

## The Vatican's The Message of Fatima: the Sodano Intervention

by Rev. James Anderson, M.S.A.

This paper aims to prove that the Vatican's The Message of Fatima enplaces an agenda that removes Heaven's entrustment of the conversion of sinners, the conversion of Russia and world peace to the Immaculate Heart of Mary from the mind and heart of the Church, effectively removing such entrustment from play in this final conflict between Lucifer and Christ's Holy Church as it moves to endgame.<sup>1</sup> It begins with a preface showing that The Message of Fatima, referred to herein as *The Message*, is not an authoritative document to which the faithful owe unquestioning acceptance. Parts I and II take issue with the arguments *The Message* makes for the two items of its agenda being considered here, concerning the significance of the Immaculate Heart of Mary and the consecration of Russia. Part three proves the importance of consecrating Russia by itself alone to the Immaculate Heart of Mary. Part four considers the future consequences for the Church and the world if that agenda continues to succeed. That agenda includes, *inter alia*:

(1) That the Triumph of the Immaculate Heart of Mary means only that "*The Heart open to God, purified by contemplation of God, is stronger than guns and weapons of every kind,*" and that "*thanks to her Yes, God could become man in our world and remains so for all time;*"<sup>2</sup> and

(2) That "*any further discussion or request*" for the consecration of Russia to the Immaculate Heart of Mary by the Holy Father and his Bishops "*is without basis*" because "*Sister Lucia personally confirmed that this solemn and universal act of consecration*" on 25 March 1984 by John Paul II "*has been done just as Our Lady asked.*"<sup>3</sup>

### **Preface: *The Message* is not an authoritative document to which the faithful owe unquestioning acceptance.**

*The Message* was published by the Congregation for the Doctrine of the Faith on 26 June 2000 as "*an appropriate commentary*" and an "*attempt to interpret the 'secret' of Fatima.*"<sup>4</sup> As such it is not an exercise of magisterial authority and must stand on the persuasiveness of the facts and arguments it presents. Hence, a proper response of the faithful to this commentary and interpretation is not blind acceptance:

*While there are limited circumstances and situations in which a person would be obligated to follow by trusting only in the source of the directive, authentic obedience is never blind. As a virtue related to justice, the exercise of obedience requires the use of prudence and knowledge of rights and obligations. Without such knowledge, a person risks acting in a manner inconsistent with virtue.*<sup>5</sup>

Rather, faithful Catholics must prudently consider *The Message* as a guide to help them receive all the parts of the Secret of Fatima, and then integrate its factual and theological arguments into the whole cloth of the findings of the many respected Fatima scholars, and the perennial teaching of the Church.

This paper will proceed by an honest questioning of the distinct items described here as an agenda, which seem from the text to be driven by the authority of Angelo Cardinal Sodano; hence the title of this paper.<sup>6</sup> In the Vatican government as restructured in 1967 by Pope Paul VI,

Cardinal Sodano was then Vatican Secretary of State and ecclesial superior of then Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith (formerly the Holy Office whose Prefect was the Pope) and then Archbishop Tarciscio Bertone, SDB, Secretary to the Congregation.<sup>7</sup>

*The Message* begins with an eight page introduction by Archbishop Bertone which includes portions of a letter concerning the Secret of Fatima written by hand by Sister Lucia to the Holy Father dated 12 May 1982, with an English translation from the original Portuguese. Then follow the first and second parts of the Secret as written, again by hand, by Sister Lucia in her Third Memoir for the Bishop of Leiria-Fatima on 31 August 1941, with translation.

Oddly, Lucia's more complete Fourth Memoir of 8 December 1941 is not used, but is referred to in two footnotes. Footnote 6 includes Lucia's assertion that in the Fourth Memoir "*With the exception of that part of the Secret which I am not permitted to reveal at present, I shall say everything...*" Footnote 7 states: "*In the 'Fourth Memoir' Sister Lucia adds: 'In Portugal, the dogma of the faith will always be preserved, etc. ...'*"<sup>8</sup> The only comment made in *The Message* concerning that statement is that "*some annotations were added in the Fourth Memoir of 8 December 1941,*" although noted Fatima scholar, Fr. Joaquin Maria Alonso, C.M.F., asserts that he and "*all authors*" consider that this sentence was spoken by the Blessed Mother and begins the third part of the Secret of Fatima.<sup>9</sup>

Then follow four pages of the original text of the third part of the Secret here published for the first time by the Vatican with translation, again written in Sister Lucia's own hand at Tuy, Spain, on 3 January 1944. In those pages Lucia describes the vision given to all three children of a complex scene in which "*the Holy Father,*" and other bishops, priests, religious and lay persons are "*killed by a group of soldiers*" in the midst of a half-ruined city strewn with corpses.<sup>10</sup> That vision is not found anywhere in Lucia's Memoirs, presumably because it is included in "*that part of the Secret which I am not permitted to reveal at present,*" its several pages having been retrieved for inclusion in *The Message* from the Vatican archives.<sup>11</sup>

Nor could Lucia bring herself to write out what the Blessed Mother had told them after saying that "*In Portugal the dogma of the faith will always be preserved,*" presumably because the Blessed Mother had told her not to reveal it, and also, perhaps, due to its shocking contents. Antonio Socci proposes that Mary's brief explanation of that vision "*contained ... something unimaginable and unspeakable, which after having 'paralyzed' Sister Lucia for three months had 'terrorized' even the Popes, inducing them not to reveal these words.*"<sup>12</sup> But in the summer of 1943 she became very ill and in September the Bishop of Leiria-Fatima visited her in Pontevedra and asked that she write down the still hidden part of the Secret to preserve it in case she might die, "*if*" she wished. Given the seriousness of the third part of the Secret and the command of Mary not to reveal it, Lucia asked for a clear order from the bishop. In October he complied and gave her a written, explicit order. Still troubled Lucia wrote to her confidant, the Apostolic Administrator of Tuy, Don Antonio Garcia that "*she had several times wished to obey [the bishop] and had sat down at the table to write, only to find herself unable to do so.*" Finally, encouraged by letters from Don Antonio and having received in a vision the Blessed Mother's explicit permission, "*we know for certain that between December 25, 1943 and January 9, 1944 the famous final section of the Secret of Fatima, revealed on July 13, 1917, was at last written down by Lucia.*" She wrote it on "*a sheet of paper*" which she sealed in an envelope and handed to the Bishop of Gurza on 17 June 1944 to be delivered to the Bishop of Leiria-Fatima in Braga.<sup>13</sup>

The Vatican's interpretation of the Secret in *The Message* begins with a letter to Sister Lucia from Pope John Paul II, dated 19 April 2000, with translation, announcing the imminent

visit to her of Archbishop Bertone, accompanied by the Bishop of Leiria- Fatima, Serafim de Sousa Ferreira e Silva, to question her in the Holy Father's name. A two page "description" of that meeting on 27 April 2000 is then provided, and is followed by the text of the 13 May 2000 announcement of the Holy Father's intention to reveal the third part of the Secret, made for him by Cardinal Sodano at the end of the pope's 13 May 2000 mass at Fatima celebrating the beatification of the seers Jacinta and Francisco. Finally the twelve page Theological Commentary on the Secret prepared by then Cardinal Ratzinger is given.

An additional and important item of the agenda of *The Message* is that the vision described above in four handwritten pages by Lucia at Tuy on 3 January 1944 is the complete third part of the Secret of Fatima.<sup>14</sup> That claim has been proven false by abundant evidence produced by many researchers, including the present writer, which is not repeated here.<sup>15</sup> But the following unimpeachable facts are relevant to the reliability of the facts alleged in support of the two items of the agenda of *The Message* being considered in this paper. The statement related in Footnote 7 of *The Message*, above, "*In the 'Fourth Memoir' Sister Lucia adds: 'In Portugal, the dogma of the faith will always be preserved, etc...'*" is clearly significant, but not explained anywhere in *The Message*. In fact Sister Lucia does not "add" that statement as her personal comment, as footnote 7 suggests. On the contrary, in her more complete Fourth Memoir Lucia continues relating the previously unrevealed words of Mary beyond where Mary's words comprising the second part of the Secret end, to wit: "*In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she will be converted, and a period of peace will be granted to the world. In Portugal, the dogma of the Faith will always be preserved; etc... Do not tell this to anybody. Francisco, yes, you may tell him.*"<sup>16</sup>

It is clear from Lucia's text that all of these words are Mary's. One may validly infer that because of Lucia's terrible fear of disobeying Mary's command: "*Do not tell this to anybody*," and of the heavy content of the third part of the Secret that motivated Mary's command of silence, that Lucia could not bring herself to write it all down at that time, and ended her anguish by writing "*etc...*"<sup>17</sup> Moreover one must account for Mary's further statement: "*Do not tell this to anybody. Francisco, yes, you may tell him.*" Again, one may infer that Mary gave Jacinta and Lucia permission to tell Francisco what she had said in explanation of the vision all three had just witnessed because he was not privileged to hear Mary's voice. Because of Francisco's lack of piety he had only seen the several apparitions and prophetic visions, but did not hear Mary speak.<sup>18</sup> Therefore one must conclude that Mary's words following "*In Portugal the dogma of the faith will always be preserved*" explain and complete the third part of the Secret revealed in the vision, or Mary's permission for the girls to tell him what she had said would be meaningless.<sup>19</sup>

This conclusion is a valid inference from Lucia's own words in the context of her account of the Fatima prophesies given in her Fourth Memoir. It is as clear to the authors of *The Message* as it is to the present writer. Without impugning the motives of those authors, it follows as a corollary to this conclusion that Catholic readers have a serious moral obligation to examine all other alleged facts and arguments advanced in support of the two items of the agenda of *The Message* being considered in this paper. They strike at the heart of a prophetic message of biblical proportions for our times from Christ and his Blessed Mother that has been acknowledged by the Church and authenticated by the supernatural Miracle of the Sun witnessed by over 70,000 believers and non-believers on 13 October 1917.<sup>20</sup> That prophetic message concerns the Church, the salvation of souls, persecutions and other chastisements many of which have already been fulfilled with painful accuracy. Many are being fulfilled by bloody wars and persecutions of the Church today. Others remain for the future.

**Part I: The first item of this agenda subverts Heaven's entrustment of the conversion of sinners, the conversion of Russia and world peace to the Immaculate Heart of Mary, jeopardizing the conversion and peace Heaven promised if the Holy Father with his Bishops would solemnly consecrate Russia to her Immaculate Heart and lead the Church in the First Saturday reparatory devotions.**

The first Item of the agenda subverts belief in the efficacy of both of these conditions of Heaven's promise to save sinners, to convert Russia and to bring a period of peace to the world by asserting that the Triumph of the Immaculate Heart of Mary means only that "*The Heart open to God, purified by contemplation of God, is stronger than guns and weapons of every kind,*" and that "*thanks to her Yes, God could become man in our world and remains so for all time.*"<sup>21</sup>

In his "*attempt to interpret the 'secret' of Fatima*" here Cardinal Ratzinger asserts that:

*The first and second parts of the 'secret' of Fatima have already been so amply discussed in the relative literature that there is no need to deal with them again here. I would just like to recall briefly the most significant point. For one terrible moment, the children were given a vision of hell. They saw the fall of 'the souls of poor sinners'. And now they are told why they have been exposed to this moment: 'in order to save souls' - to show the way to salvation. The words of the First Letter of Peter come to mind: 'As the outcome of your faith you obtain the salvation of your souls' (1:9). To reach this goal, the way indicated - surprisingly for people from the Anglo-Saxon and German cultural world - is devotion to the Immaculate Heart of Mary.*<sup>22</sup>

This assertion appears to this writer to refer the reader back to the document's statement of the criterion to discern the reliability of private revelation:

*The criterion for the truth and value of a private revelation is therefore its orientation to Christ himself. When it leads away from him, when it becomes independent of him or even presents itself as another and better plan of salvation, more important than the Gospel, then it certainly does not come from the Holy Spirit, who guides us more deeply into the Gospel and not away from it.*<sup>23</sup>

Is *The Message* here suggesting that Lucia's report of the Message of Fatima does not come from the Holy Spirit?

The text then discusses the salutary effects of some instances of private revelation on the liturgy, such as the feasts of *Corpus Christi* and the Sacred Heart of Jesus, although no mention is made of the feast of the Immaculate Heart of Mary, intimately connected with the Sacred Heart of her Son. And although the text nowhere asserts that devotion to the Immaculate Heart of Mary "*leads away from him*" or is "*independent of him or even presents itself as another and better plan of salvation, more important than the Gospel,*" the echo of those words clearly is meant to come to the reader's mind when he reads later that the way Our Lady's Message of Fatima suggests to reach the goal of saving souls is devotion to the Immaculate Heart of Mary. The document openly asserts that this is surprising to Anglo-Saxon and German readers.

*The Message* then resolves this suggested anomaly by reducing the devotion to the Immaculate Heart of Mary to the Sixth Beatitude of Jesus:

*According to Matthew 5:8, the 'immaculate heart' is a heart which, with God's grace, has come to perfect interior unity and therefore 'sees God'. To be 'devoted' to the*

*Immaculate Heart of Mary means therefore to embrace this attitude of heart, which makes the fiat- 'your will be done'- the defining centre of one's whole life.*

Thus we find that in our devotion to her Immaculate Heart she is concretely leading us to follow Christ, resolving the suggested anomaly.<sup>24</sup> However, this suggested anomaly appears to this writer to be a calculated red herring!

This discussion does not really address the fundamental issue of the first and second parts of the Message of Fatima. There, devotion to the Immaculate Heart of Mary is not presented "*as another and better plan of salvation, more important than the Gospel.*" Rather, the seers of Fatima are told by the Blessed Mother that to save the souls of sinners (Meaning, as we shall see, not just to lead them to heed, but also to obtain divine assistance to help them to follow the Gospel message.) "*God wishes to establish in the world devotion to my Immaculate Heart.*" These first two parts of the Message of Fatima offer precious insights into Mary's role in this great mystery of our Redemption. First let us turn to Lucia's own words in her Fourth Memoir.

On 13 July 1917 Our Lady again appeared to Jacinta, Francisco and Lucia at the Cova da Iria in Fatima atop a little Holmoak tree. She asked them to come again on the 13th of the next month and to pray the Rosary daily in honor of Our Lady of the Rosary for world peace and the end of the war "*because only she can help you.*" She promised to perform a miracle in October "*for all to see and believe ... And she continued:*"

*Sacrifice yourselves for sinners, and say many times, especially whenever you make some sacrifice: O Jesus, it is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.*

*As Our Lady spoke these last words, she opened her hands once more, as she had done during the two previous months. The rays of light seemed to penetrate the earth, and we saw as it were a sea of fire. Plunged in this fire were demons and souls in human form. ... Terrified and as if to plead for succor, we looked up at Our Lady, who said to us, so kindly and so sadly:*

*'You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end; but if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father.*

*To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she will be converted, and a period of peace will be granted to the world. In Portugal, the dogma of the Faith will always be preserved; etc... Do not tell this to anybody. Francisco, yes you may tell him.*

*When you pray the Rosary, say after each mystery: O my Jesus, forgive us, save us from the fire of hell. Lead all souls to heaven, especially those who are most in need.*<sup>25</sup>

How are we to understand the Blessed Mother's message that to save sinners from going to hell God wishes to establish in the world devotion to her Immaculate Heart? In *Lumen Gentium* 61-62 The Second Vatican Council proclaims the perennial Catholic truth that:

*By her manifold intercession, she continues to win the gifts of eternal salvation for us. By her motherly love, she takes care of the brothers of her Son who are still in pilgrimage and in dangers and difficulties, until they be led through to the happy fatherland. For this reason, the Blessed Virgin is invoked in the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix.*<sup>26</sup>

It follows that the most pure, the Immaculate Heart of Mary, not only beckons us to follow her in being pure of heart, free from earthly chains to do the will of God, but also that she is able to obtain for us the divine assistance we require to do so! For, while when baptized we are indwelt by the Blessed Trinity and divinely infused with inclinations to both theological and moral virtue, we can grow strong in the practice of Faith, Hope and Charity, Prudence, Justice, Fortitude and Temperance only with the help of the Holy Spirit, the Sanctifier. By acting within us with his gifts of Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of God this Sanctifier can mold us ever more perfectly into the image of Jesus that God intends us to be. As his holiness Leo XIII teaches in his encyclical on the Holy Spirit, *Divinum Illud Munus*:

*The just man, that is to say he who lives the life of divine grace, and acts by the fitting virtues as by means of faculties, has need of those seven gifts which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to obey more easily and promptly His voice and impulse.*<sup>27</sup>

So it is not surprising that God should choose to save sinners by establishing in the world devotion to the Immaculate Heart of Mary. As daughter of the eternal Father she, being immaculately conceived and full of grace, cooperated perfectly with the Divine Will to become the new Eve of his heart.<sup>28</sup> As spouse of the eternal Spirit she yielded to his movement within her soul and body to become the Ark of the New Covenant.<sup>29</sup> As mother of the eternal Son she entered a most intimate union with him from the moment of his conception through his death, resurrection and eternal glorification.<sup>30</sup> Finally, from his cross Jesus made her our mother.<sup>31</sup> By choosing to establish devotion in the world to the Immaculate Heart of this uniquely privileged woman he has made to be our Mother and Queen God intends that we gain her most powerful intercession with him to send his eternal Spirit to save with his gifts those sinners who will be open to receive them.

Blessed John Paul II, The Great, explained the efficaciousness of this motherhood in his homily at Fatima on 13 May 1982:

*Mary's motherhood has its beginning in her motherly care for Christ. In Christ, at the foot of the Cross, she accepted John, and in John she accepted all of us totally. Mary embraces us all with special solicitude in the Holy Spirit. For as we profess in our Creed he is 'the giver of life'. It is he who gives the fullness of life, open towards eternity. Mary's spiritual motherhood is therefore a sharing in the power of the Holy Spirit, of 'the giver of life'. It is the humble service of her who says of herself: 'Behold, I am the handmaid of the Lord' (Lk. 1:38)...*

*When Jesus on the Cross said: 'Woman, behold, your son (Jn. 19: 26), in a new way he opened his Mother's Heart, the Immaculate Heart, and revealed to it the new dimensions and extent of the love to which she was called in the Holy Spirit by the power*

*of the sacrifice of the Cross.... The solicitude of the Mother of the Saviour is solicitude for the work of salvation: the work of her Son. It is solicitude for the salvation, the eternal salvation, of all.*<sup>32</sup>

Precious insights into God's predilection for the Immaculate Heart of Mary were given to Sister Lucia at Pontevedra, Spain in 1925 and again at Tuy, Spain in 1929. On 10 December 1925 she was an 18 year old postulant in the convent of the Sisters of Saint Dorothy in Pontevedra. That evening she had just returned to her cell after supper when she was visited by Our Lady and the Child Jesus. She writes of herself in the third person:

*On December 10, 1925, the Most Holy Virgin appeared to her, and by Her side, elevated on a luminous cloud, was the Child Jesus. The Most Holy Virgin rested Her hand on her shoulder, and as She did so, She showed her a heart encircled by thorns, which She was holding in Her other hand. At the same time, the Child said: 'Have compassion on the Heart of your Most Holy Mother, covered with thorns, with which ungrateful men pierce It at every moment, and there is no one to make an act of reparation to remove them.' Then the Most Holy Virgin said: 'Look My daughter, at My Heart, surrounded with thorns with which ungrateful men pierce Me at every moment by their blasphemies and ingratitude. You at least try to console Me and announce in My name that I promise to assist at the moment of death, with all the graces necessary for salvation, all those who, on the First Saturday of five consecutive months shall confess, receive Holy Communion, recite five decades of the Rosary, and keep Me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making reparation to Me.'*<sup>33</sup>

That the grace here promised seems out of proportion to the requested devotion implies God's predilection for the Blessed Mother, and suggests that we seek a deeper understanding of the place of the Immaculate Heart of Mary in the great mystery of our Redemption.<sup>34</sup>

Saint Pius X anticipated this revelation by Jesus and Mary at Pontevedra on 13 June 1912 in granting a plenary indulgence applicable to the souls in purgatory when, on the First Saturday of any month, the faithful confess, receive Holy Communion, and pray for the intentions of the Sovereign Pontiff in the spirit of reparation in honor of the Immaculate Virgin. His stated intention was:

*To promote the piety of the faithful towards Immaculate Mary, Mother of God, and to make reparation for the outrages done to Her holy Name and Her privileges by impious men.*<sup>35</sup>

Five years later, on 13 June 1917, the Blessed Mother appeared to the Fatima seers and showed them the now famous image that reveals to those with eyes to see her place in this mystery:

*In front of the palm of Our Lady's right hand was a heart encircled by thorns which pierced it. We understood that this was the Immaculate Heart of Mary, outraged by the sins of humanity, and seeking reparation.*<sup>36</sup>

On 13 November 1920 Pope Benedict XV attached additional indulgences to this First Saturday devotion of reparation when done for eight consecutive months.<sup>37</sup>

A further insight to the importance God places on this devotion of reparation was given to Sister Lucia as she prayed for answers to several questions put to her by one of her spiritual directors, Father Jose Bernardo Goncalves. One of his questions concerned the reason the Blessed Mother had conditioned her promise on doing the devotions for five consecutive First Saturdays rather than any other number. During her holy hour in the chapel of the Sisters of Saint Dorothy in Tuy, Spain on the evening of 29 May 1930 Lucia prayed to Jesus and received his answer. She wrote the following reply to Father Goncalves in June:

*I suddenly felt myself more intimately possessed by the Divine Presence and, if I am not mistaken, this is what was revealed to me: 'My daughter, the reason is simple. There are five types of offenses and blasphemies committed against the Immaculate Heart of Mary:*

- 1. Blasphemies against the Immaculate Conception.*
- 2. Blasphemies against Her virginity.*
- 3. Blasphemies against Her Divine Maternity, in refusing at the same time to recognize Her as the Mother of men.*
- 4. The blasphemies of those who publicly seek to sow in the hearts of children indifference or scorn or even hatred of the Immaculate Mother.*
- 5. The offenses of those who outrage Her directly in Her holy images.<sup>38</sup>*

That these "five types of offenses and blasphemies committed against the Immaculate Heart of Mary" require devotions of reparation on the First Saturdays of each month implies that her Immaculate Heart is precious to God as intimately connected to the truths which underlie them: Mary's Immaculate Conception, her perpetual virginity, and her divine maternity and motherhood of all men. The seriousness of these offenses and blasphemies complained of by Jesus to Lucia, which are grave sins against faith, must not be underestimated, especially as they should impact ecumenical discussions with non-Catholic Christians.

Important light on the place of the Immaculate Heart of Mary in the mystery of our Redemption was given to Lucia on 13 June 1929 in the chapel of the Dorothean convent at Tuy as an apparition of a Trinitarian Theophany, with messages by Jesus and Mary. With special permission Lucia was alone in the chapel making her holy hour from 11:00 p.m. until midnight, praying on her knees with arms outstretched with only the light from the sanctuary lamp.

*At this time Our Lord informed me that the moment had come when He willed for me to make known to the Holy Church His desire for the consecration of Russia and His promise to convert it ...The communication took place in this way:*

*Suddenly a supernatural light illumined the whole chapel and on the altar appeared a cross of light which reached to the ceiling.*

*In a brighter part could be seen, on the upper part of the Cross, the face of a man and His body to the waist;*

*On His breast was an equally luminous dove, and nailed to the cross, the body of another man.*

*A little below the waist, suspended in midair, was to be seen a Chalice and a large Host onto which fell some drops of Blood from the face of the Crucified and from a wound in His breast. These drops ran down over the Host and fell into the Chalice.*

*Under the right arm of the Cross was Our Lady with Her Immaculate Heart in Her hand ... (It was Our Lady of Fatima with Her Immaculate Heart ... in Her left hand ... without a sword or roses, but with a crown of thorns and flames ...)*

*Under the left arm (of the Cross), some big letters, as it were of crystal clear water running down over the Altar, formed these words: 'Grace and Mercy [in Latin]'.  
I understood that it was the mystery of the Most Holy Trinity that was shown to me, and I received lights about this mystery which I am not permitted to reveal.*

*Then Our Lady said to me: 'The moment has come when God asks the Holy Father to make, in union with all the bishops of the world, the consecration of Russia to My Immaculate Heart, promising to save it by this means.*

*So numerous are the souls which the justice of God condemns for sins committed against Me, that I come to ask for reparation. Sacrifice yourself for this intention and pray.'*<sup>39</sup>

This vision is firstly an icon of the Blessed Trinity. Like Saint Paul who was caught up to the Third Heaven, Sister Lucia *"heard words said that cannot and may not be spoken by any human being"* concerning the lights she received about the mystery of the Most Holy Trinity.<sup>40</sup> Secondly this vision is an icon of the holy Sacrifice of the Mass. From the wounds of the crucified Jesus' head, face and side his blood of our Redemption drops down over the Host and into the Chalice, uniting the Eucharist with the Sacrifice of the Cross, being renewed on the altar at each celebration of holy mass. Thirdly we can conclude that the location of this Eucharistic scene above the tabernacle links it with the reserved Body of Christ in repose there.<sup>41</sup>

Finally, for those with eyes to see, Lucia's vision of this Trinitarian Theophany is an icon of the Mystery of the Immaculate Heart of Mary. Under the Cross of Jesus stood his Mother, the two other women disciples, and John.<sup>42</sup> Under the right arm of the Cross in the Trinitarian Theophany at Tuy only the Blessed Mother is present. She appears as Our Lady of Fatima *"more brilliant than the sun" radiating "a light more clear and intense than a crystal glass filled with sparkling water, when the rays of the burning sun shine through it,"* but now with her Immaculate Heart in her left hand, *"without a sword or roses, but with a crown of thorns and flames..."*

This image of the Immaculate Heart of Mary, first shown to Lucia on 10 December 1925 at Pontevedra, is the same as that which Jesus revealed to Saint Margaret Mary Alacoque on 16 June 1675 at Paray-Le-Monial in France.<sup>43</sup> Jesus had explained to Margaret Mary that the flames depicted his burning love for souls and the thorns depicted his pain that his love was neither appreciated nor returned. Given the insight of John Paul II that *"When Jesus on the Cross said: 'Woman, behold, your son (Jn. 19: 26), in a new way he opened his Mother's Heart, the Immaculate Heart, and revealed to it the new dimensions and extent of the love to which she was called in the Holy Spirit by the power of the sacrifice of the Cross..."*<sup>44</sup> does this vision of the Immaculate Heart of Mary not reveal that the hearts of Jesus and Mary beat as one in the predilection of the Father?

Thus, while the triumph of the Immaculate Heart of Mary certainly includes that *"The Heart open to God, purified by contemplation of God, is stronger than guns and weapons of every kind,"* and that *"thanks to her Yes, God could become man in our world and remains so for all time,"* its significance within the whole cloth of the first and second parts of the Secret of Fatima and the subsequent visions and messages given to Lucia at Pontevedra and Tuy comprehends much more. God:

*... punish[es] the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father ... To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays ... In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she will be converted, and a period of peace will be granted to the world.*<sup>45</sup>

In these words the Blessed Mother connects the Triumph of her Immaculate Heart with the Consecration, the First Saturday devotions, the Conversion of Russia, and a period of Peace. Given God's predilection for her Immaculate Heart, one can conclude that the conversion of Russia will occur by the power of the Holy Spirit given to Russians in response to the requested consecration of Russia and the First Saturday devotions, both to her Immaculate Heart. From such triumph of the Immaculate Heart of Mary a period of peace will be granted to the world.

Our Lord, himself, explained this to Lucia as she stated in a hand-written letter to Father Goncalves on 18 May 1936. As Adolph Hitler was then preparing Germany for an aggressive war and Joseph Stalin was fomenting civil war in Spain, Fr. Goncalves had written asking Lucia concerning the consecration of Russia. She replied:

*Intimately I have spoken to Our Lord about the subject, and not too long ago I asked Him why He would not convert Russia without the Holy Father making that consecration?*

**[Jesus replies.] 'Because I want My whole Church to acknowledge that consecration as a triumph of the Immaculate Heart of Mary, so that it may extend its cult later on, and put the devotion to This Immaculate Heart beside the devotion to My Sacred Heart.'**

[Lucia then pleads with Jesus.] *But my God, the Holy Father probably won't believe me, unless You, Yourself move him with a special inspiration.*

**[Jesus.] 'The Holy Father. Pray very much for the Holy Father. He will do it, but it will be late. Nevertheless the Immaculate Heart of Mary will save Russia. It has been entrusted to Her.'** [Emphasis added]<sup>46</sup>

It is clear from these brief references to *Lumen gentium* and to the words of Saint Pius X, Pope Benedict XV, and Blessed John Paul II that the Church does teach that the Immaculate Heart of Mary is most highly favored by God, and that she whom Jesus has made to be our Mother and Queen both leads us to Jesus and most effectively intercedes with God for us. She leads us to imitate her FIAT to live perfectly in the Divine Will of our Father. She intercedes for us to obtain the help of the indwelling Holy Spirit to live virtuously with the help of His Gifts, striving for the Fruits and the Beatitudes. She serves as Mediatrix to obtain for us Jesus' Divine Mercy for the conversion of sinners.

Hence, by reducing the meaning of the Immaculate Heart of Mary in its discussion to any "immaculate heart" that achieves the purity of heart of the Sixth Beatitude, and ignoring the Church's teaching of the powerful intercession of Mary's Immaculate Heart, the first item of the Sodano Agenda subverts belief in the efficacy of both of the conditions for Heaven's promise to save sinners, to convert Russia and to bring a period of peace to the world. Perhaps more revealingly, the Vatican's *The Message* ignores Jesus' statements to Lucia that both the conversion of Russia and world Peace have been entrusted by Heaven to the Blessed Mother's Immaculate Heart. Part two of this paper will prove that Sister Lucia did not confirm that John Paul II consecrated the world in 1984 as Our Lady had proposed at Fatima in 1917.

**Part II: The second item of this agenda errs in asserting that Sister Lucia confirmed that the consecration of the world by John Paul II on 25 March 1984 was done as Our Lady proposed at Fatima in 1917 and Jesus and Mary asked at Tuy in 1929.**

The second item of the agenda asserts that *"any further discussion or request"* for the consecration of Russia to the Immaculate Heart of Mary by the Holy Father and his Bishops *"is without basis"* because *"Sister Lucia personally confirmed that this solemn and universal act of consecration"* by John Paul II *"has been done just as Our Lady asked, on 25 March 1984."*<sup>47</sup>

In the adaptation of his 1960 play A Man for all Seasons for Fred Zinneman's 1966 film version, author Robert Bolt has St. Thomas More defend himself in court against the false accusation of Sir Richard Rich that More had proclaimed to him that parliament had not the power to make King Henry VIII head of the Church in England, as it had done. To avoid challenging Parliament's act and the king's new title, More was known to have scrupulously avoided revealing his opinion on that question to anyone, even his closest family members. Therefore Bolt has More reply to Rich's accusation: *"Is it probable that after so long a silence on this ... the very point so urgently sought of me ... I should open my mind to such a man as that?"*<sup>48</sup>

Likewise, considering the gravity of this command from Jesus and from Mary, and the grave consequences for us all should it not be carried out as asked, is there not a grave moral imperative, after considering the facts and arguments presented in favor of this item of the agenda, to integrate its factual and theological conclusions into the whole cloth of the findings of respected Fatima scholars? In this document Archbishop Bertone claims that: *"Sister Lucia personally confirmed that this solemn and universal act of consecration corresponded to what Our Lady wished ('Sim, esta feita tal como Nossa Senhora a pediu, desde o dia 25 de Marco de 1984': 'Yes it has been done just as Our Lady asked, on 25 March 1984': Letter of 8 November 1989)"*.<sup>49</sup>

Is it probable that Sister Lucia, after 60 years of urgently proclaiming to a succession of pontiffs the Blessed Mother's request that the Holy Father order his Bishops to join him in solemnly consecrating Russia to her Immaculate Heart, and that he promote in the Church the First Saturday communions of reparation for sins committed against her Immaculate Heart, would then state in a private, typewritten letter in 1989 that John Paul II's consecration of the world on 25 March 1984, albeit with special mention of Russia, *"corresponded to what Our Lady wished?"* Considering Lucia's well known mind-set for these 60 years this writer must concur with those scholars who conclude that sister Lucia could not in conscience have composed such a letter.<sup>50</sup>

Further, there are several irregularities that impugn the authenticity of the letter of 8 November 1989 as evidence of the mind of Sister Lucia on this matter. Firstly, this proffered letter is typewritten, contrary to Sister Lucia's lifelong practice.<sup>51</sup> Secondly, after the death of Sister Lucia's eldest sister, Senhora Maria dos Anjos, the Rector of the Sanctuary of Fatima, the Rev. Msgr. Luciano Guerra asked Sister Lucia to complete her childhood recollections of her family, especially of her father. Sister Lucia gladly complied, writing as always in her own hand a Fifth Memoir, which begins with a letter to Msgr. Guerra dated 12 February 1989. Sister Lucia there refers to Msgr. Guerra's letter to her of 23 November 1988 requesting the further recollections, and to a previous questionnaire Guerra had sent to her via her Provincial, Fr. Jeremias Carlos Vechina on 31 October 1986, requesting a prompt response, which her community duties prevented. Two years later a new provincial, Fr. Pedro Ferreira, believing the work to be for the glory of God, advised her not to delay longer. She then explained to Msgr. Guerra:

*In view of all these insistent requests and recommendations, above all, those of my Superiors - in which I always see a sign of the will of God - I spoke about the matter with our Mother Prioress who considered it very carefully and decided to dispense me from assisting at some of the Community exercises, so that I would be able to dedicate the time to this work.*

*Therefore, believing this to be the will of God, and because it is what Your Reverence needs more speedily, I am going to begin by describing the portrait of my father, trusting in the material protection of Our Lady.*

***The responses to your questionnaire will be made afterwards, but, for now, I must say that to some - those referring to the Apparitions - I cannot reply without authorization from the Holy See, unless you would like to ask for this permission and obtain it. Otherwise, I will go ahead, leaving those questions blank. [Emphasis added]***<sup>52</sup>

Is it, likewise, probable that after explaining in her hand-written letter to Msgr. Guerra on 12 February 1989 that she could not reply to questions "*referring to the Apparitions ... without authorization from the Holy See,*" that on 8 November 1989 Sister Lucia would type the personal letter (to a Walter M. Noelker) cited by Archbishop Bertone: "*Sister Lucia personally confirmed that this solemn and universal act of consecration corresponded to what Our Lady wished ('Sim, esta feita tal como Nossa Senhora a pediu, desde o dia 25 de Marco de 1984': 'Yes it has been done just as Our Lady asked, on 25 March 1984': Letter of 8 November 1989)*"? Given Sister Lucia's personal moral integrity and her devotion to Our Lady and her messages, it is more than improbable; it is unthinkable that she would confirm that the 25 March 1984 consecration of the world corresponded to what Our Lady wished in her proposal on 13 July 1917 at Fatima, and requested with Jesus on 13 June 1929 at Tuy.

Thirdly, it is not clear from Archbishop Bertone's text that the 8 November 1989 letter, whether typewritten by Sister Lucia or not, refers to the consecration of Russia proposed by Our Lady at Fatima and requested by her with Jesus at Tuy. The consecration of the world to the Immaculate Heart of Mary is important and pleasing to Heaven and has been the cause of significant blessings in the past. But the promise of Our Lady of Fatima that Russia would be converted and that there would be peace is conditioned on our Pontiff heeding her request for the consecration of Russia and the First Saturday devotions of reparation. There were, in fact, two distinct requests and promises by Heaven. Assuming for argument that the 8 November 1989 letter was typewritten by Sister Lucia, it is most probable that the seer would have confirmed only that a second and different request, that the Holy Father consecrate the world to the Immaculate Heart of Mary, had been accomplished as Heaven wished. This conclusion follows from the following historical sequence.

On 1 August 1935 Our Lord asked another Portuguese seer, Alexandrina Maria da Costa, to write to the Holy Father asking him to consecrate the world to the Immaculate Heart of Mary. Her Jesuit confessor, Father Pinho, forwarded her letter to Pius XI through Cardinal Eugenio Pacelli on 11 September 1936. Pacelli instigated an investigation of the seer by the Holy Office, involving the Portuguese authorities. Coincidentally, Fr. Pinho preached a retreat to the Portuguese Bishops at Fatima in June 1938. Since previous requests for the consecration of Russia had resulted in obstinate silence from Rome, and since the world was once more rapidly descending into chaos, the Portuguese Bishops sent a collective request for the consecration of the world to the Immaculate Heart of Mary. They urged that the protection God had given to Portugal in response to their having consecrated that country to the Immaculate Heart of Mary could be extended to the whole world by a similar consecration by the Holy Father. Pius XI, however, remained silent.<sup>53</sup>

Efforts by Sister Lucia's spiritual directors to obtain the consecration of Russia by the Holy Father with his Bishops seemed futile by the fall of 1940. Impelled by the immense dangers threatening the world they hoped to obtain instead the Holy Father's consecration of the world with a special mention of Russia. They ordered her to write to the Holy Father to ask for this. On 22 October 1940 Sister Lucia spent two hours in prayer before the Blessed Sacrament and received this new promise from Our Lord:

***His Holiness will obtain an abbreviation of these days of tribulation [World War II] if he takes heed of My wishes by promulgating the Act of Consecration of the whole world to the Immaculate Heart of Mary, with a special mention of Russia.***  
[Emphasis added.]<sup>54</sup>

On 2 December 1940 Sister Lucia wrote a letter from Tuy to his holiness Pius XII that had been severely edited by Bishop da Silva of Leiria-Fatima, recalling the history of Our Lady's requests at Fatima and at Tuy:

*... I come, Most Holy Father, to renew a request that has already been brought to you several times. The request, Most Holy Father, is from Our Lord and Our Good Mother in Heaven.*

*In 1917, in the portion of the apparitions that we have designated 'the secret', the Blessed Virgin revealed the end of the war that was then afflicting Europe, and predicted another forthcoming, saying that to prevent it She would come and ask for the consecration of Russia to Her Immaculate Heart as well as the Communion of reparation on the First Saturday. She promised peace and the conversion of that nation if Her request was attended to. She announced that otherwise this nation would spread her errors throughout the world, and there would be wars, persecution of the Holy Church, martyrdom of many Christians, several persecutions and sufferings reserved for Your Holiness, and the annihilation of several nations.*

*Most Holy Father, this remained a secret until 1926 according to the express will of Our Lady...*

***In 1929, through another apparition, Our Lady asked for the consecration of Russia to Her Immaculate Heart, promising its conversion through this means and the hindering of the propagation of its errors.***

*Sometime afterwards I told my confessor of the request of Our Lady. He employed certain means to fulfill it by making it known to His Holiness Pius XI.*

***In several intimate communications Our Lord has not stopped insisting on this request, promising lately, to shorten the days of tribulation with which He has determined to punish the nations for their crimes, through war, famine and several persecutions of the Holy Church and Your Holiness, if you will consecrate the world to the Immaculate Heart of Mary, with a special mention of Russia, and order that all the bishops of the world do the same in union with Your Holiness. ...***

*Most Holy Father, if in the union of my soul with God I have not been deceived, Our Lord promises a special protection to our country **in this war**, due to the consecration of the nation, by the Portuguese Prelates, to the Immaculate Heart of Mary; as proof of the graces that would have been granted to other nations, had they also consecrated themselves to Her. [Emphasis added]*<sup>55</sup>

**Noted Fatima scholars Fr. Alonso, and Frere Michel concur that at Fatima in 1917 and at Tuy in 1929 God asked through Mary for the consecration of Russia by the Holy**

**Father with his Bishops, promising in return the conversion of Russia and peace. Failing that, on 22 October 1940 "Heaven acceded to the desires of Sister Lucy's superiors, to see the consecration of the world with a special mention of Russia brought about. It is the Lord Himself who suggests such an act." But for this latter consecration the Lord promised not the conversion of Russia and peace, but only the abbreviation of the tribulation of World War II.<sup>56</sup>**

Finally, on 31 October 1942 Pius XII did so consecrate the world. Immediately thereafter the tide of battle turned on several fronts, including Stalingrad in Russia and El Alamein in North Africa, undoubtedly abbreviating the tribulation of World War II. But Sister Lucia then made no claim that such consecration of the world had been made just as Our Lady had proposed at Fatima in 1917 and requested with Jesus at Tuy in 1929 because that was clearly not the case! On 28 February 1943 Lucia wrote to the Bishop of Gurza: *"The Good Lord has already shown me His contentment with the act performed by the Holy Father and several bishops, although it was incomplete according to His desire. In return He promises to end the war soon. The conversion of Russia is not for now."*<sup>57</sup> Indeed, Russia was not converted and a period of peace was not granted to the world. On the contrary, Russia spread her errors throughout the world. A dangerous cold war and a series of deadly hot wars impoverished enslaved and killed tens of thousands of human beings. An "Iron Curtain" divided Europe. Atheism, persecution of the Catholic Church, the terror, the Gulag, and a total suppression of freedom in communist eastern European nations and in communist Southeast Asian and Asian nations followed.

Likewise, the consecration of the world by John Paul II on 25 March 1984 has not resulted in either the conversion of Russia or in world peace, although there is much evidence that Blessed John Paul's act did bring many blessings to this troubled world. On 13 May 1984 a fire broke out within the soviet naval arsenal at Severomorsk on the North Sea resulting in a series of explosions that on 17 May utterly demolished the facility. Until then the soviet leadership had seriously considered a pre-emptive nuclear attack on the NATO allies during the Euro missile Crisis. Antonio Socci reports that according to military historian Alberto Leoni: *"Without that missile apparatus that controlled the North Sea the USSR did not have any hope of victory. For this reason the military option was canceled."* Commenting on this event, and on John Paul's faith that the liberation of Poland was a beneficial intervention of the Madonna, Sister Lucia, being questioned by the Italian journal *"Thirty Days"* declared: *"I am completely in accord with what the Holy Father has said ... I believe this involves an action of God in the world, to liberate it from the danger of an atomic war that could destroy it, and an insistent call to all of humanity for a more lively faith."*<sup>58</sup> Yet the demise of the Berlin Wall and the apparent political restructuring of the former Soviet Union and Eastern Europe is neither the conversion of Russia nor the period of world peace promised at Fatima. So to which of these two separate and distinct consecrations requested by Heaven does the typewritten letter of 8 November 1989 proffered by Archbishop Bertone as from Sister Lucia refer?

From the first Lucia has been adamant that the Holy Mother had asked for the consecration of the country of Russia alone, not the world. The Lord had explained to her that He would not convert Russia without such consecration: *"Because I want My whole Church to acknowledge that consecration as a triumph of the Immaculate Heart of Mary."* However, it appears that John Paul II believed that he could not consecrate Russia alone, but that heaven would be satisfied that he had done all that could be done in the practical circumstances. On 1 August 1984 John Paul told Father Pierre Caillon that *"the consecration is done ... we cannot Consecrate Russia apart by itself. We have consecrated all of the nations and we have added a special mention for the nation which Our Lady was expecting the consecration."*<sup>59</sup>

Several conclusions follow from these facts:

(1) Sister Lucia knew that the consecration of Russia apart by itself was a condition of the conversion of Russia and peace.

(2) Lucia understood Jesus' reason why He would not convert Russia without the distinct consecration of Russia apart from a general consecration of all countries: "***Because I want My whole Church to acknowledge that consecration as a triumph of the Immaculate Heart of Mary.***" [Emphasis added.] For Lucia to have composed the 9 November 1989 typewritten letter would have contradicted what she knew to be the will of God.

(3) Sister Lucia could not have stated that the 25 March 1984 consecration of the world fully satisfied Heaven's condition for the Conversion of Russia and peace given during the 13 July 1917 apparition at Fatima, that the Holy Father with his Bishops solemnly consecrate Russia to the Immaculate Heart, without disobeying the Vatican order that she not discuss the apparitions without explicit permission.

(4) Whoever composed the 9 November 1989 typewritten letter was unaware of the two different requests and promises for the consecration of Russia and the consecration of the World to the Immaculate Heart of Mary, rendering its assertion, and that of Cardinal Bertone, ambiguous at best.

It follows from each of these conclusions that the second item of the agenda is in error.

Part I of this paper proved the efficacy of devotion to the Immaculate Heart of Mary for the conversion of sinners, the conversion of Russia and to obtain a period of world peace. Part II has proved that *The Message* erred in claiming that Sister Lucia wrote that Heaven did accept the 25 March 1984 consecration of the world as fully complying with the 13 July 1917 promises made at Fatima. Part III will show why Heaven is focused on Russia, and Part IV will consider the tragic consequences for the Church and the world if the agenda of *The Message* continues to succeed.

**Part III: To put the entrustment to Mary of the conversion of Russia and peace in play in this final conflict between Lucifer and the Church, the Holy Father with his Bishops must consecrate Russia apart by itself to the Immaculate Heart of Mary, and lead the Church in the First Saturday reparatory devotions.**

On 13 October 1884 Pope Leo XIII had just finished celebrating holy mass when he fell into a mystical state and heard Satan boast to Jesus that he could destroy his Church if Jesus would give him power for 100 years over all those who would serve him. Jesus agreed! Leo became pale with concern and wrote a strong prayer invoking God's protection of his Church through Archangel Michael and his heavenly cohort. This prayer, modified in 1930, was said by all the faithful after low mass throughout the Church until the introduction of the Novus Ordo of Paul VI in 1971.

Satan began this final battle in Holy Russia in 1905 seizing on existing social, economic and political injustice as the opportunity to foment violent uprisings. On 22 January 1905 thousands of impoverished Muscovites carrying only religious icons led by an Orthodox priest converged on the Winter Palace of their Tsar with five petitions: amnesty for those already arrested, certain civil liberties, a living wage, gradual land reform and universal suffrage. In response the Tsar's Cossacks attacked the unarmed

petitioners killing over 1,000. That provoked mutiny in the navy and a peasant revolt that involved up to 2,800,000 persons by the time order was restored in December.<sup>60</sup> But the underlying issues of injustice were not resolved and discontent seethed until the "Great War" of 1914-1918 was nearing its end.

In mid March of 1917 revolution began in Russia within the armed forces. Within two weeks the Bolshevik Lev Trotsky had boarded a ship in New York for Russia. In April Vladimir Lenin with a small contingent of his Bolsheviks was secretly returned from thirteen years of voluntary exile in Switzerland through Germany and Sweden in a sealed railway car by Kaiser Wilhelm, intending to further destabilize Russia. The Bolsheviks gradually gained control of the revolutionaries and were able to control most of the government by October 1917. After three more years of brutal civil war the Bolsheviks had totally replaced the autocracy of the Christian Czar with the totalitarianism of a Luciferian dictatorship. Terror and the Gulag were added to a new system of social, economic and political injustice, but now directed against God and his Church, and all opposition.<sup>61</sup>

Satan's pride compelled him to reveal his hand in the destruction of Holy Russia from the start of the revolution. In 1905 when Catherine de Hueck Doherty was a nine year old girl living comfortably with her family in rural Russia, it was customary for pilgrims to walk long distances to pray at its many shrines. Traveling alone or in groups, many took little or no money and only a gourd of water, a loaf of rye bread and a pinch of salt, eating and drinking only once daily. When these were exhausted the holy pilgrims would beg for food as well as shelter in villages and farms along their way. One evening a single old woman pilgrim sought shelter at the farm of Catherine's family and the family and servants eagerly gathered by kerosene lamps around a crackling fireplace to hear her tell of her pious adventures.

Well into the evening, after relating many blessings received at the holy shrines, the woman told of passing through a thick forest with a growing sense of an evil presence that even set the forest creatures on edge. Around a bend another road joined hers and a single man walking in her direction joined her. Although she sensed some evil about him he behaved well. He didn't use a Christian greeting, just calling her Granny. When she told him of her holy pilgrimage he laughed about religion being superstition fed to peasants by priests to pacify them to accept the many injustices that afflicted them. He was eloquent and persuasive and she soon began to believe him. Then he began mocking the Blessed Mother and calling the virgin birth fiction and devotion to Mary idolatry. She quietly took a small bottle of holy water and sprinkled him with it in the name of Jesus and the Holy Trinity. He screamed, fell twisting to the ground and before vanishing cried out: *"You old fool! All Russia will be covered with rivers of blood over the things I've said. Millions will think like I do. There will be moaning and groaning and tears all over this land. I am out to win it and win it I will. And neither your God nor your Blessed Virgin will be able to save it."*

The old woman fainted in terror. Awakening, she continued walking cautiously.

*Suddenly there was a very great light on the road, and a young woman, dressed just like me in a pilgrim's garb, with an icon on her breast, came up gently to my side. 'Fear not, Grandma,' she said, 'it is true what the man said, but he was not a man. These things will come to pass so that Holy Russia may hang on the cross with my Son to redeem the world. The only way the world can be redeemed is through suffering with my Son. Fear not. There will come a day when, under the sign of my Son, I will lead Russia to show my Son's face to the world.' Then she vanished too, and I saw the lights of the village.<sup>62</sup>*

Like the blasphemy Goliath hurled against God, Satan's blasphemy against Christ echoes through our times waiting for a modern David to crush him to uphold the honor of God. Young David had only five smooth stones and his skill with his sling. Yet his faith and his courage vanquished Goliath because God was with him! Our Pontiffs have the promise of Jesus' Holy Mother Mary, his crowned Queen of Angels and Men, that when the Pope together with his Bishops solemnly consecrates Russia to her Immaculate Heart, and leads the Church in the First Saturday reparatory devotions to her Immaculate Heart, she will convert Russia and a period of peace will be granted to the world. Is that not the "day when, under the sign of my Son, I will lead Russia to show my Son's face to the world"? Is not this leadership of the Blessed Mother in the Church's war against Lucifer prophesied in Genesis 3:15-16 and Revelation 11:19-12:6, 13-17?

On 5 May 1917 Pope Benedict XV penned a letter in which he turned to our Blessed Mother in prayer for peace in the midst of the terror and darkness of the Great War that had raged since August, 1914. Benedict was an experienced, well connected diplomat, but all his Vatican diplomacy had failed to bring peace. Now he turned to Mary:

*Our earnestly pleading voice, invoking the end of the vast conflict, the suicide of civilized Europe, was then and has remained ever since unheard. Indeed, it seemed that the dark tide of hatred grew higher and wider among the belligerent nations, and drew other countries into its frightful sweep, multiplying ruin and massacre. Nevertheless Our confidence was not lessened.... Since all graces which the Author of all good deigns to grant to the poor children of Adam, by a loving design of His Divine Providence are dispensed through the hands of the most holy Virgin, we wish that the petition of Her most afflicted children, more than ever in this terrible hour, may turn with lively confidence to the august Mother of God.<sup>63</sup>*

A week later, on 13 May 1917, our Blessed Mother responded to Benedict's prayer in the first of her six visitations to the three seers at Fatima, and later to then Sister Lucia in Pontevedra, Tuy and Rianjo, Spain from 1925 to 1931. On 13 June 1929 both Jesus and Mary appeared to Lucia in the convent chapel at Tuy and told her that the time had come for her to communicate Heaven's plan for peace revealed at Fatima to the Holy Father. She did in at least two letters to Pope Pius XI through her spiritual director and through her bishop, but received no response. Jesus, himself, confirmed both his vicar's receipt of this plan for peace from Lucia, and His Holiness' failure to comply, in an apparition to Lucia at the little seaside chapel in Rianjo where she was recuperating from

a lingering illness in August 1931. Lucia explains this in a letter to her Bishop written 29 August 1931:

*My confessor orders me to inform Your Excellency of what took place a little while ago between the Good Lord and myself: as I was asking God for the conversion of Russia, Spain and Portugal, it seemed to me that His Divine Majesty said to me: 'You console Me a great deal by asking Me for the conversion of those poor nations. Ask it also of My Mother frequently, saying: Sweet Heart of Mary, be the salvation of Russia, Spain, Portugal Europe and the whole world. At other times say: By your pure and Immaculate Conception, O Mary, obtain for me the conversion of Russia, Spain, Portugal, Europe and the entire world.*

***Make it known to My ministers that given they follow the example of the King of France in delaying the execution of My request, that they will follow him into misfortune. It will never be too late to have recourse to Jesus and Mary.*** [Emphasis added.]<sup>64</sup>

Lucia reiterated the consequences of His Holiness' inaction in a letter to Fr. Goncalves written on 21 January 1935: "Regarding the matter of Russia, I think that it would please Our Lord very much if you worked to make the Holy Father comply with His wishes. About three years ago Our Lord was very displeased because His request had not been attended to and I made this fact known to the bishop in a letter." A year later, as part of the letter to Fr. Goncalves detailing the apparition at Tuy, Lucia repeats Jesus severe warning of August 1931: "Later on, by means of an interior communication, Our Lord complainingly said to me: 'They did not want to heed My request. Like the King of France they will repent and do so, but it will be late. Russia will already have spread her errors throughout the world, causing wars and persecutions of the Church. The Holy Father will have much to suffer!'"<sup>65</sup>

On the Feast of the Sacred Heart of Jesus, 17 June, and again on 28 August, 1689, St. Margaret Mary Alacoque wrote to Mother de Saumaise, her prioress at the Visitation Monastery of Paray-le-Monial, to have a message the saint had received from Jesus requesting that the King consecrate France to His most Sacred Heart, delivered to him. Margaret Mary expressed Heaven's wish that Jesus' Sacred Heart receive "the consecration and homage of the king and the entire court. Moreover, this divine Heart wishes to become the protector and defender of his sacred person against all his enemies visible and invisible, to defend him against them, and assure his salvation by this means." The saint added that Jesus had chosen that the Jesuits deliver this message to Louis XIV and spread this devotion to His Sacred Heart, specifically mentioning a Father de la Chaise because of his influence over Louis' heart. Historians surmise that Fr. de la Chaise either refused to deliver the message to Louis, or was not willing to advocate that the king comply, or that Louis XIV soul was not sufficiently humble to comprehend the greatness being offered. It is certain that this initiative of Jesus' Sacred Heart was not understood and Margaret Mary's admonitions were of no avail. There can be no doubt of the consequences of the refusal of kings Louis XIV through XVI to comply with Heaven's will regarding the consecration of France and devotion to Jesus' Sacred Heart. One hundred years to the day after Margaret Mary penned her first letter to her prioress, the French peasants, led by atheist philosophers and Masonic anti-Church propagandists, overthrew the Catholic monarchy and proclaimed their new National Assembly to be the legitimate government of France. The subsequent terror included the suppression and fanatical persecution of the Catholic Church, the French nobility and the execution of King Louis XVI on 21 January 1793.<sup>66</sup>

While the French revolution could not have happened without the well-known injustices callously inflicted on those outside the privileged and elitist classes within the nobility and even within the Church during the eighteenth century, one must consider how Catholic France fell to such moral, spiritual, material and social misery. Although that question is beyond the scope of this paper, the texts of Heaven's messages to both Saint Margaret Mary and to the seers of Fatima strongly suggest that in the century following the death of Louis XIV in 1701 France was "*deprived of the increase of extraordinary graces and miraculous help of the Sacred Heart*" and was unable to cope with the internal "*frivolousness, deadly errors, cowardice and betrayals which soon brought about its ruin.*" The theological heresies, the Masonic Counter-Church and a "*satanic hatred against God, against Christ and against His Church*" were thus able to exploit the wide-spread misery to prepare the revolution.<sup>67</sup>

By a parity of reasoning the same inferences can be made regarding the disastrous consequences for the world and for the Church of the failure of the succession of Roman pontiffs from Pius XI to John Paul II to comply with Heaven's request, although there are good reasons to conclude that John Paul I would have complied, but for his sudden, tragic and mysterious death. Albino Cardinal Luciani of Venice had visited Sister Lucia in Coimbra privately for several hours in 1977 just months before he became Pope John Paul I. Lucia requested the private visit after Luciani had celebrated mass for the cloistered Carmelites, Cardinals having access to the seer without Vatican permission. We don't know how much of the third part of the Secret of Fatima Lucia revealed to the Cardinal, but in early 1978 the usually jovial prelate explained his apparent pensiveness and absorption to his brother and sister-in-law, Edoardo and Antonietta Luciani, by saying that "*I was just thinking of what Sister Lucia told me at Coimbra ... The Secret, it's terrible.*" Luciani held Lucia in high esteem and it is probable that he would have acted on Heaven's Plan for Peace, had he lived.<sup>68</sup>

Given that Jesus' "*ministers*" have failed to "*heed My request*" proposed at Fatima in 1917 and made at Tuy in 1929, one could conclude that they also have been "*deprived of the increase of extraordinary graces and miraculous help*" from Heaven to prevent the "*satanic hatred against God, against Christ and against His Church*" of its enemies, visible and invisible, within and without the Church, from influencing pivotal decisions and initiatives that have yielded tragic consequences for the Church and the world. The final part of this paper will consider several pivotal papal decisions and initiatives within this context.

**IV. If this agenda continues to succeed and Heaven's request for the consecration of Russia and the First Saturday reparatory devotions remains removed from the heart and mind of the Church, trusting instead in *Ostpolitik*, Vatican diplomacy, and human initiatives, the future consequences for the Church and the world will be tragic.**

Had Pius XI or Pius XII obeyed Heaven's request for the consecration and First Saturday reparatory devotions communicated through Sister Lucia in 1929, the Queen of Heaven would have been graced to convert Russia and lead that nation to convert the world to Christ. World War II would have been avoided and the world would have been blessed with a period of peace. Instead Russia still spreads her errors throughout the world, souls are lost to occultism, atheism and sin of all kinds, and we live in a state of continuous war. Further, a sad and disappointed Jesus had warned Lucia in 1931 that if his "*ministers*" were late in performing the consecration and leading the Church in the First Saturday reparatory devotions, they would suffer the same fate as the Kings of France. It appears to the present writer that Jesus' warning has been and will continue to be fulfilled in the persons of our pontiffs. Had they obeyed would not God have blessed their sowing with super-abundant fruit and opposed the contrary efforts of all their enemies, visible and invisible, within and without the Church? This paper will conclude by

reviewing the failure of our pontiffs to comply with Heaven's requests, and consider several of the many decisions and initiatives of our pontiffs after Pius XII that have been factors in tragic consequences for the Church and the world. Lastly, it will consider probable future consequences if the agenda of *The Message* continues to succeed.

Jesus' warning concerning "*My ministers*" communicated to Sister Lucia at Rianjo in 1931 clearly refers to his pontiffs because Our Lady's messages explicitly promise the conversion of Russia and world peace if the "*Holy Father*" with his Bishops would solemnly consecrate Russia to the Immaculate Heart of Mary and lead the Church in the practice of the First Saturday reparatory devotions. Prior to her experiencing the Trinitarian Theophany of 13 June 1929 at Tuy, Our Lady told Lucia that "*The moment has come when God asks the Holy Father ...*"<sup>69</sup>

In making Peter and his successors his vicars on earth Christ has irrevocably delegated to them his authority over all people, including those in schism or accepting heretical and even atheistic and pagan beliefs.<sup>70</sup> As Leo XIII explained in his encyclical of 25 May 1899, *Annum Sacrum*, the whole world can be consecrated to the Sacred Heart of Jesus: "*Indeed the empire of Jesus Christ does not extend to Catholic nations only ... But the power of Christ extends also over all those who live outside the Christian faith; it is thus an unquestionable truth that the whole human race is under the power of Jesus Christ.*"<sup>71</sup> With faith in Jesus our pontiffs could follow Peter and in obedience to Heaven's request, pay out their nets for a catch. As Peter's nets were filled with fish then, today many souls would be saved, Russia would be converted and the world would be blessed with a period of peace. But Lucifer's hand is clearly revealed working against compliance through the complexities, betrayals and intrigues that have confronted our pontiffs through the last century and into the present.

Pope Pius XI began his reign on 6 February 1922 by following the *Ostpolitik* begun by Benedict XV, seeking to cooperate with the Soviet Government to mitigate the Russian misery following the Great War and the Bolshevik revolution and to secure the safety of both Orthodox believers and the Roman Catholic Church in Russia. In early 1930 the pontiff received but remained incredulous to Sister Lucia's communications of Heaven's request for the consecration and First Saturday devotions. He believed that such a serious request, if from Heaven, would have been communicated directly to him. Moreover, what was suggested "*seemed to him contrary to his designs. The direction of the Church was his business - he knew, better than anybody else, the road to follow!*" But after 15 years of vainly trusting in Vatican diplomacy to accomplish these ends amid the communist terror, genocide, persecution of the Church and the torture and murder of thousands of priests and bishops, and imprisonment or death of millions of the faithful, his holiness published on 19 March 1937 his incisive encyclical against communism, *Divini Redemptoris*. After detailing the methodical persecutions in Russia, Mexico and Spain as barbarous, intrinsically perverse and diabolical, the pontiff repeated several times that "*communism directed by Moscow*" accomplished these atrocities which "*are the natural fruits of a system which is lacking all interior restraints.*" He concluded with an unambiguous order to the Church: "*Communism is intrinsically perverse, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever.*" The pontiff urged his Bishops that, following the teaching of Christ to his apostles, they must lead the fight against demonic Communism by fostering and intensifying "*the spirit of prayer joined with Christian penance.*"<sup>72</sup> After *Divini Redemptoris* it was unthinkable for any in the Church to collaborate with communism in any undertaking whatsoever.

Following the aging pontiff's death his Secretary of State, Eugenio Cardinal Pacelli, was elected to succeed him on 2 March 1939, taking the name Pius XII. Pope Pacelli had learned on the job the reality of communism. But after Adolph Hitler led his Nazis to attack Russia on 22

June 1941 the pontiff was required to temper his leadership against communism at least partly because the American President, Franklin Delano Roosevelt, pressured him that Stalin was needed as an ally against Hitler. On 3 September 1941 Roosevelt urged Pius XII that the Soviets had changed for the better:

*The churches in Russia are open. I believe there is a real possibility that Russia may, as a result of the present conflict, recognize freedom of religion in Russia, although, of course, without recognition of any official intervention on the part of any Church in education or political matters within Russia ... I believe that this Russian dictatorship is less dangerous to the safety of other nations than is the German form of dictatorship.*<sup>73</sup>

Because communism was founded on atheism and hatred for Christ Pius knew it was an enemy of His Church with whom no accord or coexistence was possible and after the war he strictly forbade any Vatican relations with it. On 1 July 1949 the Holy Office promulgated a decree approved by the pontiff forbidding a Catholic to profess, join, cooperate with or aid "*the materialistic and anti-Christian doctrine of the communists*" under pain of excommunication.<sup>74</sup> But in the summer of 1954 a letter was handed to the pontiff via Swedish government officials proving that Msgr. Giovanni Battista Montini, then a substitute Secretary of State and a trusted confidant of Pius XII, was personally undertaking secret relations with the Soviets. From other information Pius XII learned that Montini "*had kept from him all communications relating to the schism of the Chinese Bishops.*" Such disobedience and betrayal of one's superior and organization reveal a serious defect of character in any man. The pontiff immediately removed Montini from Vatican service. But then, according to General G. Leconte of the French Secret Service, Pius XII was pressured to promote him to the vacant Archdiocese of Milan, albeit without making him a Cardinal.<sup>75</sup> In Milan Montini became a leading Italian bishop, considered by some in the Italian press to be the bishop most capable of leading the Church into the future.<sup>76</sup> On 29 June 1956 Pius XII published *Dum Maerenti Animo*, and there and elsewhere continued encouraging the faithful in Eastern Europe to persevere in the faith, resisting the ongoing communist persecutions.<sup>77</sup>

Pius XII died of a lingering illness on 9 October 1958 and Angelo Giuseppe Roncalli was elected Pope John XXIII on 28 October. Roncalli had been made Cardinal-Archbishop of Venice in 1953. He admired and listened to Archbishop Montini, whom he made Cardinal on becoming pontiff.<sup>78</sup> John XXIII immediately reversed the direction of Pius XII politically by enthusiastically embracing *Ostpolitik*, or dialoguing with the Communist eastern European countries, and theologically by introducing what he considered to be a vital *aggiornamento*, or updating of the Church to adapt to modern times.<sup>79</sup>

On 17 August 1959 Pope John received an envelope containing the third part of the Secret of Fatima which he read several times both on his own and with the help of Portuguese translators. Its contents were shared with the leaders of the Holy Office, the Secretariat of State, and a few others. He said he preferred to leave to others the appraisal of it, writing only a personal note that was resealed in the envelope with Lucia's letter and kept on his writing table until his death. In fact by withholding the long-awaited and eagerly anticipated third part of the Secret from the Church and the world Pope John had *de facto* judged it unworthy of publication. The consequences of that papal decision are incalculable, but surely include a further loss "*of extraordinary graces and miraculous help*" so desperately needed to guide the Church in its conflict with those dark forces, visible and invisible, that are led by Lucifer's cunning.<sup>80</sup>

On 25 November 1961 the pontiff received birthday greetings from the Soviet leader Nikita Khrushchev praising his recent expressions of hope for world peace "as well as to the solution of international problems thanks to frank negotiations." In joyful response Pope John privately expressed his belief that "Something is moving in the world. The Lord is using the humble instrument that I am to budge history. Today we have had a sign of Divine Providence."<sup>81</sup>

Pope John felt inspired to call for a new ecumenical council that he hoped would be the occasion for a new springtime, a "New Pentecost" in the Church, to which he, with the encouragement of Montini, ardently desired that members of the Russian Orthodox Church attend. To that end Cardinal Eugene Tisserant for the Vatican and Russian Orthodox Metropolitan Nikodim for the Soviet Union concluded the "Vatican-Moscow Agreement" or "Metz Pact" at Metz, France on 18 August 1962. In consideration of the Soviets sending two Russian Orthodox observers to the council, the Vatican agreed that the Second Vatican Council would abstain from any consideration of Communism and Russia.<sup>82</sup> "Ever since that time the Holy See considers itself as still bound by the engagements taken by John XXIII. COMMUNISM is no longer ever mentioned by name in any pontifical document."<sup>83</sup>

On 11 October 1962 Pope John opened his council with a joyful and upbeat address, but included an explicit rejection of warnings such as those of Sister Lucia: "We feel that We must disagree with these prophets of doom, who are always forecasting worse disasters, as though the end of the world were at hand."<sup>84</sup> Tragically, the prophet to which he refers is not Sister Lucia to whom she appeared and spoke, but the "Woman clothed with the sun," the Queen of heaven and earth, of angels and men!<sup>85</sup>

On 11 April 1963 John XXIII signed *Pacem in Terris*, his internationalist encyclical on World Peace, in which "he officially recognized the 'charter of the rights of man' of the United Nations, and he extolled a world community, of liberty equality and fraternity" wherein ideal societies of the future would "be constructed on the good will of all men. And at the same time, the Pope practically lifted the prohibition of collaborating with the communists."<sup>86</sup> Roncalli reasoned that since the foundational principals "set out in this document take their rise from the very nature of things" putting them into effect "frequently involves extensive co-operation between Catholics" and separated Christians and non-Christians "who are reasonable men, and men of natural moral integrity ... animated by a spirit of understanding and unselfishness, ready to co-operate loyally in achieving objects which are good in themselves, or conducive to good." He concludes that Catholics may justifiably separate error from the errant and collaborate with atheists and erroneous believers to achieve some external good. Moreover, such collaboration "may possibly provide the occasion or even the incentive for their conversion to the truth."<sup>87</sup> Pope John here officially promotes collaboration with Communists, accepting them as reasonable men of natural moral integrity. This writer respectfully proposes that the pontiff here fails to fully grasp or appreciate the perverse nature of a totalitarian system such as communism, by whatever name it may call itself from time to time, which demands the unconditional and uncompromising personal commitment of a *de facto* religion.<sup>88</sup>

One cannot logically separate a communist from the errors of communism, by whatever name it may call itself, as if a communist were merely an atheist with strong socialist convictions. For a communist the ultimate good is the dictatorship of the proletariat, or other totalitarian regime, and all means that achieve that end are good. Morally-ethical categories are replaced by political expediency. As Harry and Bonaro Overstreet reported in their seminal study of communism in 1958, the necessary lie, slander, intimidation of the masses, and liquidation of oppositional groups and hostile classes must not only be obediently carried out, but

conscientiously accepted as the right thing to do by party members. In 1957 Margarita Aliger confessed during a conference of Soviet writers in Moscow that she had sometimes substituted "*morally-ethical categories for political categories ... [whereas] All the work of a Soviet writer is political work, and to accomplish it honorably is possible only when one follows firmly the party line and party discipline.*" Hence, moral integrity consists in total personal dedication to use all means, including deception, liquidation, imprisonment, violence and terror, to achieve the ultimate good. A party member is forbidden to love his enemies and is obligated to define as enemies "*all who are outside the ideological pale.*"<sup>89</sup>

In late 1962 Pope Roncalli suffered a severe hemorrhage. On 17 May 1963 he was confined to bed and on 3 June he died, setting the stage for a new conclave to choose his successor. Several days before the conclave began a group of cardinals led by Giacomo Lercaro and including Joseph Suenens met on the outskirts of Rome at Grottaferrata near Castelgondolfo in the villa of Umberto Ortolani, the famous Freemason and member of Licio Gelli's P2 Lodge. They agreed to support Giovanni Battista Montini, who knew of their meeting, to be the next pope.<sup>90</sup> From his coronation as Paul VI on 21 June 1963 Pope Paul eagerly pursued communication with Russian communists, receiving in private audiences both of the Russian Orthodox observers to the Second Vatican Council. On 13 September 1963 Pope Paul saw the new Patriarch of Moscow, metropolitan Nikodem, privately for half an hour. Nikodem was politically active and favored by the Kremlin.<sup>91</sup>

Pope Paul published his first encyclical, *Ecclesiam Suam*, on 6 August 1964, while Vatican II was still in session, "*to demonstrate with increasing clarity how vital it is for the world, and how greatly desired by the Catholic Church, that the two should meet together, and get to know and love one another. ... Our task is to serve society.*" While Pope Paul clearly articulated the perverse nature of atheistic communism, he held to his conviction that future dialogue may be possible:

*We would like to recall what Our predecessor Pope John XXIII wrote in his Encyclical Pacem in Terris. He drew attention to the fact that although the formulation of a particular philosophy does not change once it has been worked out and systematized, nevertheless the practical programme initiated by such a philosophy is capable of receiving a gradual reorientation, and may in fact undergo considerable changes. We do not therefore give up hope of the eventual possibility of a dialogue between these men and the Church, and a more fruitful one than is possible at present, when we can only express our justifiable complaints and repudiations.*<sup>92</sup>

In fact Pope Montini was already eagerly renewing an agenda of negotiating with communists that he had secretly and disobediently begun within the Secretariat of State of Pius XII.<sup>93</sup> On 15 September 1964 Monsignor Agostino Casaroli signed an agreement for him with the communist Hungarian government which stipulated that Bishops named by Rome would be sworn "*to the people and the constitution*" of the communist state, followed by similar *modus vivendi* with Yugoslavia, Czechoslovakia, East Germany and Bulgaria. On 30 January 1967 Pope Paul met privately in the Vatican with Soviet President Nicolas Podgorny accompanied by Soviet Minister of Foreign Affairs, Andrei Gromyko. By 1975 the pope and Gromyko had met privately several additional times.<sup>94</sup> Nevertheless:

*In the 1970's the Bolshevik persecution against Catholics did not diminish at all. ... One could read the following observations in the 'Chronicles of the Catholic Church in Lithuania: 'It seems to us that a dialogue with the Church is needed by the Soviet authority*

*only so that the Vatican will keep silence about the persecution of Catholics in the USSR in hope of a betterment of the faithful's situation. The dialogue is being used to deceive world public opinion that in the USSR freedom of religion is preserved.*

The blood of thousands of Catholic Bishops, priests, nuns, brothers and millions of the faithful in communist totalitarian regimes witnesses to this reality, facilitated by the *Ostpolitik* of John XXIII and Paul VI.<sup>95</sup>

Paul VI visited Fatima on 13 May 1967, the Jubilee year of the first apparitions. Sister Lucia was presented to him seated after concluding a low mass on a platform in front of the basilica:

*Paul VI extends his arms to her. The religious hastily kneels before the Holy Father who places his left hand on her head... she has so many things to say to the Pope that she dares to ask him for a private audience. The messenger of Heaven repeats several times: 'I wish to speak with you alone.' ... but the Pope replied, 'You see, it is not the time ... if you wish to communicate something to me, tell your bishop; it is he who will communicate it to me; be trusting and very obedient to your Bishop.'*<sup>96</sup>

*In substance the pontiff 'did not want to speak in private with her' and 'the refusal of the Pope was fixed forever on the films of the cameramen.' Everyone can see the annoyed refusal of Pope Montini.*<sup>97</sup>

Two weeks later the aristocratic pontiff shared with John Guitton his impression that Sister Lucia *"is a very simple girl! She is a peasant without complications."* Apparently the Madonna's choice to entrust this simple peasant girl with the most important prophetic message of the last century, authenticated by the 13 October 1917 miracle of the sun, made little or no impression on his holiness.<sup>98</sup> In fact the extraordinary graces promised by the Madonna at Fatima were then desperately needed by Jesus' *"minister."*

On the eve of the closing of session two of the Second Vatican Council, 3 December 1963, Bishop de Proenca Sigaud delivered to the Cardinal Secretary of State petitions to the pope by 200 Council Fathers for a special schema to address *"errors of Marxism, Socialism and Communism"* which was ignored. In October 1964 Bishop Yu Pin, Rector of the Catholic University at Formosa, demanded minimally, on behalf of 70 Bishops, a solemn declaration on Communism, which was ignored. On 9 October 1965 Bishop de Proenca Sigaud and Bishop Marcel Lefebvre delivered the petition of 334 Bishops to the Council's secretariat general *"demanding condemnation of Communism"* which was put aside! *"Everyone knew of the existence of that petition."* It is fair to conclude that, per the Vatican-Moscow agreement at Metz, the issues of Communism and Russia were withheld from the consideration of the Council Fathers by *"the express will of Popes John XXIII and Paul VI."*<sup>99</sup>

It is clear from the above that the *Ostpolitik* of John XXIII and Paul VI expressed in the Vatican-Moscow agreement was a major factor in limiting the agenda of Vatican Council II. Any inspiration of the Council Fathers by the Holy Spirit on the grave moral issues of the effects of Communist totalitarianism on the Church and souls in communist regimes was thereby purposely foreclosed by those who expected a new springtime and a new Pentecost within the Church. Can one be surprised that it did not happen? That: *"Instead the dark and frigid winter arrived."*<sup>100</sup>

It is probable that *Ostpolitik* and the Vatican-Moscow agreement, the fear of provoking a formal schism within the Church, the fear of exasperating relations with the schismatic Orthodox churches and the Chinese Patriotic church were factors in John Paul II's belief that he could not consecrate Russia alone, but that Heaven would be satisfied that he had done all that could be done in the practical circumstances.<sup>101</sup> One can only speculate what additional factors may have influenced the aging pontiff's acquiescence to the publication of the Vatican's *The Message*. But it is clear that the consequences of the success of the agenda of *The Message* to date have included the removal of the entrustment of the Conversion of Russia and World Peace to the Immaculate Heart of Mary by Heaven, from the mind and heart of the Church, thereby frustrating the implementation of Heaven's plan for this final conflict with Lucifer and leaving the Church to human initiatives.

Since 1960 the Vatican's *Ostpolitik* and diplomatic and social justice initiatives, like those proclaimed in *Pacem in Terris*, have failed to accomplish the conversion of Russia, to bring peace to the world, or any significant betterment in human behavior that would evidence the conversion of sinners' hearts and minds to Christ. And while significant blessings in the form of reductions of the tribulation of WWII and the Cold War have been obtained by the consecrations of the world to the Immaculate Heart by both Pius XII and John Paul II, "*how much greater would they have been had the Madonna been heeded?*"<sup>102</sup>

The agenda of *The Message* has succeeded in continuing the ongoing suppression of Mary's 1917 requests at Fatima for the Consecration of Russia and the First Saturday reparatory devotions since its publication in July of 2000. That period has seen, *inter alia*, the 9-11 destruction of the world Trade Center towers in New York City, ongoing tension between the Koreas, wars in Iraq, Afghanistan, Libya, Syria, Israel and Egypt, a real threat of nuclear war between Israel and Iran, the ongoing genocide of Sudanese Catholics by Muslim militias, increasing military competition between the United States and Communist China and growing mutual mistrust between Russia and China and the West. It is ludicrous to maintain that the consecration of Russia has been done as asked by Heaven at Fatima, or that the *Ostpolitik* of the Vatican or any efforts by the United Nations have brought peace. It appears to this writer that the Church is in the endgame of its final conflict with Lucifer. There is no time for business as usual by the Church as if there were endless centuries to work for Christ. Heaven has given the Holy Father and his Bishops specific orders at Fatima.

Jesus told Peter: "*Put out into the deep and lower your nets for a catch.*" Peter replied: "*Master, we toiled all night and took nothing! But at your word I will let down the nets.*"<sup>103</sup> Benedict is Peter! He has all the authority he needs from Jesus, alone. He can avoid alarming the Russians or offending the Orthodox by ordering his Bishops to join him in consecrating a series of countries including Russia one by one, each by itself alone, to the Immaculate Heart of Mary on the 13th day of every month. He can personally lead the Church in the First Saturday reparatory devotions to the Immaculate Heart of Mary. If Benedict does that he will lead the Church to victory over Lucifer as David led Israel to victory over Goliath and the Philistines. If he will not, then the world is poised to experience the Triumph of the Immaculate Heart of Mary, the conversion of Russia and a period of peace only after the further chastisements prophesied by the Blessed Mother after the third part of the Secret of Fatima was buried and its surviving seer was silenced in 1960.<sup>104</sup>

From 1961 to 1971 Mary appeared to four children at Garabandal, Spain calling all to repentance and warning of punishment by a horrific chastisement should the world remain rebellious.<sup>105</sup> Mary revealed to Saint Padre Pio that the Garabandal apparitions

were true.<sup>106</sup> On 13 October 1973 at Akita, Japan the Blessed Mother prophesied to Sister Agnes Sasagawa intense persecution of and conflict within the Church and an unimaginable chastisement if the world did not repent.<sup>107</sup> The prophesies at Akita are approved by the Church and in 1998 were reliably confirmed to be "*an extension of*" and "*essentially the same*" as the message of Fatima, by then Cardinal Joseph Ratzinger.<sup>108</sup>

We in the Church must daily fast and pray to support Pope Benedict XVI as he prayerfully contemplates the promises and warnings of the three parts of the Message of Fatima within the prophetic context of Garabandal and Akita, and to defeat his enemies, visible and invisible, who work against him, within and without Christ's Church!<sup>109</sup>

*Maranatha! Come, Lord Jesus!*

---

<sup>1</sup> Gen. 3:15-16; Rv. 11:19-12:6, 13-17 (All scriptural references are to the New Jerusalem Bible.)

<sup>2</sup> The Congregation for the Doctrine of the Faith, The Message of Fatima (Vatican City: Libreria Editrice Vaticana, 2000), p. 43

<sup>3</sup> *Ibid.*, p. 8

<sup>4</sup> *Ibid.*, pp. 31, 38

<sup>5</sup> Phillip C.L. Gray, J.C.L., "Blind Obedience," Christi Fidelis, Vol. 27, No. 3, July 3, 2009, p. 1

<sup>6</sup> Fr. Paul Kramer, ed., The Devil's Final Battle, 2nd ed. (Terryville, CT: Missionary Association, 2010), pp. 124-130; see also, Edward Pentin, "The Allegations Against Cardinal Sodano," The Catholic World Report, July 2010, pp. 17-20

<sup>7</sup> Kramer, The Devil's Final Battle, pp. 114-116

<sup>8</sup> Congregation for the Doctrine of the Faith, The Message of Fatima, pp. 15, 16

<sup>9</sup> *Ibid.*, p. 4; and Fr. Joaquin Maria Alonso, C.M.F., The Secret of Fatima: Fact and Legend, Eng. trans. Dominican Nuns of the Perpetual Rosary (Cambridge: The Ravengate Press, 1979), pp. 69-70

<sup>10</sup> Congregation for the Doctrine of the Faith, The Message of Fatima, pp. 17-21

<sup>11</sup> *Ibid.*, p. 4

<sup>12</sup> Antonio Socci, The Fourth Secret of Fatima (Milan: RCS Libri S.p.A., 2006, Eng. trans, Fitzwilliams, NH: Loreto Publications, 2009), pp. 145-148

<sup>13</sup> Alonso, The Secret of Fatima: Fact and Legend, pp. 35-42; and Antonio Socci, The Fourth Secret of Fatima, p. 145

<sup>14</sup> Congregation for the Doctrine of the Faith, The Message of Fatima, pp. 4, 39

<sup>15</sup> Fr. James Anderson, M.S.A., "The Timeliness and Urgency of the Third Part of the Secret of Fatima," The New Oxford Review, July-August 2007; and Christopher A. Ferrara, The Secret Still Hidden (Pound Ridge, New York: Good Counsel Publications, 2008); and Antonio Socci, The Fourth Secret of Fatima (Milan: RCS Libri S.p.A., 2006, Eng. trans, Fitzwilliams, NH: Loreto Publications, 2009)

<sup>16</sup> Fr. Louis Kondor, S.V.D., ed., Fatima in Lucia's Own Words: Sister Lucia's Memoirs, Eng. trans. Dominican Nuns of Perpetual Rosary (Fatima, Portugal: Postulation Center, 1976) pp. 168-170

<sup>17</sup> Socci, The Fourth Secret of Fatima, p.145

<sup>18</sup> Alonso, The Secret of Fatima: Fact and Legend, p. 25

<sup>19</sup> Frere Michel de la Sainte Trinite, The Whole Truth About Fatima, vol. III, Eng. trans., John Collorafi (Buffalo: Immaculate Heart Publications, 1990) p. 710

<sup>20</sup> Alonso, The Secret of Fatima: Fact and Legend, pp. 67-68; and Encyclopedia Britannica, 1972 ed., s.v. "Fatima."

<sup>21</sup> Congregation for the Doctrine of the Faith, The Message of Fatima, p. 43.

<sup>22</sup> *Ibid.*, pp. 32, 39

<sup>23</sup> *Ibid.*, p. 35

<sup>24</sup> *Ibid.*, p. 39

<sup>25</sup> Kondor, Fatima in Lucia's Own Words: Sister Lucia's Memoirs, pp. 168-170

<sup>26</sup> Dogmatic Constitution of the Church, Lumen Gentium, The Sixteen Documents of Vatican II, N.C.W.C. translation (Boston: St. Paul Editions, 1964) Arts. 61-62

- <sup>27</sup> Pope Leo XIII, encyclical letter *Divinum Illud Munus*, (1897), Art. 9, accessed 7 Sep 2011, [www.vatican.va/holy\\_father/leo\\_xiii/encyclicals/documents/hf\\_1-xiii\\_enc\\_09051897\\_divinum-illud-munus\\_en.html](http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_1-xiii_enc_09051897_divinum-illud-munus_en.html)
- <sup>28</sup> Lk. 1:28
- <sup>29</sup> Lk. 1:35, 38; Mt. 1:18-20; Rv. 11:19
- <sup>30</sup> Lk. 1:46-47, Jn. 19:26-27, Rv. 11:19
- <sup>31</sup> Jn. 19:26-27
- <sup>32</sup> John Paul II, Homily at Fatima 13 May 1982, paragraphs 5-8, accessed 6 Sep 2011, [www.ewtn.com/library/PAPALDOC/JP820513.htm](http://www.ewtn.com/library/PAPALDOC/JP820513.htm)
- <sup>33</sup> Frere Michel de la Sainte Trinite, The Whole Truth About Fatima: The Secret and the Church, vol. II, Eng. trans. John Collorafi (Buffalo: Immaculate Heart Publications, 1989) pp. 246-247
- <sup>34</sup> *Ibid.*, p. 254
- <sup>35</sup> *Ibid.*, p. 257
- <sup>36</sup> Kondor, Fatima in Lucia's Own Words, p. 168
- <sup>37</sup> Frere Michel, The Whole Truth About Fatima, vol. II, pp. 257-258
- <sup>38</sup> *Ibid.*, pp. 265-266
- <sup>39</sup> *Ibid.*, pp. 463-464
- <sup>40</sup> 2 Cor. 12:2-4; and Frere Michel, The Whole Truth About Fatima, vol. II, pp. 466-467
- <sup>41</sup> Frere Michel, The Whole Truth About Fatima, vol. II, pp. 471-475
- <sup>42</sup> Jn. 19:25-26
- <sup>43</sup> Frere Michel, The Whole Truth About Fatima, vol. II, pp. 493, 543-554; and Emile Bougaud, The Life of Saint Margaret Mary Alacoque, Eng. trans. by a nun of the Visitation, 1890 (republished Rockford: TAN, 1990) pp. 163-179
- <sup>44</sup> John Paul II, Homily at Fatima 13 May 1982, paragraph 7, accessed 6 Sep 2011, [www.ewtn.com/library/PAPALDOC/JP820513.htm](http://www.ewtn.com/library/PAPALDOC/JP820513.htm)
- <sup>45</sup> Kondor, Fatima in Lucia's Own Words, p. 169
- <sup>46</sup> Frere Michel, The Whole Truth About Fatima, vol. II, pp. 630-631
- <sup>47</sup> Congregation for the Doctrine of the Faith, The Message of Fatima, p. 8
- <sup>48</sup> Robert Bolt, A Man for All Seasons, screen play 1966, accessed 6 Sep 2011, [www.script-orama.com/movie\\_scripts/a2/iron-man-script-transcript.html](http://www.script-orama.com/movie_scripts/a2/iron-man-script-transcript.html)
- <sup>49</sup> Congregation for the Doctrine of the Faith, The Message of Fatima, p. 8
- <sup>50</sup> Kramer, The Devil's Final Battle, pp. 133-137; and Socci, The Fourth Secret of Fatima, pp. 21, 122
- <sup>51</sup> Fr. Louis Kondor, S.V.D., ed., Fatima in Lucia's Own Words: Sister Lucia's Memoirs, Vol. II, Eng. trans. Dominican Nuns of Perpetual Rosary and Dominican Nuns of Mosteiro de Santa Maria, (Secretariado dos Pastorinhos, Fatima, Portugal, 4th Ed., 2006) p. 7; see also, Socci, The Fourth Secret of Fatima, p. 122
- <sup>52</sup> Kondor, Fatima in Lucia's Own Words: Sister Lucia's Memoirs, Vol. II, pp. 8-9
- <sup>53</sup> Frere Michel, The Whole Truth About Fatima, vol. II, pp. 681-684
- <sup>54</sup> *Ibid.*, pp.731-732
- <sup>55</sup> *Ibid.*, pp. 736-741
- <sup>56</sup> *Ibid.*, pp. 732-733
- <sup>57</sup> Frere Michel, The Whole Truth About Fatima, vol. III, pp. 60-61
- <sup>58</sup> Socci, The Fourth Secret of Fatima, pp. 205-210; see also, Russian Navy Blog, accessed 07 Sep 2011, [redbannernorthernfleet.blogspot.com/2008/05/soviet-naval-disaster-of-day.html](http://redbannernorthernfleet.blogspot.com/2008/05/soviet-naval-disaster-of-day.html)
- <sup>59</sup> Frère François de Marie des Anges, "The Requests of Our Lady of Fatima Are Being Deliberately Hidden," The Fatima Crusader, March - May 1990, Issue 31-32, pp. 28f, accessed 08 Sep 2001, [www.fatima.org/crusader/cr31/cr31-32pg28.asp](http://www.fatima.org/crusader/cr31/cr31-32pg28.asp)
- <sup>60</sup> Harry and Bonaro Overstreet, What we must know about Communism (New York: Norton, 1958), pp. 15-18
- <sup>61</sup> *Ibid.*, pp. 108-115; and Warren H. Carroll, 1917: Red Banners White Mantle (Front Royal, VA: Christendom, 1981), pp. 59-64, 73-81, 111-121, 135-144; and Fr. Paul Kramer, The Mystery of Iniquity (St. Catharines, Ontario: Lumen Christi, 2011), pp. 20-24
- <sup>62</sup> Catherine de Hueck Doherty, Not without Parables (Combermere, Ontario: Madonna House Publications, 1989), pp. 15-24

- <sup>63</sup> The Fatima Network, "Pope Benedict XV Demands World Peace," accessed 06 Sep 2011, [www.fatima.org/essentials/facts/PopeBenXV.asp](http://www.fatima.org/essentials/facts/PopeBenXV.asp), quoting from Henry E.G. Rope, Benedict, the Pope of Peace (London: Catholic Book Club, 1940), pp. 104-105
- <sup>64</sup> Frere Michel, The Whole Truth About Fatima, vol. II, pp. 543-544
- <sup>65</sup> Ibid.
- <sup>66</sup> Frere Michel, The Whole Truth About Fatima, vol. II, pp. 547-551; see also, Bougaud, The Life of Saint Margaret Mary Alacoque, pp. 266-273; and Socci, The Fourth Secret of Fatima, pp. 147-152
- <sup>67</sup> Ibid.
- <sup>68</sup> Frere Francois de Marie des Anges, Fatima: Tragedy and Triumph (La Contre-Reforme Catholique, 1991, Eng. trans., Buffalo: Immaculate Heart Publications, 1994), pp. 143-145
- <sup>69</sup> Frere Michel, The Whole Truth About Fatima, vol. II, pp. 503, 545-546
- <sup>70</sup> Mt. 16:18
- <sup>71</sup> Leo XIII, encyclical letter *Annum Sacrum*, 1899, paragraphs 2-6, accessed 16 Sep 2011, [www.vatican.va/holy\\_father/leo\\_xiii/encyclicals/documents/hf\\_l-xiii\\_enc\\_25051899\\_annum-sacrum\\_en.html](http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_25051899_annum-sacrum_en.html); see also, Frere Michel, The Whole Truth About Fatima, vol. II, pp. 533-534
- <sup>72</sup> Pius XI, encyclical letter *Divini Redemptoris*, 1937, paragraphs 4-33, 57-58, accessed 12 Sep 2011, [www.vatican.va/holy\\_father/pius\\_xi/encyclicals/documents/hf\\_p-xi\\_enc\\_19031937\\_divini-redemptoris\\_en.html](http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19031937_divini-redemptoris_en.html); see also, Frere Michel, The Whole Truth About Fatima, vol. II, pp. 603, 616, 631, 645-648
- <sup>73</sup> Frere Michel, The Whole Truth About Fatima, vol. II, pp. 753-757; and Frere Michel, The Whole Truth About Fatima, vol. III, pp. 134-138; see also Malachi Martin, Three Popes and the Cardinal (New York: Popular Library, 1972), pp. 219-220; and Camille Cianfarra, The Vatican and the War (New York: Dutton, 1944), p. 273
- <sup>74</sup> Frere Michel, The Whole Truth About Fatima, vol. III, p. 271
- <sup>75</sup> Fr. Luigi Villa, Paul VI beatified? (Editrice Civilita, 1998, Eng. trans. Oconomowoc, WI: Our Lady of Good Success, 2009), pp. 203-211; see also Frere Michel, The Whole Truth About Fatima, vol. III, pp. 454-460
- <sup>76</sup> Frere Michel, The Whole Truth About Fatima, vol. III, p. 460
- <sup>77</sup> Pius XII, Apostolic Letter *Dum Maerenti Animo*, 1956, accessed 7 Sep 2011, [en.wikipedia.org/wiki/Dum\\_Maerenti\\_Animo](http://en.wikipedia.org/wiki/Dum_Maerenti_Animo)
- <sup>78</sup> Villa, Paul VI beatified?, p. 212; and Frere Francois, Fatima: Tragedy and Triumph, pp. 88-89
- <sup>79</sup> Frere Francois, Fatima: Tragedy and Triumph, pp. 59-68
- <sup>80</sup> Frere Michel, The Whole Truth About Fatima, vol. III, pp. 555-572; and Socci, The Fourth Secret of Fatima, pp. 125, 153-155
- <sup>81</sup> Frere Francois, Fatima: Tragedy and Triumph, pp. 59-61
- <sup>82</sup> Ibid, pp. 87-90
- <sup>83</sup> *Itinéraires* No. 280, p. 2, quoted by Arnaud de Lassus, in "CONVERSION OF GODLESS PORTUGAL," Fatima Crusader 25, Aug-Sep 1988, p. 10, accessed 7 Sep 2011, [www.fatima.org/crusader/cr25/cr25pg10.asp](http://www.fatima.org/crusader/cr25/cr25pg10.asp)
- <sup>84</sup> Antonio Socci, The Fourth Secret of Fatima, p. 125
- <sup>85</sup> Ibid, pp. 197, 199
- <sup>86</sup> Frere Francois, Fatima: Tragedy and Triumph, p. 67
- <sup>87</sup> Pope John XIII, encyclical letter "*Pacem in Terris*," (trans., The Pope Speaks, 1963), paragraphs 157, 158, accessed 7 Sep 2011, [www.vatican.va/holy\\_father/john\\_xxiii/encyclicals/documents/hf\\_j-xxiii\\_enc\\_11041963\\_pacem\\_en.html](http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem_en.html)
- <sup>88</sup> See, Villa, Paul VI beatified?, p. 212, fn. 6
- <sup>89</sup> Harry and Bonaro Overstreet, What we must know about Communism, pp. 302-304
- <sup>90</sup> Eric Frattini, The Entity, Eng. trans. Dick Cluster (New York: St. Martin's Press, 2008) pp. 285-286; and Villa, Pope Paul VI beatified?, pp. 137-138
- <sup>91</sup> Frere Francois, Fatima: Tragedy and Triumph, pp. 136-137
- <sup>92</sup> Pope Paul VI, encyclical letter "*Ecclesiam Suam*," (trans., The Pope Speaks, 1964), paragraphs 3-5, 105, accessed 9 Sep 2011, [www.vatican.va/holy\\_father/paul\\_vi/encyclicals/documents/hf\\_p-vi\\_enc\\_06081964\\_ecclesiam\\_en.html](http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_06081964_ecclesiam_en.html)
- <sup>93</sup> Villa, Paul VI beatified?, pp. 203-211
- <sup>94</sup> Frere Francois, Fatima: Tragedy and Triumph, pp. 136-143

- 
- <sup>95</sup> Ibid., pp.140-143
- <sup>96</sup> Ibid., pp. 121-122
- <sup>97</sup> Socci, The Fourth Secret of Fatima, p. 120
- <sup>98</sup> Ibid., p. 199
- <sup>99</sup> Frere Francois, Fatima: Tragedy and Triumph, pp. 87-93; and Villa, Paul VI beatified?", p. 225; and Socci, The Fourth Secret of Fatima, pp. 197-198
- <sup>100</sup> Socci, The Fourth Secret of Fatima, pp. 197, 202
- <sup>101</sup> Ibid., pp. 204-205
- <sup>102</sup> Ibid., pp. 200-210, 220-223
- <sup>103</sup> Lk. 5:5-6
- <sup>104</sup> Socci, The Fourth Secret of Fatima, pp. 102-104, 195-197
- <sup>105</sup> Barry Hanratty, "The Four Last Things of Garabandal: Parts 1-4," The Garabandal Journal, Nov-Dec 2003, pp. 6-8, Jan-Mar 2004, pp. 3-6, Mar-Apr 2004, pp. 3-6, May-Jun 2004, pp.3-9
- <sup>106</sup> Joachim Bouflet, Ph.D., "Certo E Vero!", Garabandal International, Jul-Sep 2004, accessed 6 Sep 2011, [www.ourlady.ca/info/jBouflet.htm](http://www.ourlady.ca/info/jBouflet.htm)
- <sup>107</sup> Teiji Tasula, O.S.V., Eng. trans. John M. Haffert, Akita: The Tears and Message of Mary (Ashbury, NJ, 101 Foundation, 1989), pp. 190-199
- <sup>108</sup> Interview with Howard Dee, Inside the Vatican, November 1998, pp. 30-33, quoted in Mark Miravalle's 6 Sep 2008 address to the Lourdes Mariological-Marian Congress of the Pontifical Marian Academy, "Mary's Cooperation in Redemption in Nineteenth and Twentieth Century Marian Apparitions," accessed 6 Sep 2011, [www.markmiravalle.com/uncategorized/09/lourdes-marys-coredeemption-in-19th-and-20th-century-marian-apparitions/](http://www.markmiravalle.com/uncategorized/09/lourdes-marys-coredeemption-in-19th-and-20th-century-marian-apparitions/)
- <sup>109</sup> Socci, The Fourth Secret of Fatima, p. 205; and Ezk. 8