

DOWNLOAD PDF IMMACULATE HEART MESSENGER CATHOLIC MAGAZINE JANUARY-MARCH 2003

Chapter 1 : Immaculate Heart of Mary Church (Cleveland, Ohio) - Wikipedia

The Immaculate Heart Messenger is the quarterly magazine which goes to thousands of Catholic families across the world and brings readers teachings of sound Catholic faith and morals in harmony with the teachings of the Universal Church.

I see them becoming more common at my church and I am curious if anyone else has considered wearing them. Seen anyone texting at Mass yet? Guess my bones creak too loudly. No one has had the nerve to text right in my face at Mass. That day will come, I am certain. What were we talking about? To answer your question, yes, they do seem to be making a comeback. I used to care. For one thing, the Chapel "Veil" has a curious history. Have you ever seen a picture of little St. Bernadette without that thing on her head? What clothing is worn is entirely another matter. A rulebook would be handy. And then hats slowly went away. The Catholic Church did actually make a rule that women have their heads covered. There is no rule now. I contend that the Chapel Veil was born to save big hair from being squashed. I can only back that up with empirical evidence: Bernadette scarf to Mass. So we all looked like Polish cleaning ladies, except around Easter, when we all had our new hats. At that point, we can all agree that the whole hat issue has turned to mush. I am not anxious for the return of hats in church. I am very old fashioned and was very sad to see the hats go. But they did go, so to have them come back now seems to me just to be one more pointlessly divisive thing to use to sit around and judge each other at Mass. Either way, hat or no hat, once people start in on them again, along with the hand holders against the non-hand holders, the opinions will begin, the teeth will grind, the blood pressure will rise. You know what secretly tickles me about that cell phone picture at the top of the page? Someone had to take out their phone to take it.

Chapter 2 : Immaculate Heart Messenger - The Full Wiki

The Immaculate Heart Messenger is the quarterly publication of the Fatima Family Apostolate. This page magazine in full color is produced by an apostolate that has been endorsed repeatedly by the Cardinal Prefect of the Pontifical Council of the Family. It offers you the most timely and colorful.

Within two months after Bishop Ignatius Frederick Horstmann came to the diocese, another grave charge was made against Kolaszewski. He was unable to disprove it, and so, on 28 May, offered his resignation. His resignation was accepted by Horstmann, on condition that he leave the diocese, which he did. He moved from Cleveland to Syracuse, New York. The Syracuse Courier reported that he "had built up quite an extensive practice drawn mostly from the female portion of the community" and his practice had been brought to the attention of the Onondaga County Medical Society. He was repeatedly served with notices to desist but kept on with his practice. The matter was then brought to the attention of Bishop Patrick Anthony Ludden, but even his disapproval had no effect on his actions. Finally, the Medical society arranged for his arrest. Early in April he left suddenly and mysteriously; the Syracuse Courier conjectured that he probably learned of his impending arrest and left Syracuse to avoid prosecution. He visited Cleveland and returned to Syracuse on business in May. Moreover, I protest most earnestly against his allegation that I have authorized him, or given him the least encouragement as regards his going to Cleveland. He has not my authority for any religious act which he has performed, or which he will perform in the future. He has not even permission for saying Mass. He is a disgrace to the priestly character, and is leading the poor people who confided in him, because he is a priest, away from the flock of Christ. Therefore, the only thing that remains for him to do is: They should no longer have any relations with him as a priest; they should be faithful and obedient to their Bishop, the only one who has the right of governing the Catholic Church in Cleveland; no act of worship exercised against his will can be lawful, or in any sense Catholic. Considering that on the 11th day of last May we had a peremptory notice served on the Rev. Kolaszewski, forbidding him under penalty of excommunication, to be incurred ipso facto, to celebrate Mass, or to exercise any priestly functions in the diocese of Cleveland, or to do anything toward establishing an independent congregation; considering that in total disregard of this order he notoriously celebrated Mass in public, in the city of Cleveland, and established an independent congregation, under the title of the "Immaculate Heart of the Blessed Virgin Mary"; considering, moreover, that we sent him two letters inviting him to come and see us personally, that we might appeal to him and induce him to abandon his evil and scandalous course – both of which letters of invitation he disregarded; considering, finally, that we had a peremptory summons served on him to appear before us in court, in our Episcopal residence, on Wednesday, June 20th inst. Kolaszewski has incurred major excommunication, and we decree that his excommunication be published. Given under our hand and seal, at our Episcopal residence, date and place as above. Kolaszewski has been publicly excommunicated by us. Kolaszewski, and incorporated under the title of "The Immaculate Heart of the Blessed Virgin Mary", and those who are members thereof must cease to be such. They must not render aid or support to the said schismatic congregation. As for those who are acting as trustees or officers of said incorporated congregation of the Immaculate Heart of the Blessed Virgin Mary, we declare that unless they immediately resign their trust and positions, they will incur excommunication, ipso facto, and that reserved to ourselves. All the faithful must know that the said Rev. Kolaszewski can not validly impart absolution in the sacred tribunal of penance, and is absolutely forbidden to administer the sacraments; also that they are strictly prohibited from applying to him for any sacrament or receiving from him any sacrament. Should they do so they commit mortal sin. They are also forbidden to attend services in the church of said congregation, or to receive any religious ministrations from, or hold any religious communication with, the said Rev. Kolaszewski. We direct that this notice be publicly read at all the Masses in all the churches of our diocese on the Sunday after its receipt. This became an increasing source of tension in the Polish-American community, resulting in the founding of schismatic churches in the Polish community.

Catholic leaders in the United States denied they held these views. Martinville, Louisiana, reported on an article in the Chicago Inter Ocean that announced their new Polish national committee and invited dissatisfied Poles from all over the United States to join their revolutionary church movement. The article also informed that the denomination would probably be the Armenian Apostolic Church. A priest of that church, Mr. Knowles, was in conference with the Patriarch of Antioch seeking consecration to the episcopate; if Knowles succeeded, he probably would have consecrated Kolaszewski a bishop. Walking back from the cemetery, the procession was attacked and two people were wounded: Louis, Bremond, Texas, and Winona, Minnesota. Vilatte, opened the convention, urging that the Catholic religion be left intact. Remarks were made on the need to announce a platform. Motions were made to renounce allegiance to the Pope, and to recognize Vilatte as the head of the new church. Kolaszewski opposed the first motion, saying that its passage would result in criticism and injury to the group. The first motion lost; the second motion carried. A resolution was passed establishing the name American Catholic Church for the group. The basis of a constitution was adopted, providing for the ownership of church property by priests, the right of parishes to call the priests whom they desired, and a school system equivalent to the public schools. By the next year, Vilatte withdrew his involvement with the schism. It was reported September 6, that Vilatte said he will neither preside over nor be present at the September 12, convention, in Cleveland, and would not sanction the movement in any way. Vilatte reasoned that by their refusal to acknowledge the doctrines of the American Old Catholic Church as right, and by clinging to doctrines of the Roman Catholic Church, they are Roman Catholics in rebellion against their church, and as such he will have nothing to do with them. Vilatte wrote in a letter to the convention: Only on these conditions will you hold respect of good Christians of any denominations. Vilatte stated that the convention in Cleveland will represent churches with a total membership of over 50, It is possible a resolution may be adopted recommending that the church accept them. But even this much is not certain. The right to accept them lies in the quarterly conference, and to it would the application be made. It only has the right to admit them and it alone can do so. It was generally reported to be "an assured fact". He not only wishes to come to the Methodist Church, but the 3, Poles comprising his congregation as well. They do not believe in the infallibility of the pope and transubstantiation any longer. They are becoming more and more educated all the time, and as people are enlightened they do not believe these fallacies. Many thousand Poles are going to join the Methodist Church. I prefer not to discuss it. At least one newspaper printed an additional article the next day. The Evening Times also included information on the parishioners reactions to the May 6, newspaper reports. They were so infuriated that Kolaszewski fled for his own safety. Sigimund Stephan, president of the Polish-American Club of Baltimore, said that Jasinski, a prominent member of the Polish Independent Church, denied that the congregation was about to change its faith. He said the congregation was divided; one group, of about one hundred people, approving of Kolaszewski plan, and the rest disapproving. The same story is confusing because it also reports they visited Stephan to locate Kolaszewski through him, who was said to be in Baltimore collecting funds for a church which he proposes to build in Ohio. As the Holy See reserved his case, Horstmann could do nothing for him, unless Kolaszewski accepted the conditions imposed upon him: He refused this reconciliation. Boff, administrator of the diocese, solemnly absolved the congregation from the ban of excommunication and received the keys of the church from John Knicola representing the laymen of the parish. The ceremonies took place with the first authorized mass ever celebrated in the church. It is estimated that fully 10, persons were crowded in and around the edifice when Msgr. Boff entered the church and passed up the middle aisle to the main altar. The congregation, so long without ecclesiastical status, was visibly affected as the head of the diocese entered the long-unvisited church on his errand of mercy and of peace. He was attended by a number of the local clergy. The sermon of the day was preached by Father Kalamaja O. At the conclusion of his sermon Kelamaja [sic] introduced as the new pastor Father Methodius Kielar O. The solemn and unusual service ended with Benediction of the Blessed Sacrament. The remainder of the day was spent in rejoicing by the parishioners. The whole neighborhood wore a festive air with its gay decorations and groups of happy people. For several years there has been a desire for reconciliation with the

church among a large section of the schismatics [sic]. About a month ago [sic] their leader in schism, Rev. Kolaszewski former pastor of the church of St. Stanislas [sic] made his submission to the diocesan administrator and preferred a formal request that his congregation be received back into the church. Father Kolaszewski is now in retirement, awaiting the decision of the ecclesiastical authorities in his case. Keilar, OFM "€"; Rev. Migdalski, January to October ; Rev. Darowski, October to July ; and Rev. Orzechowski was appointed to that post. Wasielewski, and originally had a capacity to seat people. The east tower housed Zygmunt, the largest of the three bells. The west tower housed Jozef and Franciszek, the bell from the original church. Both new bells, named Zygmunt and Jozef, were cast in Troy, New York and Zygmunt is estimated to weigh about a ton. On December 17, , both bell tower cupolas were dismantled; the bell, Zygmunt, from the eastern tower, and both bells, Franciszek and Jozef, from the western tower, were removed. Exterior [edit] Liturgical direction rarely coincides with cardinal direction. The church has a twin-towered facade with There are four additional side entrances, that provides entry directly into the nave, each face the front: The interior has a cruciform floor plan. The front of the church has a sanctuary with a semicircular apse with a hemispherical semi-dome. Architecturally the central nave , also called the central aisle, is divided from the side aisles by arched columns. The church has a narthex.

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Chapter 3 : Catholic Magazine - Immaculate Heart Messenger by Fatima Family Apostolate

Magazine Covers - Immaculate Heart Messenger Uploaded by Bernie Wonderful Images, Artwork and Photos from Magazine Covers on The Immaculate Heart Messenger - A Catholic publication - by Fatima Family Apostolate.

Funeral services will be Mary of Mercy Catholic Cemetery. Visitation will be from 5 to 8 PM Friday at St. Mary of Mercy with a prayer service beginning at 7: He was born in Watertown, SD on Dec. Paul Seminary in St. He was ordained by Bishop William O. He was assistant pastor at St. He was then assigned to St. In he returned as pastor to St. Lawrence, Milbank for 2 years Sept. On June 22, he was assigned to St. His next assignment was to Alexandria, SD on May 8, , where he was pastor for a little more than 18 years until July 1, There he built a major Marian Shrine and had national Congresses with thousands attending. For years since then he has offered Mass daily in the lower church of the large Shrine Church and heard confessions of the Poor Clare Sisters of Perpetual Adoration. He also wrote for others, a frequent contributor for years to Our Sunday Visitor, writing often on Catechetics. Besides hundreds of articles for Catholic publications, Father Fox wrote approximately 50 books. He authored several Catechisms and prayerbooks, which each sold hundreds of thousands of copies. He directed all royalties to charity or furthering the Fatima Family Apostolate FFA which works for the education and sanctification of the family and individuals. The FFA has continued to print his books and be a seperate entity. The Immaculate Heart Messenger magazine, which Father Fox originated close to 25 years ago, continues to be printed. Call to Order Flowers by Phone Code:

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Chapter 4 : March 7, by Catholic News Herald - Issuu

Books by Robert J. Fox, Charity, morality, sex and young people, Pro-Life Issue Immaculate Heart Messenger Catholic Magazine October-December , Immaculate Heart Messenger Catholic Magazine - July-September , Immaculate Heart Messenger Catholic Magazine - January-March , Immaculate Heart Messenger Catholic Magazine - Jan-Mar , The Intimate Life of Sister Lucia, Stigmata A Man.

Ordination to Christ's Holy Priesthood Growing in the Priesthood Great Changes in the Catholic Church A Crisis of Faith Invades the Church Priesthood Reviewed in a Time of Crisis Holding the Line in Face of Crisis Mother Mary Expands Priestly Work Two Mothers in Heaven The Priest at Prayer Becoming a Chalice for the Suffering Christ Confronting the Faith and Catechetical Crises Boyhood Marian Devotion Continues to Develop Ending Years as a Pastor and a New Beginning Conclusion of Last Will Grandpa Michael Martin Fox saw that each of his sons had at least acres and that a barn was built on the property for each of his sons. He would pay for the materials but there was a custom of "barn-raising" whereby the neighbors would all come together to help build a barn. Each son acquired more acreage through some homesteading of their own. Boniface Church in Hastings, Minnesota. After two years they moved to a small house a half-mile away and in had a large house built in which all eight of their six sons and two daughters grew up. Thus this large farm house in which I grew up was three miles from Watertown, South Dakota, with five bedrooms, four upstairs and one downstairs. I was born on Christmas eve, My older brothers and sisters were made to go to bed early because St. Nicolas would be coming and the next day was Christmas. Catherine, the oldest, was perhaps the only one who really understood what was happening. On Christmas morning my father greeted all my older brothers and sisters with a smile saying, "You have a special gift this Christmas. Mother is in the hospital and you have a new baby brother. Five or six of his children, without having discussed it previously, simultaneously answered, "Bobby. We will have to see what your mother thinks? After announcing to the children that they had a new baby brother for Christmas he then took all the children into the parlor where was the decorated Christmas tree, the Nativity scene and gifts were found beneath the tree. On January 8, , about two weeks after birth my father and mother took me to the Immaculate Conception Church in Watertown, Chapter 3. I was working in a large field with horses on a hay-rake, raking hay all afternoon. Those familiar with the old horse hay-rakers know that the driver sat very close behind the horses; only a matter of a few feet. It could be dangerous. Young boys sent to the field to rake hay with horses on these machines were known to have fallen to the ground, down into the area of the prongs that gathered the hay and then the horses without a driver began to run away on their own; thus death to the boy. I was just about done raking the hay in that large field of alfalfa and it was late in the day. The sun was lowering. I was ending up in the center of the field, having started at the outside of the field, working inward. This meant the little that remained required frequent and abrupt turns. There was perhaps only a minute or two more work before I could head for home more than a half mile away. Suddenly one of the horses began bucking fiercely. The other horse began running while its partner kept bucking high in the air. I suddenly felt a deep pain in my leg. The horse had broken my leg. I had been pulling the reins to stop the horses, which only aggravated the situation. Then I discovered why that horse had gone mad. Pulling the reins tightly only aggravated the horse more so it became more violent. I could not think or see straight, with hoofs flying at my face. Time was of the essence so I had to make fast decisions. I could no longer control the horses with the lines. The horses were headed for a shelter belt of trees, running rapidly, it seemed with madness. I could see they were capable of running right into those trees planted and growing so close to each other. If this happened I knew I would be killed. To do this I had to lift my broken leg with my hand to enable me to turn around. I sat there my back to the horses still running and took one more moment to get courage to jump. To have jumped, on a moving rake, with a broken leg which would have been at least five feet to the ground, could have had disastrous effects. During that moment I spent to gain courage to jump the horses stopped abruptly and stood still. I would not have to jump. The horses were

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now in the middle of a wheat field. They begin to eat the wheat which that year by June 21 was over two feet high. They did not move a single inch but kept eating the dense wheat that had headed out.

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Chapter 5 : Fatima Family, Hanceville Alabama. Sharing the Message of Fatima | OUR APOSTOLATE

Immaculate Heart Messenger is a Roman Catholic international quarterly magazine. It has been endorsed by the last two presidents of the Vatican's Pontifical Council for the Family Cardinals Edouard Gagnon and Alfonso LÃ³pez Trujillo.

His father, Aloysius Fox, was a farmer. Fox was raised in a religious family and developed a vocation at an early age. Fox graduated from the St Paul Seminary in . After being ordained, Fox served as an Associate Pastor in several congregations where some of his supervisors suggested that he start working as a writer. He started sending in letters and articles to Catholic publications and they were published. He eventually became a weekly columnist for the National Catholic Register and has written regularly for a number of other publications. He was the pastor in a number of parishes in South Dakota between and . Fox did so and started a prolific career with well over 50 books to his credit as at . In , he published an autobiography *A Priest is a Priest Forever*. As thanks for the request, Fox built the first shrine commemorating the Virgin Mary in Redfield in . Fox gave talks at many conferences across the globe, often appeared on television making appearances on EWTN and produced a quarterly magazine *Immaculate Heart Messenger*. Listed among his many conference presentations are sound Catholic faith teachings that are Mariological which took place in Fatima, Australia, Poland, Syria, Mexico, Italy, and the United States. Fox was responsible for having built three shrines to the Virgin Mary since that date. He began the Fatima Family Apostolate in and has been the director of that body since then as well as the editor of its newsletter. In , he began the first National Marian Conference in Alexandria, South Dakota in June of each year with an annual average attendance of 8, He celebrated 50 years in the priesthood in . He died on Thanksgiving Day, November 26, . Fox published books, including: *Principles of spiritual growth*]; *Ten sermons on the Mother of God*,: *A Catechism of the Catholic Church*: Gino, stigmatist, Christendom Publications, *Louis Marie Grignon de Montfort: Immaculate Heart of Mary: True Devotion*, *Our Sunday Visitor*, *Second Sunday of October: Joseph Promise*, *Fatima Family Apostolate*, *Marian Manual*, *Fatima Family Apostolate*, *First Saturdays*, *Fatima Family Apostolate*, *The Gift of Sexuality: Telling the vision of Robert J. Fox*, *Our Sunday Visitor*, *Mother of Evangelism*, *Fatima Family Apostolate*,

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Chapter 6 : Robert J. Fox | Religion-wiki | FANDOM powered by Wikia

Immaculate Heart Messenger is a Roman Catholic international quarterly magazine. It has been endorsed by the last two presidents of the Vatican's Pontifical Council for the Family Cardinals Edouard Gagnon and Alfonso López Trujillo. It has also been endorsed by the last two Bishops of Fátima.

Fox December 25, 1915 - November 26, 2003, was an American priest and a prolific author of religious books for members of the Roman Catholic Church. As well as his writings, Fox worked as a priest in a number of rural towns in South Dakota. His father, Aloysius Fox, was a farmer. Fox was raised in a religious family and developed a vocation at an early age. Fox graduated from the St Paul Seminary in 1937. After being ordained, Fox served as an Associate Pastor in several congregations where some of his supervisors suggested that he start working as a writer. He started sending in letters and articles to Catholic publications and they were published. He eventually became a weekly columnist for the National Catholic Register and has written regularly for a number of other publications. He was the pastor in a number of parishes in South Dakota between 1940 and 1950. Fox did so and started a prolific career with well over 50 books to his credit as at 2003. In 1950, he published an autobiography *A Priest is a Priest Forever*. As thanks for the request, Fox built the first shrine commemorating the Virgin Mary in Redfield in 1950. Fox gave talks at many conferences across the globe, often appeared on television making appearances on EWTN and produced a quarterly magazine *Immaculate Heart Messenger*. Listed among his many conference presentations are sound Catholic faith teachings that are Mariological which took place in Fatima, Australia, Poland, Syria, Mexico, Italy, and the United States. Fox was responsible for having built three shrines to the Virgin Mary since that date. He began the Fatima Family Apostolate in 1950 and has been the director of that body since then as well as the editor of its newsletter. In 1950, he began the first National Marian Conference in Alexandria, South Dakota in June of each year with an annual average attendance of 8,000. He celebrated 50 years in the priesthood in 1965. He died on Thanksgiving Day, November 26, 2003. Fox published books, including: *Principles of spiritual growth*]; *Ten sermons on the Mother of God*; *A Catechism of the Catholic Church*; Gino, stigmatist, Christendom Publications, Louis Marie Grignon de Montfort: *Immaculate Heart of Mary: True Devotion*, *Our Sunday Visitor*, *Second Sunday of October: Joseph Promise*, *Fatima Family Apostolate*, *Marian Manual*, *Fatima Family Apostolate*, *First Saturdays*, *Fatima Family Apostolate*, *The Gift of Sexuality: Telling the vision of Robert J. Fox*, *Our Sunday Visitor*, *Mother of Evangelism*, *Fatima Family Apostolate*,

Chapter 7 : Immaculate Heart Messenger | Revolv

Director & Editor Fr. Robert J. Fox and Associates by thingscatholic in Types > Magazines/Newspapers, children, y Catholic Wonderful Images, Artwork and Photos from Magazine Covers on The Immaculate Heart Messenger - A Catholic publication - by Fatima Family Apostolate.

Youth Conference Videos Available Now! And if the blind lead the blind, both will fall into the pit. Since that ceremony took place there has been no sign of the conversion of Russia, the Triumph of the Immaculate Heart and the period of world peace Our Lady promised if the Consecration of Russia were carried out according to Her request at Fatima. Quite the contrary, over the past twenty years the spiritual and moral condition of Russia has only deteriorated. The Catholic Church now suffers overt persecution by the Putin regime, whose neo-Stalinist authoritarianism has drawn protests from the Vatican, world leaders and human rights organizations. Wars rage around the globe, and the holocaust of abortion continues unabated. The situation is so grave that on the 20th anniversary of the ceremony Pope John Paul II himself lamented: Since the Virgin could never make a false promise, there is only one possible explanation for the state of affairs in which we find ourselves: As Sister Lucy herself stated in response to the question by Father Umberto Maria Pasquale whether Our Lady had ever mentioned consecrating the world as opposed to Russia: At the Cova da Iria in Our Lady had promised: I shall come to ask for the Consecration of Russia. In , at Tuy, as She had promised, Our Lady came back to tell me that the moment had come to ask the Holy Father for the Consecration of that country [Russia]. As the evidence mounts that Father Gruner is right, various apologists for the untenable claim that a consecration of the world is just as good as a consecration of Russia have stepped up their attacks on Father Gruner and his Fatima apostolate. Chief among these attackers is Fr. Fox, who dutifully defends the party line promoted by Cardinal Angelo Sodano, the Vatican Secretary of State, and other members of Vatican bureaucracy: The more the folly of Fr. Here we go again. At the same time the Secretary of State applied various forms of coercion to prevent a series of benevolent bishops from following through on their offers of incardination to Father Gruner. Fox nor anyone else has ever demonstrated such a violation because, in fact, Father Gruner has done nothing wrong. In response to the lies of Fr. That is a very old and very cheap debating trick. So let us hear no more from Fr. It is time for Fr. Fox to address the merits of this controversy in a manly manner, instead of kicking Father Gruner in the shins and running away. Who Is Wasting Millions of Dollars? But the shin-kicking continues with Fr. The donations in question are made to the non-profit organization of which Father Gruner is president, and the amount of those donations is a matter of public record. It must be said that Fr. How many millions has Fr. Fox raised to promote the delusion that a consecration of the world is just the same as a consecration of Russia? How much more money will Fr. Fox try so hard to avoid. If words have meaning, then the words of Our Lady of Fatima do not correspond to the position taken by Fr. Fox and certain elements of the Vatican bureaucracy. In Her apparition of July 13, , the Blessed Virgin showed the three children a vision of hell, filled with sinners who had been condemned to eternal torment. Then She told the children: To save them, God wishes to establish in the world devotion to My Immaculate Heart. The good will be martyred, the Holy Father will have much to suffer and various nations will be annihilated. The Holy Father will consecrate Russia to Me, which will be converted, and a period of peace will be granted to the world. Russia, and only Russia, is in view here not the world, but Russia. Sister Lucy has explained that the object of the Collegial Consecration must be Russia, specifically and distinctly, because when that particular nation is converted following a ceremony consecrating only that nation to Mary, it will be obvious to everyone that Heaven has deigned to produce this miracle in honor of the Immaculate Heart. As Sister Lucy revealed to her confessor on May 18, Even a child can understand it, which is why it was delivered to three simple children who could not even read. For as Our Lord Himself said with the contemptibly sophisticated Pharisees in view: Verily I say unto God. Amen I say to you, Whosoever shall does not receive, accept, the kingdom of God as a little child, he shall not enter therein. There is no need to

speculate concerning the answer: And so, instead of a Collegial Consecration of Russia, these papal advisors gave us a ceremony from which any mention of Russia was deliberately omitted so that no one would think Russia was being consecrated. Fox asks us to believe, is what Our Lady requested at Fatima. What is meant by the term neo-modernist? A neo-modernist is simply a new modernist, a modernist of the present-day, whose way of thinking has descended from the original modernists of the early 20th Century. Father Joaquin Maria Alonso, C. In , Bishop John Venancio, the second Bishop of Fatima, appointed Father Alonso to research and publish a complete scholarly history of the revelations of Fatima in order to refute the attacks of the Modernists against Fatima. He spent the next ten years studying the Fatima archives. In , his monumental work, consisting of 24 volumes of approximately pages each and including at least 5, original documents, was ready for publication. But under the regime of the next bishop, Bishop do Amaral, they were not allowed to be printed. Father Alonso was never to see the publication of his scholarly work. The 22 remaining volumes have never been released from to this day. Father Alonso explained in the prestigious Theological Journal, *Ephemerides Mariologicae*, that the consecration required by Our Lady of Fatima is specifically that of Russia, and that the consecration of the world will not fulfill this most urgent and important request of Our Lady. He also stated that it must be a strictly collegial act, that is, to be done by all the Catholic bishops, and that a moral union of the Catholic bishops would not suffice nor would subsequent ratification by them be sufficient. The false appearance of orthodoxy is what makes modernism so dangerous to the Faith. The heretics of old, such as Martin Luther, did not hesitate to proclaim their heresies openly and explicitly, thus subjecting themselves to exclusion from the commonwealth of the Church, once the Church had exposed and condemned their clear errors as heresy. The modernist, however, is a far cleverer fellow. He endeavors to remain within the Church while attempting to bring Her into line with his heretical views, passed off under the guise of seemingly Catholic terminology. Pius, is to appear to affirm Catholic truth at one moment, only to cast doubt upon it in the next by means of ambiguity or studied omission: When they write history they make no mention of the divinity of Christ, but when they are in the pulpit they profess it clearly; again, when they write history they pay no heed to the Fathers and the Councils, but when they catechize the people, they cite them respectfully. For as We have said, they put their designs for Her ruin into operation not from without but from within; hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain, the more intimate is their knowledge of Her. A modernist, as Pope St. Therefore, they do not hold any Catholic dogma as true at all times, everywhere, and in the same sense. As a result, they must attack true Catholic dogmas and undermine confidence in orthodox Catholic teachers, so as to make every Catholic a modernist like themselves. Pius X made clear, modernists can succeed in eating away at Catholic doctrine only to the extent they are able to cloak themselves in ecclesiastical legitimacy and respectability, thus persuading the faithful that they speak the mind of the Church and ought to be followed. That is why St. Pius called for the Oath Against Modernism to be taken by every Catholic priest and theologian, and for the exposure and removal of modernists from every position of authority in the Church. Fox, has used the cloak of legitimacy and respectability to undermine the Catholic verities of the Message of Fatima. There is but one universal Church of the faithful, outside which no one at all is saved. 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. The most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church. To be a member of the Church requires not only that one be baptized, but also in those who have

attained the age of reason that one hold to the same Catholic faith of all time and submit to the same governance as all Catholics, under the Pope and the bishops in communion with him. Hence unity of faith in the one true Church is objectively necessary for salvation, because knowing and adhering to the truth is what saves us. To say otherwise is to say that the truth revealed by God in Christ does not matter, which is blasphemy. Therefore, to break from the unity of the Faith is to set out upon the path of eternal damnation. This is why heresies against the Faith have always been condemned and punished by excommunication from the Church, for nothing less than the salvation of souls is at stake. For example, in the Bull *Cantate Domino*, the Council of Florence, after affirming such dogmas of the Faith as the Trinity and the true humanity and divinity of Christ, declared: It, moreover, anathematizes, execrates, and condemns every heresy that suggests contrary things. Contrary to what Fr. Fox suggests quoting Msgr. She came to call for a massive return to the one true Church by those the Russian Orthodox who are estranged from Her because of schism. To the one true Church of Christ, we say, which is visible to all, and which is to remain, according to the will of its Author, exactly the same as He instituted it. For it is only the Catholic Faith that preserves intact the Mass and the religious and moral truths God Himself has provided for the due worship of His divinity and reparation for sin, obedience to His Law, right living and ultimate salvation. The Mother of God certainly did not come to earth to confirm the Russian people in their existing schism and religious errors and heresies. The Russian Orthodox, like all Orthodox churches, reject the Catholic dogma on the necessity of submission to the Roman Pontiff, as well as the Catholic teaching on purgatory, the filioque procession of the Holy Ghost from both the Father and the Son, not merely the Father, as the Orthodox claim, and the immorality of divorce and remarriage, which the Orthodox permit. Further, the Orthodox do not recognize the Catholic dogma of the Immaculate Conception of Mary, and thus do not proclaim or practice a devotion to Her Immaculate Heart as such. Therefore, the return of the dissidents, beginning with the conversion of Russia to the Catholic Faith, pertains to the very essence of the Fatima message. How else can devotion to the Immaculate Heart be established in the world, as Our Lady requested? How else is the triumph of Her Immaculate Heart to be achieved? For it is only the Catholic Church, alone among all churches, that professes and practices the dogma of the Immaculate Conception and devotion to the Immaculate Heart. The *Insight of Soloviev* Even the Russian Orthodox Russian philosopher and theologian, Vladimir Soloviev, writing a few years before the Fatima apparitions, was able to foresee that only through the reunification of the Russian Orthodox Church with Rome could Christianity be defended against the rising forces of secularism in Russia. That, he said, is the fate of all purely national churches. The only way a national church like the Russian Church can avoid being subject to the authority of the state is to have a center of unity outside the state.

Chapter 8 : Immaculate Heart | Revolv

The Immaculate Messenger Magazine is assisting the Church in the New Evangelization by providing relevant articles for helping us with our faith and everyday life. It is loyal to Roman Catholic.

Even then I could feel the Real Presence of Jesus in the tabernacle. That drew me to the priest-hood. William Smith used to have beautiful articles explaining the faith. I would wait for it to arrive in the mail every Tuesday and I would read it cover to cover. Recovering from the injuries Fox was removed from farm work and during the reflection and study that occurred at that time Fox solidified his decision to become a priest. Letters and articles he sent to Catholic publications were published and he soon became a weekly columnist for the National Catholic Register and wrote regularly for a number of other publications. The new Bishop Lambert. Anthony Parish in , where he took on the job of main pastor for the first time. In he was sent to St. By he returned to St. Bernard Parish where he served for twelve years. Fox maintained a conservative reading of the documents of Vatican II, but soon encountered those who had a more liberal reading of them which Fox held were watering down the truth of the Catholicism. This was popular among the conservative element within the Catholic Church in America but was opposed by the liberal element. Notably in Milbank were a pastor attempted to implement ideas from his book into a Catholic school and was opposed by the school board and principal. In , he published an autobiography A Priest is a Priest Forever that coincided with his fiftieth anniversary in the priesthood. Fox who had always had a deep belief in the Catholic doctrines concerning Mary was inspired by the statements from Vatican II expounding on these doctrines and by the arrival of the Pilgrim Virgin of Fatima statue at the diocese of Sioux Falls in I had the overwhelming conviction that Our Lady wanted me to teach the fullness of the Catholic faith to young people wherever I could using the Fatima message as the vehicle in my instruction. This was the beginning of his Youth for Fatima Pilgrimages which travelled there annually in two separate groups divided by gender. He served as its first director and as the editor of its newsletter. He also wrote "Catholic Truth for Youth" at this time. Fox was deeply impressed with Brother Gino and the two established a rapport, Fox later wrote a biography about him entitled "Call of Heaven". Fox reported while at the tomb hearing "a voice within" telling him to conduct pilgrimages. With increasing notability due to his work on the priesthood Fox was given permission to use his priestly formation program to personally instruct young men, this endeavor was named the "Sons of the Immaculate Heart" and in with the encouragement of his bishop and the support of Cardinal Pironio, head of the Congregation for Religious, Fox had seven candidates living with him at his parish in Redfield, South Dakota. He also continued to do his parish work, writing, and lead Fatima pilgrimages. Mary of Mercy parish in Alexandria, South Dakota and began building a shrine to Our Lady of Fatima on a block of donated land held to be near the center of North America. He continued to publish and remained editor of the Immaculate Heart Messenger Magazine. Preiss built a 4, sq ft. Preiss was chosen by Father Fox to continue his mission of promoting the message of Fatima and family life. Fox published books, including: Principles of spiritual growth]; Ten sermons on the Mother of God,: A Catechism of the Catholic Church: Gino, stigmatist, Christendom Publications, Louis Marie Grignon de Montfort: Immaculate Heart of Mary: True Devotion, Our Sunday Visitor, Second Sunday of October: Joseph Promise, Fatima Family Apostolate, Marian Manual, Fatima Family Apostolate, First Saturdays, Fatima Family Apostolate, The Gift of Sexuality: Telling the vision of Robert J. Fox, Our Sunday Visitor, Mother of Evangelism, Fatima Family Apostolate,

Chapter 9 : A Priest is a Priest Forever Autobiography of Fr. Robert J. Fox

Here are a couple of excerpts from the "Immaculate Heart Messenger", the magazine of the Fatima Family Apostolate, which is run by Father Robert J. Fox, regarding the TFP. Excerpt from January - March edition of the "Immaculate Heart Messenger", pg

Fox In an era when the world and the Church itself has faced many crises it has been a great time to live. On earth for close to three-fourths of the 20th century and living into the twenty-first century has been a time when great evils engulfed the world. It has also been a time of great grace and great saints. Then there was Archbishop Fulton J. Sheen whose life and teachings and example touched my heart deeply already as a teenage boy, as it touched tens of thousands of others throughout the world. That great bishop of the Church was on fire with love for Jesus, Mary, the Church. Padre Pio and Bishop Sheen were great inspirations to me during their lifetimes which I followed from a very young age. When I was ordained a priest, April 24, , I had no idea of the personal trials that would be mine and the trials of the universal Church which would unfold through the decades of my life as a priest. No man can live the priesthood of Jesus Christ fruitfully and truthfully without at the same time identifying with Jesus Christ as Victim. The aftermath of the Second World War, when I entered the seminary and was eventually ordained seemed, in many respects, a glorious time for the Church. Many vocations to the priestly and religious life were blossoming and flourishing. There was respect for the Church, for its authority, its integrity. When they came, especially after the Second Vatican Council, these dissenters would be something I could never understand. To be Catholic, especially a Catholic priest, excluded such in sincere and loyal faith and dedication. I have always loved the truth. It has been my joy and duty to always teach the truth. Generic sermons were never for me. I cannot be a faithful priest if I am not willing to die for the truth if needs be in preaching, teaching the fullness of truth. I must answer to God at my individual judgement if I preach not the truth. I knew I could never hold back preaching the truth, the full gospel, even if it defended some. Jesus Christ is the Truth. He is the Way, the Truth and the Life John Before founding his own Apostolate and editing his own magazine, Father Robert J. Fox retired to Hanceville, Alabama near the Shrine of the Most Blessed Sacrament and the Our Lady of the Angels Monastery - both founded by Mother Angelica who founded and developed the Eternal Word Television Network that sends its television programs and short wave radio programs into more than countries of the world. Fox passed away on November 26, at Many have not yet realized that the message of Our Lady of Fatima was a call to the family to return to holiness. Fox at the encouragement of the Vatican. Preiss was chosen by Father Fox to carry on his work because of his knowledge of family life and his love for Our Lady. Father Fox prayed for the past 10 years for a person who he could trust to carry out his work. John began writing for the Immaculate Heart Messenger 6 years ago on child training, family life and challenges in the church. John has also been interviewed on Catholic radio on Fatima and the family. Father said, "I have been molding and forming John these past six years to be a part of this Apostolate, he has all the tools necessary to evangelize, to help bring souls to Christ. Our mission is to promote the message of Fatima and the sanctification of family life through our website, books, CDs and DVDs.