

Saints,

I received this message from a faithful layman August 18, 2018, someone whose fidelity to Jesus has imbued him with more holiness and faith knowledge than many church leaders today.

I once heard a famous Australian once say, the only thing we can learn from that bloke is what not to do. We follow Christ and not a human fallible personality who is confused, and leading so many others down the road to confusion and into the hands of the enemy!

Jesus gave us His church, those called out of darkness into the marvelous light of Him whose praises we should sing always.

Jesus gave us apostles to continue to teach, guide, and sanctify us until His return.

Jesus told His apostles to teach us everything He taught them; this is done by word and example (not ambiguities and novelties of their minds or of the world).

At 67 I never have seen such a poor group of teachers elevated to be successors of the apostles when they promote homosexuality among the many other global socialist policies, and use the person of Jesus to promote worldly and novel thoughts despite seeing the failures of sexual predation, socialism, unregulated immigration, distribution of welfare benefits with no plan to integrate people into society of a culture and of a work force, failing to teach to the whole world the name of Jesus as the one Savior of the world and His Holy Catholic Church as the vehicle wherein subsists the fullness of truth, Word, Sacraments and unity to Jesus.

While I should be able to follow church leaders to see Jesus in their teachings and examples, I do not in most or in so many situations. In their apology letters they have been too general in their sorrow and admonitions to morality in this current crisis. Leaders fail to name the elephant in the room, homosexuality.

Morality consists of the actions required to do or to avoid. Morality comes from God, illustrated in the Bible and clarified in the Tradition of the church. The pope, cardinals, bishops, and many priest leaders simply won't name one of the most obvious the problems: false acceptance of homosexuality in a priest's life and in any person's life as a normal characteristic by which one self identifies and lives out in expression with others.

Leaders won't acknowledge the power of homosexual iniquity to move a man to try to bond with males sexually in order to satisfy an emptiness in the soul of the person who suffers same sex attraction, and homosexuality's urge to try to fill the soul with the self confidence, the physical attributes, the athleticism, the innocence, the masculinity of

another male that those with strong same sex attraction do not feel or see in themselves, and that thus an unchosen urge to try to obtain these things through sexual union with another male be that male a child, a youth, or an adult.

In fact, the leaders are still promoting homosexuality calling LGBTQ normal, requiring acceptance and “accompaniment” instead of repentance and conversion to chastity, and to learn new ways for males with psychosexual developmental delay to bond with other males in order to discover their own male character and see themselves as the males God has created them to be.

Because Jesus is the one Savior of the world, the only name in heaven or on earth by which man can be saved;

Because Jesus is the Son of God in Whom we live, move and have our being;

Because Jesus offered Himself on the cross to seal the covenant which saves us from sin (homosexual actions are sinful, and the homosexual attractions are tendencies toward sin even though they do not incur the guilt of a sinful action);

Because Jesus gave us His body and blood as food for the journey toward eternal life;

I will go straight to Jesus when those charged with preaching His Name and His truth do not do so, and when leaders do preach Jesus, I will follow them in that teaching, but run from ambiguities and novelties they propose in order to justify their own iniquities, sins and transgressions.

I dream vividly every night, different dreams some of which I remember, some of which I do not so clearly but just snippets. I believe that dreams are ways the mind processes my feelings, events in life especially the last hours of being awake, and sometimes inspirations from God.

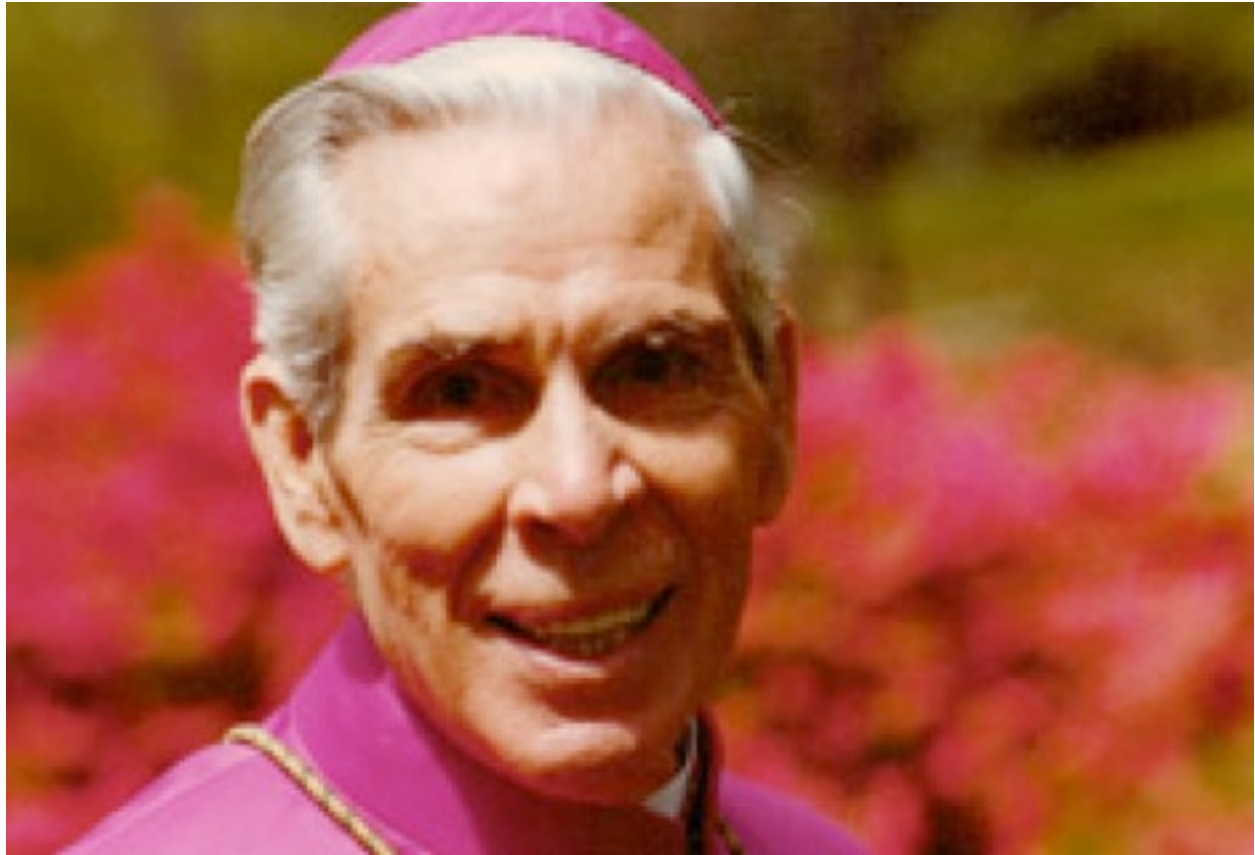
On Friday evening, August 17 I had watched Cardinal Burke on the World Over and Brad Miner and Liz Yore as well before going to sleep. The ugliness of the current church scandal, the feckless responses of American bishops, and the clarity of the two lay Catholics laying out clearly the actions of synods, particularly the one on the youth to normalize homosexuality was exposed.

In my dream I saw demons torturing cardinals, bishops, and priests for these sins and for their promotion of sin. I kept trying to escape the scenes of the vision of the devil by calling on the name of Jesus. Each time I mentioned the Savior’s name in my dream, the demons recoiled and became angrier torturing these men with greater pain and glaring at me with hate. Finally, with the name of Jesus, I was able to escape the hellish vision, to wake up, and then to fall back to sleep to have my normal dreams.

While Bishop Cordileone of San Francisco failed to name homosexuality in his diocesan letter regarding the current homosexual crisis, he did call for reparation in the form of prayer, particularly a daily rosary and a family rosary, Friday penance in abstinence from meat and in fasting. I will do this for the sake of the church. I am so

glad to be retired away from the institutional church in San Diego and elsewhere in the U.S. as it launches headlong into acceptance of sin and of silencing voices like mine and yours when we promote classic Scripture and Tradition and our real Catholic faith.

Worship, be faithful, do reparations, and follow our leaders when they are clear, unambiguous and faithful to the Bible, Traditions. When they are not, run to Jesus and call on His name as I did in my dream for the conversion of your own soul, the souls of our religious leaders, and those of the whole world.



Archbishop Sheen's Warning of a Crisis in Christendom

With a saintly long-ranging spiritual vision, Bishop Sheen saw the roots of today's crisis firmly planted and growing in 1974, but gave us an antidote.

[Joseph Pronechen](#)

“First of all, we are at the end of Christendom,” Bishop Fulton Sheen solemnly said during a television show in 1974. “Now not Christianity, not the Church. Remember what I am saying.”

Then he defined what he meant. “Christendom is economic, political, social life as inspired by Christian principles. That is ending — we’ve seen it die. Look at the symptoms: the breakup of the family, divorce, abortion, immorality, general dishonesty.”

That was 1974. Today we know it’s even worse with the definition of marriage and gender drawn into the picture. And the crisis within the Church.

He reminded that of 22 civilizations that have decayed since the beginning of the world, 19 rotted and perished from within.

“We live in it from day to day, and we do not see the decline.” Remember, that was in 1974. “We take it for granted—we get used to things, and almost accept them as the rule.” Despite the decline blaring today, isn’t that a rule? How many Catholics accept the counter message to *Humanae Vitae*?

Sheen pointed out “the press that we read, the television that we see, is in no instance inspired by Christian principles. As a matter of fact, there is, on the part of many of us, the tendency to go down to meet the world — not to lift the world up. We are afraid of being unpopular — so we go with the mob.”

The good bishop noted we were living in the fourth 500-year period of Church history, explaining “the Church is not a continuing thing — it dies and rises again. It proceeds on the principle of Christ himself as priest and victim.

“And there comes the defeat, the seeming decay, we are put in the grave, and then we rise again. We have had four deaths in our Christian history.”

First Three Falls and Rises

The first time the Church was in dire straits was in the fall of Rome, the first 500-year period. It had a rebirth when great saint missionaries like Augustine in England and Patrick in Ireland spread the faith.

Then came a second “decay” around the year 1,000 with the Moslem invasions and the split of the Church with a schism in Constantinople.

“It seemed to be the end of everything. And then we came to life again,” Sheen said.

In the third 500-year period he said the Church became “rotten” as nuns and priests were defecting. Then came the reformers who “almost always reform the wrong things. And they began reforming the faith, and there was nothing wrong with faith — it was the morals that needed to be reformed. It’s not renewal — it’s really a moral reformation that is needed today, too.” Remember, that was 44 years ago.

All the more so in our day. On just one point, how many listened to, and took to heart, *Humanae Vitae*? Even theologians defected from it.

After that period the Church came to life again, Sheen said.

“And now we’re at the fourth period, and we’re rotting — we’re spoiled — no great zeal, no great learning, no great fire.” Yet there’s hope because “anyone who knows history is not particularly disturbed.”

Church’s Enemies

“But the enemy in each of the 500-year periods has been separate and distinct,” he continued. “We had, and here I am speaking generally of enemies within the Church, in the first 500 years, false doctrine centering around the person of Christ...the Christological heresies. So the Church was just split open, and that was one of the reasons that made it possible for the Moslems to develop.”

The next period saw attacks on the head of the Church, leading to the Eastern Church breaking away.

By the 16th century the attack was on “the body of Christ, the mystical body, the Church.” It was Reformation time.

Today’s 4th Enemy

“Our enemy today is the world — the spirit of the world,” Sheen made clear.

“Today we have to conform to the world or we’re branded” he said. Must be politically correct. “Our Lord said, *I have taken you out*

of the world. We say, ‘No we have to win the world, and to win it you have to be one with it.’ Our Lord says, *I pray not for the world.* He was praying for the spirit of the world. And this is the easiest kind of way to fall off the log — worldliness. It’s so simple, and it can be justified for a thousand reasons; namely, the Vatican Council said we have to go into the world — indeed, but not to be world, which is quite a different matter. So this is our attack today.”

Sheen saw this as “one of the basic causes of our degeneration, of our death. We’re dying. What about it? What’s the answer?”

“The answer is: these are great and wonderful days in which to be alive. I thank God... that I can live in these days, because these are days of testing.” Since 1974 the testing pressure has increased.

Sheen explained it was easy to be Christian in the three decades before his talk. “The atmosphere was Christian; morals were Christian; there was no great problem in adapting ourselves to a Christian society. But now, when everything is turned around, these are days when the masks have got to come off, and we reveal ourselves just as we really are.”

“Today the current is against us. And today the mood of the world is, ‘Go with the world, go with the spirit.’ Listen, dead bodies float downstream. Only live bodies resist the current. And so the good Lord is testing us.”

“And he is testing Western Christians with worldliness, and how many of us are falling?” Would Bishop Sheen be surprised on how far the decadence and corruption have piled up?

He gives the example of the Israelites being tested by God in the desert. “That is what he is doing to us. We are showing what we really are now,” Sheen said. “St. John says in his Epistle: ‘They did not love us really from the beginning. That is why they left us.’ And so the souls that are falling away have just failed to meet the test. It is very much like the test that the Jews had.”

The farsighted bishop highlighted how the majority of Israelites scouting the Promised Land told the people they couldn’t enter because the dwellers there were too strong. But “the majority is not always right!” Only Caleb and Joshua, “the minority report,” disagreed. They were right.

Sheen warned “what we are going to have in the Church is a minority report: a minority report of sisters, a minority report of

priests, a minority report of laity — not the minority that is aggressive and troublemaking, but the minority that like Caleb and Joshua, trusts in God. So we are tested just as the Jews were tested.”

He went on, “not far after our time, and perhaps in the time of some, then will come the battles and the testing. Our Lord said, *Satan would sift you as wheat*. And we are being sifted as wheat. So we can all thank God that we live in these days. Really, it’s beautiful. Now we can say, ‘aye’ or ‘nay,’ and we can bear up under assault, criticism and ridicule, because this is the lot of the Christian in the days of the spirit of the world.”

Surprising, Unexpected Advice

The saintly bishop made clear the situation was really not “gloomy.”

Why? Because “it is a picture of the Church in the midst of increasing opposition from the world. And, therefore, live your lives in the full consciousness of this hour of testing, and rally close to the heart of Christ.” Be the “minority.”

He really had ears perked up with his next revelation and recommendation.

“And if there is anything that has to be restored in our day, I would say it would be violence. Violence! The kingdom of heaven is won by violence. And only the violent shall conquer it.”

Shouldn’t it be about peace? Let’s hear the great Bishop Sheen explain. And Biblically too.

He observed how when the Church drops things, the world picks them up but twists them in the wrong way. For example, mysticism drops, and the young turn to pharmaceuticals and drugs.

“And we drop violence, discipline, commitment to the Cross, and the world picks it up...That’s why there’s no stopping the violence of this country. We just have to...hire more police guards, build more hospitals for the addicts. Why? Because there’s no moral reason on the inside why they should stop.”

Isn’t he right on today’s beam? What’s the usual first response? More government spending and more laws will fix the problem. Uh huh.

Sheen explained, “Our Blessed Lord said *I have come to bring the sword*. Not peace! We are always talking about peace, peace, peace! Yes, because that war (World War II, Korean War, etc.)

happened — but we aren't making war in ourselves — and there's not going to be any peace in the world until we make war. Our Lord said, *I came not to bring peace, but the sword!* He never used the word 'peace' until after Easter."

"The Lord brought a sword. It's not the sword that's thrust outward against the enemy. It's a sword that's thrust against ourselves, cutting out the seven pallbearers of the soul: pride and covetousness and lust and anger, envy, gluttony and sloth. And we've given up the sword — someone else has taken it up, and we have to restore it! Then we'll get peace! And peace is never corporate — it's never social — until it's first individual.

Social peace, world peace, is the extension of individual peace in our hearts. When we are right with God, then we will be right with our fellow man. When are not right with God, then we will be wrong with everyone else."

He told everyone to take seriously spending an hour before the Lord in the Blessed Sacrament every day "not only for our own souls, but for the world, and to strengthen our minority." It's "violence" to ourselves, easily enough understood.

Archbishop Sheen emphasized, "The Lord is keeping reserves. He is training us. We'll make the entry. We'll prepare for a new Church. And he is with us — we just simply can't add rules — only we've already won as a matter of fact, only the news has not yet leaked out — and so it's violence that has to be restored."

<https://motherofisraelshope.org/1738-2/>

Daughters of Mary MIH

Posted on [August 17, 2018](#)

“Will You Also Go Away?”

Beloved, please read the article below in full and send it to all you know who could use a good dose of truth, clarity, sanity and hope!

I am most grateful to Marcus Grodi, the article's author, who is the *Founder and President of The Coming Home Network International*, and *Host of The Journey Home on EWTN television*. You can see the original on their website as well: <https://chnetwork.org/category/blog/articles/>



After this many of his disciples drew back and no longer went about with him. Jesus said to the twelve, “Will you also go away?” Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God.” Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?” He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was to betray him (John 6:66-71).

How does one adequately address the growing scandal in the Church? Specifically, as I consider this in relation to our work in the Coming Home Network, how do we explain to non-Catholics why they should still consider coming home to the fullness of the Church — and why must Catholics remain?

As we see in the above Scripture — and as has been said by many during this difficult time — scandals have been

present in the Church from the very beginning: one among the Twelve betrayed his calling, his loyalty, betrayed Jesus and sent Him to the cross — one whom Jesus Himself had called into ministry!

Scripture also reminds us, however, that it didn't begin with Judas, either. There have always been bad shepherds, as attested to throughout the Old Testament. From the very beginning, all the way back to Adam, God's Chosen People have been plagued with bad shepherds — though not all of them were bad, of course — and too often they were the ones who had the biggest influence on the history of God's People. From the days of the earliest Christian writers, theologians have divided the history of God's People into ages. For example, some Patristic writers divided salvation history into five consecutive ages: the Ages of Innocence, Nature, the Promise, the Law, and the Church. But there is another way to see the ages of salvation history: First, from Adam to Herod is the long age of God's Chosen People falling away from God, starting with the Fall and leading over centuries to a time of such utter ignorance and rebellion from God that He saw, out of His love for the world, that the time was right to send His Son. All the Old Testament prophets warned of this rebellion of God's People and pointed ahead to the coming of the Messiah.

This long Old Testament Age was subdivided into periods of rise and fall leading to subsequent periods of renewal under new leadership: from Adam to the Flood; from Noah to Babel; from Abraham to Egypt; from Moses to Saul; from David to the Exile; from Ezra to Herod. Each of these periods started with an opportunity for renewal, with new leadership — a new shepherd — but, as a result of the constant downward pull of sin, each period descended from hopeful renewal through bad shepherds and scandals, to chaos and separation from God.

Since the Incarnation, Death, Resurrection, and Ascension of Jesus Christ, we have lived in the Age of the Church. It began with great hope, the appointing of new shepherds and the indwelling of the Holy Spirit, a new Creation. The old was gone and the new had come. Through faith in Christ and the waters of Baptism, any person could become a new child of God, a member of His Body, the Church. Through the Sacraments, especially the Eucharist, one could be united with Christ and with other Christians. This also included, however, a call to “put off the old ... put on the new”; to live out our baptismal graces; to seek holiness and perfection; to resist sin and the devil; to seek things of heaven not of this world; to love one another; and to look forward to His return in glory.

The New Testament warned, however, that from the very beginning the devil would fight against the Church, “[prowling] around like a roaring lion, seeking someone to devour.” Jesus even told Simon Peter, whom He had chosen to be the Chief Shepherd of the shepherds of the sheep, “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren” (Lk 17:31-32).

From the beginning, every person who responds to the call of God to serve Him, and gives his life to Him, immediately becomes a target of Satan — especially those who express their desire to serve the Lord in His Church, including seminarians, religious, deacons, priests, bishops, cardinals, and popes. Sadly, throughout the history of the Church, those who have caused the most egregious scandals and heresies have too often been those who had received the most sacraments.

Bishop Fulton Sheen once pointed out that the Age of the Church can be understood as divided into four 500 year periods, each, like those Ages of the Old Testament, starting

out with great hope and renewal, but ending in crisis and chaos.¹ The first 500 years, which started with the Apostles and the coming of the Holy Spirit, ended in chaos with the Fall of Rome. It seemed like all was over! But God raised up new shepherds and spiritual leaders, such as Sts. Augustine, Patrick, and Gregory the Great. Then again this second 500 years saw decay and division until around the year 1,000 the Church experienced schism between East and West and Christendom was invaded by the Muslim hordes.

Was this the end, as many apocalyptic writers claimed? No, a third 500 years began with great hope, with renewal movements under Sts. Francis and Dominic, Albert the Great and Aquinas, and many others, but again in time this all descended into great corruption, leading to divisions, multiple concurrent claimants to the papacy, and massive defection of priests and nuns, ending in the Great Divorce, called the Protestant Reformation.

So now was it all over? No, a new 500 years began, with the Counter-Reformation, the Council of Trent, and the many great shepherds and renewal movements of these past 500 years. Through it all, however, the devil has been alive and well, drawing down the people of God by a constant, underlying thread of sin and corruption, leading to division, nominalism, indifferentism, and relativism. Saint Pope John XXIII saw this ever-growing corruption, and inspired by the Holy Spirit called for a Council, but the devil used the good of the Council to spark further confusion, rebellion, and division.

Certainly not all in the last sixty-plus years has been chaos and confusion, but yet, as we live at the end of this fourth 500-year period of the Church, is it the end? Since much of the Old Testament served as types or signs of things in the New Testament, one can see how in this Age of the Church the pattern is followed with God's People descending from renewal

into corruption and rebellion, until God intervenes with new shepherds to inaugurate a new age of renewal and hope.

It is especially essential to recognize that running like a thread throughout all the ages — from Adam to this present Age — has been a Remnant of God's People, always looking to Him, trusting in Him, never giving up, aided by grace, and loyal to the faithful shepherds: a Remnant with whom God could always rebuild His Church under new shepherds, giving hope for the future. Many voices are claiming that the end of this fourth 500 years of the Church is the start of the long awaited final Tribulation, leading to the Second Coming of Christ. Is the corruption, violence, and deviant morality of our present age the opening and pouring fourth of the Seven Seals as forewarned in Revelation chapter 6?

Or, will this fourth 500 years transpose into a fifth 500 years, under new shepherds, leading to the new Springtime that Pope Saint John Paul II once foresaw?

My purpose in this reflection is not to side with any particular apocalyptic camp, but to remind us of the important words of St. Peter quoted in the opening paragraph. With all the craziness happening around us, in our culture and in our Church — even among our shepherds — how will we, the Remnant, those who by faith and Baptism seek to follow our Lord faithfully, respond to the question of Christ: “Will you also go away”?

Regardless of what some of our shepherds do or say, we must remember what the Holy Spirit led the Fathers of the Second Vatican Council to proclaim: Basing itself upon Sacred Scripture and Tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation. Christ, present to us in His Body, which is the Church, is the one Mediator and the unique way of salvation. In explicit terms He Himself affirmed the necessity of faith and baptism and thereby affirmed also the necessity of the Church, for

through baptism as through a door men enter the Church. Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved (*Lumen Gentium*, 14).

Every one of us who recognizes that our faith in Christ and our membership in the Church has been a gift of grace through faith and Baptism, needs to be a continuing witness to the need to remain faithful in the Church that Christ established in His Apostles under the leadership of Simon Peter, whose witness must be ours: “Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God.”