

Queen of Heaven Rejoice! Alleluia!

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The special Marian prayer of this Holy Season is urging the Blessed Virgin Mary to rejoice. Why do we tell Her to do that? Because Our Lord is truly risen. But surely She knows He is truly risen. Our Lord appeared to Her first of all, before the holy Apostles and before the holy women who went to the tomb.

So why should She be asked and urged to rejoice? It is because She was so sad, She was so mortified, She was so deeply pained in the depths of Her soul where the sword had pierced it, as St. Simeon told Her would happen. She was so devastated by the cruel Passion, the cruel death, the extreme sufferings of Her beloved Son.

The Excess of Our Lord

Moses and Elias, a few days before the Passion of Jesus, spoke of His excess. They said that what He was about to suffer was excessive. Can anyone accuse God of being excessive? Yet, these holy prophets, speaking to Our

Lord on Mount Tabor, spoke to Him of the excesses – excessive suffering of excessive cruelty, His excessive offering, His great and excessive act of love for our salvation and for our Redemption.

This great suffering, this great excessive love of Our Lord for each of us, to offer His life on the Cross and to die amid the pain and scourging crown of thorns; His being nailed to the Cross like a piece of furniture; His feet nailed together and hanging there; and dying there amid jeers, scorn, spitting and the mockery of these proud self-righteous persons – His “judges” who put Him on the Cross.

All of these things, and more, caused Our Lady to suffer as She watched Her only begotten Son, Her Lord and God, suffer.

She saw Him suffer and She would rather have died in His place. It would have been easier for Her since She loved Him much more than She loved Herself. And so

She was so devastated that even after the Resurrection, even after She saw our Risen Lord and Savior, even after She could see how joyful, how triumphant, how happy He was, She still was in the depths of sorrow. And so Our Lord had to stay with Her longer.

Our Lord, first of all, was the One to say to Her, "Rejoice and be glad O Virgin Mary, My Mother." And finally, with much time and coaxing, She came out of Her sorrow to rejoice with Her Son.

That is why the Church, to this day, in the Easter Season, prays with Our Lord, "Rejoice and be glad O Virgin Mary, for the Lord has truly risen." This reflection brings us to yet another.

Why Did Our Lord Suffer So Much?

Why did He put His Mother through this agony, seeing Him suffer on the Cross?

Why did He go to this excess, as Moses and Elias calls



it? He could, after all, have simply forgiven the human race its sins without going through that agony, without going through that bloodshed, without going through that horrible death.

So why did He do it? He could also have offered just one drop of His blood in the circumcision as sufficient payment to God in justice for our sins, since the merit of His precious blood is infinite. So why did He go through all that suffering?

We ask this question because, in the first place, He could have simply forgiven us without asking from man-

kind, in strict justice, reparation for the infinite offense against God, which is sin. Or, God, the Father, could have accepted a lesser payment, no doubt of infinite value, of one drop of blood being shed in His circumcision or in even one lash of His scourging, or some limited smaller suffering than what He endured.

So, we are faced with this mystery of why He went to this excess, why He allowed Our Lady to suffer so much when He loves Her so tenderly, so completely; when He loves Her more than He loves all the rest of mankind put together. Why did He do it?

The answer is because He wants to bring us to Heaven; He wants all mankind to be saved. But God, Himself is limited; not in His infinite perfections, but because of His infinite perfections.

God cannot forgive sin with or without the Redemption if a man does not repent of his sins. Because God is All Holy, because God is All Good, because God is All Just, He cannot say it is okay if you sin, it is okay if you offend Me, it is okay if you never repent, because I am going to take you to Heaven anyway. God, because He is infinitely Good,

cannot take such an attitude.

Therefore, knowing how weak we are, and how prone to sin we are, knowing how easy it is for every one of us to excuse ourselves in our favorite sin — for one it may be stealing, for another it may be lust, for another it may be pride, for another it may be anger — each of us has a particular weakness and in that weakness, we tend to excuse ourselves. We tend to not be sorry. We tend to not seek forgiveness for that sin.

Our Lord, knowing our human condition and desiring with His infinite love to save us; out of all the methods and all the possibilities that He could have used to save us from ourselves, to save us from our sins, save us from our illusions, save us from our desires and attachments, He chose the most efficacious of all, and that way was the way of death on the Cross.

Because Jesus gave Himself up for our salvation, each one of us could say with St. Paul: He delivered Himself up for me, for my salvation, for my redemption, for me to be able to get to Heaven if only I would cooperate with Him, if only I would do my part to keep His law, to live accord-

Christ foresaw and felt the pain of all the sins of mankind as He suffered His Agony in the Garden — not only for our own sins but for the sins of heresies, sacrileges and disobedience that extend even into the hierarchy.



ing to His commandments, to do whatever is necessary before God to save my soul.

No Greater Love

“You are My friends”, Jesus said, “if you keep My commandments.” “Greater love than this no man has, that he lay down his life for his friends.”

He laid down His life for His friends in such an excessive sacrifice, for you and for me, for each one of us, and He did that even at the cost of the terrible pain of the sword piercing Our Lady’s soul. He did that with Her consent and

She, Herself, in imitation of Jesus and for love of Him and for us, willingly endured that suffering for your sake and for mine.

That is why He wants the whole world to recognize, to acknowledge, to appreciate, and to reflect upon all that Our Lady has done for us as well. That is why He wants to establish in the world devotion to the Immaculate Heart of Mary and that is why He will not bring peace to the world, He will not bring peace to the Church, we will not avoid the war that is to

soon come upon us, He will not stop the famine that has already started; because we do not deserve it. Because all these chastisements and more are hanging over our head, because this generation of mankind, this generation within the Catholic Church deserves it more than any other time.

But if we would but acknowledge, if we would but accept, if we would only do what He asks; to give the credit to His Blessed Mother and ours, He would still, even at this late date, deliver us from the multiple apocalyptic chastisements which hang over all of mankind everywhere in the world.

When we read in the Message of Fatima that entire nations will be annihilated, when we hear Pope Benedict XVI tell us that the message of Akita, approved by the Church, is the same as Fatima and Akita tells us that mankind will be punished in a way that has never before been seen in the whole history of mankind — that fire, not water, not floods, not 40 days of rain, but fire will fall from the heavens, wiping out the greater part of mankind.

Believer, unbeliever, lay

person, priest; none of us can promise ourselves that we will escape such a chastisement, and those who do, the message of Akita tells us, will envy the dead. Such will be the desolation experienced all over the world.

What Must We Do?

What can we do? What must we do to bring this about? This deliverance we must achieve by means of the Consecration of Russia. But, you say, I am only a little person. I am not a priest, not a bishop, not a Cardinal. What can I do?

Just recently, I came back from two weeks in Rome and I and my team visited 13 Cardinals and Bishops. Some of them didn't even want to listen, but some did, and some even fully agreed with us. But apparently, most of them felt they could not put themselves out so very far. Several told us we should talk to the Pope but would not directly help us to see him. Others agreed with Fatima and the need for the Consecration of Russia but felt they could do nothing themselves. Others listened, but would not commit themselves.

Continued on page 58

I found out that even Cardinal Bertone, either personally or through a Monsignor, made enquiries into Russia asking the Orthodox Patriarch if they would mind if the Pope did the Consecration of Russia.

A Hopeful Sign

Such information is a hopeful sign in one way because I didn't think that they were taking the Fatima Message even slightly seriously. But amazingly, the Cardinal Secretary of State actually asked the Russian Orthodox Patriarch if they would mind.

This is a sign of hope that they (the Vatican) are actually thinking about it, considering the wasteland that we have been left in for 30 years, considering that one Archbishop told me directly:

“Father Gruner, you are a voice crying in the wilderness! I have tried to go to bat for you. I have talked to very high officials in the Vatican, (Archbishops and Cardinals) and they don't want to hear.”

At least one bishop recognized that it is not me, Father Gruner. He recognized that all I am doing is repeating the

Message of Fatima, but they don't want to hear me.

Apparently a number of Vatican officials don't want to even hear my name. They somehow or other have become like ostriches, burying their head in the sand, hoping that somehow the trouble will just go away.

I am just the messenger. I am not the problem. The problem is the weight of sin, the enormous apostasy going on among the faithful priests, bishops, Cardinals, even in the Vatican — even possibly touching the office of the Pope. He, too, does not feel he needs to obey Our Lady of Fatima above all other human persons.

Only One Way Out

There is only one way out. It is the way of the Consecration of Russia. But for many people, that may seem like an exaggeration. Even people who claim to be devoted to Our Lady of Fatima think that we exaggerate when we say that billions, that is, many billions, of souls will go to hell for all eternity if Our Lady of Fatima is not obeyed very soon. That is people living today, people that you know, possibly every one in your family,

possibly every one that you meet on the street or at your place of work or in your parish church. Billions of souls! How can we say such a thing, they ask us. Some priests are scandalized by such remarks. The loss of billions of souls who are now alive going to hell for all eternity is very probable unless, and until, the Consecration of Russia is done very soon or unless, at least, the Third Secret is fully released very soon.

How can we say such a thing? First of all, if the message of Akita is from God, (and Cardinal Ratzinger has said it is worthy of belief) and if it tells us that the majority of mankind will die in the coming chastisement, that means that at least three billion people, at least half of the world's population, will die.

Now, since it is a dogma of the Catholic Faith that outside the One, Holy, Catholic, and Apostolic Church no one can be saved, it follows that the only persons that can be saved at all are Catholics. Then if every Catholic died in this chastisement, there would still be two billion other people who are not Catholic who will die suddenly.

It is so hard to believe that

billions will be damned in the coming chastisement for all eternity. But if you read the article by St. Leonard of Port Maurice on page 12, "The Little Number of Those Who are Saved," you will see that he claims, along with many other saints, that the majority of adult Catholics also are damned for all eternity because they do not repent of their sins, or make a good Confession, because they don't go to Confession at all, and because they do not keep the law of God.

Looking at what we see around us, on the streets, in business practices, in the newspapers — immorality, murder, sin in its many forms are glorified, justified and defended in the public square, even in the Church.

How can there be, in this time of apostasy, more souls saved than in the time of St. Leonard of Port Maurice?

So it is well for each of us to, first of all, look after our own salvation. We must also do all we can to save as many other of our friends, relatives, neighbors, priests and bishops and our Pope, by praying for them, by sacrificing for them, by doing all we can to secure our own salvation and

then their salvation. St. James tells us to draw close to God and He will draw close to you.

St. Peter says: "Therefore, brethren, strive even more by good works to make your calling and election sure. For if you do this, you will not fall into sin at any time." (2 Peter 10-11) That is why I urge you to read St. Leonard's article.

I also urge you to pray your Rosary frequently and fervently, to make the Five First Saturdays and to pray and make sacrifices for sinners. Our Lord told the children at Fatima that many souls will go to hell because there is no one to pray for them or make sacrifices for them.

Do Not Be Discouraged

Let us not be discouraged by the difficulties, by the arduousness of saving your soul. Our Lord spoke to Sister Lucy and said that when people hear the word penance, many of them become discouraged. Our Lord, in the Gospel, tells us, "Unless you do penance you shall all likewise perish." So all of us need to do penance besides the penance of abstaining from meat on Friday throughout the year. Even when Pope Paul VI said:

"If the Bishops Conference of the country allowed you to eat meat on Friday; if you do so, you must substitute with another penance on Friday."

Nevertheless, there is more penance to do than that.

On this point, Sister Lucy wrote: "The good Lord is allowing Himself to be appeased, but He complains bitterly and sorrowfully about the small number of souls in His grace who are willing to renounce whatever the observance of His Law requires of them."

Sister Lucy also wrote, in Lent 1943, to the Bishop of Gurza on this subject:

"This is the penance which the good Lord now asks: the sacrifice that every person has to impose upon himself is to lead a life of justice in the observance of His law. He requires that this way be made known to souls. For many, thinking that the word 'penance' means great austerities, not feeling in themselves the strength or generosity for these, lose heart and rest in a life of lukewarmness and sin.

"Last Thursday, at midnight, while I was in the chapel, with my superior's permission, Our Lord said to me: 'The sacrifice required for every person is the fulfillment

of his duties in life and the observance of My law. This is the penance that I now seek and require.”

Our Lord has done all He can personally. He has suffered as much as He possibly could. He allowed His Mother to suffer as much as She possibly could, so as to gain as many merits as possible for us, to make it as easy as possible for us to save our souls. But we have to do our part. We cannot simply continue sinning, continue to not do our duty, continue to not be charitable, continue to not fulfill our obligations in justice to our family, our friends, our business associates, our neighbors, our fellow parishioners, in word and in deed. We have to obey the Ten Commandments of God. We have to make reparation for our sins and to the extent that we can, we must promote the Message of Fatima. This is the one means, the only means that God has given to mankind — to avoid war, to avoid annihilation, to avoid enslavement, to avoid the Great Chastisement that hangs over us, to avoid the Great Apostasy which has already started among us and which is gaining strength

every day, which will lead, if we do not stop it, to the reign of the Antichrist in our times for three and half years (42 months) as Scripture tells us.

How Much Time is Left?

How much time do we have? Well, for some of us and maybe for all of us, we may have less than a year. For example, there are 4,700 Catholic bishops in the world today and yet 12 months from now 110 of them, more or less, will be dead and gone to their reward. Others will take their place but for them, their time will have run out. They will have a very heavy accounting to make for not having done all they could to bring about the Consecration of Russia in time.

But this does not only apply to them. It applies to each and every one of us as well. How much time do I have? How much time do you have? And how much time do we all have together? Only God knows. It may be less than a year, it may be less than 10 years. We know that the King of France was given 100 years to the day, to prevent the French Revolution from killing him and millions of Frenchmen. (Already, 90

years have passed since 1917.) He could have prevented it by simply obeying the command of Jesus to consecrate his country to the Sacred Heart of Jesus in a solemn and public way. He didn't do it. The rest is history. But to this day, France and Europe and the world suffer because the King of France refused to obey, because the King of France's confessor *de facto* encouraged him not to obey.

God knows where they are today, but it will be worse, much worse, if the Pope and the bishops do not obey in consecrating Russia in time. Worse for them, and worse for all the world. But it will also be worse for those of us who know we have the solution in our hands and do nothing about it. We can't do it ourselves but we can tell others about it; we can pray and make sacrifices for it and we can encourage those in authority and who have influence and power to do all they can to bring about the Consecration of Russia.

Why Do We Have This Burden?

Why do you have this burden? Because Our Lord and Our Lady gave it to you. Why

do I have this burden? For the same reason.

That is why I urge you, now that you have your duty laid out for you, to do all you can to embrace your cross like Our Lord embraced His Cross to accept the will of God for you, like the Blessed Virgin Mary accepted to be the Mother of God, the Mother of Sorrows, the Mother of the Savior and all the suffering that it entailed.

Can any one of us say, like those Cardinals in Rome, like those bishops in the Vatican, "What can I do?" "I can do nothing." No! Each of us **can** do something. Each of us **can** do more. I am only one person. I cannot do everything but what I can do I will do, and if each of us does what we can, we can still turn this around. We can then say that, with Our Lady's merits and graces, we have helped bring about the triumph of the Immaculate Heart of Mary; that we have done our part to bring about world peace and avert the annihilation of nations and avert the loss of billions of souls.

May the Immaculate Heart of Mary triumph soon, before it is eternally too late for so many. **FC**