

TRIAL BY DECEPTION: THE TRUTH DENIED

By

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TRIAL BY DECEPTION:
The Truth Denied

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QUEEN OF THE HOLY ROSARY, MEDIATRIX OF PEACE,
MEDIATRIX BETWEEN GOD AND MAN



For 34 years the Mother of God appeared to Mary Ann Van Hoof. On the Feast of the Queenship (May 31), Our Lady appeared adorned with a unique crown upon her head. The gold knot of Unity about Our Lady's neck represents home, school, and church. From the golden knot hangs a globe of the world and a tassel representing the people. Our Lady stated that if there were unity between home, school and church, there would be peace!

*IN MEMORY OF MY PARENTS:
GODFRED AND MARY ANN VAN HOOF*



My parents, Godfred and Mary Ann Van Hoof, went through untold sufferings and persecutions because of their loyalty and dedication to the Sacred Cause of the Blessed Virgin Mary at Necedah. The Mother of God chose my mother because of her honesty, dedication to her family and because of her devotion to Our Lord Jesus Christ. (The Passion of Our Lord had a profound effect upon my mother causing her to suffer inwardly in a way most people were not aware of.) The Blessed Virgin also chose my mother for her determination and steadfastness in the face of difficulties and persecution. She truly had a courageous spirit and could endure severe sufferings beyond the endurance of most people. My mother had the uncanny ability (or inner gift) of being able to tell or discern that a man even though dressed as a layman was actually a priest. She did this on several occasions. Though she was only educated through the eighth grade, she had an inner awareness and an unconventional wisdom.

My father stood by my mother through her trials and sufferings while faithfully caring for his family and doing his best to make a living on our sandy, poor worn-out farm. It was my father who told my mother when she first told him about the silent visitor on November 12, 1949, that he thought this silent visitor was the Blessed Virgin Mary. My father defended and stood by the Heavenly Mother's apparitions from the very beginning despite misunderstandings by neighbors and relatives; in spite of invasions of privacy and constant interruptions to family life as well as other hardships he had to endure. He was also a very determined man who understood somewhat what was taking place in the world and therefore had no trouble in accepting the messages concerning the Church and the world. For the

most part, much of my father's efforts and sufferings were unsung and overlooked by many. He endured extreme sufferings, especially when he was bedridden for nearly two years with leukemia before he passed away in 1960. (This was the same year that Henry Swan passed away from cancer.)

Both my parents endured a lot for the cause at Necedah. In several ways they paid a heavy price, especially in regards to how they were treated by diocesan church officials. They endured the lies and falsehoods told about them, but at the same time still respected the priesthood and did not lose their faith in the True Church. In fact, due to all they endured, their faith was strengthened. They bore a heavy cross, but no doubt were given a glorious reward for their loyalty in Our Holy Mother's Sacred Cause.

DEDICATION

This volume is dedicated to the priests who have supported and defended the Necedah Apparitions. Especially:

MONSIGNOR J. K. SPURLOCK who had made a study of the Shroud of Turin; had witnessed Mary Ann Van Hoof's suffering of Our Lord's Passion, stated in his testimonial how close her position corresponded (during her suffering of the Passion) to what the scientists say is depicted on the Shroud. Along with Dr. Dewerth, he had studied the phenomena associated with these sufferings very closely and was convinced they were very genuine.

REVEREND F. B. DICKMAN (1881-1976) had visited the apparition site and discussed the apparitions with Mary Ann Van Hoof on several occasions through the years beginning in September, 1950 to 1976, the year he passed on to his eternal reward. He witnessed Mary Ann's sufferings of the Passion on several occasions during Lent and was present on apparition days when the Blessed Virgin Mary appeared to her. He was convinced of their genuineness

REVEREND LEO A. SCHEETZ, M.A., J.C.B. (1896-1976) visited the apparition site, the Shrine and Mary Ann Van Hoof's home many times through the years. His first visit was on July 4, 1950 from whence he established a life-long friendship with Mr. and Mrs. Van Hoof. He, too, witnessed Mary Ann's sufferings of Our Lord's Passion. Father made an extensive investigation on his own into the Necedah Apparitions and compiled his observations and findings in a book entitled, "Necedah: Believe It or Not!"

REVEREND ALBERT J. MARTINS, O. PRAEM. This holy priest made a study of the Necedah Apparitions from the very beginning in 1950. He became the first architectural engineer of the House of Prayer. His close study of the apparitions resulted in his published statement on "Obedience, Ignorance, Charity, and the Church" which clarified the truth about these apparitions as well as the proper role the Church should take in these matters.

REVEREND HUBERT E. DUREN (1892-1962) came to the Necedah Apparition site in the early years and maintained an active interest. He was so inspired by Our Holy Mother's apparitions at Necedah that he composed a song exclusively for the Shrine, entitled, "Ave! Ave! Mater Dei (Mother Dearest)."

REVEREND J. M. LAPLANTE, a Canadian priest who noted how Necedah reminded him of Lourdes, witnessed the miracle of the sun, saw Our Lady's Blue Mantle in the sky, and experienced an interior conversion of the heart. Through this, he was convinced of the authenticity of the apparitions.

MONSIGNOR DENNIS L. MATHAIS enumerated his observations of the mystic, the apparitions, and the Shrine at Necedah indicating the authenticity of the

visions and the unjustified actions of Church Authorities concerning them.

REVEREND STANLEY C. ROKICKI, Canonist, believed in the authenticity of the Necedah Apparitions and quite often visited Mary Ann Van Hoof helping her with spiritual advice. On occasion, he would say Mass for her and her family in her home. He was one of several priests who gave her the last rites before she died in 1984.

REVEREND SIGMOND LENGOWSKI was the Necedah parish priest in 1950 who became Mary Ann Van Hoof's first spiritual director and was a great help to her in the very early years of the apparitions. He was convinced of the authenticity of these apparitions and was the first priest to bless the Sacred Spot where Our Holy Mother appeared in 1950. On one occasion, when the Bishop of La Crosse forbid him to come to the apparition site, he kept the prayer vigil in the parish church. For this sacrifice, he was rewarded with the Blessed Mother's statue (Our Lady of Grace) coming "alive" for him.

REVEREND RICHARDS, a Benedictine priest, was Mary Ann Van Hoof's spiritual director in later years; enrolled her in the Lay Order of the Oblates of Saint Benedict. He was one of several priests who gave her the last rites before her death. He was a great believer in the Sacred Cause at Necedah.

REVEREND RAYMOND PETERS was the priest who married Mary Ann Van Hoof to her second husband, Ray Hirt in April of 1978. Father Peters was a strong believer and supporter of Our Lady's Cause at Necedah, often saying Mass for Mary Ann and members of her family in her home. He suffered several hardships and mis-treatments from his bishop (he was a La Crosse Diocesan priest.) After his retirement, he came to Necedah to live and provided Mass and the Sacraments to the Shrine community at his home much to the consternation of his bishop (Bishop Raymond Burke.) He also very much financially made it possible for the main floor, etc. to be completed on the House of Prayer.

REVEREND ANDREW (ROY GABOURY) who started his priestly studies in 1965 at St. Louis University with the Claretian Fathers, completed his studies at the Franciscan Friars Sacred Heart Seminary under the Old Roman Bishops Stehlik and DiBenedetto. He was ordained to the priesthood on June 13, 1981 at the Men's Home Chapel on Shrine grounds. Over ten years prior to this, Father Andrew had come to the Shrine as a layman and became the head of the Shrine's Constant Vigil of Prayer Program. He also was one of the priests who gave Mary Ann Van Hoof the last rites before her death in 1984.

***There were several other priests and religious who supported and helped the Cause of Our Heavenly Mother at Necedah. These included Fathers Osborne, James, Pettit, Schladen, Dominic, and several others, some of which even said Mass in her home, on occasion. They especially said Mass for Mary Ann and for

the Shrine people during the period when they were being denied the sacraments unjustly by the La Crosse Diocese. (Archbishop Fulton Sheen, while still just a priest, also was one who came to the Necedah Apparition site in the early 1950's and declared his belief in their authenticity.) Several priests, to this day, still come to Necedah.

AUTHOR'S FORWARD

Originally, this work was planned for a much larger volume encompassing background information on Necedah, the Van Hoof family and the surrounding area at the time of the apparitions putting them into historical perspective. This larger work was to cover the apparitions and subsequent treatment of them by the La Crosse Diocese in much greater detail as well as cover the development of the good works of the Shrine through the years. However, there was a great need to get the most important truth of the Necedah Apparitions out on a more timely basis in a shorter, more concise version. So, as a result, this volume was produced to answer this need to defend the truth of these apparitions which have been falsified and denied for so long (decades of denial) by Church, primarily diocesan) hierarchy and the controlled media.

It is also important to point out that many will not fully understand (or won't understand at all) certain issues (i.e. the obedience issue [La Crosse insisting on "blind" obedience], the Old Roman Catholic clergy, the "Men In Black," etc.) relative to the apparitions because they do not have a full grasp of the apostasy, heresy, and conspiratorial actions of the enemy that has embedded itself within the Church's interior. This has been going on for some time, whether the reader is aware of it or not, for the past several decades which is the reason, the primary one, the Blessed Mother came to warn Her children on earth about. It could be safely said, that if you do not understand the situation, the Masonic-Zionist conspiracy, that exists within the Church's interior today, you most certainly will not understand the Necedah Apparitions much less its revelations and prophetic warnings.

In fact, elsewhere in this book, we have made reference to the last *SHRINE BEACON* (Summer-Fall, 1998) published that covers very pertinent information on the crisis within the Church, the validity and history of the Old Roman Catholic Church (a Remnant Church for our time) and their relevance to the Necedah Apparitions and revelations. If Necedah is not taken and understood in the light of today's events happening in the Church, the world and society, then one will never come to see the importance of the Necedah Apparitions and prophetic revelations as they relate to our physical survival of the impending chastisement to come nor to the spiritual salvation of one's soul. For this reason, there is a great need to get the information in this volume and the messages of Our Lady of Necedah as well as related documented information to the public far and wide.

It should be further pointed out that not all available information, documentation, and correspondence has been drawn from for there is a considerable amount, but the most important aspects (documents, letters,

references, etc.) have been included. The author has done his best, under the circumstances, to present this information in a chronological, straight-forward manner, quoting original sources whenever possible.

Chapters two, three, and part of chapter eight, as well as appendices B and C, were either wholly or partly taken from past SHRINE BEACON articles with new updated supplemental material added. The author has tried to be as complete as possible yet concise as well. (A larger work is still being planned, and the author welcomes any pertinent information relative to the Necedah Apparitions study.)

The reader can judge how successful this author has been in clarifying the truth of these apparitions. The reader must realize as well, that there is much more to this apparition than meets the eye and more than what heretofore has been publicized by the predominant mainstream media whether Catholic or secular. All that is asked is that this defense of the truth of these apparitions be given a fair hearing and due consideration.

So with Saint Hierom we say:

“The truth has set bounds. But evil and falsehood multiplies without end; and the more these evils are pursued, the more errors they produce. We seek no conquest over our adversaries; but only that truth may overcome falsehood.”

INTRODUCTION: UNANSWERED QUESTIONS

What is the truth concerning the Necedah Apparitions? The time has come for that truth to be known. Over the years, too much has been left in obscurity. The events of Necedah need to be probed further - not covered up and distorted such as it has been for all these years. Church, especially diocesan, statements have been negative and even down-right hostile towards them. The mystic has been “demonized” and vilified unjustly. Harsh treatment has been given this apparition despite the confirming signs of authenticity. Necedah revelation has proven itself over the years being very much on target concerning events and developments within the Church and society. In addition, these revelations have sought to preserve the Faith while the very Church that was to pass judgment on them has introduced various measures that have brought about a watering-down of, if not destruction of, the Faith. Is there something wrong with this picture?

Supposedly, Necedah has been “condemned.” But why? Relative to this are several nagging questions which will not leave the matter rest. For example: Why were the results of the Misericordia Hospital tests, conducted during Holy Week of April, 1952, kept secret - the nineteen doctors present were sworn to secrecy? The results were promised to my father and mother by Church officials, but that promise was never kept. The results were never made public in any way, except by Father Claude Heithaus, S.J., and then only in a distorted, falsified manner. If the results of these tests were as negative as purported by Church officials and the media, why did Father Heithaus tell Clara Hermans, “you will be pleased with the results...” – knowing she believed in the apparitions?

And still more questions: Why were my parents and others (Henry Swan, Clara Hermans, Ray Schelfhout, etc.) when questioned by the 1951 Diocesan Commission, promised that they “could talk freely,” that what they said was “confidential for the bishop only,” then only to have that confidentiality broken and the promise not kept?

Why was there no medical commission convened to investigate the claims of cures and healings?

Why did Father Heithaus, the priest the Diocese chose to head the Commission, say to my mother, “If I can’t make this cause, I’ll break it.” What did he mean, “break it?”

Why did the La Crosse Diocese transfer Father Sigmond Lengowski out of his parish in Necedah? Could it be because he had blessed the Sacred Spot of Apparitions and declared his belief in those apparitions? Shades of Lipa where the bishop who believed was also transferred out! Or was it because Father Heithaus wanted to be my mother’s Spiritual Director when the Blessed Virgin had my

mother choose Father Lengowski? Or was it because of all the above?

In later years, Bishop Freking admitted to members of the Van Hoof family that nothing was found in the revelations against faith and morals. This is the basic criteria used in determining whether an apparition is worthy of belief or not. In fact, at no time did the Church find anything in these apparitions and subsequent revelations against faith and morals, yet it was “condemned” by Bishop Treacy in 1955, and “condemned anew” by Bishop Freking in 1972. Why? Was it because of so-called disobedience? Or was something more sinister afoot?

Why was the issue of “disobedience” of such importance when the crisis within the Church was destroying the Faith as these very apparitions warned of? Is obedience, more so, blind obedience a greater virtue than the Faith itself?

Why did the La Crosse Diocese and their principle investigator, Father Claude Heithaus, deliberately obfuscate the truth and pertinent facts concerning the apparitions and my mother, even to the point of breaking promises made? Why was the means of due process within the diocese not made known to my mother and to officials at the Shrine? Why was the priest, Father Lemke of the Diocesan Due Process Committee, putting up such a weak help for the Shrine? Why did Bishop Freking intimidate this man to the point that he was actually no help hardly at all to the Shrine in clarifying our rights?

Why did Father Heithaus, head investigator of the 1951 Diocesan Investigations Commission, deliberately distort and falsify information obtained in confidence and publicly speak of it at the Holy Angels Academy in Milwaukee in July of 1955? Why were Father Heithaus’ “recollections” of the 1952 hospital tests used as a basis to convene a second commission (which “condemned anew” the apparitions) and not the actual file? Father Gorman, Chancellor of the Diocese in 1995, stated to this author that when Father Heithaus moved to Missouri in 1970, he simply dumped the file because there seemed to be no interest in them. Does it sound a bit strange that the main investigator appointed by the Diocese would “dump” such an important file with pertinent key information contained within it? In fact, this file on the Misericordia Hospital tests could, in itself, prove the authenticity of the Necedah Apparitions. Even Bishop Raymond Burke admitted this to my brothers and me when we met with him in 1995, that this file is a central key aspect of this case. It appears to be the “centerpiece” around which all else revolves. Yet, when we asked for whatever files were available (1951 Commission transcripts, 1952 hospital tests transcripts, etc.) or any other pertinent items that would help the dialogue with him and clarify key matters concerning my mother and the apparitions, we were put off again and again. Why the continuous “stone-walling” when it came to obtaining pertinent facts and documents to this case?

And last, but not least, a most curious question: Why is it that the infamous

“Men-In-Black” who harassed and threatened my mother, and the Church wanted the same thing: the message stopped and the apparitions declared a hoax?

The Necedah Apparitions, because of such harsh dealings and deceptive measures, has been given a bad name by both Church and media being black-listed and denounced as fraudulent. Yet efforts to clarify the truth via the files (kept secret by the diocese) are thwarted. So we have the truth being kept secret, being held hostage and denied while lies and falsehoods multiply with each new telling.

There is considerably more to this whole affair than most realize. In a somewhat limited way, this book will attempt to shed light on little known truths and provide answers to the foregoing questions asked.

There is yet one last point to be made: Our Lady told my mother in the beginning that the apparitions would be proven true by natural causes and world events. This is becoming more evident as the years pass by! The corrupted Church will not, cannot, and of course did not approve or recognize this apparition. To do so would mean a veritable “house cleaning” and an official reversal in their stance taken on this apparition plus the righting of wrongs committed and the evils engendered since Vatican II. The Church, the Diocesan Officials in particular, could not accept the content of revelations which chastised the very Church that was to pass judgment on it.

(There are some readers who may think the Church is not nearly as corrupted as indicated here. We assure the reader it is far worse than he realizes and there is plenty of documented evidence to support the claim, but that is a subject of another book. *See Appendix G: Recommended Reading.*)

Our Holy Mother’s Message at Necedah to the Elect, the Hierarchy of Her Church on Earth, brings the matter into sharp focus: ***“The Church, My Child, will be sundered by heresy and schisms. Bishops will adjure each other, clergy and laity will live in enmity and God will be forgotten. The good will be alone without just counsel save from above, but God will never desert them, My Child, for the good will praise God and He will be with them always. My Child, as time goes on, you will understand the answer, if loyalty to God the Father in Heaven and fulfillment of My requests.”***

It is no wonder that a Church “sundered by heresy and schisms,” mainly through the Dioceses of La Crosse, has been so hostile towards this apparition. Even the Blessed Virgin Mary, Mother of the Church, commented on how Her apparitions at Necedah were being handled by Her priests-sons: ***“My Child, when My priest sons base their facts on rumors instead of speaking the truth, they the priests, the militant of Christ’s Church, which should only stand on true facts, they must not speak of rumors; My Child, when the priest spreads words based on rumors the termites of evil will eat into the foundation of the Church. He will***

eventually destroy it, thus the faithful My Child, lose faith. You, My Child, are very concerned over these false rumors coming from the officials of this Diocese. They, My Child, are not worthy to judge whether or not I came here to these grounds. Had they been worthy men, it would not have been necessary for Me, My Child, to come here and speak as I just spoke to you; they will try again, My Child, to claim you are not sane. The reason you became so violently ill was because the priest with the aid of the doctor, gave an overdose of medication to you, My Child, to try to prove you insane; another person it would have harmed badly. My Child, be valiant and serve Me by spreading the words I have spoken to you; be obedient to Me, always, do not feel you are doing wrong. I ask you to continue. If the hierarchy errs, you need not follow the wrongs.” (Necedah’s Message to the Elect, July 2, 1954.)

The actions taken by the La Crosse Diocese concerning this apparition confirms what the Blessed Virgin has said in this message. (Note: The complete message is available from the author or the Necedah Shrine - *see Appendix G.*) The officials of the La Crosse Diocese (with few exceptions) have dealt with the Necedah Apparitions in an arrogant prideful manner. The fact of the matter is the Mother of the Church chose a simple, uneducated and poor farm woman as an instrument to confound and shame the proud officials of Her Church on Earth and to expose the evil corruption within.

Keep all the foregoing questions and Necedah’s Message to the Elect in mind as you read through this book and then ask yourself one more question: Why has the Diocese of La Crosse sought to “condemn” Necedah while at the same time secreting key documents which would reveal the truth, especially in light of the fact that independent investigations by both priest and layperson has proved Necedah genuine?

Chapter 1

DWIGHT'S DECEPTION

(Author's Note: Father Joseph Dwight who posted "Necedah, Wisconsin" [See *"Dwight's Document of Deception - Appendix A"*] on the internet in 1996, was at one time Brother Paul, a seminarian at the Old Roman Catholic Sacred Heart Seminary formerly housed at the Unfortunate Men's Home at the Necedah Shrine. His stay there was less than four years. During this time, he was caught up in the turmoil raging through the Shrine community created by certain factions vying for power. At this time [late 1970s and early 1980s], the Shrine community and Church was growing rapidly which was causing great alarm in the Diocese of La Crosse. Certain forces were put in motion via infiltrators and interventionists to ensure its downfall. The purpose was to destroy the Old Roman Catholic Remnant Church brought there by the Blessed Virgin Mary. It was also done to further discredit my mother and the apparitions and to disburse this growing threat to the La Crosse Diocese: the Shrine Remnant Church community. There is much to this part of the story which cannot be fully covered in this short book - a greater work is planned to cover this. I have personally lived through this and investigated both at the time and since what took place during these years. My wife and I personally knew Brother Paul [the singing brother with the guitar] while he was here [approximately 1980-1983.]

According to a certain Father Joseph Dwight, the Necedah Apparitions are false. He supposedly "knows" this because his group (which he does not identify) has "a great deal of inside information." This group further states that they "were once close friends of the Mystic" and had "a direct contact with her ... from four to twenty years, including the six years they lived there." (*Dwight's Document of Deception: "Necedah, Wisconsin" - Appendix A.*)

Let's examine this Document of Deception which has been circulating since 1996 on the internet. Let's see how accurate his statements are. This author can't help but note the similarity between this document and those false statements circulated by Father Claude Heithaus, the principle investigator of the Necedah Apparitions appointed by the La Crosse Diocese in 1951. This document appears to be just another attempt to deny the real truth of Necedah further falsifying and distorting it to confuse and deceive. Let's see how it stands up to a close examination of the truth.

First of all, these so-called "close friends" spoken of in this document, were not as friendly nor as close as Father Dwight would have you believe. They certainly were not as close nor as trusted as Henry Swan, protector of my mother, nor as close as Raymond Pritzl, Advocate for Our Lady's Cause at Necedah.

Besides these, my mother's real and close trusted friends that stuck by her through thick and thin were people like Clara Hermans who was like her secretary during the early years, typed up a great deal of the messages, and at times, even helped take care of us children when my mother was unable to – she was called “First Chosen” by the Blessed Virgin Mary. And then, there was Myrtle Sommers who was considered the “Third Chosen” (Henry Swan being the “Second Chosen”) and affectionately called “Nimble Fingers” for her keen ability in typing. She helped compile the first Revelations and Messages book. There were other very close friends such as Joseph Laszewski, a butcher by trade, later moved to Necedah from Stevens Point and became a stone mason (the majority of the stonework done at the Shrine was completed by him); Raymond Schelfhout who ran the religious goods store in town; Joseph Schelfhout, caretaker at the Shrine, helped my mother with farm chores when needed and was responsible for shipping books and religious goods from the Shrine; plus many more I could name including very good priests (*see In Dedication Of*). One of these priests, Father Leo Scheetz, conducted his own investigation of my mother and the apparitions.

Father Dwight, we note, makes no mention of these people and the fact that these people had direct contact with my mother for an extended period (in some cases, decades), much longer and much more closely than his unidentified group and he himself who was only there for about three years. My mother's true friends, whom I refer to above, were long-time associates, yet no mention is made of them or of their testimony on the apparitions.

This author is aware of Father Joe Dwight's “friends” and what caused them to turn against Necedah: the lies and fabricated falsehoods of Father Claude Heithaus that were regurgitated again and again by both priest and press. At first, it was the Catholic press, and later it was picked up by the secular media. The most hostile statements came from diocesan officials and were circulated throughout the Catholic Church which in turn poisoned the minds of many of the faithful against Necedah.

The charge of “disobedience” was hurled at my mother and her followers along with all the distorted statements taken out of context (done deliberately by Heithaus who originated it and perpetuated it) to deceive people about my mother and the apparitions. (Say a lie long enough, and it is soon accepted as the truth without question.) Such people as Dwight's group who have bought the Heithaus deception, do not care to do a true investigation as Father Scheetz has done nor have they examined the historical facts about the first commission and the second commission. They do not care to sift the testimony of eyewitnesses to my mother's apparitions, her suffering of Our Lord's Passion nor any related historical events such as the “Men-In- Black” who prowled about our home and tried to silence my

mother. I was personally involved in many of these things as they happened over an extended period of time. My brother Richard was also very close to this for over a very extended period of time. One would think Father Dwight or some of these people would question what we knew and experienced. We were never once interviewed by such people. Though Ray Pritzl, who was advocate of this Cause at Necedah, was questioned by some many did not, including Father Joe Dwight. No it becomes more evident in examining Dwight's Document of Deception, that he did not do a fair and impartial investigation of the Necedah Apparitions (nor did Diocesan officials) but simply regurgitated Father Heithaus' original deception: his fabricated falsehoods concocted to "break" the Cause at Necedah as he vowed to my mother he would do if he did not get his way. (As we shall see later on, Father Dwight added his own fabricated falsehoods to the original Heithaus deception.)

Father Dwight and his group claim to have "files on Necedah ... 10" thick" including Dwight's manuscript. That is supposed to impress us? It doesn't, for thick files do not necessarily add up to truth. A lot has been written about Necedah in the media over the years, but putting this all in perspective relative to the historical facts and discerning truth from falsehood, is what leads to the final and real truth of the matter. This cannot be done by simply regurgitating the fabricated falsehoods and deliberate deceptions of Father Heithaus. (More on Heithaus later.) Nor can one take Church teaching out of context to suit one's purpose. One has to examine both apparition and revelation to see if there is any conflict with doctrine or anything found against faith and morals. This later fact, that nothing was found against faith and morals nor against doctrine, was admitted by none other than Bishop Frederick Freking and again by Bishop Raymond Burke to members of my family, to myself, and to others of the Shrine community.

But, let us continue to examine this document of deception, section by section.

MIRACLES: In this section, Father Dwight makes a poor attempt to dismiss the authentic miracles that have occurred throughout the years. He ends this section with saying there were no provable miracles. As for provable miracles, it is obvious Father Dwight forgot to read the testimonies of numerous pilgrims and those of several priests as well. There were a number of priests who had examined my mother (i.e. Fathers Dickman, Scheetz, Rockicki, and Monsignor Spurlock) and have testified to authentic miracles.

Incidentally, we should examine the word provable, especially in the context used here. No provable miracles at Necedah? Let's see. The word prove or its derivative, provable, means according to Webster: "To try to ascertain by experiment; to test or make a trial of; to establish the truth or reality of by reasoning,

induction, or evidence; to demonstrate; to establish the authenticity or validity of.” This was what was exactly done at Necedah by independent priests. One in particular was Monsignor Spurlock who, during my mother’s suffering of the Passion, conducted tests using an open flame as well as pin pricks and other such tests to see if my mother was truly in a state of ecstasy as one should be if suffering the Passion, etc. The obvious conclusion was that she most certainly was. The reader might find it interesting that these exact same type tests were performed on Bernadette of Lourdes to help determine the authenticity of that apparition, one now approved by the Church. (A side note on Lourdes: historians have noted [as have some churchmen] that had Lourdes happened 100 years later, it most likely would not have gained approval. Has Necedah proved that true?)

Considerable tests were performed on my mother in the Jesuit hospital in April of 1952, but the doctors were sworn to secrecy and the results kept hidden. No provable miracles? If so, why the cover-up? What are Diocesan officials afraid of? The truth? Apparently so!

Father Dwight also makes reference to Satanic intervention at Necedah. This supposedly proves Necedah false. Fact of the matter is Satan is often involved in true authentic apparitions interfering and causing havoc for the mystic in an attempt to cause confusion in both the mystic and those following her to discredit the apparition. This happened at Lipa and at Lourdes as well as other places, and yes, it happened at Necedah. But again, as with so many other aspects of Necedah, these things are deliberately taken out of context and distorted to confuse the issue. It’s called “IF YOU CAN’T DISCREDIT THE MESSAGE, DISCREDIT THE MESSENGER.” It’s an old tactic and tool of Satan, and he has done this for years through his willing dupes. Remember, Father Heithaus wanted to “break it” (the Cause at Necedah), to use his own words. (More about all this in later chapters.)

THE SEER: In the first line of this section, Father Dwight makes reference to a “multi-million dollar operation.” Pray tell, here we go again. How many times has this lie been repeated again and again (another fabricated falsehood of Father Heithaus.) This is a most ridiculous charge in light of the true facts – but of course, it becomes apparent that such people as the Dwight group do not have an interest in such things. It is simply a smear campaign to blacken my mother’s name and to discredit the Blessed Virgin’s mission as expressed through the Necedah Apparitions. Such a sin of calumny was started and perpetuated by none other than Father Claude Heithaus when he said to my mother, “If I can’t make this cause, I’ll break it.” That is just what he proceeded to do with his distortions of the truth and outright false statements given at Holy Angels Academy in Milwaukee on July 14, 1955. His lecture, “*What About Necedah*,” was reported in The Marquette Tribune

on July 21 and then picked up by both the Catholic and secular media around the state and around the country. The Dwight group are simply rehashing and regurgitating these original distortions and falsehoods instead of doing a thorough and balanced research of the true facts in chronological order. (I have found it quite revealing when the facts are aligned according to the chronological sequence as to when they happened. Just putting them in the order of when they occurred can put things in perspective real quick.)

Has Father Dwight and his group seen the financial statements of For My God and My Country, Inc., the organization that runs the Shrine of the Queen of the Holy Rosary, Mediatrix of Peace, Mediatrix Between God and Man? I think not. I have, for several years running. I have also worked closely with Raymond Pritzl, the man who was the treasurer for the non-profit corporation, for several years. After years of working with this man, I got to know him fairly well, much better than Father Dwight ever did (or his group for that matter), and I can honestly say there was not a more honest and trustworthy steward of the corporation's funds than Ray Pritzl. I can vouch for his honesty, integrity, and truthfulness in running the financial affairs of the Shrine's corporation and it's properties. There were no misappropriation of funds.

As for the Van Hoofs, I being one of the family, can vouch for the fact that we were "dirt" poor. My mother did not take from Shrine funds but supported herself as did both she and my father, before his death, with our small dairy farm. Later, my mother, in addition to the dairy cattle, raised a considerable amount of poultry, mainly laying hens (selling eggs locally) and meat chickens. It was a struggle, but that is how she made ends meet. I know because I was very much a part of that struggle as was my brother, Richard.

Multi-million dollar operation? Oh, I can't forget all that money that was supposed to be buried in the big oak stumps in our front yard or that which was supposed to be stashed in the two bases to a windmill tower. My brothers and I used to play around those things all the time as children. There was nothing there. There are equally crazy things claimed, all totally unfounded and ridiculous.

There's more. It gets worse.

In the same section, the Dwight Deception states: "Mary Ann Came to America from Transylvania, Hungary." What do you think of when you hear the word, Transylvania? Transylvania has long been associated with the occult and the like. This is the old "guilt by association" trick. The fact of the matter is, my mother's parents came from Hungary which is now Romania, but not from Transylvania. My mother was born in Philadelphia, Pennsylvania on July 31, 1909. (Was it that Father Heithaus misspelled Pennsylvania [maybe on purpose] and called it Transylvania? – Note the similar spelling.) Sometime after my mother

was born (when my mother was still small), because of a steel mill accident my mother's father injured his hand. They returned to Hungary for a short time, but came back to America and settled in Kenosha, Wisconsin. If the Dwight group can't even get simple facts straight, how can they be trusted with more important information?

As for the charge of "spiritualism," this is just more of Heithaus hogwash. This falsehood has been regurgitated ad nauseum more than anything else to discredit my mother and blacken her name. Remember, all this from the "holy" priests of the Church! As for the truth? While in New Mexico, my mother's brother (my grandmother Elizabeth Bieber's son), Joseph Bieber, was gored to death by a bull. He was a favorite son and my grandmother never really got over the shock of that tragedy. My grandmother (my mom's mom) missed him terribly.

In about 1943, while living in Kenosha, Wisconsin, my grandmother heard of a spiritualist camp in Wonewoc. My mother said, "My mother being away from the Church, drifted away from it, as father was against it (the Church). After mother and father separated, mother worked at a boarding house, and they were all spiritualists there, and they talked her into going to Church (the spiritualist camp.)" My grandmother thought it would help her in her grief. My mother tried to talk her out of it, but seeing she couldn't, thought it best to go along. My mother did this out of concern for her mother, not that she believed. In fact, once they were there at the camp, my mother could see it was a fraud and tried to convince her mother, but to no avail. Grandmother fell for the spiritualist lie, unfortunately.

As for my grandmother being behind my mother during the apparitions, so what of it? My father who was a very devout Catholic man and several priests (Father Scheetz for example) were behind my mother during the apparitions. But we know what Father Dwight (and Father Heithaus before him) are implicating here – that because of my grandmother Bieber's involvement with spiritualists, there must be Satanic intervention. Eyewitness testimony and factual evidence concerning the apparitions totally discounts this falsehood.

One must remember that the above, along with all the foregoing falsehoods, claimed to the truth by the Dwight Deception originated with Heithaus hogwash. Keep in mind that all these stories have been circulating for decades ever since July 14, 1955, when Father Heithaus first began this sin of calumny. The fact of the matter is, tell a lie long and convincing enough and it will be believed and accepted by the unthinking populace as "gospel" truth.

Now we turn to the second paragraph of this section ("The Seer") where the "child out of wedlock" issue is brought out again. When my mother was young, she was tricked into marrying a man, a Mr. _____. The marriage lasted only three months. That's how long it was before my mother found out he had a wife that he

had divorced (she was Catholic and he was Protestant.) The man's sister, at a social gathering told my mother about her. My mother first learned the truth about the man she married when she was at the beach one day. The man introduced his real wife as his cousin. His sister then said to mom, "Let's go out deeper into the water. We need to talk." The man's sister told her, "That's not his cousin. That's his wife!" (My mother had already conceived my brother Bernie when she learned that the marriage wasn't valid.) It was a shock to my mother, and she immediately left and went home to her mother.

My half-brother, Bernard Henry, was born from that deceptive marriage in 1933. My mother met my father, Godfred Van Hoof, shortly thereafter when she went to work for him as a housekeeper. My mother and father, after a while, were married in Wrightstown, Wisconsin on July 3, 1934. She was given instruction in the Catholic Faith by Father Buytaest for three weeks.

The Dwight Deception also states my mother did not go to Church for 20 years. Well, let's tell the whole story and set the record straight. My grandfather (my mom's father), Matthias Bieber, was a man who did not believe in God and treated his wife as a slave. He physically abused my mother, simply because she was born a girl when he wanted a boy. (In one incident, my mother described to me, she was grabbed by the hair [she had long hair] and whirled around in a circle in the air, her scalp bearing the full weight of her body, detached until it bled internally.) My grandfather was a large stocky man who dictated what he wanted, and if you valued your safety, you did as he said. (There are several other incidents that could be described to illustrate the fact that this man, my mother's father, was no man to mess with.)

Though my mom's dad was married in the Catholic Church and came from a very devoted Catholic family (he even had a cousin who was an archbishop in Europe), he never attended. Though grandfather Bieber never attended church, the children including my mother were all baptized in the Church. As my mother has said, "Mother taught us what she could. With all the work and everything she had a hard life." So did my mother, having suffered from my grandfather's abuse and being very much misunderstood.

Again, on the issue of not going to Church, my mother said, "He (her father) was mean and inconsiderate. He was mean and didn't believe in the Church. Sometimes he told us children, 'Why don't you go to Church – you act like wild animals.' Then again he said, 'Do you believe in all that bunk?' So we children did not know what to do. In the first place, we didn't have a Catholic Church in our community – it was seven or eight miles away, so none of us ever went to Church only for Baptism. After I grew up and went on my own, then I went to a Catholic Church." (Since my mother was not allowed because of the foregoing

circumstances of her youth, she was not able to receive her first communion until she was an adult, in fact, she received her first communion on the day she was married to my dad.)

My mother always loved church but did not, because of circumstances in those days, have the chance to go. My mother, not having a Catholic Church to go to, went to the community church, a Protestant church. But every time she went, her parents quarreled about the fact she went to church, not that it was a Protestant church. Her father was the boss and you stayed at home.

So the fact of the matter is that my mother had parents who did not really practice the Catholic Faith. When my mother met my father, a very devout Catholic who said the Rosary everyday and knew the Litany of the Blessed Mother by heart, her life changed. Within a year, they began saying the Rosary together. (Up until then, they had been saying it each separately.) As a child, I remember the saying of the family Rosary before bedtime, going to daily Mass and to various Catholic devotions held in our parish. Our home was a very Catholic one. We kept all the Catholic traditions and a number of statues, crucifixes, etc. including one life-size Our Lady of Necedah, a life-size Our Lady of Lipa, and a life-size Infant of Prague in its own lighted glass enclosure. We even had a small altar complete with tiny priest and altar boy statues and small real candles. (I knew the candles were for real for my brothers got in trouble for lighting them on one occasion.)

With all that came whether good or bad, my father endured along with my mother. With all the goings on in the early years of the apparitions, my father was often “put in the background” so to speak. My father came from a very religious, devout Catholic family, the Van Hoofs of Holland who settled in the Wrightstown area of Wisconsin’s Fox River Valley. My father, though he had quite a temper at times, was as straight and honest as could be having a great devotion to Our Blessed Mother. It was my father who helped my mother come back to Church. My mother said about this, “Well, if it were not for him, probably I would not have gone back to the Catholic Church because of an experience with a priest once before. That made me bitter towards him. Now I know better. I swore in front of the church that I wasn’t going back to the Catholic Church, but I met Fred and that changed things. Now, I know better, that when the priest is wrong that does not mean the Church is wrong.” (This was told to Father Scheetz in an interview on August 11, 1950.)

When the apparitions happened and the trials and tribulations came, my father suffered a great deal through it all, seeing my mother suffer the Passion of Our Lord as well as being persecuted by certain priests within the Church, especially the diocese, by relatives, and by the media both catholic and secular. He stood by his wife through it all. (In the very beginning, on November 12, 1949, when a figure in blue first appeared to my mother in the hallway of our home outside her bedroom

doorway, it was my father upon hearing of it the next day, recognized the figure and believed it to be the Blessed Virgin Mary.)

Next, the Dwight Document of Deception makes this misleading statement: “When Fred died, Mary Ann married Ray Hirt....” The manner in which this statement is said leads the reader to believe my mother remarried right after my father’s death. Not exactly! By cleverly omitting the date of my father’s death, July 19, 1960, and then omitting the date my mother remarried (April, 1978), Father Dwight lets the reader assume that the remarriage took place right after my father’s death. As one can readily see from the dates, a period of 18 years elapsed in between. She had a perfect right to remarry. There is no truth in the accusation that Heaven told her to marry Ray Hirt. My mother was legally married to my father, Fred (full name Godfred) by a validly ordained priest of the Roman Catholic Church. The same can be said of my mother’s remarriage to my step-father, Ray Hirt.

The charges thrown against my family (especially my mother) and the apparitions are unfounded. There has been a continuous campaign to discredit my mother and the apparitions. Sad to say, this attack has been primarily led by the Diocese of La Crosse, by Catholic priests, men of God. As stated previously, it all began with Father Claude Heithaus, the lead investigator of the first Commission appointed by the diocese. This is the man that vowed to “break this cause” and to prove Necedah “NOT TRUE,” to use his own words. These deceivers and deceptionists have not been able, in all these years, to prove that anything in the Necedah revelations are against faith and morals. As noted earlier, two bishops admitted this. The truth of the Necedah Apparitions have been documented by natural causes and world events, but denied by diocesan Church officials. Corrupt prelates within the official Church have sought to stamp these apparitions out. Read on and find out why.

Still in this same section: “THE SEER,” is the fourth paragraph which consists of three statements. The first says my mother was uneducated. Pray tell, since when was that ever a problem when it came to apparitions. The fact of the matter is, God, through the Blessed Virgin Mary, very often chooses the lowly uneducated person to convey Her message. My mother was educated through the eighth grade. This statement goes on to say that the revelations had to be constantly corrected by editors. It could not be helped that my mother’s grammar had to be corrected. It was not because of bad language, but because the wrong usage of words, what one would call, “grammatical errors.” Such things are to be expected and happened in other apparitions as well. If the Dwight group is inferring that the editors edited or changed the message, thus tampering with it, we have to say wrong again. I was present when these messages were recorded and, on a few occasions, actually I

myself used my own tape recorder to record some of these messages. I was also very often present when these messages were transcribed. I knew the honesty and integrity of the people doing the transcribing and there was no editing or falsifying of the original message. One last point, my mother was not one to “invent” or think these messages up. This becomes obvious to one who has studied and verified the truth of these messages as I and others have done.

The second statement in the fourth paragraph claims that my mother used the “language of a truck driver,” inferring she cussed and swore. Keep in mind, my mother was a husky, stout, strong farm woman, but at no time did she tolerate or ever use such language in the house or anywhere else. I can testify to that fact and can add that any of us children who used such language in her presence were punished with a good dose of hot pepper on the tongue to teach us a lesson.

“Scream hysterical and have tirades of temper...” when someone disagreed with her? This is a fabricated falsehood straight from Father Heithaus who spread such lies and more when my mother did not choose him to be her spiritual director. She instead chose Father Lengowski as per the Blessed Virgin Mary’s instructions. (Father Lengowski was our parish priest in 1950.) This third statement in this paragraph is not only false but vindictive, another attempt to blacken my mother’s name. In my entire life of growing up and even into adulthood (I lived with my mother for 15 years), never did she ever once scream hysterically or have tirades. Again, another falsehood aimed at discrediting the message.

In the fifth paragraph, the first statement is a gross distortion of the truth coupled with an absolute lie. She did bi-locate as many other mystics did (such as Mary of Agreda), but she did not do it to catch someone in sin and use this to black-mail them into doing what she wanted. The truth of the matter is she suffered for the sins of the youth in the 30 mile radius surrounding Necedah. She saw many in sin and prayers were asked for to combat such sin. A group was started to study juvenile delinquency and another group started to fight pornography to save the youth. Strange, Father Dwight forgot to mention that, didn’t he. Is the Dwight group looking for the truth or for “dirt?”

Next Father Dwight states that my mother had “unnatural strength” and was known to throw adults across the room when angry. My what calumny Father Dwight indulges in! This, too, is straight from Father Heithaus’ little bag of sour apples. As noted earlier, my mother was a stout woman of German descent who was strong, but not unnaturally so. (Often during her periods of suffering, she was weak and frail.) The only time she exhibited extra strength was when in ecstasy. This is not uncommon amongst mystics as are several other supernatural traits when in and only when in a state of ecstasy.

As for throwing people across the room: Again, a gross distortion of the truth

creating a false picture. On occasion IT WAS SHE WHO WAS THROWN ACROSS THE ROOM BY DEVILS. These devils were present to interfere with the revealing of the enemy's plot to destroy the youth, infiltrate the Church and civil government. At times, there were as many as 7, 8, 11, or 13 or more devils present to stop the revelation that exposed the secret international conspiracy to create a world government and a world religion under the auspices of the Zionist anti-Christ forces. There were times when someone present would be pushed across the room as the devils attacked my mother and she had to fight back. Henry Swan, who was present to help my mother at these times, explained this in his four volume book, *"MY WORK WITH NECEDAH."*

"The words I have used to describe the suffering such as 'rough' and 'severe' are inadequate. I do not believe that the words have as yet been coined which could be used to give a truly adequate picture of all that Mary Ann suffers. Inasmuch as the suffering is of a supernatural nature suffice it to say that it would take supernatural words to describe it. I do not have them at my command. I am convinced that no one without extra grace and strength from Heaven could stand the suffering and pain that Mary Ann Van hoof has had to stand, in God's cause." (*Volume 2, pp 61 & 62.*)

I can fully understand what Mr. Swan says here, for I myself, as well as my brother, Richard, have had experience when assisting at my mother's sufferings as a Victim Soul in Our Holy Mother's Cause,. Henry Swan explains in several places in his book the attacks of the devils which were strong enough on occasion to throw her across the room. There were also several priests who witnessed the sufferings of my mother.

There is much more to be learned here if one would care to investigate the matter, but Father Dwight and others have found it much easier not to bother with investigation (that's hard work), but prefer to simply rely on and the present the Heithaus fabrications as fact without checking and verifying the veracity of his statements. Several so-called journalists have done the same, i.e. Marlene Mahoney, "Anatomy of a Phony Apparition," Fidelity Magazine, Vol. 8, No. 3, Feb., 1989; and John Boucher's "Mary's Appearances," Catholic Update. All these journalists, priests, and so-called "authorities" on the Necedah Apparitions have based all their so-called "findings" on the "recollections" - the fabricated false statements of Father Claude Heithaus. All such faulty findings as presented in the Dwight Deception as well as those cited above and others can be traced back to Heithaus and so-called "official pronouncements" coming out of the La Crosse Diocese, which in turn are also based on Heithaus' "recollections" and fabricated false statement. Is it any wonder the Necedah apparitions have been given such a bad name. Again, the TRUTH HAS BEEN DENIED by the very ones who should

uphold it.

THE STIGMATA: So here we go again with another round of pathetic distortions and outright lies. We quote again from the Dwight Document of Deception: “Joe Dwight stood by her side many times ... during her sufferings of the stigmata....” Stood by her side? Well at least for once, Father Dwight comes up with an original lie of his own. We can’t blame Father Heithaus for this one. But it nevertheless, is a falsehood just the same. I was there when Father (then Brother) Joe Dwight was present. He was amongst a group that numbered roughly around 35 or so and saw from several feet distant, the sufferings of my mother, her sufferings of the Passion of Our Lord (what Dwight refers to as the “stigmata”.) Ray Pritzl, advocate; Ray Hirt; my brother, Richard, and myself as well as my wife, Jane, my brother’s wife, Christine, and a couple of secretaries were by her side. These secretaries along with my wife and my brother’s wife, Christine took down any messages in shorthand. Also very close by was Ray Schelfhout who recorded on reel-to-reel tape any messages given. Just a few feet beyond these were any priests or bishops that may have been present, i.e. Father Rockici (if in town), Bishop Francis DiBenedetto, Father Kevin, Father Andrew, etc. Any brothers were behind them. So Brother Joseph Dwight was not right “by her side many times.” Rather, he viewed the suffering from several feet distant.

I myself, knelt right at my mother’s feet. That was my position at all the sufferings during those last years of my mother’s life, covering a period from the early 1970s to late 1983. (My mother passed away on March 18, 1984.) There were times where, during the severe sufferings of the Passion (especially the part where Our Lord was nailed to the Cross), my mother would arch her back in agonizing pain. Only her head and upper part of her shoulders touched the cushions while the rest of her body was arched upward off of the wheel chair. Her feet rested in my hands and I had to help steady her (which was difficult) while by brother, Richard, and Ray Hirt held her arms and shoulders. Together, the three of us held her steady as she suffered the Passion of Christ on the Cross. We did this several times on Lenton Fridays. This is something that cannot be faked

Next, the Dwight Deception brings out the hallucination story again, for the umpteenth time, and again this is another of Father Heithaus’ accusations regurgitated as it has many times through the years. Monsignor Spurlock, Father Dickman, Father Martins, Father Leo Scheetz as well as several other good priests did not call it that, and they did a close examination of my mother’s sufferings, etc. Nor did Doctor DeWorth who did his own examination of my mother. Even the head of the 1952 hospital test team of 19 doctors, Dr. Millen declared, “We have witnessed something we have never seen before and probably will never have the privilege of seeing again.” He said this statement after he witnessed my mother’s

suffering of the Passion on Good Friday of April, 1952. He was truly impressed. Father Heithaus, himself had to admit to the truth at one point for he said to Clara Hermans, "I think you will be pleased with the results." He was referring to the results of the hospital tests. He, however, changed his tune when things did not go as he had planned. This is recounted elsewhere in this book.

It must be pointed out that Father Heithaus knew the truth of the hospital tests, but kept them secret for he had a certain agenda in mind in controlling these apparitions. He, along with Father Kennedy of Milwaukee and Msgr. George Hammes, Chancellor of the La Crosse Diocese, wanted "to make the cause" at Necedah. They had designs on the Necedah Apparition site of their own making. (They even "wined and dined" our family, with Fathers Heithaus and Kennedy, taking us to Wisconsin Dells - all expenses paid for by them.) Father Heithaus and Msgr. Hammes even tried to get my mother to disclose to them a message from the Blessed Virgin Mary "for the bishop only," telling her they (four priests altogether) represented the bishop therefore she should disclose the contents of the message to them. She refused saying it was for the bishop only. Is this why they accused her of disobedience? After this (as noted before), he stated directly to my mother, "If I can't make this cause, I'll break it." Then came the stories about my mother not being obedient, having hallucinations, and having "a crucifixion complex." These stories kicked off in July of 1955 at the Holy Angels Auditorium in Milwaukee, Wisconsin.

As for my mother's stigmata not appearing – it did appear (crown of thorn wounds and nail wounds in the hands) in Lent of 1951 and Lent of 1952. My mother, however, asked the Blessed Virgin Mary if she could suffer the stigmata inwardly only. The Blessed Virgin granted her request, so after 1952 she suffered them inwardly only. Keep in mind, the results of the Misericordia Hospital tests were kept secret and later falsified by this Jesuit priest (Heithaus) from Marquette University. (Incidentally, Father Dwight never truly studied nor examined my mother's stigmata or sufferings, certainly not from a scientific point of view.)

MESSAGES: Here is where the Father Dwight group show their hate by making very stupid statements of what supposedly the messages are. Many of Dwight's statements are totally false. His numbered paragraphs are NOT THE MESSAGE OF NECEDAH. Other statements are gross misrepresentations or total distortions of what the message actually said. (Unfortunately, some of the priests, brothers, and nuns at Necedah, at the time, were let in on what the Secret of Necedah contains in part. I say "unfortunate" because they did not have a proper understanding of the published messages, let alone to have them try and understand the "heavy weight" Secret of Necedah. They simply could not handle this secret message of Necedah.

(This secret relates directly to what the Third Secret of Fatima contains.) It must be understood, also, that almost all apparition sites have a secret to be disclosed only to the Pope or a select few; i.e. the Secret of La Salette, the Secret of Fatima, etc. The Secret of Necedah relates directly to the Apocalypse of St. John as well which is what the Third Secret of Fatima relates to. We need, at this point, to step aside and take a look at the Fatima (third) Secret for doing so will help us understand why people such as Father Dwight couldn't handle such ominous and shocking revelations as contained in both secrets of Necedah and Fatima.

Researcher Jacques Vallee tells us something that reveals the ominous portent of the third Secret of Fatima without revealing what the Secret is. "A man whose word I trust received an interesting report from one of the Pope's secretaries, who introduced the highest men in the Church into the presence of John XXIII for the opening of the secret part of the Fatima prophecy in 1960. Although the solemn event took place behind closed doors, the secretary had the opportunity to see the cardinals as they left the Pope's office; they had a look of deep horror on their faces. He got up from behind his desk and tried to speak to one of them whom he knew intimately, but the prelate gently pushed him aside and walked on with the expression of someone who has seen a ghost." (*THE INVISIBLE COLLEGE* by Jacques Vallee, p 153.)

As for the other statements referring to the messages in general, Dwight is way off the mark. For example his statement concerning the 30,000 anti-priests, where he says there are only 57,000 priests in the United States. What he is not telling you (or doesn't know) is that the message that referred to the 30,000 anti-priests meant the number found in the whole Church throughout the whole world, not just in the United States. (Actually, Dwight uses the term "spies" which, in and of itself, is totally misleading. Though there are similarities, they are not the same thing.)

Father Dwight has not studied the messages nor has he documented them or disproved them through honest investigation. I have been studying and documenting my mother's messages for most of my life, and I can tell you that they are very much on target as to what is and has been happening in our Church and Country and all of society. There is voluminous evidence and supporting data that very much proves the accuracy of the Necedah revelations. Necedah lays bare the very real conspiracy which is now engulfing our world. Every authentic apparition of Mary has warned mankind about this conspiracy of evil to destroy what is good. This is a deep subject that few have probed far enough to fully understand how vast and pervasive it truly is. This is the main subject of all Marian Secrets. Suffice it to say, if one is to truly understand the Necedah messages, one needs to understand truly what these messages are telling us. And that can only be done through

documenting what they say with other Marian revelation, Sacred Scripture, Catholic doctrine, scientific data, and historical fact. One needs to also investigate how these conspirators' keep their conspiracy a secret. Through control of the media, they have kept the populace in the dark. I have spent a lifetime documenting all this and clearly Father Dwight has not done his homework.

Last, but not least, Necedah reveals (as do other Marian revelations) the ongoing unfolding of apocalyptic events we are now being confronted with. There is need to heed what these prophecies and warnings say regarding this. One should not ridicule what he does not understand or comprehend.

VISIONS: Here Dwight makes a pathetic attempt to explain my mother's visions as being seen everywhere. This, of course, is an exaggeration as well as a distortion of the facts. It is not really worthy of comment except to say the reader is far better off reading about my mother's vision accounts from first-hand sources such as *My Work With Necedah* by Henry Swan or the *Revelations and Messages* books (Volumes 1 & 2) and form their own conclusions. Additional understanding may be gained by reading Diamond Star's Research Spectrum Status Report No. 1: *MARIAN APPARITIONS AND APOCALYPTIC RESEARCH*. This book documents with actual historical accounts of what was seen by my mother in vision.

PROPHECY: The first statement is true. (Actually, Heaven said it took Fatima 30 years to be approved. It must not take Necedah that long or it would be too late.) The rest of Dwight's statements are distortions and gibberish and his own skeptical opinion based on his speculations about subjects (especially the Chastisement) he knows little or nothing about or has not properly studied and hence does not understand. (AUTHOR'S NOTE: It would do well for the reader to consult the *APOCALYPSE BEACON*, Vol. 5, No. 15, Summer, 2004. A better understanding of prophecy may be gained by reading the article, "The Reality of the Apocalypse," p9.)

OBEDIENCE: I am not going to "chew my cabbage twice," as they say, so the reader is referred to Chapter 3, "Investigations and Tests: The Truth on Trial" and to Appendix B: "Faith is Greater Than Obedience." These two articles, originally published in the *SHRINE BEACON*, should help the reader put into perspective the issue of obedience as regards to the Necedah Apparitions.

ROME: The later chapters of this book dealing with various subjects will help the reader understand the situation in Rome and in the whole Catholic Church especially as these subjects relate to the Necedah Apparitions. The reader also

needs to read the last issue of the *SHRINE BEACON* ever published: (what I call) The Suppressed Blue Mantle Edition, *Vol. 5, No. 24, Summer-Fall, 1998*. This Marian Journal (of which I was the editor and main contributing writer to) contains important information and facts to help the reader understand what my mother's mission (as given to her by the Blessed Virgin Mary) was as well as understand and put into perspective both the Old Roman Catholic Church and the situation as it now stands in the Roman Catholic Church. Otherwise, the situation in Rome and in the church especially as regards what is said in Necedah revelation as well as the stance taken by my mother and others at Necedah will be totally misunderstood. The crisis that now exists within the institutional church on earth (man's church) is very confusing for many. If you are one of these, then you need to look a little deeper into things that are happening and educate yourself to what is truly going on in the Roman Catholic Church today and learn about events that transpired over the years that led to the situation as we now have in the Church today. If you do not understand this, you will never understand the Necedah revelations nor the actions taken at the Shrine especially in regards to obedience or the Old Roman Catholic clergy.

FRUITS: As to the fruits of Necedah, Father Joseph Dwight seems to know little and/or has not been able to discern that human pride and prejudice had blinded certain key people, both priests and lay people. This happened among the Old Roman Catholic clergy and among several lay people who became confused and disoriented away from the Blessed Virgin Mary's cause. Deliberate collaboration between certain key infiltrators and outside interventionists within the Shrine community and the La Crosse Diocese brought about the downfall of the Old Roman Catholic Church at Necedah as well as the dissolution of many of the good works, the good fruits established at Necedah. Sad to say, but very true, Father Dwight was one of these confused individuals not well grounded in Our Lady's cause at Necedah who along with several others including the Old Roman Catholic bishop, DiBenedetto, became tools in Satan's hand to divide and conquer the Shrine community from within. In fact, Father Joe Dwight who was then Brother Joe Dwight, was instrumental in causing much of the doubting of the apparitions and hence the resulting confusion. It was Brother Dwight's misapplication of his study of St. John of the Cross to the Necedah Apparitions that generated such confusion as well as the spreading of Father Heithaus' fabrications and falsehoods that led to the eventual downfall of the Shrine Remnant Church community.

Nevertheless, there is ample evidence of good works: the Constant Vigil of Prayer, the fighting of abortion through the Unwanted Infants Home (thus saving several infants from abortions), the fight against pornography, the fighting of evils

in government etc., the annual Christmas Pageant (based on Necedah revelation), the Shrine School (kindergarten through twelfth grade), and several other worthy endeavors are all good fruits of this apparition.

Just because there were clergy who were either homosexuals or were in some other way devious in their behavior does not cancel out the good works or fruits of the Shrine nor does it disqualify it as an authentic apparition site. The same principle can be applied to the mainstream Roman Catholic Church (as instituted by Christ) is no less the TRUE CHURCH because it is beset with divisions and controversies. Again, just because there are homosexuals and other evils within the mainstream Roman Catholic Church does not cancel out the good it has done nor does it disqualify it as being established by Jesus Christ to propagate the true religion He gave us through His Apostles. ANYTHING TRUE can be diverted and corrupted from within, but wherever the true religion is found in its purest form, there lies the TRUE CHURCH as long as all its tenets are upheld. The same can be said of authentic apparitions. Satan always wars against such things; to confuse, to divide, and to conquer.

Lastly, Father Joseph Dwight says the holiness shown and exhibited within the shrine community was because of the shrine people not the seer. This is just another attempt to discredit the seer. Father Dwight misses a fundamental principle here: Goodness attracts goodness. Holiness is a higher virtue. Fathers Martin, Scheetz, and others found (as we shall see in the next chapters) that it was the holiness of the seer and the holiness and good works engendered by the Necedah revelations that attracted the good and holy Catholics who felt drawn to this apparition site. If it wasn't for the source of holiness at Necedah, namely, the visitation of the Mother of God as well as Christ Himself, the Holy Trinity not to mention all the saints and angels that appeared at this apparition site, these God-fearing Catholic and Christian people would not have ventured to come. There is plenty of testimonials to the affect that Necedah has made many people better Catholics, better Christians. (For the testimony of both priest and pilgrim, see next chapter.)

Here is a man (Joe Dwight) who spent less than four years at Necedah, hardly knew my mother and passes himself off as knowing the "truth" about the Necedah Apparitions. If the reader believes this he has "bought the lie" and is premature in his judgment of this apparition. He needs to give a fair hearing to the priests and to the pilgrims that have testified to the authenticity of these apparitions. He also needs to understand some very basic facts concerning the discernment of apparitions. (*See Appendix C: "Marian Apparitions: Points of Discernment."*)

Another basic fact: Only a good tree can bear good fruit, and I have enough documented evidence in my files to prove Necedah is a good tree bearing good

fruit. Father Dwight prides himself with having “a great deal of inside information.” Not that I am any expert, but the simple fact is I have grown up with this apparition, studied it intensely, and documented it meticulously as I can for all of my adult life. I lived through all of it my entire life from the time I was born and have learned a lot. I made it a point to look at this apparition in an objective way to investigate as anyone coming from the outside would. I also have to state that (and I’m not “tooting my own horn” but simply stating an established fact) I have a great deal more inside information than Father Dwight does. (Incidentally, the volume of data does not determine truth anyway – discernment of such data does and that is a gift from the Holy Ghost.) But, I’m not asking the reader to take my word for it. Rather, study the information provided here and see for yourself. (Please keep in mind this information is far from complete. A much more comprehensive volume is planned.) My mother was a mystic and because of the heavy sufferings she endured for the salvation of souls, she was called “Victim Soul.” As we have just detailed in this chapter, there are those, like the Dwight Group, who say she is a fraud. They go to great lengths to obfuscate the truth and cause confusion in the minds of many. So it would be appropriate to gain a little more insight as to what my mother endured in accepting the mission from the Blessed Virgin Mary.

The author has in his files a document that was prepared exclusively for the hierarchy of the Church; for Vatican officials, to explain to them about Mary Ann Van Hoof, mystic and victim soul, and about the Apparitions of the Mother of God at Necedah. It is very well done and pertinent parts of this document: “Who Is the Person Our Lady Selected?” are excerpted here. (These excerpts should give the reader a greater insight as to what she had to endure for the “Sacred Cause” the Blessed Virgin Mary entrusted her with. It should show to the reader that she was of a noble character and had the virtue of long-suffering; of perseverance.)

“Mary Ann Van Hoof was born on July 31, 1909 in Philadelphia, Pennsylvania. She was one of seven children of German descent. The family spoke German in the home.

“Her parents were poor, and like many other immigrants, they had to work hard to make ends meet. When Mary Ann was just a baby, her father was injured and forced to leave his job, so the family went back to Europe for a short period of time. They returned to this country in 1914, at which time Mary Ann started school in Pleasant Prairie, Wisconsin.

“In 1934, Mary Ann moved to Kaukauna, Wisconsin. There she came to know Fred Van Hoof. They were later married in Wrightstown, Wisconsin. She was wife, constant companion, helpmate. Godfred was a humble man, he was good to his wife. In this marriage, she received all the love she had longed for as a child. Work was hard, money was scarce, but all the things necessary to save one’s soul were imprinted deeply on the family. Prayer was a part of their daily lives and litanies were

often said in the evenings before the children went to bed. They came to Necedah on June 3, 1942 for the first time to look at a parcel of land. On October 1, 1942, the family moved here and have been here since that time.

"The Blessed Mother had chosen to use Mary Ann Van Hoof as Her instrument because as She told her ... 'You took punishment for others to protect them. You received no love which you longed for in your home. You always worked hard and were honest to your family. Yes, you committed sins, but you have been forgiven for them long ago. At the time of your sins, your surroundings were more to blame than you. You faced death four times. The sister who took care of you in the hospital, she is with us now. You felt very close to her during her devotion and her tireless efforts and vigils to keep you alive. From childhood on until today, the Stations of the Cross have made your heart heavy and you shed tears because My Son's sufferings grieved you.... This is why I chose you, My Child.'"

(MARY ANN'S SUFFERING): *"The sufferings of the various types of pains at times have been more intensified according to prevailing conditions. Sometimes the sufferings have been modified according to Mary Ann's health. She is given what she is able to bear. It is through these intense sufferings, that she has earned graces for the various youth to prevent sin or lessen it. It is during these suffering periods that God, through His Holy Mother, allows her to become aware of national and international situations and instructs her to warn all of us who would not have any way of knowing otherwise.*

Sufferings of others: *"It is not uncommon for the Victim to take on the sufferings of others, of those close to her in order to help them save their strength to accomplish their part in the Cause. For example: "As I have written before, she feels my bodily pains along with her own and has often told me of aches and pains that were bothering me before I ever mentioned them to her." (From My Work With Necedah, Volume 1, page 62.)*

Recompense: *"Suffered for those working for the Cause, their failures, and weaknesses and faults.*

Blindness: *"Temporary, but given for a short period of time.*

Loss of voice: *"Temporary, but given for a short period of time.*

Stigmata: *"The thorn wounds were visible during the Lenten period of 1951 and 1952. Even though the wounds are not visible today, Mary Ann has stated that she would bear them interiorly. She was told that the exterior stigmata would be removed because it was causing visible trouble.*

Confinement in a wheelchair: *"In 1955, due to her hip ailment, respiratory difficulties and other deficiencies, Mary Ann was forced to take a sitting position in a wheelchair for her daily work around the house, for her sleep at night, and for her suffering periods. Being blind was frightening and upsetting. Being unable to speak was totally frustrating, but the confinement to the wheelchair for an eleven year period pushed her to the limit of her patience and endurance. Here was a woman who had worked hard all her life in her home, and she had been of unbelievable help to her husband on their farm. She had been active, strong, and tireless in her efforts*

to make a home for her husband and her children. To suddenly stop much of the activity she was accustomed to, was made harder to bear by the feelings of utter helplessness, frustration, and discouragement. Sometimes guilt crept in when she faced her inability to help her family as much as she wanted to. Days were long and tiring. Nights were longer and, at times, lonely. Limbs and muscles ached, hands and arms were sore because she worked from an awkward position. It took strength and patience to make her way around the home in her daily work. Only complete resignation to the will of God and tremendous love for the Queen she promised to serve, made it possible to endure so much for so long. "His eye was on the sparrow," however, and on March 19, 1960, St. Joseph told her to "get up and walk" ... and she did! Inwardly she wondered how she would be able to manage, after so long. It took a few weeks to get back her coordination and strength, but she managed it. She had the best of helpers in St. Joseph.

"This did not mean, however, that she was free from her wheelchair. She continued to use it to sleep in at night and for her periods of suffering. Since 1966, she (had) used it only for her suffering periods. She (then had) a hospital bed which (enabled) her to sleep in a sitting position at night.

Suffering of the Passion: "The ultimate of her sufferings, started on the Fridays of Advent in 1950. From twelve noon to three o'clock in her home, she witnessed and suffered the Passion by starting with the Crucifixion and laid with her arms extended and left foot over the right. She suffered in an ecstatic and mystical union with our Lord. On Good Friday of 1954, Mary Ann suffered the complete Passion starting with Jesus' last personal visit with His adored Mother in Her little Adobe House. It included the Master entering the Cenacle to be with His chosen twelve, their Last Supper, the Washing of the Feet, the First Mass, the Agony in the Garden, the Betrayal by Judas, the Trial before the Governors, His Scourging, Crowning, Way of the Cross, Death and Burial. Each year, more was witnessed and experienced. The usual suffering of the Passion consisted of the Agony in the Garden to His Death and Burial.

"Through all of this, Mary Ann is in ecstasy. Her eyes dart from place to place on the ceiling of her room as though she is watching the story unfold on a huge cinema screen.

"She suffers the Passion through a supernatural means, and by voluntarily accepting this, as she has accepted other pains, she accomplishes her mission.

"On April 20, 1973, Mary Ann suffered the full and complete Passion of Our Lord with deep humility. In offering these sufferings, her greatest wish is that she will be able to fulfill the requests of the Blessed Mother and awaken the people to the dangers that overshadow our country and the youth she loves so well. (Pages 4, 5, & 6.)

Before I close this chapter, it would be good to hear from a priest that, as we noted earlier, had conducted his own investigation of this apparition, Father Leo Scheetz. The following is taken from his impressions of the Necedah Apparitions

and has been condensed for brevity sake, covering the main points.

“As to the apparitions at Necedah I have observed Mary Ann since July 4, 1950, and was myself, present for the apparitions on August 15th and October 7th, 1950 following a novena of masses to the Holy Spirit for guidance. I can say that from history I happen to know that the churchmen were mostly on the wrong side of such events at their out-set. For this reason, I thought it proper for me to be a self appointed witness to the action and conduct of Mary Ann Van Hoof because of my love for the Blessed Mother. I can say that at no time in 20 years have I ever discovered the least thing that was in the slightest way objectionable in Mary Ann’s conduct. I cannot say if she saw the Blessed Mother or not, nor can anyone else say so. But this I can testify that in my early association with Necedah, as it has come to be called. I did notice on the 15th of August or was it the 7th of October when Mary Ann afterwards stated that the Blessed Mother took Mary Ann’s blue rosary and raised it straight up (perpendicular like), Mary Ann had said that Our Lady reached down and raised the crucifix on Mary Ann’s rosary up to touch the crucifix on the rosary which our Blessed Lady was holding at the time; and that Mary Ann was to touch this crucifix of hers to any and all, and say it is the blessing from the Blessed Mother. All of this goings on, I saw with my own eyes and later on tried privately and repeatedly to re-enact the scene of making a rosary stand on end as did that one on the occasion, but to no avail, it can’t be done. (Author’s note: My oldest sister, Joanne [approximately 15 at the time] and my second oldest brother, Fred, Jr. [approximately 13] both saw mom’s blue rosary “stand on end” as well.)

“Next, I gathered from the clergy and laity assembled that some of them were asking a ‘sign’ from Heaven to verify Necedah so I too asked for one, but never as much as spoke to anyone about it. In my thoughts only, but never by voice I asked Heaven to put two roses on the right front of Our Lady’s altar in Frankfort, Indiana, where I was stationed at the time as a sign that this was the real thing. One morning when I went to church to say mass being the first one present as usual, to my amazement there were two red roses in a vase standing exactly on the spot I only thought of but had never vocalized the thought. Now – understand – at that time there was no Catholic school in Frankfort and no nun and no sacristan etc., etc. except myself, and to this day I do not know where those roses came from.”

“For the following reasons, I think the apparition at Necedah, Wisconsin should be declared true:

1. Necedah really put Fatima on the map in the U.S.A.
2. Mary Ann told me that the prayers asked for at Fatima “for the conversion of Russia,” meant the return of the Russian Church to the fold of St. Peter in Rome. (Author’s note: Necedah has been called “the second Fatima.” At

Necedah, it was asked to pray for the conversion of Russia as well and to pray for the unification of the Russian Orthodox churches and the Eastern Orthodox churches with Rome. This is one reason the Russian Czars were killed for they were working on unification of these churches and the Zionist One World conspirators did not want this effort to succeed.)

3. Mary Ann told me and others on October 7, 1950, after that apparition, that the Blessed Mother had given her the specifications and blueprint for the shrine that was to be built at the “Sacred Spot.” (Author’s note: Here Father is talking about the House of Prayer that is to be built in the form of a heart to honor both the Sacred Heart of Jesus and the Immaculate Heart of Mary. There are to be seven altars [one main altar and six side altars] within this steel, concrete, and granite structure. Father goes on to comment on tabernacle placement at the main altar. The tabernacle will be placed on the main altar but not in the center [as in traditional chapels] but to one end of the altar for the altar will be situated in such a way to allow the priest to say Mass facing the people. Father comments that the Blessed Virgin must have known that Vatican II was going to make some fundamental, but legitimate changes in how the Mass was to be said. [Not all changes were wrong as some (extreme) traditionalists may think. Some of the very first original changes were in accordance with what Christ instituted at the First Mass. The reader should consult “*THE HOLY SACRIFICE OF THE MASS As Explained by The Blessed Virgin Mary to Mary Ann Van Hoof*” and “*Rome Will Lose the Faith...*” [particularly the subsection: “*The Church of Man Will Crumble*”], *SHRINE BEACON*, Vol. 5, No. 24, Summer-Fall, 1998. Both publications are available from the address found in this book.)
4. Mary Ann told me, in 1950, that she thought Blessed Mother selected her for this task was because She knew she was the sort of person that would stay put ‘even if they took the hide off my back.’ (Thus indicating my mother had the courage and perseverance to stay the course regardless of the persecutions and sufferings she would have to endure – and she did prove herself in that regard. – Author.)
5. Be it said with all the persecution and disloyalty to Mary Ann over the last 20 years, it was enough to cause most persons to loose their faith, but not Mary Ann. It only served to increase and deepen her faith and charity. For, I always marveled at her charity and kindly way she spoke of her bishop.
6. Many rosaries changed colors either at the ‘spot’ or away from it, usually defying analysis.
7. Until Mary Ann’s bishop or somebody came out with some kind of ban on

Necedah, I was receiving a dozen or so letters a day from people attesting to the many mysterious occurrences – I must have a small suitcase full of them about the sun spinning as at Fatima, etc., etc., etc.

8. When at Necedah, I was told by a couple who had just finished a tour of all the important shrines all over the world including one in Africa, Jerusalem, Lourdes, and Fatima and no where were they impressed quite like Necedah. The man was near blind and made the shrines seeking a cure. He had never heard of Necedah, but when he arrived in New York, he was told by a specialist he had a very short time until total blindness and even death would come to him. ‘Why not stop at Necedah’ on the way home to Minneapolis.... So, the family drove out to the farm still nearly blind, and when the man was leaving, he told me he was able to read the road map, a thing he had not been able to do for years.
9. I think the greatest thing in favor of Necedah should be – not the miracles of health, but the miracles of grace that followed in the wake of many pilgrims returned to their homes, e.g. I personally drove to a small city between Green Bay and Appleton several years ago in order to verify a story that I had heard. It was a case of a couple both of whom were cradle Catholic, but who no longer practiced it so far as Mass and the Sacraments requires. ...This couple, after their visit to Necedah, returned home to become daily attendants at Mass and reception of Holy Communion. Many other such miracles of grace were reported to me.
10. The unfortunate thing about Necedah to me was the chatter of the clergy – quite a study or observation. Priests who had never been there were loud in their denunciation of it. Most of the time it was a case of my pumping them, but never telling them that I had been there many, many times. Not once did anyone ever ask me what I thought, but they told me what they thought even though they had never been there. It should be mentioned here that I have always been grateful to my Seminary Professor who cautioned us, ‘You will have people, mostly women, who will come to you for advice saying: ‘Our Lord or perhaps the Blessed Mother appeared to them. Never ever,’ he cautioned, ‘laugh at them but play it cool and wait.’ We have waited 20 years, so now I think it is high time in keeping with the signs of the times after Vatican II that Necedah be opened up by a court of impartial and well informed judges to approve it. (Author’s note: As we will see in later chapters, there were no impartial or informed judges concerning the Necedah Apparitions, but only biased prelates with a particular agenda in mind.)

“It might be added, in 1950, a priest whom I met and ate with in a

restaurant at Necedah volunteered the information to me (an unknown) that he was a dean of the La Crosse Diocese and had been appointed on a committee of several priests to witness the apparition proceeding on October 7, 1950. He told me, a complete stranger, with his own mouth that he had no knowledge of such things, although he did say he bought the works of St. John of the Cross and read up a little on it, but really was in no position to speak. However, he said he voted against it anyway. (Author's note: At this point, it is recommended the reader take time out and refer to Appendix C: "Marian Apparitions: Points of Discernment" – especially point No.3 of the first six points and points 2 and 3 of the second set of seven points.)

12. I am sure if the proper unbiased persons would give Mary Ann a chance to tell her story like it was and is, it would not take them long to make up their minds. (Author's note: This was not truly done in my mother's case as we will see in later chapters.)
13. It is unjust for the Church to subject Mary Ann to all sorts of trials that are unfair such as the committee at Milwaukee(in) the year 1952 in Holy Week, who tried to evaluate the supernatural with only natural means. Let justice be done."

(Excerpts from "To Whom It May Concern," Father Leo A. Scheetz, July 18, 1970.)

So now as Paul Harvey would say it, "And now for the rest of the story."

Chapter 2

THE APPARITIONS: THE TESTIMONY OF PRIEST AND PILGRIM

(Author's Note: The next two chapters [2 & 3] were originally contained within an unpublished manuscript, "*MARIAN REVELATIONS: THEIR APOCALYPTIC PORTENT [From Part I: Revelation In Eclipse]*". Parts of this were excerpted and put into an article, "Necedah: The Testimony of Priest and Pilgrim." [*SHRINE BEACON, Vol. 2, No. 10, Sept.-Oct., 1995*] Also excerpted from the above named unpublished manuscript was an article, "Necedah: The Truth Denied," [*SHRINE BEACON, Vol. 2, No. 11, Nov.-Dec., 1995*] This has been put into Chapter 3 under the title, "Investigations and Tests: The Truth on Trial." Both of these chapters [2 & 3] are kept as they were originally [as written by the editor, who was this author] with very minimal editing. Supplemental information was added at the end of the original articles.)

The Necedah Apparitions are one of the most documented in history. Many events now unfolding prove the truth of Necedah's revelation. In addition, there have been many testimonies on conversions, cures, and miraculous happenings proving the authenticity of these revelations. The testimonies have come in from both priest and pilgrim over a span of 46 years.

Of these testimonies, over a dozen have been those of priests who have witnessed miraculous events at the site of apparitions; or have witnessed the sufferings of the Passion of Our Lord by Mary Ann Van Hoof. Some have given their written testimony on such events with one priest (Father Leo Scheetz) writing a book about the apparitions. Many a religious have frequented the grounds over the years as well. What these religious, priests, and pilgrims have observed is the purpose of this chapter.

Father Lengowski and many others, at the time, could see the importance as well as the portent of Necedah's early revelations in the face of world conditions. Many in those early years could see that Necedah was being documented by "natural causes and world events" on a continual basis. A great many miraculous events – the spinning of the sun, unusual light phenomena, and the changing of rosaries continued to occur throughout the years. With much urgency, the revelations stressed the need for saying the family rosary, frequenting the Sacraments, saving the youth from the dangers of pornography, the sin of abortion and euthanasia while at the same time warning against the evil plans of the enemy to destroy our Country, the Church, and the youth.

A visiting priest, Father J. M. La Plante, wrote to Bishop John Treacy in 1950 that while "Mrs. Van Hoof did not strike" him as a mystic but as an ordinary housewife "as thousands of others are..." he did not see anything bad about her but

noted and was somewhat astonished at the poverty and the fact that the house was in extremely poor condition. On seeing this, it reminded him of the Soubirous at Massabielle (Lourdes) at the time of the apparitions. "I said to myself: 'God wants to slap our pride and love for comfort.'" As to the Virgin's choice of appearing to a plain and poor housewife, Father comments, "I see in that choice God's finger. The Blessed Virgin wants us to believe in HERSELF, in her FATIMA MESSAGE, rather than to pay too much attention on the seer. As a matter of fact, many pilgrims avowed to me that on August 15th, as well as on the 7th (of October), in their minds, Mrs. Van Hoof was almost out of the picture, it was Our Blessed Mother who spoke, whom they talked about." (Letter of Rev. J. M. La Plante, O.M.I. to Bishop John Treacy of La Crosse, October 20, 1950.)

The above fact of the mystic not taking on too much importance is confirmed by the fact that on several occasions Mary Ann said, "I'm not important, Our Holy Mother is who we should listen to." She said this many different times through the years to many people, including Father Leo Scheetz who interviewed her and questioned her quite extensively.

Father Scheetz had investigated and had done considerable study of the Necedah apparitions. He had had his own personal experiences with the mystic and the mystical. In the 1950s on an October 7th anniversary day, Father explains, "Just as I had finished reciting, privately, all three sets of the Mysteries, at the Spot (of apparitions), leaning on the outside fence, with eyes closed all the while, a woman, whose presence I was not even aware of, standing next to me, nudged me and said, 'Look, the chain on your rosary is turning.' And sure enough, the color change was running down the chain from one end to the other, much like liquid flows slowly. Then, sometime later, the beads began to take on the same color as anyone can testify who might see them now." (Father's rosary was a black cocoa.) At another time, Father went to visit "the farm" of Mrs. Van Hoof, as he called it, to "observe." On these trips, he usually came unannounced. On these visits, "I would find, at night, Mary Ann on her knees, head down on the pillows, in a trance, as I put it. And inevitably, without lifting her head or opening her eyes, she would say, 'The padre is here.' and this despite the fact that I entered very quietly, or 'sneaked in' as they say." (*NECEDAH, BELIEVE IT OR NOT*, by Father Leo A. Scheetz, M.A., J.C.B., p 6.)

Members of her family, as well as both priest and pilgrim (at various times), noted how Mary Ann was able to discern a priest in her midst even when that priest came in complete disguise and gave no indication in any way that he was a priest. She was given a special gift of discernment and perception to see souls in a light not given to ordinary people.

Monsignor Dennis L. Mathais, in a letter to Mary Ann Van Hoof, April 6, 1976, enumerates his observations concerning the apparitions and the Shrine.

1. As our Lady appears in Her brilliance, the seer goes on her knees automatic and passes into a veritable trance.
2. All the time the seer remains immovable, insensible to feelings, pricks, and distractions.
3. The whole period is an undisturbed scene of intent prayer, piety, etc.
4. All messages right through are conducive to faith, devotion, and holiness.
5. All prevalent passions, vice, wickedness condemned in ecclesiastics – nuns, families, and children.
6. Faith, morality, Catholic teaching, sacraments, sacramentals encouraged.
7. The place of apparitions is hallowed and sanctified.
8. Several body cures and some wonderful happenings have taken place.
9. Families, individuals have turned a new leaf in their lives.
10. Pilgrims from far – near, congregate and evince faith and devotion.
11. Continuity of increased crowds and their devotion tend to verify the supernatural.
12. People have a keen sense of discernment. Such people no fools.
13. Spiritual Director sees no reason to condemn; also the same for visiting priests.
14. Priests and people alike continue in devotion and attendance for 25 years in selfsame place; for this stands as genuine and inspiring.
15. Persistent threats and manhandling by enemy prowler proved ineffectual.
16. Sufferings of the Passion of Our Lord patiently borne for long (period of time.)
17. Seer, never robust, but weak, sick and ailing and in trying circumstances never compromised or given in. Her fortitude in adversity is eminently more than natural.
18. The seer has been submissive to Church authority for enquiry.
19. Findings of the Church Commission not been publicized.
20. Heavenly message and revelations concern the public. Public have a reason to know HOW and WHY these are not approved.
21. Despite Church Sanctions, apparitions take place, pilgrims attend, attracted, devotions go on.
22. As long as God's Mother visits, seer finds compelled to attend.
23. Under the circumstances, the Interdict seems imprudent and unjustified.

“Obviously, Heaven is under no man's control. Were this to be true, what happened to Saints Peter and John be recounted; ‘Whether it is right in the sight of God to listen to you (Man's Church – Editor) rather than to God decide for yourselves.’ *Acts 4, 19.*”

There was a great deal of miraculous phenomena that transpired through the

years. Pilgrims gave testimony to these most miraculous events, documenting the authenticity of these heavenly occurrences. We examine only a few excerpts from the many testimonies.

“It was 7:30 a.m. (Oct. 7, 1950) when we arrived at the Van Hoof farm. Drizzling stopped and the clouds looked heavy and ready to burst.

“According to my watch, 8:30 a.m., the sun appeared as a fiery red ball, turned and wheeled itself a little distance and suddenly stopped, turned to a dazzling gold, jumped out of its orbit like a bouncing rubber ball, with great velocity, spinning itself forward, backwards, and sideways at the same time speedily throwing off all the shades of the rainbow. These various colored beams swept across the people. One beam of color being followed by another.

“After 15 minutes of the above, checking according to my watch, 8:45 a.m., the sun, surrounding clouds, the large shaft of colored light coming from the sun against the dark clouded sky, and see the people enveloped in that particular color. Each time the sun turned it changed colors emitting the same color down upon the people. It was in such slow motion that there was plenty of time to observe all this and even watch the colors creep in slowly from the right to the left of me. I held a white sheet of paper in my hand and saw clearly as one color first traced the edge of paper on my right, slowly the previous beam of color diminishing to the left of me. This was repeated over and over with all the colors of the spectrum.” (*TESTIMONY OF PILGRIMS, Vol. 1, p 219.*)

“Apparently for no reason at all, my son-in-law fell away from the Church. He had been away for about three years when I came to Necedah on October 7th. I was praying at the Sacred Spot, when Mrs. Van Hoof was here, on my daughter’s crystal rosary. My son-in-law was my first prayer intention. Suddenly, I noticed my son-in-law, my daughter, and their three children in one of the beads. It was like looking into a crystal ball, and they looked life size. I got very petrified and shaky. I had to sit down. I couldn’t pray for a while and had a feeling then that he was going to Church. In fact, I told my friends at Necedah this.

“When I got home, I talked to my daughter over the phone. When I said hello to her, she started to cry. I asked, what was the matter? Then she said her husband went to Church with them Sunday. I said to her, ‘I know it because I saw it in the beads.’ She said, ‘How did you know it? You were in Necedah.’ Then I told her that Our Blessed Mother didn’t want us to worry any more than we had already. He’s the nicest man now and goes to Church regularly, the sacraments, etc.” (*TESTIMONIALS OF PILGRIMS, Vol. 1 pp 186-187.*)

“Lots of rosaries have turned gold color. I saw a rosary turn to gold while the lady was showing us and holding it in her hand. I have two rosaries that turned. I know one lady that had her wrist cured and heard her explain how it happened.

Another lady had her knee cured and left her crutches at St. Anne's Shrine at Necedah." (*TESTIMONIALS OF PILGRIMS, Vol. 2, p 286.*)

"On the following 7th of October (1951), I saw the sun spin – it looked like a large WHITE HOST – colors in the background changing all the while, and it seemed once that the sun was leaving the Heavens and coming down to earth, then righted itself. After Our Lady had gone, everything and everybody looked golden." (*TESTIMONIALS OF PILGRIMS, Vol. 2, p 299.*)

"The greatest single phenomenon, as some would call it, but I call it a great miracle occurred. We had arrived early in the afternoon of August 14, 1953, so intended to go to the church of St. Francis in the valley for confession. Here I was asked to help a crippled man. He wished so much to go to confessions also. We had to place him in a wheelchair, carry him up the steps into church and place him in the aisle. After he was through, we helped him into a wheelchair and put him near the Spot of Apparitions. About 12:30 he got up out of the wheelchair, folded it, and went to the car without our assistance. Now this man was all crippled up, feet, legs, arms, and hands, and for three years could not walk. Being able to help this man, and seeing at least a partial cure, as he could walk and use his hands again, this convinced me of Our Lady's Blessing on this Spot." (*TESTIMONIALS OF PILGRIMS, Vol. 2, p 302.*)

"We saw Mrs. Van Hoof leave the house. I knelt down and I heard her make the sign of the cross five times. Then it was quiet and I heard someone near by say, 'Look at the sun!' I turned around and was amazed at the change. All the brightness was gone. The heavy cloud formation was gone and the sun looked like an aluminum disc floating over a delicate mesh. It seemed as though I could look deep within. Then appeared to me in the sun an image of the Blessed Virgin Mary like on a medal. Her hands were folded as in prayer. Her head was erect and turned slightly toward Her left shoulder. I exclaimed to my friends, 'There She is!' And though I didn't mention Our Lady, they later told me they knew who I meant.

"I looked back again, and this time Our Lady was in full length view. Then She changed back as I saw Her the first time, just the bust.

"At that moment the words were spoken and they came from the direction of the sun: 'My dear children, I am the Queen of the Holy Rosary, Mediatrix of Peace.' Til my dying day, I will believe that those words were spoken by Our Blessed Mother Herself. Also in that instant, I was given to perceive how a soul shall be right after death. Completely stripped. In that instant, they will comprehend the desolation of a soul being lost. And those of my own who were dear to me and who had left the Church, each one came before me. What a horrible thing sin was.

"I cried in sorrow and in bitter contrition for all my own sins. A priest was standing not too far away watching me. I yearned that he might come and ask me

why I cried so I could tell him what I had experienced. Till this day, I have told few people of this part of my experience.

“Then again the sun became clear and you could look deep within. To digress, shortly after October 7th, on attending Benediction, I had the same experience with the Holy Eucharist. I could look deep within. Unless you have experienced it, it would be hard to understand.” (*TESTIMONIALS OF PILGRIMS, Vol. 2, pp 340-341*)

“On August 23, 1952, a man was here from Stratford, Wisconsin. They had a child with them on October 7, 1950, and this child had something wrong with its leg. On the way home, their car filled such a heavy mist that they had to open all the windows. All smelled roses. When they arrived home, the child got out of the car as everyone did. The child had been cured.” (*TESTIMONIALS OF PILGRIMS, Vol. 2, p 40*)

“About 8:30 a.m. I was coming back towards where I had been standing. I was walking down a little dirt road and looked up into the sky when I saw the sun a DARK GREEN DISK! I was amazed as I stood still and watched. The sun then began to whirl throwing color everywhere, it changed from dark green, various shades of green, whirling, dilating and contraction, going clockwise and counter-clockwise; it then changed to a rose color, various shades of pink, the center looked churned up – shook – all the while dilating and contracting, whirling.”

“Mary Ann stood after a while and began to give a message over the microphone as one had been erected. She said she was told by the Blessed Mother to do this. Her voice was strong and carried well over the instrument. When the message referred to the war in Korea – I could hear sounds up above as heavy rumblings, it did not sound like thunder. There were sounds like projectiles hissing through the air, it was frightening. This sound was repeated every time there was a reference to war or our soldiers.” (*TESTIMONIALS OF PILGRIMS, Vol. 2, p 261-262*)

“After a long journey of 800 miles in one day to reach the Shrine, we arrived at a stormy and rain-soaked site. So we went straight to our lodgings and began to say the rosary, when suddenly, electricity went through our bodies. My white pearl Garabandal Legion Rosary turned instantly orchid and is a pale blue now, and Tony’s white Garabandal Legion Rosary was turning all colors and sparks were flying from it. Two days later, while praying at the main shrine amidst a lot of witnesses, Tony’s rosary touched the Holy Stone and while everyone watched, the original round beads began to flatten out and white Sacred Hearts were embossed on both sides of all 53 Hail Mary beads. They remain like that today. At this point, Tony saw Our Blessed Mother.” (From a testimonial letter subsequently published in the *MEDJUGORJE SENTINAL*, Australia.)

While Necedah has had a great many types of physical phenomena occur regarding it, it has also had a great many cures and conversions. As one pilgrim put

it, "...The spiritual graces and blessings received by so many people in so many different ways (is) the real trade mark of Necedah." Another comments: "Necedah has brought me such spiritual wealth. I have been a daily communicant for almost 30 years, but since going to Necedah, I am attending more than one Mass daily and the rosary has become more precious than ever. The thousands upon thousands of rosaries that have been prayed at Necedah with such great fervor has left an everlasting impression on me."

All these testimonials serve to authenticate, document if you will, the apparitions and the revelations at Necedah.

* * *

So ends the *SHRINE BEACON* article, but these confirming signs of authenticity are not what Father Heithaus thinks is important as we have noted elsewhere. Heaven has their own way of bringing the truth out about these apparitions through signs and supernatural manifestations in the sky. This has happened several times at Necedah through the years as it has at Fatima and other places of Marian apparitions.

A great many miraculous manifestations of light phenomena have been recorded through history at Marian apparition sites, i.e. the solar miracles at Necedah, Fatima, Lourdes, Akita, etc., but these "signs in the sky" have mostly occurred in the daytime. Rarer still and most unique are the nocturnal light manifestations. Most often not covered in reports are the strange nighttime auroras seen over apparition sites. The most notable one seen over Necedah was in 1957. Henry Swan explains:

"I have always lived in Wisconsin, and so during the period of my life I have witnessed many, many displays of Northern Lights or Aurora Borealis.

"While we were at the Spot (of apparitions) this developed into the most remarkable and the most beautiful display that I have ever witnessed. To call them Northern Lights was in this instance very definitely a misnomer, for in this instance the lights came up from all around the horizon on all sides. They all converged as a huge dome right above the trees and the Spot where Mary Ann was kneeling and where the rest of us were standing.

"The awesome beauty of the scene was beyond the power of words to describe. The beautiful shimmering streaks of light converged to form the great dome of God's own Cathedral. The hugeness, the magnificence, the awesomeness, the glory, the beauty – beauty such as only the Hand of God could create was everywhere.

"When, after viewing this awesome heavenly beauty for a while, I had a feeling of unreality, for certainly such a display couldn't be natural. I looked for reality in

my surroundings. I could not find it there either, for those beautiful shimmering lights reflected from every object giving off a soft, ethereal beauty; this was so even of the old rickety, half-torn down barn. This was true even more of those objects such as the trees that possessed certain natural beauty of their own, all were clothed in this same wondrously beautiful, soft shimmering light.

“My eyes, however, as if someone else controlled them were always pulled back to the greater beauty in the sky. Mary Ann stayed out until 10:40 p.m., and I watched the great spectacle until then.

“While at the Sacred Spot in commenting on the beauty Mary Ann said, ‘When the sky is like this and it is red, that is the sign.’ The sign of what? The sign of strife, bloodshed, of horror, of man’s inhumanity to man, of the forces of nature already upset, visiting punishment and destruction upon man, visited upon man according to God’s Will, in punishment for man’s sins and man’s refusal to follow God’s teachings.” (*MY WORK WITH NECEDAH* by Henry Swan, from the chapter “Spots on the Sun,” pp 129-130)

This same phenomena was seen later in the 1970s more than once, but not near the intensity of the 1957 display. Like the 1957 display, these displays of the Aurora Borealis come up from all sides of the horizon and formed a huge cathedral-like dome over the Sacred Spot of Apparitions and the surrounding area. Although the coloring was not as intense, it did exhibit a shimmering, pulsating effect, with a great circular opening as a portal into the heavens. This author was witness to one of these later displays – very awesome!

Obviously, Heaven has tried to tell us something: that such signs serve to authenticate these apparitions. The skeptics, of course, scoff at such things – the scientists say such things are caused by “sun spots.” The churchmen are not concerned with these signs, dismissing them as unimportant. The interest of these clergymen seems to be to DENY THE TRUTH even if it means to distort it and falsify it.

Keep in mind that no matter how much the truth is covered up, suppressed, distorted, or denied, in the end it prevails. For the record, the authenticity of the Necedah Apparitions have been well documented by independent studies by various Roman Catholic priests through the years who have witnessed and testified as to their genuineness; and by the Van Hoof family’s own experiences plus the author’s own investigations.

Furthermore, the many testimonies, miracles, cures, and conversations cannot be denied. They show further evidence for the record, of the authenticity of these apparitions. With this in mind, this author presents, for the record, the following interesting testimony in the form of a letter relating personal experience:

March 16, 1997

“Some 40 years ago, my parents, brother and sister and I went to the Shrine of Necedah as there were reports of the Blessed Mother appearing to Mary Ann Van Hoof at her farm home there. We observed no miracles when we went, however there was a feeling of peace there; people were praying. I remember seeing Mary Ann placing a rosary on a man’s head and praying. Subsequently, Catholics in the Diocese of La Crosse were told by the then Bishop not to visit the Shrine as the reported apparitions were not true. Being staunch Catholics, not disobeying the bishop, we never returned and forgot about Necedah.

“About a year ago, we met a couple who mentioned they had gone to Necedah to visit; they had videos about Our Blessed Lady appearing to a number of people in our United States, which we viewed. Following that, we decided to visit the Shrine of Necedah and saw how beautiful it was. We were told there that the Blessed Mother had promised Mary Ann Van Hoof that she would return on each anniversary date that she had originally appeared to Mary Ann, that she would not be visible. So we returned to the Shrine on August 15, 1996. There were hundreds of people there; 15 decades of the rosary were prayed plus other prayers and singing hymns to the Blessed Mother. We saw the sun pulsate for about a minute, it wasn’t colored, my rosary which had silver links turned to gold (the links.) These occurrences convinced us that indeed the Blessed Mother had appeared to Mary Ann and these were sacred grounds.

“On October 7, 1996, my husband and I again went to the Shrine at Necedah. Two of my nieces from Mount Horeb area also drove there after hearing our story. Before the rosary was said, I was praying that Our Lady would give us a sign, especially to my nieces, that She was there. Then at about the 5th or 6th decade of the rosary, about 20 white doves and a couple of dark ones started circling above our heads above the Shrine. Then a huge perfect circle rainbow appeared around the sun! Many people witnessed this. The rainbow stayed until all the decades of the rosary were completed. As we were walking down the sidewalk, still on the sacred grounds, someone said, ‘Look, the sun has turned red.’ My husband and I saw the sun, then white, reduced in size to about a large host, it was pulsating, turned to a blood-red, then rose colors, gold, yellow, then the rose color spread around the sun – The Miracle of the Sun! One man told my husband he had been coming to the Shrine for years, but this is the first time he witnessed the Miracle of the Sun.”

(Author’s note: There were several reports on that October 7, 1996 anniversary day of the Miracle of the Sun including my brother, Fred.)

“My rosary links changed from silver to gold on several other visits to the Shrine.

“I felt compelled to write a letter to Bishop Burke to tell him about what we had witnessed on the Shrine. We received a letter in response stating, ‘I urge you to cease in any participation in the activities of the “Shrine” at Necedah and, above all, to avoid the scandal to your nieces by inviting their participation in “Shrine” activities.’

“Needless to say, we felt badly. Upon urging from a friend, I went to our St. Mary’s Church before the Holy Eucharist and asked that God give me peace, if we were doing the right things by going to Necedah and thereby disobeying the bishop’s prohibition. I received that peace, and we have no doubt whatsoever that Our Blessed Mother wants us to continue to come to the Shrine and to spread the word.” (From a pilgrim’s letter, name withheld but kept on file, March 16, 1997.)

Our Lady spoke to Father Gobbi (and to Her priests): “See with how many signs I accompany this anguished appeal of mine!... With messages I have given and apparitions I have granted in many parts of the world, with my numerous weepings, even with blood, I want to make you understand that this is a grave hour, that the cup of divine justice is now full.” But as we shall see, the Church, the Diocese of La Crosse in particular, would rather deny and bury the truth than give it a fair hearing.

* * *

The Necedah Apparitions have had plenty of CONFIRMING SIGNS OF AUTHENTICITY, but of course if you are going to try and prove something “NOT TRUE,” then these CONFIRMING SIGNS have to be ignored, the truth DENIED. There is ample evidence that it was.

Among the many testimonies, three are worthy of note here. On August 15, 1950, Captain and Mary Fischer took a movie film during the apparition. When it was developed, it showed an image of Our Lady above the four ash trees descending into them. This image was seen to hover within the trees during the time my mother (Mary Ann Van Hoof) received the message from Our Holy Mother, after which it was seen to ascend upwards. The Church wanted the film. Captain Fischer turned it over to a priest (his identity is not known) with the promise it would be returned. It never was.

On October 20, 1950, Father J. M. La Plante, O.M.I. wrote to Bishop Treacy about his experience at Necedah on October 7th. We briefly quote from three of the most spectacular experiences that occurred.

Pilgrims were witnessing the sun miracle, but Father was unable to see its movements. “I tried, but still in vain. Then I got on my knees and asked God to make me do HIS WILL. I recited an Act of Contrition and an Act of Faith. I finally stood up and, to my surprise, I could face the sun. It was pleasant to see, even

sweet. I saw then the sun, like a round ball of light, whirling and spinning. It was about 11:50 a.m. It was going that way almost continually. There were also other movements like a kind of dancing and swinging.” Father noted that when “I looked around everyone looked yellow. For I had seen around the sky yellow colors, later blood-red colors....”

Later, a lady near Father La Plante said, “Look there, Father, She is right there! Oh! How beautiful She is!” Father asked, “Who? What do you mean?” “The Blessed Mother!” the lady replied. At first Father could see nothing but the movement of the sun. After kneeling down and saying an Act of Contrition and an Act of Faith, Father stood up and looked at the sun. In his letter he described to the bishop what he saw.

“All in earnest, Your Lordship, I saw the sun changing in blue, a beautiful pale blue, and saw that round ball modifying its form, finally opening up in two, and saw a nice blue mantle that seemed to be the mantle that covered the body of Our Blessed Mother. I burst out into tears and had never felt heaven so close to me; never had I experienced such sweet divine feelings, at least to that degree. I do not state I saw Our Blessed Mother, nor her face, nor hands, nor feet, but I saw what I described above. I can swear that on the Bible. I felt spoiled by God’s favors, confessed my sins, on and on. The state of my soul was such as I never so profoundly felt the contrast between the mercy of God for me and my own lowliness, my ingratitude. It was a unique moment in my life. It was almost next to ecstasy, though I be far from being a holy priest.”

This Canadian priest reported the experiences of pilgrims he met that day as well. “Some saw a dagger in the sky, a cross patched with American coins: 50, 25, 10, 5 cent pieces, especially when during the message the Blessed Virgin referred to the almighty dollars; others saw all those signs, plus blood dripping from underneath those coins.” He affirmed to Bishop Treacy that he was “giving reports only of things and people I personally saw or contacted, without any reference to press reports, or hearsay.” (*Letter of Father J. M. La Plante, O.M.I. to Bishop John P. Treacy, Oct. 20, 1950.*)

Another incredible CONFIRMING SIGN in the manner of an elevation (or levitation) similar to that of Saint Francis of Assisi, Saint Joseph of Cupertino, or Saint Theresa of Avila occurred in the late 1950s witnessed by both Henry Swan and Father Leo Scheetz. The account is taken from Father Scheetz’s description of the event.

“On March 25, 1958, the Feast of the Annunciation, I was present. About 10:30 at night, Mary Ann, who still was unable to walk, had been fussing about going out to the Spot (of Apparitions). Hank (Henry Swan) said no, it was too cold and snow was on the ground.

“All of a sudden, she broke for the door. Hank, unable to hold her, said to me, ‘There she goes.’ She flew across the kitchen to the door, opened the door, but the screen was hooked. Hank unlatched the screen door and she proceeded to literally ‘fly’ out to the Spot. Hank and I were unable to keep up with her; not nearly so. At that stage of her life, she must have weighed 265 pounds from water logging, they call it and not able to walk.

“Well, in that flight to the Spot, she appeared real thin and enveloped in a sort of ethereal light. The sight of the simple dress she had on was lost in this covering of light. She flung herself down upon the Spot and lay there for sometime. When she came to, she had to be carried back into the house. I was so struck with conservation from it all, I failed to ask her what transpired at the Spot.” (*NECEDAH, BELIEVE IT OR NOT* by Father Leo A. Scheetz, M.A. J.C.B., p 110.)

All these CONFIRMING SIGNS of authenticity, remember, were a type of phenomena that Father Heithaus said was not his “place or duty to explain.” So these truths were ignored, obscured, and denied. Instead, slander and persecution were hurled against the Necedah Apparitions and my mother. What a pity! What Father Albert J. Hebert, S.M., author of “The Discernment of Visionaries and Apparitions Today,” had to say concerning such matters bears repeating here. “If members of the commission either lack knowledge and experience themselves, or have POOR OR BAD ATTITUDES, the bishop can end up in a bad situation. Sort of like the blind telling the blind what they see! The bishop may then make a negative judgment where there SHOULD BE A POSITIVE ONE. THAT THIS HAS HAPPENED IN THE PAST THERE IS NO DOUBT, WITH SUBSEQUENT SUPPRESSION OF THE SPIRIT AND GREAT SPIRITUAL LOSS.” (Emphasis—Author’s.)

This is precisely what happened in the case of the Necedah Apparitions. Necedah has been so persecuted that the lies and fabricated falsehoods have taken their toll “with subsequent suppression of the Spirit and great spiritual loss.” Thus, these revelations have been virtually “blackened out” when it comes to being mentioned by most Marian journalists or commentators. It appears to be the unmentionable and forbidden “ugly duckling” amongst Marian Apparitions. But then of course, you know what happens to “ugly ducklings.” They grow into beautiful white swans!

Chapter 3

INVESTIGATION AND TESTS: THE TRUTH ON TRIAL

(Author's Note: This chapter is not so much about the individual apparitions that occurred in the early 1950s as it is about the events that transpired in connection with them, mainly the treatment given the apparitions by church authorities. There is ample evidence that the truth was obscured at best and even denied at worst. The information obtained for this book, and in particular this chapter, was gleaned from several sources including letters, newspaper accounts written at the time and testimonies of the people involved. This chapter deals with primarily early years.

Just an interesting observation: Both the last chapter and this one which, as noted at the beginning of the last chapter, were originally published in the *SHRINE BEACON* in the last months of 1995 and went out to almost 14,000 people on the Shrine mailing list. These articles were published at the time of the Van Hoof family dialogue with Bishop Raymond Burke in the course of mid-1995 to the early months of 1996, at which point the dialogue dead-ended. (The reason for this is explained in the later chapters.) After these articles were published and the dialogue dead-ended in the same year of 1996, Father Joseph Dwight puts his "Necedah, Wisconsin" (his "Document of Deception") on the internet. Is this in response to the 1995 articles plus the advancements the Shrine was making at the time; i.e. construction on the House of Prayer progressing, etc.? Or is this just a coincidence that they both happened at that same time? I guess one may never know. But as I said, just an observation.)

A CHRONOLOGY OF HISTORICAL FACTS

SUMMER, 1950: Other than the actual apparitions themselves (occurring on May 28, 29, 30, June 4 & 16, August 15, and October 7) which, of course, were the focal point of all activities, there was a great deal that happened. With the anticipation of the large crowds expected for August 15th and October 7th, preparations were made to handle these crowds. Father Sigmond Lengowski, who had become convinced of the authenticity of the apparitions and was chosen by Mary Ann (as per instructions of the Blessed Mother) as her Spiritual Director, organized all activities that summer. Henry Swan was put in charge of the local committee. Through Henry Swan and the local committee, Father Lengowski set rules and guidelines that were to be followed. Mary Ann did her best to follow Father's advice and direction. However, there were many priests in her home who were taking charge of things. Henry Swan explains:

"All during this time, things to me appeared to be in a very fine state of confusion, as far as Mrs. Van Hoof, her family, the priests, and all were concerned.

There were many priests there. All appeared to be of the opinion that they were chosen to run things. Mrs. Van Hoof was badly confused by all the advice of one kind and another that she was given. Then there were also lay people who were wanting to be on the inside of everything; and all things were running like a car with a steering wheel for each passenger – or perhaps I should have said a bus, as there were too many to haul in one car. Our own priest, who was Mrs. Van Hoof's adviser, was being pushed around, influenced, overruled, etc. by many of these older priests who, of course, felt that they were much, much better fitted to give advice than Father Sig.” (*MY WORK WITH NECEDAH*, Vol. 2, p 8)

There were a large number of priests at the Van Hoof home. They seemed to be of two distinct types.

“I met some very wonderful priests out at the farm, some of God's finest servants... humble, religious, sincere, unworldly true servants of Our Lady, whose love for God and Our Lady stood out all over them. Then I met some also who very evidently had wonderful opinions of themselves and their very superior knowledge, who seemed bored with the world because there was nothing further for them to learn; who showed as much love for themselves as some of the others had for God and Our Lady.” (*MY WORK WITH NECEDAH* by Henry Swan, Vol. 2, p 8)

In the course of the summer, Henry Swan drove Father Lengowski and Mr. and Mrs. Van Hoof to La Crosse on at least two separate occasions for interviews with Bishop Treacy. Messages for the bishop were given to him, but no real progress was made as to getting an understanding about the apparitions. In fact, for the most part, the bishop did not really want to discuss the messages from Our Lady.

On August 15th, Feast of the Assumption, Father Lengowski was forbidden to go to the Sacred Spot of Apparitions. During the time of the apparition, Father stayed in the parish church praying in front of Our Lady of Grace statue. He was rewarded with the fact that this statue “came alive” and glowed with a special radiance.

AUTUMN, 1950: Henry Sawn testifies that, “Father Lengowski, our Pastor, had been removed from our parish on very short notice. He had been transferred to Wurtsburg, the transfer taking place on the 4th of October. A young priest, Father Simonds, had been sent in his place.” (*Ibid*, p 14)

Father Lengowski remained Mary Ann's Spiritual Director, however, visiting her as often as necessary. Soon he was forbidden to come to Necedah, making it even more difficult for Mary Ann who then had to come and see him. Later still, it became even more of a difficulty and hardship when Father was also forbidden to write to Necedah or communicate in any way. It was as though he was being ostracized from Necedah and prevented from carrying out his duties as Spiritual Director. A rather strange situation.

MAY, 1951: With Father Sigmond Lengowski removed, Father Claude Heithaus increasingly took charge of things. He directed the investigation which, at the onset, was suspiciously biased against the apparitions. The first Church Commission was made up of Father Claude Heithaus, S.J., Monsignor Hammes, (Chancellor), Father Frazer, Father Flaherty, a layman (salesman by profession), John Dohn.

Henry Swan tells us about these investigations in his “*Summary of 1951.*”

“Spring brought the investigation, the questioning to those appointed by our bishop. It was lengthy and a strain on all involved.

“Mary Ann submitted to questioning which totaled nine hours during a three day period. Here again in the light of 1955 knowledge a person thinks back and wonders. I was questioned by the four priests of the so-called Investigating Committee. When I came in, I was sworn to deepest secrecy, not to discuss anything that was said or asked within the room, for as they said, what was gathered was strictly for the Bishop’s office. Also, anything I said would be kept in absolute secrecy and I could talk freely with that assurance. I know that the same assurance was given the others who testified. Still portions of that which might be construed to make things sound bad against the Cause, portions of the tape recordings of the testimony of Mary Ann have been played in public. They were played by Father Heithaus, and I am sure not without the knowledge of Monsignor George Hammes, which makes these two priests at least, devoid of honor, who would violate an oath or a promise. A person does not expect honor among thieves, but we have been taught to expect it among the Priests of God’s Church.”

From Clara Hermans’ testimony we learn: “Father Claude Heithaus, S.J. was in the Van Hoof home many times in 1950, often with the Brodericks of Milwaukee, Wisconsin. Father took many pictures both on the inside as well as the outside. Father’s camera was busy during the apparitions also. Then when the investigation started, Father Heithaus was on the committee and it would seem as if that committee had only one thought in mind and that was to prove the apparitions false as they have never given a hearing to those who have asked to be heard in favor of the apparitions. Arrangements were made for a meeting with the relatives of the Van Hoofs; some who did and some who did not believe. Father Heithaus and Olive Trumm promised them when they finished that none of them would believe, but that was not the case. They were not able to influence those who did believe.

“Father Heithaus was here on all the Anniversary Days of 1951, but not in clerical garb.” (*TESTIMONIALS OF PILGRIMS, Vol. 1.*)

Mary Ann explains that on May 29th at “around 11:00 a.m. Monsignor Hammes (Chancellor), Father Claude Heithaus, Father Frazer, Father Flaherty, and John Dohn all came into our living room and told us we should come to the Rectory

again. Monsignor Hammes read a letter supposedly from our bishop, but at no time were we permitted to have these letters in our hands. Fred did not agree, so they all went out except Father Heithaus and Monsignor Hammes. Father Heithaus talked and said we would be excommunicated if we didn't go to the Rectory. Fred said he did not care, that he would talk to our bishop, but not to him. They wanted the Lent recording, which Fred refused to give to them.

"I finally said to Fred that there was nothing to be afraid of as Our Lady would be with us. To this he consented." (*MY WORK WITH NECEDAH* by Henry Swan, Vol. 1, p 76.)

One wonders in all of this: Was the bishop giving orders on what was to be done? Or was it that he simply allowed Father Heithaus, who clearly ran things, to do as he pleased with his passive approval? Several promises were given by these priests on the investigating committee, Father Heithaus and Monsignor Hammes, in particular. Most, if not all, of these promises were broken. Henry Swan gives us further insight.

"On the 28th, four priests came to investigate the apparitions. They were Monsignor Hammes from our Bishop's Office in La Crosse, Father Heithaus, Father Fraser, and Father Flaherty. They had John Dohn, a salesman, with them. Our Pastor brought them out to the farm. They were taking down testimony for the next three days, the 28th, the 29th, and the 30th of May. I was given a letter from the bishop asking me to cooperate with them. I wished to keep the letter as it was addressed to me, but Monsignor Hammes said it was necessary that Father Heithaus should have it for his records. I told him I would like to have it for my records also. He promised faithfully that he would see that I had a copy. I haven't received it yet though, so I can't consider his promise as being much good."

As to the question of obedience, the record is clear. On May 30, 1951, Mary Ann explains, "This day we were told to remove the Shrine and kneeler. We were given two weeks to do it. A fence was to be put around the Sacred Spot. We were not to give out literature, touch rosaries, medals, or have flowers there. I didn't feel depressed at all. When I came home, nothing had been started so I said, 'Let's get going and get this all done.' Fred tried to do it, but the men told him they would." (*MY WORK WITH NECEDAH* by Henry Swan, Vol. 1, p 76.)

Henry Swans' testimony confirms this. "On orders that were given by the priests when they were investigating, everything, everything was removed, such as the kneelers and statue and statue stand. All was taken down." (*Ibid*, Vol. 2, p 26) This did not stop the people from coming, but they were not allowed on Van Hoof property, but only on railroad property which bordered the farm next to the site of apparitions. The four Ash trees were also fenced off from the pilgrims on orders of the priests. (However, because pilgrims were still allowed on railroad property,

Father Heithaus later accused Mrs. Van Hoof of circumventing the bishop's directives.)

Father Leo Scheetz further clarifies the matter of Mary Ann's obedience. "There are those that say she is disobedient to her bishop. I have not found her to be such. She is entitled to do as she pleases on her own farm. No, I never told her that. I am not her advisor. I am an observer. This I have observed from her, that the bishop allowed her to do as she pleases on her own private property in a private way. To this extent she has obliged. Now Vatican II confirms this. Besides, it is a matter of dispute among theologians whether she must obey her bishop in preference to the Blessed Mother, when, and if she is convinced the Blessed Mother is giving orders." (*NECEDAH: BELIEVE IT OR NOT* by Father Leo A. Scheetz, M.A., J.C.B., pp 9 & 10)

APRIL, 1952: The Misericordia Hospital tests took place on April 8th through the 12th. Clara Hermans described how this came about.

"In 1952, Holy Week, when by written orders of our Bishop (John P. Treacy) Mary Ann was in Misericordia Hospital in Milwaukee, Wisconsin; went through many tests and examinations which was not easy. She submitted in all obedience to all that was asked of her, and on Good Friday while at the hospital, she did suffer the Passion for three hours and was observed by those appointed. A report of that week has never been submitted to Mary Ann although it has been promised to her. At the request of Mr. Van Hoof and the promise of Father Bokenkamp that I could be with her while at the hospital, I did accompany her but was not permitted to remain with her, they did not permit anyone of their own choosing, but Father Heithaus who was in charge."

When Clara was able to see Mary Ann, she was shocked as to the condition she was in. Even Father Bokenkamp, the pastor at the time, remarked, "It must have been pretty rugged." Miss Clara Hermans' testimony describes what took place, at least in part, at these tests.

"One of the things Mary Ann described that was done during the week was they had put wads of cotton between her fingers and then bound her hands very tightly from the finger tips to the elbows with yards and yards of gauze also her face and neck. This was done on Thursday morning and was still on at 12 noon on Good Friday, but after 3 o'clock and suffering of the Passion was over, the bandages were gone. No explanation was given. The doctors were sworn to secrecy. One of them told a doctor friend, that they were to turn in their reports to Bishop Treacy and said, 'This much I can say, that we who were present had the privilege of witnessing something we have never seen before and probably will never have the privilege of seeing again.' There were Catholic and also non-catholic doctors (specialists) present. Nineteen doctors present we were told." (*TESTIMONIALS OF PILGRIMS, Vol. 1*)

The results of the examination by the many doctors and priests was not forthcoming nor would it ever be. It was kept secret and not published.

Henry Swan adds to Clara Hermans' testimony his own. "There are two things that will always stick with me. Fred (Van Hoof) agreed to Mary Ann's going provided Clara could stay with her. The priests agreed to that, to get her to go, but Clara was not permitted to stay with Mary Ann when she got there.

"The other was that we were promised a report of these examinations which we never received. Doctor Millen of Milwaukee was the doctor at the head of this examination, and told Mary Ann she was entitled this report." (*MY WORK WITH NECEDAH* by Henry Swan, Vol. 2, p 80)

On the one hand, there were broken promises, and on the other a rapid turnover in the priests who were appointed pastor of the Necedah Parish. We turn to Henry Swan's "*Summary of 1952*."

"Father Andrew Bofenkamp left and Father Grassl came. We were sorry to see Father Andy leave, as we had come to know and think a lot of him. However, I must say now in looking back that we were also sorry to see Father Grassl leave when the time came and for the same reason.

"It seems that since Father Sig (Lengowski) left we have had a priest here only long enough to get well acquainted and understand him, when his is taken away. It seems to me that a priest could accomplish much more if he were left for a while. As he just gets things organized and going, then is taken out. But of course this is Necedah and I know the strain is great on our priest." (*Ibid*, p 80)

FEBRUARY, 1953: A curious and strange series of events involving prowlers around the Van Hoof farm began in 1953. This was a very strange development and definitely appeared to be an effort to silence this apparition and its mystic. (We reserve these accounts for the last chapter and will now skip to 1955.)

JUNE, 1955: By this time, Father Heithaus was so biased against the apparitions that he told my mother at one point, "If I can't make this cause, I'LL BREAK IT." This he proceeded to do with the help of Mrs. Olive Trumm, who went with him (as she did on many occasions), but this time to Bishop Treacy's office. Much was done in a harmful manner to influence the bishop in a negative way. So much so that he was not willing to listen to the other side as the following illustrates.

Monsignor J. K. Spurlock had witnessed Mary Ann Van Hoof's suffering of the Passion and saw the similarities between her suffering positions and that which was depicted on the Shroud of Turin. He tried to get his point across to the bishop. Louise Wessling of Salina, Kansas (who this author knew personally) tells us how well this was received. "He tried very hard to put this point to the Bishop of La Crosse, Wisconsin; what he had seen, but the reply was only a very nasty letter, degrading Mary Ann. If we hadn't seen the letter, I would never have believed a

bishop could have written it or even a lay person.” (TESTIMONIALS OF PILGRIMS, Vol. 2, p 176.)

So on June 17, 1955, Bishop John P. Treacy and his Chancellor, Monsignor George Hammes, issued a statement declaring all supernatural claims of Mary Ann Van Hoof false. However, confirming signs of authenticity (miracles of the sun, cures, conversions, etc.) continued to occur. (Bishop Treacy was inclined in a favorable way towards the apparitions at first, but through the influence of Father Heithaus and Mrs. Olive Trumm, developed a very negative attitude towards it. So much so, that at a religious conference, Bishop Treacy was introduced by Monsignor Fulton Sheen [later Bishop] as the “bishop who wants to keep the Blessed Mother out of his diocese.”)

JULY, 1955: Father Claude Heithaus’ efforts to “break” the Cause of Our Lady began in earnest. Now that he had influenced the bishop to give a negative judgment on the apparitions, he then began distorting and falsifying the truth in a public way. Henry Swan explains.

“On July 14, 1955, a person called from Milwaukee, Wisconsin and said that Father Claude Heithaus was going to speak against Necedah at Holy Angels Academy in Milwaukee. He did and also played some of the recordings of the testimony taken at the Rectory in Necedah during May, 1951. This broke a promise given by Father Heithaus and Monsignor Hammes that the testimony would never be made public and was solely for the bishop. They made the same promise to me when I testified.

“The next day, the editor of the town paper came out to see Mary Ann and brought a copy of the CAPITOL TIMES which contained the talk by Father Heithaus. It was rank and harmful because of coming from a priest from who people do not expect lies and slander, such as he was guilty of. It caused a great deal of talk and confusion amongst both our town’s people and the pilgrims. It has caused much persecution for us here working for the cause, but again that is only part of it. A smear campaign such as could only be expected from the worst politicians is being carried on by some Catholic priests against Necedah.” (Ibid.)

OCTOBER, 1955: As Father Heithaus falsified the truth, his true underlying purpose became clear. Even the Marquette editor, June McDonald noted, “He was not too interested in the ‘other side’ of the Van Hoof story in which supernormal events we know remain unexplained to this day. Instead, he said it was not his place to explain them, indicating his position was in behalf of the Church to prove the apparitions NOT true.” (Emphasis – hers; “Editor Has Interview With Jesuit Investigator,” *THE NECEDAH MARQUEE*, Oct. 6, 1955, p 1)

So clearly, from the above chronology of historical accounts, it can be seen that the truth of the Necedah apparitions was distorted, covered up, ignored, and

denied. (It had been judged and found guilty by a biased jury of Church officials who had no justified reason for coming to such a conclusion, especially when we know promises were broken, data falsified, and the real truth buried.) Father Claude Heithaus and Mrs. Olive Trumm were key players in all of this. You will note that in the above interview with Father Heithaus, that he was solely interested in “proving the apparitions NOT true,” and furthermore, that “it was not his place (or duty) to explain” the supernatural events (miracles, cures, conversions, etc.). If it was not his place or duty on behalf of the Church Commission to explain them, then pray tell whose was it?

* * *

Thus ends the original *SHRINE BEACON* article, slightly edited. So Necedah was denied much the same way as Lipa was. Bishop Treacy’s statement giving his decision on the Necedah Apparitions has been published many times, but never closely examined. His statement given June 17, 1955:

“Because of the continued promotion of the claims made by Mrs. Mary A. Van Hoof of Necedah, Wisconsin, we, by virtue of our authority as Bishop of the Diocese of La Crosse, hereby declare that all claims regarding supernatural revelations and visions made by the aforementioned Mrs. Van Hoof are false. Furthermore, all public and private religious worship connected with these false claims is prohibited at Necedah, Wisconsin.”
(Chancery Bulletin)

First of all, we need to understand that this statement is not a pronouncement on the apparitions but an opinion of the Chancery Office which the bishop agrees with. As is said in the basic rules of discernment, the Church “does not impose it, she proposes it.” (From Rule No. 1.) From Rule No. 2, we learn that “the authority of the Church does not claim to have a geometric proof or exercise infallibility in her judgment.” Yet this idea of infallible judgment of an apparition has been used in an authoritative manner to suppress and deny the REAL TRUTH of the Necedah Apparitions. The truth has been put on trial but considered guilty from the onset as according to Roman Law. In other words, the Church considers such things as apparitions etc. guilty until proven innocent which flies in the face of common sense and the American justice system of common law.

Secondly, we note the bishop states, “Because of the continued promotion of the claims made by Mrs. Mary A. Van Hoof...” the bishop declares “...all claims of supernatural revelations and visions... false.” Not because of the results found in the tests and examinations of the investigating committee of 1952, but because of

“continued promotion.” There was, therefore, no REAL reason to declare them false for they had found no proof of such. If they did, why was not something brought forward as proof? (Remember, officially, the Diocesan bishop’s office admitted to the Van Hoof family more than once that nothing was found against faith and morals and also refused to disclose the results of the Misericordia Hospital tests of 1952 to the family which was promised to our mother and father.) Kathryn Bernard, publisher of *The Republican*, Necedah’s second newspaper in the 1950s, made an interesting observation concerning the apparitions and their treatment by Church authorities.

“Truth will always triumph, and the greater the truth, the greater the forces of evil will work to destroy truth, and what it stands for. That may well explain the reason that the occurrences that have taken place since Our Lady of Necedah appeared here to warn the world of impending danger, all the various methods and efforts of Satan controlled minds to damage and destroy prove the absolute importance and authenticity of the Apparitions and Messages would be forgotten; the emissary would be just an ordinary person and IF the Church proper had shown proof that it was false and forbidden, excommunication would have resulted years ago. Truth remains inviolate, thinking people will seek for truth and not heed the falsehoods of the evil ones, and each attempt by the forces of evil will further separate the chaff from the wheat.” (*THE REPUBLICAN, Vol. 3, No. 3, May 24, 1956, p 1*)

All actions, pro or con, served to separate the wheat from the chaff. Necedah, although denied by Diocesan officials, not only endured and withstood the attacks against it, but because of the overwhelming truth attested to by both priest and pilgrim, began to grow and flourish. The “Diamond Star” of Truth prevailed and the good works of both Catholic action and patriotic efforts increased much to the embarrassment of the La Crosse Diocese. Many shrines were built during the 1960s and the Shrine community grew with pilgrims moving there to build their homes until, this community was not only being noticed on a state and national level for its good works and influence, but as of the late 1960s, was beginning to be of great concern for Bishop John Treacy’s successor Bishop Frederick W. Freking. He was now faced with “the problem” and what to do about it.

Figure 3:1

**CHRONOLOGY OF BISHOPS AND PRIESTS
in office since the time of
THE NECEDAH APPARITIONS**

BISHOPS:

1946-1964	John P. Treacy
1965-1982	Frederick W. Freking
1983-1994	John Paul
1995-2004	Raymond L. Burke
2005-present	Jerome E. Listecki

PRIESTS:

1943-1950	Sigmond Lengowski
1950-1951	Robert Agnew
1951-1952	Andrew H. Bofenkamp
1952-1955	Francis Grassl
1955-1956	Patrick J. Hollern
1958-1966	Stanley J. Chilicki
1966-1968	Francis Rushman
1968-1970	James Murphy
1970-1974	Henry J. Cassidy
1974-1985	James A. Barney
1985-1992	Michael Mertins
1992-present	James J. Lesczynski

Chapter 4

THE SECOND COMMISSION: CONTROL AND “CONDEMNATION”

Bishop Frederick W. Freking tried to ignore “the problem,” but pressure was put on him instigated by certain adversaries of the Necedah Apparitions. For now, the good works of the Shrine community had grown extensively and included a very organized effort to spread the Constant Vigil of Prayer to save America. A well organized legislative-action group was formed to combat subversive anti-Christian and anti-constitutional bills being enacted into law in both Federal and State governments. An “Unwanted Infants Home” was being built at the direction of Our Lady to assist in saving the unborn from the onslaught of abortion; pilgrimages to the Shrine were increasing and the efforts of the Catholic and patriotic action of this very fervent Shrine community were being noticed and felt not only in the Diocese but around the State and Nation as well. The Catholic action and the miraculous events which continued to occur in connection with the apparitions were becoming an embarrassment to Diocesan officials. Something had to be done about “the problem.” (Foremost Marian expert, Father Rene Laurentin, member of the Pontifical Marian Academy, notes that most bishops in the modern Catholic Church view apparitions as “a problem.” Their goal is “how to get rid of it.” Discerning the truth of these apparitions is not even in the equation.)

So in 1969, Bishop Freking formed a new Commission to investigate the apparitions. Members of this Commission were: Rt. Rev. Msgr. John J. Paul, V.C. (served as Chairman and later was to succeed F. W. Freking as Bishop of the Diocese); Very Rev. Stephen L. Bohrer, S.T.D., Defender of the Teaching of the Faith; Rev. Robert J. Kampine, J.C.L., Secretary of the Commission; Rev. John A. Melloh, S.S.L., S.T.L.; Dr. Joseph B. Durst, M. D.; and Mr. Rudolph Schnurrer, Attorney at Law.

This Commission based its investigation on the earlier statement of Bishop John P. Treacy, reaffirming this statement. More importantly, it should be noted, that this Commission actually accepted as fact and based its investigations (which biased its conclusions right from the onset) on the falsified testimony and supposed “recollections” of Father Claude Heithaus. These recollections, so-called, had to do with the first Commission’s investigations and the 1952 hospital tests. These so-called recollections, Heithaus gave to the Second Commission in 1970. Included in these falsified reports to the Commission were claims that said, among other things, my mother had a “crucifixion complex” and that a psychiatrist had diagnosed her as being paranoid with “a persecution complex and having delusions of grandeur.”

So this Commission was based on a false premise to begin with. It furthermore, in its opening paragraph of the Secretary's letter, makes reference to the activities of the Shrine and its organization, For My God and My Country, Inc., stating that this activity "constitutes a type of cult or worship" based upon the "supposed" revelations and apparitions given to my mother, Mary Ann Van Hoof. In the fifth paragraph, it is implied that there might be "superstitious practices" or things "contrary to faith" etc. Also the issue of "sordid profit making" was brought up to further blacken the reputation of the mystic and her followers in this Shrine community. (Keep in mind that two different bishops of the La Crosse Diocese admitted on more than one occasion that nothing was found in these apparitions against faith or morals.)

It must be noted, at this point, that all the above Commission statements and conclusions were based on the falsification of the facts via the supposed "recollections" of Father Heithaus which was given to this Second Commission. These falsifications and "recollections," however, contradict the known true facts as testified to by eyewitnesses at the Mesericordia Hospital in Holy Week of 1952 as well as the results of independent tests and investigations carried out by several Roman Catholic priests; i.e. Father Scheetz, Father Dickman, Msgr. Spurlock, etc. Yet, there were more contradictions: Why would Father Heithaus tell Clara Hermans immediately after the hospital tests were completed in 1952 that "Mary Ann is fine, she is in good spirits, and you will be pleased with the results," (*TESTIMONIALS OF PILGRIMS, Vol. 1*) and in 1970 tell the Second Commission that she (my mother, Mary Ann) had a "crucifixion complex," that she had been diagnosed as being paranoid; in effect she was a fraud? Why were these test results, indicating authenticity in 1952, kept secret, but now in 1970, the supposed "recollections" of the head investigator, indicating hoax and fraud, be given as "truth" to this Commission? Upon close examination and a proper chronological correlation of the known TRUE FACTS, it appears that it is Father Claude Heithaus, S.J. who is the one perpetrating fraud, not Mary Ann Van Hoof. Obviously, Father Heithaus was falsifying the truth one more time in his last ditch effort "to prove the apparitions NOT true."

Keep in mind that by introducing these elements into the investigations (and into the minds of the people) it pre-supposed these things existed and that they needed to be disproved. No one in the Commission took the attitude of an observer, but instead presupposed the apparitions and its revelations and those promoting it, guilty of "superstitious practices," things "contrary to faith or discordant with the ecclesiastical tradition" or things that gave "the appearance of sordid profit making." (As stated in Bishop Freking's letter, May 26, 1972.) What were these things? No examples were given. Since they had no real proof of anything

contrary to the faith or to morals and since the good works of this very fervent Shrine community was far surpassing anything the Church, the La Crosse Diocese in particular, was doing to spread a Constant Vigil of Prayer to save the youth and America, or to fight abortion (at that period), the diocese had to put the Shrine in a bad light. Of course, this was done to discredit the messenger (the mystic) and all the messengers (the members of the shrine community).

The foregoing terms and the use of the word “cult” were used to psychologically condition the minds of the people and with the help of the press along with a few misguided souls, “side issues” and distorted stories circulated to confuse the minds of the faithful. Thus, the real truth about Necedah Apparitions and revelations were again denied, obscured and put in a “fog” of confusion. Again, as before, the apparitions were presumed guilty until proven innocent, even if false evidence and distorted facts had to be introduced to implicate fraud, to arrive at a guilty verdict. Such tactics work well when one uses a system based on Roman law which states one is guilty until proven innocent, as the Church does. Most people are used to the American system of justice which is based on common law stating one is innocent until proven guilty.

Having set the tone for these investigations, the Commission set out on its course to once again prove the apparitions “NOT true” and then “get rid of it.” The officers of For My God and My Country, Inc., the organization set up to run the Necedah Shrine, were interviewed by the Commission at the Chancery Office in La Crosse on October 18, 1969. These interviews and subsequent communications between the Diocese and the Shrine soon revealed that more and more interest was directed at controlling Shrine activities even to the point of attempting to gain the financial records of For My God and My Country. Action was also taken to learn more about the workings of the Unwanted Infants Home in an effort to control its activities. (A very important and telling meeting was held between the Diocese and For My God and My Country on July 13, 1972 that relates to this, which we will discuss just a little later on.) When this effort of the Diocese to control the Shrine, the Infants Home in particular, failed, a collaboration between the Diocese and certain State agents involved in inspecting such State licensed institutions was brought about to black ball or otherwise put the Infants Home and the Shrine in a bad light. Such collusion between State and Diocesan Officials led to the eventual closing of the Home.

The Bishop, himself, did not ever nor did any of his Commission ever come to witness Mary Ann Van Hoof during an apparition of the Blessed Virgin Mary, nor did they ever witness her suffer the Passion of Our Lord. Nevertheless, the bishop made a special trip to Necedah, to the Shrine, and to my mother’s home to deliver his decision concerning her visions, etc. On June 16, 1973, the bishop came to the

Shrine during a vigil and observed at a considerable distance the proceedings. When the Van Hoofs left the Shrine after the vigil to return home, the bishop's car pulled out behind them and followed them home. Bishop Freking met with my mother, Ray Pritzl, and a couple others at our home (located across the railroad tracks in the woods a short way south of the Shrine) to deliver his directives concerning the Shrine. They were as follows:

1. That Mary Ann Van Hoof was not to go to the "Sacred Spot" of apparitions so as not to influence people in their superstitious beliefs.
2. That the shrines, signs, etc. be removed from public view.
3. All printing of messages, revelations, etc. be stopped.

All the above was complied with. A small sign was made and put up at each entrance to the Shrine by my mother, herself. The sign stated the Shrine was closed in obedience to the bishop's directives. Black plastic was used to cover the individual shrines (put on the inside of the glass of these locked enclosures) and signs advertising about the Shrine were either covered or removed. All this was done in response to the bishop's directives immediately following the vigil of Saints Peter and Paul on June 29, 1972. It was at this vigil that Heaven directed the bishop's directives be complied with. This action was carried out by my mother, my brother (Richard), Ray Pritzl (Advocate), and by this author.

Just prior to complying with these directives, Ray Pritzl as Advocate for the Sacred Cause of the Blessed Virgin Mary at Necedah, questioned the bishop "after some further study and deliberation ... of how we are really guilty in matters relating to the precepts of the Sacred Canons (Canon 1261)." (Letter of Ray Pritzl to Bishop F. W. Freking, June 26, 1972.) The bishop's response in his July 5th letter indicated that, while he was grateful for Mr. Pritzl's giving "further study and deliberation," he took offense at Mr. Pritzl's suggestion of having a priest who was "neither for nor against the apparitions" to investigate all phases of the Shrine's organization, For My God and My Country, Inc. (Keep in mind there had a long history of biased, negative treatment of the apparitions by the Diocesan officials thus far.)

Furthermore, in this letter (July 2) and in further correspondence with the Shrine of which there was a considerable amount during this period (all of which is in the author's files), for the next month or so, the bishop was doubting the sincerity of Shrine compliance with his directives, calling them "a token show of compliance ... to impress the people."

It appeared more and more that the bishop was resorting to nitpicking and straining at the proverbial gnats. (*See point #3 in the second set of points of Father Albert Hebert in Appendix C.*) He complained that the signs and shrines were not covered

properly (some signs were missed in the covering and some of the black plastic on the shrines had a few gaps where a person could, with some difficulty however, peek in); and even thought a sign stating, “No trespassing” posted on the property would be in order. Also, he wanted the For My God and My Country organization dissolved. (Keep in mind this organization was responsible for running the Shrine of the Queen of the Holy Rosary, Mediatrix of Peace, Mediatrix Between God and Man; for spreading the Constant Vigil of Prayer to save America; and for keeping the pro-life work moving against the onslaught of abortion; i.e. the Unwanted Infants Home, Pro-life hot-line, etc.) Even these were complied with the exception of the last two.

It must be reiterated here that the Shrine was perfectly within its rights “to publish accounts of private revelations, visions, prophecies and miracles” and that it is “permitted for Catholics to frequent places of apparitions, **even those not recognized by the ordinaries of the diocese or by the Holy Father.**” (From: The 1966 Vatican Decree on Private Revelations – for full text see: “Ecclesiastical Permission Not Required,” *MARIAN APPARITIONS AND APOCALYPTIC RESEARCH* – “Apparitions of the Blessed Virgin Mary,” pp 13 & 14. Added Note: The source quoted in the aforementioned work puts the date of the decree as 1966. However, Father Rene Laurentin, member of the Pontifical Marian Academy and the French Society of Marian Studies, gives the date of this decree as October 14, 1970. This decree was published by the Congregation for the Doctrine of the Faith in *Acta Apostolica Sedis* [p 1186] on December 29, 1970. Regardless of what date you use, both are before the actions taken by Bishop Freking against this apparition.)

The dialogue between the bishop and the Shrine came to a head (a critical turning point) on October 13, 1972, with a meeting between his Excellency, Bishop Frederick W. Freking, Father Lemke of the Due Process Committee, the Chancellor, and members of the Board of Directors of the Unwanted Infants Home who were also directors of For My God and My Country, Inc. At this meeting, asked for by the bishop, the proposed agenda was: 1) The Infants Home; 2) The Messages; 3) Necedah Township Board of Review; 4) The Shrine (as a matter of conscience); and 5) Bishop Freking’s letter of May 26, 1972. The first four were proposed by Ray Pritzl and the last one by the bishop.

The information and excerpts from this meeting are taken from the Recollections of Thomas McNally, Attorney at Law, representing the Shrine, and, in particular, the Infants Home as written by him on November 21, 1972 and submitted to Ray Pritzl and to my mother.

On the first proposed item (the Infants Home), the bishop asked about the legal organization and licensing of the home; questioned which sections of “the Wisconsin Statutes the home was incorporated under;” and requested to see the

plans of the home. From Mr. McNally's recollections we learn, "At this point his Excellency effectively monopolized the meeting for the next 45-50 minutes, criticizing the building plans, asking whether the appropriate 'expert' help was obtained in formulating the building plans, whether those involved were qualified, even down to the registration of the architect." The bishop also "told us how our plans were bucking the national trend and experience. How various facilities, just as we proposed, were being closed down, and shifting into foster home type programs. This note of discouragement continued for a considerable length of time as all present were treated to a rather lengthy list of projects in the Diocese. When asked specifically whether he would prevent the group from going forward with the project, the answer was 'no,' but he could not encourage such a project only discourage it." (Author's note: This meeting took place before the Home was actually put into operations.)

The bishop, while disassociating himself from the home, nevertheless made it clear in establishing his "ultimate" authority over the "project by virtue of the fact that the project was susceptible to failure and in the past, under such circumstances, the Diocese had stepped in, financially and otherwise, to rescue such independent projects as this." Examples were give, etc. For My God and My Country representatives denied this assertion of authority.

Next, Ray Pritzl gave the bishop an envelope of messages "which were all the message since the date when Bishop Treacy refused to accept them..." but the bishop, though he accepted them, said words to the effect that he "didn't see a need for him to read them."

After a few other points were discussed, the bishop brought up his letter of May 26, 1972, and "while repeatedly stating that he did not want to go back into the matter of the authenticity of Mrs. Van Hoof's apparitions, that is exactly where he directed the discussion. He paged through the 'Revelations' book, reading a passage here and there, and stating that the Blessed Mother could not possibly have said that. All attempts to explain to the Bishop that nowhere was the claim made, nor alluded to, that all messages in the book were from our Blessed Mother, were curtly brushed aside, and he would continue on in the same vein, reading another passage.

"Bishop Freking produced pictures which were obviously taken on October 7, 1972, showing people mingling around the Sacred Spot, others leading the rosary with a bull horn. His Excellency cited what he considered to be examples of violations of his May 26th letter, by conducting activities (he included the rosary as such an activity), and dismissed without consideration all of the attempts to explain the good faith attempts to interpret his letter in a reasonable manner and carry it out. The pouring of concrete (somewhere on the grounds) on June 17, 1972 was cited by

the Bishop as a violation, even after it was pointed out that his May 26th letter was not received until June 16th and the concrete had already been ordered by then.

“Around this time, a later dated letter of His Excellency alleging gross violations of the May letter was brought up by a God and Country member and a specific concrete example of the alleged violations was requested of his Excellency. The question was literally ignored and the Bishop skipped to a different topic.”

A large portion of the later part of this meeting was used by the bishop to threaten personal interdict explaining the different kinds of interdicts, but never explaining who specifically was to receive these interdicts.

Mr. McNally went on to explain that, “When the meeting was over, Father Lemke of the Diocese Due Process Committee stated that the committee was present to see that the Bishop did not exceed his authority and he (Fr. Lemke) assured us that the Bishop was well within his rights in all that had occurred in the meeting. (Fr. Lemke’s face was red and he was visibly shaking as he said this).” (Author’s note: Obviously, the bishop was the dominating force in the Diocese and had effectively intimidated Father Lemke of the Due Process Committee so as to be totally ineffectual in helping the plaintiffs in this case, namely the Shrine. It should also be noted that the Diocese had conveniently “forgot” to tell Shrine officials that the Due Process Committee existed or that my mother and Shrine community members had certain rights of due process. When, by chance or Divine Providence, the Shrine did find out, the Due Process Committee was effectively intimidated as to be of no help in defending those rights.)

Tom McNally ended his recollections of the meeting with his impressions: “I felt that his Excellency did an excellent job of setting us up so that this interview would make him look good for the record. From the taping of the session, to the presence of the Due Process Committee, to the extremely affable demeanor of the Bishop throughout, but especially in the beginning, all set him up to look like a good Joe. He monopolized the interviews which really was pretty much one-sided; i.e. the Bishop expounding, he answered very few questions and ignored, what I felt, were legitimate inquiries. He proceeded so definitely in one direction (making For My God and My Country, Inc. look bad) that one could not help but get the impression that all was planned and that he was loading the record in his favor.”

It should be added that this “loading the record in (the bishop’s) favor” was not just at this meeting but throughout the Second Commission’s so-called “investigations.” Almost all of the actions taken by the La Crosse Diocese were done to cast doubt and suspicion on the apparitions, my mother and the whole Shrine community while at the same time making the La Crosse Diocese look as though it was being fair and offering “due process.” The fact of the matter is that the

Second Commission started out on a wrong premise to begin with; i.e. the Heithaus “recollections” (falsified facts), and had very bad attitudes about Marian Apparitions in general. (See Appendix C “Marian Apparitions: Points of Discernment, Point No. 2 in the second set of points.) The whole stance taken by the La Crosse Diocese throughout the biased investigations was one of control and condemnation often projecting “invented” error and “disobedience” onto the targeted subject. (See Appendix C, Point 6 of the first set of points.)

During this year from June, 1972 to June 1973, several reports were given to the Commission with a great deal of correspondence taking place. Nothing happened, however, to resolve the situation. Was it that now the bishop had closed the Shrine, it was to be left at that? An impasse had been reached. Absolutely nothing was being accomplished. The Shrine’s requests and questions were never satisfactorily answered or, in some cases, ignored altogether. Correspondence between the Diocese of La Crosse and the Shrine grew strained with the bishop accusing Shrine leaders of “deviousness” that they “have been practicing for the last 20 years in trying to circumvent the directives of Bishop Treacy and my (Bishop Freking’s) own recommendations.”

After further accusations of not being honest and of “having no intention” of following the Bishop’s directives, when every effort was being made to cooperate in every way, Heaven directed the Shrine to be reopened. On April 7, 1973, the Blessed Virgin Mary said, “You need your shrines open to save thy people of thy Nation from the pitfalls they are plunging into, My Child.” My mother was told by the Blessed Virgin that she could remove the black plastic covering the shrines on the first anniversary date, which my mother thought was the first public anniversary date of May 28. However, Saint Joan of Arc informed her: “Sister, you misinterpreted Our Holy Mother’s message.” The Blessed Mother had meant April 7th and so on the midnight of June 9th the Shrines were reopened.

All of the above was explained in a letter by my mother, Mary Ann Van Hoof, to Bishop Frederick Freking dated June 14, 1973, which is presented here in part.

“On June 4th, the Anniversary of Trinity Sunday of 1950, St. Joan of Arc said to me: ‘Sister, you misinterpreted Our Holy Mother’s message.’ So, at midnight of June 9th, I and my two sons went over to the shrines and removed the black material as Our Holy Mother told me on April 7th, that I could as it was Pentecost Sunday of 1950, that She Our Holy Mother chose to come down to us Her children to give us a message. That is why I opened them, Your Excellency. No, not in defiance of you, Your Excellency. I feel I did no wrong for Our Holy Mother has always been with me and She always has been as She promised; however, we Her children, you and Her priest sons have caused Her to shed many tears. This is a pain which is hard to

bear, to see Our Holy Mother, the Mother of Our Lord and God, stand before one with tears flowing from Her eyes; because of the terrible conditions here on earth which is so evident in our Godless schools, Godless Congress and Godless laws. Also in the terrible Godless way they are murdering the unborn. What will come next? The old, sick, and infirm.

“Your Excellency, I was told of all these terrible things in the early 50’s but I had no one to whom I could tell them. Your predecessor did not answer my letters and you Your Excellency, as God is my judge and I bow before Him, this is the truth.

“You could Your Excellency, have the honor of a most beautiful shrine in your diocese and what a blessing for our NATION this could be.” (Emphasis in the original—excerpt from the original letter.)

So the Diocese of La Crosse failed in its attempt to close down the Shrine and to silence the revelations. Even the Commission itself fell into question as two of the priests left the priesthood (the bishop stating they “received a dispensation from their priestly obligations.”); and the doctor from the Commission was involved in birth control measures. (Dr. Duerst who, during the Wisconsin Legislative assembly in 1969, went on record publicly in favor of making contraceptives available to any age student.) The Chancellor, the Reverend Stephen L. Boehrer, himself, showed a predisposition against the Necedah Apparitions as he indicated his disbelief to another priest. How could such a “checkered” prejudiced Commission render a fair and impartial decision on such an important matter as the authenticity of the Necedah Apparitions?

The Commission not only did not find anything against faith and morals, but found instead that their own faith and morals were in question!

As far as this Commission’s condemnation of the Necedah Apparitions, contrary to what was being spread about by journalists, such was not the case. Bishop Treacy’s so-called condemnation of 1955 and the Second Commission’s recommendation that Necedah be “condemned anew” doesn’t hold water. Diocesan officials would have us believe Necedah as being condemned based upon Bishop Treacy’s statement which reads in part, “...all claims regarding supernatural revelations and visions made by the aforementioned Mrs. Van Hoof are false.” It is unfortunate that this statement leads many to believe it has all the force of final pronouncement. However, such is not the case. According to the Fifth Lateran Council and Pope Leo X (1512), “When there is a question of prophetic revelation, the Pope alone is judge.” Bishop Treacy never “approved” or “condemned” Necedah, knowing full well that final pronouncement is in the hands of the Pope. His statement is merely an opinion of the Chancery Office which he has concurred with. (It should be noted here that at no time did my mother or representatives of

the Shrine ever receive a formal letter of condemnation or reasons why it was “condemned.” Nor were there any excommunications or other such measures placed on the Shrine community or the Shrine grounds. This so-called “official condemnation,” merely an opinion printed in the Chancery Bulletin, concerning Necedah is neither factual nor consistent with the Church’s position as detailed in the chapters found elsewhere in this book and in MARIAN APPARITIONS AND APOCALYPTIC RESEARCH, Part II: “Marian Apparition Research.)

What the Commission failed to do, Father James Barney was going to accomplish. So on August 15, 1974, Father Barney was transferred to Necedah and made the pastor of the Saint Francis of Assisi Parish at his own request, even requesting the exact day he would take over pastoral duties there.

Picture #1



**AERIAL VIEW
VAN HOOFF FARM
AUGUST 15, 1950**

- 1) Van Hoof Home;
- 2) Four Ash trees (the sacred spot where the Blessed Virgin Mary appeared to Mrs. Van Hoof is just in front of the four ash trees);
- 3) Auto parking area;
- 4) Highway 21;
- 5) County Trunk G;
- 6) Airplane parking area;
- 7) Northwestern Railroad, 100 yards south of the four Ash trees

Picture #2



**THE NECEDAH APPARITION SITE
AS IT LOOKED IN LATE SUMMER, 1950**

The four white Ash tress within the snow fence enclosure is where the Blessed Virgin appeared. The trees (at that time) were actually on railroad right-of-way property. The farmyard is to the left.

Picture #3



The mystic, Mary Ann Van Hoof, directing her daughter, Joanne, in arranging a crown of flowers on the Virgin Mary's statue. Later, this altar and statue were ordered to be taken down by the Bishop of La Crosse. Note the train in the background (on the Chicago and Northwestern Railroad) unloading pilgrims. This is one of several trains that came that day.

Picture #4



Pilgrims arriving on chartered buses at the Necedah Apparition site
October 7, 1950

Picture #5



A view of the Van Hoof home looking Northwest. The window on the far right is to the bedroom where Mary Ann Van Hoof had the first vision of the Blessed Virgin Mary in the hallway just outside her room on November 12, 1949. The temporary snow fence was put up to help contain pilgrims. Electricity was brought into the home to provide lighting, loudspeakers, etc. at the apparition site. Previous to this, there was no electricity at the Van Hoof home. Note the temporary string of lights for all-night prayer vigils.

Picture #6



A “sea” of people gathered on October 7, 1950 on and around the Van Hoof farm. Some estimates put the crowd at about 125,000. This photo was taken just west of the house looking North towards the spur track (not visible) which is now Shrine Road.

Picture #7



The Saint Francis Parish Church and the Parish Hall as they looked in 1950. This church burned in the Spring of 1956, and the Parish Hall was then converted into a church. It served as the parish church until 2003 when a new church was built on the south side of town.

Picture #8



The Main Street of Necedah as it looked in 1950. On the right (where the Ford and Mobilgas signs are) is the Ford Garage which was run by Henry Swan from 1946 to 1955. Across the street on the left (where the Roundy's sign is) is now where Ray's Religious Goods Store is located – now owned and operated by the Necedah Shrine organization, For My God and My Country, Inc.

Picture #9



Photo of the original statue of Our Lady of Necedah. The Blessed Virgin Mary appeared here as the Queen of the Holy Rosary, Mediatrix of Peace, Mediatrix Between God and Man. (Note the life-like look to this statue.)

Picture #10

The Necedah rose petal. Origin unknown. One can clearly see the images of Christ and His Holy Mother.



Picture #11

Mary Ann Van Hoof standing at the front door of her home (the old farm house which burned in 1959). Note the sign above the door, put there to deter pilgrims from walking into the house uninvited. This is the same doorway through which a prowler in February, 1953 threatened her bodily harm or to harm her family if she did not declare to her bishop that her visions were a hoax.

Picture #12

The Old Roman Catholic clergy blessing the Sacred Spot of Apparitions, May 28, 1979. Bishop Edward Stehlik (with skullcap) is giving the blessing. He is flanked by Monsignor Francis DiBenedetto and a deacon. Father David Javore is in the foreground.



Picture #13

Mary Ann Van Hoof at the Sacred Spot of Apparitions on one of her last visits there receiving a message from Heaven. All messages were tape-recorded on reel-to-reel tapes and then transcribed. This photo was taken in Autumn of 1983. She passed on to her eternal reward March 18, 1984.



Picture #14



The stone cross marking the Sacred Spot of Apparitions as it looks today. It is located just north of the four Ash trees where the Blessed Virgin Mary appeared to Mary Ann Van Hoof for 34 years. It is enclosed just inside the House of Prayer (still under construction.)



Picture #15

The Sacred Spot of Apparitions and the four Ash trees as they look today. Prayer vigils are still held here on all original anniversary dates of 1950 plus on additional night prayer vigils.

Chapter 5

FATHER JAMES BARNEY

Father James Barney was a very far out liberal modernist priest who wanted the parish to reform and “get with it” to use his hippyish terms. To understand Father Barney’s mind set, we quote from his Parish Bulletins. In reference to his new “CCD” programs using the modernist catechism, he stated, “I will absolutely not tolerate any ‘parallel religion program ... so don’t try anything funny with our children.” (Nov. 17, 1974) This was directed at all parishioners, but especially those of the Shrine who taught their children the Baltimore Catechism.

He was constantly pushing the new changes, the new catechism, the hand shake (sign of peace, so-called), and later communion in the hand, etc. (Remember this is the mid-1970’s in a very conservative traditionally minded parish.) He would sometimes use veiled threats (as noted above) and at other times illustrate how he is in union with the bishop and the Pope and end with saying, “...Oh well, you know all that! Come on, give in, OK?” (*Parish Bulletin, Jan. 12, 1975*) His true feelings and attitudes were revealed several times and contradicted what he said earlier about being united with the Pope: “The Bishop is ‘Rome’ as far as we are concerned.” At another time, he revealed his bias against people blessing themselves at the appropriate times during Mass.

“I hope everyone will come for the MIDNIGHT Mass on Holy Saturday night ... and give the ‘sign of peace’ like I do and forget that insipid ‘blessing themselves’ It’s enough to make a liturgically aware person almost retch to see that display of stupidity especially since Father has spoken about it so many times. We take it a ‘personal’ insult when people attend our Mass and louse it up by their refusal to cooperate and ‘get with it.’ It galls me to see this display of uncharity and then have certain one’s try to be so sweet and friendly to me at the door ... it’s like saying, ‘We like you, Father, but we don’t like your teaching ... and we won’t follow it!’ And my first human impulse is to say, ‘Fine, I wish you would look elsewhere to practice your deceit’ ... but I keep hoping that the Holy Spirit will finally penetrate the wall of confusion, and inspire you all with trust in the validity of your pastor’s instruction. PEACE AND RECONCILIATION!” (*Parish Bulletin, March 2, 1975*)

With the foregoing as a background, we examine his policy towards the Shrine. His basic statement was given March 2, 1975: “Any and all participation in, promotion of, contributions to, or association with any and all phases or programs having their origin and motivation stemming from the institution known generally as ‘the Shrine’ ... are hereby declared absolutely inconsistent with true and active membership in the community of the people of God in the Parish of Saint Francis of Assisi, Necedah, Wisconsin.”

This he called his “Policy for Reconciliation and Unity.” People connected to the Shrine in any way were banned from or denied “services” such as Mass intentions, First Friday visitation of the sick or shut-ins, use of the church for public devotions, rosary, stations of the Cross, adoration, etc.; use of the church building for ANY purpose - showers, weddings, funerals, Blessings, records of any kind, and of course ALL SACRAMENTS - except Penance, emergency anointing. Shrine people were not allowed to be servers, Sacristans, organists, etc.

In the Spring of that same year, 1975, the subject of interdict was brought up and indicated it would be resorted to. (If the reader will recall, Bishop Freking threatened personal interdict to the leadership of the shrine at the October 13, 1972 meeting with them. See last chapter.) Father James Barney made a hasty stop at my mother’s home on a Friday in Lent for a quick viewing of her suffering of the Passion. He came totally unannounced to the surprise of all those there, said little, stayed only about five or ten minutes and then hastily left. He then went to the Shrine and made a “whirlwind” tour of the individual shrines and left. (The tour guide on duty at the time said he walked so fast she had a hard time keeping up with him.) After Father Barney’s hasty “investigation,” interdicts from the bishop were served by Father himself on my mother and key members of the leadership of the Shrine community.

The personal interdicts were sent by Bishop Freking on March 29, 1975, to seven key leaders of the Necedah Shrine. They were, besides my mother (Mary Ann Van Hoof), Raymond Pritzl, Advocate and Treasurer; Ronald Schelfhout, President of For My God and My Country, Inc. at the time; Joseph Laszewski Vice-President; Therese Mion, Secretary; Joseph Schelfhout, Caretaker of the Shrine grounds; and Louis Heitzman. All were directors of For My God and My Country, Inc. except my mother. Of those, interdicted, only Ronald Schelfhout and Therese Mion are still living at the time of this writing. Therese Mion, however, had moved to California some 20 years ago or so. Ronald Schelfhout has, as of 2004, moved to Wisconsin Rapids, about a one hour drive north of Necedah.

There are a number of inconsistencies concerning the interdicts, but before we mention them, we need to examine some of the actual wording of these interdicts. Bishop Freking’s Letter of Interdict in its first page simply brings up the bishop’s accusations of “sordid profit making” and “superstitious practices” and the directives of his May 26, 1972 letter and the closing of the Shrine (see last chapter.) In the second page, the bishop gets to the point declaring the interdict. But before he does so, he points out that “Rev. James A. Barney, acting with my full approval, has directed you to cease these activities and reminded you of the consequences of your disobedience. He did this both publicly in a sermon directed toward all of your followers on Sunday, March 2, 1975, and in a letter addressed to you

personally under date of March 17, 1975.”

You will note that Father Barney’s activities against the Shrine was with the FULL APPROVAL of the bishop. That included his denial of the Baltimore Catechism, etc.

The bishop then went on to say, “Since you have chosen to ignore all of these admonitions, I now find it necessary to invoke the sanctions of the Church upon you by declaring you to be contumacious in your disobedience as described in Canon 2331, S. 1, of the Code of Canon Law, which states: ‘Persons who stubbornly refuse to obey the legitimate precepts or prohibitions of the Roman Pontiff or their proper Ordinary shall be punished with appropriate penalties, not excluding censures, in proportion to the gravity of their guilt.’

“Further I declare you to be under a personal interdict as described in Canon 2275 and were explained to you by your pastor.

“I remind you that this interdict, since it is personal, applies to you personally not only in the parish at Necedah, but also in all other places, as indicated in Canon 2269.

“It is my wish that this censure shall become effective as soon as it is made known to you by the delivery of this letter in person by your pastor, Rev. James A. Barney.”

The above interdicts were served to my mother and six of the seven board members of For My God and My Country, Inc. shortly after being received by Father Barney. Now as to the inconsistencies concerning these Letters of Interdict: 1) There was a place for the Diocesan seal and a Parish seal, but they were not affixed to the documents; 2) There was a place for the delivery date for when the interdicts were actually served plus a place for the pastor to sign to certify that this was done. Also a place for a witness to sign. The places for the signatures and the place for the date were blank; 3) The fact that the documents were not signed by the pastor nor witnessed and not dated has led to the conclusion by canon lawyers who were consulted concerning the validity of these documents that said documents “are not worth the paper they’re printed on.”

These documents (the interdicts) were not valid nor properly served according to these canon lawyers. In fact, a top canon lawyer from Chicago who was consulted by Ray Pritzl, my brother Richard, and myself on September 6, 1986 (after a reaffirmation of these interdicts by Bishop John Paul in 1985), stated to us these documents were not valid nor properly served. A neighboring priest, Father Angelo of St. Joseph’s Parish in Adams did not consider them valid nor justified for he told members of a Knights of Columbus meeting that the actions taken against Mary Ann Van Hoof, the interdict in particular, were totally unjustified. (Relative to this point, see Appendix B: “Faith is Greater Than Obedience.”) Father Angelo

said he could not deny my mother Communion and would give her Communion when she came to his Mass. This he did without waiting for her to come to the Communion rail. He instead brought Communion to her where she was at in the pew. At the time he suffered no repercussion we know of from his bishop, Bishop Freking. (Later, the aging Father Angelo of ill health [he had a weak heart] was forced into accepting modernist changes [lay women giving out Communion, Communion in the hand, etc.] if he wanted financial help from the diocese for repairs and remodeling of his church. Shortly thereafter, Father passed away from a heart attack.)

(Authors note: While it could be argued that only the Bishop's signature is needed to validate the document of interdict, there is a greater point to be made as well as a curious aspect about how this interdict was carried out. We recall Father Barney's hasty "investigation" and then suddenly interdicts are served. If only one signature is needed, then why is it provided for on the document a place for both the parish priest and a witness to sign [which was to be dated] and a place for both the Diocesan Seal and the Parish Seal to be affixed? One has to admit that both the document itself and how it was served was a bit strange or unusual. Why is this? That's the curious thing about this. The greater point which is easily overlooked is the fact that nowhere in these documents, official statement etc. is there justification given for such an action. The interdict of March 29, 1975, given by Bishop Freking only reiterates what he said in his letter of May 26, 1972. (*See Appendix E*) As in all official pronouncements concerning Necedah, nowhere is a justification given for such actions and prohibitions by the Diocese. (Remember, any findings were kept secret.) Saint Thomas Aquinas, Doctor of the Church states that certain criteria needs to be met for an ecclesiastical order to be justified and thus obeyed. (*See Appendix B: Faith Is Greater Than Obedience*) Also keep in mind that if something in the Necedah Apparitions/revelations was found to be against faith and morals, etc. then that would provide justification. But remember, two Diocesan bishops as well as a chancellor stated, at different times, that there was nothing against faith and morals.

Moreover, the real key aspect of these letters of interdict that is overlooked is the fact that both the Diocesan Seal and the Parish Seal have not been affixed to these documents. This is a most important point for a Seal is affixed to such documents to AUTHENTICATE them and to make what is said BINDING upon those to whom it is addressed. Without the Seal, the document, though signed, is as the canon lawyer has said, "not worth the paper it is printed on." Enough said.)

Now that the interdicts were served on the mystic and Shrine leaders, Father James Barney pressed down even harder on the "shriners or Van Hooferites of the local scandal" as he called us. In April of 1975, Father Barney resorted to having

Masses on the sly, parking the cars behind the church so it would look to the Shrine people that no Mass was being held. When that tactic failed....

In May, Father cracked down even more on the Shrine people who he continually referred to as “local dissidents” or “shrine cultists” or as we have already noted, “the Van Hoferites of the local scandal.” These “dissidents” were allowed Communion only on certain days of the week besides on Sunday. Thus one week it was on Monday, Wednesday, and Friday; the next week on Tuesday, Thursday, and Saturday. As the summer of ‘75 progressed, it was reduced to two days a week and finally just to Sundays and Holy days. On July 20th, he made it clear that after August 14 (just before the Holy day and Apparition anniversary day of August 15, 1950), no one involved with the Shrine would receive Communion. He no doubt picked this date to deprive Shrine people of the sacrament because of their great devotion to the Blessed Virgin Mary and because he knew this day, the Feast of the Assumption, was a big day of pilgrimage and prayer at the Shrine.

In the course of one year since Father James A. Barney came to Necedah, August 14-15, 1974 to August 15, 1975, he had almost totally subverted a conservative Catholic parish including its CCD program and gradually “punished” those people who were involved in the Shrine or believed in the Blessed Virgin Mary’s Apparitions there. They were denied the services and sacraments of the Church to the point that by the first year anniversary of his coming, Shrine people were merely tolerated. By November of that same year, he had asked the “local dissidents” to leave. After a year of trying to get these people to disassociate themselves from the Shrine, he literally told them to go elsewhere or they would be removed. A quote from his November 9, 1975 Church Bulletin says it all:

“WE HERE AT NECEDAH have a special problem in making manifest this ‘spiritual’ building because as we gather to worship and celebrate the Eucharist ... we are importuned by a group of individuals who are not truly integrated into the spiritual structure ... and so their very presence not only blurs the image of a loving, unified, people of God, but actually dampens the enthusiasm of our liturgy and exemplifies a division which is a scandal to the people of God. THIS MUST STOP!

“Those persons who are following some other spiritual methodology than that proposed by the Bishop of La Crosse and our various diocesan commissions are a definite hindrance to the growth and health of the Church in this area. THEREFORE, we feel it is imperative, if the parish is to attain it’s rightful goal of unity and meaningful worship that these people REMOVE THEMSELVES from the sacred space of our church premises ... so that we can get on with the

legitimate practice of our holy religion. THOSE WHO CANNOT OR WILL NOT MEET THE BASIC REQUIREMENTS OF THE INVITATION TO THE TABLE OF THE LORD ... namely that they are following the instructions of the Bishop to disassociate themselves with any and all connections with the so-called 'shrine- ... ARE INVITED TO GO SOMEWHERE ELSE. First, we ASK them in a nice way. Then we TELL them. If there is no sign of compliance with this ... we will simply take direct action to REMOVE them from the premises ... THIS IS NO IDLE THREAT OR VAIN HOPE ... we not only CAN do it we are determined to DO it!

This spiritual building ... which is the parish of St. Francis ... made up of sinners trying to become better by the power of the SPIRIT ... will grow and flourish ... but the obstacles must be removed. I hear that there are signs of 'construction' in the forbidden zone ... well, if that will rid us of the contamination ... thanks be to God ... Amen!" (The dots and emphasis is in the original.)

The "direct action" referred to here had reference to the Juneau County Police which was said to be on stand by. You note also that he not only referred to the Shrine people as "dissidents," but they were now also an "obstacle" and a "contamination." Here we have a rather 60s-style hippy priest preaching "love" (or is it luv) and reconciliation," but practicing hate and vindictiveness and all with the sanction of Bishop Freking of La Crosse.

Nevertheless, the Shrine people left very quietly that weekday morning in November. Those who had not heard came the following Sunday, November 16th. These Shrine people, too, left very quietly when he INSISTED they leave the church building or he would stop Mass until they did so. In fact, Father did stop Mass just before Communion time until all implicated had left. After making our spiritual Communion all the Shrine people left and that included this author, his wife, and family. In following years, the parish membership numbers had shrunk to the smallest it had been in years regardless of what Father had said in his bulletins about "growing" or "flourishing."

Of course the Shrine people were continually being accused of disobedience to their bishop and later of leaving the Church and joining a "schismatic" sect. The fact of the matter is that the Necedah mystic and those of us who believed in her visions of the Mother of God were harassed and deviously dealt with in such a way as to force us out of our own parish church with no recourse but to seek the sacraments elsewhere. The Bishop of La Crosse, the Commissions, and Father James Barney sought not to find the truth but "to prove the apparitions NOT true" and then made concerted efforts "to get rid of it."

This persistence in DENYING THE TRUTH AND FALSIFYING THE FACTS was carried out by Bishop Frederick W. Freking, the Diocese, and Father James Barney long afterward. This continual persistence in this regard was even after the bishop was given a sign by Heaven of the authenticity of the apparitions. What was this sign? The cross atop the Diocesan Cathedral Steeple turned from its fixed position to one facing northeast towards Necedah. There were those who said it was nothing but the ground settling, but the ground had never been disturbed, so why would it need to settle? What would cause the ground to settle? Others said it was simply due to various natural causes, lightning for example. There were no reports of the steeple being struck by lightning.

Scaffolding was put up to repair the “damage” and to return the cross to its original position, but all was to no avail. The cross simply turned once again facing towards Necedah.

The cause, despite the controversy, remained a mystery. As a janitor who worked at the St. Joseph’s Cathedral in the Diocese of La Crosse remarked, “I don’t know,” he said, “they say it was lightning, weather conditions, or ground settling, but if you ask me, it was an act of God.” (As told to Joe Laszewski.) One thing is for certain, the cross truly did shift and turn facing towards Necedah twice. This author and his wife, while on a business trip to La Crosse, drove past the Cathedral and saw the cross facing towards the northeast, towards Necedah. I find it hard to believe that weather conditions, ground settling, or whatever would cause the cross to turn twice in a row in the same manner facing towards Necedah.

Whatever the case, it did not matter for the bishop was not convinced of a miracle or a sign. “The damage to the Cathedral tower because of lightning and subsequently from water getting in the stone and freezing, certainly has nothing to do with Necedah. If Mrs. Van Hoof had indeed predicted that this would happen, etc., etc., etc., I might be inclined to think of it as a supernatural manifestation. However, this illustrates her tactics by making broad statements which can be applied to most any dire event that subsequently happened. May I simply assure you that whole affair at Necedah is not approved, condoned, or tolerated by the Church in our diocese.” (*Letter of Bishop F. W. Freking to Mrs. Elmer Gaddes. No date.*)

The turning of this cross atop the Cathedral steeple along with the changing of rosaries, the spinning of the sun, healings, and other unusual mysterious phenomena are what Marian scholars such as Father Albert Hebert call confirming signs, which he says should be taken note of with sworn affidavits, etc. Instead, the officials of the diocese scoffed and ridiculed such confirming signs. Remember, Father Heithaus was the first to dismiss these confirming signs as unimportant, saying it was not his duty on behalf of the Church to explain such supernatural events. This attitude has prevailed throughout the history of this apparition.

Father James A. Barney perhaps more than any other clergyman, other than Father Heithaus that is, did more to unleash the hate and hostility towards this apparition, and all with the sanction and approval of his bishop. Father Barney, however, did not “get rid of the problem,” but only made matters worse. For now there was a considerable large number of Catholic families with no parish who were destined to become what has been jokingly said to be “roaming Catholics.” And roam we did, going to various neighboring parishes so we could receive the sacraments until we were “found out” to be “Shriners.” Those so found out had to switch to a different parish or go to a priest who knew who they were and felt they were being unjustly treated. One such priest was Father Angelo of Adams. Another was Father Cropolis of Wisconsin Rapids. In some cases, families had to go quite some distance to go to Mass on Sundays, in all kinds of weather. Some even did this for daily Mass. Several hardships were endured especially in the late 1970s when in the so-called energy crisis, the gas prices soared to record highs.

As for Father Barney? His vehemence and hostility towards the Shrine people and the apparitions continued with this actions coming to new lows. On occasion, he would “out of the blue” ask a visiting communicant in line to receive if they were there for the Shrine. If the answer was “yes,” he would pass over them, denying them Communion. Father Barney with all his bitterness came to a sad end, however. He became so ill that he had to be relieved of pastoral duties. He died alone, and his body not found immediately, began to smell. Truly, a sad end.

Chapter 6
THE OLD ROMAN CATHOLIC CLERGY AT NECEDAH

After such treatment and because of the importance of the Blessed Virgin Mary's message to the Church and the world, the people not wishing to give up their belief in these apparitions, had no recourse but to seek clergy who would provide the sacraments to them. After approximately three and one half years of traveling to neighboring parishes, and after a careful and thorough investigation into the Old Roman Catholic clergy, it was decided to accept them at the Shrine. The Blessed Virgin Mary Herself, encouraged this: "The Old (Roman) Catholics are honorable and respectable Catholics. you need not fear them...." (Good Friday, April 13, 1979.) Subsequent investigations into these clergy established the fact they were indeed valid with valid orders and valid sacraments. (Author's note: Please do not confuse the Old Roman Catholics with the Old Catholics who did not possess valid orders nor valid sacraments and were very Protestant in their beliefs, rejecting the infallibility of the Pope, the Immaculate Conception of the Virgin Mary, etc.)

So, after several meetings and a thorough investigation of these clergy, they were accepted. Therefore, in the Spring of 1979, the Old Roman Catholic clergy joined the Shrine Community with Archbishop Edward Stehlik blessing the Sacred Spot of Apparitions on May 28th. Prior to this, these clergy had been used by the Archdiocese of Milwaukee to say Mass and hear confessions there when the diocese was short of priests. Obviously, they were not considered schismatic by the Archdiocese of Milwaukee until, or course, they joined the Shrine Community and blessed the Sacred Spot of Apparitions.

The fact that the Roman Catholic Church as represented by the Milwaukee Archdiocese, accepted them as valid Catholic clergy is illustrated by this letter from Archbishop Rembert G. Weakland to Archbishop Edward Stehlik dated November 10, 1978.

*Bishop Edward Stehlik
American National Catholic Church
503 South 9th Street
Watertown, Wisconsin 53094*

Dear Bishop Stehlik,

Although I will be leaving tomorrow for Washington, I wanted to let you know that your kind letter of November 2nd arrived and also the supplementary material that you had sent on to Rome.

I see that this was dated September 23rd, but, unfortunately, the case was not brought to my attention when I was there. It could well be that there was some

difficulty in deciding what Office to send it to. I did visit the Office for the Doctrine of the Faith, which usually handles such material, but no mention was made of your letter. I will write and find out what disposition the Holy See wishes to take and also who in Rome will be dealing with this matter.

Thank you for informing me, and you can be sure that you are all very much in my prayers these days.

I know that I have not given this the attention it requires; but in my first year of novitiate here in the diocese so many things have been assuming my attention that I have not done justice to some.

Patience and forgiveness!

Sincerely yours in the Lord,

(signed)

*Most Reverend Rembert G. Weakland, O.S.B.
Archbishop of Milwaukee*

(From copy of the original letter the author has on file. This letter was on Archdiocese of Milwaukee Office of the Archbishop stationery.)

We note, in this letter, the willingness to help the Old Roman Catholic clergy gain their uniate status (official communication status with Rome), and even apologies for not putting forth more time and effort to do so. So, here we have an official organ of the Roman Catholic Church, an Archdiocese no less; a diocese that is over all other Wisconsin dioceses, not only recognizing the Old Roman Catholic Church, but helping them as well. As we see, however, the Old Roman Catholic clergy under Archbishop Stehlik went from this favored status to one of being schismatic in less than a year. Why? For giving approval to the Necedah Apparitions and providing sacraments to people of the Shrine Community who were denied them for no just reason by the Necedah Parish priest whose actions in doing so were sanctioned and approved by the Diocese of La Crosse. Politics in the Church? Or does it go deeper than that?

Once the Old Roman Catholic clergy and the Shrine Community were considered “schismatic” and not in the Roman Catholic Church, confusion and false assertions stirred up by certain Church officials and the media began to swirl. Speculations, assumptions, and/or inaccuracies concerning these Old Roman Catholic clergy circulated not only during their brief four year stay at Necedah (1979-1983), but in later years as well. To clarify the Shrine’s position concerning why these Old Roman Catholic clergy were allowed to come and provide the sacraments is enumerated in the following points. (See, also, *SHRINE BEACON* articles on the Old Roman Catholics mentioned earlier. For obtaining a copy - see Appendix G.)

1. It was the Old ROMAN Catholic clergy who were at Necedah not the Old Catholics. Some misunderstandings occur when the term Old Roman Catholic is

abbreviated to just “Old Catholics.” The Old Catholics ARE SCHISMATIC and quite Protestant in their beliefs. (This author has personally checked this out and has information on file.) On the other hand, the Old Roman Catholics are NOT schismatic and are quite valid.

2. The Necedah mystic (my mother, Mary Ann Van Hoof), the Van Hoof family, Ray Pritzl (Advocate of the Cause), and the Board of Directors of For My God and My Country, Inc. at all times accepted and supported the Old Roman Catholic clergy in their validity and in their duties. (A division later occurred when certain influential key religious and laymen associated with or a part of the Old Roman Catholic Church as well as key laymen in the Shrine community began doubting the messages. In addition, certain key people on both sides (the clergy versus Shrine directorship) pushed for control of the Shrine which led to internal confusion and eventual disunity and breakup.)

3. The Old Roman Catholics came here in the Spring (Lent of 1979), viewed the suffering of the Passion in April, and blessed the Sacred Spot of Apparitions in May. This was after they were extensively investigated and questioned first. They were being used in the Milwaukee Archdiocese by Archbishop Rembert Weakland when he was short of priests to say Mass and hear confessions. Though the Old Roman Catholics are valid, they did not have “Uniate” status with Rome. Archbishop Weakland was helping them with this. (*See letter*)

4. Mary Ann Van Hoof, the Shrine leaders did not lead anyone astray as was rumored at the time. (*See Point 5*) The fact the Old Roman Catholic clergy lost faith, disobeyed the Mother of God’s instructions, were undermined by certain implanted elements; were spiritually weak and lost faith in no ways changes the fact they were valid priests with valid orders. Their doubting the messages of Our Lady and their subsequent capitulating to the La Crosse Diocese does not change things regarding their validity either. Nor does it change the fact the messages concerning them are authentic. (*See Point 5.*)

5. Such circumstances in which the Shrine Community found themselves between 1975 and 1979, having to travel considerable distances to various parishes to obtain the sacraments, gave them no recourse except to take the action they did. In a letter signed by members of the Van Hoof/Hirt family (including the mystic herself) dated November 12, 1983, the reasons and rights for taking this course of action was made clear:

“We first want to respond to the questions, ‘How could Our Holy Mother bring us clergy who were schismatics? She just wouldn’t do that!’

“It seems Our Holy Mother knows more Theology and Church Law than any of us. We quote now from the Documents of Vatican II, the Section on Ecumenism - Eastern Churches, Article 27:

“Furthermore, Catholics may ask for these same sacraments from those non-Catholic ministers whose churches possess valid sacraments, as often as necessity or a genuine spiritual benefit recommends such course of action, and when access to a Catholic priest is physically or morally impossible.’

“As you will recall, those of us who professed our belief in Our Holy Mother’s Apparitions, were thrown out of our own Parish (St. Francis of Assisi, Necedah, WI) on November 12th, 1975, because we would not deny Our Lady’s Cause here. For four years, we traveled many miles to neighboring parishes in order to receive the Sacraments and fulfill our obligation. When the Old Roman clergy offered us the Sacraments, we were within our rights (as per above) to accept them.” (Emphasis in the original.)

Though there is a reference to the Vatican II document concerning receiving the sacraments from so-called “non-Catholic” clergy, it should be noted we have sufficient evidence to prove that the Old Roman Catholic Church is not only Catholic, but in this day and age, more Catholic than the mainstream apostate “Catholic” Church. If one were to fully understand the Old Roman Catholic history, one would truly see how Catholic the Old Romans are and that they seemed to have been preserved by God’s Divine Providence to serve as a Remnant Church in these End Times. (Again, the reader is referred to the earlier cited SHRINE BEACON articles on the Old Roman Catholics.)

UNDERSTANDING THE SACRED CAUSE OF THE BLESSED VIRGIN MARY AND IT’S RELATIONSHIP TO WHY THE OLD ROMAN CATHOLIC CLERGY WERE BROUGHT TO NECEDAH.

This is one subject that needs to be probed a little deeper, for it is a key aspect of Our Lady’s Cause at Necedah. Much misunderstanding surrounds this subject, so much so, that not even some of the Shrine people themselves fully grasp what it is all about. So without getting too lengthy, keeping the above in mind, we examine some relative information that has been missed by most.

Two of the most perplexing subjects have been: What is the Sacred Cause of the Blessed Virgin Mary at Necedah? And: Why did the Mother of God bring the Old Roman Catholic clergy to Necedah? In order to answer the later question, we must first answer the former question.

Why did the Queen of Heaven come to the small, poor town of Necedah in sandy, mosquito-bitten central Wisconsin? As was the case with all Marian Apparitions, it was to bring a strengthening of the Faith; to warn of the pitfalls our Church, our Country, and our youth (the future of both) were falling into. In order to do this, the Blessed Virgin Mary had to warn of the enemy’s plot, the Zionist master plan for world conquest involving a world government and a one world

church. At the same time, She asked us, her children on Earth, to do penance, make reparations for sins, promote a “Constant Vigil of Prayer,” fight pornography and abortion; to promote modesty and decency and to fight bad legislation, etc., etc. In short, the Mother of God not only warned us of the dangers befalling our Christian culture, but also gave us guidance in taking measures to preserve our Christian way of life.

In order to accomplish this, the Virgin Mary first appealed to Her Priest-sons, in particular, the Bishop of the La Crosse Diocese, John P. Treacy and later Bishop Frederick W. Freking. She appealed to all, both priest and pilgrim, to develop a model community that would embody the three main pillars of Christian society; the home, the school, and the Church; to unite these three aspects of community life into one. Hence, the Blessed Virgin requested a medal to be struck that would depict this mission of Hers at Necedah, Her “Sacred Cause.”

To assist in this endeavor, Her Sacred Cause as depicted on this Unity Medal, She called on all who would heed Her message to “Come to Me My little children to keep thee with purest of heart.” She then asked to have an organization set up to develop and promote this “Sacred Cause;” to form a model community at Necedah to be an example for other Christian Catholic communities to follow. (This was the purpose of having this Unity Medal struck, to bring Christian unity into our society). This Unity Medal of Her Sacred Cause has engraved on one side the idea of unity between the three basic pillars of Christian society: “Unity between home, school, and church - foundation of peace and happiness in community, thus bringing lasting peace to nation.” These words, as found on the Shrine Unity Medal, express the basic concept of the Sacred Cause given to my mother by the Heavenly Mother.

We need to examine the Church’s role in all of this. Obviously, the Roman Catholic Church’s role in holding society together and supplying the graces necessary for the spiritual life of society, and consequently, the nation is of utmost importance. In fact, the Church is responsible for keeping the moral fiber of the nation at a high level; to ensure that the life of the people that make up Christian society are of a pure and noble character.

In the beginning when the Blessed Virgin Mary at Necedah said, “Unity between home, school, and Church,” the “church” aspect (especially as regards the Necedah Shrine community) meant the Roman Catholic Church seated in Rome as **represented by the Diocese of La Crosse**. That is why every effort was made to appeal to, to dialogue with, and to fully cooperate (within reason) with the bishop and officials of the La Crosse Diocese. What is presented here in this book is an abbreviated running account of this effort to appeal to and cooperate with the Diocese of La Crosse Church officials concerning our Heavenly Mother’s cause

here at Necedah. This effort lasted for about 25 years (1950-1975). At such time, however, and after a considerable amount of falsification of the true facts in an ongoing campaign by the Church to DENY THE TRUTH OF THE NECEDAH APPARITIONS; and after a number of devious tactics to discredit the mystic and suppress the message, it was clear to the Queen of Heaven and to Her Heavenly Court that Her Church on Earth was in no way interested in accommodating Her Sacred Cause.

At this juncture in time, Heaven changed its focus and began to appeal Her Cause to a different segment of Her Church on Earth, namely the Remnant Church as represented by the Old Roman Catholic clergy.

This change in focus, from the Diocesan Church to the Remnant Church, is reflected in messages given especially from 1977 onward. La Crosse's rejection of the Necedah Apparitions (their denial of the truth) led to Heaven's re-focussing on the Remnant Church instead of continuing with the Diocesan Church. There were also great changes (subversions) taking place within the mainstream Roman Catholic Church in America and in Rome. These subversions of the True Catholic Faith were and are a critical factor in all of the reasons for this change in focus. This we will examine next.

In the interim period between the dead-ended dialogue that had taken place between the Shrine and the Diocese, and that time when the Old Roman Catholic clergy arrived on the scene, Heaven gave dire warnings as to what was then and what was yet to occur within the mainstream Roman Catholic Church. A veritable apocalypse was sweeping through man's church and still is in progress. We sample a few of the most pertinent ones.

- **May 31, 1974:** "The church of man will crumble." (Several times during the seventies, the Blessed Virgin Mary warned, "Man's church will be destroyed, but the Triumphant Church will never die.")

- **May 31, 1976:** "...The enemy of God wants to destroy the true Church, for the battle is between the true Church and the satanic powers."

- **June 16, 1977:** "The Vatican now has been filled with Masons. The Masonic powers have taken over."

- **July 16, 1977:** "They are scandalizing the Seat of Peter. The Chair of Peter has been scandalized. Rome and the Vatican are suffering much for the Masonic and the yids are in control of Rome today. They will try to destroy the Vatican completely. They will destroy the Chair of Peter. Not enough prayers are said for His Holiness or for the Chair of Peter, where the future pope is to sit. The wrong pope will enter that seat. He will be the one that will say the Mass in mockery, the black Mass. They will use the blood of an innocent victim, of a pure heart, of a pure soul and thus will scandalize his own Church. Our Holy Mother

gave thy sister this message already in 1950. Thy sister has known this all these years, but she was not permitted to speak of it the way she is tonight. But before you is this great scandal. And it is not far, it is very close.”

- **August 15, 1977:** “Masonic Powers have taken over the Vatican.”

- **December 2, 1977:** “...Thy Church, the Church you have known, will be completely swept under ... For the enemy of God has implanted itself into the Vatican. The Masonic Powers have taken over. Many of the priests in America here are disobeying orders from Rome or the Vatican. They are not following the Pontiff, they are following their own ways! The American Bishops ... have severed themselves from Rome. They are trying to make the congregation believe that they are united very firmly with His Holiness, the Pontiff, but that is not quite true.”

So, man’s church, as indicated in the Necedah messages, has been taken over by the enemy of God, the Zionist Masons. We note that three times in the course of one year Necedah revelation has referred to the Vatican being taken over by Masonic powers. There is plenty of documentation to prove it, but not the space in this present work to print it, so we refer the reader to the last issue of the SHRINE BEACON, Vol. 5, No. 24, Summer-Fall, 1998, “Rome Will Lose the Faith...” p 26. (Available from DIAMOND STAR RESEARCH. Address found in *Appendix G. Recommended Reading.*)

The reader should also take note of the reference in this December 2, 1977 message to the American Bishops severing themselves from the Holy Father. Is there any outside source confirming this other than the fact that Cardinal Gagnon has made it known that “The American Church is in schism!”? Indeed there is! It comes right from the mouth of the American Bishops themselves! “At the November, 1978 meeting of the National Conference of Catholic Bishops of the U.S.A. (NCCB), a message was sent to the Holy See: ‘Romanus episcopus non habet iurisdictionem in hac republica’ - ‘the Bishop of Rome hath not any jurisdiction in this republic.’” (*As quoted in COMMUNION UNDER BOTH KINDS: An Ecumenical Surrender by Michael Davies, p 14*)

Author Davies notes about the foregoing, “In his editorial in the January, 1983 issue of the Homiletic and Pastoral Review, its courageous and respected editor, Father Kenneth Baker, S.J., noted that Catholics in the United States are witnessing the rejection of the hierarchical Church founded by Jesus Christ, to be replaced by a Protestant American Church separate from Rome. The decision of the American Bishops at the 1978 November meeting to defy Rome in the matter of Communion under both kinds is just one of many instances which could be cited to prove the truth of Father Baker’s allegations.” (*Ibid, pp 14-15*)

And what of Rome, itself, that as Necedah revelation has said was “filled with Masons” which “have taken over the Vatican.”? Again, there is considerable

documented evidence to prove this is the case from very reliable sources, but due to the fact we do not have room to go into it here, we again refer the reader to the aforementioned SHRINE BEACON. In addition, this author has considerable more documentation and updated information concerning Rome and the state of the Catholic Church today in a forthcoming manuscript currently under production: "The Apocalypse Unfolds." The specific part of this manuscript which pertains to our subject is in Vol. I: "The Apocalypse Within Church and Society" - Chapter 3. "Zionist-Masonic Control of the Church" and Chapter 4. "Rome Will Lose the Faith..." (This chapter is an updated and expanded version of the aforementioned SHRINE BEACON article.) Also Chapter 5. "The State of the Church." It is hoped that this manuscript will be published within a year's time.

Referring back to the same message, we can see Heaven through Necedah is shifting Her focus to the Remnant Church. The La Crosse Diocese was given its chance for a period of approximately 25-30 years to heed the Queen of Heaven's call, but it was to no avail. This was due mainly to human pride, but more so to the fact that the whole ecclesiastical system of the Church (man's church) had become so corrupted that truth was no longer honored or sought by the hierarchy. There was then and still continues today a far more sinister force at work to destroy the Roman Catholic Church from within. This conspiracy is MUCH WORSE than the average Catholic realizes, for the present day mainstream church no longer embodies the True Catholic Faith as Christ instituted it. (It must be pointed out, however, that there are groups or churches within the Church that are doing their best to maintain the True Faith the best they can. They are the exception, but not the rule.) When Heaven warned that the "Church ... will be completely swept under," they asked that we, especially those of us in the Shrine community, to stand by the True Faith.

"The situation in thy country, in thy Church is very difficult and will become more so. You people here, stand for the True Church regardless of what comes, what happens ... We're asking you here, especially everyone in this room (the leadership of the Shrine - Author) to stand firmly for their Church that Our Holy Mother's Divine Son instituted. ***This is the most important part that you here must do. THERE WILL BE CLERGYMEN COMING FORTH. Thy Bishop won't sanction them, but that is neither here nor there,*** as long as the man is a duly ordained priest, he is a pious good soul, you can use him, is that understood? You need not fear that you will be rejected. They'll be others and there are others springing up all over the United States, even Canada that are staying with the True Church. We are not speaking of these that feel that the Tridentine Mass is the only True Mass." (Dec. 2, 1977)

The later part of the above message makes a clear reference to the Remnant Church and, at the same time, indicating that She does not mean the extreme

traditionalists.

Besides this message, Necedah revelation made it quite clear several times that we here of the Shrine community, were to stand by the True Catholic Faith as Christ instituted it. (You will note Heaven did not say, “the Vatican,” nor “Rome” but the **“True Church as Christ instituted it.”**) In fact, this issue of preserving the True Faith is central to the whole mission of the Mother of God at Necedah. Also, Necedah, several times, made it clear the True Church does not mean extreme traditionalist nor extreme “Norvus Ordo” liberal. That is why Necedah reveals what the true Mass is and also clarifies the issue concerning who the true Catholic Church is or more importantly where it is found, namely, in the Remnant Church, i.e. the Old Roman Catholics and other “independent” Roman Catholic groups who are independent not by choice, but by circumstance.

It’s about time today’s Catholic wakes up to the fact that we are living in the End Times of the Age of the Apocalypse. He should understand the situation within the Church today for this is important for his very survival in this confusing age. The central issue around which most of the confusion revolves is the Mass, i.e. Tridentine, Norvus Ordo, Latin, vernacular, etc. Today’s Catholic must discern the truth about the true Catholic Mass as Christ instituted it for it is at the center of Catholic belief.

So what is the true Mass? What constitutes a valid Mass? These questions are answered in the Shrine booklet, “The Holy Sacrifice of the Mass As Explained by the Blessed Virgin Mary to Mary Ann Van Hoof.” (This author highly recommends getting this booklet [available from the address in this book - *see Appendix G.*] This booklet will clear up a lot of confusion.) But once again, the December 2, 1977 message gives guidance on this issue also.

“The Mass in vernacular, there is nothing wrong with it, as long as it’s followed the way thy Lord and God instituted it. To use the Latin Mass is fine or to use the Sacred Parts is fine. But to make it the only True Mass, that is not quite true. (Author’s note: This has reference to a properly said Mass in the vernacular with the Sacred Parts, i.e. words of the consecration, etc., said in Latin, and of course to the Latin Tridentine Mass.) For thy Lord and God when He said Mass for the first time, it was in the language of the country at the time, which was Aramaic, and as far as the position of the priest, that the True Mass must have the priest with his back toward the people, that was not so... He (Christ) faced His Apostles. So that would be the congregation...”

So for all the foregoing reasons concerning the destruction of faith within the mainstream church, what Father Malachi Martin called “Catholicism overturned,” it was necessary for Heaven to establish a Remnant Church community. Since the institutional church, man’s church no longer embodies the True Faith (with some

exceptions), it was and is necessary to preserve the True Faith within a Remnant Church. This is the reason for the actions taken by Heaven and by the Shrine community during this period. (See *SHRINE BEACON*, Summer-Fall, 1998, "The Old Roman Catholic Church" and "Old Roman Catholic History.")

The Old Roman Catholic Church is a Remnant Church that embodies the True Catholic Faith and was guided here to Necedah by Heaven. The Blessed Virgin Mary attempted, during the years 1979 through 1983 with the help of the Old Roman Catholic Bishops and key chosen lay people, to establish a stronghold for the Remnant Church. This effort failed for three reasons: 1) The La Crosse Diocesan Curia, primarily Bishop Freking, set certain actions in motion in the Roman Curia by way of Cardinal Oddi that thwarted the attempt at uniate status the Old Roman Catholic Bishops were seeking; 2) The ranks of the Old Roman Catholic clergy became influenced by certain elements, i.e. Brother Dwight, etc., who worked to cause them to doubt the authenticity of the messages and, hence, the apparitions. This led to their finally capitulating to the La Crosse Diocese; and 3) This doubting and division led to a great confusion within the Shrine community causing a deep split and a falling away of "the chaff" as Heaven called them, thus leaving only the dedicated "true blue" souls (the wheat) who knew through the grace of God, through experience, and through their own investigation the authenticity of these apparitions.

Unfortunately, this group of Old Roman Catholic clergy had several "in house" quarrels and were not as united as they should have been. They were also prone to some of the same "political correctness" as the mainstream church and had some of the same problems (i.e. homosexuality, distrust, poor attitudes toward Marian Apparitions, etc.)

On an ongoing basis, while they were here, they sought "Uniate Status" with Rome to repair centuries old "communication" difficulties. (See "Old Roman Catholic History," *SHRINE BEACON*, Summer-Fall, 1998.) In all actuality, they were historically the Roman Catholic Church in principle, doctrine, sacraments, and rules according to all Ecclesiastical Laws. (See above *SHRINE BEACON*, "The Old Roman Catholic Church.") In the beginning, their cause for Uniate Status looked good. But due to the aforementioned problems and to other difficulties beyond the scope of this work, their cause began to falter. They soon were infected with ideas of control (blinded by pride) and that coupled with an encroaching sense of modernism, led to the same disbelief and doubt in the apparitions that plagued the Diocese of La Crosse. Several forces were at work (including the Diocese of La Crosse) to bring about the downfall of the Old Roman Catholic clergy. To make a long story short, the Old Romans finding their future in the early Spring of 1983 very uncertain to say the least (and having self-appointed "experts" such as Sister

Rose Michael come in and demand that Bishop Francis step down and submit to the unjust and unfounded censure), finding themselves in great turmoil and confusion, decided to capitulate and cooperate with the Diocese of La Crosse.

A meeting (the last of the parish to be held) was hastily scheduled for Sunday, May 29, 1983 at 4:00 p.m. at the Saint Francis Unfortunate Men's Home Chapel. Bishop Francis DiBenedetto gave his address to the Shrine community and told all to go back to the St. Francis of Assisi Parish in Necedah. (No doubt both Bishop Freking and Father Barney were delighted with this announcement.) This Old Roman Catholic Bishop, who had worked to control the Shrine and the mystic, ended up not believing in any of the revelations of Necedah. (This author learned directly from more than one of the brothers in the Shrine seminary that the bishop ended up being so confused, first believing then disbelieving, lost faith in the apparitions in increments eventually falling for the old Heithaus falsehoods with considerable help from Brother Joe Dwight's deceptions.) This was largely due to certain individuals who had gained position around him to influence his thinking. (As alluded to above, Brother Dwight was very instrumental in confusing the bishop.) Clearly Satan was at work causing confusion at all levels to divide and conquer this Remnant Church community, crushing my mother in the process and almost completely wiping out the Shrine community. (My brother Richard and I have maintained that it was this catastrophic confusion and tragic break-up of the Remnant Church at the Shrine that broke our mother's heart and led to an early death long before her time.)

The Old Roman Catholics never gained the Uniate Status they needed and furthermore did not come anywhere close to the ultimate goal of establishing a special rite answerable only to the Pope, thereby bypassing a corrupt Curia. Heaven had warned the Old Roman Catholic hierarchy at the Shrine (this author and his brother were present when this was given) that if they did not heed the Mother of God's requests, especially working with my mother and the Advocate, Ray Pritzl, that "they would find things going wrong." Indeed they did! By June of 1983, the split and falling way, the separating of the wheat from the chaff, had been complete. It had certainly taken its toll, leaving less than half of the community left. This was the beginning actually, of the winnowing of the chaff from the wheat which would continue in subsequent years with smaller divisions and falling away fulfilling the prophecy that "in the end, only a mere few, a handful, would remain." (I was a young child in the early 1950s when I first heard this prophecy.)

The confusion, at this time, plus the disunity and uncharitable talk and actions had caused a great suffering for my mother to put it mildly. In fact, the suffering was so great that, within a year's time, my mother passed on to her eternal reward on March 18, 1984, approximately 7:00 a.m. on a Sunday morning. She went through

untold and incredible heavy sufferings to “balance the scale” for the people to save the Shrine community and to carry out the mission given to her by the Mother of God. (This mission as per the instructions of the Blessed Virgin Mary, was passed on to her sons and to Ray Hirt.) There were nights where my mother would suffer most of the night, sometimes losing consciousness. At such times, my wife and I were both called (by means of a buzzer positioned under our bedroom floor) to come to the second story bedroom of my mother to assist my step-father, Ray Hirt with ice to revive her. This happened on several occasions. There were other times when the devils would attack her (reminiscent of Henry Swan’s days) and threatened to do even greater harm. Besides La Bucca (Eleanor Roosevelt in earthly life) there were the usual devils from the past who plagued her (i.e. “the furry mutt,” etc.) plus one new one, Cardinal Bea, who when he was alive on earth, was the Supreme Grand Master saying the black mass in secret. My brother and his wife, Christine, and I and my wife, Jane, had personal experience with this and know the reality of it. My mother suffered extremely the last years of her life, especially the last few months of her life and was towards the end confined to a hospital bed in her home.

It should be noted here to dispel the rumors that circulated saying she was not buried in the bosom of the Church, that at least three priests friends, including her spiritual director, a Roman Catholic Benedictine priest, Father Richards, gave her the Last Rites at her home before her death. Another Roman Catholic priest was a long-time friend, Father Stanley C. Rokicki (Father “Rocky”) who was a canon lawyer and gave my mother spiritual advice and guidance through the years. The last of the three priests to give my mother the Last Rites was our own “Shrine priest,” Father Andrew (Roy Gaboury), one of the Old Roman Catholic priests who remained at the Shrine after the initial breakup and who had headed up the Constant Vigil of Prayer Program for many years.

The funeral for my mother was held on March 22, 1984 after two days of viewing to pay last respects. The two days were to accommodate all the people who knew her and/or wanted to come to pay their last respects. The funeral procession was a long one, starting at the Hare Funeral home in New Lisbon and proceeded up State Highway 80 through Necedah passing the Necedah Cemetery first where my dad and brother Robert (and several friends) were buried, and then on past the St. Francis Parish Church, Ray Schelfhout’s Religious Goods store before turning onto State Highway 21 crossing the Yellow River at which point it had to proceed on a special route because of the extremely long length of the procession.

This special round-about route went past the usual turn-off on Fourth Avenue (to 22nd Street East) and turned instead onto County Road G. The procession proceeded on County Road G to Queen’s Way (named after the Blessed Mother)

and then onto Shrine Road to the Shrine cemetery. Such a route seemed providential for in passing this way was like a passing review of my mother's life. This route took the funeral procession past important aspects, accomplishments, etc. in my mother's life: First on Highway G, we passed the Convent of the Sisters of the Seven Sorrows of Our Sorrowful Mother which housed the order of nuns asked for by the Blessed Virgin Mary here at Necedah. Across from this was the Seven Sorrows of Our Sorrowful Mother's Infants Home. Next came the home of Ray Pritzl, the Advocate of the Blessed Virgin Mary's Cause at Necedah and who directed the work of building the shrines and the House of Prayer. After that, we passed by my sister Donna's (and Joe Hirt's) home (these two had been married by the Old Roman Catholic clergy.) We then turned onto Queen's Way, passed by the Shrine printer's home (Len Lenertz) and then by Dr. O'Laughlin's home who was the community doctor and overseer of the nurse and volunteer staff at the Infant's Home and who also oversaw the St. Francis Unfortunate Men's Home. At this point, the procession turned onto the Shrine Road, the final leg of the journey. (Near this corner was my wife's parent's home.) Proceeding on Shrine Road took the procession past Joseph and Gert Laszewski's home. Both were very close friends of my mother and the Van Hoof family for years. They were very devoted to the Blessed Mother's Cause since the beginning. Joe was the stone mason for the Shrine doing most of the stone-work for the buildings. Both Joe and Gert were very much involved in fighting bad legislation. Joe was Vice-President of For My God and My Country, Inc. Across from the Laszewski home was the Unfortunate Men's Home and Chapel which now houses the Queen of the Holy Rosary, Mediatrix of Peace School. Next, we came past the Christmas Pageant grounds, the St. Joseph the Worker Hall where Shrine meetings were held; the Shrine grounds themselves including the Replica of the Van Hoof home where Ray Schelfhout stayed; and last past the Shrine Caretaker's house where Joe Schelfhout and his wife lived. The wind was so strong that day that one could barely hear the Shrine bell that was tolling my mother's passing. The procession finally reached the Shrine cemetery, ending this "passing in review" journey.

As noted before, my mother in the last years of her life before she was bedridden, traveled when she was able to, as did the rest of us, to neighboring parishes. Once again, we became "Roaming" Catholics. When my mother was able to, she attended Mass at St. Joseph's Parish Church in Adams, a neighboring community 20 miles to the east. At her first attendance there since the breakup, she did not come to Communion being under interdict. No matter, Father Angelo, the parish priest, approached her instead (my mother being in a near front pew) and gave her Holy Communion and did so as long as she was able to attend church. It should be further noted that Father Angelo told members of the Knights of

Columbus at a meeting (as noted earlier) previous to this that what the Diocese of La Crosse had done to my mother i.e. interdict, denial of sacraments, etc. he felt was unjust, and if she were to come to his church, he would give her Holy Communion for she had done no wrong in his eyes. He also reiterated this at a Diocesan Deanery meeting. For being so outspoken, Father Angelo had forced upon him modernist changes done to his Mass and church in order to receive diocesan funds to repair and remodel his St. Joseph's Parish Church. (The foregoing information was learned by a friend of this author, Robert Smith, Necedah Health Food Store owner, who was a Knights of Columbus member and attended these meetings and related this directly.)

Figure 6:1

DISSOLUTION OF THE SUPREME PONTIFF'S POWER

(A short explanation of the systematic stripping of power of the Sovereign Pope changing his status as Vicar of Christ on Earth from a Pope-King to Constitutional Monarch to President to "Servant Bishop" or to the Alta Vendita's "errand boy.")

THE CHANGING OF POSITION FROM THE CORRECT PERSPECTIVE TO THE ERRONEOUS POSITIONS CONCERNING PAPAL SOVEREIGNTY.

***CORRECT POSITION:** The Pope is Sovereign Pontiff (Chief Priest) and as the Vicar of Christ acts as King of the Universal Church. He is the Supreme Head of the Roman Catholic Church; governing and teaching with or without the College of Bishops assembled in council. As Atila Sinke Guimaraes states, "The plenitude of power to govern, teach, and sanctify resides in him and only in him." (ANIMUS DELENDI - I [Desire to Destroy] Vol. IV.) In other words, the Pope is sovereign and the Supreme Head to which all else is subordinate.

***FIRST ERRONEOUS POSITION:** The fullness of the Church's power is exercised by the Pope only when he makes decisions in union with the Council of Bishops. That is to say, the Pope and the Council have equal powers.

Figure 6:1 (continued)

***SECOND ERRONEOUS POSITION:** The College of Bishops holds the fullness of power in the Church, but is subordinate to the Pope; that is to say, the College of Bishops has more power than the Pope, but still accepts him as a “constitutional monarch.”

***THIRD ERRONEOUS POSITION:** The Pope is a delegate of the College of Bishops and carries out the collective decision of the Council.

***FOURTH ERRONEOUS POSITION:** The Pope is at the service of the College of Bishops. He is a servant of the College carrying out their orders. This fulfills the Alta Vendita plan to have the Pope as “errand boy.”

(The above systematic four-phase plan was formulated at the Vatican II Council and implemented in stages in the decades following this council. We are now in the fourth phase as outlined in the Fourth Erroneous Position above.

The above plan by the Zionist-Masonic forces embedded within the Church to dissolve the sovereign power of the Pope is a key part to executing the plan of the anti-priests to bring about the automative, self-destruction of the monarchic-characteristic aspect of the Church, and hence, the destruction of man’s institutional church on earth. This is all in accordance with Adam Weishaupt’s plan to infiltrate the Vatican “...to bore from within until it remains nothing but an empty shell.” This plan has been carried out according to the Supreme Directory of the Carbonari known as the Alta Vendita. This is all under the direction of the Zionist Rothschilds. This is a fulfillment of the prophecies of La Salette, Fatima, and Necedah.)

*This destruction of pontifical sovereign power and of the Church is well documented by several dedicated Catholic researchers including, but not limited to: Atila Sinke Guimaraes, Piers Compton, Father Nicholas Gruner, Diamond Star Research, and several others.

Chapter 7 **DECEPTIONS, DIVISIONS, DIALOGUE, AND DENIAL**

The deceptions we have covered thus far continued in different ways bringing about subsequent divisions. Further dialogue with La Crosse was either denied outright or deceptively handled that brought about yet further denial of the truth. The goal by La Crosse diocesan authorities was to shut down the Shrine and to reconcile the so-called “disobedient.” To do so, the truth had to be denied and buried by whatever means could be employed and indeed it was.

During all the foregoing period of persecution and suffering endured by my mother, by those of us in her family and her loyal supporters, Satan stirred up clouds of confusion and discontent. This was especially true after my mother’s death. Immediately following my mother’s death (in fact, shortly after the funeral), a false mystic gained the confidence of certain key people in leadership position, primarily my stepfather, Ray Hirt, within the Shrine community causing a secondary, but somewhat smaller, split within the community. With fewer people still, it was a difficult task to carry on the same work load in fulfilling the Heavenly Mother’s cause.

However, in subsequent years, the community, despite the aforementioned difficulties and obstacles, was able to strive ahead with a renewed but limited growth. Several good works were carried forth including a yearly Christmas Pageant (based on Necedah revelation concerning Christ’s birth), a Catholic Christian School, the building of the House of Prayer, and the publishing of a Shrine newsletter which was later developed into an “End Times” Marian Journal, the *SHRINE BEACON*. This author was the editor and principle contributor to this journal from early 1994 to late 1998, at which time this publication was suppressed by a certain somewhat subversive force within the Shrine community at the time. (This later fact is another story in itself that will have to wait to be told at another time.) There was a concerted effort to “bring the truth to all people” as the Holy Mother wanted, but there was also a counter-force present to hamper this effort as well.

During the years 1984 through 1987, another division set in between the Van Hoof family (my brother Richard and I) and the Hirts, primarily Ray Hirt. This was because of the strong influence and concerted effort of this so-called mystic, Angie McDuffy from Illinois who dominated Ray Hirt and in effect began dictating (via supposed “messages” from “heaven”) what was to be done. Consequently, at this false mystic’s direction, Ray Hirt led an attempt to contact the Bishop of La Crosse, John Paul. In the meantime, the Van Hoofs (my brother and I), Ray Pritzl, and most of the Shrine community knew from previous experience and guidance from

Necedah's revelations that this was against our Heavenly Mother's mission. At first, this author thought the intent of this mystic was to straighten out some wrongs within the community and put the Van Hoof-Hirt family in charge as requested by Heaven. It was at this time, after the initial breakup of the Old Roman clergy and community and due to the resulting confusion, that Allan Schelfhout decided to resign as president of For My God and My Country, Inc. On one day he resigned, and on the next, there was a confidential meeting at a friends house, Leo B. Menner. In attendance at this meeting was Ray Hirt, Leo Menner, the so-called mystic Angie McDuffy, and possibly one other person. They had already decided that I was to replace Allen Schelfhout as president of the Shrine organization. I was totally surprised at this announcement as it came unexpected and sudden. It was a surprise to For My God and My Country membership as well. Regardless, I was thrown into the position, like it or not, and remained president for eight years until 1992 when I willingly stepped down to pursue the task of researching and documenting the messages and of assuming the role of editor of the SHRINE BEACON. At that point, I recommended Ted Bodoh as president. He was subsequently elected and is, as of this writing, the current president.

As time went on, it didn't take long for me to see through this so-called mystic's agenda and tactics as to what her real purpose was. It apparently was to gain control and turn the Shrine over to the diocese or to have it shut down. (There was some confusion within the Shrine community over this issue. It appeared to some that we were going along with this "mystic" when we were at a point where we were unable to convey our true feelings at meetings in order to keep peace within the Van Hoof-Hirt relationship. My brother and I had soon seen through this "mystic's" plans, but were unable to due to the above circumstances to convey this to the larger community as a whole.) This "mystic," Angie McDuffy, advocated being "obedient" to the Bishop's directives. (The reader will recall the directives were to shut down the Shrine including its organization and to stop all messages.) This was totally against the Blessed Virgin's mission to my mother. There were a few confrontations between the family (Van Hoof versus Hirt) and between Ray Hirt and the Shrine directors. Also during this period, the so-called mystic put pressure on Ray Hirt and others to force Father Andrew (Roy Gaboury) out of his position at the Shrine which caused him to leave the community altogether. Also, certain teachers were forced from their positions due to this division and because of yet another division that occurred involving the Shrine school. (This is yet another story that will have to wait to be told.)

Because of the turmoil that was being caused, I contacted Father "Rocky," as we called him, and asked for his advice. He wanted me to document what was happening regarding this "mystic." When I referred to her as a mystic, he said,

“Don’t call her a mystic, call her a mistake.” Indeed she was, but she kept right on happening. That is until my brother and I refused, as did Ray Pritzl and the rest of the Shrine community, to go along with her directives through Ray Hirt to close the Shrine. If this “mystic” would have gotten her way, it would have meant closing the Shrine information booth and forbidding For My God and Country membership from attending prayer vigils. They were told to keep their prayer vigils at home to show the bishop “good faith.” This would have been a first for no public vigils being held at the Shrine. The Van Hoof family and the Shrine directorship refused to go along with this.

Eventually, within a short period of time, the Hirts defected from their positions within the Shrine community and left in 1986 and 1987. This left my brother and I in charge of the Shrine as per four messages including the September 19th and October 21st messages of the Blessed Mother Herself. (The Van Hoof family’s position in this regard would, in later years, be undermined by certain elements vying for control, but again that’s another story waiting to be told in the sequel to this work.)

Before the Van Hoof/Hirt family split over this issue, there was a time when my brother and I were willing to help Ray Hirt in his attempt to dialogue with the diocesan bishop, if only to prove to him how futile it was. However, the attempts to contact Bishop John Paul were fraught with frustrations. My letter to a priest friend, Father John Starace, explains the situation at the time.

*Rev. John Starace
8726 - 19th Ave.
Brooklyn, New York 11214*

Dear Father John Starace:

I’m writing you for your help concerning Our Lady’s Shrine here at Necedah. We have been trying to work something out with the La Crosse Diocese for some time with little or no success.

To give a little history: Last year (actually it’s been more like a year and a half), Ray Pritzl contacted Father Angelo of a neighboring parish to contact the bishop - no response - the bishop told Father Angelo, “Don’t call me, I’ll call you.” Next, over a period of several weeks Ray Hirt contacted the Bishop by letter (3 letters) - again, no response. Then in February of this year Ray Hirt, my brother Richard, and myself went to La Crosse in hopes of either speaking to the bishop or getting an appointment set up to do so. We did get to see the canon lawyer who is also the Chancellor of the diocese, Father Raymond Burke. This meeting didn’t really yield anything much. Shortly after that (still in February), Ray Hirt made a call to the bishop’s office. In the conversation, the bishop told him he had to work through Father Mertens, the local pastor. The three of us met with Father Mertens on March

3, mainly to discuss what we needed to do to comply with the bishop's wishes and at the same time reach an agreement on the good works of the Shrine, etc.

We were told by him that arrangements would be made for a meeting, but soon after, the bishop went into the hospital for hip surgery. The meeting was delayed until May. Nothing happened. When we contacted Father Mertens, he stated that we had to wait for the Chancellor, Father Burke, to return from Rome which would be June 3rd or 4th. Nothing was forthcoming out of this. Another phone call later in that month yielded this answer: Father Mertens was waiting for a letter from the bishop. Since then, we have been told the bishop is working on something.

(Partial letter of the author to Father John Starace, August 16, 1986.)

The above events recounted in this letter took place from February to June of 1986. Keep in mind this was after Bishop John Paul made a statement concerning the extension of interdicts over the Shrine itself.

Bishop John Paul had extended the interdicts to all those that went to the Shrine and further persecuted the Shrine by his statements that no one was allowed to go to the Shrine. A partial quote of the principle parts of the bishop's statement that was published in the Chancery Bulletin of the Diocese of La Crosse on June 24, 1985 follows:

"The question has arisen whether persons publicly associated with the Queen of the Holy Rosary Mediatrix of Peace Shrine at Necedah and its sponsoring organization, For My God and My Country, whose founders and leaders were placed under interdict by Bishop Freking on March 29, 1975 and have not sought reconciliation with the Church, can receive the sacraments in the Roman Catholic Church. Canon 1331 § 1, 2° forbids an excommunicated person from receiving the sacraments. Canon 1332 applies the same prohibition to persons under interdict. Canon 1329 § 1 states that accomplices of persons under a ferendae sententiae penalty as is the penalty imposed on the founders and leaders of the Queen of the Holy Rosary Mediatrix of Peace Shrine, are subject to the same penalties as the principals or "to other penalties of the same or a lesser gravity." In accord with the conclusions of his extensive conversation with officials of the Sacred Congregation for the Doctrine of the Faith during his ad limina visit in October of 1983, Bishop Paul wishes the penalties applied to the principals named in the decree of interdict to be applied to those who publicly associate themselves with the Shrine. In other words, they are not permitted to receive the sacraments in the Catholic Church." (As published in the CHANCERY BULLETIN of the Diocese of La Crosse, June 24, 1985.)

In September of 1986, Ray Pritzl, my brother Richard, and myself went to see a top canon lawyer in Chicago. Ray Pritzl had contacted him in 1985 and had either read or given him a copy of the above Chancery Bulletin statement of Bishop Paul. The canon lawyer, Father Conner, at the time said, "It's not worth the paper its

printed on.” After the three of us talked with him in 1986, we could see how the Bishop’s statement was just a bluff; something to scare the Shrine people into submission and to keep people from praying and attending vigils at the Shrine.

Years later, this matter came up again under Bishop Raymond Burke. Shrine lawyer, Thomas McNally, had serious questions regarding Bishop John Paul’s statement of 1985. In a letter to Bishop Burke on June 1, 1995, he sates the following points:

“His Excellency quotes Canon 1329, that ‘accomplices’ of persons under interdict are subject to the same penalty. The terminology of the Canon ‘accomplices’ is well understood. having a definitive meaning which can be found in common usage and legal sources both canonical and civil. It connotes someone actively assisting the principals and also someone who is responsible for their own actions. It would not include infants or children under the age of reason....

“However, Bishop John Paul does not try to apply the penalties to ‘accomplices’ but uses a wholly new term of art ‘those who publicly associate themselves with the Shrine.’ Here again, he is referring to geographic place and what is the meaning of ‘publicly associate.’ It is a new term, not defined. It would seem that if, in the very least, his Excellency did not use the canonical term ‘accomplices’ that his use of a new non-canonical ‘publicly associate’ terminology would have no effect.”

Attorney McNally further states, *“Again, his Excellency uses the term ‘wishes the penalties applied.’ He never says ‘ordered’ or ‘directs’ or ‘commands’ or any similar terminology. Please inform us where the faithful are obligated under the pain of penalty to obey the ‘wishes’ and not the orders of a bishop.*

“Another problem with the 1985 Chancery Bulletin is it bears no logical relation to the existing condition. The bishop did not say those who ‘publicly associate’ themselves with those persons under interdict, he said the penalties are extended to those who publicly associate themselves with the Shrine, which was never and is not now under interdict. Quite frankly, the statement does not make sense and defies all rules of logic with which I am familiar.”

Later in the letter Mr. McNally says, *“...The people who go to the Shrine are not necessary accomplices of principals under interdict. So the conclusion that those who ‘publicly associate with the Shrine’ are subject to the same penalties as the principals, just does not follow. It literally does not make sense. There is no connection between going to the Shrine and being an accomplice of principals under interdict.”*

Therefore, Mr. McNally concludes on this matter that *“the terminology ‘publicly associates with the Shrine,’ ... is so imprecise a term and not capable of definition from prior common usage or legal sources, that the faithful have no idea*

what is meant.” This author concurs and furthermore, agrees with the top canon lawyer we contacted in 1986 that the bishop’s 1985 statement is “not worth the paper it’s printed on.”

At the time Bishop Paul published his statement in the Chancery Bulletin, someone else weighed in on the matter. Mrs. Rachel Zirwes was the head social worker at the Seven Sorrows Infants Home and had worked there for 10 years. She wrote her response the very next month after the bishop issued his statement. Keep in mind this was a lady who gave her all to save infants and babies from the evils of abortion to the point of wearing out several of her own automobiles and enduring heavy media persecutions and other forms of harassment from the pro-abortion foes. She wrote to Bishop John Paul on July 22, 1985. We present that letter in full here:

Your Excellency:

“Woe to the shepherds who mislead and scatter my flock,” says the Lord.

Distressing news from Wisconsin is that Bishop Frederick Freking’s successor is issuing edicts that are designed to further diminish the number of good practicing Catholic souls.

I am a convert to the Catholic Church. Brought up an Episcopalian, I was drawn to the Catholic Church during my first year in college, and at age 17, was instructed and baptized conditionally by Father Nestor in San Jose. During the course of my instruction, I had been told that I was becoming a member of a Church which would never change, that would be the same unchanged Church through all generations. Wow! What an error that was!

Women on the altar, hugging and handshaking to interrupt the holy meditations on the reality of the Sacrifice, loud applause at any excuse, talking, visiting, chatting, with no regard to the Holy of Holies in the tabernacle, Communion in the hand, Charismatic “Holy Roller” prayer meetings, all “Turn Me Off,” and I can well understand why so many people have disassociated themselves from a Church that no longer seems either Holy or Catholic. This is no small wonder that vocations have fallen off and membership in the Church decreased. This is the Church in California.

Yes, and of my six children, all brought up on the Catholic Faith, attending Catholic Schools, etc. Only one of them has remained a staunch Catholic - the others are repelled at the change.

And now at this point, you will probably stop reading: From 1974 to 1984, I spent 10 years as a volunteer, unpaid Social Worker in Necedah, counseling unwed mothers and placing infants saved from abortion at Seven Sorrows Infants Home, into loving Catholic adoptive homes. A couple of hundred to add to Church rosters.

I retired to California to be with my children at age 72, in frail health; you might say "with one foot in the grave."

Now, I hear the distressing news that you are refusing to permit Holy Communion and other sacraments to the good people who were with the Infant Home and other Shrine activities.

Shades of the Inquisition!

I lived through the distressing times when Father Barney decided that it was all right for the "Shrine Catholics" to receive Holy Communion on Monday, Wednesday, and Friday, but they were unworthy to receive on other days, and all the rest of the treatment designed to make these good people feel discriminated against.

And now I hear of your recent letter....

Yes, a fence was put up at Lourdes, the Fatima children were put in jail, so why not persecute Necedah?

However, no medical commission was ever set up at Necedah to see if any of the cures there were authentic. I know of a baby who at eight months was declared by three doctors to be irreversibly blind, yet who could see when blessed at Necedah. A girl from Chicago told me at the Shrine that she had regained her sight when at prayer there. When I was out to buy supplies for the Infant Home at Sears in Fond du Lac, a salesclerk seeing my Unity Medal volunteered the information that an uncle of hers, who was mentally ill, regained his sanity at the Shrine. I have heard of a cripple child who can now walk, and a cardiac case recovered.

And, I have seen a number of rosaries instantly change color when rosaries were being said, including one of mine which I wrote to Bishop Freking about. And earlier than that, my husband and I, along with thousands of other people, witnessed the whirling of the sun on October 7, 1950 when we had journeyed from California to Necedah when hearing of the apparitions there.

If the above experiences had been shared by you, Excellency, is it not possible that you, too, might be convinced that Blessed Mother actually visited Necedah? She has visited us elsewhere, so why is it so impossible that She came to Necedah?

And suppose She had not come, and it was the Devil who make it seem that She had. Is it logical to presume that old Satan would encourage so many prayers and good works?

It would appear to the world that you are against prayers and good works.

The 300 some odd souls affected by your latest declaration are perhaps better Catholics than any in any congregation you have assembled. Why should they be punished?

St. Joan of Arc was accused of heresy by the very Church which later declared her a Saint. Is history repeating itself?

The ranks of the Church are diminishing too much already, without refusing

sacraments to those who love and wish to remain with the church. I beg and implore you to reconsider.

*Sincerely,
Mrs. Rachel Zirwes*

But, reconsider he didn't. In fact, this bishop was impossible to reach, for he refused meeting with anyone from the Shrine especially those in leadership position. So those who were persuaded by this deception of the bishop and by the false mystic, Angie McDuffy (the one Father Rocky called a "mistake"), left the Shrine. After that, in the later years of the 1980s and into the early 90s, the remainder of the Shrine community continued with the work of the Blessed Virgin Mary at Necedah. Considerable effort was put into reorganizing and revitalizing the good works at the Shrine. By 1994 and 1995, the Shrine School enrollment had grown considerable and the Christmas Pageant had made improvements and was gaining more support and becoming more widely known. The work on the House of Prayer was making great strides during this period as well with the first floor being poured in the summer of 1995. A room in the basement near the Sacred Spot of Apparitions was finished so that the room someday could be used to house the Blessed Sacrament for adoration. While that has not yet happened, the room has been used for vigils during the winter or during inclement weather. (This progress on the House of Prayer was made possible by Father Peters who financially supported the project.)

Also, in 1994, the Shrine newsletter was "revamped" with a change of format. This came about after Ray Pritzl came to this author about improving the newsletter format. It was decided that, indeed, more could be done with more columns or departments added to report on various aspects of our Blessed Mother's work, some of which was not heretofore represented. So in late 1993, a meeting was held with the editor, Lou Torok, Ray Pritzl, and myself. A professional format was put together by this author, and I became the editor with much of my research being incorporated into the "Beaconlights" section. The response from most, especially those on the mailing list was enthusiastic. When the SHRINE BEACON was launched in January, 1994, the circulation was around 10,000. By late 1998, the circulation had increased to almost 14,000. (In later years [after 2000], the circulation after it was demised, shutdown, and suppressed had dropped by the summer of 2002 to less than 11,000 and to 8,000 in 2004 according to Ray Schelfhout and other sources. (This, too, is another story that will have to be told at another time.)

With the increase in Shrine activity and the progress being made, the Shrine was being noticed once again. Pilgrimages increased. On October 7, 1996,

miracles were being reported including the miracle of the sun. The Shrine was showing signs of new life. Not only that, but several Remnant Church priests had situated themselves around Necedah and offered the sacraments to the Shrine community and to others in the Necedah area. The first to do so was Father Hector Boldoc with his Our Lady of Victory Chapel being established in the area in 1989. Next, came Father Raymond Peters, a priest who was unjustly treated and forced into retirement because he refused to go along with the modernistic changes, moved to Necedah a few years later in the early 1990s. There were others to follow such as Thomas Rohde and Stan Monahagn who were laymen living in the Shrine community who had been studying to become priests who consequently did so and later became Bishops forming the Rosa Mystic Church. (Tom Rohde had originally come to Necedah in 1970 and was very much involved with the Constant Vigil of Prayer. Stan Monahagn came sometime during the 1980s and became involved with the Shrine Infants Home. Later still, Robert Wicca joined this Remnant Church to become a priest and just recently, a bishop.) (Author's note: These Rosa Mystica clergymen are not officially part of the Shrine.) Another Old Roman Catholic bishop, John Peter Bushy, came in late 1997 and established his Immaculate Conception Chapel in 1998.

So once again, the Necedah Shrine was becoming noticed alright, not only by pilgrims but by La Crosse. Again, it was becoming a thorn in the diocesan "side." Of course, something had to be done with "the problem."

In February, 1995, Father Raymond Burke, made Bishop by the Holy Father previously, was installed as Bishop of the La Crosse Diocese. It didn't take him long to deal with "the problem" of Necedah. (Though this bishop had a kinder demeanor, appeared to be more conservative and was easier to talk to, there appeared to be another side to his nature for he had dealt with some people in a very harsh manner. Even Father Peters, who had served under this bishop, told this author and others that as far as the bishop's stance on the Shrine is concerned, "He's worse!") On May 24 of that same year, Bishop Burke called a meeting of those Necedah Shrine devotees who were still receiving the sacraments in a Wisconsin Rapids parish (about an hours drive north of Necedah) of which they were formal registered members. The whole purpose of the meeting was soon to become clear: it was to renew, once again, the false assertions that all those who adhere to belief and are associated with the Shrine and its activities were disobedient and needed to be "reconciled" with the Church.

At this meeting, which was conducted by the Bishop and his Chancellor, Father Gorman, several lies and inaccuracies were repeated again as in the past, some of which were simply another regurgitation of the original Heithaus lies. For example: "The disobedience which had marked Mrs. Van Hoof's response to the

Diocesan Bishop reached its logical and most serious development when the supposed Archbishop Edward Stehlik was invited to the Shrine and simulated pastoral governance ... He claimed to be a member of the Old Catholic Church, which he clearly was not.” (This statement of the bishop begins as a Heithaus falsehood on disobedience and is expanded into a Dwight deception concerning the Old Roman Catholic clergy.) This statement is actually a very clever combination of a lie coupled with a truth.

First the lie: My mother’s response was to OBEY her bishop in both cases, Treacy and Freking. Reread portions of this book that are applicable. That she had to in 1954 and again in 1973 reopen the Shrine and proceed as per the Holy Mother’s instructions she was forced to do because of circumstances and because of the Church’s lack of cooperative effort. In both cases (Treacy and Freking), the Church left things “stagnate” which would cause the good works of the Shrine to die on the vine. But of course, that was the purpose of it, to shut down the Shrine, and as Father Heithaus would have it, “prove the apparitions NOT true.”

The last part of Bishop Burke’s statement about “Archbishop ... Stehlik ... claim(ing) to be a member of the Old Catholic Church, which he clearly was not,” is actually true. Archbishop Stehlik was NOT a member of the Old Catholic Church. But there is a clever lie tucked into this statement as well. Archbishop Stehlik, Bishop Burke states “...claimed to be a member of the Old Catholic Church ...” This is the clever lie for Archbishop never claimed to be a member of the Old Catholic Church, but instead claimed to be a member of the Old ROMAN Catholic Church. The very tail end of Burke’s statement, “...which he clearly was not,” is the true part for Archbishop Stehlik “clearly was not” a member of the Old Catholic Church. There is a BIG difference between the Old Catholic Church and the Old ROMAN Catholic Church. *(See last chapter.)*

There are other falsehoods in Bishop Burke’s letter: “The serious moral decay which has marked the life of the Shrine should not surprise us.” What should surprise us is that a bishop could make such a statement without examining the facts of the case far more closely than he has. The bishop further accuses the Shrine of “every violation of Church teaching discipline....” So, the Shrine which promotes the Constant Vigil of Prayer, moral decency, fights abortion, etc. is accused of “moral decay” and “every violation of Church teaching discipline” and this from a bishop who allows sex education, feminism, and heresy to be taught at Viterbo College which is right in his own city of La Crosse. (This author personally visited this college and read samples of their socialist curriculum.) This “conservative” bishop, though not allowing any more new altar girls, still allowed those that served as such. He also allowed Communion-in-the-hand, puppet and polka Masses which he personally took part in, etc., etc., etc. ad nauseum.

It must be pointed out here that there are those who felt the bishop was somewhat trying to resolve the situation fairly, but his statements do not seem to indicate that. It could be that Father Gorman plus the bishop's predecessors, Freking and John Paul who were openly hostile towards the apparitions (and still present in the diocesan offices) were the ones influencing this bishop. In defense of this bishop, it must be said that he was much more open to dialogue and appeared to be more conservative in his stance on moral issues, i.e. his insistence that Catholic politicians such as John Kerry, be denied the sacraments (Holy Communion) if they continue to promote abortion, etc. However, this could have been just a veneer. This bishop **is responsible** for closing down several parishes against the parishioners wishes and over their objections, selling the properties and putting the money in M&I Bank in Milwaukee. This earned him the title "Banker Burke." (Incidentally, this author has, as of late 2004, received more than one call from parishioners in the St. Louis, Missouri Diocese about the same problem. Bishop Burke is in the process of closing parishes, especially traditional ones in that diocese as well. He closed 35 or 36 parishes in the La Crosse Diocese before he left.) He also built a new St. Francis Parish Church on the outskirts of Necedah, rather oversized in scale. This oversized rather cold-looking church building was actually scaled down in size from what the bishop had originally wanted.

In addition, the bishop began construction of a new Marian Shrine of Our Lady of Guadalupe. (Originally, it was to be Our Lady of Fatima.) Bishop Burke stated at the Wisconsin Rapids May 25, 1995 meeting, "I am willing to work together with you to establish in a fitting location in the Diocese, free of any connection with the "Shrine," a true place of devotion to Our Lady of Fatima, whose intercession I have been invoking very much in considering your situation...." We note in this statement a reference to being "free of any connection with the (Necedah) Shrine..." and to establishing "a true place of devotion..." Obviously, the bishop and the diocesan officials consider the Necedah Shrine "contaminated." It was not considered a "true place of devotion." The new diocesan Shrine, which was purposely constructed to draw the faithful away from the Necedah Shrine, would be (and now is) a "canonically-correct" Shrine. This Diocesan Shrine symbolizes in material form the height of official denial of the truth of the Necedah Apparitions.

Though there are good points and bad points which have been debated about this bishop, it appears more and more that Father Peters' assessment and warning, "He's worse!" is accurate.

With the above in mind, we proceed. On June 12, 1995, the bishop with his Chancellor, Father Gorman, conducted a meeting in Necedah to address the problem of the Necedah Shrine and to deal with two Roman Catholic traditional

priests, Fathers Hector Boldoc and Raymond Peters. These priests had established themselves in the area to provide the sacraments to all those in need whether a member of the Shrine community or not. This meeting, too, was fraught with the same falsehoods with a new one added: These two traditional priests, according to the bishop, were invalid. The truth and official documents prove otherwise.

It should prove interesting to the reader that when Father Gorman was under oath in a civil court testifying on another matter, he had to admit, "Yes, Father Boldoc is valid." He clearly did not want to admit this for the question was put to him several times as he tried to evade the obvious answer with statements that were irrelevant. But being under oath, he had no choice but to finally answer truthfully the question put to him, "Is Father Boldoc a valid priest?" (Rome itself accepts the validity of Father Boldoc.)

As to Father Peters, he was the diocesan priest that was forced into retirement by Bishop Burke for his opposition to the modernist changes in the Mass, etc. and for his belief in the Necedah Apparitions. He was forbidden by Bishop Burke to come to the Necedah Shrine, being kept a virtual prisoner at the diocesan headquarters. Bishop Burke's forbidding this priest to come to the Shrine is a violation of the decree issued by Pope Paul VI.

It was at this June, 1995 Necedah meeting that my brother, Richard, and I saw an opportunity to begin dialogue to dispel some of the aforementioned errors and falsehoods and to clarify the truth concerning our mother and the apparitions. This sincere effort of ours was apparently seen as such by the bishop for he encouraged us to meet with him. (In this regard, he was much more open and understanding than his predecessors.) A meeting with the bishop was subsequently arranged.

Five meetings took place: July 21, 1995; August 28, 1995; November 6, 1995; January 12, 1996; and March 20, 1996 with a sixth meeting being planned for early summer. It was at this point, in Spring of 1996, that communications broke down. The Autumn, 1997 edition of the *SHRINE BEACON* explained the dialogue and related details.

"Some time back, we promised a report on matters concerning the Van Hoof-Diocesan dialogue that occurred between July, 1995 and March 1996. The purpose of the dialogue was to obtain documents of the first Commission (May, 1951) and the Misericordia Hospital tests (April, 1952); clarify the facts concerning Mary Ann Van Hoof; and reach some kind of agreement and understanding about the apparitions.

"...We suffice to say that this effort was a failure. Though the bishop seemed sympathetic on some points, he basically followed the same line of thinking as his predecessors. Neither he, Bishop Raymond Burke, nor his Chancellor, Father Gorman, were interested in approval. As time wore on, the meetings became

hollow, and it became obvious they were a stalling technique aimed at circumventing the main truth: the authenticity of the apparitions which the aforementioned documents attest to.

“...According to Father Gorman, Chancellor of La Crosse, the Misericordia Hospital test records were supposedly ‘dumped’ or disposed of by Father Claude Heithaus. The reason? Supposedly, because Father Heithaus was moving to Missouri (this was in the early 70s) and since no one wanted it (or didn’t respond to his letter), he dumped them. Here we are asked to believe that the most important part of the whole case, the centerpiece of the investigation headed up by Father Heithaus, himself, and the key part which would reveal the truth about Mary Ann Van Hoof and the authenticity of the apparitions – we are expected to believe the principle investigator just threw them away ... No doubt these records do indeed exist in some archives somewhere. Are they in the La Crosse Diocesan Archives? Or are they in the Jesuit Archives in Missouri? (It has already been determined that nothing exists in the Milwaukee Jesuit Archives.) (Author’s note: Or so we have been told.)

“After repeated attempts by the Van Hoof family by registered mail (confidential – for the Bishop only), by telephone, and by personal contact in follow-up, it is readily apparent that cover-up and no response has thus dead-ended the dialogue. Instead, more Shrine people going to neighboring parishes have been denied the sacraments (in addition to Necedah itself) by the Diocesan officials. At the same time, these Diocesan officials have spread falsehoods aimed at discrediting traditional Roman Catholic priests operating legitimately within the diocese providing sacraments to the Shrine people.” (*SHRINE BEACON*, Vol. 4, No. 22, Nov./Dec., 1997. “*For the Record*,” pp 7-8.)

The “repeated attempts” mentioned in this article has reference to this author’s registered confidential letter to the bishop dated May 10, 1996. (See photo copy of letter.) A follow-up “friendly reminder” letter was sent along with a copy of the original letter in June and in July this author called the Diocesan Office. The secretary replied, “Either the Bishop or I will be getting back to you soon.” The waiting continued, but still nothing happened. So, knowing the bishop is a busy man with a lot on his mind, I gave him the benefit of the doubt and waited even longer until early September, when my son along with a Father Ryan, a Benedictine priest, was meeting with the bishop about being regularized into the diocese. My son was about to ask about my letter when the bishop guessing what was on his mind said, “Yes. Tell you father I have his letter on my desk at home. I will be getting back to him shortly.” But after this fourth attempt, still nothing.

Furthermore, it must be noted here that at the time my brothers and I were having dialogue with the bishop, the bishop was circulating a form in triplicate to

Shrine people for them to fill out denouncing and disassociating themselves from the Shrine. There were three copies: One for the bishop's office, one for the Necedah parish office, and one for the now ex-shriner. A few took the bait. Others, as noted in the above SHRINE BEACON article, were denied the sacraments except for their children under 18 years of age. While this later fact of excepting children under 18 years old seemed compassionate on the surface, in reality it seemed a technique to divide families. (The old trick was used again: divide and conquer.)

The attorney for the Shrine, Thomas McNally, raises some very important points concerning the bishop's actions as regards this situation. Mr. McNally, in this case, was not representing the Shrine per se, but his clients who were (and are) adherents to the Shrine. He wrote Bishop Burke in 1995 and again in 1996 for answers and clarifications. We quote some pertinent excerpts.

"My clients would seriously appreciate clarification on certain issues and questions.

First, a clarification, please, of what is meant by being a "member of the Shrine." That term was used by you on May 24 and has been used in diocesan correspondence, in parish bulletins and pronouncements in the past. First, the "Shrine" is a place and not an organization, and it is impossible to be a "member" of a geographic place; therefore, it is impossible to be a "member of the "Shrine." The only organization with membership is "For My God and My Country, Inc." but nothing has ever been said about being a member of that civil organization. The great majority of people who visit the Shrine (place) are not members of For My God and My Country, Inc. There are those who believe the use of this type of terminology and the questions on the terminology following in the rest of this letter are purposeful obfuscations to confuse the layman, the untrained, and not put the writer in a position where he can be properly challenged for exceeding lawful canonical authority because canonically the statement makes no sense.

Second, my clients have been informed, from more than one source, that in 1966 Articles 1399 and 2318 of the then existing Canon Law were abrogated, (copies enclosed) thus making it canonically impossible for any bishop to prevent anyone from frequenting a place of apparitions. If this is not so, please let us know. It is a fact that the "Shrine," as a geographical place, has never been placed under interdict, forbidding the faithful to go on the grounds. And the logical conclusion of my clients, based upon the above information, is that it cannot be legally done.

Under these circumstances, I must ask, what is the authority for the 1985 statement of Bishop John Paul saying that persons who "publicly associate" themselves with the Shrine suffer the same penalties as those under interdict.

Forgive the rough analogy, but the situation smacks of a bishop telling a person not to go to Chicago. And the person goes to Chicago. Then the bishop

accuses the person of disobeying his orders. To continually harp over the alleged disobedience totally ignores the underlying question of WHETHER THE BISHOP HAD THE AUTHORITY TO USE THE ORDER IN THE FIRST PLACE.

(Author's note: We emphasized this part of the statement for this is the crux of the whole issue of whether a person can visit or pray at the Necedah Shrine: Does the bishop have the authority to issue the order in the first place? We think not, for we feel St. Thomas Aquinas covers this point when he says an order must be just; and second Mr. McNally clearly points out in his 1995 and 1996 letters to the bishop that these diocesan pronouncements on the Shrine and its adherents are but "purposeful obfuscations to confuse the laymen, the untrained...." etc. This is but a canonical trick to fool the unwary laymen into complying and at the same time such language protects the diocesan officials from being properly challenged because such pronouncements have no legal canonical basis.) *If the bishop, or anyone else, has never placed the Shrine (the place) under interdict, which is the traditional, legitimate way to order the faithful not to go to a certain place, how can a person be disobedient by going there? Disobedient to what? Answer please.* (June 1, 1995)

But answer he didn't. Bishop Burke ignored Mr. McNally's letters as he did mine. It's an old trick: If you can't truthfully answer the person, ignore him. Put up a stone wall of silence. Maybe he, or they, or the problem (the Shrine and its adherents) will just "go away." But, it didn't and it hasn't as long as there are staunch people who can discern what the real truth is in spite of the obfuscations they have to put up with.

After months of this "stone wall of silence," Mr. McNally sent another letter to the bishop. The following is a quote from that letter putting things into perspective.

In May of 1995, at St. Peter and Paul Church, you invited those present to open dialogue. In response to that invitation, I wrote a seven page letter to Your Excellency, dated June 1, 1995, setting forth a number of questions raised by my clients involving matters of conscience. That letter was hand delivered to Your Excellency. On August 19, 1995, having heard no response from you or your office, I inquired by letter when I could expect a response. Having received no response to that letter, on December 7, 1995, my wife and I personally traveled to La Crosse and met with you and Father Gorman, and, at your request, gave you a second copy of that seven page, June 1, 1995 letter.

"You personally stated to us that you would reply to the questions expressed therein. It is now October 4, 1996, (sixteen months later) and to date you have not replied to that letter in any way, shape or form. Not by letter, not by telephone, not in person.

"Now, you have sent these 'certified' letters (i.e. denying sacraments –

author) and the contents thereof totally ignore the valid questions and issues raised by my letter of inquiry.

“At our meeting, Father Gorman confirmed that the Necedah shrine, as a place, had never been placed under interdict. He also confirmed the abrogations of Canons 1399 and 2318, one of the effects of which is that no one can incur ecclesiastical censure for frequenting places of apparitions, even those not recognized by the Ordinaries of the Diocese or by the Holy Father. So there is no canonical reason not to be present on those grounds. You admitted that there has never been anything said or published there that was against faith or morals. Yet, you now say selected individuals are not allowed to receive the sacraments of Holy Mother Church for being “public adherents to the Shrine.

“So, if the place is not under interdict, and you cannot place it under interdict, and nothing is contrary to faith or morals there, in view of the above, what in the world is meant by the terms being a “public adherent.” What acts are encompassed in fulfilling that term that can incur your wrath upon these poor people. What is the nature of the offense. We have absolutely no idea of what that term encompasses or does not encompass. You seem to be hiding behind a fabricated term that essentially means nothing upon proper reflection and examination.

Father Gorman made the comment that the offense was not in visiting the geographical place of the Shrine, but associating with those individuals placed under interdict. If he was telling the truth then, it makes no sense to repeat the ridiculous allegations of being a “public adherent to the Shrine.” (October 8, 1996)

The reader should be able to see by now that there is a continuing pattern of deceit, deception, dialogue, and denial that has transpired through the reign of four bishops over a period of more than five decades (half a century.) As always, the objective of the Church, as presented by the diocese, was not to seek the truth, but to deny it; to control and coerce the people, thereby effectively shutting down Our Heavenly Mother’s Cause.

With the above in mind, we conclude this chapter with one more aspect where the diocese sought to control.

Though the bishop was denouncing the Shrine, saying it was off limits to Catholics, etc., he was saying the Shrine School was okay. Why? Because it taught (and still does teach) good Catholic education. But keep in mind this school started at the request of the Blessed Virgin Mary at Necedah and it is run, financed, and partly staffed by the For My God and My Country organization, the very organization the diocese would like to see dissolved. (This is comparable to cutting off the tree trunk that nourishes the branches which will consequently die, but it is

these branches or branch (school) that the bishop approves of. It does not make sense. Or is there a more sinister reason?)

Sometime during this period, a time when the school was flourishing partly due to an influx of both teachers and students who went to the St. Francis Parish Church, a curious fact became known. On one of Father Boldoc's visits with Ray Pritzl and this author, he disclosed what this was. Father had learned from a diocesan priest, who wished to remain anonymous (for obvious reasons), that at a specific deanery meeting, the Shrine School was discussed. The specific problem mentioned was: "How to get control of it." If we examine the diocesan dealings with the Shrine, it has always been one of control: First, the mystic and the apparition site; second, the Shrine and its finances including the Infants Home; and third, to gain control of the Shrine School.

In the years immediately following this disclosure on the school, more and more influential members of the St. Francis Parish began becoming involved with running the Shrine School. Several individuals even became board members.

It was also during this period (mid to late 1990s) that more and more talk was heard, especially from St. Francis Parish members, that the school "is not a 'Shrine' school." Definite influences could be seen that went against what the Blessed Virgin Mary had asked for at the school. A worldly "public school" atmosphere was taking hold and caused alarm among those of us who wanted to stay with a Shrine School in the manner that the Heavenly Mother requested. Consequently countermeasures were taken to reverse this.

At this point in time (2003-2005), Shrine School enrollment is down partly due to the fact that several of these St. Francis Parish families pulled their children out. (There are other reasons involved, but we do not have the time to go into it now.) Add to the above, the fact there is now talk of the St. Francis Parish starting their own school which would be part of a nationwide system of Catholic parochial schools. Who is behind this idea? It appears to be none other than Bishop Burke himself. (As of 2006, this St. Francis Parish School is now a reality.)

What is the status of the Shrine community as of this writing? A few more have defected from the Shrine (having signed "the paper") plus several key old timers, i.e. Ray Pritzl, Ray Schelfhout, Joe Schelfhout have passed on to their eternal reward. Others have simply moved away to be closer to their families. This has left the Shrine very short-handed with only a "skeleton" crew left to carry on the work. Several things have been dropped, and the work on the House of Prayer, as of this writing, is at a standstill. The Shrine is at a point now that would seem to fulfill the prophecy that I heard as a child about how in the end, "only a mere few would be left, a handful." It appears to be so. It appears the diocese is just waiting for the Shrine to just collapse; to die on the vine, so to speak. But several of us feel the

Blessed Mother has other plans. (There appears to be things in the making which are now developing that may change the picture at the Shrine completely for the good, but this author cannot disclose what that is now.)

The Blessed Mother very much wants a Remnant Church established at the Shrine, especially in light of conditions within the main-stream church. Even here, the diocese seems to be influencing such a Church to be established at the Shrine. But this is clearly what Our Holy Mother wants, as detailed in Her messages. If a Christ-centered Remnant Church community is not established at the Shrine, the dis-unity caused by this battle of whether to have a Shrine Remnant Church or not, will continue to disintegrate and weaken the community. This issue has to be resolved soon and in accordance with the requests of the Mother of God, Herself.

Through deceptive tactics and denial of the truth as outlined in this book, the La Crosse Diocese is hoping to close-down the Shrine thus effectively defeating the Blessed Virgin Mary's Sacred Cause.

The Necedah Apparitions, both the phenomena and the revelations, have been denied a fair hearing and a fair treatment by the Hierarchy of the Roman Catholic Church, the Diocese of La Crosse in particular. Is this because the Church has been cleverly and skillfully taken over from within as Adam Weishaupt vowed he would do? Is the main-stream institutional church so far gone that it now actively works against sound Catholic teachings and principles? Is there a more sinister force working within and without the main Church to suppress and silence all opposition to the Masonic agenda at work within the Church today? Such a force does indeed exist as this author has well documented elsewhere (i.e. *THE APOCALYPSE UNFOLDS: Part I. "Apocalypse Within the Church"* and more.) We will examine this sinister force in the next chapter.

Figure 7:1

May 10, 1996

KENNETH G. VAN HOOF
N10319 22nd St. East
Necedah, WI 54646-7850

THE MOST REVEREND RAYMOND L. BURKE,
BISHOP OF LA CROSSE
3710 East Avenue So.
P.O. Box 4004
La Crosse, WI 54602-4004



Your Excellency:

I hope this letter finds you in good health.

In anticipation of future dialogue, my brother, Richard and I would like to request copies of certain documents that you and your staff have uncovered in the Diocesan Archives. We feel these documents are important to study prior to any future meetings with you. A study of these documents will help greatly in the dialogue.

The documents we have reference to are as follows:

1. A copy of Father Claude Heithaus's letter where he stated that he had "dumped" the records of the Misericordia Hospital tests.
2. A copy of Father Heithaus's recollections of the 1951 investigations and the 1952 hospital tests which he gave before the second investigations committee under Bishop Freking. (This document, Your Excellency, you read from at our November 6, 1995 meeting).
3. A copy of each of the available transcripts (Numbers 1 thru 12 and number 18) of the 1951 Necedah investigations.
4. A copy of the minutes from our last meeting with you on March 20 of this year.

We sincerely hope you can have someone on your staff copy these documents as soon as possible so as to help us in this study. We realize that number 3 will take somewhat longer than the others, but feel it is most important. We reiterate that we need copies of these documents before any future meetings.

May God bless you and Our Heavenly Mother guide you in this matter.

Sincerely in the Cause of Our Lady at Necedah,

Kenneth G. Van Hoof
Kenneth G. Van Hoof

P.S. We have located a recording machine that will play the old wire tapes.

Chapter 8

THE GOSPEL ACCORDING TO THE MEN IN BLACK

As we have seen, the Church via the Diocese of La Crosse, made a concerted effort to stop Necedah; to have it “officially condemned.” This they could not do in reality, but through the contrived issue of so-called “disobedience,” could effect in the public mind an image of “disobedient” and “devious dissidents.” As if this was not enough, another more sinister force began to assert itself in an effort to have the apparitions declared a hoax.

It was this sinister force that for more than 20 years harassed and threatened my mother. She was told to keep quiet; literally told to “shut up” to use their own words, by rather sinister strangers, the “Men-In-Black” as they have been referred to by some. These strangers wanted the messages emanating from Necedah to be silenced and the apparitions declared a hoax. The question is: Why? Is there a connection between the efforts of the Church to “prove the apparitions NOT true,” and the silencing tactics of the “Men-In-Black” to have the apparitions declared a hoax? It would seem so, for they both wanted the same things, only their methods differed.

We present here the accounts of incidents involving the “Men-In-Black” that have occurred through the years. The first excerpt is from accounts that were experienced and written up by my mother, herself. My mother’s accounts were published in Henry Swan’s book, *“My Work With Necedah.”*

February, 1953 began a curious and strange series of events involving prowlers around our farm. A stranger showed up at our front door after dark on the evening of February 12. My mother’s description of the event follows:

“A strange feeling came over me. I drew back and watched from behind the curtains of the door as he walked on past. He was tall, about medium built, about six feet, thin face, light complexion. Wore a black or navy blue coat and trousers, black hat and shoes. The hat had a large brim. He resembled a priest. His behavior was very strange. It seemed he had a car by the road, for later I heard a car motor but saw no lights. This was about 10:15 or 10:20 p.m., a very dark night.” (*MY WORK WITH NECEDAH* by Henry Swan, Vol. 2, p 37.)

Later that year, this stranger returned again and warned her: “When are you going to stop this big hoax? You know you are only a faker, four flusher, a liar and a cheat (said this very nasty like). Big faker, publicity seeker.’ He called me other names, some very nasty. He seemed very angry at this point. ‘Tell your bishop, stop this hoax; do not tell anyone of this, for you’ll be sorry.’ (He sort of sneered.) ‘You cannot go to Rev. Lengowski, as I hear he is forbidden to come to your rescue, to help you with all this hoax.’ (Laughed.) ‘Do you hear, tell no one, no law. Keep

away from the sheriff or police ... understand?’ (I don’t know if I answered, rather believe not.) ‘You love your husband very much, don’t you? You have a lovely daughter. She means a lot to you, doesn’t she? If you do not tell your followers, fanatic fools, sensation hunters, that you are a big fake, they will be hurt very bad. Now you wouldn’t want that to happen.’ (This was said with an awful tone.) ‘Don’t think this idle talk. You will find out soon enough if you think this is only to scare you. Just keep it up and see. Stop those fanatic fools who have started off different kind of groups, instigated by your hoax, hysteric illusions. If you don’t stop this foolishness by May 1st, you will regret it very much. I am giving you to May 1st. I am sure you wouldn’t want anything to happen to your husband, now would you? Think it over, but fast, for I give you a sample of the same only worse, for I mean business. Tell your bishop you saw the Devil, not the Holy Virgin.’ (Here he sneered.) ‘So you help him (the Devil) to fool the public and fanatics. You needed money, so you cooked up this scheme. That was an easy way to get it, both money and publicity. Remember, keep your big mouth shut, quiet. I’ll be gone three weeks. All papers should carry the faker’s story by May 1st. I want to see this in print by then, remember.’ With that he walked away, then stopped. ‘Keep the door lights off, or I’ll give you something to think about now.’” (*Ibid*, p 37) (This stranger’s threats were given through a locked storm door with the inner door partly open.)

This stranger along with his cohorts more than once succeeded in beating my mother black and blue while continually threatening her. They poisoned our dogs and several farm animals over the years. In 1959, they succeeded in burning our old house down. They have shot at her and have made several attempts to kidnap her.

Their purpose? Obviously, to silence the apparitions. It seems a bit ironic, but the Church investigators and these strangers wanted the same thing: the messages stopped, only their methods differed. Our Lady had warned my mother on May 29, 1950, that she would be threatened. “My Child, you will be in danger by an enemy. Your family will find you injured unless you are very careful. They will strike at you to stop you from bringing souls to God.” This happened several times as noted above. On October 7, 1950, she was warned by Holy Mother again. “My Child, I have warned you before, but from today on, you will be in danger; you will be threatened. The Enemy would like to close your mouth forever. Also, those that have made mistakes will try to keep you quiet. Be careful at all times, go to your Spiritual Director for guidance.”

These warnings of the Mother of God to my mother were of serious portent. After Henry Swan and my dad had passed on to their eternal reward (and somewhat prior to their deaths in 1960), some very serious incidents that Holy Mother warned could happen, did indeed happen. These incidents are presented next.

The first of these incidents took place in the late 1950s, most likely 1958. My dad had built a new barn in the woods south of the Chicago and Northwestern Railroad tracks. My family was in the process of moving to this location, but the new house had not been built yet.

At 5:30 a.m. one morning as per usual, dad (Godfred Van Hoof), left with some of my older brothers to do the morning milking chores at the barn in the woods. My sister Donna and I, along with my older brother Richard, who was too sick to do chores that morning, were still home. My mother's protector, Henry Swan, was there also. It was still dark, and the old farmhouse was quiet. Everyone was asleep. (My sister, Donna, actually heard voices below her upstairs bedroom, but being half asleep attributed them to mom and dad discussing something in the yard. She was 12 or 13 at the time.) Because of my mother's sufferings, she often spent the night in the wheel chair propped up against a kitchen cabinet. She heard a noise behind her, and thinking it was Hank (Henry Swan), she called out to him. At that point, someone put a blanket over her head and pulled her from the wheel chair. She was dragged out through the summer kitchen and into the backyard where their car was waiting. She vigorously tried to free herself, but she was kicked and beaten. Whoever it was yelled obscenities at her and told her to shut up. Once outside, she was able to get the blanket off her head. She could see the car door open, and it was now getting to be daylight. This was clearly an attempt to kidnap her, but with Heaven's help, she was able to fight off her would-be kidnappers. (No doubt, the kidnappers decided between the ruckus my mother was causing and for fear of waking someone up in the house, that it would be better to make a hasty departure.)

By now however, she was severely beaten, exhausted, and disoriented. Suffering from excruciating pain, she crawled around the circular driveway to the front of the house. There she lay in ice water until her moans woke up my brother, Richard, in the upstairs bedroom situated right above her. He quickly ran downstairs and called Hank, and together, they brought her into the house where she was taken care of.

When Clara Hermans came to our house that morning to type messages, she was shocked to see how badly my mother was beaten up. I remember my mother, Henry Swan, and Clara talking about it at the kitchen table that morning. I also remember the black and blue bruises on my mother's face that morning.

Not long after this, a couple of years later, another incident happened. My family had moved out of the old farmhouse (which was situated on what now is the site of the House of Prayer) and into the new one in the woods (where this author presently lives) by Christmas, 1958. But many things including personal family items, pictures, and memorabilia plus important revelations of the Blessed Virgin

Mary were still left in the old farmhouse. In the early hours of Monday morning, February 12, 1959, the “Men-In-Black” struck again. We children had already gone to school (uptown Necedah), but before we left, we noticed Shep the family dog had been acting strangely, whining and barking down the powerline in the direction of the old house. No one knew what to make of it. When Clara Hermans came past the old house on her way to the new house, she noticed smoke rising from somewhere behind the two story portion of the structure. The fire department was called, but the fire had already reached alarming proportions. At first, it seemed they were getting it under control, but deep snow and onlookers made it difficult for firefighters to get out to refill their tank trucks. Consequently, the fire got the upper-hand engulfing the entire structure.

Myrtle Sommers had picked up my sister Donna (13) and I (11) from the public school uptown that morning. She told my sister and I that our old home was on fire. Donna thought Myrtle was kidding at first. We were shocked when we passed by the old homestead where huge billowing flames and heavy smoke were consuming what was once our home. Much was lost that was irreplaceable such as the large family photo album, family possessions, and typed messages, etc. A heavy snowstorm came that night and covered the black scar that was once a home with a foot deep blanket of white snow.

The next day, Tuesday, February 13, all that remained discernable was the chimney that stood as a tall sentinel over the still hot smoldering ruins. Both lilac bushes were partly burnt and destroyed (although they came back strong in the Spring) as was even the large Silver Maple that stood on the front lawn. The cement-block milk house had been moved previously, and the barn had been taken down earlier as well which left only the chicken house, the tool house with an adjoining garage and the corn crib all standing in a row north of the house ruins as silent witnesses to this foul deed committed by the “Men-In-Black.” (Evidently, these men gained entry to the basement where we kept a kerosene cookstove burning on low to keep the canned goods from freezing. My mother’s canned vegetables and fruits, etc. really added fuel to the blaze, and along with the kerosene, made a very hot fire.)

The harassment by the “Men-In-Black” continued unabated at our new homestead in the woods. Our family was plagued here as well as before by “Our Friend” prowling about the place, often after dark as he had done before at the old farmstead. “Our Friend” was a term given him by my mother. There were several of these men who snooped around the place at night, most often after sunset, during evening hours before midnight and sometimes just before dawn. One notable incident, however, took place in broad daylight.

The actual date of this next incident is approximate, but a late September day

in about 1960, the author took the family cowdog, Shep, for the cows. This was my job every afternoon to gather the herd of about 10 or 12 cows from our pasture which was almost a third of a mile away on the other side of the railroad tracks on our farmstead (now Shrine grounds.) It was about 4:30 in the afternoon as Shep and I headed down the cow trail through the woods in the direction of the old homestead. As I came down the trail, which ran parallel to the road and into a Birch hollow, Shep ran ahead barking and growling. When I reached the clearing in the Birch trees, there the dog stood, growling intensely with his hair standing up. To my surprise, I saw a rather ominous looking stranger standing there on a slight knoll near a large fallen oak. He was a large man, tall, over six feet with broad shoulders and of husky build. Both Shep and I could feel the “evilness in the air.” By now, the dog was baring his teeth at the stranger. “Get outta here dog, or I’ll kill you” threatened the man in a deep voice. With that, I called Shep and the two of us left the cow trail in somewhat of a hurry, crossed the road into the corn field (braving sandburs and all) and headed over the railroad tracks towards a field on the northeast corner of the farm. (This is the site of the present-day Shrine School.) Here, my brothers were planting fall rye. I told them what had happened, but they simply dismissed it as some “nut” and said not to worry about it as “he is probably gone by now.”

Shep and I gathered up the milk cows from the pasture and headed them over the railroad tracks and down the trail that led parallel right next to the road. Just when I thought the incident was behind me and over with, something very strange happened. When the cows reached the “front of the woods” near the same Birch hollow, they spooked. The whole herd fled in different directions. They scattered through the woods, some went up the trail, but others crossed a flooded marsh (which is very unusual for cows to do normally) and disappeared into the woods in the direction of the river bottoms. I crossed the fence along the road and ran down the field towards the edge of the woods. The cows were long gone by the time I reached the woods. Shep was well ahead of me, and as I drew nearer the Birch hollow, I could see he was barking and growling at something there in the same manner as he had before.

To my surprise, the stranger had not left. For some strange reason, he was still there at the very spot he was encountered before. This time I noticed the stranger was carrying what appeared to be a red leather pigskin pouch. At least, it appeared to be of that nature. Down right scared, I called the dog who was baring his teeth as before at this man, and both of us fled from there as fast as our legs could carry us back to the farm.

An interesting post script to this incident is the fact that a revelation from Heaven (given during Advent suffering) explained who the stranger was. He was,

indeed, one of the strangers who along with “Our Friend” had been prowling around our home through the years. He was referred to as “Pock Face” - the name referencing the pock marks that covered his face.

It was during the early 1960s that the action of “our Friend, Pock Face” and Company took on an even more sinister aspects. Several of our farm animals were poisoned at various times. Several calves were poisoned. One prize calf was given milk only to die convulsing before it was finished. (Strychnine poison was put in the calf pail by these nighttime prowlers, and unknowingly, we had fed the calf milk in the very same pail.) At other times, a pet ram and even a cow or two were poisoned. Even the family dogs didn’t escape such treatment including Shep, our cowdog. Shep and Mickey (our Beagle hound) were both poisoned. Our Collie dog, Shep was spared death through some quick actions and swift driving on the part of my older brother, Fred, Jr., and taken to a veterinarian where the dog’s stomach was pumped of the poison. The Beagle hound was not so fortunate.

Other incidents involved efforts trying to gain entrance to the house with a couple of successful attempts at getting into the basement. “Our Friend” was so bold in one attempt as to try to enter the front door (at the lower landing) while our family was watching evening television. On another attempt, he tried to file or otherwise work on the lock on the front door. These attempts occurred always at night.

There were exceptions to the nighttime attempts. One particular daytime incident occurred when some strange men pulled up in front of the house with a large black sedan. One man dressed in a dark suit came towards the front door. My mother was home alone at the time and did not feel right about these men, whoever they were. She quickly locked the door, and they soon left.

After several threatening incidents during this period, there came an actual attempt on my mother’s life. It was approximately 10:00 p.m. in the evening when my mother remembered she had not turned the poultry eggs she was hatching in the incubator in a front corner room in the basement. Normally, this was done during the day. (The incubator was in a basement room with a fair-sized window facing the farmyard.) She knew she had to turn the eggs if she expected to get a successful hatch, so she went downstairs and turned on the overhead light. (It was a ceiling light with a pull-chain.) As she stooped over to tend to the eggs, she heard a noise like something hitting the window and glass sprayed into the room. She quickly put out the light and left.

Examination of the window showed that a bullet had passed through both the storm window and the inner window at a slight upward angle, apparently burying itself somewhere in an overhead beam. (The bullet, however, was never found.) It was in a trajectory that was in line where her head would have been hadn’t she

stooped over.

The harassments and threats of this sort began to wane in the late 1960s and early 1970s. Surveillance by these “Men-In-Black” was evident with one incident worthy of note. A Constant Vigil of Prayer meeting involving a few of us who worked on a special project, was held at our house (my mother’s house at the time) in what is called the “Saint Joseph’s Room.” Jane Zimmer (my future wife), myself, and a few others were in a discussion when Jane realized she had forgotten something and promptly left to get it. On her return, she mentioned to the rest of us that she had the unmistakable feeling of someone watching her. After the meeting, I found evidence that someone had tampered with the front door’s locking mechanism.

Who were these sinister strangers, these “Men-In-Black?” Where do they come from, and what do they want? What exactly is their motive? Through the years, this has always remained a mystery. They mostly came at night with a few exceptions as noted above. They were quick to disappear, seemingly to vanish into “thin air” when pursued. They never left any evidence to speak of save an occasional track here and there and a few scatterings of cigarette butts. For the most part, they remained untraceable and unidentifiable. They always wore dark or black clothing, almost always wore brim hats (like those worn by priests of old or the Amish); and drove black cars with the lights out. (There are a few exceptions to the foregoing descriptions and *modus operandi*, but they are rare.)

There is one incident we have not yet covered that might lend some clues as to these prowlers’ identities. This is one incident my mother told me about from the early 1950s that was not written up by Henry Swan. One very dark night in the early 1950s, a rather large man dressed in dark clothing came to the front door of our old farmhouse. He talked to my mother through a locked doorway. This incident happened after the incident recounted earlier (February, 1953). This former incident is where she was warned and told to keep silent and to declare the apparitions a hoax.

This man wanted the same thing, but appeared to be the boss or at least a superior of higher rank than “Our Friend, Pock Face” and Company. In fact, this man told her he was in charge of all the efforts to subvert and infiltrate the country’s institutions, especially educational institutions and to silence any efforts to expose them. This man appeared to be in an authoritative position of some sort and he definitely meant business.

These “Men-In-Black,” particularly the ones that have harassed and threatened my mother, appear to be some clandestine silence group of the “Shadow Government.” We have researched this mystery for over 20 years and have come up with a number of interesting facts.

1. These prowlers around the Van Hoof home which we have dubbed “Our Friend, Pock Face” and Company, are not a local bunch of thugs or hoodlums, nor are they the “big city” gangster types. These sinister strangers seem to belong to a worldwide network of “Men-In-Black” known to harass and threaten anyone who is exposing the truth about a New World Order type conspiracy. A number of UFO investigators have been harassed and silenced by this group as have a number of inventors or government employees who didn’t keep silent on what they thought was harmful to America.

2. The “Men-In-Black” (MIB), a term put on them by UFO investigator, Gray Barker, seem to have intelligence community relationships and use high tech equipment including infra-red or infra-green night-seeing capabilities. They seem well trained for their work, very evasive, and belong to a worldwide intelligence type network; a sort of organized silence group.

3. There is a definite connection between the group that has threatened my mother and the worldwide phenomenon known as the “Men-In-Black.” Their method of operation, their threatening demeanor, their manner of dress, and even the cars they drive – often older, larger cars usually black or dark in color with few exceptions, all are part of the same pattern. They also use a technology that seems more of a science fiction “Buck Rogers” type, but yet it is very real as well as mysterious.

4. Their purpose, whether it concerns Marian apparitions, UFO investigators, or otherwise, is to suppress, silence, or otherwise stop the truth wherever they find it in the interest of their masters.

5. One other observation that has strictly to do with the group who have harassed and threatened my mother: We note they did not arrive on the scene until early 1953, and their activities did not wane until the early 1970s. a period of approximately 20 years. We note, also, that the Church’s interest, via the Diocese of La Crosse, in the Necedah Apparitions was at the beginning and at the end of this 20-year period.

6. The main Church study and tests took place between late 1950 with the actual investigative procedures starting in May 1951, and ended with the Misericordia Hospital tests in Milwaukee (Marquette University) in April of 1952. Church activities concerning the apparitions after that waned especially after the publishing of Bishop Treacy’s statement on June 17, 1955. After such time, the Church seemed to ignore the apparitions altogether. It wasn’t until 1969, when the La Crosse Diocese under Bishop Frederick W. Freking, took the matter up again. Their probings and falsification of the facts (reinforcing the Heithaus deception) and restrictive measures escalated in the early 1970s and continued well after that with some rather deceptive and coercive measures being taken.

We have noted that, while Church interest waned, the “Men-In-Black’s” interest increased in the early 1950s; and when the Church’s interest increased in the early 1970s, the activities of the “Men-In-Black” was decreasing to a point where it was practically nil or non-existent by the mid 1970s.

7. We would also like to point out that the Church was only interested in “proving the apparitions NOT true,” to use Father Heithaus’ words once again. The Church’s interest and activities later mainly centered around closing down the shrine, stopping the distribution of the messages, and preventing people from visiting and praying at the site of the apparitions. Such conduct on the part of the Church was done solely to deny the truth of these apparitions. The “Men-In-Black,” in this case “Our Friend, Pock Face” and Company, we observe, wanted the apparitions declared a hoax; they wanted the messages and subsequent activities stopped. In essence, the Church (the diocese) and the “Men-In-Black” wanted the same thing. Coincidence? Me thinks not. While this author does feel there is a link between the two, it may not be a direct link. There may be a link at a higher level of power. There most likely is a link to a super secret shadow organization working for one-world government and one-world religion.

The question that still remains is: Just who are these “Men-In-Black?” Some investigators consider them to be either CIA (Central Intelligence Agency) operatives or some other quasi-intelligence operatives. This we learned a number of years ago, but it was not until recent disclosures within the last 15 years, by some dedicated researchers, that we found the real answer.

A number of intelligence agencies are linked together and are controlled and coordinated by the National Security Council (NSC). These include the CIA, NSA (National Security Agency), DIA (Defense Intelligence Agency), FBI (Federal Bureau of Investigation), and others. The NSC formed committee groups within itself and is linked to a super-secret group known as Majestic 12. As is noted in the book *MARIAN APPARITIONS AND APOCALYPTIC RESEARCH* in the chapter “The UFO Enigma,” there has been some misinformation and falsification of this document. But according to this author’s sources, there is more than one M-12 document, a true one and a counterfeit one designed to cover up the other. (This subject is covered extensively in the forthcoming book, *THE APOCALYPSE UNFOLDS*.) We have found that there is a Majority 12 Committee that is made up of the Rockefellers, the Dulleses, and members of the Executive Committee above the Council on Foreign Relations and like organizations, known as “the Wise Men.”

With the foregoing in mind we present the following:

“In 1954, Executive Order 54/12 formed a Black Budget for technology and teams of covert agents (M.I.B. = Men in Black) to cover up the cover ups! The NSC

called this group the 54-12 Committee, which was given responsibility of approving all “Black” covert operations. This committee has undergone changes over the years, and has been variously called The Special Committee, the 303 Committee, and currently the 40 Committee (XXXX = The Double-Double Cross.) It has been described as the “Directorate” of the NSC. The 40 Committee was once headed by Dr. Henry Kissinger (who was called THE MAJESTIC OVERSEER.)

“Key figures in the shadow government (The NEW WORLD ORDER) belong to the Bilderberg Group (formed in 1952) which has been meeting every year since 1954. The elite of the world’s wealthy and influential, which includes Henry Kissinger; David Rockefeller; the Rothschilds, Allen Dulles, etc. (are all members.)

“The worldwide ‘Invisible Government,’ commonly known as The Illuminati, is said to have organization co-directorships linked to people in The Tri-lateral Commission; the United Nations; the Club of Rome; The Rand Corporation; General Electric; Hughes; The Council on Foreign Relations. The CFR came out of a meeting held at the “Majestic” Hotel in Paris, France.” (THEI RESEARCH REPORT, Vol. 1, No. 6, July-August, 1993. “New World Order Update: The Majestic Connection,” p 14.)

It is this covert group of “Men-In-Black” working under the 40 Committee that sees to it that all truth, no matter the source, is suppressed or silenced by whatever means possible. It is controlled by the above mentioned Majestic 12 “Wise Men” which controls all planetary intelligence and briefs all the secret New World Order control groups: The Council on Foreign Relations, The Tri-lateral Commission, The Club of Rome, The Royal Institute for International Affairs, and the Bilderberg Group. etc.

This is a worldwide intelligence “octopus” (as some researchers have called it, as has Necedah revelation) that links the American intelligence agencies with the Israeli MOSSAD, British Military Intelligence Department Six, and several other intelligence agencies around the world. These agencies are the nervous system; the communications system of the New World Order. This intelligence apparatus is integrated into the worldwide political system of the New World Order. This is under the control of the Rothschilds, the Rockefellers, etc. of the Zionist elite which the Necedah revelations have referred to as “The Octopus.”

These big internationalists, the Rockefellers, the Rothschilds, etc., are the very men that Heaven, through Necedah’s revelation, have warned us of. Necedah revelation has exposed these men as the Grand Masters of the Learned Elders of Zion. It is these Yiddish Zionists (not to be confused with the Orthodox Jews who actually oppose them as we do) that now control the world and are bent on setting up a one-world government and a one-world religion. The most revealing messages

exposing these plotters for world control were given from the early 1950s through to the mid 1970s or so with some additional messages given after that time. You will note that this is the same time frame that “Our Friend, Pock Face” and Company of the “Men-In-Black” had harassed and threatened my mother. Another coincidence? Not likely! (We have to remember one simple basic fact: Things don’t happen by accident – they are either by God’s design [His Divine Providence] or by Satan’s Conspiracy.)

* * *

This chapter, indeed this whole set of facts as presented in this volume, raises some interesting questions: Why would a silence group made up of “Men-in-Black” types such as “Our Friend, Pock Face” and Company harass and threaten a mystic of an apparition that is supposed to be as fraudulent as the La Crosse Diocese would have us believe? Another question: Why did the Church authorities and the “Men-In-Black” both accuse this mystic of the very same thing – making up the whole thing as a money making scheme? Why did both go to extreme lengths (albeit it in different ways) to silence this apparition? If this apparition is as false and from the devil as the diocese and the Church proper would have us believe, then why go to the point of overkill when it comes to placing censures and restrictions on it; restrictions and censures that do not even have a legal or canonical leg to stand on?

Last question: Is what my mother, my family, and myself experienced and witnessed for some 30 years a cooperative effort of the “Men-In-Black” and their ecclesiastical counterparts in “high places?”

Epilogue
NECEDAH, FATIMA, AND THE CRISIS IN THE CHURCH

One would have to have his head buried in the sand not to notice the crisis taking place within the Church today. The Necedah revelations speak directly of this crisis, warning that worse is to come. (December 2, 1977) Necedah has repeatedly warned that the Masonic powers have taken over the Church. “The Masonic powers have taken over the Vatican.” (August 15, 1977) That was over a quarter of a century ago. Necedah essentially is the “New Fatima” for its messages are a reiterating and a continuation of Fatima. The Secret of Necedah (which this author has a copy of) tallies perfectly with the Secret of Fatima.

Necedah has not been taken control of by the Church, but the Church has taken control of Fatima. The difference is that the important Fatima Message (especially that contained in the three-part Secret) and the requests of Our Lady of Fatima (i.e. the Consecration of Russia, release of the Third Secret, etc.) are being suppressed and ignored by the hierarchy of the Church.

So, how is Fatima faring under the control of the Church? Even though this is an approved apparition, it is not faring well at all. Consider these facts:

1. The Fatima Secret has NOT been released. The Secret was to be released no later than 1960. Instead the Vatican has kept the Secret locked away “in a deep, deep, dark well,” to quote one Vatican official.

2. Prior to and around the time of the supposed release of what was purported to be the Fatima Secret in 2000, the Vatican said the Third Secret of Fatima is just “an invitation to prayer and penance.” In other words, we have a secret that says nothing.

3. The long-awaited release of the Fatima Secret (the third part) was a fabrication purported to be the real thing. In reality, it was nothing more than a continuation of the cover-up. The Vatican essentially lied about the Secret, saying it referred to events that already happened. Cardinal Ratzinger said of the Secret: “No great mystery is revealed; nor is the future unveiled.” Many believe this to be, but a “white (Cassock) wash” of the truth.

On the last point, John Hogue, author of *The Last Pope: The Decline and Fall of the Church of Rome*, says, “In all my 30 years as a scholar of prophetic traditions, I have seen some interpretive stretches – but Cardinal Ratzinger’s spin on this prophecy is as weak as they come. Indeed, I have seen more imaginative twists of reason made by the National Enquirer. I would not even pin 10 percent of the Third Secret he presented as a fulfilled prophecy.” (*As quoted in Fatimagate! by John Hogue, NEXUS, Nov. - Dec., 2000, pp 59-60.*)

The official Church has buried the Fatima Secret under an avalanche of fabrications and falsehoods; circumvented carrying out the request by Our Lady of Fatima of the Consecration of Russia as well as persecuted one Father Nicholas Grunner for his efforts in trying to fulfill the Fatima Message. You need not take my word on this for there is plenty of documentation of these facts. So if anyone doubts this, I refer you to *Appendix G: "Recommended Reading,"* and investigate the matter for yourself.

What is the state of affairs at the most prominent and approved Marian Shrine in the world today? The Fatima Shrine has become the focus for interreligious services. A new interreligious church in the form of a large banjo-like object is already being built under the direction of the Fatima Shrine Rector, Msgr. Luciano Guerra at the cost of \$50 million U.S. Dollars. Worse than this, on May 5, 2004, a Hindu ritual (a worship service to Hindu "gods." – in other words, demons) was performed at the sacred altar in the Capelinha at Fatima with the blessing of Fatima Shrine Rector Guerra and the Bishop of Leiria-Fatima, Serafim de Sousa Ferreira e Silva, both of who participated in the event.

Here's the punch line: These Fatima prelates are not chastised or defrocked by the Vatican but supported by the Vatican! (Author's update: According to Father Grunner's Fatima Apostolate, the Vatican has now taken action to remove Fatima Shrine Rector, Msgr. Guerra and Bishop Silva from their positions, though we have not received confirmation that they have yet been removed. While this turn of events is a good sign that justice will be done, it must be understood that at first, the Vatican was ignoring and even denying that any pagan ritual had taken place. It was only after thousands of letters, phone calls, and e-mails pouring into the Vatican over a period of months did the Vatican finally give in to the outcry of the faithful. And this only after approximately one half year of ignoring and denying it.) In stark contrast, Father Nicholas Grunner, who has been fighting to have the Fatima Message revealed in full and who has been working to promote the truth about Fatima as well as promote the proper fulfillment of the true Consecration of Russia as requested by Our Lady of Fatima, is black-balled and supposedly "excommunicated" for his efforts. This is not the first time that Vatican officials have lied and been caught at it. (*See Appendix G: "Recommended Reading,"*)

So, what is the point of all this? If the Fatima Shrine and the Cause of Our Lady of Fatima is being treated in such a manner by the hierarchy in the Vatican, how do we expect the Necedah Apparitions to be treated by this same Church? Hindu priests are officially allowed by the Vatican to desecrate the Fatima Shrine altar, but the rosaries, prophetic messages, warnings of apostasy, plus the good works (i.e. the Constant Vigil of Prayer, the Infants Home, prayer vigils, etc.) at Necedah are condemned and banned or otherwise discouraged. Do we see a blatant

contradiction here? Is this the height of hypocrisy being practiced by the “holy” priests of god? Heresy and demon worship can be practiced at an approved Marian Shrine, but the TRUTH IS DENIED at Necedah by the same official Church! Incredible! But true!

HELLO! Has anyone awakened to what is TRULY happening in the Catholic Church? It’s high time to face the facts square in the face. Time for a reality check!

The crisis now coming to a climax within the Church was prophesied to happen by the Mother of the Church in Her apparitions around the world, especially those within the last 150 years or so. Necedah has been at the forefront of this prophecy with very hard-hitting warnings of what was happening within the official mainstream Church, man’s church; the apocalyptic crisis now unfolding within what was once the Roman Catholic Church.

The prophecy concerning this crisis is there for a reason. As Saint Thomas Aquinas has said, “...In all ages there have been persons possessed with the spirit of prophecy, not for the purpose of announcing new doctrine, but to direct action.” The Mother of God appearing at Necedah as the Queen of the Holy Rosary, Mediatrix of Peace, Mediatrix Between God and Man, has pleaded with us to change our direction, for society today, whether in the religious sphere or the political sphere, is really off course. Heaven has warned us that we are now in the greatest heresy in the history of Christendom.

In the religious sphere, there is the heresy of false ecumenism that is being promoted to bring about the anti-Christ’s one-world religion. In the political sphere, there is a total restructuring of society through education and community programs, an indoctrination for a “New World Order” to bring about the anti-Christ’s one-world government.

Through such heresies and indoctrinations, much of the truth of the Christian Faith has been lost. If we are to cope with the present crisis in our Church, our country, and our communities, we need to wake up to what is truly happening in our world. We have to realize that we are being “hoodwinked” by the officials whom we trust with our physical and spiritual welfare.

Obviously, only those who have studied Our Heavenly Mother’s Cause very closely and have given the matter very serious thought, realize the Church is in a very deep eclipse. “Man’s church has crumbled” as Necedah revelation has said it would. It has become a pseudo-catholic church; a false world church fashioned out of what was once the Roman Catholic Church.

The above crisis referred to here is a critical situation that now confronts the “End Times” Catholic of today. He is faced with a very serious dilemma: Either he accepts, in blind obedience, the “watered-down” shallow faith, a faith which is “New Age Protestantism” in disguise; or, he embraces wholeheartedly the true

Catholic Faith as instituted by Jesus Christ and nurtured by His Holy Mother as Mother of the Remnant Church of these End Times.

There are many Catholics, today, who do not realize the seriousness of the matter. They either do not know or do not want to know and simply refuse (because their pride blinds them), to believe that the situation in the Church is as bad as it really is.

Such people refuse to accept that the enemy of God (the Grand Masters of World Zionism) is in full control and that the anti-Christ is about to appear on the world scene. Because of their petty, selfish interests, they refuse to acknowledge the larger picture. They cannot see that the enemy has full control of both the liberal and conservative elements in both civil and Church governments. If they would take the time to investigate, they would find a very disturbing picture. But who has time for such things, besides, who wants to disturb their comfort zone? As some would say, "My mind is made up. Don't confuse me with the facts."

But for those who put their Faith ahead of man's politically-correct way of doing things; who will examine the true picture will see his way clear of the enemy snare. Both liberal and conservative elements have been infiltrated and directed from within by the Mason-taught anti-priests embedded within the hierarchal structure of the existing institutional church. This is man's church being transformed into the anti-Christ's one-world church, and it is a lot closer than you might think.

In the meantime, we have the "independent" Marian oriented, traditional (but not extreme traditional) Catholics, who adhere to the One, Holy, Catholic and Apostolic Faith and follow the "End Times" instructions and warnings of Mary, Mother of the emerging Remnant Church. As the revelations of Necedah, Fatima, La Salette, Akita, and others indicate, it is this Remnant Church taking its structure within Mary's Immaculate Heart and under the protection of Her Blue Mantle, that will be the Church the gates of Hell will not prevail against; the Church that will gloriously reign in the New Era to come.

But where will you be? Will you be a part of the Remnant Church? It's our choice! Necedah revelation warned: "The plot of the enemy of Jesus Christ, Thy Lord and God, is succeeding because those of the Church, the Hierarchy, the Cardinals, they are not fulfilling their duties. Just as at the time of Joan of Arc, so today. It is the Golden Calf that they seek to adore, instead of adoring Thy Crucified Lord. Check into the documentation, and you will see the pattern and your Fatherland will suffer, your churches will suffer as the messages were given many years ago. Man's church will crumble, but the Triumphant Church will never crumble. **WHICH CHURCH ARE YOU FOLLOWING? THE WILL OF GOD, OR THE WILL OF MAN** who is led and guided by the Disraelis, the enemy of God? (March 12, 1971)

* * *

In summing up the case for the authenticity of the Necedah Apparitions, the following points can be made.

1. Both the first Commission's findings and the Misericordia Hospital tests results were kept secret and not disclosed to either the Necedah mystic or any of the Shrine leaders.

2. The hospital tests results indicated authenticity according to both the head doctor and the lead investigator.

3. Nothing was found in the Necedah Apparitions/revelations against faith or morals or even Church doctrine, etc. This fact was admitted to by Bishops Freking and Burke and even Chancellor Gorman, at different times.

4. All pronouncements, prohibitions, and actions taken against the Necedah Apparitions, the Shrine and its adherents are based on the obedience issue. In fact, a blind obedience is demanded without adequate or solid reasons as to why the apparitions are declared false.

5. All Diocesan statements and actions are based upon Bishop Treacy's statement of June 17, 1955, which declares "that all claims regarding supernatural revelations and visions made by ... Mrs. Van Hoof ... false." Nothing is based on the 1952 hospital tests which were kept secret, nor on unexplained miraculous signs and cures, etc.

6. Miraculous events: the miracles of the sun, the changing of rosaries, authenticated cures (see Chapter 2 and Appendix D - Three Cures....) as well as the findings of independent priests i.e. Msgr. Spurlock, Father Scheetz, etc. were ignored by the first diocesan Commission, the second Diocesan Commission, and the Diocesan officials altogether.

7. The Church's official investigator as well as other officials of the La Crosse Diocese showed a definite bias against the Necedah Apparitions from the very beginning as reflected in the statement of Father Claude Heithaus which states in part that "his position was on behalf of the Church to prove the apparitions NOT true."

8. Great effort was put forth by both the Diocese and the media to discredit or otherwise put in a bad light the Necedah mystic, the apparitions and/or the Shrine. Accusations of money-making and otherwise fraudulent activities were put in the public mind by Diocesan officials. (Upon close examination of the true history of the case, it appears that the La Crosse Diocese and the infamous Men-In-Black wanted the same thing: the apparitions declared a fraud and the revelations and Marian activities stopped.)

The detractors would have you believe my mother, Mary Ann Van Hoof, suffered from neurosis (an emotional disorder), yet eyewitnesses in this case testify

otherwise. Independent investigations by both priest and laymen confirm the authenticity of these apparitions and the solid true character of its mystic.

The fact of the matter is this: The Necedah Apparitions were an embarrassment; a threat to the enemy of God who are exposed by the Necedah revelations as being embedded within both the Catholic Church and the civil governments of the world. Thus, the denial of truth of these apparitions via both the Diocesan officials and the infamous Men-In-Black.

Appendix A

DWIGHT'S DOCUMENT OF DECEPTION

(Author's note: The word that most aptly describes the following document is the word, FALSE. That's the word my wife penned in the margins, paragraph after paragraph. My wife is not a learned theologian, but she could easily see, again and again, the blatant falsehoods readily apparent. This document was released on the internet by the Dwight Group in 1996. This author has had at least two or three copies mailed to him by pilgrims on the Shrine mailing list. In addition, my own son gave me a copy he had received and that was the final prompting to write this book you are now holding in your hands. The author's comments are reserved until the end of this document, leaving it whole and intact without interruption just as it was released.)

NECEDAH, WISCONSIN

If you have read "Apparitions & Mystics – True or False" and still do not know about Necedah, it is probably because you don't have all the information. Necedah is an apparition which we have a great deal of inside information. Five of our very close friends lived in Necedah and were close friends of the mystic Mary Van Hoof (actually Mary Ann Hirt). Their relationship with her was not incidental, for their direct contact with her was from four to twenty years, including the six years they lived there. Our files on Necedah are ten inches thick if we include a 320 page manuscript we have by one member of the family (now a priest), Father Joe Dwight.

Forty years ago (November 12, 1949), Mary Van Hoof began to receive "Visions and messages from heaven." She "suffers" the stigmata on Fridays. Countless cures of body and soul are reported. Signs in the sky are seen. Rosaries change color.

On August 15, 1950 over 100,000 people came to witness the promised "Miracle of the Sun." People came from forty states in buses, trains and cars. The news media was there. Mary Van Hoof prayed and then told everyone to look at the sun. Some tried but had to turn away before burning their eyes. The newsmen saw nothing. Most of the people saw nothing. But some claimed to see the sun spin. Others saw a cross in the sun. Some saw the sun change colors. Rosaries changed to a gold color.

Yes, there have been many abnormal things happen at Necedah, but in forty years not a single (provable) miracle occurred that could not have been done by the Satanic.

THE SEER:

Mary Van Hoof died in 1984, but the multi-million dollar operation still goes on. Mary Ann came to America from Transylvania, Hungary. Her mother, Elizabeth Bieber, practiced spiritualism and witchcraft with Gypsies in Transylvania. She held

seances in Kenosh, Wisconsin. Mary Ann and her mother attended the Spiritist camps in Wonewoc, and her mother became vice-president of the Kenosha Assembly of Spiritualists. It is not insignificant that her mother was always behind her during the apparitions.

Those who knew Mary Ann at the time, claim she had a child out of wedlock, married a divorced man, divorced him and did not go to church for twenty years. She married again in 1934 to Fred Van Hoof. She did not begin attending Mass regularly until after Nov. 12, 1949. When Fred died, Mary Ann married Ray Hirt, a man twenty years younger than the mystic. "Heaven?" told her to marry him. However, like her first marriage, she never bothered to get a marriage license.

Mary Ann and her husband, Fred, went to Texas to get away from her "damned Catholic" relatives (her words). She then fled to Missouri to get away from Texas' creditors. Later, in Necedah, they lived so poorly that they had no running water. Mary Ann's house was always filthy and the children seldom were bathed.

Mary Ann was uneducated and therefore the grammar of her "apparitions" had to be constantly corrected by editors. In fact, she did not hesitate to use language that even a truck-driver would not use when she was angry. Her closest friends knew her to scream hysterically and have tirades when anyone disagreed with her.

She kept tight control over everyone by claiming that she could bi-locate and saw people engaging in sins. And she was unnaturally strong. She was known to throw adults across the room when angry. She used (sold) magic boxes and magic pillows that she claimed could do almost anything.

STIGMATA:

Joe Dwight (now Father) stood by her side many times during her so-called "sufferings" of the stigmata. In his own words:

"I was very surprised to discover that the supposed 'heavenly 'Friday sufferings' of Mary Ann Hirt (which I had witnessed many times while at Necedah) were much more similar to the descriptions of hallucinations and hysteria (most likely provoked and developed, consciously and/or unconsciously over the years) than to the description of a genuine private revelation or supernaturally imposed sufferings from God."

Although Mary Ann claims to receive the stigmata, no stigmata appears. She goes through all kinds of unseemly acts of sufferings. There are even photos of her stigmata, but no one has ever witnessed it. During the Lent of 1952, she was hospitalized and watched closely by the bishop and the doctors. No stigmata appeared.

MESSAGES:

The messages Mary Ann Van Hoof receives can be described as nothing less than "stupid." When you take away all the sugar and get down to the bottom line, these are the messages of Necedah:

- 1) We must sign up for a SPACE SHIP coming to take us away before the coming chastisement. This space ship will be guided by someone called "Alex."
- 2) 30,000 priests in the United States are "planted" communists SPIES and

should not be listened to or obeyed. (there are only 57,000 priests in the United States.)

3) All schools, churches, and governments have been infiltrated by a vicious and cunning PLOT to corrupt the "true way." Even the food we eat is planned to CONTROL our minds.

4) Vatican II is false and should not be followed. The Church is full of "traitorous bishops, heretical cardinals, and BLACK POPES."

5) The new Mass of Vatican II is FALSE.

"The errors he (the Holy Father) made were not because of himself, but because of those about him, those who have misquoted him; those who have given false statements in place of his. He (the Holy Father) does not want the Mass altered. He wants the Mass said the way My Divine Son instituted it on Holy Thursday. He does not seek for an easier way."

From this we can see that the Holy Father is not to be trusted; and that Christ said the First Mass in Latin and not Aramaic; that the Apostles wrote in Latin and not in Greek and Hebrew. How stupid does Mary Ann take us to be? Keep this in mind when considering Bayside, New York, which came out of Necedah.

6) There is nothing wrong with NOT being a Catholic.

"Those NOT of the Catholic faith, remember the lord in YOUR OWN WAY. The ministers should ... teach their flocks to ABIDE BY THEIR RULES of their church and remember THEIR GOD."

This is "pluralism" and has been condemned by the Church. In fact, it is so wrong that if we took the time we could find at least one Papal Statement against it in every century since Christ.

7) And of course, the inevitable chastisement that all false apparitions predict, in which only members of the Necedah shrine will be spared. The SPACE SHIP with a 1200-year-old man will come and take them to the MIDDLE EARTH, where they will be spared the chastisement and then emerge to re-populate the world and establish Christ's TRUE CHURCH. (MIDDLE EARTH IS PROBABLY CORRECT.)

Mary Ann sees everything from the Holy Trinity to the angels and the saints. She sees them as six inch tall figures that come at her beckoned call. She points to them in trees, on fences, on her furniture, everywhere. No one else sees them. Then she carries on a one way conversation with them and reports to the people what was said after she has finished.

PROPHECY:

The "Virgin" told Mary Ann that if the Church did not approve the messages soon it would be too late. That was in 1950. It is now 1996 and they are still condemned. We have not seen any chastisement. Our friends told us that almost every week the messages were the "last messages" but they went on and on anyway. And of course, as in all the other false apparitions, this one is the "last warning on earth" before the chastisement.

OBEDIENCE:

"Right from the beginning Bishop John Treacy, the local bishop of Necedah,

investigated the alleged apparitions and ordered all activities stopped – 1950. He declared that the happenings were not from God.

‘All claims regarding supernatural revelations and visions made by the aforementioned Mrs. Van Hoof are false. Furthermore, all public and private religious worship connected with these false claims is prohibited....’

In 1969, Bishop Frederick Freking replaced the retired Bishop Treacy, and ordered a new investigation. He ordered the shrine closed.

Mary Ann’s response to this was to tell the people that no matter what the bishop said, they must do “what Our Lady of Necedah wants.... This is my property, and I’ll do as I wish.” In 1972, the bishop sent a letter informing Mary Ann that unless his directives were followed, he would have to take sanctions against her and her followers. Many warnings followed. She did not obey.

In 1975, Bishop Freking excommunicated and refused sacraments to anyone who: attended, participated, approved, associated with, contributed to, anything whatsoever associated with the Shrine at Necedah, whether pageants, prayer meetings, devotions, veneration, visits, meetings, classes, secret meetings, strategy meetings, seances, movies, books, or anything else, whether at the Shrine or away from it.

(We wonder how many people are “excommunicated ipso facto” without even knowing it.)

Mary Ann’s response to this was to bring in an already excommunicated “Old Roman Catholic” Bishop, Edward Stehlik. The Old Catholic Sect was established after Vatican I, and has been schismatic and excommunicated for several hundred years. He brought in priests and another bishop, Bishop Francis DiBenedetto. An order of sisters (the Seven Sorrows of Our Holy Mother Sisters) was established without vows. They dressed themselves up as Catholic nuns and made up their own vows.

ROME:

In 1983, Cardinal Oddi and other Church officials of the Vatican ordered that everyone in Necedah obey the local bishop in all things. To this day, the Shrine goes on. In fact, there is now an international movement that will be discussed later.

FRUITS:

After the order from Rome, most of the followers, even those who moved to Necedah and lived at the Shrine, left. Joe Dwight stayed on long enough to write a booklet called, ‘The Holy Catholic Church and Private Revelation.’

With the help of this book, he converted Bishop DiBenedetto away from the Shrine. Bishop DiBenedetto gave a talk that helped most of the people break away from the grip of Mary Ann Van Hoof. DiBenedetto left the Old Roman Catholic cult and re-entered the Catholic Church.

Joe Dwight and his family returned home. But this was not without great cost – financially and emotionally; not to mention time and reputation. He lost years in his preparation to be a priest. He became a priest in 1995, many years after he would

have. Many others lost thousands of dollars that they had deposited in the Shrine's bank.

Brother Glen Goergen, ran a radio program on the Shrine property. He had a police record of fraud, disorderly conduct and statutory rape. He tapped the Old Roman Catholic Bishop's phone and attempted to blackmail him. In 1987, Gary McLaughlin (another Shrine priest) was convicted of mail fraud and impersonating a priest.

David Schot, a Shrine auxiliary bishop, was convicted of sexually molesting an 11-year old boy. He continued to keep a 10-year old boy with him. Bishop Stehlik left the Shrine, and it was later learned that he was gay.

Henry Binkowski, a World War II vet, stocked his Shrine house with an arsenal of weapons and over 100 rounds of ammunition. He made a maze of concrete walls, foxholes, and peep holes inside his house and stocked it with canned goods. One day he went crazy and shot his friend, Tommy Huber. The police came, and in a gun battle with Binkowski, he was shot dead.

Unhappy with the condemnations received, the Shrine members have even developed their own book on "Testing the Spirits" by Joseph Thomas Scarlata. In this book they completely overlook obedience to the bishops and lend their support to Garabandal, San Damiano and of course Bayside.

These are the fruits of Necedah, Wisconsin. But the promotion goes on and on. We just received a large package from them showing the massive construction going on. They think we are supporters, since we order information from them. Joe Dwight and his family told us that in spite of the craziness and the fraud, the people who were fooled were good people, and as such, made a very good and holy community in which they lived holy lives. In fact, being separated from the world of television, drugs, drunks, and even money, made them lead a life that was very happy. All the family with one voice claims that was the happiest time of their lives. In the community, they mimicked the early Church – sharing all things in common, praying three times a day together, working together, helping each other, and loving each other. It was those who were fooled that gave the shrine the impression of holiness, not the seer. The same is true of all other false shrines – those who go bring holiness with them, and this is confused with holiness at the shrine."

* * *

(AUTHOR'S COMMENTS: Most of this DOCUMENT OF DECEPTION is rebutted in Chapter 1 or throughout this book, but there are specific points that are not which need clarification.

First to start with, this Document of Deception makes several mistakes in even getting simple facts straight. For example, under the heading of "Obedience" this statement is made: "In 1969, Bishop Frederick Freking replaced the retired Bishop Treacy...." If one were to check the diocesan records or even the diocesan newspaper, one would find that Bishop Freking was installed as bishop in 1965.

Bishop Treacy retired in 1964. Another is the statement made in the last paragraph under “The Seer,” the reference to the magic boxes and pillows – supposedly my mother was selling these. Actually it was a certain T. R. who was selling them. My mother was actually AGAINST these things and Heaven warned against them as well. (This author had actually tested these things out and discovered many of the claims regarding these devices unfounded.)

Many of the accusations leveled against the apparitions, especially those concerning my mother or the revelations, are not only false, but utterly ridiculous and even downright outlandish – “Middle Earth” – give me a break!

Under the heading, “Obedience,” the Dwight Deception states in paragraphs 3 and 4 that my mother’s response to Bishop Freking ordering the Shrine closed was to say that people must do “what Our Lady of Necedah wants ... This is my property, and I’ll do as I wish.” This statement supposedly said by my mother was actually attributed to her by Father Claude Heithaus during the first investigations of 1951. Dwight and his group uses it here. It is simply another falsehood. For the real truth as to how my mother responded to her bishops both during the first investigations (1951-1955) and the second (1969-1973) see Chapter 3 and 4.

As regards the false comment made about the Old Roman clergy, see Chapter 5 and the articles on the Old Roman Catholic sacraments and history. (*SHRINE BEACON, Summer-Fall, 1998*)

Under “Fruits” are several false and misleading statements. The first statement concerns a booklet Father Dwight wrote in 1983. We will come back to this as this booklet played an important role in confusing and bringing about the defection of the Shrine bishop and many of the people including pilgrims.

In paragraphs 3 and 4, it is mentioned how Joe Dwight suffered “great cost financially and emotionally...” etc. and “lost years in his preparation to be a priest.” All that can be said about this is that the “lost years” are a direct result of his own actions of undermining and falsifying the truth of this Shrine community and of the Blessed Virgin Mary’s mission to my mother thus leading to the collapse of the Remnant Church (including the seminary Dwight was studying in) that was guided there by the Blessed Virgin Herself. He brought this all on himself and cannot rightfully blame the Shrine or my mother for this.

This Dwight Deception goes on in paragraphs 4, 5, 6, and 7 to make several more false statements. (Actually, as already indicated, this document is full of them.) One very blatant one is the mention of the “Shrine bank.” Excuse me, but the Shrine never did have such a thing. Talk about a fabricated falsehood! Another is about the radio program and a certain Brother Glenn. The Shrine did not have anyone “conduct a radio program on Shrine property.” The radio program was a creation of and solely run by Brother Glenn, a “wild cannon” if there ever was one.

He ran this radio program out of Milwaukee for his own gain. The radio program was never ever under the auspices of the Shrine at any time.

Also mentioned is a Gary McLaughlin who was never a “Shrine priest” even though he may have resided in the area for a time. (Incidentally, over the years, an assortment of various types of people, some of whom were considered “flakes,” fanatics, zealots, etc, resided in the Shrine community for a time. Anything these people did was blamed on the Shrine for since they were believers “it must be those shriners.” This is called “guilt by association.” These “wild cannons” did pretty much as they wanted, including Brother Glenn and McLaughlin.)

Falling in the same category as the foregoing we have a certain David Schott who had his own set of problems, but was never assisted in anything illegal by any Shrine member. (I know the full story behind this, but this too is another story.)

As far as the homosexual issue, all that can be said is this: There was homosexuality amongst the Old Roman Catholic clergy unfortunately, but not all were. Take a look at what has happened in the mainstream Roman Catholic Church. That does not make them any less valid – just sick. Condemn the sin not the Church. (*See Chapter 6.*)

The Dwight group goes into the incident of a poor shell-shocked war veteran, Henry Binkowski. It appears anything bad or unfortunate that happened in the Necedah community, especially in the eastern part of the township where the Shrine and most of the adherents were located, is blamed on the Shrine. Anything of this nature was played up in the press and picked up by the detractors as the bad “fruit” of the Shrine. Here the Dwight group even goes so far to refer to the Binkowski house as a “Shrine house.” Pray tell, what is a “Shrine house” anyway? To the unaware reader, it would infer the Shrine owned it. The truth that is being obfuscated here is the simple fact that the house and the acre and a half plot of ground it was setting on was owned by the Binkowskis themselves. But if you’re out to convey a false picture, you have to “invent” things like “Shrine house(s).” All part of the “guilt by association” trick.

And Dwight continues with more of the same....

Last, but certainly not least, the Dwight group states in the second-last paragraph, that the Shrine, “unhappy with condemnations received ... developed their own book on ‘Testing the Spirits’ by Joseph Thomas Scarlata.” Actually Scarlotta did this book on his own. This was not something the Shrine did or requested, and it was not endorsed by the Shrine in any way at all. If the Shrine had developed such a book, one would think that it would have been available to purchase at the Shrine Information Booth. But, at no time whatsoever was this book ever available at the Shrine. So, we have yet another fabricated falsehood solely for the purpose of blackening my mother’s name, the apparitions, and the

Shrine.

Now, we go back to the item we skipped over before, “Dwight’s booklet, “The Holy Catholic Church and Private Revelation.” This booklet, which I have had in my library for years, while appearing to have good source material theologically speaking (i.e. The Catholic Encyclopedia, The Bible, The Summa Theologica, Catholic History, various books on private revelation, etc.), it leans too much on negative treatments of private revelation. Heavily drawn from are such works as St. John of the Cross as well as articles, etc. (such as the Ex-Moonie article) that dwell on the hallucination or dubious illusionary aspects of private revelation. Also, we point out that he relies solely on theology to explain private revelation without ever studying apparitional phenomena itself from a scientific standpoint. Dwight made no attempt to conduct scientific tests of my mother as Msgr. Spurlock and other priests had done. Remember, the tests conducted by the Church were kept secret, the results being misconstrued and falsified by Father Heithaus.

In this booklet, under the section of Saint Bridget, Dwight makes reference to Gerson’s treatises, “On the Discernment of Spirits” (De Probatione Spiritum) and “On the Distinction Between True and False Visions.” As Dwight states, “Gerson pointed out five signs which distinguished true revelations: humility, discretion, patience on the part of the visionary, the truth of the revelations, and finally charity and love of God.” (p 20)

Obviously, Dwight came to the conclusion that my mother and the Necedah revelation failed to pass the test or to measure up to the aforementioned signs. He dwells on psychological aspects and tendencies of mystics towards hallucinations. etc.

But, let’s examine Gerson’s points, point by point.

1. HUMILITY. My mother was accused by Heithaus, Dwight and other detractors as proud and disobedient. What they either mistook or purposely attributed to her as pride was a strong willed person determined to carry out the Holy Mother’s mission. Being meek and humble does not mean one is cowardly or weak-willed. It does not mean one has to be timid. If my mother was such, she could not have ever stood up to all the persecutions heaped upon her. Many can talk about what my mother should have done concerning this, concerning that, etc. But walk the walk, especially the walk my mother had to walk. Now add to that fact the fact my mother especially trusted the priest as a man of God. Then time and time again, she was betrayed, manipulated, and lied to by these “men of God.” Her bishops ignored her, demanded “blind obedience” and refused to talk about the Blessed Virgin’s mission to her. (Bishop Freking, for example, would, when my mother was talking to him about what the Blessed Mother had told her, etc., he would change the subject and talk about his days as a boy growing up on his parents’

Kansas farm.)

Part of being humble is to be submissive. Was my mother humble and submissive? Did she submit to authority? I don't think many today could have stood up to the questioning she endured nor the tests she submitted herself to. She certainly did submit to authority, but at the same time, she tried to be true to the Blessed Virgin Mary. So consequently, she approached things with her eyes "wide open." Though she possessed the simple humility of a farm woman, experience taught her not to trust in blind obedience.

2. DISCRETION. To be discreet is to be of sound judgment and do things in a prudent manner. The implication by Heithaus, Dwight, and company is that she did not have sound judgment. In fact, they claimed she was "unbalanced" and prone to hallucinations, suffered from "visions of grandeur" and had a "crucifixion complex." It is easy to accuse, easier still to fabricate falsehoods. It's much more difficult to investigate the subject under question, gather all pertinent data and admit to the truth even when it does not suit you. Fortunately, my mother, at all times, had a Spiritual Director to go to for guidance, i.e. Father Lengowski, Father Richards, etc. If one were to closely examine the road my mother had to travel in her hard life, they would clearly see the discretion she had to exercise in order to deal with difficult situations that confronted her.

3. PATIENCE ON THE PART OF THE VISIONARY. If ever there was a patient person, it was my mother. This youngest son of her's learned (with Heaven's help) the virtue of patience from her. Several priests, as we have noted already, testified to her patience and charity. The difficult persecutions and the long severe sufferings she endured was made possible by the fact she had a good measure of patience. You might find it interesting that part of the definition of the word, patient is: "Bearing pain or trial without complaining, sustaining afflictions with fortitude... long-suffering; persevering." My mother most certainly fits the definition.

4. THE TRUTH OF THE REVELATION. Obviously, those who are bent on discrediting the messenger must also discredit the message. Such people as Heithaus or the Dwight group cannot afford to study the messages in the context of what has been and is happening in the Church, in society, and in the world as a whole. To do so, they would have to document the revelation with doctrinal truths, scientific data, and historical facts that confirm the truth of such revelation beyond all doubt. They then would have to admit to the authenticity of it. Their preconceived ideas would have to be abandoned. Their pride will not allow them to do that. We reiterate again that the more one knows and understands the truth concerning what is truly happening in the church, society, and the world in general, in view of the conspiracy that is now engulfing them, the more they would see and

understand the truth and reality of Necedah's revelation. Without this understanding, one will never comprehend what the Necedah Apparitions are all about.

5. **CHARITY OR LOVE OF GOD.** As we noted in the priest's testimony, i.e. Father Scheetz, Father La Plante, Msgr. Mathais, they noted my mother's charity towards others including her bishop. This author can add his own testimony to the fact she had a keen manner in exercising charity towards those who some of us might find it difficult to be charitable to. Her treatment of such people reminds one of Christ's treatment of the prostitute who later became one of His followers, Saint Mary Magdalene.

My mother was able to endure such ill treatment by virtue of the fact she DID have charity. Without it, she would have never endured what she did and overcome the trials and tribulations sent her way.

* * *

On closer scrutiny, one will begin to see that the Heithaus-Dwight type of detractors do not only not know their subject well, namely my mother and the apparitions (and especially the revelations), but have a different agenda or agendas in mind. (*See Chapter 8.*)

This man, Father Joseph Dwight, is not an authority on Marian Apparitions. He has not studied the phenomena in depth, nor has he studied the historical facts concerning various Marian Apparitions and Shrines. Scientifically, he does not have a grasp of apparitional phenomena, what we might call "the physics of apparitions." He certainly does not have an understanding of how apparitions should be investigated and properly dealt with. If one were to consult the real experts on Marian Apparitions (*see Appendix C: "Marian Apparitions: Points of Discernment"*), one would immediately see the difference in the quality of journalism. What we have in the Dwight Deception Document is "yellow journalism," plain and simple. Yellow journalism stoops to all kinds of lows: distortions, falsehoods, outright lies, and claiming to have "inside information" and to "be in the know." Since they can't rely on the facts (or because they have to deny the facts to follow their own agenda), or because they have not done their homework in research – they have to fabricate falsehoods from distorted truths, truths taken out of context, and this added and mixed with outright lies, they assemble into a fabricated false fantasy of their so-called "truth." One has to honestly be seeking the truth, the whole truth, the total picture of truth, not just that which suits him or upholds his point of view.

Furthermore, one needs, besides a serious research effort, a true discernment brought about by prayer and Divine inspiration to ascertain what the truth really is.

Selfish motives leads to “a contempt for and a rash betrayal of it. From this source, all kinds of errors spring...” (Words of Pope John XXIII. Encyclical on Truth, Unity and Peace. June 29, 1959) The truth, in the end, will be found through prayer and hard investigative work coupled with proper discernment.

Appendix B

“FAITH IS GREATER THAN OBEDIENCE”

One of the greatest misconceptions among Catholics today is the mistaken notion that obedience, especially to the hierarchy of the Church, is the greatest virtue; a virtue greater than charity, truth or justice or even faith itself. Reverence and respect for the priesthood and for the episcopacy is to be commended for they are duly appointed apostles of Christ in our day. Necedah’s revelation point out the importance of the priesthood. Our Holy Mother stated on November 12, 1973: “Always remember that the priests have the highest position in the world, there is no position greater than that of a priest. The sad part of it all is that many of the priests do not recognize their position. They are the true representatives of Christ. No layman’s position is any higher, no matter what the circumstances might be. No one can hold a higher place than they, the Elect, who do God’s will. To be the man, the Christ to save the souls of the penitent, to administer to them in sickness, in health, and in the sacraments. Yes, they are the Elect. By the Son of God Whom they will defend, Whose Body and Blood they handle, the Consecrated hands, the Anointed Hands of Christ Himself, yes, they are the Elect. It is true, there are some Elect in the layman’s life, but they hold no part that the priest, the Representative of Christ holds.”

However, while the Blessed Virgin Mary stresses the importance of the priesthood, She also admonishes them to do what is right and indicates many have gone astray and have become heretical.

“My priest-sons, the hierarchy and the Spouses of My Divine Son, they have gone completely astray as they seek the easier maxims. They forget, that as the representatives of Jesus Christ, the most beautiful, the most powerful, the most educational job ... is that of a priest. His is a doctor of the soul.” (*Oct. 7, 1975, Feast of the Holy Rosary.*)

Within the same message, the Blessed Virgin states: “The confusion in the Church is appalling. They are not treating the Holy Breads, the Eucharist, as the Body of Christ. Their desecration is appalling in many, many churches. The heresy taught is very, very sickening. They are the Shepherds to lead the flock, yet they stand and preach heresy. They teach heresy. They accept women to give out Holy Communion, the Eucharist. That is wrong, dear brothers and sisters.”

While it is true the priesthood and Shepherds of the Church hold a most exalted position of importance, they also hold a most grave and important responsibility. As the Virgin of the Revelation has said through Her apparitions, the priests have given up their duties for easier maxims and have allowed the corruption and evil to penetrate their ranks. John Collorafi’s study of Fatima

confirms this.

“The crisis of dissent and rebellion in the Church is growing more and more acute. Apostasy is drawing near even to the Rock of Peter. Even the Pope’s own Secretary of State, Cardinal Casaroli, dared in the Holy Father’s absence to praise the modernist and false prophet, Teilhard de Chardin. Other false prophets, such as Fathers Curran and Boff, have their defenders in the episcopate. Still others report with their own eyes how the Archbishop of Milwaukee (Rembert Weakland) has allowed fornication and immorality to be openly taught in his diocese. The proof has been sent to the Holy See and some of the evidence has been seen on public television in Milwaukee.

“The time has come to say it openly and plainly: for too long, the pastors have regarded the sin against faith as not important. The dissenters and heretics wanted to construct a new church, in opposition to the Pope and the bishops in communion with him, a church without dogmas, or morality, or grace.

“This new church is the living anti-Christ, the harlot of Babylon, the church of unceasing scandal. But in the end, fire will fall from Heaven and destroy the harlot, as it says in the Apocalypse.” (*“Many anti-Christes Have Come...,” THE FATIMA CRUSADER, Issue 26, Autumn-Winter, 1988, p 28.*)

Many of these pompous, prideful men of evil demand a false and blind obedience. Christ Himself, appearing to Father Albert Drexel, stated, “Faith is greater than obedience.” (*March 5, 1976*)

This is confirmed by true Catholic teaching. Father A. J. Martins – O. Praem explained obedience as it relates to the sharing of God’s authority on this earth. “Obedience can be considered either as a virtue or as an act and accordingly, it can be defined as the habitual or actual submission of an individual to a superior, one endowed with authority.”

“Since no human being as such can be superior to, or have authority over another, for God alone possesses the attribute of Superiority. ‘God alone is the true and supreme Lord of the world.’ (*the Great Encyclical, ‘Immortale Dei,’ p 108*) it follows that a superior is an individual to whom God gives a measure of participation in His Superiority, in His Authority.

“From the above, we can derive the definition of authority this way: Authority is the participation by a human being in the Superiority of God whereby that human being is given the right to direct efficiently the actions of those who submit themselves to him or her towards a good and honest purpose. In other words, authority is the right given by God to certain individuals to direct the actions of his or her subjects only to a good purpose, so that if he or she were to direct the actions of their subjects to a bad purpose, to steal for instance, or even to a purpose detrimental to what God has shown to be His Holy Will, that right to direct, that

authority would ‘ipso facto,’ by the very act, cease to exist, and obviously, submission to it would be wrong and even sinful, for it would amount to degradation of the dignity with which God created and endowed man.

“The above, applied to the action of coming to Necedah, to the Sacred Spot (of apparitions), where God’s Holy Will has been clearly and repeatedly manifested by the conversion of sinners, by the increase of devotion in the spiritual life of many, manifested in an increase of devotion in the reception of the sacraments, in the attendance to Holy Mass, in the Rosary, both privately and publicly, by the development of the lay apostleship in propagating the devotions to the Blessed Sacrament especially the perpetual adoration; by the stimulation of the practice of all virtues, especially Faith, Hope, and Charity; by an enormous amount of prayers for the Holy Father and his intentions, especially now during the ecumenical Council; by an amount of prayers said for our clergy and religious, especially the hierarchy. All this cannot be hindered in the name of authority, and submission to that hindrance is wrong and may be grievously sinful, depending on whether or not, it leads to defamation of character, to gossip, to out-right lies or misrepresentation of facts, to confusion, disappointment, etc.” (*“Obedience” as taken from CLERGY TESTIMONIALS, p 13*)

Father Martins was a kind and patient man, very understanding of the Church’s teachings on the disciplines of Church life. His association with the Shrine at Necedah goes back to 1950 when the apparitions first occurred. His statement on obedience and authority is confirmed by others who have studied the subject at length. One such person is a leader in the Catholic Traditionalist Movement, Father Gommar A. De Pauw. From one of his speeches, we glean several important points:

1. Obedience in the Roman Catholic Church is always subordinate to TRUTH and JUSTICE.
2. Obedience should never become an isolated virtue, but must remain subordinate to TRUTH and JUSTICE.
3. Isolated obedience always leads to tyranny, whether in the political or the religious fields.
4. No Catholic is ever bound to what sometimes has been called “blind obedience.”
5. Our first obedience as Catholics is to God. Our second obedience is to the church. Our third obedience is to the Pope. Our fourth obedience is to the bishops. Our fifth obedience is to the priests. But a Catholic’s obedience to priest and bishop ceases to bind the moment that priest or bishop himself becomes disobedient to either Pope, Church, or God.

There are those, especially clergy, that would say about these points, “Fine,

but as interpreted by the Church herself.” Indeed!

Well then let us see how the church has traditionally interpreted these teachings on obedience. For this we turn first to the Catholic Encyclopedia, 1913 edition.

“Among virtues obedience holds an exalted place but not the highest. That distinction belongs to the virtues of faith, hope and charity which unite us immediately to God. As to who we are to obey, there can be no doubt that first we are bound to offer an unreserved service to Almighty God in all His commands.... On the other hand, the obligation of obedience to superiors under God admits of limitations. We are not bound to obey a superior in a matter which does not fall within the limits of his perceptive power.... Neither can a superior claim our obedience in contravention of the dispositions of a higher authority. Hence, notably, we cannot heed the behests of any human power no matter how venerable or undisputed as against the ordinances of God. All authority to which we bow has its source in Him, and cannot be validly used against Him. It is this recognition of the authority of God vicariously exercised through a human agent that confers upon the act of obedience its special merit. No hard and fast rule can be set down for determining the degree of guilt of the sin of disobedience.” (*THE CATHOLIC ENCYCLOPEDIA, 1913 edition, Vol. 11, “Obedience,” p 182*)

Next, we turn to the theology of Saint Thomas Aquinas whose *Summa Theologica* is second only to Sacred Scripture and is the proper teaching of the Church. Several points are made from a study of Saint Thomas. This study concerns obedience as to both moral law (God’s Law) granting moral rights, and Canon law (man’s law) granting legal rights within the church.

These points are as follows:

*Obedience may be withheld from Papal or episcopal authority when what is commanded is:

1. Outside his field of authority.
2. Contrary to a higher authority.
3. Unjust.

*It is unjust when it is:

1. Too burdensome.
2. Against the common good.

*In contrast, just laws are:

1. Reasonable.
2. For the common good.
3. Given by a lawful superior.
4. Properly promulgated.

Saint Thomas Aquinas tells us the object of human law is to be useful to man for his good. For this to be true, it must be grounded in God's Law. Therefore, if the command is against the Faith (against God's Law), Saint Thomas tells us, it is our DUTY to disobey. Furthermore, if the command is against justice, it is our RIGHT to disobey. It then follows that to obey an unjust or ungodly law is not only wrong but sinful. FAITH IS GREATER THAN OBEDIENCE, for blind obedience leads to tyranny and the obstruction of TRUTH and JUSTICE.

The issue of obedience (blind obedience) has been used against both traditional Catholic clergy and against Marian apparition sites. However on very close scrutiny, one realizes something very strange taking place. In the name of obedience, one is led to believe that one (one who is obedient to an apostate church) is considered "in good standing" with the Catholic Church, while on the other hand, to be "disobedient" one is considered "schismatic" or "cultic" as far as his standing is concerned. This is how our "American 'Catholic' Church" which is very humanistic and modernist (and actually schismatic itself) views it. Where, as far as the true Catholic Church is concerned, the opposite is true. (If you have been confused about this, don't feel bad, that's the purpose of it.)

Now, here's the punch line: "After the Second Vatican Council, a very wise Archbishop shrewdly observed that the masterstroke of Satan was to sow disobedience to Catholic tradition through obedience." (*"Communion In the Hand"* by John Vennari, *CATHOLIC FAMILY NEWS*, Sept., 1995, p 24) So, by being obedient to the new modernistic Church, you are actually being disobedient to the true Church. Both the Mother of God through Her visionaries and traditional Catholic clergy have upheld and promoted true fundamentals of the Catholic Faith while, at the same time, opposing the evils of false ecumenism and modernism. Yet, these are the ones considered disobedient while those promoting apostasy and heresy within the Church are considered obedient, loyal Catholics in good standing. Obviously someone has it backwards!

But, such things have happened before. We have a most notable example of this and the great truths that were learned from Catholic history. The case we have in mind is that of Saint Athanasius of the fourth century. What follows is a short history and the letter of St. Athanasius.

Saint Athanasius lived in the fourth century during the time of what used to be considered the greatest crisis of Faith ever to befall the Catholic Church, the ARIAN HERESY. (The Arians denied the Divinity of Our Lord Jesus Christ.) The VAST MAJORITY of Churchmen fell into this heresy, so much so that St. Jerome wrote of the period, "The whole world groaned and was amazed to find itself Arian."

Athanasius was the Bishop of Alexandria in Egypt for 46 years. He was banned from his diocese at least five times and spent a total of 17 years in exile. He

even suffered an unjust excommunication from Pope Liberius (352-366) who was under Arian influence. It is a cold fact of history that Athanasius stood virtually alone against the onslaught of heretical teaching ravaging the Church of his day, begetting the familiar phrase, “Athanasius contra mundum” that is, “Athanasius against the world.”

The famous convert to the Church, John Henry Newman, described him as a “principle instrument, after the Apostles, by which the sacred truths of Christianity have been conveyed and secured to the world.” Often referred to as the Champion of Orthodoxy, Saint Athanasius was undoubtedly one of the most courageous defenders of the faith in the entire history of the Church. If anyone can be singled out as a saint for our times, surely it is Saint Athanasius. The following letter of his could, almost word for word, have been written yesterday:

“May God console you!... What saddens you ... is the fact that others have occupied the churches by violence, while during this time you are on the outside. It is a fact that they have the premises – but you have the apostolic Faith. They can occupy our churches, but they are outside the true Faith. You remain outside the places of worship, but the faith dwells within you. Let us consider what is more important, the place or the Faith? The true Faith, obviously. Who has lost and who has won in the struggle – the one who keeps the premises or the one who keeps the Faith?

“True, the premises are good when the Apostolic Faith is preached there; they are holy if everything takes place there in a holy way

“You are the ones who are happy; you who remain within the Church by your Faith, who hold firmly to the foundations of the Faith which has come down to you from Apostolic Tradition. And if an execrable jealousy has tried to shake it on a number of occasions, it has not succeeded. They are the ones who have broken away from it in the present crisis.

“No one, ever, will prevail against your Faith, Beloved Brothers. And we believe that God will give us our Churches back some day.

“Thus, the more violently they try to occupy the places of worship, the more they separate themselves from the Church. They claim that they represent the Church, but in reality, they are the ones who are expelling themselves from it and going astray.

“Even if Catholics faithful to Tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ.”

So, those prelates of the Church who are either puffed up with pride or given over to bad judgment as a result of ignorance or lack of true knowledge will be like

the blind leading the blind thus becoming accomplices of evil. Truth begets truth. Lies and error beget falsehood. A good tree cannot bear bad fruit anymore than a bad tree can bear good fruit. Whether in judgment of apparitions or traditional Catholic groups, both are evidence of the Remnant Church on earth; this is the ruling criteria that Our Lord Jesus Christ Himself gave: "Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for by the fruit the tree is known." (*Matthew 12:13*)

This universal standard given by Our Lord Jesus Christ is "by their fruits you shall know them." This can be applied equally well to the Church Commission who investigates Marian apparitions as to the Marian apparitions themselves.

Through efforts of many of biased clergymen, such as Father Claude Heithaus in the case of Necedah, the true facts concerning Our Lady's appearances and subsequent revelations are deliberately obscured, falsified, and covered up thus producing a false concept in the mind of the press who in turn convey this false concept to the faithful and the public at large.

The role of this wrong influence of the press is often premeditated and is a key factor in molding public opinion about how a particular apparition is viewed or accepted. With this in mind, consider the following:

"The press has created confusion among those who have blind faith in the Roman Collar by attempting to suppress the truth. Like Pilate, they seem to repeat: What is truth?

"'Intellectual dishonesty,' as termed by Pope Pius XII, is an obstacle to the fundamentals of collaboration which is needed to find a solution for peace. 'Men must everywhere forego the artificial creation, through arbitrary censorship, one sided judgment and false assertions, of a so-called public opinion which sways the ideals and will of the faithful (in this case) like reeds shaken by the wind.'

"He further remarked intellectual dishonesty 'has been raised to the distinction of a strategy by which the lie, the garbled work or fact, and trickery have come to be an accepted weapon of offense, which some people wield with skill of professions, boasting of their competence. For such men all sense of right and wrong come to be part and parcel of modern technique in the art of forming public opinion, and controlling it and making it serve their ends.' No better explanation could be applied to the attack on Our Lady's apparitions." (*"By Their Fruits You Shall Know Them ... Wrong Influence of the Press," QUEEN OF THE HOLY ROSARY, MEDIATRIX OF PEACE NEWSLETTER, April, 1971*)

By such tactics, whether priest or press, they are denying the truth of revelation and, as we have said before, are putting it into eclipse; and by so doing are putting the Church into eclipse causing darkness to spread therein. By discrediting the messenger (the mystic) and denying the message, they have really denied the

true Faith through a false judgment and a false concept of obedience.

Saint Bonaventure warned, “Whoever has neglected Our Lady shall perish in his sins and will be damned.” If this be the penalty for neglecting Her, what must be the punishment for actively seeking to suppress or deny Her revelations, especially since the purpose of these revelations is to preserve the Faith. FAITH IS GREATER THAN OBEDIENCE!

Appendix C
MARIAN APPARITIONS: POINTS OF DISCERNMENT

Many clergy within the Church know there is a great need for proper discernment of apparitions. Many apparitions are improperly dealt with. In fact, many cases are treated with contempt and with a rash betrayal of the truth. Father Hebert notes that the number of apparitions “locally approved” are far too few. He further notes there is a big difference between those “approved by the Church” and a local approval (or disapproval.) That is also true of decisions by a Roman Congregation. The final judgment in such matters rests with the Supreme Pontiff. Often, the local Ordinary makes a premature decision before he has gathered enough evidence in his mind as to making a proper judgment to declare one way or the other whether a supernatural intervention has occurred or not. Father Hebert points out that the term, “The Church has condemned” is often “carelessly and irresponsibly bandied about” when a local Ordinary has only made a pronouncement “with his limited, human fallible judgment.” (*THE DISCERNMENT OF VISIONARIES AND APPARITIONS TODAY* by Father Albert J. Hebert, p 14.)

It is unfortunate that the term, “private revelations” is too often used as real “private” revelation is to one person or at most to a limited group. But, even these should be discerned properly for many of these “private” revelations lead to the establishment of religious orders, spiritual movements, and ecclesiastical reforms. But, many “private revelations” are directed to the whole Church from the Pope on down and to the world as a whole for the salvation of souls.

The discernment of so-called “private revelations” is extremely important. On this point, Father Hebert says, “What can be more important than properly discerning an authentic intervention of God in our world? It is a matter where we are dealing with the very Son of God, the Creator of the universe, or with His Mother, Mater Dei! We cannot regard their interventions as unimportant, or easily cast them aside without proper investigation. They must not be ignored, or even, opposed; and that at times by ecclesiastics in high places.” (*Ibid*, p 15)

The prevailing attitude of Church authority seems to be a down-playing or minimizing the importance of Marian revelations, especially those of apocalyptic warnings and of those exposing the enemy particularly within the Church. Although it is the rightful duty of the Church to discern apparitions and their subsequent revelations, the Church often finds itself in conflict as to how to deal with such revelations that admonish that very same Church for wrongdoing.

All of this has actually led to a lack of discernment. Dr. Thomas Petrisko of the Pittsburgh Center For Peace, notes there is a lack of qualified individuals in the Church today. “There are not many individuals today, within the Church, who are

qualified as experts in the field of apparitions and mystical phenomena. The reasons are many for the lack of those with expertise in the discernment of phenomena. Primarily, the investigation of apparitions is viewed as a low priority. Apparitions are viewed as unnecessary to the faith, dangerous phenomena, and even in the best of cases, highly fallible.” (*SPECIAL REPORT: WHY HAS MARY COME?*” p 7)

He notes further that many “Church conclusions” come long after the events themselves have ceased. So apparitions and their revelations are viewed as a low priority and as “unnecessary to the faith.” However, the fact remains and is obvious to anyone who has taken a serious examination of the subject and who has a proper understanding of the truth of the matter, that the Church is doomed unless she does an about face and looks at these supposed “unnecessary to the faith” revelations to discern the truth of them and furthermore heeds the warnings they contain. (It is a matter of Church Militant (man’s church) OBEYING THE WILL OF CHURCH TRIUMPHANT IN HEAVEN.)

With the above in mind, we briefly note certain points of discernment not commonly known about Marian Apparitions and how they are handled by Church authorities. The first set of points are from Father Rene Laurentin, member of the Pontifical Marian Academy and the French Society of Marian Studies. He is well versed in Marian theology and has studied Marian Apparitions from both a theological view and a scientific one. He is author of the book, “*When God Gives a Sign*” from which these points are taken:

1. “When an apparition takes place, the family circle of the Church does not applaud with cries of joy. The welcome is normally troubled, tense and nervous.”

2. Concerning apparitions: “The number one problem often seems to be: How to get rid of it? The apparitions that occurred in the fifteen years that followed Beauraing and Banneux (1932-1933) were, in varying degrees, discouraged, repressed, or concealed until the 1980s.” (Author’s note: Both Lipa [1948] and Necedah [1949] occurred at the end of this period. With this attitude prevailing in the Church, it is no wonder why neither apparition was not and is still not recognized by the Church.)

3. Concerning the formation of commissions who investigate apparitions: “When authorities establish a commission of inquiry, theologians, canonists, and psychologists (psychoanalysts) are usually chosen.” Father notes that those people “with a real experience of human hearts and spiritual realities” are better suited to be on investigation commissions. He notes, “Those with spiritual expertise are rarely nominated.”

4. “On February 25, 1978, Cardinal Seper, the Prefect for the Congregation for the Doctrine of the Faith, published, for the use of bishops, a pastoral guide for

discernment (for which I, too, was consulted); but, it was published secretly. I do not know why, for there is nothing of a confidential nature in its four pages. Rome accepts and seems even to desire spontaneous opinions of true experts in the area. In the Roman document, **there is nothing that encourages concealment.**” (Emphasis, author’s – Then why is such an important document published secretly and kept concealed?)

5. From the above mentioned document we learn that, “Discernment is always a matter of opinion, for it evaluates convergent signs: Is the case serious, fruitful, problematic in varying degrees? However, the authority of the Church does not claim to have a geometric proof or exercise infallibility in her judgment. We should not be astonished by this, since also in matters of science there are similar degrees of probability in a hypothesis.”

6. An inquisitor (which means investigator) who deals with apparitions, Father Laurentin states that most often they are “seeking out error to condemn it. He who seeks finds. Those who seek too zealously for error invent it and project it onto their target.” The inquisitor is sure of himself. “He often says, ‘I have discernment.’ He satisfies himself with this certitude instead of opening himself to the voice of the Holy Spirit. He forgets the word of the Gospel: ‘Judge not, lest you be judged.’ (*Matthew 7:1*) By accusing his victims, he becomes puffed up and glories in his own justice.” (Author’s note: Fathers Heithaus and Dwight come to mind, for this sixth point of Father Laurentin aptly describes these two priests who invent error, project it on to their targets and then glory in their own justice.)

The next set of points is from Father Albert J. Hebert, S.M. who also has studied Marian Apparitions and their revelations and prophecies. He has authored several books on these subjects including “*The Discernment of Visionaries and Apparitions Today*,” from which these points are taken:

1. “The objective of discernment is not to anticipate negative judgments nor warily to fear non-authentic apparitions. It is to safeguard authentic apparitions and the public promulgation of their meaning and message for the good of the faithful and all the Church. Christ and Mary (She by the desire of Christ), He as Founder of the Church and Mary the Mother of the Church, Mater Ecclesiae, have the topmost right to intervene in the life of Their Church as they see fit. Their intervention can only be for the overall good of the Church. This is especially so in times of unusual stress and need. Yet, striking and important as the Fatima revelations were, it has been reported over the years that 90% of Catholics are unaware of them.

2. “If members of the commission either lack knowledge and experience themselves, or have poor or bad attitudes, the bishop can end up in a bad situation. Sort of like the blind telling the blind what they see! The bishop may then make a negative judgment where there should be a positive one. That this has happened in

the past there is no doubt, with subsequent suppression of the Spirit and great spiritual loss.

3. “For a theologian member to judge the teaching found in a private revelation, it is not necessary to have some STD of the type who is so involved in endless reasoning and modern speculation, and straining at gnats that he cannot judge objectively or nitpicks. A commonsense pastor or a good solid layman may do a better job. Many ordinary laymen, well trained in their faith, will know easily enough if there are any doctrinal errors involved.

4. “Conversions and good works beyond the normal should suffice for confirming signs. But God is generous! Here we mean with any or all of those unusual phenomena, mystical and charismatic gifts ... Depending upon the mission, some visionaries will have few, others varied confirming signs. All such should be recorded, preferable by sworn affidavits, and as soon as possible after the event.” (Author’s note: With Necedah, for the most part, this was not done by the Church. Where it was done, the results were kept secret.)

5. “Concerning money and finances, visionaries, and specially those with a mission to reach the public with many messages (such as Necedah – author), all can suffer heavily financially and even impoverishment. At times, visionaries are cruelly slandered in this regard by ignorant Catholics or poorly instructed clergy” (Author’s note: This type of slander definitely happened at Necedah and to the author’s mother.) As a matter of justice, at times, the Church itself could provide some financial assistance to these chosen individuals who are used by God to do more than many ordained priests. There is a lot of pious hypocrisy among some Catholics, who live well but criticize authentic visionaries, if they live like normal human beings.

6. “...Even where there have been negative statements or “nota” given by local Ordinaries, if many good and solid priests and other high ecclesiastics, along with many discerning lay people, believe the apparitions to be genuine, then suspect that just might be the case; and that such an episcopal fallible judgment if negatively stated may or should be reversed. ...That has been the case more than once in the past. And there are several cases today where reversals of present negative judgments seem probable: e.g. Garabandal, Spain; Lipa, Philippines, and Medugorje. (Author’s note: Necedah should be added to this list.)

7. “Where proper and complete investigations are made, there will be no troubled consciences among intelligent, educated and simply solid Catholics, clergy and laity, over the decisions given by ecclesiastical courts or commissions. What troubles good Catholics are the numbers of apparently poorly handled apparition claims in our times. It is hoped that there will be a reopening of some of the more famous and apparently authentic apparition cases which have been turned

down because of faulty and incomplete investigations; or hostile ones.” (Author’s note: Necedah definitely qualifies to be reopened on these grounds for it has had ‘faulty and incomplete investigations’ and certainly has had ‘hostile ones.’)

It should be further noted that pilgrims may come to unrecognized sites of apparitions and that publications of such accounts, visions, revelations, etc. are permitted even if the local Ordinary has rendered a negative decision concerning such apparitions. Canon laws which forbade the above (*Canons 1299 and 2318*) have been abolished by the Decree of the Congregation for the Doctrine of the Faith, published in *Acta Apostolica Sedis*, December 29, 1970, p 1186.) Father Laurentin states, “Therefore, it was not introduced into the new Code of Canon Law.” Therefore, there are no Church restrictions in visiting unrecognized places of apparition and no prohibitions against publishing accounts of such apparitions.

Appendix D



The Mother of God is shown here as she appeared to Mary Ann Van Hoof on October 7th, 1950. The Rosary encircled her head. She spoke the following: “My dear children, I am the Queen of the Holy Rosary, Mediatrix of Peace, Mediatrix Between God and Man. Prayer only will win your Peace.

**Three Authentic Cures
attributed to
Queen of the Holy Rosary,
Mediatrix of Peace,
Mediatrix Between God and Man Shrine
Necedah, Wisconsin**

CANCER CURE AT NECEDAH

In Honor of the Blessed Trinity Sacred Heart of Jesus St. Anthony

My daughter Sister Virginia was cured of the Ewing's bone cancer at the Queen of the Holy Rosary Mediatrix of Peace Shrine, Necedah, Wisconsin.

At the age of 14, my daughter was afflicted with Ewing's Bone Cancer. After several surgeries and Colbalt treatments, it advanced to the lung area. At this point, the doctors gave up all hope, it was in-operable and in the terminal stage!

It was at this time I heard of a Pilgrimage being made to The Queen of the Holy Rosary, Mediatrix of Peace Shrine.

On June 13, 1965 Trinity Sunday, my daughter and I made the Pilgrimage. While at the "Sacred Spot" I remember the warm penetrating rays of the sun. It was at this first visit she was granted a "first class miracle."

It took a while for us to realize the entire scope of this gigantic Blessing from God, through the intercession of His Blessed Mother. I remain ever thankful and grateful to Our Lord and His Holy Mother.

Now, seven years have passed and my daughter's fondest wish of becoming a nursing nun has come true!

The doctors confirmed that she was totally free of this dread disease and was as sound as a BELL!!

May God Be Thanked & Praised
Lovingly in Our Lady,

Mrs. Florence Wilk

5602 Homerle
East Chicago, Ind. 46312
5/15/72

My name is Josephine Mary Syc. I am now 34 years old. At the age of nineteen, I lost my eye sight completely, due to an accident. The doctors gave me no hope of ever seeing again. My optic nerve was damaged. Not even an operation would help.

My first visit to Our Lady of the Holy Rosary Shrine in Necedah, Wisc., was on August 15th, 1965. Like other pilgrims, the group I was with took pictures of the shrines. Afterwards, we joined the others saying the rosary by the Sacred Spot. On the fourth glorious mystery, I glanced down at my rosary, seeing the form of Our Blessed Mother from Her shoulders up, (not Her face) in the most beautiful shade of blue. Thinking my eyes were playing tricks with me, I looked up towards the Sacred Spot. Looking down once more, I saw a pin point of gold come up at me, frightened, I called for Mrs. Magolan who took care of me on this trip. My mother could not make this first trip with me. The pin point of gold opened up as big as my pearl rosary bead, inside was a gold cross, then the form of Our Blessed Mother appeared as Our Lady of Grace in the beautiful shade of blue again. While I saw our Blessed Mother, Mrs. Magolan told me my rosary turned to gold. Telling me to raise my hands for the people to see my rosary, I couldn't move my hands, they were like numb. I knew something happened to my rosary by my hands. So Mrs. Magolan raised my hands for me. After the form of Our Blessed Mother came another form, making such funny movements I didn't know who it was. It kept going behind me like it wanted me to follow it. Finally, I did follow the form, it lead me three times to St. Ann's shrine and through the crowd. At this time an inner voice told me for someone to snap my picture, that the form in the gold ball would show up. It did, Kneeling at St. Ann's shrine, I heard the inner voice telling me to be at the Sacred Spot at 12:00 noon. Not knowing what this meant, I told Mrs. Magolan. The procession started so we joined it. During the procession, I kept seeing the gold cross, then the third figure would appear. These two forms would take turns appearing. Kneeling at the Sacred Spot, I was in a daze, a world all of my own. I had such peace and joy within me I cannot explain. After the message from Our Lady, through Mrs. Mary Ann Van Hoof, I heard this inner voice once more. Telling me I would receive my eye sight again. But not saying when. Telling Mrs. Magolan this, she went and told Ray Schelfhout. He took my rosary to show other people. Then he had me tell him three different colors of the rosaries. Which I did. And also read a line for him. My vision did not last too long. Each time I visit the Shrine, my vision improves. Last year, I found out my optic nerve is healing. I lost my eye sight in 1956. I can now read my own knitting instructions. I also typed this letter. I discovered my third figure is St. Michael with a whip, chasing people, and the people are running.

I took my rosary to a jeweler here in Wyandotte to analyze it. He told me underneath was Sterling Silver and that, I had it gold plated. Which I never did.

Yours truly,
Josephine Mary Syc
2461 21st St.
Wyandotte, Michigan 48192

“ALL OF MY LIFE, I WILL SING PRAISE TO MY GOD.”

The beauty of God has been revealed to me by His great gift to me. St. Paul, in his letter to the Corinthians, speaks about the different gifts of the Spirit and among them he mentions the gift of healing.

On June 13, 1965, Trinity Sunday, I received this most precious gift of healing from the Father, Son and Holy Spirit, through the intercession of Our Lady of Necedah.

The authenticity of my cancer cure, has recently been stated by many non-religious doctors, who consider it “A MIRACLE.” They find it so outstanding in its uniqueness that it has caused considerable joy at the hospital. They have never seen anything like it, being the first of its kind.

I ask that you join me in praising and thanking God and Our Mother. You may not share in the same gift as me, but God has surely granted you many other gifts – life itself with all its Blessings.

Our Lady of Necedah, Mediatrix of peace asks us to pray for “PEACE” in this troubled world. We turn to Her in thanksgiving and thanks-living by our life of prayer, asking to make us true instruments of peace.

It is prayer alone which enables us to have faith, a faith that challenges us to take a step beyond ourselves and have trust in God. Christ’s Resurrection was this demand of faith in Him and the promise of peace the world cannot give. This peace can alone be wrought by our sincere prayer and desire to one day see Him face to face, with His Mother.

Sister Virginia

The Medical testimony verifying the forgoing CURE has already been submitted to Church Authorities!

All three cures are now with the Holy Father.

August 23, 1970
Clinton, Iowa 52732

My name is Mrs. Rita Volk, 1514 N. 2nd Street, Clinton, Iowa.

Please accept my humble testimonial regarding the miraculous cure I received at the Shrine of St. Anne, Necedah, Wisconsin on August 15, 1970.

Since December, 1962 I have had three major heart attacks and also a lung disease, known as bronchiectasis. It is incurable and the medical doctor told me my lung condition would become progressively worse. I have been in the hospital as a patient about nineteen times since 1962 with heart and lung disease. In September of 1969 I was advised by my doctor to purchase a IPP Bennett Respirator which is a lung machine. In order to be able to breathe I took two treatments daily. My last trip into the hospital was July 27, 1969.

I heard about Necedah, Wisconsin through Father Clement Pettit, Aurora, Illinois. In fact, Our Lady of Peace Prayer Group from Clinton, Iowa has made several pilgrimages to the Shrine of Our Blessed Mother in Necedah.

I visited the Shrine on Friday, August 14, to be present for the Feast of the Assumption on August 15, 1970.

When the guide at Necedah took us to the St. Anne Shrine I noticed a pair of crutches and I asked her if there were cures at the Shrine. She replied in the affirmative and I asked Winnie, the guide, if it would be wrong for me to ask for a cure. She advised me it would be glorifying God to make the request. I have never prayed for myself and I felt rather selfish doing so; but I was inspired to go into the Shrine of St. Anne. The glass door was open and I knelt before the statue of St. Anne and I told Our Beloved Jesus, Blessed Mother and St. Anne that if it would be Thy will to cure me I would become a more avid worker for Christ. As I humbly made my request I saw a white mist above the head of the statue of St. Anne and the Blessed Mother.

Then I kissed the feet of My Beloved Jesus on the Crucifix and almost upset the small Blessed Mother Statue. I asked for forgiveness for my clumsiness. On Saturday, August 15, 1970, the day our Blessed Mother appeared to you, to my great amazement (4:30 p.m.) I saw the sun spin up and down in the sky. Alice Lawton, from Rockford, Illinois, called my attention to it. There were brilliant rays of blue, red and gold shooting from the sun. There was a blue disc that covered the sun and I was able to view it in its dazzling beauty without shielding my eyes. There were about thirty people who witnessed this great miracle. I dropped to my knees in thanksgiving. I am cured.

On Sunday, August 16, I attended St. Francis church in Necedah, Wisconsin. I looked at the Blessed Virgin statue and told the Blessed Mother that my first rosary would be recited in total thanksgiving for my cure. At the precise moment a gold light spun about the head of the statue. I am cured.

Later as the priest was giving a forceful sermon on lack of faith and materialism in the world I was contemplating on My Beloved Jesus hanging on the suspended Crucifix above the altar and what I am about to state is said with a clear mind and with the greatest depth of my soul – the HEAD OF JESUS ON THE CRUCIFIX DROPPED FORWARD TWICE. BEHOLD, A MIRACLE. I am cured.

At this time I would like to state that in August of 1968 I made a total commitment to My Beloved Jesus. This commitment is for life. Whatever He asks of me I shall do it.

My last treatment on the lung machine was August 14, 1970.

On Saturday, August 22, 1970, I made an appointment with my doctor, Ross King, M.D. Main Avenue, Clinton, Iowa. I told him about my cure at the Shrine. He was receptive and wanted to know just where Necedah was located. I asked him if he would testify that I am cured. He stated I would have to submit to a bronchoscope and bronchogram. This surgery would have to be performed in the hospital, and if the film revealed no foreign bodies, etc., he would be very willing to write a testimonial. If the Blessed Mother requests this of me, I will submit to it. I have had this done in 1967.

Everyday I recite three rosaries for Peace and Priests. Also, in thanksgiving I say the memorare to Good St. Anne. I am cured. I am so grateful and thankful to My Beloved Jesus that I am cured. I am telling my friends and anyone who cares to listen all about my miraculous cure at the Shrine of St. Anne, Necedah, Wisconsin.

It was a privilege to be able to kneel at the Sacred Sport. I never intended to ask for a cure. Thank you Blessed Mother and Good St. Anne.

Gratefully in Christ,

Mrs. Rita Volk

1514 N. 2nd Street
Clinton, Iowa 52721

Appendix E

Diocese of La Crosse

421 MAIN STREET • P.O. BOX 982
LA CROSSE, WISCONSIN 54601

OFFICE OF THE BISHOP

May 26, 1972

To Mrs. Mary Ann Van Hoof, to the Officers and Members of “For My God and My Country, Inc.”, to the Officers and Members of “Youth Group, Inc.”, and to all others – Priests, Religious or Laity – who have at various times, or in various ways, contributed toward or worked for the promotion of the so-called “Queen of the Holy Rosary Mediatrix of Peace Shrine” at Necedah, Wisconsin:

My dear friends in Christ,

In a recent letter to the Rectors of Marian Shrines our Holy Father, Pope Paul VI, wrote as follows:

“Today, the faith of many even within the Church is sorely troubled. There is no doubt that the loving contemplation of the mystery of Mary will strengthen their faith in Christ, which they have to live in a world and amidst a culture which is being progressively secularized. In this regard the intercession of the Blessed Virgin takes on a very special significance. Is it not above all because of her faith that Mary is the type and model of the Church?

“Let us therefore pray to Our Lady that she may obtain for the Christians of today a faith which is pure, strong, inviolable, patient and enduring in the face of darkness and trials, that faith which Saint John called our ‘victory over the world,’ a faith which is as firmly rooted as hers, inseparable from consent, obedience and love, a faith which clings to the truth made manifest in her son Jesus and which has been handed down intact to us by the living tradition of the Church.”

It has increasingly come to my attention, from many people – Bishops, Priests, Religious and Laity – from various parts of the United States, that certain activities are being carried on at Necedah, Wisconsin, in this Diocese, at a place known as the “Queen of the Holy Rosary Mediatrix of Peace Shrine” under the sponsorship and promotion of “For My God and My Country, Inc.”, and “Youth Group, Inc.” It is alleged that these activities constitute a type of cult or worship which is based upon supposed “apparitions” or “revelations” of the Blessed Mother which have supposedly been given to Mrs. Mary Ann Van Hoof.

May I remind you also that it is my responsibility as the Bishop of the Diocese of La Crosse “to see that the precepts of the Sacred Canons regarding divine worship are faithfully observed, and that neither into public nor into private worship, nor into

the private lives of the faithful, any superstitious practices are introduced, or anything admitted that is contrary to faith or discordant with ecclesiastical tradition, or has the appearance of sordid profit-making.” (Canon 1261)

On September 25, 1969, I established a Special Commission to investigate these allegations and to recommend what ecclesiastical action should be taken under the circumstances. In its investigations this Commission also re-examined the findings of the earlier investigations conducted by my predecessor, Most Rev. John P. Treacy, D.D., from 1950 through 1955, the decrees he issued and the directives which he gave. The Commission fully reaffirmed the findings of the earlier Commission and recommended that the directives of Bishop Treacy under date of May 28, 1951, and under date of June 17, 1955, be reaffirmed and reinforced.

Unfortunately I have learned from many sources that these directives have been increasingly ignored and that even greater efforts have been, and are being made, to promote the so-called “Queen of the Holy Rosary Mediatrix of Peace Shrine” and the alleged “revelations” and “apparitions” of Mrs. Mary Ann Van Hoof.

Hence it becomes my duty to request that all of these activities cease immediately and that the directives of my predecessor, Bishop Tracy, be observed, namely that the statues and shrines which you have erected be removed from public view, that no other or new statues be erected in their place and that you will stop and cause others working with you to stop preparing, circulating and distributing any and every form of literature in which it is stated or implied that apparitions, miracles or other supernatural phenomena have occurred in connection with Necedah.

May I appeal to your sense of obedience to the church which is the outstanding mark of any Catholic. It is the exemplary model of our Blessed Mother and the example of her Divine Son, Jesus Christ. May I point out to you that disobedience to the authority of the church is in fact the strongest criterion to judge that the alleged “revelations” and “apparitions” are without supernatural basis and hence may be considered to be false.

Without wishing to be vindictive in any manner, I must emphasize that, unless these directives are followed within a reasonable period of time, it will become my duty to invoke the sanctions of the Church, not excluding personal interdict if necessary, to disassociate the cult which you have been promoting from any connection with the Catholic Church in our Diocese.

May I pray that the Holy Spirit will show you the wisdom of this course of action and prompt you to be dutiful and faithful members of His Church.

With sentiments of esteem and begging for you God’s blessings, I remain

Sincerely yours in Christ,

F. W. Freking
Bishop of La Crosse

Appendix F

A TALE OF TWO PICTURES



The above two pictures both have been around for a number of years. The one on the left is considered by several people to be miraculous. But is it? The picture first came to the attention of this author when he was editor of the SHRINE BEACON. A reader sent a newspaper clipping of an article and an accompanying picture. The article, “ ‘Picture’ of Blessed Virgin Stirs Controversy in Area” by Pete Grady. (Newspaper was not identified by reader.) The article states, “The story that is going around the Mid Valley is that an area woman took a photograph of a bush in the desert and when she had the picture developed the lady with the rosary appeared in the foreground.”

The article goes on to say that “the story cropped up in *The Scrantonian* in a weekly column, ‘In one Ear and’ by Jack Schofield....” According to this story, a Mid Valley couple was traveling through the desert seeing nothing but cactus and sand for several miles. Suddenly, the wife notices a green bush. They stop the car and a photo is taken of it.

The story gets even more interesting. According to this same article quoted above, “Schofield said he received a call ... from a representative of CBS TV’s ‘60 Minutes.’ The official said he had heard that the Vatican was aware of the existence of the picture.”

This author, when he was SHRINE BEACON editor, received several pictures

of this alleged miracle. But then a new twist. A Shrine guide told me of a woman who had the same picture. The story this time, however, was completely different. Someone in England, the story goes, took a picture of a persimmon tree in their back yard. When the picture was developed – Lo! and behold! – there was the same lady with the rosary. This same picture popped up! Also, yet another story concerning this very same picture cropped up in Conyers, Georgia, the site of another apparition of the Blessed Virgin Mary.

That isn't all. According to a SHRINE BEACON reader, the new edition of Ted and Maureen Flynn's book, "*The Thunder of Justice*" published by Maxkol Communications has this very same picture in it! This author verified this when he called Maxkol Communications. (According to Maxkol, this picture was taken at Medjugorje.) The person I talked to there, however, did not have a clear explanation of the picture and did not know the "history" of it.

So there you have it, or so it would seem. The picture has definitely made the rounds with even the Vatican being aware of it. But like all good mysteries, there's a simple explanation as to the origin of this picture as well as a twist at the end of the story.

The author's wife recognizes the picture as being the picture taken by a certain Mrs. Fisher (not the same Fisher mentioned elsewhere in this book) at the Necedah Shrine in June, 1973. For those who think this to be a miraculous photo get ready to have your balloon deflated. The real story goes like this: Mrs. Fisher took a photograph of a statue of Our Lady of Necedah housed inside a stone and glass enclosure, known as Saint Ann's Shrine. (This shrine is located on Necedah Shrine grounds.) The tree in the photograph is the result of a reflection on the glass that is in front of the statue. The tree was (and still is) directly adjacent to the St. Ann Shrine standing next to the Crucifixion Shrine. This author recognizes this tree as a Jack Pine, native to Wisconsin, planted there in the early 1950s by my father, Godfred Van Hoof. In fact, if one looks closely at the Jack Pine in the picture, one can see the new growth spikes on the tips of the branches, typical new growth for such trees. This indicates that the time of year was late Spring or June to be more precise.

One more thing: Though difficult (almost impossible) to see, especially in this particular copy, one can discern the faint lines of the mortar joints between the rocks used to construct this shrine.

Though we have pointed out the true origin of this picture, there are still those who believe it to be miraculous. As to whether this picture is miraculous or not: We know the actual picture itself is not. However (and this is where the twist come in), this picture, according to a few completely different sources, for some mysterious reason keeps popping up in various places with the same general explanation: A

photo is taken (of something, most likely a tree) and when developed, bingo! There's Our Lady of Necedah! (This mysterious photograph has shown up in the desert southwest, in England, at Conyers, Georgia, and at Medjugorje; a total of at least four places.) Is this mysterious lady trying to tell us something?

Then there is the picture of Our Lady of Necedah on the right which is most likely a miraculous image of Our Lady, but is overlooked and not recognized as such. This picture was taken several decades ago at the original Van Hoof farmhouse. It was taken of the first statue made of Our Lady of Necedah. When one looks at this picture, one can see an expression and a look on Our Lady's face that makes this photo to appear to be more than just a photograph. It appears to be Our Lady Herself rather than just a plaster statue. Is it really miraculous? Who's to say?

Appendix G

RECOMMENDED READING

*** DIAMOND STAR PUBLICATIONS ***

The following publications will assist the reader in understanding various subjects covered in this book: The crisis in the Church; the Old Roman Catholic Church and history; the Remnant Church; the One-World Conspiracy to control both Church and State, etc.

SHRINE BEACON, Vol. 5, No. 24, Summer-Fall, 1998

Contents: The Old Roman Catholic Church: A Remnant Church For Our Times (What is the Old Roman Catholic Church? Does the Old Roman Catholic Church Belong to Rome? Were the Old Roman Catholics Ever Excommunicated or Separated? Old Roman Catholic Sacraments and the Roman Church. "God Willed It:" Old Roman Catholic Clergy at Necedah); Old Roman Catholic History; The Virgin Mary's Mission to Mary Ann; "Rome Will Lose the Faith..." ("The church of Man Will Crumble." "Masonic Powers Have Taken Over the Vatican." "They Will Destroy the Chair of Peter." "Rome Will Lose the Faith and Become the Seat of the anti-Christ." "The Mother of Thy Church, She is the Church." Maitreya Stands Ready to Emerge. 52 pages – \$5.50

APOCALYPSE BEACON, Vol. 5, No. 15, Summer, 2004

(Special Deluxe Edition) Contents: Research Update; What We Research; Apocalypse Across America and the World; The Apocalypse in Perspective; Armageddon: The Final Battle Between Good and Evil; The Reality of the Apocalypse; Planet X Update. Full color cover - 16 pages – \$5.00

MARIAN APPARITIONS AND APOCALYPTIC RESEARCH, Research spectrum Status Report No. 1 by Diamond Star Research.

A very in-depth study correlating the Necedah revelations and apparitions with other Marian Apparitions, the Apocalypse of St. John, and the End Time events now unfolding. Also examines mystical phenomena associated with Marian Apparitions. This important work includes 10-20 years of Marian research and conspiratorial research documenting Necedah's revelation; contains important basic information concerning both God's Plan for man and Satan's conspiracy for world dominion. Contains both color and black & white picture sections. Beautifully illustrated. Soft cover – 312 pages – \$15.00

THE APOCALYPSE UNFOLDS, Research Spectrum Status Report No. 2

by Diamond Star Research.

A four-part study of very in-depth, never before released, rare information and little-known facts concerning the End Time Apocalypse now unfolding upon our world. This book contains 32 chapters divided into four sections: Part I – Apocalypse Within the Church and Society; Part II – Apocalypse Across America and the World; Part III – Apocalyptic Twilight Zone; Part IV – The Apocalypse In Perspective. This may be the most definitive study ever published on our End Times Age. It will help the reader understand events happening in the Church, the Nation, and in the world. Due to be released sometime in 2008. Inquire as to availability and price.

*** Postage on above items: \$4.00 on first item, 50¢ for each additional item.
Catalog of publications – \$2.00. No credit card orders. Write to:

DIAMOND STAR CONSTELLATION

N10319 22nd St. East

Necedah, WI 54646-7850

E-mail address: diamondstar 888 @ yahoo.com

*** NECEDAH SHRINE PUBLICATIONS ***

**(Queen of the Holy Rosary, Mediatrix of Peace,
Mediatrix Between God and Man Shrine)**

MYWORKWITHNECEDAH *by Henry Swan*

A four volume, hardcover set explaining the Necedah Apparitions in detail as well as the conspiracy for one-world government and one-world religion. \$12.00

Other books available: Necedah: Believe It or Not! by Rev. Leo A. Scheetz (Contains extensive interviews with Mary Ann Van Hoof and results of his own investigations.) Also available are Messages and Revelations, Volumes 1 & 2 as well as testimonials, etc. Rosaries, statues, and other religious items available. To order, send for free catalog. Write to:

FOR MY GOD AND MY COUNTRY, INC.

W5703 Shrine Road

Necedah, WI 54646-7916

Phone: (608) 565-2617

E-mail address: shrineinfor@queenoftheholyroaryshrine.com

*** FATIMA PUBLICATIONS ***

BOOKS ON FATIMA and the crisis within the Church is fully explained in the Fatima Center's catalog. The foremost Fatima magazine, *THE FATIMA CRUSADER* will keep the reader abreast of the latest developments relative to the Third Secret of Fatima, the Consecration of Russia, and the ongoing crisis within the Church. To subscribe to *THE FATIMA CRUSADER* and for books on these subjects write:

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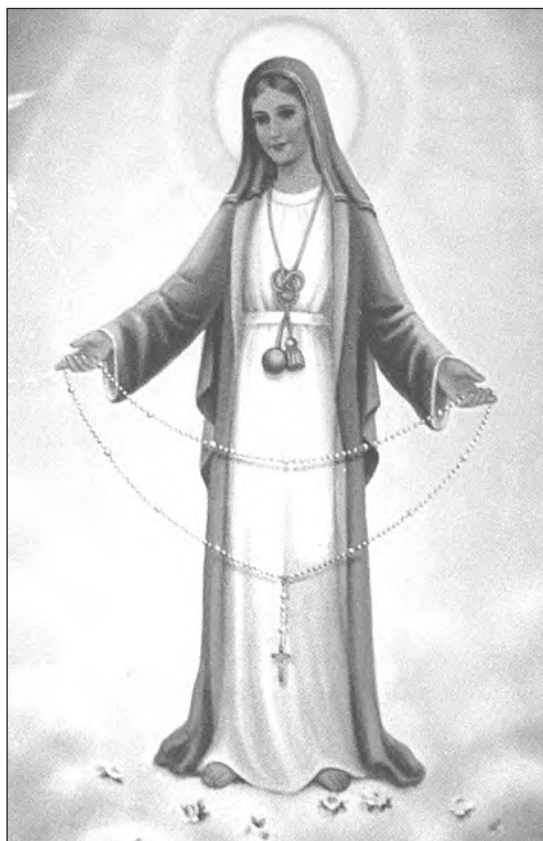
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**Queen of the Holy Rosary, Mediatrix of Peace
Mediatrix between God and Man**

The Mother of God appeared to a farm woman, Mary Ann Van Hoof, outside the small village of Necedah, Wisconsin. For 34 years astounding messages concerning the whole world were given to her. Mary Ann was told by our Lady to: “Bring the truth to all people.”

To “bring the truth to all people” is the goal in the research of documenting the messages of the Blessed Virgin Mary. Thus our research will become an effective means of discovering what God’s original plan for man is and at the same time expose Satan’s conspiracy to pervert the original plan and use it to dominate and control the world. In the process, we will become effective instruments in saving our youth, our Church, and our country, thus saving our Christian civilization. It is toward this end that our research is dedicated. This is the work of:

**Diamond Star Constellation
Research & Investigation**

Notes