



THE
ONLY
WAY TO
WORLD
PEACE





Actual photographs of some of the 70,000 witnesses to the Miracle of the Sun.
(Above) Stained glass window in Fatima that portrays the Miracle of the Sun.

SUPPOSE ... for a moment

Suppose ... there were a means of achieving world peace that involved nothing more complicated than a brief public religious ceremony whereby a particular country was especially blessed and consecrated.

Suppose ... this ceremony would be perhaps fifteen minutes' duration, conducted by Pope Benedict XVI (or his successor) and the bishops of the Catholic Church and simultaneously broadcast to the world.

Suppose ... there was hard evidence that this public Consecration would in fact produce spectacular benefits, not just for Catholics, but for the world at large, both believers and nonbelievers.

Suppose ... this Consecration would involve absolutely no expense or inconvenience to yourself, but could produce incalculably good returns for you and your loved ones.

Suppose ... on the other hand, that you and your loved ones were faced with the possibility of catastrophic losses if the Consecration were not performed — including the loss of your liberty, and ultimately your life.

Would You Not Agree ...

That even if you, yourself, might doubt the effectiveness of this Consecration, there would be nothing to lose and everything to gain from the Pope and bishops performing it?

Precisely such a Consecration is prescribed in what is commonly known as the Message of Fatima.

The Message of Fatima was authenticated by God through His spectacular public miracle, witnessed by 70,000 people. It was reported in newspapers around the world, including the *New York Times*. Warner Brothers even made a movie based on the events at Fatima called *The Miracle of Our Lady of Fatima*.

Among the apparitions approved by the Catholic Church are the appearances of the Virgin Mary at Fatima, Portugal from May-October in 1917. Pope Benedict XVI refers to them as the “most prophetic revelations of the 20th Century”.

Even many non-Catholics are aware that the Message of Fatima was approved by the Catholic Church as worthy of belief.

The Church's approval is

given only after thorough investigation, and only if there is compelling evidence of authenticity.

It was during these appearances that the Virgin Mary confided the Message of Fatima to three children, Lucia dos Santos and her two cousins Jacinta and Francisco Marto. Sister Lucia died on February 13, 2005. Her two cousins, Jacinta and Francisco, died in 1919 and 1920 shortly after the apparitions — precisely as predicted in the apparitions themselves.

As the Church Goes So Goes the World

The hypothetical man on the street would be surprised to learn that the terrorist attack of September 11, 2001 and the public scandal wracking the Catholic Church regarding certain members of the clergy, are closely related events. The relation becomes apparent when the two events are viewed through the prism of the Message of Fatima. It is often said, that as the Church goes, so goes the world. That, in essence, is what the Mother of God cautioned when She came to Fatima, over 90 years ago.

Since that time Our Lady's prophetic warnings of various chastisements, if the Message were not heeded, have all been realized, save one: the anni-

hilation of various nations, which the Virgin of Fatima warned would be the ultimate temporal consequence in this world for failing to honor Her requests in time. The predicted loss of millions of souls to the depths of hell is, of course, infinitely worse than even these great temporal calamities.

One of Our Lady's requests was that the Pope and the Catholic bishops of the world conduct a solemn public Consecration (that is, to set aside, to dedicate in a religious ceremony for a sacred purpose) of one nation — *Russia* — to the Immaculate Heart of Mary, in return for which She promised (among other things) that the world would be granted an era of true and abiding peace.

Fatima is Authentic and Imposes an Obligation

The Fatima apparitions have been deemed authentic by a series of Popes and are now officially commemorated in the Roman Missal (the basic book of Catholic worship) by the decree of Pope John Paul II.

As a further testament to the authenticity of the Message of Fatima, Pope John Paul II beatified Jacinta and Francisco, declaring them to have lived lives of exemplary virtue — so much so, that they are deemed blessed of the Lord

and worthy of veneration by the whole Church. In fact, during his sermon at Fatima on May 13, 1982 — on which occasion he attributed his escape from death during the assassination attempt exactly one year earlier, to the intervention of Our Lady of Fatima — the Pope declared that the Message of Fatima “imposes an obligation” on the Church.

As Pope John Paul II himself had recognized, the astounding events at Fatima were not some useless spectacle. God does not engage in useless spectacles. Those events confirmed the authenticity of the Message beyond a shadow of a doubt — even among the atheists and others who were public skeptics prior to the miracle.

Fatima — a World Event

At Fatima, the Mother of God came to earth with our present circumstances clearly in mind, and with the solicitude of a mother, She offered us a way out — the way chosen by God Himself for our time. That being the case, one cannot understand the state of the Church and the world today without understanding what occurred at Fatima. Indeed, even *Newsweek* magazine ran a cover story on the Virgin Mary, discussing events in Russia with reference to the Fatima apparitions. Quite sim-

ply, Fatima is a world event.

And yet, in what must be seen as a mystery of iniquity, the Virgin Mary’s simple requests remain unfulfilled due to conscious decisions by some of the highest-ranking prelates in the Catholic Church. We will demonstrate how these men have advised the Pope not to consecrate Russia by name. The result, just as She predicted, is an ever-deepening crisis in the Catholic Church and throughout the world, accompanied by an ever growing sense, even among non-believers, that we are witnessing the beginning of an apocalypse.

Why a Consecration of Russia?

Why, the reader might ask, should God place such importance on the Consecration of Russia?

The answer, of course, is that God’s ways are not our ways, and it is not for us to question God’s ordinances as given through His prophets, no matter how strange they may seem to human wisdom.

The Bible offers an enlightening example in this regard. The Fourth Book of Kings tells the story of Naaman (see Chapter 5:1-15), the leader of the Syrian army, who went to the prophet Eliseus in Israel to seek a miraculous cure for his leprosy. Without actu-

ally meeting him, Eliseus sent Naaman instructions to bathe seven times in the river Jordan, in order to be cured. Naaman was indignant that Eliseus did not come to administer his cure personally. Merely bathing in the Jordan, he felt, could not possibly be any better than bathing in one of Syria's fine rivers. Rejecting the prophet's instructions as trivial, Naaman prepared to depart; however, his advisers dissuaded him. They argued that if the prophet had asked him to perform some arduous feat to be cured, Naaman would have done it unquestionably. So why not simply do the seemingly mundane task that had been asked instead? In effect, they said to him: What have you got to lose? Naaman agreed to give it a try on this basis and, sure enough, on his seventh washing in the Jordan, his leprosy disappeared.

A Strong Parallel

There is a striking parallel between this miraculous Biblical event and the attitude now being taken by certain Church officials regarding the Consecration of Russia. Like Naaman, these officials seem unable to believe that something as simple as a Consecration of Russia could deliver a benefit as momentous as genuine world peace. However, unlike Naaman's advisers, they

are telling their leader — in this case, the Pope — that he need not follow the prophet's advice to the letter. And it appears they are so stubbornly unrepentant in their view of the matter that they will not even allow the remedy to be tried, despite repeated appeals over many decades from millions of the faithful, including thousands in the Catholic clergy.

Opposition to the Fatima Request

This strange campaign by many (including high-ranking) Catholic churchmen to obstruct fulfillment of the Virgin's request seems to be motivated by the ecclesial equivalent of political correctness — the desire to avoid giving offense to non-Catholic parties, and to not set back "ecumenical dialogue." The attitude of these prelates toward Fatima is also in keeping with a massive effort to "update" the Catholic Church ever since the Second Vatican Council (1962-1965) in order to make the Church more "open" to the world. The current condition of the Church, after forty-five years of this experiment, reflects the post-conciliar effort to impose a sort of politically correct revision of Catholicism in place of the old faith.

If the Message of Fatima is

truly a heavenly prophecy for our time, then these reformist prelates bear a large part of the responsibility for the ecclesial crisis and the world crisis that we are all forced to endure, even presuming that they have acted with the very best of intentions. To those who say that to speak of a campaign against Fatima by Catholic churchmen themselves is scandalous, we can only reply with the words of the Virgin Herself:

"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 against the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated."¹

Russia has not converted. Russia's errors, including the

holocaust of "legalized" abortion, have spread throughout the world. The first country to "legalize" abortion in the world was Russia, in the 1920's.

There is no peace. And today even non-believers live in fear of the annihilation of nations. **To echo the words of Pope St. Gregory the Great, "it is better that scandal arise than that the truth be suppressed," — especially when, as in this case, the truth could avert global disaster and the loss of millions of more souls to eternal damnation.**

At any rate, our presentation here ought to make it apparent to any objective observer that there is only one reasonable answer to the effectively same question put to Naaman by his far more prudent advisers: "What is there to lose by simply doing exactly what God's prophet has specified?" Nothing!

What does the Bible say about PEACE?

The Bible tells us that a time will come when mankind will make war no more. (Micheas 4:3) In the Old Testament, the prophets tell us that mankind will turn their swords into plowshares. (Isaias 2:4) That is, they will recycle their instruments of war such as missiles, tanks, bombs, guns, and biological weapons and turn them into instruments for producing food.

The Bible also tells us: The leopard will lie down with the lamb. And the lamb will not be hurt. A child will put his hand into the adder's nest and the child will not be hurt. (Isaias 11:6-9)

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“God wills to establish in the world devotion to My Immaculate Heart. If My requests are granted, many souls will be saved and there will be peace.”

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God's Endorsement of the Fatima Message

God does not waste miracles. Throughout salvation history — from Joshua, to Moses, to the twelve Apostles, to the saints of the Catholic Church down through the centuries — God has granted miracles for one overriding purpose: to serve as a divine credential for a witness who invokes the miracle in His name. When God chooses a witness, and then associates an authentic miracle with the testimony of that witness, we know for certain that the witness is worthy of belief. God does not grant miracles to vouch for unreliable witnesses; God does not *choose* unreliable witnesses.

God Does Not Waste Miracles

No, God does not waste miracles. Much less does God waste a public miracle witnessed by 70,000 people, believers and non-believers alike, which occurred at precisely the moment predicted three months earlier by three witnesses whose testimony had been doubted: Lucia dos Santos (known to the world as Lucy) and her cousins, Francisco and Jacinta Marto.²

On October 13, 1917, in a humble field known as the

Cova da Iria in Fatima, some 70,000 people assembled to await the happening of a miracle. This in itself is astounding. Never before in salvation history had a visionary predicted three months in advance that a public miracle would occur at a precise time and place. Never before had such a vast crowd assembled to witness a predicted public miracle. Yet that is exactly what happened on this day.

Why this day? Because Lucia dos Santos and her cousins Francisco and Jacinta had been receiving apparitions from “the Lady” on the thirteenth of each month since the previous May. The Lady had been appearing to them above a holm-oak tree in the Cova, and with each apparition the crowds had grown. But doubts about the veracity of the seers had also grown, as well as mockery and persecution of the seers and their families at a time when Portugal was under the control of an anti-Christian, anti-Catholic Masonic political regime.

The Great Secret

And then, on July 13, 1917, the Lady had shown them something which would terri-

fy them and change them forever, making them into saints who would spend their lives (in the case of Francisco and Jacinta, very brief lives) praying and making sacrifices for sinners.

The First Part of the Secret

As Lucy recounts in testimony the Catholic Church has deemed worthy of belief, the Lady showed them hell:

“She (Our Lady) 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 [of the damned] in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in huge fires, without weight or equilibrium, amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. (It must have been this sight which caused me to cry out, as people say they heard me.)

The demons could be distinguished [from the souls of the damned] by their terrifying and repellent likeness to frightful and unknown animals, black yet transparent like burning coals.³ This vision lasted but an instant. How can we ever be grateful enough to our kind heavenly Mother, Who had already prepared us by promising, in the first apparition, to take us to Heaven. Otherwise, I think we would have died of fear and terror.”⁴

Having shown the children the fate of the damned, which is considered the first part of the Great Secret of Fatima, the Lady then confided to the children the second part.⁴

The Second Part of the Secret

Everyone, including members of the Vatican apparatus, agrees that the second part of the Secret, as recorded in Sister Lucy’s diaries, is as follows:

“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 offend-

ing God, a worse one will break out during the reign 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 against the Church and against 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 against 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, which 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.”⁵

Basic elements of this as-

tonishing Message are these:

- Many souls, in fact, go to hell because they do not repent of the mortal sins they have committed.
- To save them, God wishes to establish throughout the world the uniquely Catholic devotion to the Immaculate Heart of Mary.
- This is to be accomplished by consecrating the nation of Russia to the Immaculate Heart of Mary (in conjunction with the Communion of Reparation on the first Saturdays of each month, offered in reparation for sins committed against the Immaculate Heart of Mary), whereupon Russia will be converted to the Catholic Faith.
- If this is done, many souls will be saved and there will be peace.
- If it is *not* done, Russia will spread its errors throughout the world. There will be wars, famine, persecutions against the Church, and martyrdom of the good. The Holy Father will have much to suffer. And if Our Lady’s requests are still not obeyed, then various nations will be “annihilated” — that is, the populations of entire nations will be wiped off the face of the earth.
- Nevertheless, Our Lady of Fatima promised: “In the

end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, which will be converted, and a period of peace will be granted to the world."

An Urgent Request to Pray the Rosary

To these things, the Lady added an urgent request that Catholics "Pray the Rosary every day." She also asked that they include the following prayer at the end of each decade: "O my Jesus, forgive us our sins, save us from the fires of hell. Lead all souls to Heaven, especially those most in need." In obedience to the Lady's request, and as a testament to the authenticity of Her apparitions at Fatima, the Church included this prayer in the Rosary, and Catholics recite it to this day.

The Five First Saturdays Devotion

The Church has also adopted the First Saturday devotions of Reparation, which the Lady explained thus: "I promise to assist at the hour 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."

The Third Secret

We pause here to note in passing (for discussion in a separate booklet) the curious phrase at the end of the first two parts of the Secret: "In Portugal the dogma of the Faith will always be preserved etc." The incomplete phrase, ending with "etc.", appears in Sister Lucy's fourth memoir of the apparitions. It clearly introduces a heavenly prediction, containing further words of Our Lady not yet published, about the state of adherence to Catholic dogma in the Church at large, distinguished from Portugal in particular, where the dogma of the Faith will always be preserved.

Standing alone, the observation about adherence to Catholic dogma in Portugal appears gratuitous and quite senseless, for the phrase does not at all follow logically from the first two parts of the Secret. Every recognized Fatima scholar concluded from this that the phrase represents the beginning of a third part of the Secret — what has come to be known simply as the Third Secret of Fatima.

Sister Lucy was so terrified by the contents of the Third

Secret that even after she was formally ordered by her bishop to write it down in October of 1943, she could not bring herself to do so despite over two months of struggling each day to comply, until the subsequent apparition on January 2, 1944 in which Our Lady assured her that it ought to be done. In consigning the text of the Third Secret to the Bishop of Fatima in a sealed envelope, Sister Lucy made him promise to reveal it to the world at her death or in 1960, whichever came first — but in no event later than 1960. Why 1960? As she would later attest, Our Lady wished it so because the Secret would “be clearer” (*mais claro*) then.

To this day, the Vatican has never revealed the words of the Virgin which clearly follow “In Portugal the dogma of the Faith will always be preserved etc.” The “etc.” remains a secret. This act of concealment is part and parcel of the campaign by certain Catholic churchmen to bury the Fatima Message. [For proof that the whole Third Secret is not yet released (as of March 2010) read the book, *The Secret Still Hidden*. Also see *The Fatima Crusader*, Issue 64 and the book, *The Devil’s Final Battle* (especially the second edition) — all available from the addresses on page 65.]

The Miraculous Confirmation

Having received from Heaven itself a message with obviously profound importance for the Church and all humanity, Lucy knew that she and her cousins needed a divine credential if they were to be believed. During the apparition on July 13, Lucy asked the Lady “to tell us who You are, and to work a miracle, so that everybody will believe that You are appearing to us.” And the Lady replied: “Continue to come here every month. In October I will tell you who I am and what I want, and I will perform a miracle for all to see and believe.”⁶ The Lady repeated this promise in further apparitions to Lucy and the other seers in August and again, at the Cova, on September 13.

And so the people had assembled in a great crowd at the Cova on October 13. The apparition began precisely at the hour predicted — noon solar time, or 1:30 p.m. by the clock in Portugal, when the sun was at its highest point in the sky. Lucy suddenly told the people in the crowd to shut their umbrellas in the midst of a drenching rain which had turned the Cova into a sea of mud. She then went into an ecstasy, and the Lady, appearing again, first told Lucy: “I want



“I want My whole Church to acknowledge that consecration as a Triumph of the Immaculate Heart of Mary so that it may extend its homage later on and put the devotion to this Immaculate Heart beside the devotion to My Sacred Heart.”

a chapel to be built here in My honor. I am the Lady of the Rosary.”

She also stated: “People must amend their lives and ask pardon for their sins. They must not offend Our Lord any more for He is already much offended.” Sister Lucy notes that as Our Lady spoke these words, She was much sadder than usual.

The Lady is the Mother of God, the Virgin Mary, Who will henceforth also be known under the title Our Lady of Fatima, one of many such titles bestowed upon the Blessed Virgin by the Church. (The chapel, of course, was built, and then rebuilt after being blown up on March 6, 1922 by a bomb placed there by Masonic associates of “the Tinsmith,” a nickname for the Masonic Mayor of Ourem.)⁷

The Miracle of the Sun

We recount here the testimony of a reporter who cannot possibly be accused of partiality in this matter — and for a good reason! We refer to Avelino de Almeida, the chief editor of *O Seculo*, the large “liberal” anticlerical and Masonic daily newspaper of Lisbon. He writes:

“From the road, where the carriages were crowded together and where hundreds of persons had stayed

for want of sufficient courage to advance across the muddy ground, we saw the huge crowd turn towards the sun which appeared at its zenith, clear of the clouds. It resembled a disc of silver, and it was possible to stare at it without the least discomfort. It did not burn the eyes. It did not blind. We would say that it produced an eclipse. Then a tremendous cry rang out, and the crowd nearest us were heard to shout: ‘Miracle! Miracle! ... Marvel! ... Marvel!’ Before the dazzled eyes of the people, whose attitude transported us to biblical times, and who, dumbfounded, heads uncovered, contemplated the blue of the sky, the sun trembled, it made strange and abrupt movements, outside of all cosmic laws, ‘the sun danced’, according to the typical expression of the peasants ...”⁸

Attacked violently by all the anticlerical press, Avelino de Almeida renewed his testimony, fourteen days later, in his review, *Ilustração Portuguesa*. This time he illustrated his account with a dozen photographs of the huge ecstatic crowd, and repeated as a refrain throughout his article: “I saw ... I saw ... I saw.” And he concluded: “Miracle, as the

people shouted? Natural phenomenon, as the experts say? For the moment, that does not concern me, I am only saying what I saw... The rest is a matter for Science and the Church."⁹

Saturday, October 13 had begun as a pilgrimage of penance because it had rained the entire preceding night. Now, this "almost sudden change of weather, with the dusty roads transformed into muddy quagmires by a pelting rain, causing to replace abruptly, for a day, the sweetness of autumn with the biting rigors of winter, did not succeed in moving them, to make them give up or despair."¹⁰

In comparing the numerous accounts of witnesses, we can distinguish the diverse aspects and the result of the astounding phenomena seen by all. For each one of the phenomena, it would be possible to line up many witnesses, whose testimony would constitute an impressive book.

Eyewitness Reports

Here is the first marvelous fact described by one of the innumerable credible eyewitnesses:

"It must have been 1:30 p.m. when there arose at the exact spot where the children were, a column of smoke, thin, fine and bluish, which extended up to

perhaps two meters above their heads, and evaporated at that height. This phenomenon, perfectly visible to the naked eye, lasted for a few seconds. Not having noted how long it had lasted, I cannot say whether it was more or less than a minute. The smoke dissipated abruptly, and after some time, it came back to occur a second time, then a third time ...

"The low and heavy sky had a very dark color, laden with moisture, [which] released an abundant and long lasting rain; during the time of the apparition, the rain stopped totally. Abruptly the sky cleared: The sun triumphantly pierced the thick bed of clouds hiding it until then, and shone intensely." (Dr. Almeida Garrett)¹¹

This abrupt change of weather took all the eyewitnesses by surprise:

"It was a day of heavy and continuous rain. But a few minutes before the miracle, it stopped raining." (Alfredo da Silva Santos)

And this testimony from a physician, a man of science, concerning the inexplicable silvering of the sun, allowing it to be viewed directly without harm to the eyes:

"Suddenly I heard the uproar of thousands of

voices, and I saw the whole multitude spread out in that vast space at my feet ... turn their backs to that spot where, until then, all their expectations focused, and look at the sun on the other side ... I turned around, too, toward the point commanding their gazes, and I could see the sun, like a very clear disc, with its sharp edge, which gleamed without hurting the sight ... It could not be confused with the sun seen through a fog (there was no fog at that moment), for it was neither veiled, nor dim. At Fatima, it kept its light and heat, and stood out clearly in the sky, with a sharp edge, like a large gaming table. The most astonishing thing was to be able to stare at the solar disc for a long time, brilliant with light and heat, without hurting the eyes, or damaging the retina." (Dr. Almeida Garrett)¹²

In the same vein this testimony by the editor-in-chief of *O Seculo*:

"And then we witnessed a unique spectacle, an incredible spectacle, unbelievable if you did not witness it. From above the road ... We see the immense crowd turn towards the sun, which appeared at its zenith, clear of the clouds. It looked like

a plate of dull silver, and it was possible to stare at it without the least discomfort. It did not burn the eyes. It did not blind." (Article of October 15, 1917)

And likewise: "The people could look at the sun as we look at the moon." (Maria do Carmo)¹³

One could multiply endlessly the testimonies about the ensuing solar phenomena, witnessed even by the secular editor-in-chief of an anti-clerical newspaper. Consider these:

"It shook and trembled; it seemed like a wheel of fire." (Maria da Capelinha)¹⁴

"The sun turned like a fire wheel, taking on all the colors of the rainbow." (Maria do Carmo)¹⁵

"It appeared like a globe of snow turning on itself." (Father Lourenço)¹⁶

"The pearl-like disc had a giddy motion. This was not the twinkling of a star in all its brilliance. It turned on itself with impetuous speed." (Dr. Almeida Garrett)¹⁷

"At a certain moment, the sun stopped and then began again to dance, to spin; it stopped again, and began again to dance." (Ti Marto)¹⁸

"The sun took on all

the colors of the rainbow. Everything assumed those same colors: our faces, our clothes, the earth itself." (Maria do Carmo)¹⁹

"A light, whose colors changed from one moment to the next, was reflected on the people and on things." (Dr. Pereira Gens)²⁰

What happened next constitutes the most terrifying aspect of the Miracle, and one with profound implications for our era, in which man has perfected the ability to destroy the whole world with fire from the sky: the sun appeared to detach itself from the sky and plunge towards the earth.

"We suddenly heard a clamor, like a cry of anguish of that entire crowd. The sun, in fact, keeping its rapid movement of rotation, seemed to free itself from the firmament and blood-red, to plunge towards the earth, threatening to crush us with its fiery mass. Those were some terrifying seconds." (Dr. Almeida Garrett)²¹

"I saw the sun turn and it seemed to descend. It was like a bicycle wheel." (John Carreira)²²

"The sun began to dance and, at a certain moment, it appeared to detach itself from the firmament and to rush forward on us, like

a fire wheel." (Alfredo da Silva Santos)²³

"I saw it perfectly descending as if it came to crash on the earth. It seemed to detach itself from the sky and rush toward us. It maintained itself at a short distance above our heads; but that sort of attack was of very short duration ... It seemed very near the people and it continued to turn in the opposite direction." (Maria do Carmo)²⁴

"Suddenly, the sun appeared with its circumference well-defined. It came down as if to the height of the clouds and began to whirl giddily upon itself like a captive ball of fire. With some interruptions, this lasted about eight minutes." (Father Pereira da Silva)²⁵

"It suddenly seemed to come down in a zig-zag, menacing the earth." (Father Lourenço)²⁶

"Seeing the sun falling on us ..." (Father John Gomes)²⁷

"Finally, the sun stopped and everybody breathed a sigh of relief ..." (Maria da Capelinha)²⁸

"From those thousands of mouths I heard shouts of joy and love to the Most Holy Virgin. And then I believed. I had the certainty of not having been the vic-

tim of a suggestion. I had seen the sun as I would never see it again." (Mario Godinho, an engineer)²⁹

Another astonishing fact: all those people, who were for the most part soaked to the bone, verified with joy and amazement that they were completely dry. This fact is attested to in the canonical process for Jacinta and Francisco, who were ultimately beatified on May 13, 2000.

"The moment one would least expect it, our clothes were totally dry." (Maria do Carmo)³⁰

"My suit dried in an instant." (John Carreira)³¹

The academician Marques da Cruz testified as follows:

"This enormous multitude was drenched, for it had rained unceasingly since dawn. But — though this may appear incredible — after the great miracle everyone felt comfortable, and found his garments quite dry, a subject of general wonder ... The truth of this fact has been guaranteed with the greatest sincerity by dozens and dozens of persons of absolute trustworthiness, whom I have known intimately from childhood, and who are still alive (1937), as well as by persons from various

districts of the country who were present."³²

And finally, there were also moral miracles of the conversions of many people. In his book, *Meet the Witnesses*, John Haffert writes:

"The captain of the regiment of soldiers on the mountain that day — with orders to prevent the gathering of the crowd — was converted instantly. Apparently so were hundreds of other unbelievers, as their testimony will show."³³

"There was an unbeliever there who had spent the morning mocking the 'simpletons' who had gone off to Fatima just to see an ordinary girl. He now seemed paralyzed, his eyes fixed on the sun. He began to tremble from head to foot, and lifting up his arms, fell on his knees in the mud, crying out to God." (Father Lourenço)³⁴

"I live eighteen miles from Fatima. And in May of 1917 we were told about the extraordinary apparitions, but the news came to us mixed up with the fantasy of the people. Naturally I did not believe. I sincerely supposed it was only (the) imagination of someone. ... At my mother's request, I went once more to the Cova da Iria in August at the time

of the apparitions. Once more I came back discouraged and disappointed. But that time, something extraordinary happened. My mother, who had a large tumor in one of her eyes for many years, was cured. The doctors who had attended her said they could not explain such a cure. Still I did not believe in the apparitions. Finally, and again at my mother's request, I went to the Cova da Iria once more on the thirteenth of October. ... In spite of what had happened to my mother, I was disappointed and did not believe in the apparitions. So I sat inside my car. Then all at once I noticed that everybody looked at the sky. Natural curiosity attracted my attention, and I got out of the car and looked at the sky, too. ... From those hundreds of mouths I heard words of belief and of love to the Blessed Virgin. And then I believed." (Mario Godinho, an engineer)³⁵

A number of other cases of cures and conversions are documented in, among other places, the following books: *Documentação Crítica de Fátima* and *Fatima from the Beginning*.³⁶

To those who would say the miracle was a product of "mass hysteria" at the scene,

God Himself arranged a ready rebuttal: the phenomenon was admired by individuals even 25 miles away, with no one around to inform them what was taking place in Fatima. Perfectly credible witnesses, who were very far from the Cova da Iria, related having seen the unprecedented spectacle of the dance of the sun, exactly like the 70,000 pilgrims gathered around the holm-oak where the Virgin had appeared.³⁷

In the small village of Alburitel, situated about ten miles from Fatima, the whole town was able to enjoy the vision of the solar prodigy. The testimony frequently quoted is that of Father Inacio Lourenço, because it is the most detailed. But what he relates having seen, all the villagers, questioned by the investigators, confirmed seeing in exactly the same way.

The witnesses of the event were indeed innumerable, their testimonies agree and we are flooded with the documents they have left us.³⁸

In the first place, numerous accounts appeared at once in the Portuguese press. It is noteworthy that the first to provide testimony were the anticlerical reporters. The three articles of Avelino de Almeida — the one of October 13, immediately before the event; the other of October 15, edited

at Vila Nova de Ourem on the evening of the 13th; and a third article of October 29 — merit a special mention. In spite of the jeering tone and Voltairian irony which inspire in part the first article, in spite of the expected anticlerical tones which still appear in the article of the 15th, these texts from a talented reporter, one who besides is honest and conscientious, are historical documents of prime importance.³⁹ But he was not the only one to relate the facts, for other reporters were present at the Cova da Iria.

Next there were the official investigations. In November 1917, at the request of Bishop de Lima Vidal, who was then directing the diocese of Lisbon, the parish priest of Fatima led his investigation and questioned several witnesses of the parish. Unfortunately, he transcribed only four depositions!

The investigations of the historians fortunately compensated for the negligence of the official investigators. The report of Father Formigao, who obtained from Dr. José Maria de Almeida Garrett, professor at the Faculty of Sciences of Coimbra, a very thorough account, is the most scientific report in our possession.⁴⁰ In addition, we have the reports of Father da Fonseca (whose work was done in order to verify the points disputed by Father Dha-

nis,⁴¹ who refused to examine the evidence), Father de Marchi, Canon Barthas, Father Dias Coelho and Father Richard.

In 1977, to commemorate the sixtieth anniversary of the last apparition, it was still possible to assemble in Fatima more than thirty persons who had been present at the solar prodigy and who could articulate their memories. Thanks to those numerous testimonies, it is possible to reconstruct a precise running commentary, allowing us to relive, hour-by-hour and minute-by-minute, this decisive day, assuredly one of the most important in the history of the world. Indeed, the evidence of the solar miracle on October 13, 1917 was so overwhelming that in 1952 even Hollywood vouched for its authenticity by releasing a classic film (starring Gilbert Roland) entitled *The Miracle of Our Lady of Fatima*, which is still available on videotape today.

Beyond Doubt

Why was this day so important? Because it was the day on which a heavenly Message from the Mother of God was authenticated beyond any reasonable doubt; this message, some 90 years later, stands at the heart of the perilous situation of the Church and the world at this very moment in human history, offering us the only viable way out.

Heaven's Peace Plan in Simple Terms

The “enlightened” minds of the “modern world” scoff at the notion that a simple public ceremony consecrating Russia to the Immaculate Heart of Mary could produce the conversion of that nation bringing with it enormous benefits to the whole world, including peace among all nations. However, the “modern world” scoffs at miracles in general, and indeed at the divine claims of the Church whose saints have performed miracles in such abundance.

But a consecration of Russia is precisely what God had ordained in the very Message He authenticated with the solar miracle of October 13, 1917. We recall that in the Message of July 13, 1917, Our Lady had promised Lucy, “I shall come to ask for the Consecration of Russia to My Immaculate Heart and the Communion of Reparation on the first Saturdays.” True to Her word, the Virgin appeared again to Lucy on June 13, 1929 in Tuy, Spain, where Lucy — by then Sister Lucia dos Santos, a Dorothean nun (she would not become a Carmelite until 1948) — was in prayer in the convent chapel during her Thursday night Holy Hour of Adoration and

Reparation. Even among the annals of recognized heavenly apparitions to the saints of the Catholic Church, this one is most extraordinary.

The Vision of Tuy

We will let Sister Lucy recount the apparition in her own simple but quite dramatic words — and remember that here also we are dealing with an apparition that the Church and the Popes, including Pope John Paul II and Pope Benedict XVI, have pronounced worthy of belief. Sister Lucy writes:

“I had requested and obtained permission from my superiors and confessor to make the Holy Hour from 11:00 p.m. until midnight from Thursday to Friday. Being alone one night, I knelt down before the Communion rail in the middle of the chapel to say the prayers of the Angel, lying prostrate. Feeling tired, I got up and knelt and continued to say them with my arms in the form of a cross. The only light came from the sanctuary lamp.

“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 mid-air, 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 (Our Lady of Fatima with Her Immaculate Heart in Her hand) ... 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'.

"I understood that it was the mystery of the Most Holy Trinity that was shown to me ..."⁴²

Frère Michel has rightly called this apparition "the Trinitarian Theophany." (See an artist's rendition on next page.) While the Godhead cannot, of course, in a literal sense be seen by human eyes as Christ in the flesh can be, this "Theophany" was granted by God as a visual representation of His Trinitar-

ian nature. As with the Miracle of the Sun, there is no phenomenon like it ever recorded in the history of the Church and the world. Thus did God Himself signify the singular importance of what Our Lady of Fatima was about to tell Sister Lucy in the presence of the Most Holy Trinity. She said:

"The moment has come in which 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."⁴³

God Himself requests this. Sister Lucy received this request from the lips of the Mother of God Herself, speaking in God's Name, in the presence of the very Godhead, the Most Holy Trinity. Sister Lucy immediately conveyed the divine request to her confessor, Father Gonçalves, as reflected in her published correspondence with him.⁴⁴

For the next seventy-five years Sister Lucy — the same Lucy who would not deny the truth of Fatima even though she was imprisoned and threatened with a horrible death by the Masonic Mayor of Ourem — gave the same testimony: Our Lady, as God's messenger, had requested the solemn public Consecration

*The Vision of the
Most Holy Trinity and
Our Lady of Fatima
to Sister Lucy at
Tuy, Spain,
June 13, 1929*

It was at this most solemn apparition of the whole series of Fatima apparitions, that Our Lady said to Sister Lucy:

“The moment has come in which God asks the Holy Father to make, and to order that in union with him and at the same time all the bishops of the world make, the consecration of Russia to My Immaculate Heart, promising to convert it because of this day of prayer and worldwide reparation.”

(See page 555 and page 464 of *The Whole Truth About Fatima* by Frère Michel, Volume II.)

If My requests are heeded ...

“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 against the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated.”

... Our Lady of Fatima, July 13, 1917

of Russia in a ceremony to be conducted jointly by the Pope and all the world's bishops.

A Foretaste of What the World Would Enjoy

As if to demonstrate the efficacy of the Consecration the Virgin had requested, God saw fit to allow a demonstration, as it were, in Portugal. On the anniversary of the first apparition at Fatima, May 13, 1931, and in the presence of 300,000 faithful who had come to Fatima for the event, the bishops of Portugal solemnly consecrated their nation to the Immaculate Heart of Mary. These good bishops placed Portugal under the protection of Our Lady to preserve that nation from the Communist contagion that was sweeping through Europe, and especially Spain. Indeed, the Virgin's prophecy of the spread of Russia's errors throughout the world was already being fulfilled with relentless exactitude. Who, in July of 1917, could have foreseen the emergence of world Communism emanating from Russia — months before the Bolshevik revolution of October/November and Lenin's ascent to power? Only Heaven could have foreseen it; only the Mother of God, informed by Her Divine Son.

A Threefold Miracle

As a result of this (1931) Consecration Portugal expe-

rienced a threefold miracle. Here, we will give only the barest details.

Catholic Renaissance

There was, first of all, a magnificent Catholic Renaissance, a great rebirth of Catholic life so striking that those who lived through it attributed it unquestionably to the work of God. During this period, Portugal enjoyed a drastic upsurge in priestly vocations. The number of religious almost quadrupled in 10 years. Religious communities rose likewise. There was a vast renewal of Christian life, which manifested itself in many areas, including the development of a Catholic press, Catholic radio, pilgrimages, spiritual retreats, and a robust movement of Catholic Action that was integrated into the framework of diocesan and parish life.

This Catholic Renaissance was of such magnitude that in 1942 the bishops of Portugal declared in a Collective Pastoral Letter: "Anybody who would have closed his eyes twenty-five years ago and opened them now would no longer recognize Portugal, so vast is the transformation worked by the modest and invisible factor of the apparition of the Blessed Virgin at Fatima. Really, Our Lady wishes to save Portugal."⁴⁵

Political and Social Reform

There was also a miracle of political and social reform, in accordance with Catholic social principles. Shortly after the 1931 Consecration, a Catholic leader in Portugal ascended to power, Antonio Salazar, who inaugurated a Catholic, counter-revolutionary program. He strove to create, as much as possible, a Catholic social order wherein the laws of government and social institutions are harmonized with the law of Christ, His Gospel and His Church.⁴⁶ A fierce adversary of socialism and liberalism, he was opposed to "everything which diminishes or dissolves the family."⁴⁷

Miracle of Peace

In addition to these astonishing religious and political changes, there was a twofold miracle of peace. Portugal was preserved from the Communist terror, especially from the Spanish Civil War which raged (1936-39) next door, and Portugal was also spared from the devastation of World War II (1938-45).

With regards to the Spanish Civil War, the Portuguese bishops had vowed in 1936 that if Our Lady protected Portugal, they would express their gratitude by renewing the National Consecration to the Immaculate Heart of Mary. True to their

word, on May 13, 1938, they renewed the Consecration of Portugal to the Immaculate Heart in thanksgiving for Our Lady's protection. Cardinal Cerejeira acknowledged publicly: "Since Our Lady of Fatima appeared in 1917 ... A special blessing of God has descended upon the land of Portugal ... especially if we review the two years which have gone since our vow, one cannot fail to recognize that the invisible hand of God has protected Portugal, sparing it the scourge of war and the leprosy of atheistic Communism."

Even Pope Pius XII expressed astonishment that Portugal was spared the horrors of the Spanish Civil War and the Communist menace. In an address to the Portuguese people, the Pope spoke of "the Red Peril, so menacing and so close to you, and yet avoided in such an unexpected manner."⁴⁸

The Portuguese passed this first danger unscathed, but immediately there was a second staring them in the face. World War II was about to break out. In yet another fulfillment of the Virgin's prophecy of July 13, 1917, the war would begin "during the reign of Pius XI," following "a night illumined by an unknown light ..." (the night of Jan. 25-26, 1938)

On February 6, 1939, seven months before the official declaration of war, Sister Lucy

wrote to her bishop, Msgr. da Silva. She told him that war was imminent, but then spoke of a miraculous promise. She said "in this horrible war,

Portugal would be spared because of the national consecration to the Immaculate Heart of Mary made by the bishops."⁴⁹

And Portugal *was* spared the horrors of war, the details of which are too numerous to recount here.⁵⁰ Even more remarkable, Sister Lucy wrote to Pope Pius XII on December 2, 1940, to tell him that Portugal was receiving special protection during the war that other nations would have received if the bishops would have consecrated their nations to the Immaculate Heart of Mary. She wrote: "Most Holy Father, 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 them-

selves to Her."⁵¹

Likewise, Portugal's Cardinal Cerejeira did not hesitate to attribute to Our Lady of Fatima the great graces that She had obtained for Portugal during this time. On May 13, 1942 he said: "To express what has been going on here for twenty-five years, the Portuguese vocabulary has but one word: miracle. Yes, we are convinced that we owe the wonderful transformation of Portugal to the protection of the Most Holy Virgin."⁵²

Cardinal Cerejeira maintained what we maintain here: that the miraculous blessings Our Lady obtained for Portugal as a heavenly reward for the 1931 consecration of that nation were only a foretaste of what She will do for the entire world, once Russia is also properly consecrated to Her Immaculate Heart.⁵³ As the Cardinal said: "What has taken place in Portugal proclaims the miracle. *And it foreshadows what the Immaculate Heart of Mary has prepared for the world.*"⁵⁴

Continued from page 5

What does the Bible say about PEACE?

Peace, as St. Thomas Aquinas and St. Augustine tell us, is the tranquility of order. As we saw on page 5, in the Bible God promised there will come a time in the history of mankind when we will have this tranquility worldwide. We are sitting on the edge of that prophecy right now — and that is the Message God gave us through His Holy Mother at Fatima. We have the formulae for true peace worldwide ... NOW.

A Promise Unfulfilled

It has been more than 90 years since the Virgin of Fatima promised the three seers: "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." Where is the period of world peace which the Virgin promised? Why does the world — especially since the events of "9/11" and the wars in Iraq and Afghanistan — seem poised on the brink of an apocalypse, as wars and rumors of wars abound? The answer is really quite simple: the Virgin's promise has not been fulfilled because Her request has not yet been honored.

A Simple Requirement: The Consecration of Russia

Throughout her life Sister Lucy had been steadfast in her testimony that the Virgin of Fatima requested nothing less than the Consecration of *Russia* by the Pope, together with the world's bishops, in a solemn public ceremony. The proofs of this are abundant. Here are some examples:

On May 18, 1936, Sister Lucy wrote to her confessor, Fr. José Bernardo Gonçalves, S.J., in response to his question: "Should I still insist on the

consecration of Russia?" in the course of his contacts with the Pope. She replied: "Should you insist? I do not know. Recently I was speaking to Our Lord and asked Him why He would not convert Russia without the Pope doing that consecration, and Jesus replied: '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 homage later on and put the devotion to this Immaculate Heart beside the devotion to My Sacred Heart.'"

On October 24, 1940 Sister Lucy was ordered by one of her spiritual directors, the Bishop of Gurza, to write to the Pope and ask for the consecration of *the world*, with "special mention" of Russia. This was an attempt by the bishop to get the Pope to do something, since during the previous ten years Pius XII, and Pius XI before him, had failed to respond to repeated requests to consecrate Russia.

Sister Lucy's correspondence reveals that she was very upset by this instruction, because she knew that Our Lady of Fatima had requested *only* the Consecration of Russia, not the world. However, since she was put under obedience, Sister Lucy went to Our Lord in

prayer before the Blessed Sacrament exposed to ask Him what she should do. Our Lord responded to Her, and said that what the Bishop of Gurza had asked for He would deign to reward by shortening the days of World War II, but that it would not bring about *world* peace, as would the explicit Consecration of Russia by the Pope together with all the bishops. On December 2, 1940 Sister Lucy wrote to the Pope requesting the consecration of the world with special mention of Russia.

On April 13, 1980 she would write to Father Umberto Maria Pasquale, a Salesian priest, that she had only made this request under obedience to her bishop, making it clear that this was *not* what Our Lady of Fatima had requested.

On October 31, 1942 and again on December 8, 1942 Pope Pius XII consecrated the world, with an oblique reference to Russia. In his six-volume work on World War II, Winston Churchill reports in early 1943 (almost immediately after the consecrations performed by Pius XII) "the turning of the hinge of fate" turned in favor of the Allies and that thereafter the Allies won almost every battle, whereas before they had lost.^{54a} Nevertheless, during Lent of 1943,

**Our Lord again told
Sister Lucy that while**

'the present distress (i.e. WWII) would be shortened' on account of the consecration of the world by Pope Pius, world peace would not be granted without the explicit Consecration of Russia by the Pope and the bishops.^{54b}

On July 15, 1946, the eminent author and historian William Thomas Walsh interviewed Sister Lucy (recounted at the end of his important work, *Our Lady of Fatima*, which incidentally has sold over one million copies). During this interview, Mr. Walsh asked her pointed questions about the correct procedure for the Collegial Consecration:

"Finally we came to the important subject of the second July secret, of which so many different and conflicting versions have been published. Lucia made it plain that Our Lady did not ask for the consecration of *the world* to Her Immaculate Heart. What She demanded specifically was the consecration of *Russia*. She did not comment, of course, on the fact that Pope Pius XII had consecrated the world, not Russia, to the Immaculate Heart in 1942. But she said more than once, and with deliberate emphasis: 'What Our Lady wants is that the

Pope and all the bishops in the world shall consecrate Russia to Her Immaculate Heart on one special day. If this is done, She will convert Russia and there will be peace. If it is not done, the errors of Russia will spread through every country in the world'.⁵⁵

Sister Lucy is clear and forthright. The collegial consecration requested by Heaven is the Consecration of *Russia*, not the *world*, which must be done by the Pope in union with the world's bishops on the same day.

Then there is the little-known revelation of Our Lady to Sister Lucy in the early 1950s, which is recounted in *Il Pellegrinaggio della Meraviglie*, published under the auspices of the Catholic Bishops of Italy. **The Virgin Mary appeared to Sister Lucy in May 1952 and said "Make it known to the Holy Father that I am always awaiting the Consecration of Russia to My Immaculate Heart. Without that Consecration, Russia will not be able to convert, nor will the world have peace."**⁵⁶

Thus, 10 years after Pope Pius XII's 1942 consecration of the world, we have the report of Our Lady reminding Sister Lucy that Russia will not be converted, nor will there be peace, unless Russia is consecrated by name.

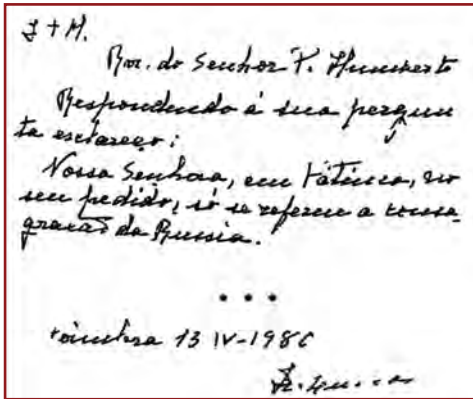
Thirty years later, in 1982, Sister Lucy's testimony remained steadfast despite Pope John Paul II's ceremony consecrating the world to the Immaculate Heart, but without mention of Russia. On May 12, 1982, the day before the attempted 1982 consecration, the Vatican's own *L'Osservatore Romano* published an interview of Sister Lucy by Father Umberto Maria Pasquale, during which she told Father Umberto that Our Lady had never requested the consecration of the world, but *only* the consecration of Russia:

"At a certain moment I said to her: 'Sister, I should like to ask you a question. If you cannot answer me, let it be! But if you can answer it, I would be most grateful to you ... Has Our Lady ever spoken to you about the consecration of *the world* to Her Immaculate Heart?'

"No, Father Umberto! *Never!* At the Cova da Iria in 1917 Our Lady had promised: *I shall come to ask for the Consecration of Russia ...* In 1929, at Tuy, as She had promised, Our Lady came back to tell me that the moment had come to ask the Holy Father for the Consecration of *that country* (Russia)."⁵⁷

This testimony was confirmed by Sister Lucy in a

handwritten letter to Father Umberto, which the priest also published. (See photographic reproduction below.)



A translation of the letter reads: “Reverend Father Umberto, in replying to your question, I will clarify: Our Lady of Fatima, in Her request, referred only to the Consecration of Russia ... - Coimbra, April 13, 1980 (signed) Sister Lucia”

Again, on March 19, 1983, at the request of Pope John Paul II, Sister Lucy met with the Papal Nuncio Archbishop Portalupi, Dr. Lacerda, and Father Messias Coelho. During this meeting, Sister Lucy confirmed that Pope John Paul’s consecration of 1982 did not fulfill the requests of Our Lady. Sister Lucy said:

“In the act of offering of May 13, 1982, Russia did not appear as being the object of the consecration. And each bishop did not organize in his own diocese a public

and solemn ceremony of reparation and Consecration of Russia. Pope John Paul II simply renewed the consecration of the world executed by Pius XII on October 31, 1942. From this consecration we can expect some benefits, but not the conversion of Russia.”⁵⁸

She concluded:

“The Consecration of Russia has not been done as Our Lady had demanded it. I was not able to say it because I did not have the permission of the Holy See.”⁵⁹

A year later, on March 25, 1984, Pope John Paul II made an act of offering wherein he again consecrated “the world”, not Russia. As with the 1982 consecration, “each bishop did not organize in his own diocese a public and solemn ceremony of reparation and Consecration of Russia”. Concerning this ceremony Frère François writes: “In the months which followed the act of offering of March 25, 1984, which was only a renewal of the act of 1982, the principal scholars of Fatima agreed in saying that the Consecration of Russia had not yet been done as Heaven wished it.”⁶⁰

Such was also the conviction of Father Antonio Maria Martins,⁶¹ and of Father Messias Coelho who, on the eve of March 25, 1984, had announced in *Mensagem de Fátima*, of which

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THIS ISSUE DEDICATED TO SAINT ANNE - THE GRAND
MOTHER OF JESUS AND PATRON SAINT OF ALL GRANDMOT

SILENCE

See Page

“Our Lady is sad because no one is paying attention to Her Message.”

...Sister Lucy

Jacinta

Francisco

Lucy

he was the publisher-editor, "Consecration of Russia: It will not be done yet this time." He further explained, "It is certain the more contains the less. Apparently therefore, the 'consecration of the world' will perhaps give the impression of having the power to take the place of consecrating specifically Russia. However, the problem cannot be resolved in logical terms, nor even in the light of systematic theology."⁶²

These theologians based their statements not only on the bald fact that a Consecration of Russia needs to mention the word "Russia", but also on the testimony of Sister Lucy herself.

On Thursday, March 22, 1984, three days before the act of offering, the Carmel of Coimbra was celebrating Sister Lucy's seventy-seventh birthday. She received on that day, as was her custom, her old friend Mrs. Eugenia Pestana. After extending good wishes to her Carmelite friend, Mrs. Pestana asked, "Then Lucy, Sunday is the Consecration?" Sister Lucy, who had already received and read the text of the Pope's consecration formula, made a negative sign and declared: "That consecration cannot have a decisive character."⁶³

In a 1985 interview in *Sol de Fátima*, Sister Lucy was asked if the Pope fulfilled the request of

Our Lady when he consecrated the world in 1984. Sister Lucy replied: "*There was no participation of all the bishops, and there was no mention of Russia.*" She was then asked, "*So the consecration was not done as requested by Our Lady?*", to which she replied: "*No. Many bishops attached no importance to this act.*"⁶⁴

Even Father Rene Laurentin, well-known for his "progressive" views, admitted in 1986 that "Sister Lucy remains unsatisfied"⁶⁵ ... Lucy seems to think that the Consecration has 'not been made' as Our Lady wanted it."⁶⁶

Then on July 20, 1987, Sister Lucy was interviewed quickly outside her convent while voting. Here she told journalist Enrique Romero that the Consecration of Russia has not been done as requested.⁶⁷

Why Has Russia Not Been Consecrated?

Why, then, has Russia not been consecrated?^{67a} Why have we had instead ceremonies consecrating the world with no mention of Russia?

In the simplest possible terms, the answer is that, in recent times, certain members of the Vatican apparatus have counseled the Pope not to mention Russia in any consecration ceremony, since in their view this would be seen as a "provocation" of Russia and

an insult to the Russian Orthodox that could damage the “ecumenical relations” with which the Vatican has been experimenting since the Second Vatican Council.^{67b} This attitude was explicitly confirmed by a Vatican-level prelate in the November 2000 issue of *Inside the Vatican*. This prelate, a leading Cardinal identified only as “one of the Pope’s closest advisors,” is quoted to the effect that “Rome fears the Russian Orthodox might regard it as an ‘offense’ if Rome were to make specific mention of Russia in such a prayer, as if Russia especially is in need of help when the whole world, including the post-Christian West, faces profound problems ...” The same Cardinal-advisor added: “Let us beware of becoming too literal-minded.”

Thus, “Rome” — meaning a few members of the Vatican apparatus who advise the Pope — has decided not to honor the specific request of Our Lady of Fatima for a public Consecration of Russia. The historical events which have led up to this failure to honor the Virgin’s specific request are far too complex to discuss here. The reader is invited to consult *The Devil’s Final Battle* (second edition) and *World Enslavement or Peace ...It’s Up to the Pope* (both available from the addresses on page 65), both of which give a detailed study of

the relation between the Message of Fatima and the current crisis in the Catholic Church.

Does Not a Consecration of the World Suffice?

It is argued that Pope John Paul II’s consecration of the world in 1984 sufficed for a consecration of Russia since, after all, Russia is “part of” the world. Putting aside for the moment all of Sister Lucy’s testimony to the contrary, this argument quickly dissolves under the application of simple common sense.

According to the dictionary, the word consecrate means “to declare or set apart as sacred: *consecrate a church.*” (*American Heritage Dictionary*) The dictionary example of the word’s meaning is perfect for our purposes. It is simple common sense that a local bishop cannot consecrate a new Catholic church for worship by consecrating his whole diocese on the theory that the new church is “part of” the diocese. Obviously, in order to consecrate a specific church building for worship, that building must be *set apart* from all the other buildings in the diocese and specifically declared a place of Catholic worship.

Furthermore, it defies logic to argue that Russia can be consecrated in a ceremony from which any mention of Russia

has been deliberately omitted precisely so that *no one would think that Russia in particular was being consecrated*. To recall the words of the Cardinal quoted in *Inside the Vatican*, certain members of the Vatican apparatus wish to avoid giving any impression that “Russia especially is in need of help.” Yet Russia’s special need for spiritual assistance is precisely the reason the Virgin requested the consecration of that nation to Her Immaculate Heart. And it is also why Sister Lucy has attested, over and over again, that a Consecration of Russia, and nothing but Russia, is what Heaven requires in order for the world to obtain the promises of the Virgin of Fatima.

Has Sister Lucy “Changed” Her Testimony?

Opponents of the Consecration of Russia (including certain members of the Vatican apparatus) have attempted to persuade Catholics that Sister Lucy has repudiated all her former statements, and now says that the consecration of the world in 1984 sufficed for a Consecration of Russia. The only thing they have failed to produce in this regard was Sister Lucy herself! Instead they proffer such “evidence” as a computer-generated letter (Sister Lucy was a cloistered nun

who had never used a computer to write letters) from 1989, which she purportedly signed. The purported letter, which states that the Consecration was accomplished in 1984, is revealed as an obvious fake by its further statement that Pope Paul VI consecrated the world to the Immaculate Heart of Mary during his visit to Fatima in 1967. In fact, Paul VI performed no such consecration. The real Sister Lucy could not have made such a mistake, as she was present for the entire visit, during which Paul VI consecrated absolutely nothing.

Sister Lucy has never been produced in person to refute her testimony concerning the inadequacy of the 1984 consecration of the world. Furthermore, if any such repudiation were extracted from Sister Lucy under the guise of obedience to her superiors, it would not represent her own free and voluntary statement — just as Sister Lucy’s request to Pius XII that he consecrate the world with “special mention of Russia” was not her idea, but that of her bishop-confessor, which she expressed in her letter only under obedience.

Russia’s Manifest Failure to Undergo Conversion

Even if we put aside both our common sense and the unwavering testimony of Sister

Lucy, there is still a principle of human reason, taught by Saint Thomas Aquinas, that against a fact there is no argument (*contra factum non argumentum est*). That is, no matter what anyone says, no matter what the authority of anyone speaking to the contrary, a fact cannot be negated.

Thus, if even the Pope himself were to declare that the Eiffel Tower is located in Saint Peter's Square that would not make it so, for there is no argument against the fact that the Eiffel Tower is located in Paris. Therefore, even those in authority in the Church who declare that a consecration of the world suffices for a Consecration of Russia—and the Pope is conspicuously *not* among these authority figures—cannot use a mere “argument from authority” to trump an undeniable fact.

Where Fatima is concerned, the undeniable fact is that Russia has not been converted since the consecrations of the world in 1982 and 1984. Yet the Virgin promised that Russia “will be converted” following its consecration to Her Immaculate Heart and that Her Immaculate Heart “will triumph” in a period of world peace. Given that the Church has approved the Message of Fatima as an authentic prophecy of the Mother of God, we are confronted with two alternatives:

either the Mother of God has misled us, or those who have substituted a consecration of the world for the Consecration of Russia have misled us. Since the Mother of God cannot mislead us, the second alternative is the only logical conclusion.

The empirical evidence also compels us to accept the second alternative. Since the consecrations of the world in 1982 and 1984, Russia has not only failed to convert, but has undergone a dramatic spiritual, moral and material decline. We will here summarize some of the overwhelming evidence in this regard:

No Religious Conversion in Russia

Russia has manifestly failed to embrace the Catholic Faith, is persecuting the Church, and cannot possibly be said to have converted.

A.No conversion to the Faith.

Father Joaquin Alonso, probably the foremost Fatima expert of the 20th Century, had many interviews with Sister Lucy. In 1976 he wrote:

“... we should affirm that Lucia always thought that the ‘conversion’ of Russia is not to be limited to the return of the Russian people to the Orthodox Christian religions, rejecting the Marxist atheism of the Soviets, but rather, it refers

purely, plainly and simply to the total, integral conversion of Russia to the one true Church of Christ, the Catholic Church."⁶⁸

In this context Catholics have never understood the word "conversion" to mean anything other than a conversion to Catholicism. It is nonsensical therefore to argue, as some do, that by "conversion" the Mother of God—Who is also known by Catholics under the title Mother of the *Catholic Church*—meant that Russia would embrace the *Orthodox* religion following the "fall of communism" in 1991. The Mother of the Catholic Church did not come to Fatima to announce the conversion of Russia to a non-Catholic religion. What is more, Russian Orthodoxy was already the predominant religion in Russia when Our Lady appeared at Fatima. Therefore, according to this argument, Russia would already have been "converted" in 1917 and Our Lady of Fatima's statement that Russia "*will be converted*" would have been senseless.

Furthermore, more than 25 years after the ceremony of 1984, Catholics remain a tiny and benighted minority in Russia. Consider these facts:

- There are a mere ten Russian-born priests in the whole country—five in Siberia and

five in Kazakhstan. Ninety-five percent of the priests and nuns in Russia are foreign born. In Archbishop Bukovsky's frank opinion the Catholic Church "is small."⁶⁹

- According to the Vatican, there are 500,000 Catholics in Russia, and most of these are in Siberia, where Stalin had sent their grandparents in exile.⁷⁰

Statistics revealed by the flagship Russian Embassy in Washington, D.C. paint a grim picture for Roman Catholicism in "converted" Russia as of 2009.⁷¹ According to the Embassy report on "Religion in Russia" today,

- The Russian Orthodox have nearly 5,000 approved religious associations in the country: the Muslims, 3,000; the Baptists, 450; the Old Believers, over 200; and Roman Catholics only 200—*only 130 more than the "Hari Krishna people,"* who have 68.
- All told, Russia's 2 million Protestants have 1,150 communities, or *five times more than the Catholics.*
- The number of Muslims in Russia (19 million) is about *thirty-eight times higher* than the number of Catholics.
- There were 150 Roman Catholic parishes before the Russian Revolution in 1917, but today there are only 83 parishes.

A Holy Sign in the Sky



Fatima Center Launches Highway Billboard Campaign for World Peace

Pope Benedict XVI proclaimed that the Message of Fatima is the most prophetic message for the 20th Century.

Pope John Paul II said that the Message of Fatima is more urgent and more relevant than ever and that it is addressed to every human being.

In an increasingly violent and chaotic world, mankind must learn that peace is attainable not through mere human efforts that are doomed to fail, but only through the means Heaven itself gave the world in the Fatima Message.

We are at a Critical Juncture in History!

“Various nations will be annihilated”, the Message of Fatima warns us that this will certainly happen if we do not obey in time! Will it be world peace or World War III? Will mankind be spared or not? Will Pope Benedict XVI bring us world peace by performing the simple act requested by Our Lady of Fatima?

YOU have a Critical Part to Play in the Answers to These Vital Questions

- Pray the Rosary every day.
- Sign the petition (on page 65) to Pope Benedict to consecrate Russia according to Our Lady’s request. Get others to do the same,
- Or, fill out your own petition on our website: www.fatima.org/petition.asp
- Send it in. Do it today!

**TOGETHER WITH OUR LADY OF FATIMA —
WE CAN BRING ABOUT TRUE WORLD PEACE**

If this is a “conversion of Russia” then the word “conversion” has lost its meaning.

B. The Church is persecuted in Russia.

Not only has Russia manifestly failed to embrace the Catholic Faith since 1984—the only reasonable meaning of the word “conversion”—the years since 1984 have witnessed a steady *decline* of the Church’s position in Russia, to the point where the Church has been undergoing *outright persecution* under the Yeltsin regime and now today the Putin/Medvedev regime.

Consider these facts:

- In 1997 Russia enacted a new law on “freedom of conscience” which gave privileged status to Russian Orthodoxy, Islam, Judaism and Buddhism as Russia’s “traditional religions,” while forbidding Catholic “proselytism” and requiring Catholic parishes to obtain approval from local bureaucrats for their very existence.
- The small percentage of Catholics who even go to Mass on Sunday (most of them in Siberia) is dependent almost entirely on a total of 165 Russian priests, nearly all of whom are foreign-born clerics not allowed into Russia without visitor’s visas that require a departure from the country every

three months to seek renewal, which can be denied at any time and for any reason, often for no reason at all.

- In 2002 Russian authorities began expelling non-Russian Catholic clergy from the country. As of November 2002 five priests, including the bishop for Siberia, Bishop Jerzy Mazur, had been expelled and their visas confiscated without explanation. Bishop Mazur learned that he had been added to a secret “list” of Catholic clergy who are considered “undesirables” and will no longer be allowed to enter Russian territory. After ignoring even the Pope’s request for an explanation of the expulsions, Vladimir Putin sent a perfunctory letter stating nothing more than that the expulsions were in accordance with Russian law.⁷²
- The Russian Orthodox hierarchy exploded in outrage when the Vatican announced in February 2002 that its “apostolic administrations” in Russia would be designated as dioceses. These would not even be dioceses in the traditional Catholic sense. There would, for example, be only an “Archdiocese of the Mother of God at Moscow”; and the Archbishop in charge of this structure will not be called the Archbishop

of Moscow, lest the Vatican give offense to the then Russian Orthodox Patriarch of Moscow, the ex-KGB agent, Alexy II.

- On March 2, 2002, the Pope conducted a Saturday prayer service that was broadcast from the Vatican by satellite into Russia. The broadcast was totally blacked out by the same Russian television networks then under Vladimir Putin's thumb. Only by shipping special equipment into the country (that was held up at customs until the last possible moment) could a few thousand Catholics see the Pope on television screens set up at Assumption Cathedral in Moscow. The BBC reported that "Patriarch Alexy of the Russian Orthodox Church said it (the satellite broadcast) was an 'invasion of Russia' and referred to the Polish occupation of Moscow in the early 17th Century. John-Paul is of Polish origin."⁷³ Hence, after 40 years of *Ostpolitik* and "ecumenical dialogue", the Orthodox hierarchy will not even tolerate a video image of the Pope in even one single Catholic church in Moscow.
- Trying to put a happy face on the debacle in Russia, Archbishop Tadeusz Kondrusiewicz, the then-head

of the "Archdiocese of the Mother of God at Moscow", claimed that "It's all a misunderstanding," referring to Orthodox charges that the Catholic Church is "proselytizing" in Russia.

- An Associated Press story on Kondrusiewicz's reaction to Orthodox hostility noted that "Parishioners have come to Kondrusiewicz in tears recently, complaining that the indignant rhetoric by Orthodox leaders on national newscasts since Feb. 11 has made them afraid to practice their faith."⁷⁴
- Archbishop Kondrusiewicz has issued a formal protest on behalf of the Conference of Catholic Bishops of Russia, entitled "Religious Liberty in Russia is in Serious Danger." The protest declares:

"Catholics in Russia ask themselves: What will happen next? Are the constitutional guarantees valid also for them, including liberty of conscience and of the right to have their own pastors, which comprises inviting them from abroad, not forgetting that for 81 years the Catholic Church was deprived of the right of forming and ordaining its own priests? Perhaps the State really considers Catholics second-class citizens? Are

The situation has not improved materially since then. In at least one way it has gotten worse. As the U.S. State Department reported in its 2008 International Report on Religious Freedom, in 2007 “the Russian government introduced new visa rules that allow foreigners (including religious workers) with business or humanitarian visas to spend only 90 of every 180 days in the country.”⁷⁷

In other words, the new visa rules create a preposterous situation for the Church in Russia: *nearly every Catholic priest in the country is obliged to leave Russia for what amounts to six months out of every year and to reapply at least twice a year for readmission at the discretion of bureaucrats.* As the State Department notes, the Catholic Church is “particularly hard hit by this provision” because, given the almost total lack of Russian-born priests—a quarter-century after Russia’s supposed “conversion”—the Church is forced to rely “*almost exclusively on priests from outside the country...*” The new provision thus “limits their [priests serving in Russia] ability to work and significantly increases their expenses.”

The aim of the 2007 law is clear: to prevent the Catholic Church from sinking any roots in Russian soil, while giving the false appearance of “religious

freedom” to a marginalized and bureaucratically hounded tiny minority of priests and faithful struggling to survive.

It is even worse for the Catholic Church in the neighboring “former Soviet republics.” Consider these facts:

- In Romania, at least eleven Catholic parishes stolen by Stalin have been bulldozed to the ground rather than returned to their rightful owners after the “fall of Communism” in 1990.⁷⁸
- In Belarus, Catholic World News Service (CWN) reported on January 10, 2002 that there are “disturbing new indications of hostility to the Catholic Church” and that “the broadcasting of Sunday Mass on the State radio service has been canceled without warning.” As CWN noted, “Belarus is officially a secular State ... [I]ts authoritarian President Aleksandr Lukashenko, although he proclaims himself to be an atheist, nevertheless looks to the Orthodox Church for support in his policy of the ‘integration’ of Belarus with Russia.” In November 2002, Lukashenko signed into law a bill that subjects all religious bodies, including the Catholic Church, to state regulation, including registration requirements, the requirement of government

approval of all religious literature before publication, and a ban on most religious meetings in private homes.⁷⁹

The evidence of persecutions against the Catholic Church in Belarus, Kazakhstan, Moldova, Romania, Transylvania and elsewhere in “the former Soviet Union” could be multiplied endlessly.

To speak of a “conversion of Russia” to the Catholic Faith despite all these facts is, quite simply, ludicrous. No wonder Fatima revisionists have tried to redefine the word “conversion” to make their false claims fit the evidence.

C. Russia has not even “converted” to Russian Orthodoxy.

One of the revised meanings of “conversion” the Fatima revisionists have proposed is an alleged “conversion of Russia” to Russian Orthodoxy, already mentioned above. But even if this claim could be reconciled with the plain words of Our Lady of Fatima—and it cannot—it too founders on the evidence.

Here it suffices to note that more than 25 years after the supposed Consecration of Russia in 1984, nearly all of those who designate themselves Russian Orthodox do not practice their religion. *The Economist* notes that “Russia is suffering a crisis of faith” and that 94% of

Russians aged 18-29 do not go to church.⁸⁰

In fact, the aforementioned report by the Russian embassy in Washington reveals that *sixty percent of the Russian people do not identify themselves as having any religion at all*, not even the nominal Russian Orthodoxy that almost no one practices seriously.

There has been no “moral conversion” in Russia.

Twisting the meaning of “conversion” even further away from its true meaning, certain Fatima revisionists argue that there has been some sort of “moral conversion” or “turning away from evil” in Russia since 1984. But not even this has taken place. Quite the contrary, since 1984 Russia has undergone a rapid moral decline, as if to make a mockery of this revisionist claim.

Consider these facts:

- Today, Russia has the *highest abortion rate in the world* at 53.7 per 1,000 women between the ages of 15 and 44—a rate even higher than that in China (which has more total abortions).⁸¹
- Fr. Daniel Maurer, C.J.D., who spent eight years in Russia, says that statistically, the average Russian woman will have eight abortions during her childbearing years—though Fr. Maurer believes the actual number

averaged out to be about 12 abortions per woman. He has spoken to women who have had as many as 25 abortions. A major reason for these dreadful figures is that other contraceptive methods (which are immoral anyway) have not been introduced in Russia, nor are they trusted. This leaves abortion as the “cheapest way to limit the family size.”⁸²

- *In Russia, abortions are free, but childbirth is not.*⁸³
- The Russian birth rate is plummeting and Russia’s population is dropping at the rate of 700,000 people each year — an unprecedented event in a civilized nation during “peacetime.”⁸⁴
- Russia has the highest alcohol consumption in the world.⁸⁵
- Satanism, occultism and witchcraft are on the rise in Russia, as even the then Russian Orthodox patriarch, Alexy II, publicly admitted.⁸⁶
- Homosexuality is rampant in Moscow and throughout the country. In fact, in April 1993, nine years after the 1984 “consecration”, Boris Yeltsin allowed homosexuality to be de-criminalized. Homosexuality is now “legal” in Russia.⁸⁷
- Russia is a leading world center for the distribution of child pornography. The

Associated Press reported on a Moscow-based child pornography ring linked to another child pornography ring in Texas. To quote AP: “Russian law does not distinguish between child pornography and pornography involving adults, and treats the production and distribution of either as a minor crime, said Dmitry Chepchugov, head of the Russian Interior Ministry’s department for high technology crimes. Russian police often complain about the legal chaos that has turned Russia into an international center of child pornography production. ‘Unfortunately, Russia has turned into a world trash bin of child pornography,’ Chepchugov told reporters in Moscow.”⁸⁸

- Russians are addicted to grossly immoral “reality-based” TV. On the vilest of the “reality-based” shows, cameras film the intimate personal lives of Russian “couples,” including their activity breaking the 6th Commandment. Despite grumbles of disapproval from old hard-line Communists, Russian viewers “cannot get enough” of this pornography. The program “boasts an audience share of more than 50% and thousands of Russians have en-

duced sub-zero temperatures and stood in line for more than an hour to catch a glimpse of it through a window of the apartment. Millions have logged on to the website, which has crashed frequently under the weight of the heavy traffic.”⁸⁹

No “Political Conversion” in Russia

Another argument of the Fatima revisionists, noted already, is that “conversion of Russia” means only regime change since the “fall of communism.” Of course, Our Lady did not come to Fatima to announce a Russian regime change in the 1990s. The claim is absurd. Nevertheless, here too the Fatima revisionists are confounded by the evidence.

By now the whole world knows that since he rose to power in 1999, Vladimir Putin has systematically made himself the virtual dictator of Russia: arresting and imprisoning his domestic critics on trumped up charges; shutting down all opposition media; outlawing the popular election of Russia’s local governors and replacing them with Kremlin appointees.

Nor has the situation changed since 2008, with the “election” of Dmitry Anatolyevich Medvedev as “President” of Russia. Russian expert Jonathan Dimpleby’s in-depth report,

headlined “Russia: A totalitarian regime in thrall to a Tsar who’s creating the new Fascist empire,” observes that Putin has arranged Russian affairs so that the country’s so-called “President” Medvedev operates as nothing more than his executive assistant, and that “No decision of any significance for the Russian people or the rest of us will be made in the foreseeable future without the say-so of Medvedev’s unsmiling master.”⁹⁰

Reviving the Soviet era and “rehabilitating” Stalin

In conjunction with his systematic takeover of the mass media, Putin has been coordinating a campaign to bring back the “glory days” of the “former Soviet Union.” He has restored the Soviet (i.e. Communist) national anthem and ordered the production of a commemorative calendar glorifying the Soviet-era Lubyanka Prison (capstone of the Soviet gulag) and the Soviet-era butcher Felix Dzerzhinsky (who gloried in torturing humans before killing them).

It was none other than Dzerzhinsky who founded the KGB, authorized the torture and execution of Catholic priests, and presided over Lenin’s liquidation of the Russian middle class. The calendar commemorating this criminal against humanity is for use in

the offices of the KGB, which has been strategically renamed the FSB. This development is in keeping with the situation observed by British historian Orlando Figes, who has conducted extensive research on Stalin's crimes: "What we have now [in Russia] effectively is the KGB in power."⁹¹

Egged on by Putin's Kremlin, the Russian people are even "rediscovering" the "virtues" of Josef Stalin, the very incarnation of the evil of Communism and the errors of Russia. On December 27, 2008, the Russian expert Richard Galpin of the BBC's Moscow bureau reported that during a nationwide TV poll on the question of who is "the greatest Russian of all time," none other than Stalin, the butcher of millions of Catholics, led the pack with more than 3.5 million votes. Stalin dropped from first place only after the show's producer "appealed to viewers to vote for someone else." The other poll leaders included Ivan the Terrible and Lenin.⁹²

Sergei Malinkovich, leader of the St. Petersburg Communist Party, has stated that: "In all opinion polls he [Stalin] comes out on top as the most popular figure. Nobody else comes close. So for his service to this country we can forgive his mistakes."⁹³ Forgive his "mistakes"? What about the

conservatively estimated 20-30 million people Stalin murdered, including some five million Catholic peasants in the Ukraine?

Nor is this just nostalgia on the part of older Russians for their "great leader." In a July 2007 poll, 54 percent of Russian youth agreed with the statement "Stalin did more good than bad" and half agreed with the statement that Stalin was "a wise leader."⁹⁴

What does it tell us about the spiritual state of the Russian people that a substantial number of them, both young and old, would revere a satanic madman, perhaps the worst persecutor of Catholics in human history, who all but exterminated the Church in Russia?

This development reflects what Galpin describes as "a much broader campaign to rehabilitate Stalin" that "seems to be coming from the highest levels of government." Historian Alexander Danilov told Galpin that "I believe it was the idea of former President, now Prime Minister, Vladimir Putin. It fits completely with the political course we have had for the last eight years..."⁹⁵

Galpin identifies the source of this "unity" as "Putinism" — a "strident form of nationalism" according to which "Russians are to be proud of their history, not ashamed, and so those in-

vestigating and cataloguing the atrocities of the past are no longer welcome.”

By mysterious coincidence, a national cult of Vladimir Putin has “spontaneously” emerged since 1999, including T-shirts decorated with his face, immortalization in children’s books, sculptures, obsequious media coverage and speeches “in praise of the great leader,” all reflecting the reality that Putin loyalists... now dominate the bureaucracy, parliament and state broadcasting.”⁹⁶

These political developments were all summed up by Yelena Bonner, widow of the Soviet dissident physicist Andrei Sakharov, when they first began: “Under Putin, a new stage in *the introduction of modernized Stalinism* has begun. Authoritarianism is growing harsher, society is being militarized, the military budget is increasing.”⁹⁷

Given all these facts, to hold that there has been a “miraculous political conversion” of Russia since the “consecration” of 1984, and that this is what Our Lady of Fatima promised, is not only preposterous, but an insult to the Mother of God.

No “Martial Conversion” in Russia

Some Fatima revisionists even go so far as to propose a “conversion of Russia” amounting to nothing more

than a supposed “turning away from war,” a kind of “martial conversion,” as if to suggest that Putin’s Russia is beating its swords into plowshares, and that this “miracle” has resulted from the 1984 “consecration” ceremony. Yet again, the facts demolish the fantasy. Let us consider only a few of them:

- Russia has stepped up the pace of its nuclear weapons development. In June 2007 globalsecurity.org, in a report entitled “Weapons of Mass Destruction,” reported on a major and quite threatening “upgrade” of Russia’s ballistic missile arsenal: the RS-24, a “new-generation intercontinental ballistic missile... equipped with a multiple independently targetable reentry vehicle (MIRV) warhead...” The new missile is “expected to greatly strengthen” Russia’s “*strike capability*, as well as that of its allies until the mid-21st century.”⁹⁸
- Further, Russia has developed single-warhead RT-2UTTH Topol-M missiles, which Vladimir Putin boasted during a televised press conference “are hypersonic and capable of changing their flight path,” and which, according to one military analyst, “act like a ‘swarm of bees.’”⁹⁹
- On August 4, 2009 Russia resumed nuclear attack sub



An artist's rendering of the Rianjo 1931 message "Make it known ..."
(see page 52).

patrols off the United States coast for the first time in fifteen years, “a rare mission that has raised concerns inside the Pentagon and intelligence agencies about a more assertive stance by the Russian military.”¹⁰⁰

As the Russians rattle their nuclear sabers, they are also ramping up their military alliance with China, which was kicked off in a big way with a massive joint Russian-Chinese military exercise in August 2007. “This new potent military alliance,” writes Paul Craig Roberts, “is a real world response to neoconservative delusions about US hegemony.”¹⁰¹ Delusions they are.

The idea that Putin’s nationalistic Russia no longer poses any threat to peace and stability in the world because of a 1984 ceremony at the Vatican which deliberately avoided any mention of Russia is itself a delusion. There has been no “martial conversion” of Russia.

Conclusion:

No “Conversion” of Any Kind in Russia

There is no argument against a fact, and the facts will admit no contrary conclusion: Russia has not converted in *any* sense of the word—not to the Catholic Faith (which is the only correct signification of the word “convert” in this context),

not to Russian Orthodoxy, not morally, not politically, not militarily, not even economically.¹⁰² Furthermore, as the rampant practice of abortion in Russia today demonstrates, Russian society has not even converted to an adherence to the most basic requirements of the natural law.

The same is true, of course, of societies throughout the world, nearly a century after Russia began to spread her errors. As Pope Pius XII observed in his letter of February 11, 1949: “We are overwhelmed with sadness and anguish, seeing that the wickedness of perverse men has reached a degree of impiety that is *unbelievable and absolutely unknown* in other times.”

Two years later Pius XII declared (in the encyclical *Evangeliæ præcones*): “The world today is worse than before the Flood.” And Pius said these things even before Russia’s “legalization” of abortion had spread to every nation, along with the rest of Russia’s errors—precisely as Our Lady of Fatima predicted.

Those who insist there has been a “conversion of Russia” since 1984 and that the “Fatimists” are just “prophets of doom” are like those who scoffed at Noah as he worked year after year on the building of his saving Ark, while it seemed to the scoffers that their comfortable world would go on forever.

World Peace NOW!

God, in His great love for mankind, wants to give all men the great gift of world peace. In all the 6000 years of mankind's recorded history, there have been more than 14,400 wars. God wants to bring an end to all wars but mankind does not deserve this great grace. As Our Lady of Fatima said: "War is a punishment for sin." Peace, on the other hand, comes only from God through the Prince of Peace — Jesus Christ.

Our generation is worse than many other times. Pope Pius XII said: "The world today (1951) is worse than before the flood." Today, in 2010, the world is even worse with legalized crimes against God and man, such as the abortion of 50,000,000 innocent victims every year whose blood cries to Heaven for vengeance. Nevertheless, God still wants to give peace to all mankind but only if we will obey the Fatima Message.

Why this Consecration?

Why is it that God insists on the Consecration of Russia to bring about world peace? The reason is simple and is as follows: God knows that if He gave us this gift, this great grace of world peace, somehow proud mankind would think that they deserve it and that it was due to their own human efforts and their secular (that is, excluding God) procedures and diplomacy which brought about this peace. Thus, mankind's state would be worse than before because it would increase men's pride and make them even more arrogant and displeasing to God.

So God cannot simply give this great gift. He has to find a way to give it to us without increasing our pride and stubbornness. That is why God will only give this gift through the merits and intercession of a saint. The book *The Confessions of St. Augustine* explains that certain graces God reserves, God will not give except through the merits and intercession of the saints. World peace is a great grace and it is reserved to the Blessed Virgin Mary alone. That is why at Fatima, Our Lady says: "Only I can help you."

Why Our Lady?

St. Alphonsus explains that it is a great thing for a man or a woman to live a holy enough life to actually merit to save their own soul. It is a greater thing, he tells us, for a man or woman to be holy enough to merit not only their own salvation but the salvation of other souls. And this, St. Alphonsus tells us, is what the canonized saints of the Catholic Church have done.

But, he says, the greatest of all things is for one human per-

son to merit enough grace for the salvation of all other human persons and that, the Blessed Virgin Mary alone has done. That is why God has decreed that He will give the grace of world peace only through the merits and intercession of the Blessed Virgin Mary.

Why this Consecration Must be Public and Solemn

God wants the rest of mankind to recognize that this gift of world peace has come to them not through their own merits and their own good works and their own efforts but only through the merits and prayers of the Blessed Virgin Mary.

That is why He will not convert Russia unless, and until, the Pope and the bishops publicly, solemnly consecrate specifically Russia to the Immaculate Heart of Mary so that when the miraculous conversion of Russia takes place, everyone can see that it was a result of the consecration, of the dedication of that people and country to the Immaculate Heart of Mary. Once Russia has formally and publicly and solemnly been given to Her by the chief ministers of Her Son's One True Church, then She will be allowed by God to give the graces of conversion to the whole people of Russia at once.

Sister Lucy of Fatima has pointed out that Russia is a very well-defined country and when the people of the world see that that one country is converted suddenly and miraculously, they will be able to see that it is a result of the obedience of the Pope and the bishops to the command by Jesus and Mary that Russia be consecrated to the Immaculate Heart.

To Establish in the World Devotion to the Immaculate Heart

Then people everywhere will recognize that it is through the merits and intercession of the Blessed Virgin that Russia has received this stupendous grace. Thereby, the world will turn to the Blessed Virgin Mary asking for Her intercession on behalf of themselves for their spiritual and temporal needs and those of their dear ones. Thus, they too will receive great graces from Our Lady because they have asked Her and prayed to Her and honored Her. Thus, the devotion to the Immaculate Heart of Mary will be established in the world. And because of this devotion, many more souls will be saved.

When Lucy of Fatima asked Our Lord why without the Consecration of Russia He would not convert Russia away from its errors and convert it into a fervent believing Catholic nation, He

Continued on page 61

A Decisive Moment in World History

In the year 2010, we face precisely the situation forewarned by the Virgin at Fatima if Her request for the Consecration of Russia were not heeded: Russia has “spread her errors throughout the world, causing wars and persecutions against the Church.” The good have been martyred, with no end in sight, and the Holy Father has had, and will continue to have, “much to suffer.”

Abortion remains rampant around the world, while the march of homosexuality through once Christian nations threatens to impose criminal penalties on those who rightly uphold the Church’s condemnation of sodomy. The debacle in Iraq, the explosive situation in the Middle East, the threat of a nuclear North Korea and a nuclear China allied with Russia, and the proliferation of earthquakes, tsunamis, hurricanes and other natural disasters around the world — combine to bring us ever closer to the brink of an apocalypse. Even non-religious people sense that the world cannot continue in this way for much longer. As the Mother of God warned us, if we do not act in time, “*various nations will be annihilated.*”

No other approach to

world peace in our time will suffice, save the one God prescribed for man at Fatima. For once God has sent a prophet to proclaim a remedy for a problem of the human condition — as He did with Naaman, who was told to bathe seven times in the River Jordan to cure his leprosy — it is impossible for God to revise His instruction.

God does not change His mind, nor does God retract His commands to suit human preferences. “For I am the Lord, and I change not” (Malachi 3:6). In this case, therefore, God will not substitute a consecration of the world for a Consecration of Russia merely because the Pope’s advisors think a Consecration of Russia is politically inadvisable. All human efforts to amend God’s instructions will produce only failure and ruin. Just as Naaman would have remained a leper had he bathed only *six* times in the Jordan or chosen some other river in which to bathe, so will the decline of the world toward disaster continue to accelerate unless and until the precise remedy prescribed by God’s chosen prophet for our time — the Mother of God Herself — is applied.

However, there is still time

to avert catastrophe. Sister Lucy's diaries record that at Rianjo, Spain in August 1931 Our Lord, speaking of a protracted failure of His ministers to consecrate Russia, told her:

"Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My command,¹⁰³ they will follow him into misfortune ... They [the ministers of the Catholic Church] did not want to heed My command. Like the King of France they will repent of it, and they will do it, but it will be late. Russia will already have spread her errors throughout the world, causing wars and persecutions against the Church. The Holy Father will have much to suffer."¹⁰⁴

How late it will be, and whether the final consequence of the annihilation of nations can be avoided, depends upon our prayers and sacrifices and upon those whom Our Lord referred to as "My ministers." It is they — the Pope and the Catholic bishops of the world — who are able to heed the Virgin's request and thus avoid the annihilation of various nations and the enslavement of the whole world which is the last unfulfilled warning of the Fatima prophecy.

Consequently, it is these ministers of the Catholic Church who must be petitioned to fulfill what Pope

John Paul II himself called the *obligation* imposed upon the Church at Fatima.

We must pray for the Pope and the bishops to do the Consecration. Jesus said: "Pray very much for the Holy Father. He will do it, but it will be late."

We must remember Our Lady's promise and prediction. She said: "In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, which will be converted, and a period of peace will be granted to the world." It will be "in the end," after a great struggle. We need to remember that Jesus told us, "It is never too late to have recourse to Jesus and Mary." We must pray, especially the Rosary. Remember the Fatima Message tells us: "Only Our Lady of the Rosary can help you."

We must remember Jesus said: "Make it known to My ministers..." Take these words of Our Lord as directed to yourself. Be informed about the full Fatima Message. Read all the booklets shown on page 57 and be sure to tell others, especially the bishops of the Catholic Church, about their awesome responsibility to do the Consecration of Russia before it is too late for all of us in this generation! Give them a copy of this booklet and the other Fatima booklets to remind them of their duty.

What Can You Do?

What Can Catholics Do?

What can Catholics, both lay and clerical, do to bring about fulfillment of the Message of Fatima? Above all, Catholics must pray! No word shall be impossible with God. (Luke 1:37) Jesus said: "And all things whatsoever you shall ask in prayer, believing, you shall receive." (Matt. 21:22) He also said: "Without Me you can do nothing." (John 15:5). We need God's help in *all* things, but *especially* in those things that are beyond our human power or control.

What should we pray? We should pray above all for those things necessary for our own salvation and then those things necessary for our neighbor's salvation. We must pray for the ends that Our Lady of Fatima came to secure: the salvation of souls and world peace. For these ends nothing is more important, in our time, than the collegial Consecration of Russia. We cannot dictate the Pope's actions, but we can pray that he will have a change of heart. Sacred Scripture tells us that *the heart of the King is in the hand of God*. By our prayers we can move the Pope's heart so that he will order his bishops to participate with him in the authentic Consecration of Russia,

by name, to Mary's Immaculate Heart.

As Jesus told Sister Lucy, and as she confided in turn to her confessor, "[T]hey [the Pope and bishops] *will repent* of it, and they will do it [the Consecration], but it will be late. Russia will already have spread her errors throughout the world, causing wars and persecutions against the Church. The Holy Father will have much to suffer." This repentance, however, requires a movement of God's grace. And how will they receive this grace if people do not pray for it? "Pray and make sacrifices for sinners," Our Lady of Fatima told us. Let us *pray* that the Pope soon has a change of heart and performs the consecration — before it is too late for many more people.

It is Never Too Late

There are those that have said it is already too late to prevent the final consequences of failure to obey the Fatima Message. That is not so. Jesus, in speaking to Sister Lucy, said: "*It is never too late* to have recourse to Jesus and Mary." It is never too late to ask Mary Mediatrix of All Graces to obtain from Jesus all the graces needed to actually lead the Pope and bishops to obey Her requests in time. As Pope Benedict XVI himself de-



clared during his visit to Brazil in 2007: “There is not a single fruit of grace in the history of salvation which does not have as a necessary instrument the mediation of Our Lady.”¹⁰⁵ We can obtain the graces necessary for the Consecration of Russia by praying for Our Lady’s intercession with Jesus.

“Only the Lady of the Rosary Can Help”

How then, should we pray? Here too the Message of Fatima provides the answer. At Fatima Our Lady said: “Only She [Our Lady of the Rosary] can help you.” To obtain Our Lady of the Rosary’s help we must *ask*

for Her help, and we must ask for it by praying the Rosary.

As Sister Lucy has explained:

“... there is no problem, no matter how difficult it is, whether temporal or above all, spiritual, in the personal life of each one of us, of our families, of the families of the world, or of the religious communities, or even of the life of peoples and nations that cannot be solved by the Rosary. There is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Holy Rosary. With the Holy Rosary, we will save ourselves. We will sanctify ourselves. We will console Our Lord and obtain the salvation of many souls.”

The problem of the Consecration of Russia *can* be solved. It can be solved by enough Catholics praying the Rosary, fervently and frequently, for the intention that the Pope and bishops consecrate Russia to the Immaculate Heart of Mary in the specific manner She requested in the Fatima Message.

This, then is the most important thing we Catholics can do: Pray, and pray the Rosary — frequently and fervently — for the proper Consecration of Russia to the Immaculate Heart by the Pope and the Catholic bishops of the world.

Besides praying ourselves, let us also convince others to pray the Rosary for this intention. Let us, then, organize and pray the Block Rosary¹⁰⁶ once a week, the Rosary before Sunday Mass, the Rosary before daily Mass. Let us form Rosary prayer groups and Rosary processions. Let us initiate and maintain Rosary Crusades in our towns, our parishes, our dioceses, and throughout our own countries.

The Message of Fatima makes it clear to all that we must join our sacrifices to our prayer. Our Lady's counsel, remember, was to "Pray, pray very much, *and* make sacrifices for sinners".

A local parish priest once complained to the holy Curé of Ars that "God does not hear

my prayers for the conversion of the parish sinner." The Curé of Ars replied: "Did you join fasting with your prayers? Your prayers become more powerful when joined to sacrifices for the conversion of sinners." The parish priest took this advice, and only a few weeks later he obtained the grace of that sinner's conversion.

Prayer, fasting and almsgiving are the three means Sacred Scripture itself admonishes us to employ if we seek to obtain God's graces.

Now, the reader of this booklet, either priest or layman, might ask himself: Besides prayer and sacrifices, what *else* can I do concerning Fatima if the Pope and the bishops will not act?

What Can All Men of Good Will Do?

Some years ago Father Nicholas Gruner, one of the foremost proponents of the Message of Fatima, found himself in conversation with an earnest young man who professed to be an agnostic in search of the truth. As they conversed, the subject turned to Fatima. The young man listened with great attention as Father Gruner explained the Fatima apparitions, the great public miracle which confirmed their heavenly origin, and the Virgin's promise of the magnificent blessings the Church and the world would

receive from God if only Her simple requests were heeded. Deeply moved by what he had heard, the young man exclaimed: "That is the first sign of hope I have seen for the world in a long time."

The example of this young man shows us that the Message of Fatima has the power to appeal to all men of good will. For indeed, as Pope John Paul II declared in his sermon at Fatima on May 13, 1982, the Message "is addressed to every human being. The love of the Saviour's Mother reaches every place

touched by the work of salvation. Her care extends to every individual of our time, and to *all societies, nations and peoples.*"

On the same occasion the Pope, speaking precisely from the perspective of Fatima, referred to "the almost apocalyptic menaces looming over nations and mankind as a whole." Men of good will can readily see that those menaces have grown immeasurably since the Pope's words were spoken more than 25 years ago.

Today non-Catholic men of good will, confronted with the Message of Fatima, find themselves in a situation remarkably similar to that of Naaman. They are not Catholics, just as Naaman was not a member of the nation of Israel, but they have reason to believe that if a particular command of a prophet of God is followed, they will be made the beneficiaries of a great miracle. Naaman was cured of his leprosy only because he had the faith to try a remedy which, although it seemed strange and pointless to him, offered the prospect of an immense benefit in return for the most minimal effort on his part.

What is There to Lose?

Even if you remain skeptical about the Message of Fatima — indeed, even if you do not believe in it at all — the question that confronts you now is the same as that which confronted Naaman: *What is there to lose* by performing such a simple ceremony, involving no expense or inconvenience to yourself? On the other hand, consider what you could lose if the Consecration is *not* performed and various nations are annihilated, as the Virgin warned in a prophecy whose every other warning has thus far been fulfilled.

Therefore, to all men of good will who may read this booklet we extend an earnest invitation to join us in our cause. There is nothing to preclude non-Catholics from joining with Catholics to petition the Pope and bishops for the Consecration of Russia. For, as Pope John Paul II himself has declared, on May 13, 1982 at Fatima, the Message of Fatima is addressed to every human being. It was in recognition of this truth that the young agnostic spoke of the Message as a sign of hope for the whole world. And so it is.

Our Lord asked His devoted servant: What Have YOU Done to Spread Devotion to My Mother's Immaculate Heart?¹⁰⁷

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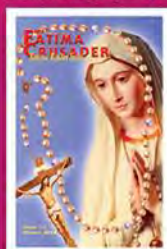
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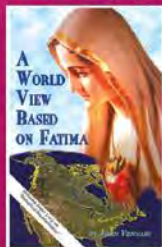
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Who Are We?

The Fatima Center is a grassroots association* of Catholic priests and lay people. Their primary mission is to make known the full Message of Our Lady of Fatima and, as requested by God, promote devotion to the Immaculate Heart of Mary. The Fatima Center Apostolate was formed in North America in 1978 in response to Our Lady. The founder and International Director is Father Nicholas Gruner, who for more than 30 years has dedicated his life to promoting interest in and devotion to the Message of Our Lady of Fatima.

The Fatima Crusader: Shortly after the formation of Our Lady's Apostolate, Father Gruner began publishing *The Fatima Crusader* magazine. This magazine is one of the primary means utilized to make known Our Lady's full Fatima Message and its impact on the Catholic Church and the world. Since its first issue over 30 years ago, the magazine has grown from a modest circulation of 20,000 to an estimated readership of more than 1,000,000. It is by far the largest and most influential publication on Fatima

in the world.

Heaven's Peace Plan: In response to Pope John Paul II's statement that "the Message of Fatima is addressed to every human being," the Fatima Center began broadcasting in the spring of 1987 *Heaven's Peace Plan*, a worldwide radio program featuring Father Gruner and guests. A year later, the Apostolate began a further expansion of its radio ministry to include regular daily short-wave broadcasts of the program which grew to reach more than 190 nations overseas.

TV Series and TV Documentaries: The Fatima Center expanded its outreach further through various weekly television broadcasts, and primetime one-hour documentaries. In 1987, *Fatima* — featuring Father Gruner and hosted by noted actor Ricardo Montalban — was completed. More recently, the one-hour TV documentary on the Fatima Message, *Heaven's Key to Peace*, was aired on national television in the United States and Canada and is now translated into various languages for broadcast overseas. In 2008, the full length documentary, *The Secret Still Si-*

* It is of the type specifically permitted by the New Code of Canon Law.

lenced, was completed.

Books and Publications:

In 1988, Immaculate Heart Publications, the Fatima Center's book publishing arm, published Father Gruner's first book *World Enslavement or Peace... It's Up to the Pope*. This book is primarily about the Consecration of Russia request and fills in many details not possible to cover in this short booklet. (It is still available from the Fatima Center, see address on page 65.) Since 1989, the Apostolate has published more than a dozen other books on Fatima-related subjects, such as the first English-language version of *The Whole Truth About Fatima* by Frère Michel de la Sainte Trinité.

Since 2002, over 200,000 copies of *The Devil's Final Battle* in English, compiled and edited by Father Paul Kramer, have been distributed. It has also been translated and printed in Italian, French and Portuguese. This book is available on the web at www.devilsfinalbattle.com.

In 2010, the 2nd edition has already reached 60,000-plus circulation. The second edition is updated, expanded with 100 new pages of material.

We have circulated more than 30 million copies of

sound Catholic books and magazines on the Fatima Message. Many more booklets, leaflets and pamphlets have also been circulated. In 2007 alone, over 7,000,000 pieces of Fatima literature were distributed in various languages worldwide.

Bishops and Priests World Peace Conferences:

In 1985 the Fatima Center hosted the first of a number of Fatima Peace Conferences, inviting Catholic bishops and priests from around the world. Conferences have been held twice in Fatima, Portugal; 3 times in Rome, Italy; and once in each of the following places: Mexico City; Hamilton, Canada; Tuy, Spain; São Paulo, Brazil; and Chennai, India. The focus of these conferences has been — and continues to be — the eternal salvation of many souls, the urgency of the Fatima Message and its link to true world peace.

Growing Support: Despite the efforts of some influential clergy within the Church to relegate Fatima to the status of a mere private revelation which can be safely ignored or to an event which has no prophetic significance for the present and the near future of mankind, the Apostolate has been successful in garnering the en-

thusiastic support of many Catholic clergy around the world. A public letter to the Holy Father on behalf of the Fatima Center was signed by 10 Archbishops, 17 bishops, 1,900 priests and religious, and 16,000 lay people. The Fatima Center writes to all the Catholic bishops of the world each year. Over 50% of them have responded and to date, many Catholic bishops have signed and sent in their written agreement to the Fatima Center indicating their willingness to fully comply with Our Lady of Fatima's request for the Consecration of Russia to Her Immaculate Heart as a condition for world peace.

Outreach: Over the years, the Apostolate has expanded its outreach to Catholic clergy, regularly providing important Fatima news and information to nearly 160,000 bishops and priests around the world (nearly 40% of the world's Catholic clergy).

40 Web Sites: Our Fatima Network (www.fatima.org), launched in May 1996, is one of the largest and most influential Catholic sites on the Internet, with over a million visitors and 50 million hits each year. In 1998, versions in French, Spanish, Italian, German, and Portuguese were added. In 2004, the site

was redesigned and expanded into several new websites with hundreds more articles, an improved search engine and an On-line Rosary.

Further Expansion: In 1991 the Apostolate opened offices in India and the Philippines. In 1998 an office was opened in Rome, Italy.

The Immaculate Heart of Mary Orphanage: Opened in 1995 at the initiative of Father Gruner and Archbishop Saminini Arulappa, the Immaculate Heart of Mary Orphanage in Hyderabad, India continues to feed, clothe and educate over 80 children each year and provides a rich spiritual resource for neighboring communities. In 1999, Father Gruner joined Archbishop Arulappa in inaugurating a new fully-equipped orphanage facility to assist the Apostolate in better serving these needy children.

In 1999, to further administer to the needs of the orphans and the surrounding communities, the Fatima Center built and equipped a medical center adjacent to the orphanage. In 2000, the Apostolate built a convent beside the orphanage to ensure the well-being and safety of the community of nuns that staff the orphanage and medical center as well as teach the orphans at St. Paul's

Catholic School nearby.

Volunteers: In recent years the Apostolate has added a growing core of volunteers from around the world who help promote Our Lady's Fatima Message through prayerful support, distribution of our apostolate literature and other means.

Message of Fatima: In response to Pope Benedict XVI's proclamation that the Message of Fatima is the most prophetic message of the 20th Century as well as

to Pope John Paul II's avowal that the "Message of Fatima is more urgent and relevant" today than ever, Father Gruner and other priests of the Apostolate continue to preach in various dioceses throughout the world. Father Gruner travels with the miraculous Pilgrim Virgin Statue of Our Lady of Fatima, blessed by the Pope at Fatima, Portugal, bringing Her Message of peace and hope to all Catholics and others of good will everywhere.

World Peace NOW! (Continued from page 50)

answered: "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 homage later on, and put the devotion to this Immaculate Heart beside the devotion to My Sacred Heart."

So that Many Souls Will be Saved

So many souls go to hell because of their sins committed against Her Immaculate Heart. By establishing this devotion these crimes against Our Lady will diminish or disappear altogether. So many more souls will be saved.

Also, many do not realize that devotion to Our Lady is necessary for salvation. By establishing devotion to the Immaculate Heart throughout the world, many souls who would be lost because they did not ask for Our Lady's intercession will now be saved because they learned to turn to Her in their spiritual needs.

Our Lady of Fatima said, after showing the three children the vision of hell: "You have seen hell where the souls of poor sinners go. To save them, God wills 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." *Amen.*

Let us hasten to obey Her requests and also do all we can to cause all Her requests to be obeyed.

FOOTNOTES: (1) Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima* - Volume I: *Science and the Facts*, (Immaculate Heart Publications, Buffalo, New York, U.S.A., 1989) p. 182. (2) This chapter is largely taken from Frère François de Marie des Anges, *Fatima: Intimate Joy World Event*, Book One, *The Astonishing Truth*, (English edition, Immaculate Heart Publications, Buffalo, New York, 1993) Chapter III, pp. 163-198. (3) English translation of text in Sister Lucy's, "Fourth Memoir", *Fatima in Lucia's Own Words*, (Postulation Centre, Fatima, Portugal, 1976) p. 162. See also *The Whole Truth About Fatima* - Volume I, pp. 181-182. (4) English translation of text in Sister Lucy's, "Third Memoir", *Fatima in Lucia's Own Words*, p. 104. See also *The Whole Truth About Fatima* - Volume I, p. 182. (5) English translation of text in Sister Lucy's, "Fourth Memoir", *Fatima in Lucia's Own Words*, p. 162. See also Sister Lucy, *Memorias e Cartas da Irma Lucia*, (Porto, Portugal, 1973, edited by Father Antonio Maria Martins) pp. 340-341; in Sister Lucy's own handwriting there is no ellipsis after the "etc.". See also *The Whole Truth About Fatima* - Volume I, p. 182. (6) *The Whole Truth About Fatima* - Volume I, pp. 180-181. (7) *The Whole Truth About Fatima* - Volume II: *The Secret and the Church*, (English edition, Immaculate Heart Publications, Buffalo, New York, U.S.A., 1989) pp. 357-358. (8) *O Seculo* of October 15, 1917. (9) Article of October 29, 1917. See also Frère François de Marie des Anges, *Fatima: The Astonishing Truth*, p. 164. (10) *Ilustração Portuguesa*, October 29, 1917. (11) *Fatima: The Astonishing Truth*, pp. 171-172. (12) *Ibid.*, pp. 172-173. (13) *Ibid.*, p. 173. (14) *The Whole Truth About Fatima* - Volume I, p. 337. (15) *Fatima: The Astonishing Truth*, p. 178. (16) *Ibid.* (17) *Ibid.* (18) *Ibid.* (19) *Ibid.* (20) *Ibid.* (21) *Ibid.* (22) *Ibid.* (23) *Ibid.*, pp. 178-179. (24) *Ibid.*, p. 179. (25) *The Whole Truth About Fatima* - Volume I, p. 337. (26) *Ibid.*, p. 339. (27) *Ibid.*, p. 340. (28) *Ibid.* (29) *Fatima: The Astonishing Truth*, p. 179. (30) *Ibid.* (31) *Ibid.* There is also this fact about that miracle which is the most surprising. The quantity of energy necessary to accomplish the drying out of the ground and the clothes in such a rapid manner would have been so great that all persons present there would have been incinerated. Given that this aspect of the miracle radically contradicts the law of nature, no devil could have performed this miracle. (32) *The Whole Truth About Fatima* - Volume I, p. 340. See also Father John de Marchi, I.M.C., *Fatima from the Beginning*, (Missões Consolata, Fatima, Portugal, 1981, third edition, first published in 1950) p. 141; and Joseph A. Pelletier, A.A., *The Sun Danced at Fatima*, (Doubleday, New York, 1983) pp. 129-130. (33) John M. Haffert, *Meet the Witnesses*, (AMI International Press, Fatima, Portugal, 1961) p. 62. This book was published with an Imprimatur from the Bishop of Leiria, Portugal and provides us with credible direct testimonies of numerous witnesses to the Miracle of the Sun. (34) *Ibid.*, p. 65. (35) *Ibid.*, pp. 86-89. (36) *Documentação Crítica de Fátima*, Volume II, (Santuário de Fátima, 1999) 17 cases documented on pp. 277-372; and Father John de Marchi, I.M.C., *Fatima from the Beginning*. (37) Father John de Marchi, I.M.C., *Fatima from the Beginning*, p. 136. See also *Documentação Crítica de Fátima*, Volume I, (Santuário de Fátima, 1992) p. 408. See also *The Whole Truth About Fatima* - Volume I, pp. 330-331. (38) Among the many reference works, see: *The Whole Truth About Fatima* - Volume I; John M. Haffert, *Meet the Witnesses*; Father John de Marchi, I.M.C., *Fatima from the Beginning*, pp. 135-142. (39) We find the photographic reproduction of those three articles in *Fatima* 50 of October 13, 1967, pp. 6-10; 14-15. (40) *Novos Documentos de Fatima*, Loyola editions, Sao Paulo, 1984, pp. 60-63. (41) The modernist Jesuit priest, Father Dhanis, would later attempt to "debunk" the vision of hell and the prophetic elements of the Message, including the consecration and ultimate conversion of Russia. Father Dhanis refused the invitation of Sister Lucy herself to come to Fatima and study the Fatima archives. Father Dhanis will eventually be cited as an "authority" on Fatima by key members of the Vatican apparatus in their attempt to revise the Message of Fatima according to a "commentary" published on June 26, 2000. (42) *The Whole Truth About Fatima* - Volume II, pp. 463-464. (43) *Ibid.* (44) Sister Lucy's words cited from *The Whole Truth About Fatima* - Volume II, pp. 462-465. See also Sister Lucy's *Memorias e Cartas da Irma Lucia*, pp. 463-465. (45) *Collective Pastoral Letter for the Jubilee of the Apparitions in 1942, Fatima, merveille du XX^e siècle*, p. 338. Cited from *The Whole Truth About Fatima* - Volume II, p. 410. (46) Salazar's influence in the Portuguese government had been growing since 1928. He became President of the Council in 1933. Later, Salazar received for his efforts the praise and blessing of Pope Pius XII. Pius said, "I bless him with all my heart, and I cherish the most ardent desire that he be able to complete successfully his work of national restoration, both spiritual and material." Cited from *The Whole Truth About Fatima* - Volume II, p. 412. (47) *Ibid.*, p. 415 (Salazar's own words). (48) *Ibid.*, p. 422. (49) *Ibid.*, p. 428. (50) See *The Whole Truth About Fatima* - Volume II, pp. 369-439.

(51) *Ibid.*, p. 428. (52) *Ibid.*, p. 405. Cardinal Cerejeira spoke these words during the 1942 Jubilee celebration of the Fatima apparitions. (53) We trust the word of a Fatima believer such as Cardinal Cerejeira, rather than a Fatima debunker. (54) Cardinal Cerejeira, Preface to *Jacinta* (1942), *Obras Pastorais*, Volume II, p. 333. Cf. also his homily of May 13, 1942, *Fatima, merveille du XX^e siècle*, p. 339. Cited from *The Whole Truth About Fatima* - Volume II, p. 437. (54a) cf. Sir Winston Churchill, *The Second World War*, Vol. 4, p. 33. (54b) Letter of May 4, 1943, *Documentos de Fatima*, (Porto, 1976) pp. 446-447; see also *The Whole Truth About Fatima* - Volume III, pp. 18-21 (letters of Sister Lucy of February 28 and May 4). (55) William Thomas Walsh, *Our Lady of Fatima*, (Image-Doubleday, New York, *Imprimatur* 1947) p. 221. Emphasis in the original. (56) *Il Pellegrinaggio della Meraviglie*, p. 440, Rome, 1960. This same work, published under the auspices of the Italian episcopate, affirms that this message was communicated to Pope Pius XII in June. Also, Canon Barthas mentioned that apparition in his communication to the Mariological Congress of Lisbon-Fatima, in 1967; see *De Primordiis cultus marianae, Acta congressus mariologici-marianae in Lusitania anno 1967 celebrati*, p. 517, Rome, 1970. See Frère François de Marie des Anges, *Fatima: Intimate Joy World Event*, Book Four, *Fatima: Tragedy and Triumph*, pp. 21 and 37. (57) *Fatima: Tragedy and Triumph*, p. 218. (58) *Ibid.*, p. 165. (59) Reported within an article by Father Pierre Caillon of Centre Saint Jean 61500 Sees, (Orme) France. This article was published by the monthly periodical *Fidelite Catholique*, B.P. 217-56402, Auray Cedex, France. English translation from *The Fatima Crusader*, Issue 13-14, (Oct.-Dec., 1983) p. 3. (60) *Fatima: Tragedy and Triumph*, p. 172. (61) See *Fatima e o Coração de Maria*, pp. 101-102. (62) *Fatima: Tragedy and Triumph*, pp. 172-173. (63) *Ibid.*, pp. 167-168. (64) *Sol de Fatima*, September 1985. (65) *Chrètiens-Magazine*, March 1987, #8. Cited from *Fatima: Tragedy and Triumph*, p. 189. (66) Father Laurentin, *Multiplication des apparitions de la Vierge aujourd'hui*, p. 45, Fayard, September, 1988. Cited from *Fatima: Tragedy and Triumph*, p. 189. (67) This testimony of Sister Lucy was reported in the early August 1987 edition of *Para Ti* published in Argentina. See Father Nicholas Gruner, *World Enslavement or Peace ... It's Up to the Pope*, (Immaculate Heart Publications, 1989) pp. 212-213. (67a) During the pontificates of Pius XI and Pius XII, Russia was not consecrated for various reasons. See *The Whole Truth About Fatima* - Volume II, pp. 557-605 (for Pius XI) and pp. 715-807 (for Pius XII). (67b) Cathy Pearson, in her article "Now Is the Time: Consecrating Russia Will Help, Not Harm, Catholic-Orthodox Dialogue" in the August/September 2008 issue of *Inside the Vatican*, thoroughly answers this excuse. See Father Paul Kramer, editor, *The Devil's Final Battle* (Terryville, Connecticut: The Missionary Association, 2010, Second Edition), footnote 249. A free copy of Cathy Pearson's article is available from the publisher of this booklet. See page 65 for publisher contact information. (68) *La Verdad sobre el Secreto de Fatima, Fatima sin mitos*, Father Joaquin Alonso, (2nd edition, Ejercito Azul, Madrid, 1988) p. 78. English translation by Joseph Cain. Original Spanish reads: "... podriamos decir que Lucia ha pensado siempre que la conversión de Rusia no se entiende solo de un retorno de los pueblos de Rusia a la religion cristiano-ortodoxa, rechazando el ateismo marxista y ateo de los soviets, sino que se refiere pura y llanmente a la conversion total e integral de un retorno a la unica y verdadera Iglesia, la catolica-romana." (69) Sarah Karush, "Foreign Priests Spark Controversy", *Associated Press*, February 12, 2002. (70) *Radio Free Europe Report*, June 20, 2001. See also *Catholic News Service*, February 17, 2002. (71) "Religion in Russia," at <http://www.russianembassy.org/RUSSIA/religion.htm>. (72) "Rebuff for the Pope: Vatican Fears New Persecution," *The Catholic World Report*, October 2002, p. 9. (73) *BBC Online*, March 2, 2002. (74) AP News, March 1, 2002. (75) *National Catholic Register* Online Web Edition, April 28 - May 5, 2002. (76) *The Catholic World Report*, October 2002, p. 10. (77) U.S. Department of State, *International Religious Freedom Report* (2008) at <http://www.state.gov/g/drl/rls/irf/2008/108468.htm>. (78) *CWNews*, March 2, 2002. (79) *Ibid.* (80) *Zenit News*, December 22, 2000. (81) *CBC News*, July 30, 2009, "13 million abortions a year reported in China," at <http://www.cbc.ca/health/story/2009/07/30/abortions-china.html>. (82) Father Maurer's remarks appeared in an interview in *Catholic World Report*, Feb. 2001. A synopsis and commentary on this interview was published in "The Myth of a Converted Russia Exposed", Marian Horvat, Ph.D., *Catholic Family News*, March 2001. (83) *Ibid.* (84) See Mark Fellows, "This Present Darkness", Part III, *Catholic Family News*, October 2000. (85) Regarding alcohol in Russia, researchers concluded: "Russia's rate of alcohol consumption, traditionally among the highest in the world, and rising significantly in the 1990s, is a major contributor to the country's health crisis ... alcoholism has reached epidemic proportions, particularly among males ... A 1995

Russian study found that regular drunkenness affected between 25 and 60 percent of blue-collar workers ... In 1994 some 53,000 people died of alcohol poisoning, an increase of about 36,000 since 1991." In the ten years since the alleged conversion of Russia, there has also been a sharp increase in illegal drug use: "In 1995 an estimated 2 million Russians used narcotics, more than twenty times the total recorded ten years earlier in the entire Soviet Union, with the number of users increasing 50 percent every year in the mid-1990s." From Mark Fellows, "This Present Darkness", Part II, *Catholic Family News*, Sept. 2000. See also Mark Fellows, *Fatima in Twilight*, (Marmion Publications, Niagara Falls, 2003) Chapter 19, p. 246. (86) "Satanism on the Rise in Russia", compiled by John Vennari. See www.fatima.org/news/newsviews/satanism2.asp. (87) "Russia Legalizes Homosexuality", *United Press International*, May 28, 1993. To quote the beginning of the article: "Russia's homosexual activists Friday celebrated a major victory for gay rights in post-Soviet Russia following the repeal of Article 121 of the Soviet criminal code, which outlawed consensual sex between men. 'This is great news for gays and lesbians in Russia,' said Vladislav Ortanov, editor of the Moscow gay magazine *Risk*." (88) "Activist Says Child Porn Prosecutions Will be Difficult in Indonesia, Russia", Christine Brummitt, *Associated Press*, Aug. 9, 2001 (emphasis added). (89) "Big Brotherski goes too far for Staid Russians", Mark Franchetti, *Sunday Times* (London), November 25, 2001. (90) Jonathan Dimpleby, Daily Mail Online, at <http://www.dailymail.co.uk/news/article-566931/Russia-A-totalitarian-regime-thrall-Tsar-whos-creating-new-Facist-empire.html>. (91) Richard Galpin, "Stalin's new status in Russia," BBC Online, December 27, 2008, at <http://news.bbc.co.uk/2/hi/europe/7798497.stm>. (92) Ibid. (93) Ibid. (94) "Russian youth: Stalin good, migrants must go: poll," Reuters (July 25, 2007). (95) Richard Galpin, "Stalin's new status in Russia," loc. cit. (96) *Electronic Telegraph*, May 8, 2001. (97) *Electronic Telegraph*, March 2, 2000. (98) "Weapons of Mass Destruction", at <http://www.globalsecurity.org/wmd/world/russia/rs-24.htm>. (99) *USA Today*, "On Deadline", January 31, 2006. (100) Marr Mazzetti and Thom Shanker, *New York Times*, August 5, 2009. (101) Paul Craig Roberts, "US Hegemony Spawns Russian-Chinese Military Alliance," August 9, 2007, at <http://antiwar.com/roberts/?articleid=11422>. (102) For more evidence of Russia's non-conversion, see *The Devil's Final Battle* (Second Edition), 2-volume version, pp. 195-199; 1-volume version, pp. 277-283. (103) A reference to Our Lord's command that the King of France publicly consecrate that nation to His Sacred Heart. This command was conveyed by Our Lord to Saint Margaret Mary Alacoque on June 17, 1689, as part of a series of apparitions the Church has officially proclaimed worthy of belief. For 100 years the kings of France failed to heed the command. Finally, on June 17, 1789 — one hundred years to the day after Our Lord's unheeded command was given — King Louis XVI was stripped of his authority by the Third Estate, and shortly afterwards was imprisoned. He attempted to consecrate France to the Sacred Heart in his jail cell, but without a public ceremony the attempt was unavailing. King Louis went to the guillotine, and France was convulsed by the French Revolution. (104) *The Whole Truth About Fatima* - Volume II, pp. 543-544. See also *Toute la vérité sur Fatima* - Tome II: *Le Secret et L'Église*, pp. 344-345. (105) Sermon during Mass for canonization of Blessed Frei Galvão, Campo de Marte airfield, São Paulo, Brazil, May 11, 2007. (106) The Block Rosary consists of groups of people living within close proximity of each other praying the Rosary for the Church, their families, their communities and their country, once a week. The group meets at a different participant's home each week at the same day and time. Prayer groups, and especially the Block Rosary, are ways in which we can truly come together to draw down grace and mercy from God through the hands of the Blessed Virgin Mary. When we pray in a group, we — as members of the Church Militant — strike a powerful blow against God's enemies. At the Block Rosary, the group should not serve refreshments or have discussions or long conversations on these occasions, as it is not a social event. The group should not let the Block Rosary in its area lose its spiritual purpose little by little by letting it turn into a social event. Let us therefore gather to pray, and commit to reciting the Rosary together once a week, and thus doing our part to convert sinners and bring about the triumph of the Immaculate Heart of Mary. (107) *The Whole Truth About Fatima* - Volume II, pp. 251-253.

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Vatican Council II states that the faithful have the obligation and the right to make known to their pastors what their spiritual needs are (Const. on the Church, para. 37). It has been solemnly defined by Vatican I (Denzinger, 1830) and the Second Council of Lyons (Denzinger, 466) that we have the right to have recourse to Your Holiness in matters which pertain to ecclesiastical jurisdiction.

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Most Holy Father:

It is because of our obligation to Jesus and Mary to do our duty, we humbly beg you to consecrate specifically *Russia* to the Immaculate Heart of Mary, together with the Catholic bishops of the world, in a solemn and public manner as was commanded by Jesus and Mary in the Message of Fatima. It is only "*by this means*" that Russia will be converted and peace be given to our war-torn world.


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