

Newsletter of the  
**HOLY EUCHARIST APOSTOLATE**  
P.O. BOX 206, Lombard, IL 60148-0206 U.S.A.  
*Founded June 1, 1986, Feast of Corpus Christi*

**ADORATION OF THE EUCHARIST FOR THE SANCTIFICATION OF CATHOLIC CLERGY**

Volume XXXI Number 1

2017

**Could You Not Spend One Hour With Me? MT XXVI – 40**

## ***SALVATION***

***At the hour of death, what shall we not wish to have done, to have suffered, and renounced for the sake of obtaining Heaven!***

Bishop Richard Challoner

When our wickedness had reached its culmination, it became clear that retribution was at hand in the shape of suffering and death. The time came then for God to make known his kindness and power (how immeasurable is God's generosity and love!). He did not show hatred for us or reject us or take vengeance; instead, he was patient with us, bore with us, and in compassion took our sins upon himself; he gave his own Son as the price of our redemption, the holy one to redeem the wicked, the sinless one to redeem sinners, the just one to redeem the unjust, the incorruptible one to redeem the corruptible, the immortal one to redeem mortals. For what else could have covered our sins but his sinlessness? Where else could we—wicked and sinful as we were—have found the means of holiness except in the Son of God alone?

*From a letter to Diognetus*

### **Their Silent Witness**

*St. Quodvultdeus (Latin for "what God wills"), bishop, died c. 450 AD*

A tiny child is born, who is a great king. Wise men are led to him from afar. They come to adore one who lies in a manger and yet reigns in heaven and on earth. When they tell of one who is born a king, Herod is disturbed. To save his kingdom he resolves to kill him, though if he would have faith in the child, he himself would reign in peace in this life and for ever in the life to come.

Why are you afraid, Herod, when you hear of the birth of a king? He does not come to drive you out, but to conquer the devil. But because you do not understand this you are disturbed and in a rage, and to destroy one child whom you seek, you show your cruelty in the death of so many children.

You are not restrained by the love of weeping mothers or fathers mourning the deaths of their sons, nor by the cries of the children. You destroy those who are tiny in body because fear is destroying your heart. You imagine that if you accomplish your desire you can prolong your own life, though you are seeking to kill Life himself.

Yet your throne is threatened by the source of grace—so small, yet so great—who is lying in the manger. He is using you, all unaware of it, to work out his own purposes freeing souls from captivity to the devil. He has taken up the sons of the enemy into the ranks of God’s adopted children.

The children die for Christ, though they do not know it. The parents mourn for the death of martyrs. The child makes of those as yet unable to speak fit witnesses to himself. See the kind of kingdom that is his, coming as he did in order to be this kind of king. See how the deliverer is already working deliverance, the savior already working salvation.

But you, Herod, do not know this and are disturbed and furious. While you vent your fury against the child you are already paying him homage, and do not know it.

How great a gift of grace is here! To what merits of their own do the children owe this kind of victory? They cannot speak, yet they bear witness to Christ. They cannot use their limbs to engage in battle, yet already they bear off the palm of victory.

### **Concealed Carry – The Weapons of a Catholic**

*Deacon Bill Crane*

Concealed carry laws appear frequently in the media. They refer to hand guns carried out of sight on one’s person. These are weapons of the physical world meant to protect physical lives. What about spiritual lives?

Several common spiritual weapons, which are typically concealed on our person, come immediately to mind. They also might be called “concealed carry.” They don’t require a person to have a permit or go to a special course in order to “carry” them. Included among these weapons are: Crucifixes, Crosses, the Rosary (St. Pio called it “The Weapon”); the Miraculous Medal (Servant of God, Fr. John A. Hardon distributed the Miraculous Medal after witnessing a miracle first hand through its use); the Brown Scapular of Our Lady of Mt. Carmel (our Blessed Mother appeared with the Brown Scapular during the apparition of the Miracle of Sun, October 13, 1917 at Fatima, Portugal); the St. Benedict medal with the Latin exorcism prayers on its back etc.

Other concealed carry spiritual weapons include: Holy Face of Jesus medals, prayer books, prayer cards, saint’s medals, tiny statues in plastic or leather pouches e.g. the Holy Infant of Prague, St. Martin de Porres etc., chaplet beads, Green Scapulars etc.

How many spiritual concealed weapons do you carry?

### **Profit and Loss**

O Lord, to what are we come? Behold a temporal loss is greatly bewailed: for a small gain men labor and toil, but the loss of the soul is little thought of, and hardly returns to mind.

That which is of little or no profit takes up our thoughts; and that which is above all things necessary, is negligently passed over; for the whole man sinks down into outward things, and unless he quickly recovers himself, he willingly continues immersed in them.

*Thomas a Kempis*

## **For Time and Eternity**

*Richard Challoner, bishop*

We bewail our temporal losses, we incessantly dwell upon them, we are scarcely to be consoled when they happen to us; but when the soul perishes, its loss is soon forgotten, we soon become insensible to it, though this alone should affect a Christian. We cannot suffer the loss of any earthly good without regret, but the loss of Thee, my God, we mourn not, though Thou alone art our sovereign good.

Enlighten our minds, we beseech Thee, O Lord; and impress our hearts with the greatness of our loss when we withdraw ourselves from Thee....From henceforth, O Jesus, I desire to die to all things else, that I may live only to Thee for time and eternity. Amen.

\\---O---//

*O gates, lift high your heads;  
grow higher, ancient doors.  
Let him enter, the king of glory!*

Psalm 24

## **Surely He Did Not Come to Help Angels**

We see Jesu crowned with glory and honor because he suffered death: Jesus, who was made for a little while lower than the angels, that through God's gracious will he might taste death for the sake of all men.

Indeed, it was fitting that when bringing many sons to glory, God, for whom and through whom all things exist, should make their leader in the work of salvation perfect through suffering. He who consecrates and those who are consecrated have one and the same Father. Therefore, he is not ashamed to call them brothers saying, "I will announce your name to my brothers, I will sing your praise in the midst of the assembly"; and "I will put my trust in him"; and again, "Here am I, and the children God has given me!"

Now, since the children are men of blood and flesh, Jesus likewise had a full share in ours, that by his death he might rob the devil, the prince of death, of his power, and free those who through fear of death had been slaves their whole life long. Surely he did not come to help angels, but rather the children of Abraham; therefore he had to become like his brothers in every way, that he might be a merciful and faithful high priest before God on their behalf, to expiate the sins of the people. *St. Paul, Letter to the Hebrews, 2:9-17*

## **The Word Was Made Flesh**

Here is the reason why God became a perfect man, changing nothing of human nature, except to take away sin (which was never natural anyway). His flesh was set before that voracious, gaping dragon as bait to provoke him: flesh that would be deadly for the dragon, for it would utterly destroy him by the power of the Godhead hidden within it. For human nature, however, his flesh was to be a remedy since the power of the Godhead in it would restore human nature to its original grace. Just as the devil had poisoned the tree of knowledge and spoiled our nature by its taste, so too, in presuming to devour the Lord's flesh he himself is corrupted and is completely destroyed by the power of the Godhead hidden in it.

The great mystery of the divine incarnation remains a mystery for ever. How can the Word made flesh be essentially the same person that is wholly with the Father? How can he who is by nature God become by nature wholly man without lacking either nature, neither the divine by which he is God nor the human by which he became man?

Faith alone grasps these mysteries. Faith alone is truly the substance and foundation of all that exceeds knowledge and understanding.

*St. Maximus the Confessor, abbot, d. 662 A.D.*

### **From This Has Followed the Salvation of Man**

By taking our nature and offering it in sacrifice, the Word was to destroy it completely and then invest it with his own nature, and so prompt the Apostle to say: *This corruptible body must put on incorruption; this mortal body must put on immortality.*

This was not done in outward show only, as some have imagined. This is not so. Our Savior truly became man, and from this has followed the salvation of man as a whole. Our salvation is in no way fictitious, nor does it apply only to the body. The salvation of the whole man, that is, of soul and body, has really been achieved in the Word himself.

*St Athanasius, bishop*

### **“Adore, in the Blessed Sacrament, My Heart, which is full of mercy.”**

Our Lord to Saint Faustina (1)

**I remind you, My daughter, that as often as you hear the clock strike the third hour, immerse yourself completely in My Mercy, adoring and glorifying it; invoke its omnipotence for the whole world, and particularly for poor sinners; for at that moment mercy was opened wide for every.... soul. In this hour you can obtain everything for yourself and for others for the asking; it was the hour of grace for the whole world—mercy triumphed over justice.**

**My daughter, try your best to make the Stations of the Cross in this hour, provided that your duties permit it; and if you are not able to make the Stations of the Cross, then at least step into the chapel for a moment and adore, in the Blessed Sacrament, My Heart, which is full of mercy; and should you be unable to step into the chapel, immerse yourself in prayer there where you happen to be, if only for a brief instant. I claim veneration for My mercy from every creature, but above all from you, since it is to you that I have given the most profound understanding of this mystery.** Bolding of text is as in the original..

### **St. Teresa of Avila’s Bookmark**

Let nothing disturb thee.

Let nothing affright thee.

All things are passing.

Patience obtains all things.

He who has God has everything.

God alone suffices.

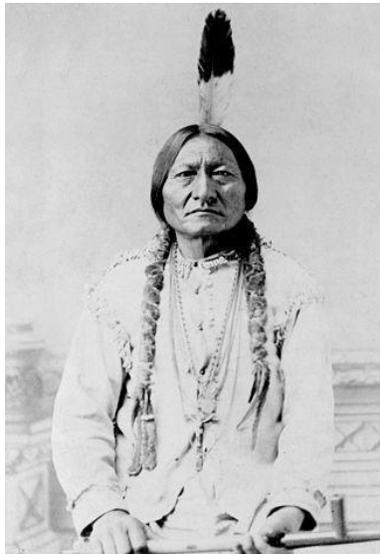
## Sitting Bull – Catholic

A short notice in *The New York Times* of April 13, 1883 had the headline *SITTING BULL BECOMES A CATHOLIC*. The short article originated in Milwaukee, Wisconsin and quoted the visiting “Bishop Marty of Dakota” saying: “Sitting Bull will soon join the Roman Catholic Church.” In addition the article reported: “There are now 2,000 Indians in Dakota belonging to the Catholic Church.”

Sitting Bull was first of all a spiritual leader. His Mother’s name was “Her Holy Door”. An article in Wikipedia, “The Free (on line) Encyclopedia”, states Sitting Bull was:

*“...a Hunkpapa Lakota holy man who led his people during years of resistance to United States government policies. He was killed by Indian agency police on the Standing Rock Indian Reservation during an attempt to arrest him, at a time when authorities feared that he would join the Ghost Dance movement.”*

Here is the 1885 photograph showing Sitting Bull wearing his Crucifix.



According to a biography on General Custer, it is believed that Sitting Bull “was fond of French Canadians, that he talked French, and that he had been converted to Christianity by a French Jesuit, named Father De Smet.” (2)

After the Battle of Little Big Horn *Sitting Bull and his group left the United States for Wood Mountain, North-West Territories (now Saskatchewan), where he remained until 1881, at which time he and most of his band returned to US territory and surrendered to U.S. forces.* Perhaps that is where he was inspired to become a Catholic.

Sitting Bull had visions. In 1875:

*... the Northern Cheyenne, Hunkpapa, Oglala, Sans Arc, and Minneconjou camped together for a Sun Dance, with both the Cheyenne medicine man White Bull or Ice and Sitting Bull in association. This ceremonial alliance preceded their fighting together in 1876. Sitting Bull had a major revelation.*

*At the climactic moment, "Sitting Bull intoned, 'The Great Spirit has given our enemies to us. We are to destroy them. We do not know who they are. They may be soldiers.' Ice too*

*observed, 'No one then knew who the enemy were – of what tribe.'...They were soon to find out."(Utley, Robert M. Sitting Bull: The Life and Times of an American Patriot 1992: 122–24)*

*Sitting Bull's refusal to adopt any dependence on the US government meant that at times he and his small band of warriors lived isolated on the Plains. When Native Americans were threatened by the United States, numerous members from various Sioux bands and other tribes, such as the North Cheyenne, came to Sitting Bull's camp. His reputation for "strong medicine" developed as he continued to evade the European Americans.*

*After the January 1st ultimatum of 1876, when the US Army began to track down as hostiles those Sioux and others living off the reservation, Native Americans gathered at Sitting Bull's camp. He took an active role in encouraging this "unity camp". He sent scouts to the reservations to recruit warriors, and told the Hunkpapa to share supplies with those Native Americans who joined them. An example of his generosity was Sitting Bull's taking care of Wooden Leg's Northern Cheyenne tribe. They had been impoverished by Captain Reynold's March 17, 1876 attack and fled to Sitting Bull's camp for safety.*

*Over the course of the first half of 1876, Sitting Bull's camp continually expanded, as natives joined him for safety in numbers. His leadership had attracted warriors and families, creating an extensive village estimated at more than 10,000 people. Lt. Col. Custer came across this large camp on June 25, 1876. Sitting Bull did not take a direct military role in the ensuing battle; instead he acted as a spiritual leader. A week prior to the attack, he had performed the Sun Dance, in which he fasted and sacrificed over 100 pieces of flesh from his arms. (3)*

Many people have the impression Sitting Bull did participate via a direct military role at Little Big Horn but, as you read above, he acted only as a spiritual leader for the 10,000 people who had gathered under his protection.

One usually does not think of Sitting Bull as a spiritual leader, who spoke French, was friends with James Morrow Walsh, commander of the Canadian North-West Mounted Police (who became an advocate for Sitting Bull) and who symbolically adopted Annie Oakley as his daughter:

*In 1884 show promoter Alvaren Allen asked Agent James McLaughlin to allow Sitting Bull to tour parts of Canada and the northern United States. The show was called the "Sitting Bull Connection." It was during this tour that Sitting Bull met Annie Oakley in Minnesota. He was so impressed with Oakley's skills with firearms that he offered \$65 for a photographer to take a photo of the two together. The admiration and respect was mutual. Oakley stated that Sitting Bull made a "great pet" of her.*

*In observing Oakley, Sitting Bull's respect for the young sharpshooter grew. Oakley was quite modest in her attire, deeply respectful of others, and had a remarkable stage persona despite being a woman who stood only five feet in height. Sitting Bull felt that she was "gifted" by supernatural means in order to shoot so accurately with both hands. As a result of his esteem, he symbolically "adopted" her as a daughter in 1884. He named her "Little Sure Shot"—a name that Oakley used throughout her career. (4)*

Let us pray for the repose of the soul of this remarkable Catholic, Sitting Bull.

## Letter to the Roman Catholics

George Washington

March 15, 1790

Gentlemen:

While I now receive with much satisfaction your congratulations on my being called, by an unanimous vote, to the first station in my country; I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the general government, you will do me the justice to believe, that your testimony of the increase of the public prosperity, enhances the pleasure which I should otherwise have experienced from your affectionate address.

I feel that my conduct, in war and in peace, has met with more general approbation than could reasonably have been expected and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candour of my fellow-citizens of all denominations.

The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country, in the permanent duration of its freedom and independence. America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence, in literature, commerce, agriculture, improvements at home and respectability abroad.

As mankind become more liberal they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of their government; or the important assistance which they received from a nation in which the Roman Catholic faith is professed.

I thank you, gentlemen, for your kind concern for me. While my life and my health shall continue, in whatever situation I may be, it shall be my constant endeavour to justify the favourable sentiments which you are pleased to express of my conduct. And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.

G. Washington (5)

## **FATIMA 1917—2017**

*Deacon Bill Crane*

During this centenary year of our Blessed Mother's appearances at Fatima, Portugal we pray that many of our Catholic organizations and institutions will help to further the messages of Fatima. One insight regards the name "Fatima" which is a name associated with Mohammed. Many pray for the conversion of Islam to Our Lady of Fatima. That is a very good idea. Venerable Archbishop Fulton Sheen believed that Our Lady of Fatima would bring about that conversion.

Although the Brown Scapular and the Rosary are prominent in the Fatima message many overlook the profound Eucharistic message of reparation. In 1916 the Angel of Portugal appeared to the 3 children Lucia, Jacinta and Francisco "the little Seers" at a well near their home. Later the Angel appeared again to them and Lucia described what happened when she wrote about the various miraculous events under obedience to her bishop's request.

"A considerable time had elapsed, [since the previous appearance of the Angel] when one day we went to pasture our sheep on a property belonging to my parents, which lay on the slope of the hill I have mentioned, a little higher up than Valinhos. It is an olive grove called Pogueira. After our lunch, we decided to go and pray in the hollow among the rocks on the opposite side of the hill. To get there, we went around the slope, and had to climb over some rocks above the Pogueira. The sheep could only scramble over these rocks with great difficulty.

"As soon as we arrived there, we knelt down, with our foreheads touching the ground, and began to repeat the prayer of the Angel:

'My God, I believe, I adore, I hope and I love you...' I don't know how many times we had repeated this prayer, when an extraordinary light shone upon us. We sprang up to see what was happening, and beheld the Angel. He was holding a chalice in his left hand, with the Host suspended above it, from which some drops of blood fell into the chalice. Leaving the chalice suspended in the air, the Angel knelt down beside us and made us repeat three times"

'Most Holy Trinity, Father, Son and Holy Spirit, I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference with which He Himself is offended. And, through the infinite merits of His most Sacred Heart, and the Immaculate Heart of Mary, I beg of You the conversion of poor sinners.'

Then, rising, he took the chalice and the Host in his hands. He gave the Sacred Host to me, and shared the Blood from the chalice between Jacinta and Francisco, saying as he did so:

'Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men! Make reparation for their crimes and console your God.'

Once again, he prostrated on the ground and repeated with us, three times more, the same prayer "Most Holy Trinity...." and then disappeared.

We remained a long time in this position, repeating the same words over and over again. When at last we stood up we noticed it was already dark, and therefore time to return home. (6)

Francis Johnston described beautifully the impact of the Angel and the importance of Eucharistic Reparation in the Fatima message:

“That Eucharistic reparation is also a necessary prerequisite to living the Fatima message well was shown in the preparation given to the three children by the angel in 1916 and by Our Lady in her very first appearance the following year. The angel prostrated himself before the Blessed Sacrament and after reciting a sublime prayer of reparation ‘for the countless outrages, sacrileges and indifferences’ committed against the Eucharist, he urged the children to ‘make reparation and console your God.’ Thereafter the children would spend many hours daily repeating this prayer, so that by the spring of 1917 they were well versed in the practice of Eucharistic reparation.

“It is highly significant that the first apparition of the Blessed Virgin took place on 13 May 1917, Feast of Our Lady of the Blessed Sacrament. This title was called by Pope St. Pius X ‘the most theological of all Mary’s titles after that of Mother of God.’ When she opened her hands on the children and communicated to them streams of intense light, which overwhelmed their souls causing them to feel ‘lost in God’ Whom they recognized in that light, they threw themselves to the ground in adoration (just as the angel had taught them) and poured out their love of the blessed Sacrament in a transport of praise.”  
(7)

In 2017 the need is great for Eucharistic reparation. That we make sacrifices and say prayers of reparation before our Lord in the most Blessed Sacrament is heaven’s command.

There is another aspect of the Fatima message which has seen a decline in devotion and promotion: The Five First Saturdays.

William Thomas Walsh author of *Our Lady of Fatima* interviewed Lucia, then known as Sister Maria das Dores in the convent of the Dorothean Sisters at Vilar, near Porto, Portugal on Monday, July 15, 1946. He writes of this interview in the Epilogue. After a few questions he asked another and then commented:

“Did you see Our Lord in the year 1927?”

“Twice” The answer was prompt and matter-of-fact. I was not permitted to question her as to what He said. Nor was I allowed to ask about the conversations she has had with Our Lady since 1917. It is well known, that there have been several such apparitions. According to the *Voz de Fatima*, published at the shrine, the Blessed Mother said to her in her cell, on December 10, 1925: “Look, my daughter, at my Heart surrounded with the thorns with which ungrateful men wound it by their blasphemies and iniquities. You, at least, try to console me, and announce that I promise to assist at the hour of death, with the graces necessary for salvation, all those who, on the first Saturdays of five consecutive months, confess, receive Holy Communion, recite part of my Rosary, and keep me company for a quarter of an hour meditating on its mysteries with the intention of offering me reparation.” Sister Dores made this known, and it has given great impetus to the Immaculate Heart devotion. (8)



Lucia, Francisco and Jacinta

Thanks to eyewitness accounts, Hollywood movies and even animated videos for young people, many are acquainted with the events of the final apparition of October 13, 1917 when the miracle of the sun occurred before 30, 000 people including atheists, freemasons, police, and members of a skeptical press including photographers. Less publicized was the series of apparitions that concluded the events. Lucia describes them:

“After Our Lady had disappeared into the immense distance of the firmament, we beheld St. Joseph with the Child Jesus and Our Lady robed in white with a blue mantle, beside the sun. St. Joseph and the Child Jesus appeared to bless the world, for they traced the Sign of the Cross with their hands. When a little later, this apparition disappeared, I saw Our Lord and Our Lady; it seemed to me that it was Our Lady of Dolours. Our Lord appeared to bless the world in the same manner as St. Joseph had done. This apparition, also vanished, and I saw Our Lady once more, this time resembling Our Lady of Carmel.”

It is time to revisit the Message of Fatima, to practice it and to make it known.

+ + +

***In the end my Immaculate Heart will triumph.***

The 13<sup>th</sup> of July, 1917, Our Lady at Fatima

- 
1. Sr.(St.) M. Faustina Kowalska, *Divine Mercy in My Soul, (The Diary)*, p. 558, #1572, Stockbridge, MA, 1987, Marian Press.
  2. Frederick Whittaker, *A Complete Life of General Custer, Vol. 2*, p. 535., USA, 1876, Sheldon & Co. Quoted in Canterbury Tales by Taylor Marshall, 4/8/11 at [catuar.blogspot.com](http://catuar.blogspot.com)
  3. WikipediA, Sitting Bull, 1/4/17, [wikipedia.org](http://wikipedia.org)
  4. Ibid.
  5. [teachingamericanhistory.org](http://teachingamericanhistory.org) 1/4/17.
  6. Sister Lucia's Memoirs, *Fatima in Lucia's Own Words*, pp. 62-63, Fatima, Portugal, 1976, Postulation Centre.
  7. Francis Johnston, *Fatima the Great Sign*, pp. 93-94, Washington, NJ, 1979, AMI Press.
  8. William Thomas Walsh, *Our Lady of Fatima*, pp. 218-219, New York, 1990, Image Books.
  9. Sister Lucia's Memoirs, *Fatima in Lucia's Own Words*, p 170, Fatima, Portugal, 1976, Postulation Centre.