

John Vianney's Struggle

by Mary Windeatt
from *The Cure of Ars*, Chapter 3

St. John Vianney, the Cure of Ars, became the Patron Saint of parish priests. He relates this episode on his way to the priesthood:

I wanted to be a priest. It looked doubtful because of opposition from my father, my lack of formal education (for I was a farm boy with little opportunity for schooling, except for what I could learn on my own), and my already advanced age, (as I was nearly 20, and in those days, seminarians were much younger).

In the end it was my sister Catherine's husband who prevailed upon Father Balley to let me come to Ecully for a personal interview. Mother accompanied me on the trip, speaking words of comfort and encouragement all the way.

"You must not be afraid, John," she told me. "Father Balley is really a kind man. And his sister is kind, too. She lives at the rectory with him. I know she will be glad to see you."

Alas! My courage was all but gone when we finally reached Ecully, and I feared I would never be able to utter one sensible word in Father Balley's presence. After all, he was such a clever man, one whom the Major Seminary in Lyons would have been glad to number among its professors.

And I? Why, I was just a farm boy — shy, awkward, uneducated. Yet in the end things turned out splendidly.

Although Father Balley's appearance was somewhat forbidding (he was a thin, serious man who seemed far older than his fifty-two years), there was also something about him that set my heart at ease. Before long, I was talking with him quite freely about my longing to become a priest. I was

even discussing the few books I had read — the *Gospels* and the *Imitation of Christ* — without the least trace of embarrassment.

"Well, John, I guess that you may come here after all," he told me finally. And, before I knew it, Mother and he were making arrangements for my entrance into his little school.

Of course there were no words to express my delight. How good God was to have heard my prayers! And the Blessed Virgin! Yet in a few days I realized a disturbing fact: namely (as is so often the case in this world) that I had just exchanged one set of fears and troubles for another.

True, Father Balley had accepted me as a student, and thus I was now on the beginning of the long road to the priesthood. But how hard the studies were, Latin in particular! Try though I would, I could make such little progress.

"That's because you're not used to studying," Father Balley said kindly. "You're more accustomed to having a shovel in your hands than a book. But it will get easier after awhile. Wait and see."

Alas! Things did not get easier at all, and after a few weeks it was common knowledge among the other students that the lowest place in each class belonged to me. What matter that I was almost twenty and that they were much younger? My advantage in years only made me seem more stupid.

"John, maybe I could help you with your work," twelve-year-old Matthias Loras suggested one day. "Latin isn't hard, and neither is anything else, if you get things right in the beginning."

The Bishop of Dubuque

I was truly grateful to Matthias. He was a clever youngster, and although neither of us knew it then, God had planned that someday he should go to the United States as a missionary priest and later become the

Bishop of Dubuque.

"If you will help me, I will pray for you every day," I said. "Truly, I will."

Lost His Patience

So Matthias began to coach me in Latin, going slowly and carefully over each day's lesson. But even he was amazed at my thick-headedness. Then one day he completely lost his patience and boxed my ears.

"You big dumbbell! he cried angrily. "How many times do I have to tell you a thing before it stays in your head?"

At this, all the other boys roared with delight, so that I was thoroughly confused and ashamed. Scarcely knowing what I did, I got to my knees and awkwardly stammered out that I was sorry. Yes, I was a dumbbell. It was a waste of time for Matthias to bother with me.

But a wave of remorse was sweeping through my young instructor. "No, it's not," he said earnestly, and, kneeling also, he put his arms about me. "We will try again, John. And forgive me for hitting you. I have a wretched temper that is always getting the better of me."

So once again the future Bishop of Dubuque began the lesson, and once again I did my best to understand. But, in a few weeks I confided to Father Balley that I felt sure the priesthood was not for me. Only through pride could I have undertaken such an impossible venture.

"I know how to be a farmer and that is all," I muttered. "Will you please give me permission to go home, Father?"

To Work for Souls

For a long moment the good pastor was silent, his eyes fell upon my woebegone face. Then he spoke:

"So this is the end, John? You really do not want to work for souls?"

A pang shot through my heart. To work for souls! Oh, how much I wanted to do just that... and as a priest. But, how could I when I was so stupid?

"Maybe I could go home just for a visit," I faltered. "Perhaps I could study a bit by myself..."

Quickly Father Balley shook his head. "If your father were to see you now, so discouraged and downhearted, he would never let you come back. You know that."

"But what shall I do, Father? I cannot seem to get anywhere with my studies, no matter how hard I try."

"What about prayer, my son? Have you asked the saints in Heaven to help you?"

"Yes, Father. And especially the Holy Spirit."

"And you have added suffering to your prayer? Little mortifications of one sort or another?"

I nodded. Long ago I had learned the worth of suffering joined to prayer, and ever since I had been staying in Ecully, I had tried to make sacrifices in the matter of food and drink.

Yet of late an idea for a new kind of sacrifice had presented itself. Suppose I were to go on a pilgrimage somewhere, depending solely on the charity of others for food and lodging...

Hesitantly I outlined my plan to Father Balley. If he would not give permission for me to go home, perhaps he would allow me to visit some holy place?

"And where would you like to go, John?"

"To La Louvesc, to the shrine of Saint John Francis Regis," I replied, new hope rising in my heart even as I spoke. "Oh, Father! Perhaps the saints would help me to gain the graces that I need!"

A Good-For-Nothing

In the end Father Balley blessed the suggestion, and within a few weeks (it was the summer vacation of the year 1806) I set out on my pilgrimage. But very soon I experienced all manner of unexpected difficulties.

La Louvesc was in the mountains, some sixty-odd miles from Ecully, and the roads were very poor. To make matters worse, no one believed that I was a student for the priesthood, and whenever I asked for an alms I was rudely refused.

"You are just a tramp," one farmer told me harshly. "Be off with you!"

"A pilgrim to La Louvesc!" sneered another. "Young man, if you do not get going at once, I will set my dogs on you. I have suffered before from good-for-nothings like you."

"If I let you spend the night here, you would steal everything I have," declared a third. "I know your kind."

It was all very discouraging, and after two days and nights of steady walking I became very faint. Yet I pushed on somehow, finding shelter at night in the roadside hedges and satisfying my hunger in part with wild herbs and berries.

"Dear Lord, won't You let this suffering win for me the graces that I need?" I begged, wearily.

After a little while, I met a few kind people who gave me some bread, thus enabling me to journey on with new strength. However, upon reaching La Louvesc and going to Confession, I received some unexpected advice. "Young man, on your return trip you had better give alms instead of asking for them," the priest told me. "In my opinion, you undertook too much hardship in coming all the way here as a beggar."

Naturally I was taken aback at such advice, for I knew that prayer joined to suffering has a truly extraordinary power to touch the Heart of God. I had learned this from my mother, from the heroic priests who had ministered to us during the dark days of the Revolution, and more recently from my beloved friend and teacher, Father Balley.

Set Aside the Sacrifice??

That was why, with my vocation in peril, I had determined to take upon myself some suffering so that my prayers for help would merit an answer. Now, to be advised to set aside the sacrifice...

As respectfully as I could, I explained the things to my confessor.

The trip from Ecully had indeed been hard. But surely, no price was too high to pay for the grace of perseverance in my studies? And surely, it would not be right to break the promise which I had made so recently, and return home in the manner of other pilgrims... stopping overnight at wayside inns and eating regularly?

For a moment my confessor was silent. Then he spoke. "Sometimes there is great merit in making things easy for ourselves when we had thought to make them hard."

I was really amazed. "There is, Father?"

"Oh, yes. You see, it proves how really weak we are. We thought that we were strong enough to do such and such, and now we discover that it isn't so at all. Oh, my son, if people could just realize one thing!"

"What, Father?"

"That sometimes an act of mortification can be tinged with pride, but never an act of obedience."

These words rang in my ears with such insistence that before I left the confessional I had accepted the grace which they implied: namely, to do another's will instead of my own. Yes, I promised the priest (who was truly concerned over my health) that I would return home in the manner of other pilgrims, paying for my meals and lodging and giving alms to any poor person I met. I would no longer run the risk of being rash or imprudent in the matter of mortification.

The priest was pleased at my decision. "I am sure, because of your obedience, that Saint John Francis Regis will grant the favor you came to ask of him," he said. "And, I am also sure that you will find much happiness during your stay here."

It was true. The days I passed at La Louvesc were happy ones. I felt free, at peace with myself and the world. Oh, surely I would be given the grace to learn sufficient Latin so that I might continue with my studies for the priesthood?

Upon returning to Ecully, I found that my prayers had been heard, at

least in part. Somehow, the dreaded Latin was not quite so difficult as before. I could remember the meanings of new words with less trouble. It was also easier to translate the various passages given to me by Father Balley. Yet I was far from being an expert, and occasionally I became miserably down-hearted.

Someday, if I was ever to be ordained, I would have to leave Ecully and enter the Minor Seminary at Verrières. Here I would be required to speak in Latin from time to time, and even to follow entire lectures in it. Oh, how could I ever accomplish such difficult things?

"We will not worry about that just now," Father Balley said, comfortingly. "The main thing is, your trip to La Louvesc was a success, John. You are improving in your studies—very slowly, of course, but surely."

I continued to make still more slow and painful progress with my work. Then in the winter of 1807, when I was approaching my twenty-first birthday, it was rumored that the Cardinal Archbishop of Lyons was coming to Ecully to administer the Sacrament of Confirmation.

"You have not been confirmed, have you, John?" asked Father Balley.

I shook my head. "No, Father. There was never the chance when I was younger, because of the Revolution."

"Well, there is the chance now. Let us pray very hard that the Holy Spirit will bring you a full measure of His seven gifts so that you can make some real progress in your work."

An Army Summons!

The Holy Spirit did bring me a goodly measure of His gifts, and I was truly grateful for them. But, I could have wished for a much larger share in the Gift of Understanding.

How slow I still was at books! Why, after two years of hard study, I knew no more than a boy of fourteen!

Yet an even greater trial was in store for me, one which threatened to put an end to my spiritual ambitions once and for all.

In the fall of 1809, when I was twenty-three years old, I received

an official notice to report at once to Army Headquarters in Lyons. France was at war with both Austria and Spain. Thousands of able-bodied men were being called to the colors, including myself, John Marie Vianney.

Father Balley was beside himself at the news. "There's been some dreadful mistake!" he cried.

"Why, they can't put you in the Army, John! You're a seminarian! You're free from military duties! How did your name ever get on the Army list?"

I looked at the official document which bade me, report at once for training in Lyons, and shuddered. "I don't know, Father. Oh, what shall I do? This means that I have to give up the priesthood, doesn't it?"

Father Balley's face was tense. "Of course not," he said, sharply. "I will go to Lyons myself and explain things to the authorities. I will go to see the Vicar General, too. I will straighten everything out in just a little while, John. You will see."

But somehow I found it hard to be encouraged. Well I knew how the Devil had been trying these many years to keep me from reaching God's altar. First there had been Father's objections. Second, those of Father Balley himself. Third, the many difficulties with my school work. Now, out of the clear sky, came this new and truly serious obstacle.

"Things have been hard ever since I first thought of becoming a priest, I told myself wearily, glancing down at the official Army summons in my hand. "Now, though...oh, dear God! Are they going to be still harder?" +++

Fatima Youth Winners

Congratulations to the 7 youth winners to Fatima in July, 2004: Rafael Perez, Maria Owen, Ruth Linker, Margaret Warren, Benjamin Beckett, Jessica LoGiudice, and Krystal Marie Colon.

Please send a donation to send youth to Fatima in July, 2005.

Padre Pio and Pope Wojtyla

from : *Blessed Father Pio Life-Miracles-Beatification*, pp 61-63

Karol Wojtyla was ordained on November 1, 1946. The following year he went to San Giovanni Rotondo to meet Padre Pio, and he was deeply touched by the stigmatized friar. In November of 1962, an episode that linked the destiny of the future Pontiff to one of the most famous friars of the world, occurred.

The Capitular Vicary of Cracovia, Wojtyla, who on September 28, 1958 had been consecrated bishop, was in Rome for the Second Vatican Council. A message sent to him with urgency, communicated that professor Wanda Poltawska, the wife of Andrzen, his close friend and collaborator of the drawing up of works regarding the family, had gotten cancer in the throat, and that her health conditions were very bad. Also, the medical reports were worrisome, and didn't give hope for recovery.

Wojtyla wrote a letter in Latin immediately to Padre Pio... a sad and quiet request for help. The letter was delivered into the hands of Commendatore Angelo Battisti, an employee of the Vatican and administrator of the House for the Relief of the Suffering.

"As soon as I arrived back in the monastery," Battisti said, "Father Pio asked me to read him the letter. He listened silently to the brief message, and then said: 'We cannot reject his request.'"

On November 28, eleven days later, another letter from the Polish bishop arrived.

Padre Pio said to Angelo Battisti, "Open the letter and read it." It read, "Venerable Father Pio, ...The woman who lives in Cracow, Poland, mother of four daughters, on November 21, before the surgical operation, recovered. Let us thank God. ...I also thank you from the woman, from her husband, and from all her family."

Padre Pio listened to the message, and then said to Battisti, "Keep these letters. One day they will become important." +++

The Intention Is Necessary

by Dr. Rosalie A. Turton

Because of an interesting speaker, I learned something on my pilgrimage to Fatima recently, something I *should have known* long ago, because of my close association for 20 years with John Haffert, one of the foremost “apostles” of Fatima.

What I learned was that, to make the five First Saturdays, *four* things are required to be done on that day at least one consecutive time. They are: 1) going to Mass and offering our Communion in reparation for sins committed against the Immaculate Heart of Mary, 2) saying a Rosary and spending at least 15 minutes meditating on the mysteries, and 3) going to Confession on that day (or within 8 days before or after). *One thing more is necessary...* which some of us, sad to say, rarely specifically do.

Intention at Confession

Jesus made it very clear to Sister Lucia that 4) one must *also* offer that same intention of reparation for sins committed against the Immaculate Heart of Mary *when one makes that First Saturday CONFESSION.*

Jesus said to Sister Lucia, “**For each First Saturday, it is necessary to go to Confession WITH the intention of making reparation.** This can be done any day before or after the First Saturday, as long as Holy Communion is received in grace.”

Lucia asked, “**What about those who forget to form this intention of reparation?**”

Jesus replied, “**They could form it in the next Confession, taking advantage of the first opportunity to go to Confession.**”

Therefore, let us try to remember to make this intention when we make our First Saturday Confession, and to do so at the first opportunity available to us. Jesus requests it and considers it important. And thus, so should we.

Assist at the Hour of Death

On December 10, 1925, Our Lady told Sister Lucia that, for those

who make the five First Saturdays, “*I promise to assist them at the hour of death, with all the graces necessary for the salvation of their souls.*” What a marvelous promise! But remember, that to merit this great privilege, it is necessary to fulfill ALL the requested conditions.

At other times, Our Lady said, “You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world the devotion to My Immaculate Heart” (through the 5 First Saturdays).

“See, My daughter, My Heart covered with thorns that ungrateful men are pressing into it at every moment by their blasphemies and acts of ingratitude.”

Five Offenses and Blasphemies

On each of the five First Saturdays, it is also important to recall one of the five offenses and blasphemies that Jesus mentioned to the Fatima visionary.

In Lucia’s memoirs, we read that on May 30, 1930, Jesus explained to Sr. Lucia why Heaven asked for 5 First Saturdays, and not 9 (as in the First Fridays) or 7 (as in a number of other devotions) in Honor of The Immaculate Heart of Mary.

Against the Immaculate Heart

Jesus said, “My daughter the motive is simple. There are 5 kinds of offenses and blasphemies uttered against The Immaculate Heart of Mary:

1. Blasphemies against... Her Immaculate Conception.
2. Blasphemies against... Her Virginity.
3. Blasphemies against... Her Divine Maternity, and at the same time refusal to recognize Her as Mother of Men.
4. Blasphemies of... Those who openly seek to foster in the hearts of children, indifference or contempt, and even hatred for this Immaculate Mother.

5. The offenses of... Those who directly insult Her in Her sacred images and statues.”

Therefore, as suggested by Jesus and to obtain all the more graces, *on each First Saturday*, recall a different one of the five offenses and blasphemies and have the intention of making reparation for each of these particular five offenses or blasphemies against the Immaculate Heart of His and our dear Mother.

Gain All The Benefits

Finally, to gain *all* the benefits from your First Saturday devotion, remember that it is *also necessary* to make the intention of reparation for sins committed against Mary’s Immaculate Heart *when you go to Confession.* Start now to do it. +++

Forgiveness Unlimited

by Fr. Edwin J Duffy
from *Fr. Duffy’s Reflections*, p. 34

An elderly man remarked. “When I was six or seven years old, my sister asked me on Christmas morning to give one of my toys to a boy who had received nothing. I refused.

Even though I was young, that act of sheer selfishness has haunted me all of my life. Now I give roughly one-third of all my income to charity, and at Christmas, I double what I normally give. I feel like Zaccheus, who told Christ, ‘If I cheated anyone, I will return the money four-fold.’ ...But, you know, I still cannot forgive myself.”

A friend replied, “Perhaps the Lord permitted you to experience that guilt in order to draw from you the abundance of charity you now give. God draws good out of evil. If charity forgives many sins, you are certainly forgiven, ...so, do not limit God’s forgiveness.” +++

Prayer & Penance

by Mary Windeatt
from *The Cure of Ars*, pp. 164-166

The Cure of Ars had the gifts of prophesy, healing, reading souls, fasting, and many more. He eventually converted his entire parish. He tells of this meeting:

“How do you do these things, Father?” a young priest asked me one day in an awed voice. I smiled at my visitor, then explained as best I could that I did not do these things at all. It was God’s grace working through me. I was merely the instrument.

“I understand that,” was the reply. “No one can do anything for souls without the grace of God. But still...”

“What, my son?”

“Why can’t other priests work the wonders you do in the confessional? After all, they are channels of God’s grace, too. And many of them pray very fervently to do good work for souls.”

I hesitated. Then I told my young visitor what Father Balley, my saintly friend and teacher, had so often told me: *The conversion of sinners begins with prayer and ends with penance.* (That includes a priest, mother, spouse, friend... all who seek someone’s conversion.)

“It isn’t enough just to pray for one’s penitents,” I declared. “We must also be willing to suffer for them... to fast, to go without sleep, to practice difficult mortifications. Ah, the pastor who doesn’t pray and suffer to make saints among his people is in great danger of being a complete failure!”

My young friend was much impressed with these words and promised never to forget them. Then he told me of certain sinners in his parish for whom he had prayed very hard. In fact, for months he had argued and pleaded with them to come to Confession and there make their peace with God. But, to no avail.

“Perhaps I have failed with these people because I did not suffer for them as well as pray,” he told me.

“Do you think that is it, Father?”

My heart went out to the earnest young priest before me, and after a moment’s reflection, I nodded

emphatically. “Yes” I said. “I am sure that is it. And I am sure of something else, too.”

Something Else As Well

“What, Father?”

“If you can get the children in your parish to join you in praying for these poor sinners, in offering sacrifices for them, real wonders will take place. Ah, my friend, how many amazing stories I could tell you of what the little ones at Providence have accomplished through their prayers and sufferings!”

Prayer AND Suffering

Prayer and suffering! Somehow it seemed that I could not impress the importance of these things too strongly upon the priests who came to me for advice concerning their work. God is so good, so merciful to the creatures whom He has made, I declared. And when these same creatures beg Him in prayer for a certain grace, then add suffering to the prayer — ah, what can He do but grant what is asked of Him? +++

The Second Apparition of an Angel

by John M. Haffert
from *Her Own Words*, Chapter 20

It was in the summer of 1916 that the second angel came while the children of Fatima were at play. He said: “What are you doing? Pray! Pray much! The Hearts of Jesus and Mary have merciful designs upon you. Offer prayers and sacrifices constantly to the Most High.”

Making Sacrifices

Lucia asked: “How must we sacrifice?”

The angel answered: “Make of every-

thing you can a sacrifice, and offer it to God as an act of reparation for the sins by which He is offended, and in supplication for the conversion of sinners. You will thus draw down peace upon your country. I am its Guardian Angel, the Angel of Portugal. Above all, accept and bear with submission the suffering which the Lord will send you.”

Lucia said: “These words were like a light which made us understand Who God is; how He loves us, and how much He desires to be loved; and how pleasing sacrifice is to Him, and how, on account of it, He grants the grace of conversion to sinners.”

The Meaning

In this second apparition, the Angel asks: “What are you doing?” The children were playing. The angel might ask us the same question if he came while we were watching television or talking excessively on the phone.

He would explain that God now wills that we make of whatever we are doing a sacrifice, something holy. (The word “sacrifice” means “to make holy.”) Even the hours before a television set we can offer to God.

“The Hearts of Jesus and Mary have merciful designs on you,” the angel adds. Their Love can no longer be contained. They desire to inflame all hearts with love of God.

We are not asked to do something new. We are asked “above all” to accept whatever God may send us in the course of the day, uniting our hearts to the Sacred Hearts, Who offered all for us.

Again, as in the first angelic apparition, the angel identifies himself by his mission, rather than his name. He is the guardian angel of the nation.

Our Nation shames its angel before the Face of God with many sins, especially for the 4,000 innocent babies slaughtered in the wombs of their mothers each day in our beloved country.

It may be too much for us to think of all the sins of the world which cry out to God for Justice, but we can think at least of the sins of our own nation. As the angel tells us, we can offer up the trials of each day in reparation “to draw peace upon your country.” +++

Making Of A Saint

from: *Faces of Holiness*, by Ann Ball
pp. 11-13, by J. Michael Miller, C.S.B.
President, University of St. Thomas

In the very early Church, all the baptized were called “saints.” But soon the title “saint” was particularly attributed to those who were martyred for bearing witness to the Gospel. Martyrdom was the definitive seal of total conformity to Christ. During the age of persecutions, the veneration shown to martyrs was extended to those who had been tortured or imprisoned for the Faith.

By the fourth century, the title “saint” was also given to those in whom the image of God brilliantly shone forth: to virgins, ascetics, and great bishops. The Church commemorated their heavenly birthdays with feast days, invoked their intercession, and exalted them as models of Christian life. While martyrs could be venerated as certainly being with God, how was the Church to know with surety that others with a reputation for holiness died in friendship with God?

Need Of A Miracle

In the fifth century, St. Augustine answered that a miracle can be taken as proof of the sanctity of the one in whose name it was wrought. From Augustine onwards, a local Church and its bishop were responsible for publicly acknowledging the cult of individual Christians, and making way for them in various local calendars of the saints.

Around the turn of the first millennium, the Holy See began to control the proliferation of local cults and, thereby, also to strengthen its authority. At the same time, the popes also sought to formalize canonization as a juridical process for “making saints.”

Because the Church claimed divine guidance for this discernment, the procedures surrounding this determination were carefully spelled out. To be enrolled in the official “canon,” or list of the saints, meant that one could be publicly venerated and proposed for

imitation.

Over the centuries the procedures became increasingly canonical and bureaucratic. After the local investigation was finished, the “cause” went to Rome. In effect, candidates for the altar were put on trial.

Their lives were probed for heroic virtue, their writings for proven orthodoxy, and the miracles claimed through their intercession for authenticity. Here, the postulator for the candidate and the “devil’s advocate” squared off.

Before the pope agreed to beatify a candidate, besides heroic virtue, two miracles — usually physical healings — had to be shown to have been worked through the candidate’s intercession. Two further miracles were needed for canonization.

Updating The Process

During the papacy of John Paul II, the Congregation for Cause of Saints, which is charged with “making saints,” has been working overtime. According to the Holy Father, personal holiness is the path of authentic Church renewal. Contemporary men and women need models of sanctity to imitate.

Because the procedures for beatification and canonization were cumbersome, adversarial, and lengthy, John Paul decided to simplify them, making them both less expensive and more collegial.

In 1983 he streamlined the whole process in the apostolic constitution *Divines Perfectionism Magister*. No longer modeled after a courtroom, the procedure would, in Kenneth Woodward’s description, “employ the academic model of researching and writing a doctoral dissertation.” To this end the pope introduced four major changes.

First, he let bishops have a much greater responsibility at the front end of the process. Second, in an effort to speed up the proceedings, the Holy Father cut back on the number of miracles required for both beatification and canonization: from two to one for each stage.

Third, in order to foster the causes of contemporary men and women, he reduced the time lapse between death and canonization to ten years.

Lastly, John Paul changed the place of public proclamations of holiness. Formerly held exclusively in Rome — in St. Peter’s Basilica at the Vatican — he now frequently takes the ceremony on the road.

A Citizen of That Country

The highlight of a pastoral visit to a country is often the honoring of one of its own citizens. He has beatified martyrs in Korea; Teresa of the Andes in Chile; Mary MacKillop in Australia; Marie Leonie Paradis in Canada; Peter ToRot in Papua, New Guinea; Edith Stein in Germany; and Juan Diego in Mexico.

From Servant of God to Saint

As outlined in John Paul’s 1983 apostolic constitution, the current process for beatification and canonization has three principal stages.

The first stage begins at the local level. It is up to the local bishop, in dialogue with the bishops of the surrounding region, to conduct a preliminary investigation of the candidate. He conducts a long and detailed examination of the person’s life, writings, and heroic virtue. Upon successful completion of this study, the individual is declared a venerable “servant of God.”

The paperwork then goes to Rome. This second state is the most difficult. If successfully concluded, the Congregation for the Causes of Saints recommends that the pope declare the servant of God “blessed.” This means that the candidate has demonstrated the necessary “heroic virtue,” and that this reputation for holiness has been confirmed by a miracle. Its authenticity is determined by a special team of doctors appointed by the Vatican.

Miracles proved to be obtained through the candidate’s intercession is an essential part of the process, with one notable exception. Those who are beatified or canonized as martyrs require no miracle. No further testimony is needed than the fact that an individual freely gave his or her life for the Faith.

The third stage is canonization itself: The enrolling of the blessed in the canon of saints proposed by the Church as worthy of veneration and imitation by Christians everywhere.

Originally beatification was intended to distinguish local saints from those of interest to the universal Church. This distinction is now irrelevant. Confining veneration of the blessed to the local church is impossible in the global village. When proof can be obtained of a second miracle for a blessed, canonization follows, even though the saint has limited appeal.

When the Church officially recognizes her saints, she is not adding names to her heavenly Hall of Fame. Rather, she is inviting us to honor them and to petition their help. Leon Bloy once wrote, "There is but one sadness...and that is for us not to be saints." +++

Lord, Thank You

For Another Day

*Lord, thank You for another day,
Within this life of mine.
Give me the strength to live it well,
Whatever I may find.*

*Bestow from Your abundance,
Whatever I may lack,
To use the hours wisely,
For I cannot have them back.*

*Lord, thank You for another day,
In which to make amends
For little slights or petty words,
Inflicted on my friends.*

*For sometimes losing patience,
With problems that I find,
For seeing faults in other lives,
But not the ones in mine.*

*Lord, thank you for another chance,
In which to try to be,
A little more deserving
Of the gifts You've given me.*

*For yesterday is over,
And tomorrow's far away,
And I remain committed,
To the good I do today!*

The Pope, Medjugorje & Fr. Jozo

by Sr. Emmanuel

from the *Venditti Report*, 9/2/02

Zofia and Marec Skwarnicki have been close friends of Pope John Paul II for many years. Marec is quite a famous and popular Polish poet, a little younger than the Holy Father.

Marec worked for several years on the Commission for the Laity at the Vatican, and he accompanied the Pope on a number of his missions, including those in Egypt, Sinai, Israel, and Syria. Marec is now retired in Krakow, but he and his wife still keep in close contact with the Holy Father.

At a dinner they had attended with the Pope and a few others, which took place before the day dedicated to the Laity, in the Jubilee Year 2000, Zofia presented, as a gift to the Holy Father, the beautiful book by Fr. Jozo, called, *As She Asks*. Fr. Jozo was the pastor of St. James Church, the parish church in Medjugorje, when the apparitions first began there to the six children some 21 years ago in 1981.

"Oh, Jozo!"

When the Holy Father saw the book, he exclaimed, "Oh, Jozo!" Then, instead of placing the book in a pile with others already given to him, he quickly put it aside and covered it, to make sure it would not be taken away with the other books.

"This One I Will Take With Me"

After dinner, Msgr. Stanislaw Dziwisz, while collecting all that was near the Pope, found the book and picked it up. Just then the Holy Father stopped him, took the book back, and said before everyone present, "No! This one I will take with me to my room!"
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Free copies of *The 101 Times* for your conference, church or group are available upon request. Indicate #. (All information and articles in *The 101 Times* may be reproduced without prior permission. Do evangelize.)

Free — Laminated Akita Eucharistic Prayer
WANTED:

INFORMATION — About apparitions taking place throughout the world.

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Card and Certificate of Membership in the Associates of Akita to all those who are willing to make the following commitments:

- A) I will recite the short prayer daily.
- B) I will say the Rosary daily.
- C) I will wear the Brown Scapular.
- D) I will make at least one sacrifice daily in reparation to the Sacred Hearts.

Sign here: _____

Free. Limit of any three items.

Check only three:

- 1) ___ *Seven Graces of the Seven Sorrows of Mary* laminated prayer card
- 2) ___ *"Hail and Blessed"* St. Andrew Advent laminated prayer card
- 3) ___ *Spirit of St. Joseph* prayer card (3"x5")
- 4) ___ *The Joyful Pilgrimage Rosary*, audio tape by John Haffert
- 5) ___ *Our Lady of Soufanieh* prayer card
- 6) ___ 40 prayer cards of our choice
- 7) ___ *Moving Statues of Ireland* audio tape
- 8) ___ Audio tape of 101's choice
- 9) ___ *31 Day Novena to St. Joseph* booklet

Serious Messages of Akita

by John Haffert

"What is the message of Our Lady of Akita?" a journalist asked Bishop John Ito, the bishop who approved the events of Akita.

"It is the message of Fatima," the Bishop answered. "The revelations of the Virgin at Akita tell us to follow God's laws, and if we do not do so, they are an urgent warning to mankind in danger of destruction. They must not be taken lightly."

At Fatima and at Akita, Our Lady insisted that we should make the First Saturday Communions of Reparation. Yet, too few parishes even *announce* the First Saturday devotion!

Now in tears, Our Lady seems to be saying that if we will not take sin seriously, and will not listen to Her simple appeal for reparation just once a month, perhaps we will take seriously the word of that terrible secret finally revealed at Akita: The chastisement "*will be worse than the deluge. Those who survive will envy the dead.*"
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in Akita, Japan, on September 28, 1981, Sister Agnes suddenly felt the presence of the Angel at her side during the Adoration of the Blessed Sacrament. She did not see the Angel in person, but a Bible appeared open before her eyes and she was invited to read a passage (Genesis 3:15)...the voice of the Angel was heard explaining in sort of a preamble that the passage had relationship with the tears of Mary, then continued:

"*There is a meaning to the figure one hundred and one. This signifies that sin came into the world by a woman and it is also by a woman that salvation came to the world. The zero between the two signifies the Eternal God Who is from all eternity until eternity. The first one represents Eve, the last the Virgin Mary.*"
+++

Pilgrimage Program:

SEND FOR COMPLETE ITINERARIES

Holy Oil — Thur., Nov. 11, to Tues., Nov. 23, 2004 (13 days) \$2599. Visit **Beirut** in Lebanon, **Damascus** in Syria, and **Cairo** in Egypt. +++

Guadalupe, Mexico — for Feast Day celebrations. Dec. 6 thru 13, 2004 (8 days) \$1299 (Land only, \$899). Feasts of the Immac. Concep., Juan Diego, Our Lady of Guadalupe, and visits to **Ocotlan, Puebla, St. Michael's Well, & Our Lady of Good Remedies.** +++

Medjugorje & Prague — Mon., March, 7 to Wed., March 16, 2005 (10 days), \$1198. (One day in Prague.) +++

Betania, Venezuela — Tues., March 29, to Mon., April 4, 2005 (7 days) \$1689.

Fatima — Tues., April 19, to Tues., April 26, 2005 (8 days) \$1399. Visit **Aljustral, Lisbon, Santarem, Coimbra, Fatima, Ourem**, and the Shrine of Our Lady of Nazareth at **Nazare.** +++

France — Mon., May 2, 2005, to Wed., May 18 (17 days), \$2699. Visit **Paris, Chartres, Paray-le-Monial, La Salette, Ars, Chateauneuf-de-Galaure** (Marthe Robin), **Pellevoisin, Nevers, Lourdes, Mont St. Michel, Pontmain, Lisieux, St. Baume** (Mary Magdaline), **Carcasson**, & more. +++

Poland Shrine Tour — Sun., May 22, to Sat., June 4, 2005 (14 days), \$2499. Includes **Warsaw, Zoliborz, Krakow, Niapokalonow, Zakopane, Zelazowa Wola, Wagnivniki** (Divine Mercy Center), **Wadowice** (birthplace of John Paul II), **Kalwari Zebrzydowska**, and the beautiful Shrine at **Lechen.** +++

Fatima — Marian Conference and Retreat. (Topic: *Our Lady and the Reality of Heaven, Hell, and Purgatory.*) **Internationally known guest speakers.** Thurs., July 7, to Thurs., July 14, 2005 (8 days), \$1799 (Land only, \$1299.) July 13 anniversary celebration. +++

Fatima and Lourdes — Wed., July 20 to Sat., Aug. 6, 2005 (18 days) \$2599. Our most popular pilgrimage. Feast Day visit to **Santiago Compostella** (Shrine of St.

James), **Pontevedra, Zaragosa, Avila, Braga, Santarem, Covadonga, Fatima, Ovieto, Lourdes, Garabandal, etc.** +++

Ireland — Sun., Aug. 14, to Fri., Aug. 26, 2005 (13 days) \$1998. Visits to **Knock, Melleray Grotto, Ballinspittle, Inchigeela, Attymass** (home of Fr. Patrick Peyton), **Achill Sound House of Prayer, Dublin,** & more. Meetings with visionaries Mary Casey, Tom Lennon, & others. +++

Shrines of **Italy** — Wed., Sept 7, to Fri, Sept 23, 2005 (17 days) \$2699. Visit **Milan, San Damiano, Montichiari, Fontanelle** (Rosa Mystica), **Padua, Venice, Florence, Siena, Assisi, Loreto, Osimo** (St. Joseph Cupertino), **San Giovanni Rotondo, St. Michael's Cave, Pietrelcina, Mugnano** (St. Philomena), **Pompeii, Rome, & Civitavecchia.** +++

Medjugorje & Prague — Mon., Nov. 7 to Wed., Nov. 16, 2005 (10 days), \$1198. (One day in Prague.) +++

Germany, Austria, & Switzerland—(including Tyrolian Passion Play) June 15 to June 26, (12 days), Ulm 2008, \$3399; Oberammergau, 2010, \$3699 (deposit now or by 2 years in advance). +++

All pilgrimages include: priest on each bus, daily Mass, three Rosaries, breakfast and dinner, and a blue 101 jacket. Non-refundable deposit is \$150 per person.

Spend a few quiet days near the Blue Army Shrine in Washington, NJ.
Call 101 Foundation for details.

Write for information regarding the **Garabandal** Miracle Flight.

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P.O. Box 151

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phone: 908-689 8792

fax: 908-689 1957

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email: 101@101foundation.com

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