent on another during his whole life, and must serve his master without claiming any wages or reward. There are three sorts of slavery: a slavery of nature, a slavery of constraint and a slavery of will. All creatures are slaves of God in the first sense. "*The earth is the Lord's and the fullness thereof*"; the damned are slaves in the second sense; the just and the saints in the third. Because by slavery of the

will we make choice of God and His service above all things, even though nature did not oblige us to do so. Slavery of the will is the most perfect and most glorious to God, Who beholds the heart, claims the heart, and calls Himself the God of the heart, that is, of the loving will.

“All that is fitting to God by nature is fitting to Mary by grace,” say the saints; so that, according to them, Mary and Jesus, having but the same will and the same power, have also the same subjects, servants and slaves. We may, therefore, following the sentiments of the saints, call ourselves the loving slaves of the most Holy Virgin, in order to be, by that very means, the more perfectly the slaves of Jesus Christ. Our Blessed Lady is the means Our Lord made use of to come to us. She is also the means which we must make use of to go to Him. The strongest inclination of Mary is to unite us to Jesus Christ, her Son; and the strongest inclination of the Son is that we should come to Him through His Holy Mother. It is to honor and to please Him.

This good Mother, having received the perfect offering which we make to her of ourselves and our merits and satisfactions, by the devotion I am describing, strips us of our old garments; she cleanses us and so makes us worthy to appear before Our Heavenly Father. She clothes us in the clean, new, precious and perfumed garments of Jesus Christ her Son. She adorns them with the merits and value of their own actions. She kills and mortifies all that is impure and imperfect in them, but she neither loses nor dissipates one atom of the good which grace has done there. She bestows a new perfume and a new grace upon their garments and adornments, that is, her merits and virtue, which she bequeathed to them by her testament when she died, as said a holy religious of the last century.

Finally, she enables them to obtain the blessing of Our Heavenly Father, though being but the adopted children who have no natural right to have it. His Majesty, not content with blessing them in their person and their goods, blesses also those who shall bless them and curses those who shall curse and persecute them.

Our Holy Mother conducts and directs her servants according to the will of her Divine Son. She conducts them by her hand along the paths of justice. She steadies them when they are about to fall; she lifts them up when they have fallen. She reproves them like a charitable mother when they fail; and sometimes she even lovingly chastises them. She defends and protects them against their enemies.

Lastly, Mary intercedes for her faithful servants with her Son, to appease Him by her prayers, to unite them to Him in a most intimate union, and to keep them unshaken in that union. She preserves them in Jesus and Jesus in them.

So how does one make his Consecration to Jesus through Mary? Often recommended is the method of St. Louis de Montfort. The act of a personal Consecration is preferably performed

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St. Romuald

Romuald was born at Ravenna in Italy about the year 950, according to St. Peter Damian, who wrote the first biography account. In his youth Romuald indulged in the usual thoughtless and even vicious life of the tenth-century noble, yet felt greatly drawn to the life of a hermit.

At the age of twenty, struck with horror because his father had killed an enemy in a duel, he fled to the Abbey of San Apollinare-in-Classe and after some hesitation entered religion. San Apollinare had recently been reformed by St. Maieul of Cluny, but still was not strict enough in its observance to satisfy Romuald. His criticism of the less zealous aroused such anger against him that he applied for, and was readily granted, permission to go to Venice, where he placed himself under the direction of a hermit named Marinus and lived a life of extraordinary severity.

About 978, Pietro Orseolo I, Doge of Venice, who had obtained his office by agreeing to the murder of his predecessor, began to suffer remorse for his crime. On the advice of Guarinus, Abbot of San Miguel-de-Cuxa, in Catalonia, and of Marinus and Romuald, he abandoned his office and relations, and fled to Cuxa, where he took the habit of St. Benedict, while Romuald and Marinus erected a hermitage close to the monastery.

For five years Romuald lived a very strict disciplined life, gathering round him a band of disciples. Then, hearing that his father, Sergius, who had become a monk, was being tormented with doubts as to his vocation, Romuald went in haste to see him and subjected him to severe discipline which resolved his doubts.

During the next thirty years Romuald seems to have wandered about Italy, founding many monasteries and hermitages. For some time he made Pereum his favorite resting place. In 1005 he went to Val-di-Castro for about two years, and left it, prophesying that he would return to die there alone and unaided.

Again he wandered about Italy; then attempted to go to Hungary, but was prevented by persistent illness. In 1012 he appeared at Vallombrosa, and later moved into the Diocese of Arezzo. Here, according to the legend, Maldolus, who had seen a vision of monks in white garments ascending into Heaven, gave him some land, afterwards known as the 'Campus Maldoli' or 'Camaldoli'. Romuald built on this land five cells for hermits, which, with the monastery at Fontebuono, built two years later, became the famous mother-house of the Camaldolese Order.

In 1021 Romuald went to Bifulco, but five years later he returned to Val diCastro where he died on June 19, 1027 as he had prophesied, alone in his cell.

Many miracles were wrought at his tomb, over which an altar was

allowed to be erected in 1032. In 1466 his body was found still incorrupt and was transferred to Fabriano in 1481. In 1595 Pope Clement VIII established June 19th as the feast day of St. Romuald in the Catholic Church. St. Romuald is often represented in art pointing to a ladder on which are monks ascending to Heaven.

St. Romauld appeared to Mrs. Van Hoof with Messages of Concern. Please ponder the Messages he gave her so many years ago; and notice that they were very important for us at that time, and are still important for us today.

MESSAGE at the Sacred Spot on February 1, 1971 – Prayer Vigil on his FEAST DAY

“Sister, I have a Message for your people; heed it.

Yes, St. Romauld.

“Obedience, humility, be humble, be charitable and love thy neighbor as thyself, fulfillment, the Rosary, the Sacraments; only these things will bring peace and will brighten the horizon. It cannot come without true love of God and Our Holy Mother. It cannot come while Our Holy Mother's eyes are shedding tears. It can only come when you return a smile to Her face and you are obedient to God the Father, to God the Son, and to God the Holy Ghost. If you are obedient to the Blessed Trinity; if you place Them into your heart, and you go out on the wayside seeking the lost and the poor, you shelter them and feed them and clothe them and bring them back to God the Father, then you will find peace. Our Holy Mother was shown with Her mantle about the youth of all different Nations; because in all the world the youth are being used and sacrificed for the wants and greed and hate and power of the enemy of God.

The children! You must change this picture.”

MESSAGE at the Sacred Spot on February 7, 1973 – Prayer Vigil on his FEAST DAY

St. Romauld appeared. He said Our Lord wants him to convey this to us.

“Sister, the Catholic people are scandalizing their Church, their Faith, by breaking the Ten Commandments; especially ‘Thou Shalt Not Kill.’ These Catholic people that are breaking the Commandment of God call themselves good Catholics; yet some of these women practice abortion several times a year. Just as many men get themselves sterilized, as they do not believe in curbing their carnal appetites. They forget that God's eternal laws never change.

Isn't that scandalizing the Catholic people who love God?

“Yes, Sister, they scandalize the Catholic people as well as the Church. The most humiliating is that many Priests give sanction in the Confessional for some women. This salves their conscience, that it is not a sin. Many good Priests are shocked and mortified by the behavior of their brothers in Christ.

What can we do about it?

“Sister, there should be more said from the pulpits about the destruction of the unborn; very few do. Sister, one cannot give sanction to destroy the unborn in the Confessional, and oppose it from the Altar. Sister, our Priests need very much to denounce the mini-skirted, mini-slacked, and slack-clad women from receiving Their Lord and Savior in the Eucharist. Sister, the pressure is brought down upon thy Church by the enemy of God, to bring destruction to the True Catholic Faith from within. Teaching of Thy Lord and Savior is pushed aside to make things easier. Many of the Hierarchy are shoving aside the True Doctrine of the Church the one Jesus Christ instituted, for the much easier way, the easier maxim. There cannot be peace; and the Church cannot be blooming forth, unless the True Doctrine is taught. The scandal to the Church is appalling; and much is caused by the Religious and Priests, Brothers, and many Hierarchy, Sister.”

But if we say something here, then they condemn us. What can we do about it?

“Sister, the laity must work. More prayers are needed for the Priests, the Hierarchy, Religious; prayers with sincerity, with true love of Thy Lord and Savior. There must be a much deeper devotion, with unity and charitable behavior towards each other. Be a true example with love and devotion.”

I believe they all do pray for them.

“Sister, some of the Hierarchy are failing in their duties toward upholding the tenents of the Church. They would have to live holier lives, to walk in His footsteps that they represent. That is why, Sister, they need many prayers; for their temptations are very great because they do represent Christ. The Judases are always there to tempt them.”

Yes, I know that, too. I understand. Our Holy Mother showed me that a long time ago.

“The Representatives of Christ must return to the True Sacraments. The Divinity of Jesus Christ must be restored; not to teach the children that Jesus Christ was just an ordinary man. They must teach that Christ was the God-man. That He was Divine, far from ordinary, Sister, as you know; suffered and witnessed to the Truth. There are many that are removing the Sacrament of Penance to the individual. They give General Absolution. This takes away from the True Fundamentals of Christ's teachings. Here again they seek the easier maxim.”...

I understand.

“Sister, keep thyself pure of heart. Yes, pure of heart.”

Yes, I understand. Thank you, St. Romauld.

PRO-LIFE

So much has been written these last few weeks/months about a 23-month old child in the UK, whose life was hanging in the balance. The doctors wanted to remove his life support and the parents did not. The courts sided with the hospital and eventually the parents rights were taken away; and a special guardian was appointed to look out for the young boy's "best interest", since his parents were fighting the hospital's decision. The parents wanted to take him to another hospital for another opinion; even to another country (Italy) where a hospital was ready to reevaluate him and perhaps offer treatment for him. The parents were even refused the right to take their child home. The hospital said further treatment was not only "futile", but also "unkind and inhumane" and not in the "best interest" of the child. The hospital prevailed and life support was removed on April 23rd. After it was evident he wasn't going to die right away, the hospital finally began giving him water and nourishment. The hospital refused to let the parents take the little boy home, using police to assure they didn't take him away secretly. The child lived until April 28th and died in the hospital in the arms of his parents.

There are so many aspects of this story which are disturbing. Why is it that a woman can make the "choice" to kill her baby in the womb, but not have the "choice" to keep life support going for a child outside the womb? When does her right to a "choice" end?

The American Medical Association endorsed the quality of life standard which states: *"In the making of decisions for the treatment of "seriously deformed" newborns or persons who are severely deteriorated victims of injury, illness or advanced age, quality of life is a factor to be considered in determining what is best for the individual. In caring for "defective" infants the advice and judgement of the physician should be readily available; but the decision as to whether to treat a "severely defective" infant, and exert maximal effort to sustain life, should be the choice of the parents."*

Even the AMA states it should be the parents who have the final say in the care of their children. In spite of this, there are many documented cases of doctors in hospitals ordering "Do Not Resuscitate" on babies and children without consulting the parents. And in the above case, even the courts went against the parents' wishes for their child. The question has to be asked as to why the parents weren't allowed to take their child to another hospital for another opinion. Was it really in the "best interest" of this child to let him die? "Quality of Life" should never be a consideration to refuse care; and/or deliberately end a life. God only has that right, to end the life which He gifted to that person.

All life is precious, from conception to natural death, no matter what the "quality of life" might be. God uses "Victim Souls" for His Own Purpose; many times to help balance the scale of Divine Justice and Divine Mercy. It is up to us to look on suffering as a gift from God; and offer it back to Him on behalf of ourselves and those in our care. If we do this, we will see that all life matters.

Continued from page 21

on a feast of the Blessed Virgin. A period of 33 days of preparation is laid out in his book, "True Devotion to Mary". Specific readings and prayers are required each day.

Two different periods are assigned for these exercises: a preliminary period of twelve days during which we endeavor "to free ourselves from the spirit of the world"; and a second period of three weeks: the first devoted to the knowledge of ourselves, the second to that of the Blessed Virgin and the third to that of Jesus Christ. According to circumstances, these periods may be lengthened or shortened.

The object of this consecration is to cast off the spirit of the world, which is contrary to that of Jesus Christ, in order to acquire fully the spirit of Jesus Christ through the Blessed Virgin. The spirit of the world consists essentially in the denial of the supreme dominion of God, a denial which is manifested in practice by sin and disobedience; thus it is principally opposed to the spirit of Christ, which is also that of Mary.

Following this period, they enter the week of asking for a knowledge of themselves and for contrition of their sins. This should be done in a spirit of humility. During this week, they consider the miserable and humiliating state to which their sins have reduced them. They need to be strongly convinced of their misery and helplessness, thus a knowledge of themselves is necessary. At the feet of Mary, they will examine themselves, have contrition for their sins, contempt for themselves and renounce their own will.

The second week will be devoted to the knowledge of the Blessed Virgin. They will endeavor to know the effects of her royalty, her mediation, her maternity, as well as the grandeurs and prerogatives which are the foundation or consequences thereof. This they cannot achieve without studying the interior life of Mary; namely, her virtues, her sentiments, her actions, her participation in the mysteries of Christ and her union with Him.

The third week involves the study of Jesus Christ. They will study the God-Man, His grace and glory, His exterior actions and His interior life, namely, the virtues and acts of His Sacred Heart; His association with Mary in the mysteries of the Annunciation and Incarnation, during His infancy and hidden life, at the feast of Cana and on Calvary.

How happy is the man who has given everything to Mary, and has entrusted himself to Mary, and lost himself in her, in everything and for everything! He belongs all to Mary, and Mary belongs all to him. He can say with the beloved disciple, "All that I have is thine, and all that thou hast is mine." (John 17:10)

Let each and every one of us pray to the Holy Ghost, that He may enlighten our minds to the beauty of this devotion and bring us to a better understanding that we may truly Consecrate ourselves to the Immaculate Heart of Mary.

CONSTANT VIGIL OF PRAYER

Could You Not Watch One Hour With Me? Our Lord asked this of His sleeping Apostles in the Garden of Gethsemane. Many people throughout the United States have answered the call to take an hour of prayer by starting Perpetual Adoration programs in front of the Blessed Sacrament. Many areas, however, do not have Perpetual Adoration or do not have enough people to fill the hours.

Our Blessed Mother at Necedah has asked for an hour of prayer each week, in addition to our Sunday Church obligation, through a Constant Vigil of Prayer Program. This hour could be taken at home, at church, or anywhere, and could be filled by any type of prayer or spiritual reading. The general intention of this Constant Vigil of Prayer is to save America from destruction by the evil forces.

Please join us by sending your participation information.

The Constant Vigil of Prayer — Our Only Hope for Peace

CONSTANT VIGIL OF PRAYER

“Could you not then, watch and pray one hour with Me?”

Choose one hour a week besides your Sunday Service as a family or individually.

Day _____ Hour _____ M.Number Participating _____

Name _____

Address _____

City _____ State _____ Zip _____

“Let’s Save America By A Constant Vigil of Prayer”

"The False 'Peace' Sign: A Symbol of Death"

Submitted by Diamond Star Research

In our article on cultural corruption, we pointed out that the true sign or symbol of peace has always been the Peace Dove which represents the Holy Ghost. True peace can only come from God. We said that the so-called “peace” sign of the Revolting Sixties was actually the Broken Cross. In that article, we explained:

“It is important to understand what this symbol of the revolution meant. The conspirators took the Latin Cross and turned it upside down to symbolize the overturning of Christian values and customs, making what was once considered indecent and abnormal appear ‘normal’ and ‘accepted.’ Thus, what was once considered normal and decent, was to be considered abnormal and passé.’ The upside-down Cross then had its cross-arms broken to symbolize the fragmentation and breaking (or breakdown) of Christian society according to the Tavistock plan. Lastly, the Broken Cross was put within a circle symbolizing the final goal of the cultural revolution, the total fragmentation and thus the complete destruction of the Christian order of society.”

While the above is certainly true, there is an even deeper hidden meaning behind this false “peace” sign. A brief history of its origins is in order.

This symbol first came into use in 1958 during a demonstration by the Campaign for Nuclear Disarmament (CND) against Aldermaston, a British research center for the development of nuclear weapons. The militant atheist, Bertrand Russell, who was president of the CND at the time commissioned Gerald Holtom to design it. Bertrand Russell was extremely liberal in politics and morality. In fact, he

[“The Peace Sign” June 27, 2005.]

This false “peace” sign has been also called “the broken cross,” “witch’s foot,” “raven’s foot,” “sign of the broken Jew,” “Nero’s cross,” or “symbol of the anti-Christ.” It is actually a death rune. What is a death rune?

First of all a rune is figure or character of the runic alphabet (which used straight lines) that was used in the years 200 to 1200 AD by the Germanic people especially in Britain and Scandinavia. The death rune is actually a life rune that has been inverted (turned upside down to symbolize death instead of life).

In Germany it is known as a “todersrune,” or death rune. It was ordered by Hitler’s National Socialists to appear on all German death

notices. It was part of the official inscription prescribed for the gravestones of Nazi officers of the dreaded SS.

Though the inverted cross was originally used to signify Saint Peter's Crucifixion, in modern times it has been used as an anti-religion symbol or an anti-Christ symbol. What is so ironic about this, is that the people using this inverted rune in a negative vein, are actually just using a Saint's cross – that of Saint Peter's, who felt too unworthy to be crucified in the same manner as Christ.

The very deceptive use of this symbol or sign used to signify "peace," a false peace, however, actually is a symbol of death. It furthermore, means "the death of man," and a "gesture of despair." So today it is used to signify the death of Christian culture which is the goal of the Zionist-Judeo-Freemasons.

This symbol or sign is not to be taken lightly. The fact that this particular symbol is placed within a circle denotes completeness or totality. In fact, this "Man-rune" – a figure encircled is a common sign used by Communists and Socialists. Anton LaVey, founder of the Church of Satan, used this false "peace" symbol as the backdrop for his altar.

A former witch makes the following comments about the false "peace" symbol:

*"It is an ancient and During
the dark ages it was used in Druid Witchcraft and by Satanists of all sorts
during the initiation of a new member to their order. They would draw
the magic circle and give the initiate a cross. The initiate would then lift
the cross and turn it upside down. He would then renounce Christianity in
all three dimensions of time (past, present and future) and break the
horizontal pieces downward forming the design of the 'Raven's
Foot.' This ugly symbol is nothing short of blasphemy against the Holy
Ghost. For one to*

*Remember,
symbolism is a picture language, and a picture is worth a thousand
words."* {As quoted in "[The Peace Sign and Satanism.](http://www.jesus-is-savior.com)" www.jesus-is-savior.com. Emphasis, ours Diamond Star Research.]

This is a very serious matter, as you can see, so it behooves us to warn our family and friends who may innocently and naively wear this symbol on clothes or in jewelry. This sign or symbol is also used in the ecology movement and in Masonic lodges and by the Marxists. It is related to certain hand signs (some of which have been used as symbols of Satanic benediction) which have become common in today's deceived and decadent society. We will cover these hand signs and symbols in another article.

MAIL CORNER

Illinois: Having visited the Shrine many times since the early 1990's, I am inspired beyond description by the eternal dedication of the volunteers who maintain this blessed space; arrange the scheduled events; publish the Newsletter; and so importantly, bring the House of Prayer closer to completion. Thank you so much! Please use the enclosed donation toward the House of Prayer expenses.



Nebraska: My husband and I visited in October. We also visited about 6 years ago. We want to send you this little contribution to help in building the House of Prayer. Good luck! And, thank you to all the faithful hardworking volunteers.

Illinois: Thank you for mailing me the scapulars I ordered. Sorry, I didn't send enough money. I am enclosing the balance. My husband and I visited the Shrine every time we were in Wisconsin since we had a summer home out there. I really miss coming there since my husband died and the summer home was sold. Hope to come out this summer.

Florida: Enclosed is my donation for the Shrine I love so much. Keep up the job of finishing the House of Prayer. Thanks to all the good people who donate their time for Our Lady. I'd like to tell the story about Hurricane Irma that we had in Florida. Thank God and the Virgin Mary that we were fine. We left the statue of Virgin Mary from Necedah outside the house because it was too big and heavy. I did take the rosary off, kissed it, and said a prayer in sorrow for leaving her outside. We asked her to please save herself; and were overwhelmed later to see that her statue was saved from all the dangers that surrounded her. We are so happy for this experience that was given to our family.

Illinois: Enclosed is a check for a Donation. We enjoy your Newsletter.

Mezzanine floor is completed (See Winter 2017 Newsletter)

With the completion of the mezzanine floor it took 349 yards of concrete (35 truckloads.) and 35 tons of steel rebar sizes from ¼" to 1-3/8" diameter.

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- #873 Blessed Green Scapular and Leaflet \$1.00 each plus S &H

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PETITION REQUEST FORM

Your petitions are welcome. They will be placed at the SacredSpot and included in the daily rosary and prayers at 8:00 p.m. that we offer for our benefactors and those petitioning prayers. Whenever possible, come and join us. When impossible, please join us in spirit.

SEVEN DAY VIGIL CANDLES

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For the intention of. _____

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**UNITED WE STAND
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*To Pray Together - To Play Together
To Work Together - We Shall Win Together*

**Pray to
STOP
Abortion**