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# THE DEVIL'S FINAL BATTLE

**BOOK TWO**

## OUR LADY'S VICTORY EDITION

**Edited and Compiled by Father Paul Kramer**

“The Blessed Virgin Mary told me that the devil is in the mood for engaging in a decisive battle against the Virgin. From now on we must choose sides. Either we are for God or we are for the devil. There is no other possibility.”

... Sister Lucy dos Santos,  
the last surviving seer  
of Fatima (died 2005)



The Blessed Virgin Mary at Fatima promised peace to all mankind when Her requests are heeded. It is essential that Her message and requests be made known clearly and completely. The acts of war and terrorism, such as the attack on the Twin Towers in New York City on September 11, 2001, are the result of the Fatima message being misrepresented and buried. This book describes the ongoing battle of the devil and his conscious and unconscious followers against the Blessed Virgin Mary and Her Fatima message. Unless and until the Fatima message is widely known and obeyed, more events such as September 11 and much worse—up to and including the prophesied “annihilation of various nations”—will take place as a result of the Blessed Virgin Mary’s message being ignored and disobeyed by mankind. The connection between terrorist attacks, the threat of war and the suppression of the Fatima message is explained further on pages ix, 190-207, and 239.

# **The Devil's Final Battle**

## **Book Two of Two**

How Rejection of the Fatima Prophecies  
Imminently Threatens the Church and the World  
and  
What You Can Do About It to  
Protect Yourself and Your Family.

*Compiled and Edited by*

Father Paul Kramer, B.Ph., M.Div., S.T.L. (Cand.)  
and the editorial staff of The Missionary Association

“In the Third Secret (of Fatima) it is foretold, among  
other things, that the great apostasy in the Church  
will begin at the top.”

*... Cardinal Mario Luigi Ciampi*

The Missionary Association  
Terryville, Connecticut

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*This book is respectfully dedicated to*  
***Our Lady of Fatima***  
*and to all Cardinals, patriarchs, bishops, priests,*  
*religious and lay persons*  
*who have dedicated themselves*  
*in humility and love to Her service.*

## Abbreviations:

DFB	Kramer, Father Paul, <i>et al.</i> , <i>The Devil's Final Battle</i> .
Fourth Secret	Socci, Antonio, <i>Il Quarto Segreto di Fatima</i> [ <i>The Fourth Secret of Fatima</i> ] (Italian edition), <i>The Fourth Secret of Fatima</i> (English edition).
Last Visionary	Bertone, Cardinal Tarcisio, <i>L'Ultima Veggente di Fatima</i> [ <i>The Last Visionary of Fatima</i> ] (Italian edition), <i>The Last Secret of Fatima</i> (English edition).
TMF	Joseph Cardinal Ratzinger and Archbishop Tarcisio Bertone, SDB, <i>The Message of Fatima</i> (English edition).
WTAF, Vol. I	Michel de la Sainte Trinité (Frère), <i>Toute la vérité sur Fatima:</i> Tome I, <i>La science et les faits</i> (French edition); <i>The Whole Truth About Fatima</i> , Volume I, <i>Science and the Facts</i> (English edition).
WTAF, Vol. II	Michel de la Sainte Trinité (Frère), <i>Toute la vérité sur Fatima:</i> Tome II, <i>Le Secret et l'Église (1917 – 1942)</i> (French edition); <i>The Whole Truth About Fatima</i> , Volume II, <i>The Secret and the Church</i> (English edition).
WTAF, Vol. III	Michel de la Sainte Trinité (Frère), <i>Toute la vérité sur Fatima:</i> Tome III, <i>Le Troisième Secret (1942 – 1960)</i> (French edition); <i>The Whole Truth About Fatima</i> , Volume III, <i>The Third Secret</i> (English edition).

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# The Heart of the Matter

Would you be surprised to learn that the terrorist attacks of September 11, 2001, the sex scandals wracking the Catholic Church and the great economic collapse of 2007-2009 are profoundly related?

This relation becomes amazingly clear when the three events are viewed through the prism of the Message of Fatima. This Message is the key to understanding our present history and how our future will be determined—a future that promises either worldwide deep and lasting peace and prosperity, or death and destruction on a scale never before seen.

We have been given a choice—two paths to follow: one prescribed at Fatima by Heaven, and the other charted by human folly and demonic intelligence. The first will lead us to salvation, here and hereafter; the second, to untold suffering for all in the near future, and, for many now living, to suffer horribly for all eternity.

This latest edition of *The Devil's Final Battle* places this choice before us in the plainest and most compelling terms.

The Mother of God warned us when She came to Fatima, Portugal, over 90 years ago, in a series of apparitions authenticated by a public miracle without precedent in world history. Since that time, the published prophetic admonitions in the Message of Fatima are either being fulfilled in an ongoing manner or have already been fulfilled—save for one: “various nations will be annihilated”. Our Lady of Fatima with great sadness warned that this would be one of the most terrible consequences of ignoring or despising Her requests.

The Fatima apparitions have been deemed authentic by a series of Popes and are now commemorated in the Roman Missal (the basic book of Catholic worship) by the decree of Pope John Paul II. And yet, in what must be seen as a mystery of iniquity, the Virgin's simple requests remain unfulfilled due to conscious decisions by some of the highest-ranking prelates in the Catholic Church. The result, just as She predicted, is an ever-deepening crisis in the Church and the world, accompanied by a growing sense, even among non-Catholics, that we are witnessing the beginning of an apocalypse.

Yet, Fatima remains the Only Solution that will deliver mankind—and each one of us—from the otherwise inevitable disaster NOW overtaking us.

The Fatima solution is opposed by various people. Some are what the enemies of Fatima would call “useful idiots”, some are simply ignorant or else misinformed; but there is a hard core of very intelligent, very knowledgeable people who set themselves deliberately against Our Lady of Fatima and Her Peace Plan from Heaven.

Their opposition is as REAL as it is FOOLISH. Especially foolish for those present-day powerful prelates who oppose the Fatima peace plan because they have been warned by Our Lord Jesus Christ Himself that for their opposition they will reap misfortune for themselves similar to Louis XVI, the beheaded King of France.

The vision of the bishop in white and the other bishops being killed by a band of soldiers which the Vatican released on June 26, 2000 is the prophecy of the kind of deaths awaiting the Pope and Vatican prelates who still now obstruct obedience to the Message of Fatima. Thus it is also in charity for them, to help save them, that this book continues to be published.

Some readers might be tempted to think that such type of Vatican prelates can't really exist or be so stupid. That is why this book explains the various methods and motives of the opponents of Fatima, drawn from their own published words.

This book also teaches us that we are not mere spectators in this cosmic drama. We each have an essential role to play—one assigned to us by the Queen of Heaven Herself. *The Devil's Final Battle* shows us what must be done and what we can do to avert these looming disasters before they progress beyond all human remedy.

Since the first publication of this book, and largely because of it, events have taken place that have moved us significantly closer to the end of this crisis. Almost 200,000 copies of *The Devil's Final Battle* were put into circulation and its arguments convinced people in all walks of life that Fatima is our only way out.

This latest edition incorporates crucial developments during the past 7 years that demonstrate several breakthroughs for the forces of truth.

The facts in this book incontrovertibly prove that the Vatican apparatus—starting at least with the Secretary of State—continues to hide the essential elements of the Third Secret of Fatima while claiming all has been released; continues to refuse to obey Our Lady's and Our Lord's command that the Pope and the Catholic bishops together consecrate specifically Russia to the Immaculate Heart of Mary while pretending that they have already obeyed.

This two-fold disobedience and deception is causing graces from God to be withheld—and will lead to the certain “annihilation of nations” in the near future and, if God allows it, to the Great Apostasy and the Apocalypse of One World Government with One World Religion under the Anti-Christ.

The Mother of God came to earth with our present circumstances clearly in view, 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 happened at Fatima.

In the fulfillment of the Message of Fatima lies the end of the crises in the world and the Church. In the denial of that Message lies, in great measure, the origin and intensification of both.

The events at Fatima represent a heavenly focal point in the battle now raging for the Church and the world. Both the crisis in the Church and the crisis in the world center on the divine truths summed up with heavenly concision in the Fatima apparitions.

One must also understand the strange and systematic effort by certain Catholic churchmen to obstruct fulfillment of the heavenly imperatives of the Fatima Message, including: the triumph of Our Lady, which will be seen in the consecration of Russia to the Immaculate Heart of Mary; the miraculous conversion of Russia to Catholicism; and the consequent period of deep, lasting world peace.

The central importance of Fatima in the scheme of current world events is only demonstrated by the recent, almost frantic, efforts of certain Vatican officials to “deconstruct” and “demythologize” Fatima. The pages that follow present evidence against the most prominent churchmen involved in this campaign against Fatima, laying at their feet a large portion of the responsibility for the ecclesial crisis and the world crisis we must all face.

This edition answers its critics and continues to place the objective MORAL responsibility on powerful prelates in the Vatican and other influential persons.

To those who might say that our undertaking to expose their campaign against Fatima 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.”

Russia has not converted. Russia’s errors, including the holocaust of “legalized” abortion, have spread throughout the world. There is no peace. And today, even non-Catholics and unbelievers 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 hidden—especially when, as in this case, the truth can avert global disaster.

We submit this work to the judgment of the Pope and to the judgment of you, the reader. We submit this work publicly because innumerable private entreaties to high Church authorities over the past four decades have all been unavailing. Meanwhile, the Vatican bureaucracy that surrounds the Pope continues to render him effectively incapable of responding to petitions from rank-and-file clergy and laity. As the decades-long episcopal cover-up of sexual scandals among the priesthood demonstrates, in present circumstances the public forum is the *only* forum open to Catholics who seek redress of just grievances affecting the whole Church.

Our motive in presenting this book is that of loyal sons and daughters of the Church, who know and love the Faith and believe in conscience that the course still being followed by certain Church leaders is gravely mistaken, as recent events in the Catholic Church should make clear to any objective observer.

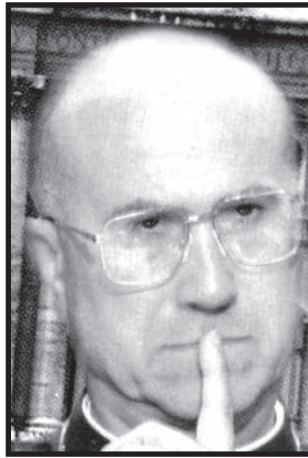
If a reader thinks we have erred or committed any injustice in what we have written, it would be the reader’s duty to offer us, not invective or empty denunciations, but legitimate correction based upon *facts*, for our own sake and the sake of the Church. But if the case we present is well-founded, then the reader has a different obligation to God, himself and his fellow man, namely: the duty to *act* upon the evidence we present—now, while there is still time.

As Sister Lucy (†2005), the last surviving seer of Fatima commenting on Our Lady’s message, said:

“The devil is in the mood for engaging in a decisive battle against the Virgin. And a decisive battle is the final battle where one side will be victorious and the other side will suffer defeat. Also from now on we must choose sides. Either we are for God or we are for the devil. There is no other possibility.”

Father Paul Kramer and the  
Editorial Team of The Missionary Association

Christmas Day 2009



**“The Big Three” in the Third Secret Cover-up**

Angelo Cardinal Sodano (left), former Vatican Secretary of State, who “managed” the revelation of the vision of the “Bishop dressed in white” in 2000 and whose patently untenable “interpretation” of the vision as a depiction of the 1981 attempt on the life of John Paul II was widely rejected by the faithful. Sodano’s “interpretation” was cited no fewer than four times in the Vatican commentary on the vision, *The Message of Fatima*, published together with the vision on June 26, 2000. But what business is it of the Vatican Secretary of State to “interpret” the Message conveyed to the Church and the world by the Virgin Mother of God back in 1917? Here we see how Vatican “diplomacy” has made a captive of the Message of Fatima for the sake of fallible human initiatives, including “dialogue,” “ecumenism” and “Ostpolitik.”

Tarcisio Cardinal Bertone (center). Successor to Cardinal Sodano as Secretary of State, and formerly Secretary of the Congregation for the Doctrine of the Faith as Archbishop Bertone (in which capacity he co-authored *The Message of Fatima*). Bertone’s actions, disclosures and revelations between 2000 and 2008 concerning the cover-up of an unpublished text of the words of the Blessed Virgin, a text no doubt explaining the published vision, are central to the whole “detective story” and are extensively discussed in this book.

Giuseppe De Carli (right): The “Vaticanist” (journalist of Vatican affairs) whose fawning, “softball” questions and biased defense of Bertone have been instrumental to the cover-up. It was De Carli who, acting as Bertone’s private agent, conducted a heavily edited interview of Archbishop Capovilla, eyewitness to the existence of a second text of the Third Secret kept in the papal apartment. In this interview, De Carli attempted to use leading questions to induce the Archbishop to change his testimony about the existence of an unpublished text of the Secret. The effort not only failed, but on the contrary the Archbishop confirmed that the “Capovilla envelope” containing this text exists. Yet it has never been produced by Bertone or Sodano.

# Chapter 12

## The Third Secret Predicts: The Great Apostasy in the Church after Vatican II

If, as seems to be the case—and as millions of responsible Catholics believe—there is more to the Third Secret than an obscure vision of the “Bishop dressed in White” with no explanation by Our Lady of Fatima of how it is to be interpreted, then in what would the missing part of the Secret consist? We have already suggested an answer. In this chapter, we develop the answer in some detail.

### Every Witness Agrees

The testimony of every single witness who has spoken on the question points to only one conclusion: the missing part of the Third Secret of Fatima foretells a catastrophic loss of faith and discipline in the human element of the Church—that is, in short, a great apostasy. Let us recall the testimonies on this point, which we first presented in Chapter 4:

### The Future Pope Pius XII - 1931

I am worried by *the Blessed Virgin's messages to Lucy of Fatima*. This persistence of Mary about the dangers which menace the Church is *a divine warning against the suicide of altering the Faith, in Her liturgy, Her theology and Her soul*. ...

### Fr. Joseph Schweigl - 1952

I cannot reveal anything of what I learned at Fatima concerning the Third Secret, but I can say that it has two parts: one concerns the Pope; the other logically (although I must say nothing) would have to be the continuation of the words: “In Portugal, the dogma of the Faith will always be preserved.”

### Father Fuentes (reporting the testimony of Sister Lucy) - 1957

On December 26, 1957, with an imprimatur and the approbation of the Bishop of Fatima, Father Agustín Fuentes published the following revelations by Sister Lucy concerning the Third Secret:

Father, the Most Holy Virgin is very sad because no one has paid any attention to Her message, neither the good nor the bad. The good continue on their way but without giving any importance to Her message. The bad, not seeing the punishment of God falling upon them, continue their life of sin without even caring about the message. But believe me, Father, God will chastise the world and this will be in a terrible manner. *The punishment from Heaven is imminent.*

*Father, how much time is there before 1960 arrives?* It will be very sad for everyone, not one person will rejoice at all if beforehand the world does not pray and do penance. *I am not able to give any other details because it is still a secret.* ...

*This is the Third part of the Message of Our Lady which will remain Secret until 1960.*

Tell them, Father, that many times the most Holy Virgin told my cousins Francisco and Jacinta, as well as myself, that many nations will disappear from the face of the earth. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the world if we do not obtain beforehand the conversion of that poor nation.

Father, the devil is in the mood for engaging in a decisive battle against the Blessed Virgin. And the devil knows what it is that most offends God and which in a short space of time will gain

for him the greatest number of souls. *Thus, the devil does everything to overcome souls consecrated to God, because in this way, the devil will succeed in leaving souls of the faithful abandoned by their leaders, thereby the more easily will he seize them.*

That which afflicts the Immaculate Heart of Mary and the Heart of Jesus is *the fall of religious and priestly souls*. The devil knows that *religious and priests who fall away from their beautiful vocation drag numerous souls to hell*. ... *The devil wishes to take possession of consecrated souls*. He tries to corrupt them in order to lull to sleep the souls of laypeople and thereby lead them to final impenitence.

### **Father Alonso - 1976**

Before his death in 1981, Father Joaquin Alonso, who for sixteen years was the official archivist of Fatima and had many opportunities for speaking with Sister Lucy during those years, testified as follows:

It is therefore completely probable that the text makes concrete references to the crisis of faith within the Church and to the negligence of the pastors themselves [and the] internal struggles in the very bosom of the Church and of grave pastoral negligence of the upper hierarchy.<sup>318</sup>

In the period preceding the great triumph of the Immaculate Heart of Mary, terrible things are to happen. These form the content of the third part of the Secret. What are they? If “in Portugal the dogma of the Faith will always be preserved,” ... *it can be clearly deduced from this that in other parts of the Church these dogmas are going to become obscure or even lost altogether.*<sup>319</sup>

Does the unpublished text speak of concrete circumstances? It is very possible that it speaks not only of a real crisis of the faith in the Church during this in-between period, but like the secret of La Salette, for example, there are more concrete references to the internal struggles of Catholics or to the fall of priests and religious. *Perhaps it even refers to the failures of the upper hierarchy of the Church*. For that matter, none of this is foreign to other communications Sister Lucy has had on this subject.<sup>320</sup>

### **Cardinal Ratzinger - 1984**

[A]ccording to the judgment of the Popes, it [the Third Secret] adds nothing different to what a Christian must know concerning what derives from Revelation: i.e., a radical call for conversion; the absolute importance of history; *the dangers threatening the faith and the life of the Christian, and therefore of the world*. And then the importance of the “*novissimi*” [the last events at the end of time]. If it is not made public—at least for the time being—it is in order to prevent religious prophecy from being mistaken for a quest for the sensational [literally: “for sensationalism”]. But the things contained in this “Third Secret” correspond to what has been announced in Scripture and has been said again and again in many other Marian apparitions, first of all that of Fatima in what is already known of what its message contains. Conversion and penitence are the essential conditions for “salvation”.<sup>321</sup> (11 November 1984)

### **Bishop Amaral - 1984**

Its content concerns only our faith. To identify the Secret with catastrophic announcements or with a nuclear holocaust is to deform the meaning of the message. *The loss of faith of a continent*

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<sup>318</sup> Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima* - Vol. III, p. 704.

<sup>319</sup> Ibid., p. 687.

<sup>320</sup> Ibid., p. 705.

<sup>321</sup> *Jesus* magazine, November 11, 1984, p. 79; see the actual Italian text of the key part of Cardinal Ratzinger's interview in *Jesus* magazine photographically reproduced on page 248 of this book (in Appendix II), with our English translation provided in the text box on page 249. See also Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima* - Vol. III, pp. 822-823; and *The Fatima Crusader*, Issue 37, Summer 1991, p. 7.



is worse than the annihilation of a nation; and it is true that faith is continually diminishing in Europe.<sup>322</sup>

It is important to note that, as part of the general attempt to conceal and suppress the truth about Fatima, Bishop Amaral was pressured to withdraw his remarks shortly after they were made. But then, ten years later, and then safely retired, the bishop casually *reaffirmed his testimony* in a public interview in 1995, adding a crucial bit of evidence: “Before I asserted in Vienna (in 1984) that the Third Secret concerned only our Faith and the loss of Faith *I had consulted Sister Lucy and first obtained her approval.*”<sup>323</sup> Thus, Sister Lucy herself indirectly confirmed, yet again, that the true and complete Third Secret of Fatima predicts apostasy in the Church.

### **Cardinal Oddi - 1990**

It [the Third Secret] has nothing to do with Gorbachev. The Blessed Virgin was alerting us against the apostasy in the Church.

### **Cardinal Ciappi - 1995**

Cardinal Mario Luigi Ciappi, who was nothing less than Pope John Paul II’s own personal papal theologian as well as the personal papal theologian of his four predecessors, in a personal communication to a Professor Baumgartner in Salzburg (Austria), revealed that:

In the Third Secret it is foretold, among other things, that the great apostasy in the Church will begin *at the top.*<sup>324</sup>

To this train of witnesses we must add two others who have spoken more recently: First, Father José dos Santos Valinho, who is Sister Lucy’s own nephew. Second, no less than the late Pope John Paul II himself.

### **Father Valinho - 2000**

In a book by Renzo and Roberto Allegri entitled *Reportage su Fatima* [Milan 2000], published—providentially enough—very shortly before the disclosure of the Third Secret vision and the publication of *TMF*, Father Valinho expressed the view that the Third Secret predicts apostasy in the Church.<sup>325</sup> Coming from the very nephew of the last surviving Fatima seer, who had spoken to his aunt innumerable times over the years, this opinion has substantial weight.

### **Pope John Paul II Has Twice Revealed the Essence of the Secret - 2000 and 1982**

As if all this were not enough, it is apparent that John Paul II revealed the essential elements of the Secret in his sermon at Fatima on May 13, 1982, and in his sermon during the beatification ceremony for Blessed Jacinta Marto and Blessed Francisco Marto at Fatima on May 13, 2000. Indeed, in *The Fourth Secret of Fatima* Antonio Socci argues that these papal revelations represent “a compromise solution” engineered by the Vatican, according to which it was decided to reveal the missing portion of the Third Secret *indirectly* through pointed references to verses 1, 3 and 4 of Chapter 12 of the Book of the Apocalypse. The idea, writes Socci in an allusion to Scripture, was: “He who can understand, let him understand.”<sup>326</sup> In this way, the Vatican could assert (with a mental reservation) that the Secret has been revealed in its entirety.

In 1982 John Paul II posed this question in his sermon at Fatima: “Can the Mother, Who with all the force of the love that She fosters in the Holy Spirit and Who desires everyone’s salvation, can

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<sup>322</sup> *The Whole Truth About Fatima* - Vol. III, p. 676.

<sup>323</sup> *CRC*, December 1997.

<sup>324</sup> See Father Gerard Mura, “The Third Secret of Fatima: Has It Been Completely Revealed?”, in the periodical *Catholic*, (published by the Transalpine Redemptorists, Orkney Isles, Scotland, Great Britain) March 2002.

<sup>325</sup> *Ibid.*

<sup>326</sup> E.g., “He who has ears to hear, let him hear!” (Matt. 11:15)

She remain silent when She sees the very bases of Her children's salvation *undermined*?" The Pope then answered his own question: "No, She cannot remain silent." Here the Pope himself tells us that the Fatima Message concerns Our Lady's warning that *the very bases of our salvation* are being undermined. Notice the striking parallel between this testimony and that of Pope Pius XII, who spoke of the suicide of altering the Faith in the Church's liturgy, theology and Her very soul.

Then, on May 13, 2000, during the beatification ceremony, the Pope issued this startling warning to the entire Catholic world:

"Another portent appeared in Heaven; behold, a great red dragon" (Apoc. 12:3). These words from the first reading of the Mass make us think of the great struggle between good and evil, showing how, when man puts God aside, he cannot achieve happiness, but ends up destroying himself. ...

The Message of Fatima is a call to conversion, alerting humanity ***to have nothing to do with the "dragon" whose "tail swept down a third of the stars of Heaven***, and dragged them to the earth" (Apoc. 12:4). ...

Man's final goal is Heaven, his true home, where the heavenly Father awaits everyone with His merciful love. God does not want anyone to be lost; that is why 2,000 years ago He sent His Son to earth, "to seek and to save the lost" (Lk. 19:10). ...

In Her motherly concern, the Blessed Virgin came here to Fatima to ask men and women "to stop offending God, Our Lord, who is already too much offended". It is a mother's sorrow that compels Her to speak; *the destiny of Her children is at stake*. For this reason She asks the little shepherds: "Pray, pray much and make sacrifices for sinners; *many souls go to hell because they have no one to pray and make sacrifices for them*".

We have already noted that His Holiness cited Chapter 12 verses 3 and 4 of the Book of the Apocalypse, and that the reference in those verses is commonly interpreted to mean one-third of the Catholic clergy being swept down from their exalted state through loss of faith or moral corruption—and we are seeing both among possibly even one-third of the Catholic clergy today. Notice the exact coincidence of the Pope's sermon with Sister Lucy's warning to Father Fuentes about how "The devil knows that religious and priests who *fall away* from their beautiful vocation *drag* numerous souls to hell."

Therefore, it seems perfectly clear that Pope John Paul II was trying to tell us that the Third Secret relates to the great apostasy foretold in Sacred Scripture. Why did the Pope not say these things directly and explicitly, but rather in a somewhat hidden manner, in language only the more learned would grasp? *Was the Pope trying to send a signal to the more astute about what he thought was going to be revealed very soon—namely, the whole of the Third Secret?* As it turned out, of course, we received only the vision of the "Bishop dressed in White" and the so-called "commentary" in *TME*. Perhaps the Pope recognized the strength of the resistance posed by Cardinal Sodano and his collaborators, and hoped that he would at least be able to disclose in his sermon the essence of the Secret in the hope that sooner or later the whole truth would come out. Perhaps John Paul II did not feel that he could speak freely, precisely because he had allowed himself to be surrounded by clerics, religious, bishops and Cardinals whom he has discovered now to be untrustworthy but whom he feels unable to replace, *who are* still in office and *who are* undermining the Faith, *who are* part of that one-third of the consecrated souls swept down from their high stations by the devil. Perhaps the Pope either does not know who they are, or he does know but does not think he can speak out publicly and survive for long. (We recall here the sudden death of Pope John Paul I.) Whatever the reason, John Paul II did not speak very clearly—yet clearly enough that one can discern his meaning. As Jesus told His disciples on one occasion: "He who has ears to hear, let him hear."

In sum, a train of witnesses, from the future Pope Pius XII in the 1930s through John Paul II in 2000—and indeed the currently reigning Pope when he was Cardinal Ratzinger—is unanimous on



this point: the contents of the Third Secret of Fatima pertain to a crisis of faith in the Catholic Church, an apostasy, with grave consequences for the whole world. Not a single witness has ever denied that this is what the Third Secret portends. Nor did Sister Lucy ever correct any of these testimonies before her death in 2005, even though throughout her life she had not hesitated to correct those who misrepresented the contents of the Message of Fatima.

### A “Compromise Solution”?

Here we stress in particular the testimony of Pope John Paul II that the Message of Fatima foretells a widespread loss of faith, and a fall from grace among the Catholic clergy of various ranks, under the malign influence of the “tail of the dragon” to which the Pope referred at Fatima on May 13, 2000—the very date on which Cardinal Sodano announced the coming publication of the text of the vision of the “Bishop dressed in white” on June 26, 2000.

Socci tells us that while Cardinal Ratzinger and Pope John Paul II had wanted to release the full text of the Third Secret—including the 25 lines with Our Lady’s own words—they were opposed by Archbishop Bertone and Cardinal Sodano.

The Pope’s truly astounding reference to the dragon seen in Chapter 12 of the Book of the Apocalypse led Antonio Socci to conclude that John Paul II wished to reveal the entirety of the Third Secret, but that “a compromise solution was reached” with Cardinal Sodano and Archbishop Bertone whereby the still-unpublished portion of the Secret would be revealed *indirectly* through John Paul II’s sermon at Fatima, which clearly links the Fatima prophecies to apostasy in the Church by pointed references to verses 1, 3 and 4 of Chapter 12 of the Book of the Apocalypse. The idea, writes Socci in an allusion to Scripture, was: “He who can understand, let him understand.”<sup>327</sup>

This indirect revelation of the missing text to those “in the know,” combined with publication of the wordless vision, “would permit them [the Vatican bureaucracy] to say in [good] conscience that all of the Third Secret had been revealed, but without an integral explicit publication so as to avoid (in their opinion) a great shock to the Christian people, sensationalistic broadcasts and a reaction of panic.”<sup>328</sup>

### Gateway to the Missing Text

Now, the first two parts of the Secret of Fatima say absolutely nothing about apostasy in the Church. Likewise, the visional portion of the Third Secret, concerning the “Bishop dressed in White”, says absolutely nothing about an apostasy. If every witness says that the Third Secret speaks of apostasy in the Church, yet those portions of the Message of Fatima revealed to date, including the vision of “a Bishop dressed in White”, say nothing about it, the inescapable conclusion is that some portion of the Third Secret has been withheld. But what precisely does this part of the Secret actually say about the coming crisis of apostasy?

The logical place to begin is with the telltale phrase from Sister Lucy’s Fourth Memoir; the phrase that the Vatican apparatus has been at great pains to demote and obscure as if it were a mere footnote to the Message of Fatima: “In Portugal the dogma of the Faith will always be preserved etc.” This phrase is the only evident reference to a coming apostasy in the published portions of the Message (although we hasten to add, that even without this phrase it would still be clear from all the evidence that the Third Secret relates to an apostasy in the Church). Here, *and only here*, the revealed portion of the integral Message of Fatima touches upon the question of the *dogmas* of the Faith, and how they will be *preserved* in Portugal.

And what would be the point of Our Lady mentioning the *preservation of dogma* in Portugal if not to warn us that dogma was *not* going to be preserved elsewhere in the Church? As we have earlier suggested, the “elsewhere” is undoubtedly described in the words comprised within Sister Lucy’s “etc.”

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<sup>327</sup> Ibid.

<sup>328</sup> *The Fourth Secret of Fatima*, English ed., p. 82; popular ed., p. 60; Italian ed., p. 91.

Given that the vision published on June 26, 2000 contains no further words of Our Lady, it can only be concluded that the missing words of Our Lady are found in the “sound track”, as it were, of the Third Secret, in which Our Lady would explain the vision. The vision, it would seem, is the end result of this catastrophic loss of faith: The Pope and remaining hierarchy are being hunted down and killed outside the half-ruined city of Rome, perhaps (we can only speculate since the words of Our Lady are missing) after a nuclear holocaust. This, indeed, fits perfectly with Cardinal Ratzinger’s admission in 1984 that the Third Secret relates to “dangers threatening the faith and the life of the Christian, and therefore (the life) *of the world*.” On the figurative level, the corpses surrounding the Pope as he walks haltingly toward the hill where he is executed by soldiers would represent the victims of apostasy, and the half-ruined city the condition of the Church during this time of apostasy.

That telltale “etc” in Lucy’s Fourth Memoir is, therefore, the gateway to the missing text of the Secret in which precisely the *dogmatic* crisis in the Church is foretold in connection with subsequent apostasy and calamity for the whole world.

### **The Greatest Threat of All: The Loss of Catholic Dogma**

When Mother Angelica stated on national television on May 16, 2001 that she believes “we didn’t get the whole thing” (i.e., the whole Third Secret) because “I think it’s scary,” she was surely correct. There is nothing more frightening than the danger of a widespread loss of Faith in the Church, especially when the danger emanates “from the top” as Cardinal Ciappi, Pope John Paul II’s own personal theologian, said concerning the Third Secret. The result of this danger, if it is not averted, will be the eternal damnation of millions of souls (maybe even billions).<sup>329</sup> And who knows how many have been lost already for lack of the Third Secret’s salutary warnings and advice?

The vision published on June 26, however, simply does not express anything that frightening. The vision, in fact, expresses *nothing* so terrible that the Vatican would have kept it under lock and key for forty years. Indeed, Cardinal Ratzinger tells us that the Third Secret, as represented by the vision alone, contains “no great surprises”. That is because the surprises follow the still-hidden conclusion of the phrase “In Portugal the dogma of the Faith will always be preserved etc”—again, the very phrase the *TMF* “commentary” has removed from the integral text of Our Lady’s words in Sister Lucy’s Fourth Memoir.

Now, when Pope John Paul II spoke of “the very bases of our salvation undermined” in his Fatima sermon in 1982, he certainly meant the undermining of the Catholic Faith. We know this from the constant teaching of the Catholic Church. For example, the Athanasian Creed says: “Whoever wishes to be saved must before all else adhere to the Catholic Faith. He must preserve this faith whole and inviolate; otherwise he shall most certainly perish in eternity.” The foundation of our salvation is belonging to the Catholic Church and holding on to our Catholic Faith whole and inviolate. The loss of this foundation must be what the Third Secret concerns. Every witness said so, Pope John Paul II said so, and the telltale phrase “In Portugal the dogma of the Faith will always be preserved etc.” also said so.

As Our Lord warned us: “What does it profit a man to gain the whole world if he loses his own eternal soul?” If a person loses his soul for the new orientation of the Church; the New World Order; or the Masonic, man-made One World Religion; it profits him nothing, for he will burn in hell for all eternity. For this reason alone, the Third Secret is vitally important to us. It could not be any more important, because it concerns the salvation of our own individual souls. It also concerns the salvation of the souls of the Pope, Cardinals, bishops, priests, and indeed of every living person. Thus, the Third Secret concerns every man, woman and child on the face of the earth, and particularly Catholics.

We recall again that in 1984 Cardinal Ratzinger admitted that if the Secret was not published “at least for the time being” it was to “prevent religious *prophecy* from being mistaken for a quest for the sensational”—a far cry from his claim today that, according to Sodano’s Party Line, the Third Secret culminated in 1981 with the failed assassination attempt. Further, the Third Secret is a prophecy

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<sup>329</sup> See the sermon of St. Leonard of Port Maurice and the introduction published in “The Little Number of Those Who Are Saved”, *The Fatima Crusader*, No. 92 (May 2009), pp. 12ff; also on the web at <http://www.fatimacrusader.com/cr92/cr92pg12.pdf>

that began to be realized in 1960, which Sister Lucy said was the year by which the prophecy will be “much clearer” (*mais claro*). As Frère Michel points out, a prophecy that starts to be realized obviously becomes much clearer. The prophecy, therefore, started to be realized at least by 1960. It is, therefore, a prophecy that tells us *about our time*. It is a loving warning from Our Lady, and also advice on how to respond to the clear and present danger in the Church.

Now let us look more closely at the essence of the Third Secret. As the former Cardinal Ratzinger admitted 25 years ago (in 1984)—again, before Cardinal Sodano issued the Party Line on Fatima—the Third Secret concerns, first of all, the dangers to the Faith. St. John tells us what it is that overcomes the world: he says it is our faith. *Therefore, in order for the world to overcome the Church, it first has to overcome our faith as Catholics.*

The Third Secret’s essence then concerns the world’s attempt to overcome our Catholic Faith. As we have demonstrated abundantly in the previous chapters, the forces of the world have conducted a major assault on the Catholic Faith since 1960. There is simply no question about this, based on the overwhelming evidence which we have only outlined here.

Still more particularly, the Secret concerns the *dogma* of the Faith. Our Lady of Fatima spoke about the *dogma* of the Faith always being preserved in Portugal, not simply “the Faith.” Why did Our Lady focus on Catholic *dogma*? Clearly, She did so because the Secret is a prophecy that Catholic dogma, *specifically*, would be the target of those who would attack the Church from within and without. As Our Lord Himself warned us in Sacred Scripture: “For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect” (Mk. 13:22). As the Arian crisis demonstrates, these false prophets can include even priests and bishops. We can cite here Cardinal Newman’s famous description of that time in Church history: “The comparatively few who remained faithful were discredited and driven into exile; the rest were either *deceivers or deceived*.” In such times of crisis, Catholics must adhere to the dogmas of the Faith.

What is dogma? Dogma is what has been *infallibly defined by the Church*. Dogma is what Catholics must believe in order to be Catholic. The dogmas of the Faith are what is contained in the solemn, infallible definitions of the Magisterium—namely, the Pope alone, speaking in a way that clearly binds the Universal Church to believe in what he is pronouncing, or an ecumenical council of all the Catholic bishops presided over by the Pope which issues such binding pronouncements, or those things taught by the Ordinary and Universal Magisterium of the Church.

What is meant by the *infallible* definition of dogma? The word infallible means “*cannot fail*”. Therefore, the definitions of the Faith, solemnly defined by the Church, cannot fail. We know what the Faith is, what the dogmas of the Faith are, by means of the *infallible* definitions. *If we believe and hold fast to these infallible definitions, then we cannot be deceived in those matters so defined.*

How do we know that a matter has been defined infallibly as an article of the Catholic Faith? We know it from the manner in which the teaching is presented.

### **Four Sources of Infallible Teaching**

There are four principal ways Church teaching is presented to us infallibly:

First, through the promulgation of *creeds* by the Popes and ecumenical councils, which provide a summary of what Catholics must believe in order to be Catholic.

Second, by means of solemn *definitions* containing such phrases as “We declare, pronounce and define,” or some similar formula indicating that the Pope or the Pope together with an ecumenical council clearly intend to bind the Church to believe in the teaching. Such definitions are usually accompanied by *anathemas* (condemnations) of those who would in any way deny the defined teaching.

Third, the definitions of the Ordinary and Universal Magisterium, meaning the *constant* teaching of the Church in an “ordinary” manner, *always and everywhere*, even if the teaching is never solemnly defined by such words as “We declare, pronounce and define...” (One example of this is the Church’s constant teaching, throughout Her history, that contraception and abortion are gravely immoral.)

Fourth, there are definitive judgments of the Pope, usually *condemned propositions*, which are those propositions a Catholic is *forbidden* to believe. When a Pope, or a Pope and Council together, solemnly condemn a proposition, we can know infallibly that it is contrary to the Catholic Faith.

An example of a *creed* is the Profession of Faith promulgated by the Council of Trent. We present it here, conveniently arranged in the form of points, with the language unaltered:

- I, N., with firm faith believe and profess each and every article contained in the Symbol of faith which the holy Roman Church uses; namely:
- I believe in one God, the Father almighty, Creator of Heaven and earth, and of all things visible and invisible; and in
- one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God; begotten not made, of one substance (consubstantial) with the Father; through whom all things were made;
- who for us men and for our salvation came down from Heaven, and was made incarnate by the Holy Spirit of the Virgin Mary, and was made man.
- He was crucified also for us under Pontius Pilate, died, and was buried; and
- He rose again the third day according to the Scriptures, and ascended into Heaven;
- He sits at the right hand of the Father, and He shall come again in glory to judge the living and the dead, and of His kingdom there will be no end.
- And I believe in the Holy Spirit, the Lord, and giver of life, who proceeds from the Father and the Son; who equally with the Father and the Son is adored and glorified; who spoke through the prophets.
- And I believe that there is one, holy, Catholic, and apostolic Church.
- I confess one baptism for the remission of sins; and I hope for the resurrection of the dead, and the life of the world to come. Amen.
- I resolutely accept and embrace the apostolic and ecclesiastical traditions and the other practices and regulations of that same Church.
- In like manner I accept Sacred Scripture according to the meaning which has been held by holy Mother Church and which She now holds. It is Her prerogative to pass judgment on the true meaning and interpretation of Sacred Scripture. And I will never accept or interpret it in a manner different from the unanimous agreement of the Fathers.
- I also acknowledge that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and that they are necessary for the salvation of the human race, although it is not necessary for each individual to receive them all.
- I acknowledge that the seven sacraments are: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; and that they confer grace; and that of the seven, Baptism, Confirmation, and Holy Orders cannot be repeated without committing a sacrilege.
- I also accept and acknowledge the customary and approved rites of the Catholic Church in the solemn administration of these sacraments.
- I embrace and accept each and every article on Original Sin and justification declared and defined in the most holy Council of Trent.
- I likewise profess that in the Mass a true, proper, and propitiatory sacrifice is offered to God on behalf of the living and the dead, and that the Body and Blood together with the Soul and Divinity of Our Lord Jesus Christ is truly, really, and substantially present in the most holy Sacrament of

the Eucharist, and that there is a change of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; and this change the Catholic Church calls transubstantiation.

- I also profess that the whole and entire Christ and a true Sacrament is received under each separate species.
- I firmly hold that there is a purgatory, and that the souls detained there are helped by the prayers of the faithful.
- I likewise hold that the saints reigning together with Christ should be honored and invoked, that they offer prayers to God on our behalf, and that their relics should be venerated.
- I firmly assert that images of Christ, of the Mother of God ever Virgin, and of the other saints should be owned and kept, and that due honor and veneration should be given to them.
- I affirm that the power of indulgences was left in the keeping of the Church by Christ, and that the use of indulgences is very beneficial to Christians.
- I acknowledge the holy, Catholic, and apostolic Roman Church as the mother and teacher of all churches; and
- I promise and swear true obedience to the Roman Pontiff, vicar of Christ and successor of Blessed Peter, Prince of the Apostles.
- I unhesitatingly accept and profess all the doctrines (especially those concerning the primacy of the Roman Pontiff and his infallible teaching authority<sup>330</sup>) handed down, defined, and explained by the sacred canons and ecumenical councils and especially those of this most holy Council of Trent (and by the ecumenical Vatican Council I). And at the same time:
- I condemn, reject, and anathematize everything that is contrary to those propositions, and all heresies without exception that have been condemned, rejected, and anathematized by the Church.
- I, N., promise, vow, and swear that, with God's help, I shall most constantly hold and profess this true Catholic faith, outside which no one can be saved and which I now freely profess and truly hold. With the help of God, I shall profess it whole and unblemished to my dying breath; and, to the best of my ability, I shall see to it that my subjects or those entrusted to me by virtue of my office hold it, teach it, and preach it. So help me God and His holy Gospel.

As for solemn and infallible *definitions* of Catholic dogma, one recent example is the Apostolic Letter of Pope Pius IX, *Ineffabilis Deus* (1854), infallibly defining the dogma of the Immaculate Conception of Mary:

We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of Her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of Original Sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.

Hence, if anyone shall dare—which God forbid!—to think otherwise than as has been defined by us, let him know and understand that *he is condemned by his own judgment; that he has suffered shipwreck in the faith; that he has separated from the unity of the Church; and that, furthermore, by his own action he incurs the penalties established by law if he should dare to express in words or writing or by any other outward means the errors he thinks in his heart.*

Here we recall that in *TMF* Cardinal Ratzinger claimed that “According to Matthew 5:8, the ‘immaculate heart’ is a heart which, with God’s grace, has come to perfect interior unity and therefore

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<sup>330</sup> The words in parenthesis in this paragraph are now inserted into the Tridentine profession of faith by order of Blessed Pope Pius IX in a decree issued by the Holy Office, January 20, 1877. (*Acta Sanctae Sedis*, X [1877], pp. 71ff.)



‘sees God.’” No, no, no! The Immaculate Heart is not “a” heart, but *the* heart—the one and only heart—of the Blessed Virgin Mary, Who is the only merely human being Who was conceived without Original Sin and Who never committed even the slightest personal sin during Her glorious life on this earth.

Finally, there is the *condemned proposition*. A prime example of this is the *Syllabus of Errors* of Blessed Pius IX, wherein this great Pope enumerated the many errors of liberalism in the form of propositions which he solemnly, definitively and infallibly condemned as errors against the Faith,<sup>331</sup> including proposition #80 (which we mentioned earlier): “The Roman Pontiff can and ought to reconcile himself and come to terms with progress, liberalism and modern civilization.”

As we have shown, here too Cardinal Ratzinger appeared to contradict prior Church teaching, telling us that the teaching of Vatican II was a “countersyllabus”, which was “an attempt at an official reconciliation with the new era inaugurated in 1789” and an effort to correct what he called “the *one-sidedness* of the position adopted by the Church under Blessed Pius IX and Saint Pius X in response to the situation created by the new phase of history inaugurated by the French Revolution ...”<sup>332</sup> Making his apparent rejection of the solemn, infallible teaching of Blessed Pius IX even more explicit, the Cardinal declared that at Vatican II, “the attitude of critical reserve toward the forces that have left their imprint on the modern world is to be replaced by a *coming to terms* with their movement.”<sup>333</sup> This opinion flatly contradicts the teaching of Blessed Pius IX that the Church *must not* “come to terms” with “progress, liberalism and modern civilization.”

This abuse of the dogma of the Immaculate Conception and dismissal of the *Syllabus* as “one-sided” exposes the very core of the post-conciliar crisis in the Church: an assault on *the infallible definitions* of the Magisterium.

Now, for the most part, this assault has been rather indirect. The infallible definition is usually not directly denied, but rather *undermined* through criticism or “revision.” The innovators in the Church are not so direct and forthright to declare that an infallible Church teaching is wrong. And, in their supposed “enlightenment” these innovators may actually think they are “deepening” or “developing” Catholic teaching for the good of the Church—again, we are not judging their subjective motivations. But the *effect* of what they do is obvious: the undermining of the infallibly defined teachings of the Magisterium.

Another example of this undermining is the attack on the dogma that outside the Catholic Church there is no salvation. The Tridentine creed, quoted in full above, states: “I shall most constantly hold and profess this true Catholic faith, outside which no one can be saved ...” In Chapter 6 we show how, over and over again, the Magisterium has solemnly defined the dogma that there is no salvation outside the Catholic Church. Yet today, the dogma is denied and *undermined* by an “ecumenism” which declares that neither the Protestant heretics nor the Orthodox schismatics need return to the Catholic Church, because this is “outdated ecclesiology.”<sup>334</sup> And in many places today, the dogma is directly denied, and in other places it is not directly denied but in practice it collapses from insidious, repeated, indirect attacks and, as a result, it is no longer believed and followed in those places.

It is undeniable that since Vatican II a host of novel notions has been passed off in the Church as “development” of Catholic doctrine, even though these novelties at least implicitly (and sometimes explicitly) contradict (or at least undermine) the infallible definitions. The idea, for example, that the Council document *Gaudium et Spes* is a “countersyllabus” that counters the solemn condemnations of

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<sup>331</sup> In Paragraph 6 of the Encyclical *Quanta Cura* which was issued with the *Syllabus* on December 8, 1864, Blessed Pope Pius IX stated solemnly: “Amid, therefore, so great perversity of depraved opinions, We, well remembering Our Apostolic Office, and very greatly solicitous for Our most holy Religion, for sound doctrine and the salvation of souls which is entrusted to Us by God, and (solicitous also) for the welfare of human society itself, have thought it right to raise up Our Apostolic voice. Therefore, by Our Apostolic Authority, We reprobate, proscribe and condemn all the singular and evil opinions and doctrines severally mentioned in this Letter, and will and command that they be thoroughly held by all children of the Catholic Church as reprobated, proscribed and condemned.” (Our emphasis) Taken from *The Popes Against Modern Errors*, (TAN Books and Publishers, Rockford, Illinois, 1999) p. 21.

<sup>332</sup> Cardinal Joseph Ratzinger, *Principles of Catholic Theology*, (Ignatius Press, San Francisco, 1987) pp. 381-382.

<sup>333</sup> *Ibid.*, p. 380.

<sup>334</sup> *The Balamand Statement*, No. 30, June 23, 1993.

Blessed Pope Pius IX<sup>335</sup> undermines the whole integrity of the infallible Magisterium. Such talk is an assault on the very credibility of the teaching office of the Church, and is thus, in the end, an assault on Catholic dogma itself.

### **There Cannot be a “New Understanding” of Catholic Dogma**

This post-conciliar attack on dogma through undermining as well as implicit and explicit contradiction cannot be justified as a “development” or “new insight” into dogma. As the First Vatican Council solemnly taught: “For, the Holy Spirit was not promised to the successors of Peter that they might disclose *new doctrine*, but that by His help they might guard sacredly the revelation transmitted through the Apostles and the deposit of faith, and might faithfully set it forth.”<sup>336</sup>

Further, as Vatican I taught, there cannot be any “new understanding” of what the Church has already infallibly defined:

[T]hat understanding of its sacred dogmas must be *perpetually retained*, which Holy Mother Church has once declared; and there must never be a recession [moving away] from that meaning under the specious name of a deeper understanding.<sup>337</sup>

Thus, it is a matter of Catholic Faith that we believe that *no new doctrine has been revealed by God since the death of the last Apostle, Saint John*, and that *no new understanding of doctrine* has arisen because of Vatican II or otherwise.

Therefore, this “new” doctrine or “counter”-doctrine we have heard so much about since Vatican II can only be pseudo-doctrine. This pseudo-doctrine is being taught very subtly. When pseudo-doctrine contradicts doctrines that have been infallibly defined, then Catholics must cling to the infallible doctrines and reject the new “doctrines”.

The dogma of the Faith *cannot* fail, but novelties can fail us. Men can fail; lay people can fail; priests can fail; bishops can fail; Cardinals can fail; and even the Pope can fail in matters which do not involve his charism of infallibility, as history has shown us with more than one Pope who taught or appeared to teach some novelty.

For example, Pope Honorius was posthumously condemned by the Third Council of Constantinople in 680 A.D. for aiding and abetting heresy,<sup>338</sup> and that condemnation was approved by Pope Leo II and repeated by later Popes. As another example, Pope John XXII, in the 14<sup>th</sup> Century (1333 A.D.), gave sermons (but not solemn definitions) in which he insisted that the blessed departed do not enjoy the Beatific Vision until the day of General Judgment. For this he was denounced and corrected by theologians, and he finally retracted his heretical opinion on his deathbed.

In the case of Pope John XXII,<sup>339</sup> knowledgeable Catholics (in this case theologians) knew that John XXII was wrong in his teaching about the Particular Judgment. They knew that something was wrong with John XXII’s teaching because it contradicted what the Church had always believed, even if there had not yet been an infallible definition. Catholics who knew their faith in the 14<sup>th</sup> Century did not simply say: “Oh, the Pope has given a sermon, therefore we must change our belief.” Looking at the Church’s constant teaching that the blessed departed enjoy the Beatific Vision immediately after

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<sup>335</sup> See footnote 331 of this chapter.

<sup>336</sup> Vatican Council I - 1870 A.D., see Denzinger (Dz.) 1836.

<sup>337</sup> Vatican Council I, see Dz. 1800.

<sup>338</sup> Through his negligence, Pope Honorius had been largely responsible for the spread of the Monothelite heresy by asserting that there is only one will in Christ, the divine will—an error that implicitly denies that Christ is both true God and true man—, although he understood this in a Catholic sense, namely that there could not be a conflict between the divine will and the human will of Christ. However, his formulation allowed the Monothelite heretics to assert that there was only one will in Christ and that the Pope agreed with them.

<sup>339</sup> John XXII (1316 – 1334) was a very erudite Pope who condemned the Waldensians, Jean Pouilly, Marsilius of Padova, and Eckhard, in 1331 and 1332. However, he preached that the blessed departed do not enjoy the Beatific Vision until the day of General Judgment. In 1333 he even wrote a booklet about it and sent it to the University of Paris. The King of France called in the Inquisition and on January 3, 1334, the Pope submitted and on his deathbed solemnly recanted, leaving the final decision to his successor, Benedict XII (D.S. 1000).

Purgatory, the theologians knew Pope John XXII was wrong, and they told him so.

As it turned out, the immediacy of the Beatific Vision was solemnly and infallibly defined by John XXII's successor in 1336. This placed the matter beyond all further dispute—which is precisely why an infallible definition was needed. The same is true with every other matter infallibly defined by the Church. We can, and must, rely on these infallible definitions with absolute certainty, rejecting all opinions to the contrary—even if contrary opinions were to come from a Cardinal or even a Pope.

There are other examples of Popes failing. Even the first Pope, St. Peter, failed, as shown in Sacred Scripture—not by what he said but by the example he gave. Saint Peter refused to sit at table with Gentile converts, in Antioch about 50 A.D. By shunning these converts he gave the false impression that the First Council of Jerusalem was wrong in its infallible teaching that the Mosaic ceremonial law, including the prohibition against Jews eating with “unclean” Gentiles, was not binding on the Catholic Church. This was the incident for which St. Paul rebuked St. Peter to his face in public. (Gal. 2:11)

Another example is Pope Liberius in 357 A.D., who failed by signing a Creed which the Arians proposed to him, leaving out any reference to the Son being consubstantial with the Father. He did this after two years in exile and under the threat of death. And he also failed (under duress while in exile) by wrongly condemning and excommunicating—in reality, only giving the appearance of excommunicating—St. Athanasius, who was defending the Faith in this matter. Liberius, the first Pope not to be proclaimed a saint by the Church, was wrong because Athanasius was teaching the Catholic doctrine—the true doctrine, the infallible doctrine—taught infallibly by the Council of Nicea in 325 AD. It was that infallible definition, not the defective teaching of Pope Liberius, that had to be followed in that case and must be followed now and forever. Amen!

From these examples in Church history we learn that *everything* proposed to us for our belief must be judged by those definitions. And so if a Cardinal, a bishop, a priest, a layman *or even the Pope* teaches us some novelty that is contrary to any definition of the Faith, we can know that the teaching is wrong and that it must be rejected for the salvation of our immortal souls. Yes, even the Pope can fail, *and he does fail* if he expresses an opinion that is contrary to a solemn, infallible definition of the Catholic Church. This does not mean the *Church* fails when this happens, but only that the Pope has made a mistake without imposing it on the whole Church. And, of course, if even the Pope can make a mistake in teaching some novelty, then certainly Cardinals, bishops and priests can make mistakes in their teaching and opinions.

And so, when Our Lady speaks about the “dogma of the Faith”, She indicates to us that “the dangers threatening the faith and the life of the Christian and therefore (the life) of the world”—to recall Cardinal Ratzinger’s admission—will arise when solemn dogmatic definitions of the Catholic Faith are contradicted or undermined; for it is these definitions which are the very foundation of the Catholic Faith, and therefore the foundation of our salvation, to recall Pope John Paul II’s 1982 sermon at Fatima.

To the objection that mere priests, or mere lay people, cannot disagree with high-ranking prelates, or even (in the kind of extraordinary case for which we have just given examples) the Pope, one must reply: That is why the Church has infallible definitions. It is by measuring any given teaching against solemn, infallible definitions that one can know that a teaching is true or false—not by what rank in the clergy a person has. As St. Paul taught: “But though we, or an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.” (Gal. 1:8) The faithful are to regard *even an Apostle* as anathema—accursed, cut off from the Church, worthy of hellfire—if he contradicts the infallible teaching of the Church. That is why theologians were able to correct Pope John XXII (in 1333 A.D.) in his erroneous teaching from the pulpit; and it is why Catholics today can tell right from wrong teaching, even if they have a rank lower than the prelate who is committing the error.

A prime historical example of this is found in the case of a lawyer named Eusebius, who pointed out that Nestorius, a high-ranking Archbishop in Constantinople, the highest ranking prelate after the Pope, was wrong when he denied that Mary is the Mother of God. Eusebius stood up in his pew



on Christmas Day, during Mass, and denounced Nestorius for preaching heresy. Yet all the “high-ranking” priests and bishops had remained silent in the face of Nestorius’ heresy. Thus, a mere layman was right and all the rest of them were in error. The Council of Ephesus was called to hear the matter, and it was solemnly and infallibly defined that Mary is the Mother of God. And since Nestorius refused to recant, he was deposed and declared a heretic. Nestorius was excommunicated!

To summarize, truth is not a matter of numbers or rank; truth is a matter of what Christ and God have revealed in Sacred Scripture, dogma and Tradition, what has been solemnly defined by the Catholic Church, and what the Catholic Church has always taught—taught *always*, not just since 1965!

### **The Disastrous Effects of Tampering With Infallible Definitions**

History likewise provides us with a prime example of what can happen to the Church when even one dogma is contradicted on a wide scale. The heresy of Arianism caused catastrophic confusion in the Church from 336 A.D. to 381 A.D. After Arianism had been formally condemned at the First Council of Nicea in 325 A.D., the Arian heretics reintroduced it to the general public of the Catholic Church around 336 A.D. The heresy eventually claimed about 90% of the bishops before it was finally defeated about forty years later. In the resulting confusion and loss of faith, even the great St. Athanasius was “excommunicated” by the Pope in 357. Arianism was still in full bloom for some time between 360 and 380. The results were utterly devastating to the Church. However, by 381 Arianism had been defeated by the First Council of Constantinople.

The Arian crisis has much to teach us about the probable contents of the missing text of the Third Secret. One reason the Arians were able to succeed for a time, was that they “successfully” attacked a *dogma* that had been solemnly and infallibly defined at the Council of Nicea in 325—that Christ is “God from God, Light from Light, true God from true God; *begotten not made, consubstantial with the Father*”. This solemn and infallible definition is in the Credo of the Council of Nicea, which we say every Sunday at Mass.

The Arians overturned the definition by getting many of the “faithful” to argue for replacing it with a false definition that was not infallible. In 336 they replaced the Greek word *Homoousion* with another word *Homoiousion*. The word *Homoousion* basically means “consubstantial” with the Father. For God the Son to be consubstantial with the Father, the Son must not only be God but the *same* one God as the Father, so that the substance of the Father *is* the substance of the Son, even though the Person of the Father is not the Person of the Son. Thus, there are three Persons in one God—Father, Son and Holy Ghost—but there is only one God, with one *substance*, in three Persons. That is the mystery of the Trinity. The new word *Homoiousion*, however, means “of *similar* substance” to the Father. Thus, the critical phrase in the dogma—“consubstantial with the Father”—was changed to “of similar substance with the Father” or “like the Father.”

Thus the Arians brought about mass confusion in the Church by adding *one letter* to the word *Homoousion* to create a new word with a new meaning: *Homoiousion*. They attacked a solemn definition, claiming that their new definition would be better than the solemn definition. But, of course, the new definition could not be better than the solemn definition, because the solemn definition of the Council of Nicea was infallible.

By adding *one letter to one word*, the Arians got rid of an infallible definition. This opened the way for the Arians and the semi-Arians, leading to actual warfare. People were martyred, persecuted, driven out into the desert, driven into exile over this *one* change to *one* infallible dogma. St. Athanasius was driven into exile five different times by the national conference of Egyptian bishops (and spent at least 17 years in exile as a result). But he was right and the heretical bishops of that Synod were all wrong.

### **Infallible Definitions Are Higher than Any Learning or Rank in the Church**

Why did Athanasius know he was right? Because he clung to the infallible definition, no matter

what everyone else said. Not all the learning in the world, nor all the rank of office, can substitute for the truth of one infallibly defined Catholic teaching. Even the simplest member of the faithful, clinging to an infallible definition, will know more than the most “learned” theologian who denies or undermines the definition. *That is the whole purpose of the Church’s infallibly defined teaching*—to make us independent of the mere opinions of men, however learned, however high their rank.

Now, in 325 A.D. the solemn definition of the Council of Nicea *was* infallible, but many people then did not fully realize that solemn definitions of the Faith were infallible. That is, at this time in Church history the Church had not yet issued the solemn definition teaching that the definitions of Faith are infallible. But in 1870 A.D., the First Vatican Council solemnly and infallibly defined the infallibility of the Church’s solemn definitions. Now we know, infallibly, that solemn definitions are infallible. Once again: they cannot fail—*ever*.

### **The Infallible Definitions Are Under Attack in Our Time**

In our day, therefore, there is no excuse for being taken in by heresy and giving up the defense of solemn definitions. But that is precisely what is happening today, just as in the time of Arius. *Churchmen are judging things in light of the Second Vatican Council instead of judging the Second Vatican Council in light of the infallible definitions.* They have forgotten that the infallible definitions, not Vatican II, are the unchanging standard by which one measures every doctrine, just as a 36-inch yardstick is the unchanging standard for measuring a yard. One does not suddenly decide that the new standard for measuring a yard is a 35-inch stick. Likewise, the Church cannot suddenly decide that Vatican II is the new yardstick of the Faith.

And so we arrive again, after a more detailed examination, at the crux of the Third Secret. *This* is why it begins with Our Lady’s reference to the *dogma* of the Faith. This is why Sister Lucy said the Third Secret would be “much clearer” after 1960. And here it must be noted that we are clearly living in the midst of the period of calamity the Third Secret predicts. How do we know this? We know this from four facts:

**The first fact** is that the Third Secret is really the third part of one secret. So we need to understand and read the Third Secret in context. The Third Secret starts with the words: “In Portugal the dogma of the Faith will always be preserved etc.” We also know the end of the Third Secret which is Our Lady’s words: “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.”

**The second fact** is, we know that the Third Secret is a prophecy; that is, it is a foretelling of future events. We know this from Cardinal Ottaviani who said this in 1955. We know the prophecy foretells that dogma will be preserved in Portugal, and it is implicit that it will not be preserved in other parts of Europe and possibly even the rest of the world.

**The third fact** is, we know that the prophecy begins on or about 1960. We know this by deducing from Lucy’s comment that the Third Secret, which foretells events still in the future, will be clearer in 1960. Now why does a prophecy become clearer in 1960? Because by that year enough events have happened so that when the prophecy is heard in 1960 it would be more understandable than if it were heard before the events of 1960 took place. Thus the Third Secret will be clearer in 1960 because the prophecy begins to be realized or is about to be realized in the year 1960. We now know that the Third Secret mentions explicitly a council (see *The Fatima Crusader*, Issue 92, May 2009, pp. 7-11), as testified to by Father Döllinger, and Vatican II was announced on January 25, 1959.

**The fourth fact** is, we know that we are living in the period of the Third Secret because we know it started on or around 1960 (as explained above) and we also know we have not yet arrived at the consecration and conversion of Russia and the resulting period of peace predicted and promised at the end of the Third Secret. Since we are living after 1960 and we have not yet arrived at the period of peace, therefore we are still living within the period of the prophecy of the Third Secret.

## **The Second Vatican Council Announced in 1959 and the Council's Subtle Attack on Dogma**

Now what we have seen since the Second Vatican Council is a very subtle, indirect attack on the solemn definitions of the Church. We have had a so-called *pastoral* council that refused to speak with solemn definitions and—in the view of some—actually went against certain solemn definitions. But the Council, as we have seen, wished to be “pastoral”, to avoid solemn definitions, to avoid condemnations of error, as Pope John XXIII declared in his opening speech. Well, what is wrong with that? What is wrong is that by the subtle mistake of refusing to make solemn definitions, the door is opened for a Council to use language that could undermine *existing* solemn definitions—exactly this trick was used by the Arians in the Fourth Century in order to bring about confusion in the Church. And they almost succeeded in overcoming the whole Church.

This same process has been occurring again since the opening of the Second Vatican Council. But the faithful have a remedy for the problem: Vatican II is not authoritative to the extent it did not exercise its supreme Magisterium, its power to define doctrine and its power to anathematize error. Since it did not exercise this authority, everything taught by Vatican II that had not been taught infallibly *before* Vatican II has to be examined in light of the infallible dogmatic definitions and teachings of the Catholic Church.

However, that is not what is happening today. What is happening today is people are redefining “the faith” in light of Vatican II. It is surely this process that Our Lady of Fatima speaks about when, going right to the heart of the matter, She says that the *dogma* of the Faith will always be preserved in Portugal—but clearly lost in many other places—telling Sister Lucy that this warning must be made known *by 1960*, by which time the Council had been announced.

This conclusion is confirmed by Pope John Paul II's sermons at Fatima in 1982 and 2000. In 1982 the Pope said that the bases of our salvation were being *undermined*. And in 2000, in his sermon during the beatification of Blessed Jacinta and Blessed Francisco, Pope John Paul II warned us about the dangers to our salvation *today* by telling us that “The Message of Fatima is a call to conversion, alerting humanity *to have nothing to do with the ‘dragon’ whose ‘tail swept down a third of the stars of Heaven, and dragged them to the earth’* (Apoc. 12:4).” Again, where do we find this in the revealed parts of the Fatima Message? Nowhere. It must, therefore, be in the Third Secret. The Pope is telling us that the Third Secret concerns dangers to the Faith and that one-third of the Catholic clergy in fact are working for the devil and therefore dragging many of the faithful to hell.<sup>340</sup>

### **The Attack is From *Within* the Church**

Now we will focus on yet another particular of the Third Secret's essence. Pope John Paul II also pointed out that the attack on the Catholic Faith is coming from *within*. He said in 1982: “Can the Mother, Who with all the force of the love that She fosters in the Holy Spirit and Who desires everyone's salvation, can She remain silent when She sees the very bases of Her children's salvation *undermined*?” The word *undermine* implies a weakening of the foundation of our salvation from within. An external enemy of the Church attacks from without, an infiltrator undermines from within. In the latter case, the attack is not expected and everyone's guard is down; the attacker is viewed as a “friend.”

So we have John Paul II telling us that the Catholic Faith is being undermined from within (May 13, 1982: “the very bases of Her children's salvation undermined”) by the one-third of Catholic clergy (May 13, 2000: “one-third of the stars of Heaven”).

We conclude this point by noting that there is another source from which we can glean this aspect of the Third Secret. In 1963 the German publication *Neues Europa* revealed what was purported to be part of the Third Secret: that Cardinal would oppose Cardinal, bishop oppose bishop. We know that

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<sup>340</sup> See a traditional Catholic commentary on this Scriptural passage in *The Book of Destiny* by Father Herman Bernard Kramer, (First edition 1955, republished by TAN Books and Publishers, Inc., Rockford, Illinois, 1975) pp. 280-284. See also page 84 in Chapter 9 of *The Devil's Final Battle*.

when asked whether the *Neues Europa* account should be published, Cardinal Ottaviani, who also had read the Third Secret—who had a very dry personality and was pretty much opposed to most reported apparitions—exclaimed very emphatically: “Publish 10,000 copies! Publish 20,000 copies! Publish 30,000 copies!”<sup>341</sup>

Then we have the testimony of the late Father Malachi Martin that the message of Garabandal contains the Third Secret or parts of the Third Secret. Father Martin, who knew the Third Secret because he had read it himself, and who also read the message of Garabandal, said that because the Vatican chose not to release the Third Secret in 1960, Our Lady had appeared at Garabandal in 1961 in order to disclose the Third Secret. What is in the Garabandal message? The Garabandal message says, among other things: “many Cardinals, bishops, and priests are on the road to hell and ‘dragging’ many more souls with them”. Notice yet again the concept of *dragging* souls down into hell. The same terminology appears in Sister Lucy’s remark to Father Fuentes that “The devil knows that religious and priests who fall away from their beautiful vocation *drag* numerous souls to hell,”<sup>342</sup> and in John Paul II’s sermon on May 13, 2000, which refers to the scene in the Book of the Apocalypse in which the tail of the dragon drags down one-third of the stars of Heaven (Cardinals, bishops and priests).

While the Garabandal apparitions are not formally approved, the Bishop with jurisdiction over Garabandal—that is, the Bishop of Santander—said that nothing in the message was contrary to the Catholic Faith.

### **The Attack Includes Bad Practices As Well As Bad Doctrine**

Here it must be noted that whether a member of the clergy (or the laity) is good or bad is not determined solely by whether he verbally upholds or does not uphold the Faith. Besides comparing the teaching (i.e. the words) of a priest, a bishop, a Cardinal or the Pope to the infallible teaching of the Magisterium, one needs to see if the person is also upholding the orthodox *practices* of the Catholic Church by his words (written and spoken), by his actions and by the Christian conduct of his life. One needs to know if the person (priest, bishop, Cardinal or Pope) is engaging in *heteropraxis*—practices contrary to the Faith—such as disrespect for the Blessed Sacrament.

The Faith can be attacked by *actions* done in either an obvious or a subtle manner. *Our actions must support our words.* We uphold the Faith by upholding the doctrines in our thoughts, words, and writings and also by upholding the pious practices of the Church that support our adherence to the Faith. By introducing novel practices into the local parish (or the local diocese or the local ecclesiastical province, or even into the Universal Church as Catholic Doctors have written is possible to happen) that give the *impression* that the defined Faith is not to be believed, one scandalizes the little ones and even some learned souls by this *heteropraxis*.

For example, we know by the solemn definitions of the Council of Trent that God guarantees

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<sup>341</sup> Personal testimony of retired Vatican Msgr. Corrado Balducci to Father Nicholas Gruner, Christopher Ferrara and various other witnesses. This fact is also attested to by Marco Tosatti in his book *Il Segreto Non Svelato* (The Secret Not Revealed), (Edizioni Piemme Spa, Casale Monferrato, Italy, May 2002), p. 86.

Marco Tosatti writes: “Father Mastrocola, director of a religious newsletter ‘Santa Rita’, asked Cardinal Ottaviani the permission to reprint the prophecies made in ‘Neues Europa’. The reply was encouraging, but in the light of the ‘revealing’ of the secret of June 26, 2000, embarrassing. ‘Do it, do it’—replied the Cardinal custodian of the Third Secret—‘publish as many copies as you want, *because the Madonna wanted it to be published already in 1960.*’ And of that text Vatican Radio also spoke in 1977 on the occasion of the tenth anniversary of the trip of Pope Paul VI to Fatima. The text of ‘Neues Europa’ received great circulation and was republished even in the *L’Osservatore Romano* Sunday edition of October 15, 1978”.

The Italian original is as follows: “Padre Mastrocola, direttore di un foglio religioso, «Santa Rita», chiese al cardinale Ottaviani il permesso di riprendere l’anticipazione fatta da «Neues Europa». La risposta fu incoraggiante, ma alla luce dello «svelamento» del segreto del 26 giugno 2000, imbarazzante. «Fatelo, fatelo pure—rispose il porporato custode del terzo segreto—pubblicate quante copie vi pare, perché la Madonna voleva che fosse reso noto già nel 1960». E di quel testo parlò anche la Radio Vaticana nel 1977, nel decennale del viaggio di Paolo VI a Fatima. Il testo di «Neues Europa» conobbe grande fortuna, e venne ripreso persino il 15 ottobre 1978 dall’ «Osservatore della Domenica»”.

<sup>342</sup> See Francis Alban, *Fatima Priest*, First Edition, (Good Counsel Publications, Pound Ridge, New York, 1997) Appendix III, “A Prophetic Interview with Sister Lucy of Fatima”, p. 312. See also *The Whole Truth About Fatima* - Vol. III, pp. 503-510 for the text of this interview together with further explanations by Frère Michel.

to us that the consecrated Host is indeed His Real Presence—that is, really present in the Blessed Sacrament is the Body and Blood of Our Lord Jesus Christ, together with His Soul and Divinity. Now, the Protestant rebels wanted to deny this article of the Faith and they wanted to influence others to do the same. So they reintroduced the practice of Communion in the hand (it had been originally introduced as a widespread practice by the Arian heretics of the Fourth Century to deny that Jesus is God). By this symbolic action, their denial would be clear to all.

*Heteropraxis* has been used in our day by the enemies of the Church to scandalize many Catholics into losing their Faith in the Real Presence. That is why the abuse of Communion in the hand forbidden by the universal law of the Church for many centuries and still forbidden by the law of the Church to this day is widely promoted. The recent indult [i.e. permission] to go against the letter of the law is only allowed if this practice does not lead to the lessening of the Faith in the Real Presence and does not lead to less respect for the Real Presence. But the actual practice of Communion in the hand *always does*, as we can see from our own everyday experience with this form of heteropraxis.<sup>343</sup>

The practices which *uphold* orthodox doctrine, on the other hand, are referred to as *orthopraxis* (i.e. orthodox Catholic practices). These include: genuflecting in the presence of the Blessed Sacrament, distributing/receiving Communion on the tongue, maintaining the tabernacle with the Blessed Sacrament as the primary focus of attention (and worship) in the center of the sanctuary; and the solemn behavior of the clergy within the sanctuary,<sup>344</sup> showing due reverence to the Presence of God in the Blessed Sacrament. These examples of *orthopraxis* (orthodox actions upholding the Faith) testify to the truth of the dogma that the Blessed Sacrament *is* the Real Presence of God—the Body, Blood, Soul and Divinity of Our Lord Jesus Christ under the appearance of bread—as well as the proper respect of man to God.

Examples of *heteropraxis* against the dogma of the Real Presence include Communion in the hand. This form of *heteropraxis* conveys the erroneous message to the faithful that the Blessed Sacrament is just not that important, that It is just bread, and promotes the heresy that It is not the Real Presence of God—the Body, Blood, Soul and Divinity of Our Lord Jesus Christ under the appearance of bread. Another example of *heteropraxis* in this area is the permanent removal of the tabernacle with the Blessed Sacrament from the sanctuary to a side room or broom closet, so that the primary focus of attention (and worship) in the sanctuary becomes the chair of the “celebrant” or “Presider” over the “assembly”. The message is subtly given, and received, that the person sitting in the chair is more important than the Blessed Sacrament. And since the “Presider” (or president of the “assembly”) represents the people, then subtly the message is given that God is less important than the people.

These examples remind us yet again of the words of Pope Pius XII, quoted earlier:

Suppose, dear friend, that Communism [one of “the errors of Russia” mentioned in the Message of Fatima] was only the most visible of the instruments of subversion to be used against the Church and the traditions of Divine Revelation ... I am worried by the Blessed Virgin’s messages to Lucy of Fatima. This persistence of Mary about the dangers which menace the Church is a divine warning against the suicide of altering the Faith, in *Her liturgy, Her theology and Her soul*. ... I hear all around me innovators who wish to dismantle the Sacred Chapel, destroy the universal flame of the Church, reject Her ornaments and make Her feel remorse for Her historical past.... A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe that man has become God ... In our churches, Christians will search in vain for the red lamp where God awaits them, like Mary Magdalene weeping before the empty tomb, they will ask, “where have they taken Him?”<sup>345</sup>

From Pius XII’s words, it seems then that these above-mentioned forms of *heteropraxis* against the Blessed Sacrament were explicitly mentioned in the Third Secret of Fatima, because while Pius

<sup>343</sup> See *Fatima Priest*, Editions 1 and 2, Appendix V, “Regarding Communion in the Hand”. See also *The Fatima Crusader*, Issue 28, June-July 1989, pp. 33ff, 34ff, 36ff; *The Fatima Crusader*, Issue 29, September-November 1989, p. 16; and *The Fatima Crusader*, Issue 7, Spring 1981, p. 11.

<sup>344</sup> See “Sanctuary”, on page 136.

<sup>345</sup> Pope Pius XII, quoted in the book *Pie XII Devant L’Histoire*, pp. 52-53.



XII relates them to the Fatima Message, they are not mentioned in *any* part of the Message that has been published. That is why they must be mentioned in the Third Secret—that is, the part that is not yet published. Pius XII clearly says that it is *Our Lady of Fatima* who warns us against “the suicide of altering the Faith in Her *liturgy*, Her *theology* and Her *soul*.” Therefore, the Third Secret warns us about *both* false doctrine and *heteropraxis* as attacks upon “the dogma of the Faith.”

### **The Attack Includes the Moral Corruption of the Clergy Which We Now Witness**

As we have seen, with the eruption of a massive, worldwide scandal involving the sexual misconduct of members of the priesthood, there is a third line of attack on the Church during this time of great crisis: the moral corruption of many consecrated souls. The tail of the dragon sweeps souls from the heavens—down from their consecrated state—not only through heterodoxy and heteropraxis, but also through immorality. Let us recall the statements of Sister Lucy to Father Fuentes:

The devil wishes to take possession of consecrated souls. He tries to corrupt them in order to lull to sleep the souls of lay people and thereby lead them to final impenitence. That which afflicts the Immaculate Heart of Mary and the Heart of Jesus is the fall of religious and priestly souls. The devil knows that religious and priests who fall away from their beautiful vocation drag numerous souls to hell.

Today we see widespread corruption among the Catholic clergy which is now being manifested in sexual scandals of an unspeakable nature in dioceses throughout North America, Europe and Africa. The tail of the dragon has dragged many members of the clergy down into the rankest forms of immorality.

As a result, the credibility of the many priests who do honor their vows and keep the faith is being destroyed, along with the very credibility of the Church as an institution. Even if there is good doctrine and good practice, the benefits of these often are negated when moral corruption undermines the credibility of the Church.

### **Who Is Responsible?**

Now the question arises: But *who* is identified in the Third Secret as being responsible for the undermining of the Faith through heterodoxy, heteropraxis and the moral corruption and fall of consecrated souls? First of all, it is members of the Vatican apparatus itself. We note again the revelation of Cardinal Ciappi, Pope John Paul II's official papal theologian, that “In the Third Secret it is foretold, among other things, that the great apostasy in the Church will begin *at the top*.” Thus, the responsibility lies first and foremost with men in the Vatican. In this, we see the fulfillment not only of the Third Secret, but also the warning of St. Pius X in his 1907 encyclical *Pascendi*, wherein he writes: “The partisans of error are to be sought not only among the Church's open enemies; but ... *in Her very bosom, and are the more mischievous the less they keep in the open*.” These enemies are lay people, priests and bishops “thoroughly imbued with the poisonous doctrines taught by the enemies of the Church”, and who put themselves forward “*as reformers of the Church*”.<sup>346</sup>

St. Pius X insists:

“The Church has no greater enemies. For they put into operation their designs for Her undoing, not from without but from within. Hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain from the very fact that their knowledge of Her is more intimate.”<sup>347</sup>

“They seize upon professorships in the seminaries and universities, and gradually make of them chairs of pestilence.”<sup>348</sup>

“It is time to tear away the mask from these people and to show them to the Church such as

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<sup>346</sup> Pope St. Pius X, *Pascendi Dominici Gregis*, para. no. 2.

<sup>347</sup> *Ibid.*, no. 3.

<sup>348</sup> *Ibid.*, no. 61.

they are.”<sup>349</sup>

But then it will be asked: “How do we know which of the clergy are part of the one-third of the stars alluded to by Pope John Paul II; how do we know who the partisans of error are?” The answer again lies in what has been infallibly defined. Those who uphold the Faith, who hold fast to the doctrine of Jesus, are friends. (Apoc. 12:17) Those who do not are foes. As Our Lord said, “By their fruits you shall know them.” (Mt. 7:16) One can tell whom to trust by whether they are upholding the Catholic Faith as defined by the solemn definitions. Another sign is that they are living their Catholic Faith as well.

In conclusion, when Pope Paul VI lamented in 1967 that “the smoke of Satan has entered the Church” and in 1973 that “the opening to the world has become a veritable invasion of the Church by worldly thinking” he was only confirming the contents of the Third Secret; so was Pope John Paul II in his more veiled statements in 1982 and 2000. The second part of the Great Secret of Fatima warns of the spread of Russia’s errors throughout the world. The Third Secret, in its full contents, is surely a warning that those errors will infiltrate the Church Herself, and especially taking hold through the “opening to the world” at Vatican II. The infiltration of the Catholic Church by Masonic, Communist, neo-modernist and homosexual elements is seen in the ruinous results of their activities and the loss of faith among Catholics in the pew.

To those who scoff at the claim that such a disaster has befallen the Church in our time, we can only say that they are blind, and that they have ignored the Church’s own history, which shows that something very similar has happened before. We alluded earlier to Cardinal Newman’s description of the state of the Church during the Arian heresy. A more extended quotation from that description, found in his book *On Consulting the Faithful in Matters of Doctrine*, suffices to prove that the state of affairs in the Church today is not without precedent:

The body of bishops failed in their confession of the Faith. ... They spoke variously, one against another; there was nothing, after Nicea, of firm, unvarying, consistent testimony, for nearly sixty years. There were untrustworthy Councils, unfaithful bishops; there was weakness, fear of consequences, misguidance, delusion, hallucination, *endless, hopeless, extending into nearly every corner of the Catholic Church*. The comparatively few who remained faithful were discredited and driven into exile; the rest were either *deceivers or deceived*.<sup>350</sup>

The point of Cardinal Newman’s book was that it was the laity, clinging to the defined dogma of the Faith, along with a few good priests and bishops such as Saint Athanasius, who kept the Faith alive during the Arian crisis. So it is today.

But one of the great differences between the Arian crisis and the current crisis in the Church is that the Virgin Mary not only gave us a warning many years in advance of the current crisis, but also the means to avoid it by following Her requests at Fatima. To have deprived the Church of the warning contained in the Third Secret, to have covered up the prophecy of apostasy that implicates the very men who have imposed a ruinous new orientation upon the Church and allowed Her to be invaded by the enemy, to have thus prevented the faithful from understanding the cause of it all and arming themselves against it, is another key element of the great and terrible injustice against God and all the faithful of the Catholic Church.

Yet the cover-up had not entirely succeeded. Disbelief in the completeness of the purported disclosure of the Third Secret was widespread and growing in the years following publication of the vision alone in 2000. And by the “breakthrough” year of 2006, the evidence for the existence of a second distinct text pertaining to the Secret, the “soundtrack” of the vision, had become overwhelming. Before we undertake a discussion of the “breakthrough for Fatima” that occurred in 2006, a final systematic review of the evidence for the existence of a second text is in order. That is the subject of the next chapter.

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<sup>349</sup> Ibid., no. 3.

<sup>350</sup> John Henry Newman, *On Consulting the Faithful in Matters of Doctrine*, (Kansas City, Sheed and Ward, 1961) p. 77.

# Chapter 13

## The Third Secret Consists of Two Distinct Texts

Even before the “breakthrough” year of 2006 and the rapid-fire series of events that have followed since, knowledgeable Catholics the world over simply did not believe that a wordless and rather obscure vision of “a Bishop dressed in White” could be all there was to a secret the Vatican had kept under lock and key for forty years. When Mother Angelica declared on live TV in 2001 that “we didn’t get the whole thing,” she was expressing the conviction of millions of Catholics that there had to be another text, a companion to the vision which tells us how and why a Pope comes to be executed by soldiers outside a half-ruined city filled with cadavers. For these faithful Catholics, it was inconceivable that Our Lady of Fatima could have failed to explain the vision to the Church and the world, leaving it to Vatican Cardinals to concoct a patently untenable “proposed interpretation” 83 years after the Fatima apparitions—an interpretation ludicrously suggesting that the clearly apocalyptic scene in the vision represented John Paul II *escaping* death at the hands of a would-be assassin, and then living on for another 24 years.

Let us briefly review evidence for the existence of two texts as it stood before 2006. It was indeed this body of evidence that led Antonio Socci to recognize that the “Fatimists” were right, and to change his mind completely. Later he was given the irrefutable testimony of the still-living eyewitness, Archbishop Capovilla—the personal secretary to Pope John XXIII. Armed with all this information and more, he published his “breakthrough” book in that year, declaring his conviction that the Vatican has suppressed a second text pertaining to the Secret.

We note, first of all, that even before 2006 the best witness in support of the claim that something had to be missing was, ironically enough, Cardinal Ratzinger himself, speaking in 1984 in the *Jesus* magazine interview we have already discussed in depth. From 2000 to 2006 people continued to ask: What had happened to the “religious prophecy” the Cardinal had mentioned back then, concerning “dangers threatening the faith and the life of the Christian, and therefore (the life) of the world”? What about his statement in 1984 that “the things contained in this ‘Third Secret’ correspond to what has been announced in Scripture and has been said *again and again in many other Marian apparitions*, beginning with that of Fatima itself in its [already] known contents”? Nothing in the vision of the “Bishop dressed in White” repeats what has been said in many other Marian apparitions, for in this vision Mary *says nothing at all*. And if, as Cardinal Ratzinger in 2000 was then claiming, the “Bishop dressed in White” was Pope John Paul II escaping death in 1981, why had Cardinal Ratzinger in 1984 not simply revealed this and declared the Third Secret to have been fulfilled?

Furthermore, as we noted in Chapter 4, the existence of two documents—one being a letter 25-lines long written on a single sheet of paper and sealed in an envelope, the other being 62-lines long written in a notebook that Sister Lucy turned over along with the envelope—was clearly suggested by the testimony of numerous credible witnesses, including Sister Lucy herself. The leading source in this regard was (and still is) Frère Michel’s massive study *The Whole Truth About Fatima - Volume III: The Third Secret*. The 20,000 copies of the French edition of Volume III were published in 1985 and 1986 (after more than 4 years of research), and 50,000 copies of the English edition were published in 1990 and another 25,000 were printed in 2001. To our knowledge this book has never been questioned as to either the authenticity or thoroughness of its research. Volume III alone has over 1,150 footnotes, citing numerous documents, witnesses, and testimonies. Likewise, Frère Michel’s sources and his own testimonies have never been questioned. Thus, Frère Michel himself must be



considered a key witness.<sup>351</sup>

Here we must recall, as Frère Michel documents, what Sister Lucy wrote to Bishop da Silva on January 9, 1944:

I have written what you asked me; God willed to try me a little, but finally this was indeed His will: it [the text] is sealed in an envelope and this [the sealed envelope] is in the notebooks ...<sup>352</sup>

Examination of the original Portuguese reveals that Sister Lucy means to say that the Secret proper is in the envelope,<sup>353</sup> and that the envelope is in one of her notebooks which she also consigned to Archbishop Manuel Maria Ferreira da Silva (the Archbishop of Gurza) for carrying to Bishop José Alves Correia da Silva of Fatima in June of 1944. As Frère Michel notes:

The seer discreetly handed the Bishop of Gurza *the notebook* in which she had slipped the *envelope* containing the Secret. That same evening, the bishop placed the envelope into the hands of Bishop da Silva ...<sup>354</sup>

But what happened to the notebook? Surely it contains some text relevant to the Third Secret. Why else would Sister Lucy have entrusted both the sealed envelope *and* the notebook to the Bishop of Fatima? Even before the decisive revelations of 2006-2007 the evidence pointed unmistakably to the existence of a text from Sister Lucy's notebook as *one* of *two* texts pertaining to the Secret.

The table on the next page sets forth ten facts pointing to the existence of two manuscripts for the Third Secret of Fatima: one in the envelope, containing the words of Our Lady, and another in the notebook, probably containing the vision of the "Bishop dressed in White" which was revealed on June 26, 2000. We will examine these facts in the subsequent sections. We must emphasize at the outset, however, that one cannot discount the possibility that the text in the envelope has been lost or destroyed and that it may never be produced in its original form.

### **Fact #1:**

#### **Supporting Documentation for Fact #1 – Text #1 Contains the Words of Our Lady**

In Chapter 4 we noted the Vatican announcement in the February 8, 1960 communiqué of the Portuguese news agency A.N.I. (at Rome), which admits that the text of the Third Secret (i.e. Text #1 referred to in the table) contains the actual words of Our Lady:

It has just been stated, in very reliable Vatican circles, to the representatives of United Press International, that it is most likely that the letter will never be opened, in which Sister Lucy wrote down *the words which Our Lady confided as a secret* to the three little shepherds in the Cova da Iria.<sup>355</sup>

We also have Sister Lucy's own testimony that the Third Secret contains Our Lady's actual words,

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<sup>351</sup> In some proofs, we are dealing with circumstantial evidence. There are two reasons for this: (1) over 5,000 original documents in 24 volumes compiled by Father Alonso—the result of 11 years of research by Father Alonso, then the official archivist of Fatima—have been prevented from being published since 1976 (though two were later published in heavily-edited form) by religious authorities (i.e. the Bishop of Fatima and the Provincial of the Claretians based at Madrid, Spain), and (2) the continued imposition of a regime of silence upon Sister Lucy (in force since 1960) until her death in 2005, even though we were told in 2000 she had nothing further to reveal.

<sup>352</sup> Quoted by Father Alonso, *Fatima 50*, October 13, 1967, p. 11. See also Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima* (hereafter, WTAF) - Vol. III: *The Third Secret*, (Immaculate Heart Publications, Buffalo, New York, U.S.A., 1990, republished in 2001) pp. 46-47. See also footnote 61 in this book.

<sup>353</sup> The text in Portuguese is as follows: "Já escrevi o que me mandou: Deus quis provar-me um pouco (,) mas afinal era essa a sua vontade: Está lacrada dentro dum envelope e este dentro dos cadernos..." Cited in Father Alonso, "O Segredo de Fatima", *Fatima 50*, October 13, 1967, p. 11. Our own translation from the above Portuguese text is as follows: "Now I wrote what Your Excellency ordered me [to write]: God wanted to try me a little (,) but finally this was His will: It [the part of the Secret that I did not give before] is sealed inside an envelope and this [envelope] [is] inside the notebooks." This translation depends on the context of Father Alonso's above-mentioned article. This is further explained in footnote 61.

<sup>354</sup> WTAF - Vol. III, p. 49.

<sup>355</sup> Quoted by Father Martins dos Reis, *O Milagre do sol e o Segredo de Fatima*, pp. 127-128. Cf. Father Joaquin Alonso, *La Verdad sobre el Secreto de Fatima*, (Centro Mariano, Madrid, Spain, 1976) pp. 55-56. See also WTAF - Vol. III, p. 578.

	<b>Third Secret Text #1 Alluded to by Various Witnesses (see Chapter 4)</b>	<b>Third Secret Text #2 Published by the Vatican June 26, 2000</b>
(1)	Text contains words of Our Lady.	Text does not contain any words of Our Lady.
(2)	Text transferred to Holy Office - April 16, 1957. <sup>356</sup>	Text transferred to Holy Office - April 4, 1957.
(3)	25 lines of text.	62 lines of text.
(4)	Text was ready on January 9, 1944.	Text was ready and dated on January 3, 1944.
(5)	Pope John Paul II read the text in October 1978, a few days after his election on October 16, 1978. <sup>357</sup>	Pope John Paul II read the text on July 18, 1981.
(6)	Pope John Paul II consecrated the world on June 7, 1981 after reading the text in 1978 but before reading the 62-line text which he only read on July 18, 1981.	This text was not read by Pope John Paul II prior to his act of consecrating the world on June 7, 1981.
(7)	Written in letter form (addressed and signed, possibly on letter paper).	Not written in letter form (not addressed or signed), but as an entry in Sister Lucy's notebook. Clearly written on notebook paper.
(8)	Stored by Pope Pius XII's bedside. Stored in the desk called "Barbarigo" in the papal bedroom by John XXIII.	Stored in the Holy Office building.
(9)	This text has margins on each side of three quarters of a centimeter.	This text has no margins.
(10)	Explains the vision.	Describes the vision.

not simply a wordless vision. Frère Michel reports:

... in her third Memoir, written in July-August, 1941, Sister Lucy had been content to mention the existence of a third part of the Secret, but as yet she had said nothing about it. A few months later, in her fourth Memoir, written between October-December, 1941, she decided to say more. She recopied almost word for word the text of the third Memoir, but adding after the final words—"... and a certain period of peace will be granted to the world"—the new sentence: "*Em Portugal se conservara sempre o dogma da fe etc.*"<sup>358</sup>

This new sentence translates into: "In Portugal the dogma of the Faith will always be preserved etc."—directly quoting words of the Virgin of Fatima. Frère Michel also reports:

<sup>356</sup> The book by Father Alonso, *The Secret of Fatima: Fact and Legend*, first published in Spanish in 1976 and republished in English in 1979, while he was still alive, affirms as a fact that the Third Secret was received by the Vatican on April 16, 1957. Frère Michel, citing Fr. Alonso, refers to the same date for the arrival of the Third Secret at the Vatican. Considering Father Alonso's impeccable credentials and his reputation as a capable and most responsible researcher, we have no reason to question his statement. Since this book was first published in 2002, however, one critic has suggested that Fr. Alonso could not have known that date as certain because he did not, according to this critic, have access to the Holy Office files. But such a criticism seems rather superficial. Surely, considering the extreme attention to detail that Bishop Venancio showed in "measuring everything," and his handling the Third Secret with such extreme care, it is reasonable to assume that he obtained a dated receipt from the Vatican confirming delivery of the text; and certainly such a receipt would have been accessible to Fr. Alonso, as Bishop Venancio was his personal friend and was also the one who had appointed Fr. Alonso official archivist of Fatima. Perhaps Father Alonso knew of the date from another source, but we will not know all of Fr. Alonso's sources until the 5,793 documents he was ready to publish in 1976 are finally released from the embargo the Vatican has imposed on them. Until those documents are published whole and entire, the critic's objection cannot be taken seriously. We would expect that if they ever publish those documents Father Alonso's positive assertion regarding April 16, 1957 to be perfectly vindicated and validated.

<sup>357</sup> Since the first edition of this book was published, it has come to the attention of the editors that there is more to be said about Fact #5. Not only did John Paul II read the Third Secret on two different dates years apart, it has now come to light that Pope Paul VI also read the Third Secret on two different dates years apart. It should also be noted that John XXIII read the Third Secret on August 17, 1959 and again sometime in 1960. See Chapter 14 (pages 174-176) for more details about these facts. For further evidence of the contradictory dates provided for when these Popes read the Third Secret for the first time, see the entries in Appendix II to this book, "A Chronology of the Fatima Cover-up", for the dates given here and in Chapter 14.

<sup>358</sup> WTAF - Vol. III, p. 684.

Indeed in 1943, when Bishop da Silva had asked her to write down the text [of the Third Secret], and she was encountering insurmountable obstacles in obeying this order, she declared that it was not absolutely necessary to do so, **‘since in a certain manner she had said it’**.<sup>359</sup> Undoubtedly Sister Lucy was alluding to the ten words she had discreetly added in December, 1941 to the text of the great Secret—but added so discreetly that almost nobody noticed them.<sup>360</sup>

It is very telling that these discreetly added words—“In Portugal the dogma of the Faith will always be preserved etc.” are the very ones *The Message of Fatima (TMF)* tries to avoid by demoting them to a footnote, as if they were of no consequence, and by relying on the *Third Memoir* for the text of the Great Secret, which does not contain these added words.

We repeat the question we asked earlier: Why would Cardinal Sodano, Cardinal Ratzinger and Msgr. Bertone choose the *Third Memoir* when the *Fourth Memoir* offers a more complete text of the Fatima Message? The answer, clearly, is that they chose the *Third Memoir* in order to avoid any discussion of the momentous phrase “In Portugal the dogma of the Faith will always be preserved **etc.**” By this expedient they deftly navigated around an obvious indication that the Message of Fatima includes further words of the Virgin embraced within the “etc.”, and that these missing words must pertain to the Third Secret. If it were not so, then they would not have displayed such an aversion to this phrase. They would simply have used the *Fourth Memoir*, including that phrase, in *TMF*’s discussion of the first two parts of the Great Secret of Fatima. One can only conclude that the phrase to which they were so averse is indeed the gateway into the Third Secret of Fatima, and that they did not wish the faithful or the world at large to focus on this gateway, for it raises too many questions about what lies beyond it.

The rest of the Secret indicated by the “etc.” was not recorded in the *Fourth Memoir* but in the later text at issue, the missing text of the Third Secret which explains the vision of the “Bishop dressed in White”.

In fact, the authors of *TMF* neglect to mention that immediately after “In Portugal the dogma of the faith will always be preserved etc.” we find in the *Fourth Memoir*: “Tell *this* to no one. Yes, you may tell Francisco.” Now, if “this” referred only to the Faith always being preserved in Portugal, Our Lady would hardly have directed the seers to hide this heavenly compliment to the Portuguese people. Hence, “this” clearly involves a reference to how the dogma of the Faith would *not* always be preserved in other places—*many* other places. That is the very conclusion the authors of *TMF* have attempted to hide by demoting the key phrase to a footnote.

As we pointed out in Chapter 4, these ten words—“*Em Portugal se conservara sempre o dogma da fe etc.*”—introduce a new, and incomplete, thought into the Secret of Fatima. The phrase suggests, as every reputable Fatima scholar concluded, that there is more to follow and that the “etc.” is but a placeholder for the third part of the Secret. But the Vatican’s June 2000 manuscript of the Third Secret (i.e. Text #2 referred to in the table on page 160), published in *TMF*, contains no words of Our Lady; it describes only the vision of the Secret seen by the three children of Fatima. This text does not explain the new sentence in the *Fourth Memoir*, nor does it provide the words embraced within the “etc.”

Did Our Lady’s actual words, spoken personally by the Mother of God, end with “etc.”? Certainly, they did not. There is undoubtedly more text after the “etc.” What happened to it?

### **What Can Be Concluded Regarding Fact #1**

All this evidence demonstrates that there must be two documents: one containing the words of Our Lady, the other containing the vision seen by the three children, but with no words at all which are attributed to Our Lady.

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<sup>359</sup> Father Alonso, *La Verdad sobre el Secreto de Fatima*, p. 64. See also *WTAF* - Vol. III, p. 684.

<sup>360</sup> *WTAF* - Vol. III, p. 684.

## **Fact #2:**

### **Supporting Documentation for Fact #2 – Different Dates of Transfer**

Father Alonso tells us when the text of the Third Secret was transferred to the Holy Office (now known as the Congregation for the Doctrine of the Faith):

These facts are now known: The sealed envelope containing the letter was received by Msgr. Cento, the Apostolic Nuncio in Lisbon, from Msgr. Venancio in mid-March, 1957 and forwarded to Rome. It arrived there on April 16, 1957.<sup>361</sup>

It is important to recall what we noted earlier: that the Pope was the head of the Holy Office prior to Pope Paul VI reorganizing the Roman Curia in 1967. Therefore, it was quite appropriate for the Pope to retain the Third Secret in his possession and for the box containing it to be labeled as “Secret of the Holy Office.” With the Pope being the head of the Holy Office, this box became part of the Holy Office archives.

The Vatican commentary, however, states that Sister Lucy’s original manuscript of the Third Secret was transferred to the Holy Office on April 4, 1957. Furthermore, Archbishop Tarcisio Bertone, then Secretary of the Congregation for the Doctrine of the Faith, tells us:

The sealed envelope was initially in the custody of the Bishop of Leiria. To ensure better protection for the ‘secret’ the envelope was placed in the Secret Archives of the Holy Office on 4 April 1957.<sup>362</sup>

### **What Can Be Concluded Regarding Fact #2**

This difference of dates supports the conclusion that there are two documents: one document containing the vision was transferred to the Secret Archives of the Holy Office on April 4, 1957; the other document, containing the words of Our Lady of Fatima, was transferred to the Pope’s apartment, which can be considered a part of the Holy Office, on April 16, 1957.

## **Fact #3:**

### **Supporting Documentation for Fact #3 – Text #1 is 25 Lines of Handwritten Text**

In addition to the evidence cited so far, Frère Michel and Frère François both agree that the text of the Third Secret contains only 20 to 30 lines:

... we are just as certain that the twenty or thirty lines of the third Secret ...<sup>363</sup>

The final Secret of Fatima, written on a small sheet of paper, is therefore not very long. Probably twenty to twenty-five lines ...<sup>364</sup>

[Bishop Venancio looked] at the envelope [containing the Third Secret] while holding it up to the light. He could see inside a little sheet of which he measured the exact size. We thus know that the Third Secret is not very long, probably 20 to 25 lines ...<sup>365</sup>

On the other hand, the Vatican’s June 2000 manuscript of the Third Secret contains 62 lines of handwritten text. Again, something is seriously amiss.

On the *Porta a Porta* broadcast of May 31, 2007, Cardinal Bertone was asked only one pointed question concerning the Third Secret. On the live broadcast, the Vaticanista Marco Politi testified to

<sup>361</sup> Father Joaquin Alonso, *The Secret of Fatima: Fact and Legend*, (Centro Mariano, Madrid, 1976; republished by The Ravengate Press, Cambridge, 1979 and 1982) p. 50. See also Alonso, *De nuevo el Secreto de Fatima*, (Ephemerides Mariologicae, 1982) p. 86; and WTAF - Vol. III, p. 481.

<sup>362</sup> Archbishop Tarcisio Bertone, SDB, “Introduction”, *The Message of Fatima* (hereafter, TMF), June 26, 2000, p. 4.

<sup>363</sup> WTAF - Vol. III, p. 626.

<sup>364</sup> *Fatima: Tragedy and Triumph*, p. 45.

<sup>365</sup> Brother Michael of the Holy Trinity, *The Secret of Fatima ... Revealed*, (Immaculate Heart Publications, Buffalo, New York, U.S.A., 1986) p. 7.

the fact that Cardinal Ottaviani had said publicly that the Third Secret consisted of Sister Lucy writing 25 (twenty-five) lines of text. He pointed out that what Bertone published was 62 lines of text. He asked Bertone to reconcile these two facts. Cardinal Bertone never denied the fact that Ottaviani had indeed said the text was 25 lines long. Rather, he struggled for several minutes, even with the benefit of a 4-minute commercial break on the broadcast, and still with all this time he came up with only very weak excuses for why he thought Cardinal Ottaviani was mistaken in that testimony. Clearly, the text seen by Cardinal Ottaviani was only 25 lines long, and clearly the text we were given on June 26, 2000 was 62 lines long. There is obviously another text, as we know now from the direct testimony of the living witness, Archbishop Loris Capovilla. See Socci, *The Fourth Secret of Fatima*, Chapter 4 and also Ferrara, *The Secret Still Hidden*, Chapter 8.

### **What Can Be Concluded Regarding Fact #3**

This discrepancy demonstrates that there are two documents: one with 25 lines of text, the other with 62 lines of text.

#### **A Further Clarification**

One additional note regarding the existence of two documents: As we showed in Chapter 4, Cardinal Ottaviani, as Prefect of the Congregation for the Doctrine of the Faith in 1967, stated that he had read the Third Secret and that it was written on a *single sheet* of paper. He testified to this fact on February 11, 1967, at a press conference during a meeting of the Pontifical Marian Academy in Rome:

And then, what did she [Lucy] do to obey the Most Holy Virgin? She wrote on a *sheet of paper*, in Portuguese, what the Holy Virgin *had asked her* to tell ...<sup>366</sup>

Cardinal Ottaviani is a witness to this fact. In the same press conference, he states:

I, who have had the grace and the gift to read the text of the Secret—although I too am held to secrecy because I am bound by the Secret ...<sup>367</sup>

Note well: Cardinal Ottaviani read the Third Secret. Cardinal Ottaviani later said it was written on a *sheet* of paper—not the four distinct pages of the vision of the “Bishop dressed in white” which the Vatican published on June 26, 2000.<sup>368</sup>

### **Fact #4:**

#### **Supporting Documentation for Fact #4 – Text #1 Was Not Ready by January 3**

As we showed in Chapter 4, Lucy first attempted to write down the text of the Third Secret in October 1943. From that mid-October until early January 1944, Lucy was prevented from obeying a formal order to write down the Third Secret by an unspeakable anguish.

We noted also that the order to write down the Secret came after Sister Lucy came down with pleurisy in June of 1943, which caused Canon Galamba and Bishop da Silva to fear that she would die without having revealed the final part of the Great Secret of Fatima. Canon Galamba later convinced Bishop da Silva to suggest to Sister Lucy that she write down the Secret. However, Sister Lucy would not comply without a formal order from the Bishop, which was finally given in mid-October 1943.

Even then Sister Lucy was unable to obey for another two and a half months, until the Blessed

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<sup>366</sup> WTAF - Vol. III, p. 725.

<sup>367</sup> WTAF - Vol. III, p. 727.

<sup>368</sup> The text as reproduced on June 26, 2000 in *The Message of Fatima (TMF)* was apparently photographically reproduced on pages 17-20 of *TMF*, giving rise to the false impression that it consisted of four different sized sheets (the first page is 6 inches and 9/16”; pages 2, 3 and 4 are each 7 inches and 5/16”), but in one of the revelations of 2007 (the *Porta a Porta* telecast of May 31 mentioned in Chapter 4), Cardinal Bertone showed on camera that the text consists of four pages on a single folio, folded in half. It might be suggested that the single folio pertaining to the vision, folded to make four distinct pages, is the “sheet of paper” referred to by Cardinal Ottaviani. But, as we shall see, in 2007 Cardinal Bertone would admit that Cardinal Ottaviani had testified “categorically” that the Third Secret involved a *single sheet of 25 lines*, not the 62 lines of the published vision. Bertone’s attempt to explain this discrepancy on television, discussed in Chapter 14, is patently *not* believable.



Virgin Mary appeared to her on January 2, 1944, confirming that it was God's will that she commit the Secret to writing. Only then was Lucy able to overcome her fear and anguish and write down the Secret.<sup>369</sup> But it was not until January 9, 1944, that Sister Lucy wrote the following note to Bishop da Silva, informing him that the Secret was finally written down:

I have written what you asked me; God willed to try me a little, but finally this was indeed His will: it [the text] is sealed in an envelope and this [the sealed envelope] is in the notebooks ...<sup>370</sup>

The Vatican's manuscript of the Third Secret, however, was completed on January 3, 1944, as shown by the date appearing at the end of Sister Lucy's 62-line handwritten document.<sup>371</sup> Furthermore, in 2000 Archbishop Bertone told us that:

The third part of the "secret" was written "by order of His Excellency the Bishop of Leiria and the Most Holy Mother ..." on 3 January 1944.<sup>372</sup>

## **What Can Be Concluded Regarding Fact #4**

Considering that Sister Lucy had finally written down the Secret after an apparition of the Blessed Mother, why would she not have immediately informed Bishop da Silva as soon as the document was ready, given the Mother of God's assurance that it was God's will that she deliver the document? Why would Sister Lucy, trained in obedience, wait *another* six days after obeying *Heaven's command* to write down the Third Secret—from January 3 to January 9—before informing her bishop? From this we may conclude that the text of the Third Secret was not ready until January 9, 1944 or very shortly before.

This difference of dates lends further support to the existence of two documents: one containing the vision, completed on January 3, 1944; the other containing Our Lady's words which explain that vision, completed on or very shortly before January 9, 1944.

Admittedly, this conclusion is dependent on circumstantial evidence; but Fatima scholars must rely on this kind of evidence because the anti-Fatima establishment has, since 1976, blocked publication of the works of Father Joaquin Alonso, consisting of over 5,000 documents in 24 volumes<sup>373</sup> which are the result of his 11 years of research up to that time. As we have noted, Fr. Alonso was official archivist of Fatima for sixteen years.

The other conclusions supported by the pre-2006 evidence (except possibly the conclusion regarding Fact #10) are not dependent on circumstantial evidence.

## **Fact #5:**

### **Supporting Documentation for Fact #5 –**

### **Different Dates for When Pope John Paul II First Read the Secret**

On July 1, 2000, *The Washington Post* reported that Vatican officials recently provided contradictory dates for when Pope John Paul II read the Third Secret for the first time:

On May 13, Vatican spokesman Joaquin Navarro-Valls said the Pope *first read the Secret within days of assuming the papacy* in 1978. On Monday, an aide to Cardinal Joseph Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith, said that the Pope *first saw it in the hospital* after his attack.<sup>374</sup>

An article in the June 26, 2000 edition of *The New York Times* identified the aide to Cardinal Ratzinger:

<sup>369</sup> WTAF - Vol. III, pp. 37-47.

<sup>370</sup> Quoted by Father Alonso, *Fatima* 50, p. 11. See also WTAF - Vol. III, pp. 46-47; and footnotes 61 and 353 in this book.

<sup>371</sup> Original text of Sister Lucy, "Third Part of the 'Secret'", *TMF*, p. 20.

<sup>372</sup> Archbishop Tarcisio Bertone, SDB, "Introduction", *TMF*, p. 4.

<sup>373</sup> The first two volumes of the 24-volume series were finally published in the 1990's (with approximately only one-half of the original texts prepared by Father Alonso for publication); none other have been published since, to the present day (December 2009). If everything had been revealed on June 26, 2000, why are these over 5,000 documents and 22 volumes still not published to this date?

<sup>374</sup> Bill Broadway and Sarah Delancy, "3<sup>rd</sup> Secret Spurs More Questions; Fatima Interpretation Departs From Vision", *The Washington Post*, July 1, 2000.

“John Paul II read for the first time the text of the third secret of Fatima after the attack,” a top aide to Ratzinger, Monsignor Tarcisio Bertone, told journalists during a news conference to present the document.<sup>375</sup>

According to the Vatican’s commentary, however, John Paul II did not read the Third Secret until July 18, 1981. Archbishop Bertone tells us:

John Paul II, for his part, asked for the envelope containing the third part of the ‘secret’ following the assassination attempt on 13 May 1981. On 18 July 1981 Cardinal Franjo Seper, Prefect of the Congregation, gave two envelopes to Archbishop Eduardo Martinez Somalo, Substitute of the Secretariat of State: one white envelope, containing Sister Lucy’s original text in Portuguese; the other orange, with the Italian translation of the ‘secret’. On the following 11 August, Archbishop Martinez returned the two envelopes to the Archives of the Holy Office.<sup>376</sup>

## **What Can Be Concluded Regarding Fact #5**

All these statements are true and can be reconciled if there are two documents: In 1978 John Paul II read the one-page, 25-line document originally sealed in the envelope, containing the words of Our Lady; and then on July 18, 1981 His Holiness read the 62-line document describing the vision of the “Bishop dressed in White.” Similarly, as we shall see on pages 174-176, on June 27, 1963 Paul VI read the 25-line document and then on March 27, 1965 he read the 62-line document; and on August 17, 1959 John XXIII read the 25-line document and then in 1960 he read the 62-line document.

### **Fact #6:**

#### **Supporting Documentation for Fact #6 –**

##### **Text #1 Inspired Pope to Consecrate World**

Immediately following the statement of Archbishop Bertone quoted in support of Fact #5, the Archbishop goes on to tell us:

As is well known, Pope John Paul II immediately thought of consecrating the world to the Immaculate Heart of Mary and he himself composed a prayer for what he called an ‘Act of Entrustment’, which was to be celebrated in the Basilica of Saint Mary Major on 7 June 1981 ...<sup>377</sup>

## **What Can Be Concluded Regarding Fact #6**

How could Pope John Paul II be moved by the Third Secret to consecrate the world to the Immaculate Heart of Mary on June 7, 1981, when, according to Archbishop Bertone, the Pope did not actually read the Third Secret until July 18, 1981—six weeks later?

Again, both statements can be reconciled if there are two documents: the Pope read the one-page document containing the words of Our Lady in 1978—and this is the text that moved him to consecrate the world on June 7, 1981—and then he read the four-page document describing the vision on July 18, 1981. Pope John Paul II’s own statements demonstrate that he viewed these acts of consecration of the world as setting the stage for when he would finally feel free to perform the Consecration of Russia.

### **Fact #7:**

#### **Supporting Documentation for Fact #7 –**

##### **Text #1 is a Letter**

Sister Lucy, herself, tells us that the Third Secret was written *as a letter*. We have the written testimony of Father Jongen who, on February 3-4, 1946, interrogated Sister Lucy:

‘You have already made known two parts of the Secret. When will the time arrive for the third

<sup>375</sup> The Associated Press, “Vatican: Fatima Is No Doomsday Prophecy”, *The New York Times*, June 26, 2000.

<sup>376</sup> Archbishop Tarcisio Bertone, SDB, “Introduction”, *TMF*, p. 5.

<sup>377</sup> Ibid.

part?’ ‘I communicated the third part in a *letter* to the Bishop of Leiria,’ she answered.<sup>378</sup>

As Canon Galamba testified:

When the bishop refused to open the *letter*, Lucy made him promise that it would definitely be opened and read to the world either at her death or in 1960, whichever would come first.<sup>379</sup>

In February 1960, the Patriarch of Lisbon declared:

Bishop da Silva enclosed (the envelope sealed by Lucy) in another envelope on which he indicated that the *letter* had to be opened in 1960 by himself, Bishop Jose Correia da Silva, if he was still alive, or if not, by the Cardinal Patriarch of Lisbon.<sup>380</sup>

Father Alonso tells us:

Other bishops also spoke—and with authority—about the year 1960 as the date indicated for opening the famous *letter*. Thus, when the then-titular Bishop of Tiava, and Auxiliary Bishop of Lisbon, asked Lucy when the Secret was to be opened, he always received the same answer: in 1960.<sup>381</sup>

In 1959, Bishop Venancio, the new Bishop of Leiria, declared:

I think that the *letter* will not be opened before 1960. Sister Lucy had asked that it should not be opened before her death, or not before 1960. We are now in 1959 and Sister Lucy is in good health.<sup>382</sup>

Finally, the Vatican announcement of February 8, 1960 through the A.N.I. press agency also tells us that the text of the Third Secret was written *as a letter*:

... it is most likely that the *letter* will never be opened, in which Sister Lucy wrote down the words which Our Lady confided as a secret ...<sup>383</sup>

Now, the text of the vision of the Third Secret has also been identified as a letter in the Vatican’s commentary. However, that text is plainly not a letter, as it:

- is not addressed to anyone;
- is dated at the end, even though, according to custom in Portugal since the 18th Century, no letter is dated at the end but only at the beginning;
- is *not signed by Sister Lucy* or anyone else; and
- clearly, therefore, is anything but a letter.

Copies of letters written by Sister Lucy have been included in her published memoirs. These letters *all have an addressee, a date, and her signature*.

Thus, we can expect that the one-page document that was available on January 9, 1944 is a letter addressed to someone (Sister Lucy told Father Jongen in February 1946 that she sent it to the Bishop of Leiria), and is signed by Sister Lucy.

Here it is important to note that Sister Lucy was offered the option to write the Third Secret in the form of a letter or in her notebook, and that she decided to write it as a letter. According to Father Alonso, Sister Lucy wrote to Bishop da Silva on January 9, 1944:

I have written what you asked me; God willed to try me a little, but finally this was indeed His will: it [the text] is sealed in an envelope and this [the sealed envelope] is in the notebooks ...<sup>384</sup>

<sup>378</sup> *Revue Mediatrice et Reine*, October 1946, pp. 110-112. See also WTAF - Vol. III, p. 470.

<sup>379</sup> Quoted by Father Alonso, *La Verdad sobre el Secreto de Fatima*, pp. 46-47. See also WTAF - Vol. III, p. 470.

<sup>380</sup> *Novidades*, February 24, 1960, quoted by *La Documentation Catholique*, June 19, 1960, col. 751. See also WTAF - Vol. III, p. 472.

<sup>381</sup> *La Verdad sobre el Secreto de Fatima*, p. 46. See also WTAF - Vol. III, p. 475.

<sup>382</sup> *La Verdad sobre el Secreto de Fatima*, p. 46. See also WTAF - Vol. III, p. 478.

<sup>383</sup> Quoted by Father Martins dos Reis, *O Milagre do sol e o Segredo de Fatima*, pp. 127-128. Cf. Father Alonso, *La Verdad sobre el Secreto de Fatima*, pp. 55-56. See also WTAF - Vol. III, p. 578.

<sup>384</sup> Quoted by Father Alonso, *Fatima 50*, p. 11. See also WTAF - Vol. III, pp. 46-47; and footnotes 61 and 353 in this book.



Again, as we have noted above, Frère Michel reports that, on June 17, 1944:

The seer discreetly handed the Bishop of Gurza the notebook in which she had slipped the envelope containing the Secret. That same evening, the bishop placed the envelope into the hands of Bishop da Silva ...<sup>385</sup>

## What Can Be Concluded Regarding Fact #7

The pre-2006 evidence supports this conclusion: There are two documents—the text of the Third Secret containing Our Lady’s words in the form of a 25-line *letter*; and 62 lines of text *from the notebook* describing the vision.

Moreover, as we have noted, the text of the vision is dated January 3, 1944, whereas Sister Lucy’s letter to the Bishop of Fatima stating “I have written what you asked me; God willed to try me a little, but finally this was indeed His will: it [the text] is sealed in an envelope and this [the sealed envelope] is in the notebooks” is dated January 9, 1944. It is entirely possible that Sister Lucy’s notebooks contain a number of other things pertaining to the Third Secret which she wrote during the period January 3-9, 1944. These other things may be lesser points pertaining to the Secret, leading up to the final disclosure of the most fearsome part of the Secret on January 9—namely, the Virgin’s explanation of the Secret in Her own words. We recall here Father Schweigl’s testimony that there are indeed two parts to the Secret: one pertaining to the Pope and the other representing the conclusion of the *words* “In Portugal the dogma of the Faith will always be preserved etc.”

In this connection it is important to remember that Sister Lucy was given the choice of writing the Third Secret in her notebooks or on a sheet of paper. Evidently, she availed herself of both options. Again, why else would she have turned over *both* a sealed envelope *and* a notebook to the Bishop of Gurza for delivery to the Bishop of Fatima?

Is it not entirely likely, then, that the obscure vision—a “safer” part of the Third Secret—was written down in the notebook, whereas the concrete explanation of the vision in the words of the Virgin Herself—whose impact was quite terrible—had to be sealed in the envelope that Sister Lucy placed *inside* the notebook? There seems to be no other sensible explanation for why Sister Lucy, in response to the Bishop of Fatima’s order to write down the Third Secret, provided him with both a sealed envelope and a notebook.

In short, the vision of the “Bishop dressed in White”, described in 62 lines of text, was contained in the notebook, but the explanation—in 25 lines of text that numerous witnesses have attested to—was sealed in the envelope. *That is why the notebook accompanied the sealed envelope.*<sup>386</sup>

Thus, the 62 lines of text released by the Vatican on June 26, 2000 are the *visional part* of the Third Secret contained in the notebook, *certainly not* the 25-line letter that was sealed in the envelope on January 9.

## **Fact #8:**

### **Supporting Documentation for Fact #8 – Text #1 Stored in Papal Apartment**

Frère Michel reports the testimony of journalist Robert Serrou who, while doing a photo story at the Vatican on May 14, 1957,<sup>387</sup> about one month after the Third Secret had arrived at Rome on April 16, 1957, discovered that the Third Secret was being stored in the Pope’s apartment by his bedside.

<sup>385</sup> WTAF - Vol. III, p. 49.

<sup>386</sup> On the live *Porta a Porta* television broadcast of May 31, 2007, Cardinal Bertone displayed two envelopes sealed by Sister Lucy, each with her own handwriting regarding Our Lady’s order about 1960 (see the two photos—Figures 2 and 3—on page 286 in the photo section). Sister Lucy indicated in her letter of January 9, 1944 to Bishop da Silva that there was only one sealed envelope containing the Third Secret—“It [the part of the Secret that I did not give before] is sealed inside an envelope and this [envelope] [is] inside the notebooks”—and Frère Michel confirms—“The seer discreetly handed the Bishop of Gurza [in June of 1944] the notebook in which she had slipped the envelope containing the Secret. That same evening, the bishop placed the envelope into the hands of Bishop da Silva ...” Apparently, between January 9 and June 17, 1944, Our Lady instructed Sister Lucy to put the second text (from her notebook) in a second sealed envelope as well.

<sup>387</sup> WTAF - Vol. III, p. 486.

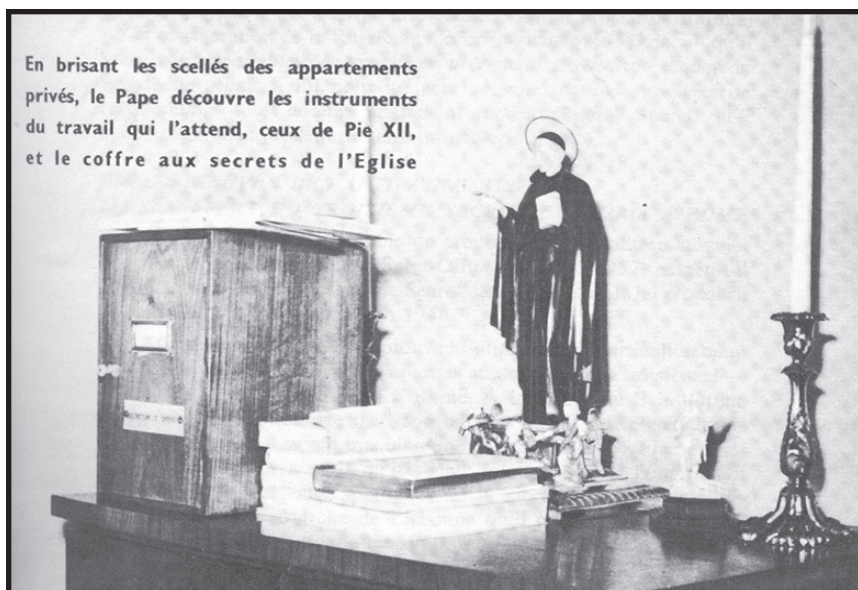


Photo from *Paris-Match* magazine in 1958, showing the wooden safe in the papal apartment of Pius XII in which a text of the Third Secret was safeguarded. The text in this safe was *not* the text in the Holy Office archives.

As Frère Michel tells us:

... we now know that the precious envelope sent to Rome by Msgr. Cento was not placed in the archives of the Holy Office, but that Pius XII wanted to keep it in his own apartment.

Father Caillon received this information from the mouth of journalist Robert Serrou, who himself got it from Mother Pasqualina, in this way. Robert Serrou was doing a photo story for *Paris-Match* in the apartments of Pius XII. Mother Pasqualina—this woman of great common sense who directed the handful of Sisters acting as the Pope's housekeepers, and who sometimes received his confidences—was present.

Before a little wooden safe placed on a table and bearing the inscription "*Secretum Sancti Officii*" (Secret of the Holy Office), the journalist questioned the Mother: "Mother, what is in this little safe?" She answered: "*The third Secret of Fatima is in there ...*"

The photograph of this safe, which we have reproduced on the following page, was published in *Paris-Match* a year and a half later ...<sup>388</sup>

The photograph of this safe, published in the October 18, 1958 issue of *Paris-Match* (Issue No. 497, page 82), is shown above. The details of Serrou's testimony were later confirmed in a letter he wrote to Frère Michel on January 10, 1985. In this letter, Serrou states:

It is exact that Mother Pasqualina did tell me, while showing me a little safe bearing a label with the mention, "Secret of the Holy Office": "In there is the third Secret of Fatima."<sup>389</sup>

The Vatican's commentary of June 26, 2000 (*TMF*), however, tells us that the Third Secret had been stored in a different building which houses the Holy Office. Again, according to Archbishop Bertone:

The sealed envelope was initially in the custody of the Bishop of Leiria. To ensure better protection for the "secret" the envelope was placed in the Secret Archives of the Holy Office on 4 April 1957.<sup>390</sup>

In addition, the pre-2006 evidence also demonstrated, with Fact #3 and Fact #5, that Pope John Paul II read the text of the Third Secret (i.e. the 25-line document containing the words of Our Lady)

<sup>388</sup> Ibid., p. 485.

<sup>389</sup> Letter to Frère Michel de la Sainte Trinité of January 10, 1985. See also *WTAF* - Vol. III, p. 486.

<sup>390</sup> Archbishop Tarcisio Bertone, SDB, "Introduction", *TMF*, p. 4.

in 1978 and then he read the 62-line document describing the vision on July 18, 1981. As discussed in Fact #5, the Holy Office records that John Paul II asked for the Third Secret in 1981, *but there is no record of the Pope asking for the Secret in 1978* because he didn't need to—it was in the papal apartments.

### **What Can Be Concluded Regarding Fact #8**

These testimonies, all known before 2006, established that there are two documents stored in two different locations and in two different archives. In 1978 Pope John Paul II read the text of the 25-line letter containing Our Lady's words, which was stored in his apartment, a document the Pope did not need to request from the Secret Archives of the Holy Office. But in 1981 John Paul II read the 62 lines of text containing the description of the vision from Sister Lucy's notebook, which was stored in the Holy Office building. It was this text he had to request from the Secret Archives of the Holy Office.

### **Fact #9:**

#### **Supporting Documentation for Fact #9 –**

#### **Text #1 has Margins of 3/4 Centimeter on Both Sides**

Here we have the testimony of Bishop John Venancio, the second Bishop of Fatima, who examined a silhouette of the text under a strong light and noted precisely the margin outlines of the page on which it was written.

Bishop Venancio related [to Frère Michel] that once he was alone at home, he took the great envelope of the Secret and tried to look through it and see the contents. In the bishop's large envelope he discerned a smaller envelope, that of Lucy, and inside this envelope *an ordinary sheet of paper* with margins on each side of three quarters of a centimeter. He took the trouble to note the size of everything. Thus the final Secret of Fatima was written on a small sheet of paper.<sup>391</sup>

Again, the text of 62 lines, which *TMF* reproduced on four separate pages of photocopies, containing the Third Secret vision, display no margins whatsoever—a small but very telling discrepancy to be added to all the other discrepancies.

### **What Can Be Concluded Regarding Fact #9**

This discrepancy also demonstrates that the text released by Cardinal Ratzinger and Msgr. Bertone on June 26, 2000 is not the text of the Third Secret which Sister Lucy placed in the sealed envelope on January 9, 1944, and therefore we have not yet been given the complete text of the Third Secret, even though high Vatican officials claim the contrary.

### **Fact #10:**

#### **Supporting Documentation for Fact #10 –**

#### **Text #1 Explains the Vision**

In Sister Lucy's Fourth Memoir we read that, during the apparition of Our Lady on June 13, 1917, after Sister Lucy had asked Our Lady to take the three seers to Heaven, Our Lady responded:

Yes, I will take Jacinta and Francisco soon. But you are to stay here some time longer. Jesus wishes to make use of you to make Me known and loved. He wants to establish in the world devotion to My Immaculate Heart. To whoever embraces this devotion I promise salvation ...<sup>392</sup>

Sister Lucy then proceeds to give us a description of the vision that the three seers were then graced to see immediately after Our Lady spoke the above words—words which *explain* the meaning of the vision:

As Our Lady spoke these last words, She opened Her hands and for the second time, She communicated to us the rays of that immense light. We saw ourselves in this light, as it were,

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<sup>391</sup> *WTAF* - Vol. III, p. 481.

<sup>392</sup> Sister Lucy, in an account written for her confessor, Father Aparicio, at the end of 1927.

immersed in God. Jacinta and Francisco seemed to be in that part of the light which rose towards Heaven, and I in that which was poured out on the earth.<sup>393</sup>

Thus, we see that when Our Lady provides a vision to the children *She explains it as well*. Indeed, even in *TMF* we read Sister Lucy's description (taken from her Third Memoir) of the vision of hell given to the three little shepherds during the apparition of Our Lady on July 13, 1917:

Our Lady showed us a great sea of fire which seemed to be under the earth. Plunged in this fire were demons and souls 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 a huge fire, without weight or equilibrium, and amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrifying and repulsive likeness to frightful and unknown animals, all black and transparent. 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.<sup>394</sup>

Following that account, Sister Lucy then proceeds to tell us Our Lady's words *explaining* what this vision means, *even though it was quite obvious* that the vision was a vision of hell:

*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.<sup>395</sup>

So, even though the children knew what they saw, nevertheless Our Lady tells them: "You have seen hell." Once again, we see that when Our Lady provides a vision to the children *She explains it as well*.

In contrast to the above-noted visions and the corresponding words of Our Lady explaining them, *TMF* provides only the text of a vision that clearly requires an explanation, including the following:

After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand ... Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.<sup>396</sup>

This text of the Third Secret contains no words of Our Lady. Why would Our Lady explain something as obvious as the vision of hell, but offer not one word to explain the obscure vision described by Lucy, which was presented by the Vatican?

Here it must be noted that immediately following the words "In Portugal the dogma of the Faith will always be preserved etc.", Our Lady said to Sister Lucy: "Tell this to no one, yes you may tell it to Francisco." The "this" that can be told to Francisco refers to the last thing said during the vision. If it was only a vision, without an explanation, then Francisco didn't need to be told anything, because he had just seen it himself already. But if "this" refers to additional words of the Virgin by way of explanation of the vision, then Francisco would have to be told because, as we know, he could not hear Our Lady during the Fatima apparitions. Francisco *saw* but did not *hear*, and would thus have needed to be informed about what Our Lady had *said* about the vision.

Nor can one argue plausibly that "you may tell it to Francisco" refers merely to the words Our

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<sup>393</sup> Sister Lucy, "Fourth Memoir", December 8, 1941, p. 65. See also Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima* - Vol. I: *Science and the Facts* (WTAF - Vol. I), (Immaculate Heart Publications, Buffalo, New York, U.S.A., 1989) p. 159.

<sup>394</sup> English translation of text in Sister Lucy's "Third Memoir" quoted in "First and Second Part of the 'Secret'", *TMF*, pp. 15-16. See also Sister Lucy, "Fourth Memoir", *Fatima in Lucia's Own Words*, (Postulation Centre, Fatima, Portugal, 1976) p. 162. See also Sister Lucy, *Memorias e Cartas da Irma Lucia*, (Porto, Portugal, 1973, edited by Father Antonio Maria Martins) pp. 338-341.

<sup>395</sup> Sister Lucy quoted in *TMF*, p. 16. See also Sister Lucy, "Fourth Memoir", p. 162. See also Sister Lucy, *Memorias e Cartas da Irma Lucia*, pp. 340-341.

<sup>396</sup> English translation of Sister Lucy, "Third Part of the 'Secret'", *TMF*, p. 21.

Lady spoke during the second part of the Secret. The phrase “Tell this to no one. Yes, you may tell it to Francisco” follows immediately after “In Portugal the dogma of the Faith will always be preserved etc.”<sup>397</sup> Clearly, then, the “etc.” indicates the words, not yet written down, that Sister Lucy could *tell* Francisco orally. Those words clearly belong to the Third Secret, which was finally written down in 1944 under orders from the Bishop of Fatima.

### **What Can Be Concluded Regarding Fact #10**

Where, then, are the words of Our Lady to *explain* this vision? If Our Lady said nothing to explain this vision, Her actions would have been inconsistent over the course of the apparitions. Given that the teaching authority of the Church—meaning a formal papal or conciliar pronouncement—is not imposing a specific interpretation on this vision, and if we have not been given any special grace to understand this vision on our own, then there is all the more reason to believe that Our Lady would explain to us the meaning of the vision of the Third Secret of Fatima. And there is obviously an absolute need for the true explanation by Our Lady Herself.

In fact, Cardinal Ratzinger admits in *TMF* that his own comments are merely an *attempt* at an interpretation of the vision of the Third Secret:

In what follows, therefore, we can only *attempt* to provide a deeper foundation for *this interpretation*, on the basis of the criteria already considered.<sup>398</sup> [emphasis added]

Cardinal Ratzinger also confirmed that a specific interpretation is *not being imposed* on this vision. On July 1, 2000, *The Washington Post* reported:

Ratzinger, asked to comment on the Pope’s reading of the vision, said there is ‘*no official interpretation*’ and that the text is not dogma.<sup>399</sup>

Now, does it seem likely that the Virgin of Fatima would have given the three children a vision so obscure that even the Prefect of the CDF can only “attempt” to interpret it, when the rest of the Message of Fatima is not only crystal clear, but fully explained by the *Virgin’s own words* in *all* its visional aspects—even the obvious vision of hell?

Furthermore, the probability of Our Lady having provided a detailed explanation of the Third Secret vision rises to the level of certainty when one considers the erroneous “interpretation” offered by Sodano/Ratzinger/Bertone—i.e. that the killing of a Pope and many other members of the hierarchy by soldiers is merely the failed assassination attempt on Pope John Paul II in 1981. Then there is Cardinal Ratzinger’s “interpretation” of *devotion* to the Immaculate Heart, which he demotes to the “immaculate heart” of anyone who avoids sin, and the *triumph* of the Immaculate Heart, which he reduces to the *fiat* of the Virgin 2,000 years ago.

This, of course, is totally false. Our Lady of Fatima certainly foresaw these falsehoods and provided a definitive explanation of the vision to combat them. The Mother of God would never allow such an incorrect interpretation of Her Message to stand. This makes all the more urgent the disclosure of the true interpretation which is found, we are morally certain, in the missing words of the Virgin—most probably indicated by the “etc.”<sup>400</sup>

### **Overall Conclusion from the Evidence**

In conclusion, even before the revelations of 2006-2007, but beyond any reasonable doubt since then (as we shall see), the evidence overwhelmingly supports the existence of two documents:

One document consists of 62 lines of text (with no margins) originally written in Sister Lucy’s notebook (not written as a letter), which describes a vision seen by the three children of Fatima but

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<sup>397</sup> Father Fabrice Delestre, Society of St. Pius X, “June 26, 2000: Revelation of the Third Secret of Fatima or a Curtailed Revelation”, *SSPX Asia Newsletter*, July-August 2000, p. 24.

<sup>398</sup> Joseph Cardinal Ratzinger, “Theological Commentary”, *TMF*, p. 39.

<sup>399</sup> Bill Broadway and Sarah Delancy, *The Washington Post*.

<sup>400</sup> This conclusion is supported by the research provided in Antonio Socci, *Il Quarto Segreto di Fatima* [*The Fourth Secret of Fatima*], published in 2006. It is also proved again by Christopher A. Ferrara in *The Secret Still Hidden*, published in 2008.



does not contain any words of Our Lady. This text was written down by Sister Lucy on January 3, 1944, transferred to the Holy Office on April 4, 1957, read by Pope John Paul II on July 18, 1981 (but it obviously did not—and could not—move him to consecrate the world to the Immaculate Heart of Mary on June 7, 1981, 6 weeks earlier), was stored in the Holy Office, and released by the Vatican on June 26, 2000.

The other document is a 25-line letter (with 3/4 centimeter margins) containing Our Lady's own words which explain the vision, and is written in the form of a letter and is sealed in an envelope. This text was written down by Sister Lucy on or very shortly before January 9, 1944, transferred to the Holy Office on April 16, 1957, read by John Paul II in 1978 (moving him to consecrate the world to the Immaculate Heart of Mary on June 7, 1981), was stored in the Pope's apartment by his bedside, and to this day remains unreleased by the Vatican.

The 62-line document was published by the Vatican on June 26, 2000. The 25-line document is yet to be published, despite Our Lady ordering it to be revealed in 1960.

We can affirm these conclusions with moral certitude because a mountain of evidence supports them. We must, therefore, agree with Socci's conclusion, first mentioned in Chapter 4: "that there is a part of the Secret not revealed and considered unspeakable *is certain*. And today—having decided to deny its existence—the Vatican runs the risk of exposing itself to very heavy pressure and blackmail."<sup>401</sup> Clearly, divine providence has made it impossible for the Vatican to bury the Message of Fatima and the truth about the Third Secret in particular. In the next Chapter we discuss the truly providential events since 2006 that have placed beyond all doubt the existence of "a part of the Secret not revealed and considered unspeakable."

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<sup>401</sup> Socci, *The Fourth Secret of Fatima*, English ed., p. 162; popular ed., p. 111; Italian ed., p. 173.



# Chapter 14

## Breakthrough for Fatima: The Revelations of 2006-2007

On February 13, 2005 Sister Lucy of Fatima died at the age of 97 (six weeks short of her 98<sup>th</sup> birthday). On April 2, 2005 Pope John Paul II followed the last surviving Fatima seer into eternity. Seventeen days later the former Cardinal Ratzinger was elected to the papacy, taking the name of Benedict XVI. On June 22, 2006, Benedict XVI appointed Cardinal (formerly Archbishop) Tarcisio Bertone to replace Cardinal Sodano as Vatican Secretary of State, and Bertone assumed the office on September 15, 2006. Following these events the “landscape” of the Fatima affair would change dramatically, as the truth about the Third Secret broke through the surface in a veritable earthquake of new revelations.

The earthquake began with the publication of Antonio Socci’s *The Fourth Secret of Fatima* on November 22, 2006, an event we have mentioned in Chapter 4 and elsewhere in the preceding chapters. As a renowned Catholic author, journalist and television personality in Italy, a prominent figure of the “mainstream” Church, and a personal acquaintance and collaborator of both the new Pope and Cardinal Bertone, Socci was certainly no friend of the “Fatimists” when he set out to write about their claims. In fact, as we have already mentioned, his intention was to refute those claims as empty “conspiracy theories.”

His suspicions aroused by Cardinal Bertone’s refusal to grant him a friendly interview concerning the Third Secret controversy, despite their prior acquaintance and collaboration, Socci began to suspect that something was being hidden. Examining the “Fatimist” claims with an open mind, he encountered the overwhelming evidence we have presented here. In fact, Socci’s book cites the first edition of this book no fewer than 32 times, along with at least 110 other citations to the works of Frère Michel and other sources on which *The Devil’s Final Battle* is based. “In the end,” writes Socci, “I had to surrender.... Here I recount my voyage into the greatest mystery of the 20<sup>th</sup> century and set forth the result I honestly reached. A result that sincerely contradicts my initial convictions...”<sup>402</sup>

That result is Socci’s conclusion that something is missing from the Vatican’s disclosure: a separate text of the Third Secret containing “the words of the Madonna [which] preannounce *an apocalyptic crisis of the faith in the Church* starting at the summit.” This second text is probably “also an explanation of the vision... (revealed on June 26, 2000).”<sup>403</sup> It is this text that Socci describes as “unspeakable” and whose concealment by the Vatican apparatus exposes the Vatican, as he writes, to “heavy pressure and blackmail.”<sup>404</sup>

Amazingly enough, Socci recounts that he received a personal letter from Pope Benedict XVI “concerning my book, thanking me for ‘the sentiments which have inspired it.’”<sup>405</sup> Furthermore, the Pope had not written a single word publicly (or evidently even privately) criticizing Socci’s conclusion that the Vatican apparatus, now led by Cardinal Bertone, was engaged in a veritable conspiracy to conceal precious words of the Mother of God from the Church and the world! Indeed, the Holy See has to this day observed a conspicuous official silence concerning Socci’s book, leaving Cardinal Bertone to fend for himself.

Socci’s open-minded validation of the case presented by the unjustly derided “Fatimists” was in

<sup>402</sup> Antonio Socci, *Il Quarto Segreto di Fatima* [*The Fourth Secret of Fatima*], English ed., p. 4; popular ed., p. 11; Italian ed., p. 14.

<sup>403</sup> *The Fourth Secret of Fatima*, English ed., p. 74; popular ed., p. 55; Italian ed., p. 82.

<sup>404</sup> *The Fourth Secret of Fatima*, English ed., p. 162; popular ed., p. 111; Italian ed., p. 173.

<sup>405</sup> Antonio Socci, “Dear Cardinal Bertone: Who—Between You and Me—is Deliberately Lying?”, May 12, 2007, at <http://www.antoniosocci.com/2007/05/car-cardinal-bertone-chi-e'-fra-me-e-lei-che-mente-sapendo-di-mentire-e-lasciamo-stare-la-massoneria.../>; English translation at <http://www.fatima.org/news/newsviews/052907socci.asp>. See also *The Fatima Crusader*, No. 86 (Summer 2007), pp. 35-42; see also Appendix III in this book.

itself an enormous breakthrough for the cause of Fatima. The promoters of the Vatican Party Line could not dismiss a man of Socci's stature as a kook, which is why his book served as the provocation for a series of moves by Cardinal Bertone that would, as we shall see shortly, reduce the "official account" to rubble.

But perhaps Socci's most important contribution to the search for truth in this matter was to give wide publicity to the testimony of a living eyewitness who finally and decisively confirmed the existence of "two texts" comprising the Third Secret in its totality: Archbishop Loris F. Capovilla, who was personal secretary to Pope John XXIII. Socci's book relates how Archbishop Capovilla, now age 92 and residing in Bergamo, Italy, granted an interview to "a young Catholic intellectual," Solideo Paolini, on July 5, 2006 in connection with Paolini's research for a book on the Fatima controversy. During the interview Paolini asked the Archbishop whether there was an unpublished text of the Third Secret, and the Archbishop replied: "I know nothing." That answer puzzled Paolini, who expected that "if the mysterious and never-revealed text were a fantasy, the prelate, one of the few who know the Secret, would have been able to and was obliged to reply to me that this is a completely unfounded idea and that everything had been revealed in 2000. Instead he answered: "I know nothing. (*Nulla so!*)" An expression that I imagine he wanted to invoke, ironically, a certain *omertá* [code of silence]."<sup>406</sup> By this sly and indirect reference to a code of silence, the Archbishop himself was trying to tell us that he was bound by a certain illicit conspiracy that required him to conceal the truth. That impression was confirmed by subsequent events.

On July 18, 2006, Paolini received from Capovilla in the mail a package of papers from the Archbishop's files, along with a perplexing cover letter advising him to obtain a copy of CDF's document *The Message of Fatima* (*TMF*), which Capovilla must have known Paolini, a student of Fatima, would already have. Was this not, thought Paolini, "an invitation to read something in particular in that publication in relation to the documents sent by the same Archbishop"? That intuition was correct. Among the documents Capovilla had sent was a stamped "confidential note" by Capovilla, dated May 17, 1967, in which the Archbishop had recorded the circumstances of the reading of the Third Secret by Pope Paul VI. According to the note, Paul VI read the Secret on June 27, 1963, only six days after his election to the papacy and before he had even been officially enthroned in the Chair of St. Peter at the papal coronation Mass (which took place on June 29). But according to *TMF* and the "official account" in general, Paul VI read the Secret for the first time nearly two years later: "Paul VI read the contents with the Substitute, Archbishop Angelo Dell'Acqua, on 27 March 1965, and returned the envelope to the Archives of the Holy Office, deciding not to publish the text."<sup>407</sup>

The huge discrepancy between the date recorded by Capovilla and that set forth in *TMF* prompted Paolini to telephone Capovilla, at precisely 6:45 p.m. on the same day he received the documents, to ask the Archbishop to explain the discrepancy. Capovilla protested: "Ah, but I spoke the truth. Look I am still lucid!" When Paolini politely insisted that, still, there was an unexplained discrepancy, Capovilla offered explanations that suggested "eventual lapses of memory, interpretations of what a person might have intended to say," whereupon Paolini reminded Capovilla that he [Paolini] was referring to the date of the reading by Paul VI in an official Vatican document, namely *The Message of Fatima* (*TMF*), which in turn was based upon the official notes from the Vatican archive. Capovilla then gave this reply: "But I am right. Perhaps *the Bertone envelope is not the same as the Capovilla envelope*." Immediately, Paolini interrupted him and asked the question: "Therefore, both dates are true, because there are two texts of the Third Secret?" After a brief pause of silence, the Archbishop gave the explosive answer that confirmed the existence of a missing envelope and missing text of the Third Secret of Fatima: "Exactly so! (*Per l'appunto!*)."<sup>408</sup>

The "confidential note" completely corroborated Capovilla's testimony. According to the note recounting events on the date Pope Paul read the Secret (June 27, 1963), Monsignor Angelo Dell'Acqua—the same "Substitute" referred to in *TMF*—telephoned Capovilla to ask: "I am looking

<sup>406</sup> *The Fourth Secret of Fatima*, English ed., p. 131; popular ed., p. 91; Italian ed., p. 140.

<sup>407</sup> *The Fourth Secret of Fatima*, English ed., p. 131; popular ed., p. 91; Italian ed., p. 141; and citing *TMF*, p. 15 (English ed.).

<sup>408</sup> *The Fourth Secret of Fatima*, English ed., p. 132; popular ed., p. 92; Italian ed., p. 142.

for the Fatima envelope. Do you know where it is kept?”<sup>409</sup> The note records that Capovilla replied: “It is in the right hand drawer of the writing desk called Barbarigo, *in the bedroom*.” That is, the envelope was in the former bedroom of John XXIII, which was now the bedroom of Paul VI; it was *not* in the Holy Office archives. The note further records that the “Fatima envelope” *was found in that desk*: “An hour later, Dell’Acqua telephoned me again. Everything is fine. The envelope has been retrieved.” Finally, the note records that in an audience the next day Paul VI asked Capovilla directly: “Why is your name on the envelope?” Capovilla replied: “John XXIII asked me to inscribe a note concerning the manner of arrival of the envelope in his [Pope John’s] hands and the names of all those to whom he considered it necessary to make it known.”<sup>410</sup> Further, Pope John directed him to write on the outside of “the envelope” (*plico*) or “wrapping” (*involucro*): “I leave it to others to comment or decide.”<sup>411</sup>

Thus, we now know for certain that a text of the Third Secret was kept in the papal bedchamber, was read by Paul VI on June 27, 1963, and was contained in an envelope on which Archbishop Capovilla had noted his name and the names of others at the instruction of Pope John XXIII and the papal dictation “I leave it to others to comment or decide.” Hence not only John Paul II, but also Paul VI read two texts of the Third Secret on two different dates.

It is opportune to mention here another circumstance whose significance had been little noted before the publication of Socci’s book: In 1960 Pope John read a text of the Secret he had no trouble understanding without assistance, but then, according to Archbishop Capovilla, in August 1959 the Pope read a text that contained difficult Portuguese dialect expressions requiring a translation by Monsignor Paulo José Tavares.<sup>412</sup> As Socci concludes: “These two opposed pieces of information can be explained by considering that the matter involves two readings of two different texts.”<sup>413</sup> Pursuing this lead, Socci obtained the services of a Portuguese linguist, Professor Mariagrazia Russo, who analyzed the text of the vision published by the Vatican in 2000. In an appendix to Socci’s book, the professor states her conclusion that the text of the vision contains *no* difficult expressions of Portuguese dialect. Ergo, the text John XXIII had difficulty reading would be the one he kept in his desk drawer.

So, it is now known that *three* Popes (John XXIII, Paul VI and John Paul II) read texts of the Third Secret on *two* different occasions—many months, even years apart—during their respective pontificates, whereas the “official account” in *TMF* of the history of the Secret claims only *one* reading by each Pope.<sup>414</sup> This can hardly be a coincidence or an error of historical record somehow repeated three times in a row. The mention of a second reading by each Pope can only have been omitted from the “official account” because *we were not meant to know of that second reading*, which points unmistakably to the existence of two different texts pertaining to one and the same Third Secret of Fatima, one of which has not been revealed.

So, on the basis of Capovilla’s testimony alone, it has been established beyond doubt that there are two envelopes which hold between them the entire contents of the Third Secret of Fatima: the “Bertone envelope,” kept in the Holy Office archives, whose contents were published on June 26, 2000, and the “Capovilla envelope,” whose contents remain unpublished, kept in the papal bedchamber, as long ago confirmed by the photographs in *Paris-Match* magazine, the statement of Sister Pasqualina, and now, beyond any doubt, the testimony and documentation of Archbishop Capovilla.

Now, *the Vatican has never produced the “Capovilla envelope”* and the text of the Secret that

<sup>409</sup> Notice Dell’Acqua evidently had reason to presume that the envelope was somewhere in the papal apartment, not in the Holy Office archive, of which Capovilla was not the custodian. Otherwise, Dell’Acqua would have asked the custodian of the archive, Cardinal Ottaviani, where the “Fatima envelope” was, rather than Capovilla, Pope John’s former personal secretary.

<sup>410</sup> *The Fourth Secret of Fatima*, English ed., p. 133; popular ed., p. 93; Italian ed., p. 143.

<sup>411</sup> *The Fourth Secret of Fatima*, English ed., p. 133; popular ed., p. 93; Italian ed., pp. 143, 165.

<sup>412</sup> See the August 17, 1959 and second 1960 entries in the Appendix to this book, “A Chronology of the Fatima Cover-up”. See also WTAF - Vol. III, pp. 555 and 568ff and *Prospettive nel mondo*, VI, 1991, cited in *The Fourth Secret of Fatima*, English ed., p. 139; popular ed., p. 96; Italian ed., p. 149.

<sup>413</sup> *The Fourth Secret of Fatima*, English ed., p. 139; popular ed., p. 97; Italian ed., p. 150.

<sup>414</sup> The evidentiary chart in Chapter 13 can be supplemented to reflect the reading of two different texts at two different times by both John XXIII and Paul VI as well as John Paul II, so that the chart would depict, not ten, but an even dozen facts in support of the “two texts” deduction.

it contains. Yet, as we are about to see, Cardinal Bertone has been forced to admit the Capovilla envelope's existence, *even as he fails to produce it*. This fact alone deprives the "official account" of all credibility.

Socci rightly observes that Archbishop Capovilla's testimony provides "the only possible explanation" for the many discrepancies (most of which have already been noted in the previous chapter) concerning the date of reception, format and location of the document at issue, as revealed in the accounts presented up to this point. To recapitulate:

- a document written on January 3, 1944—the date of the document published by the Vatican in 2000—and another document that was not ready until January 9, 1944, which has yet to be published;
- a document which arrived at the Holy Office on April 4, 1957, published by the Vatican in 2000, and a second document, not yet published, which arrived at the Vatican on April 16, 1957;
- a document lodged in the Holy Office archives—the published vision—and a different document lodged in the papal apartment of Pius XII;
- a document Pope John XXIII "understood completely" without need of a translation and which contains no difficult dialect expressions—the one published in 2000—and another document whose dialect expressions had to be translated for Pope John XXIII by Monsignor Tavares;
- a document read by John XXIII and returned to the Holy Office archives, that being the vision published in 2000, and another document which never left Pope John's apartment and was still in his bedroom writing desk when Paul VI took office, as Archbishop Capovilla attests;
- a document Paul VI read on March 27, 1965 and then returned to the Holy Office archives—that is, the published vision—and a different document Pope Paul read on June 27, 1963, having retrieved it from the writing desk called "Barbarigo" in the papal bedchamber, as Archbishop Capovilla has revealed;
- a four-page<sup>415</sup> document containing 62 lines of text, produced by the Vatican in 2000, but also a one-page document in the form of "a letter to the Bishop of Leiria," containing 25 lines of text, as attested to by Bishop Venancio, Cardinal Ottaviani and others, which we have not yet seen;
- the description of a vision published on June 26, 2000 which records no words spoken by Our Lady, and another document containing "*the words* which Our Lady confided as a secret to the three little shepherds in the Cova da Iria," suppressed in 1960 and unpublished to this day;
- a document (per Pius XII's emissary Father Schweigl) that "concerns the Pope," published in 2000, and another document, not yet published, that contains "the logical continuation of the *words*: 'In Portugal, the dogma of the Faith will always be preserved etc.'";
- a document in which Our Lady says nothing to Lucy, that being the published vision, and a different document which (per Cardinal Ottaviani, who read the Secret) contains "what Our Lady *told her* [Sister Lucy] to tell the Holy Father";<sup>416</sup>
- a document from the Holy Office archives read in July 1981 by Pope John Paul II in the hospital after the assassination attempt and then published in 2000, and another document the Pope read in 1978 within days of his election, not found in the archives.

### **Bertone's Campaign to Save the "Official Account"**

Unlike the unjustly marginalized "Fatimists,"<sup>417</sup> Socci simply could not be ignored. Then again, how

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<sup>415</sup> See footnote 368.

<sup>416</sup> Once again, the operative words are "what Our Lady *told her*," not the Cardinal's interpolation "to tell the Holy Father."

<sup>417</sup> Marginalized by the illegal and immoral campaign (orchestrated by the Secretary of State) of lies, innuendoes, and half-truths which continue to this day. See, for example, Francis Alban and Christopher A. Ferrara, *Fatima Priest* (Pound Ridge, New York:

could he be answered without great risk to the “official account” in the form of further discrepancies, telling silences and inadvertent disclosures? In the course of Cardinal Bertone’s efforts to limit the damage Socci had caused to the Party Line, there would in fact be innumerable such missteps, resulting (for those who trouble themselves to investigate the matter) in a complete demolition of the “official” version of the Third Secret.

It is impossible here to detail all of the “ins and outs” of Bertone’s failed campaign to keep the lid on the Third Secret controversy, which was lifted sensationally by *Fourth Secret* and Capovilla’s frank testimony. For a complete account one would need an entire book in itself, such as the one Socci himself has written or the investigation published by the Catholic attorney and commentator Christopher A. Ferrara, cited previously, which (like *Fourth Secret*) has been published in both Italy and America.<sup>418</sup> Or one could take an hour to watch a documentary film, *The Secret Still Silenced*, in either English or Italian to obtain a good overview of the facts spelled out in detail by Socci and Ferrara. For our purposes it suffices to touch upon the major developments in 2006-2007, the time period of Bertone’s ill-fated campaign to save the “official account.” Those developments support no reasonable conclusion but that a text pertaining to the Secret has been suppressed.

### **A Book that Answers Nothing**

Cardinal Bertone’s first move was to rush into print on May 10, 2007 a book of his own, *L’Ultima Veggente di Fatima (The Last Visionary of Fatima)*, to “answer” Socci’s accusation that he and the Vatican are concealing a text of the Secret. The book was in the form of an interview by Giuseppe De Carli, a “Vaticanista” (reporter on the Vatican beat) and ardent admirer of the Cardinal, whose fawning questions not only posed no real challenge to the Cardinal, but actually assisted him in promoting what Socci had called “the official reconstruction” of the Third Secret.

As Socci shows in his response to Bertone’s book on May 12, 2007 in the Italian newspaper *Libero*,<sup>419</sup> Bertone’s effort is a major embarrassment to him and to the Vatican—a disaster, in fact, because it leaves untouched the entire case in support of the thesis that the Vatican is hiding part of the Secret, while raising still more doubts about Bertone’s credibility. At the same time, Bertone demeans his high office by recklessly hurling invective at Socci, pronouncing his contentions “ravings,” calling him a deliberate liar (“*mendace*”), and even accusing him of the tactics of Freemasonry, which has to be one of the most ironic remarks of the post-conciliar epoch. Bertone acts like a desperate, wounded man instead of the Vatican Secretary of State.

Bertone’s *Last Visionary* is essentially 140 pages of meandering “answers” in which Bertone fails to address the merits of a single one of Socci’s well-supported arguments. For example, as to the key contention that the missing words of the Virgin are found within Sister Lucy’s “etc.,” Bertone does nothing more than restate the contention without answering it. Small wonder, for it was Bertone and his collaborators who (as Socci discusses in his own book) deliberately evaded the telltale “etc.” by detaching it from the integral text of the Fatima Message and relegating it to a footnote without explanation in Bertone’s *TMF*, the so-called “official commentary” on the Third Secret.

To take another example, regarding the substantial evidence (including three eyewitnesses and a photograph) that the missing 25-line, one-page text containing the Virgin’s words was kept separately in the papal bedchamber rather than in the Holy Office archives, where the 62-line, four-page text of the vision was maintained, Bertone ducks the issue by stating that a one-page text was never in the archives, while saying nothing about what, if anything, was in the papal bedchamber. Having conspicuously failed to deny that a missing text was in the bedchamber, Bertone suddenly announces,

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Good Counsel Publications, 2001, Fourth Edition), which chronicles this vile campaign from 1981 to 2001.

<sup>418</sup> Cf. Christopher A. Ferrara, *The Secret Still Hidden*, which systematically presents every pertinent detail of the events following the publication of *Fourth Secret* and the Cardinal’s efforts to rebut Socci’s book and the “Fatimist” evidence it presents. This chapter incorporates a portion of Mr. Ferrara’s text with his kind permission.

<sup>419</sup> Socci, “Dear Cardinal Bertone: Who—Between You and Me—is Deliberately Lying?”, May 12, 2007 edition of the Italian newspaper *Libero*; at <http://www.antoniosocci.com>; also available photographically reproduced from the publisher of this book. English translation at <http://www.fatima.org/news/newsviews/052907socci.asp>; see also *The Fatima Crusader*, No. 86 (Summer 2007), pp. 35-42.



for the first time ever, that some seven years ago Sister Lucy told him during an unrecorded interview that the four-page text of the vision “is the Third Secret and I have never written other.”

We are asked to believe that Sister Lucy uttered this never-before-mentioned phrase during one of three interviews conducted by Bertone, totaling ten hours, which, as Socci’s response notes, were “incredibly ... not taped, nor filmed, nor transcribed.” Bertone claims, however, that he “took notes”—a total of four minutes’ worth of phrases out of ten hours of alleged conversation. Socci rightly asks: “Why was such an important phrase not reported by Bertone in the official publication [in 2000]?” Moreover, why was it not reported until Sister Lucy was dead, and could no longer deny anything? As Socci shows with this and other examples of alleged statements by Sister Lucy during the purported interviews, Bertone’s mysterious “notes” rather conveniently yield just what Bertone needs, just when he needs it—and not a moment sooner. Yet somehow not one of the same alleged statements of Sister Lucy found its way into the Vatican commentary of 2000, where they would have handily supported the Vatican’s position. Indeed, Sister Lucy was kept incommunicado throughout the “revelation” of the Third Secret in that year, even though she was the only living witness to its true contents.

Socci’s response poses the \$64,000 question that Bertone continues to duck: “[W]hy did the prelate not ask the visionary if she had ever written the sequel to the mysterious words of the Virgin suspended by *et cetera* (‘In Portugal the dogma of the faith will always be preserved’) which have always been considered by the experts the beginning of the Third Secret? Very strange.” Or perhaps Bertone did ask her, and got an answer he does not wish us to know. Perhaps the answer is in his “notes.” But don’t expect these “notes” ever to see the light of day.

As Socci further observes in his reply, Bertone’s book not only fails to answer any of the points he raised in *Fourth Secret*, but also “poses further problems. I was even embarrassed to read a thing so bungled and self-wounding.” For example, in order to bolster the Vatican Party Line that the Message of Fatima (and thus the Third Secret) belongs to the past because Russia has already “converted,” Bertone “credits the rumor that Gorbachev, in the historic visit to Pope Wojtyla of December 1, 1989, ‘made a *mea culpa*’ before the Pope”—a myth that was “officially denied by the Vatican Press Office on March 2, 1998.”

Another self-inflicted wound is Bertone’s statement (in his book, *Last Visionary*, on page 89 of the English edition and page 101 of the Italian edition) that “Sister Lucy never worked with a computer.” Here Bertone forgets that, when it was expedient for him to do so, he asserted precisely the opposite: that Sister Lucy “even used a computer” in 1989—a claim that, as Socci notes, “served to accredit certain letters that Sister Lucy had not written in her own hand and which contradicted everything she had said before on the consecration of Russia.” Bertone has thus undermined all claims that Sister Lucy was the author of those letters, especially the alleged letter of November 8, 1989 to Mr. Noelker, cited in *TMF* as the sole evidence for claiming that the Consecration of Russia was done in 1984.

The damning omissions, admissions and inconsistencies in Bertone’s attempt to answer Socci only reinforced Socci’s conviction (and millions of others) that, as he states in his reply to *Last Visionary*, “It is evident that the ‘Fourth Secret’ of Fatima (or rather the hidden part of the Third) exists and in my book I think that I have demonstrated it.”

But Socci is not pleased by his vindication through Bertone’s flailing and ineffectual attacks. As he explains:

For any author it would be a coup to see himself personally attacked by the Secretary of State without even a trace of argument. But for me it is a disaster, because I am first of all a Catholic before being a journalist. I would have preferred ... to be confuted. Or else I would have wanted the Holy See to reveal the whole truth about the ‘Third Secret’ of Fatima, publishing—as the Madonna requested—the part still hidden. Otherwise I would have preferred to be ignored, snubbed, boycotted. It is one thing to be mistaken, another to evade, and that is precisely what Bertone has done: publicly exposing himself without responding to anything and on the contrary adding disastrous findings. For him and for the Vatican.<sup>420</sup>

It would be difficult to underestimate the importance of this development: a prominent and

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<sup>420</sup> Socci, “Dear Cardinal Bertone: Who—Between You and Me—is Deliberately Lying?”, loc. cit.



unimpeachable Catholic journalist and intellectual has publicly accused the Vatican of hiding a text containing a prophecy of the Virgin concerning apostasy in the Church and perhaps apocalyptic events for the world at large, and the Vatican offers no defense to the charge except a rambling collection of evasions and insults uttered by its Secretary of State.

Bertone's book boasts an introduction in the form of a letter from Pope Benedict, which tellingly avoids any details of the controversy. But, in a thickening of the plot, Socci reveals that he has received a letter from the Pope "concerning my book, thanking me for 'the sentiments which have suggested it.'" Socci says that the Pope's words are "comforting before the insults and coarse accusations" Bertone has hurled at him.

While Socci is understandably comforted by the Pope's letter, however, it raises troubling questions: Why would the Pope thank Socci for a book that accuses the Vatican of censoring the very words of the Mother of God, while at the same time supporting his Secretary of State in the publication of an attack on Socci, filled with insults and evasions that only confirm the suspicions of the faithful? If what Bertone says is true and what Socci says is false, then why did the Pope's letter to Socci apparently contain not a word of rebuke or correction? There is only one reasonable answer: *the Pope knows that Socci is onto something*, and thus the Pope cannot bring himself to condemn his book. And that is precisely why neither the Pope nor the Holy See has issued any official pronouncement against *The Fourth Secret of Fatima*. That official silence is thunderous, and in itself is confirmatory of the entire "Fatimist" position.

### The Cover-Up Collapses

Recognizing that his book had failed to control the damage to the "official account" provoked by Socci's book, Bertone's next move was an utterly extraordinary television appearance to attack Socci's book. On May 31, 2007 Bertone appeared on *Porta a Porta* ["Door to Door"], Italy's most popular talk show, as the guest on a segment entitled "The Fourth Secret of Fatima Does Not Exist." While the title of the show was a direct reference to Socci's *Fourth Secret*, Socci was not invited to participate, evidently because the Cardinal would not allow himself to be subjected to any difficult questions.

Bertone appeared as a guest like any other, on a remote feed from his Vatican office and without any official mission from the Holy See, which had said absolutely nothing about Socci's book (apart from the personal letter of acknowledgment the Pope had sent Socci). His appearance was billed as a sensational on-camera display of the Third Secret documents that would supposedly end the controversy once and for all. In fact, the display of documents on live television and Bertone's own statements were utterly devastating to Bertone's version of events. A complete account of this fateful telecast is not possible here.<sup>421</sup> We focus on only four of the most important revelations, which suffice to show beyond question that a text of the Secret remains, as Socci puts it, "well hidden"<sup>422</sup> in the Vatican:

The **first revelation**, by Cardinal Bertone on *Porta a Porta*, is that there are *two* sealed envelopes which Sister Lucy prepared for the Third Secret. Each envelope had three large wax seals on the back of the envelope, besides being glued closed in the usual way. Bertone displayed both envelopes, front and back, on camera (see the photos on page 286 in the photo section).

The **second revelation** is that each of these two envelopes shown during that telecast contains the identical order in Lucy's own handwriting with the exact same words: "By express order of Our Lady, this envelope can only be opened in 1960 [only] by the Cardinal Patriarch of Lisbon or the Bishop of Leiria." We can distinguish between these two envelopes because on one envelope the words "Nossa Senhora" (Our Lady) are both on the same line, whereas on the other envelope "Nossa" and "Senhora" are on different lines (see page 286 in the photo section for the photos of these

<sup>421</sup> For a complete account see Christopher Ferrara, *The Secret Still Hidden*, Chapter 8.

<sup>422</sup> Antonio Socci, "Bertone in the 'Wasp's Nest' of the Polemics," June 2, 2007, at <http://www.antoniosocci.com/2007/06/bertone-nel-vepaio-delle-polemiche>; also available photographically reproduced from the publisher of this book. English translation at <http://www.fatimacrusader.com/cr86/cr86pg43.asp>; see also *The Fatima Crusader*, No. 86 (Summer 2007), pp. 43ff.

two envelopes).

These first two revelations were enough to destroy the “official account.” We note, first of all, that for the seven years preceding the May 31, 2007 telecast—beginning with publication of *TMF* on June 26, 2000—Bertone had represented to the world that Sister Lucy “confessed” to him that she had never received any directive from the Virgin regarding disclosure of the Secret in 1960. Bertone had made this claim both in *TMF* and in his book *Last Visionary*.<sup>423</sup> The claim that Lucy “confessed” that she had simply invented a connection of the Secret to the year 1960—which would make the seer a liar—was clearly intended to accomplish three purposes: (1) severing any connection between the Secret and that year, in which the Second Vatican Council had recently been announced, (2) lending support to Bertone’s “interpretation” of the vision of the “Bishop dressed in white” as a depiction of the 1981 attempt on the life of John Paul II, and (3) distracting attention from the salient fact that the vision has no connection whatsoever to 1960, which would lead one to doubt that the vision standing alone is the whole of the Third Secret.

But now here was Bertone on national television blithely contradicting his own representations that Sister Lucy had never received any order from the Virgin regarding 1960. As if nothing were amiss, he had just displayed for the camera *two* envelopes referencing *precisely* such an order to the seer from the Mother of God! Either he was lying about the order from the Virgin or Sister Lucy was. Who was more likely to have told a lie about the “1960 order”—Lucy, who had no reason to lie about the Virgin’s precise connection of the Third Secret to that year, or Bertone who had powerful motives to deny that connection? The question answers itself. And given the self-evident answer, why should anyone believe anything at all Bertone has to say about the Third Secret of Fatima?

Now, as to the revelation that there are *two* sealed envelopes pertaining to the Secret, we know that Sister Lucy, on January 9, 1944, had referred to a *single* sealed envelope in her letter to Bishop da Silva (“I have written what you asked... it is sealed in *an* envelope...”). Yet Bertone suddenly revealed for the first time that there had been *two* sealed envelopes all along, with *each* bearing its own “1960 order.” What could be more obvious than that the two different envelopes were meant for two different parts of the same Secret: the vision, and the words of the Virgin explaining the vision (just as She had explained to the Fatima seers something as obvious as the vision of hell: “You have seen hell, where the souls of poor sinners go.”).

The Cardinal presented the two envelopes on camera as if Lucy had placed one inside the other, even though neither the Cardinal nor Lucy herself had ever mentioned such a curiously redundant double sealed envelope (both with three wax seals) at any time. It would hardly make sense to have created *two* sealed envelopes, each thrice sealed with wax and bearing the *same* command on the outside, in order to use the resulting two “top secret” envelopes for only *one* “top secret” text.

Indeed, it would be something of a joke to write on an outer envelope “not to be opened before 1960” only to write on the inner envelope “not to be opened before 1960.” Had Lucy done such an odd thing, Bertone certainly would have said so and would have had her authenticate *both* sealed envelopes during the meeting of April 2000 mentioned in the Introduction to *TMF*, rather than creating needless suspicion about a second envelope suddenly revealed for the first time on *Porta a Porta*.

Here it is crucial to note that if Sister Lucy *had* used two envelopes, both sealed, for the *same* text, then she and others would not have referred so consistently to *one* sealed envelope. For example:

“it is sealed in *an* envelope” (Lucy, 1944);

“It has been written and placed in *a* sealed envelope” (Cardinal Cerejeira, 1946);

“in the bishop’s larger envelope he [Bishop Venancio] discerned *a* smaller envelope, that of Lucy, and inside *this* envelope, an ordinary sheet of paper...” (Bishop Venancio to Frère Michel).<sup>424</sup>

Most tellingly, in his own book *Last Visionary*, ostensibly published for the very purpose of

<sup>423</sup> *TMF*, p. 29; *Last Visionary*, English ed., p. 80; Italian ed., p. 92.

<sup>424</sup> *The Whole Truth About Fatima* – Vol. III, pp. 47, 471, 481.

rebutting Antonio Socci's claim that the Vatican is hiding a text of the Secret, Bertone quotes Sister Lucy as referring to only *one sealed envelope* prepared by her for the text she was asked to authenticate in an April 2000 meeting with the Cardinal. Sister Lucy, reported by Cardinal Bertone, allegedly said: "This is my *envelope*, this is my writing, this is my text."<sup>425</sup> As Bertone states on the same page of his own book, the "authenticated" text was contained in only *one* sealed envelope of Lucy's: "An external with the note 'Third Part of the Secret,' and *an internal of Sister Lucy's* with the date '1960.'"<sup>426</sup>

These admissions leave no room for argument: Cardinal Bertone and Bishop Venancio both testified to a document ensemble consisting of an outer envelope that was *not* Sister Lucy's inside of which was only *one* envelope, sealed, that *was* Sister Lucy's. On this basis alone we can lay to rest any speculation that Lucy, for some strange reason, decided to use a redundant second envelope, with a redundant second order about 1960, to contain the text published by the Vatican on June 26, 2000.

In answer to the objection that Cardinal Bertone would not have revealed the second envelope if he had had something to hide, we can only say that its revelation may have been a mishap or else a calculated effort to smuggle into the picture, as if it had always been there, the long-suspected second envelope, whose existence could no longer be denied following Socci's publication of Archbishop Capovilla's testimony about the "Capovilla envelope" in the papal apartment. In any case, the problem is not ours to confront, but rather the problem of those whose long course of conduct has been to obviously lie to us over and over again.

Since we have learned from Bertone himself (at long last) that there *are* two sealed envelopes from Sister Lucy, each bearing its own order concerning the year 1960, and since, moreover, both Bertone and Venancio attest to having seen only *one* such sealed envelope, then we are obviously dealing with two different envelopes pertaining to *two different documents*, only one of which (the text of the vision) has been revealed.

But when was the second sealed envelope containing the second document created? As suggested in Chapter 4, it could only have been sometime before June 17, 1944 when Sister Lucy delivered the entire Secret to Bishop da Silva and sometime after she wrote to Bishop da Silva on January 9, 1944 to advise of the existence of a sealed envelope and "notebooks" that were evidently to be conveyed along with it. Only one reasonable conclusion is possible: something from Lucy's notebook ended up in one of the two envelopes.

Which brings us to the **third revelation** during the telecast. As Bertone showed the camera, what the Vatican published in June of 2000 is precisely *a folio of notebook paper* folded to make four sides on which there are 62 lines of writing, not the four separate pages *TMF* had appeared to present in photocopy form. This can only mean that the other sealed envelope must have been intended for the one-page document we have yet to see, the document containing only 25 lines of text famously revealed by both Bishop Venancio and Cardinal Ottaviani as discussed in Chapter 4. That one-page document was probably found in the "Capovilla envelope" in the papal apartment—in the writing desk called "Barbarigo." As we will see in the next section, during his own television presentation of September 21, 2007, Bertone publicly conceded before the whole world *that the Capovilla envelope exists*, yet he has conspicuously *failed to produce it*.

In the **fourth major revelation** of the telecast of May 31, 2007, Cardinal Bertone, backed into a corner, indirectly confirmed the truth of Cardinal Ottaviani's decisive testimony. During the broadcast the Vaticanista Marco Politi queried Bertone on the discrepancy between Cardinal Ottaviani's revelation that the Third Secret involved a text of 25 lines on a single page, and the Vatican's claim that the Secret only involved the 62 lines on four pages comprising the vision of the "Bishop dressed in white." Confronted by the discrepancy, Bertone not only did not deny that Ottaviani had so testified, but responded that "I was a little amazed that Cardinal Ottaviani had said categorically 'a folio of 25 lines'..."

<sup>425</sup> "Questa è la mia busta, questa è la mia scrittura, questo è il mio testo." *L'Ultima Veggente*, p. 49.

<sup>426</sup> Notice the rather misleading suggestion that the envelope had only the date "1960" written on the outside, when Bertone had to know, as he himself revealed only weeks later, that the outside of the envelope actually said: "By express order of Our Lady, this envelope only can be opened in 1960..."

And, in the ensuing moments of the broadcast, Bertone offered a most unconvincing explanation of why the late Cardinal would have said such a thing. Following a four-minute commercial break during which he had ample time to consider the problem posed for the “official” account, Bertone proposed on camera what he called “an attempt at an explanation” of Cardinal Ottaviani’s testimony: that the late Cardinal had counted the first and fourth pages of the four-page vision as if it were one page consisting of 25 lines, while disregarding the second and third pages! Putting aside the utter implausibility of the claim that the very Cardinal entrusted with reading the Secret could have overlooked half its content in describing it to others, the fact is that the first and fourth pages of the text of the vision contain 32 lines in total, not 25 lines, or 30 lines if one discounts “J.M.J” on the first page and the line containing the date on the fourth page. *The “Fatimist” account of Ottaviani’s revealing testimony was thus admitted by Cardinal Bertone himself.*

Certainly, Cardinal Bertone had had ample time to count the lines in question during the commercial break. Thus, he either deliberately misstated the number of lines, or never bothered to count them but only ventured a haphazard guess. In either case, Bertone had demonstrated a willingness to “fudge” the facts in order to serve the “official” account. But if this was the only explanation he could contrive for Cardinal Ottaviani’s “categorical” affirmation contradicting the “official” account, then in effect Bertone had no explanation at all. Thus, Cardinal Bertone’s “attempt at an explanation” only further confirms (albeit indirectly) the existence of a one-page text of the Secret containing only 25 lines.

All in all, Bertone’s appearance on *Porta a Porta* was a disaster for Bertone but a triumph for the truth. As Socci wrote of the telecast, Bertone had not only failed to “give even one answer” to Socci’s book, but “On the contrary, he did more: He offered the proof that I am right.” Not only did Bertone fail to kick a goal into the empty net on Socci’s side of the field, he

“scored the most sensational goal against himself: he demonstrated (involuntarily) that as a matter of fact the explosive part of the ‘Third Secret of Fatima’ exists yet is well hidden.... For this service to the truth (although indirect) it is necessary to thank the Cardinal. And to encourage him now to tell everything because—as the Gospel explains—the truth will make you free.”<sup>427</sup>

### **The “Cardinal Bertone” Show**

Facing disaster, Bertone’s next move was to stage his own television show, broadcast on the Telepace channel on September 21, 2007. The press were invited to attend. Billed as a “presentation” of Bertone’s *Last Visionary*—months after that book had already been presented to the public with great fanfare—this too was an unofficial initiative, with no backing from the Holy See, to discredit Socci and “save” the “official account.” Socci, in fact, came as an invited journalist to the auditorium where the telecast was conducted in the hope of questioning Bertone, but was *thrown out of the building* by security guards.<sup>428</sup>

Part of this “Cardinal Bertone Show” was a heavily edited videotaped segment of an interview of Archbishop Capovilla conducted, not by the Vatican, but by none other than Giuseppe De Carli, the same fawning “Vaticanista” who had collaborated with Bertone on *Last Visionary*. While the interview segment was clearly offered in an effort to counter Capovilla’s testimony to Solideo Paolini as discussed above, Capovilla *failed to mention that testimony* or even mention Paolini’s name, even once. On the contrary, he confirmed all of the following facts on camera:

- that on June 27, 1963 Paul VI contacted him, through Monsignor Dell’Acqua, to determine the location of the “Capovilla envelope” in the papal apartment,
- that the envelope was retrieved from the Barbarigo desk in the apartment,
- that Paul VI read its contents on that date,

<sup>427</sup> Antonio Socci, “Bertone in the ‘Wasp’s Nest’ of the Polemics,” June 2, 2007, at [www.antoniosocci.com](http://www.antoniosocci.com).

<sup>428</sup> “‘Fourth Secret’ of Fatima: Socci challenges Cardinal Bertone, thrown out by gendarmes,” Bartolini Bruno, *Corriere della Sera*, September 22, 2007. See “Bertone’s Cover-up of Third Secret Continues to Unravel” in *The Fatima Crusader*, No. 87 (Autumn 2007), pp. 16ff; at <http://www.fatimacrusader.com/cr87/cr87pg16.asp>

- that Paul VI *replaced the text and resealed the “Capovilla envelope,”* having left it to “others to decide,” as had John XXIII.

To leave the reader with no doubt about the matter, here is the verbatim transcript of what Capovilla said on this score:

On June 27, 1963 I was, that afternoon, with the Sisters of the Poor in Via Casilina. A worried Monsignor Dell’Acqua telephoned me. The Fatima envelope could not be found. *I replied that probably it could be found in the writing desk called “Barbarigo,”* because it belonged to Saint Gregory Barbarigo and was gifted to Pope John by Count della Torre. *Pope John held it dear, in his bedroom, like a relic.* There were on the right and on the left five or six drawers. Later, Dell’Acqua telephoned me and communicated that *the envelope had been found.*

On June 28 Pope Paul called me and asked *who had dictated the lines on the envelope.* I explained that it was the Pope himself who wanted to indicate the persons who had knowledge of the text. “Pope John did not say anything else to you?,” Pope Paul asked me. “No, Holy Father, he left it to others to decide.” “I will also do as much”, responded Pope Montini. The envelope was resealed and *I don’t know if it was spoken of further.*<sup>429</sup>

So Bertone had finally admitted through Archbishop Capovilla, whom he had made his own witness, that there was indeed a “Capovilla envelope” located in the papal apartment and containing a text of the Secret read some two years before the date provided in the Bertone “official account.” Yet, through his surrogate De Carli, Bertone proceeded brazenly to claim on live television that the never-produced Capovilla envelope was the same as the documentation he had already produced on *Porta a Porta*. As De Carli declared to the camera:

I conclude, therefore, there is not a **Capovilla envelope** to contrast to a **Bertone envelope**. The two envelopes are the same document.

But this was utter nonsense, since we know that the Capovilla envelope bears the handwriting of Archbishop Capovilla indicating the names of all those who had read its contents, his own name, and the dictation of John XXIII that “I leave it to others to comment or decide.” Bertone had never at any time over the previous seven years produced this envelope, nor did he produce it during the telecast of September 21, 2007. Nor has he done so as of the publication of this second edition of *The Devil’s Final Battle* (December 2009). Yet Bertone *has* shown us the Bertone envelope, and it clearly is *not* the Capovilla envelope testified to by Archbishop Capovilla in such exacting and irrefutable detail during *the very telecast Bertone himself had orchestrated.* Thus De Carli—and by extension Bertone himself—had the audacity to declare what he and Bertone had to know was precisely the opposite of the truth. And notice that it is *De Carli*, not Archbishop Capovilla, who “concludes” this, providing the “testimony” he clearly could not extract from the Archbishop since it was manifestly false.

There are other telling slip-ups in this telecast, but the details of these need not delay us, as significant as they are.<sup>430</sup> For we have already seen enough in the three moves, each disastrous, Socci’s book had provoked Bertone to undertake. Bertone’s book and his two telecasts had only served to confirm what was already apparent: that there are two envelopes and two texts comprising the Third Secret of Fatima in its entirety, and that we have seen only one of the texts—the text of the vision—while the text containing the words of the Virgin explaining the vision and predicting a crisis for the Church and the world remains hidden, evidently inside the “Capovilla envelope” that Bertone wishes to pretend he has produced without actually producing it.

As Scripture says, “He that diggeth a pit, shall fall into it...”<sup>431</sup> Despite all his efforts to the contrary, Cardinal Bertone had only further revealed that which, as Socci courageously recognizes, Cardinal Bertone and his collaborators in the Vatican apparatus wish to conceal. Five years after this book first

<sup>429</sup> Cf. Christopher A. Ferrara, *The Secret Still Hidden*, p. 187.

<sup>430</sup> Cf. *The Secret Still Hidden*, Chapter 10, for a full account.

<sup>431</sup> Ecclesiastes, 10:8.



appeared, Divine Providence had written straight with Bertone's crooked lines, shining the light of Heaven itself on the Secret still hidden.

But that is not all. Before the guards threw Socci out on the street at the location of the telecast of September 21, 2007, he was able to play for the assembled journalists an audiotape of Capovilla's statements to Paolini during a further meeting of the two on June 21, 2007. As the major Italian daily *Il Giornale* reported, on the tape Capovilla is heard to state: "Besides the four pages [of the vision of the bishop dressed in white] there was also something else, an attachment, yes." As the reporter from *Il Giornale* concluded, Capovilla's statement "would confirm the thesis of the existence of a second sheet with the interpretation of the Secret. The mystery, and above all the polemics, will continue."<sup>432</sup>

Thanks to the revelations of 2006-2007 the mystery and the polemics will indeed continue. Meanwhile, however, not only the Church, but the whole world, is moving inexorably toward the ultimate consequences the missing text of the Third Secret no doubt foretells and gives us the means to avoid. The next chapters of this book will focus on the ever increasing danger posed by deliberate concealment of the Heaven-sent text that completes the Third Secret of Fatima.

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<sup>432</sup> "Non esiste un quarto segreto di Fatima" ["The Fourth Secret of Fatima does not exist"], *Il Giornale*, September 22, 2007.



# Chapter 15

## Bertone vs. Benedict

Throughout this book we have developed the theme of a Vatican “Party Line” on Fatima dictated by the Secretary of State, with even Pope John Paul II hewing to its requirements: that the Message of Fatima be consigned to the past, that the Third Secret be “interpreted” as merely a depiction of past events (supposedly culminating with the 1981 assassination attempt) and that its explicitly Catholic call for the consecration and conversion of Russia be “revised” in keeping with a “new orientation” of the Church. This new orientation involves “ecumenism,” “dialogue,” and Vatican diplomacy, including the Vatican-Moscow Agreement according to which Vatican II observed (and the Vatican apparatus continues to observe) a shameful silence in the face of Communist persecution of the Church.

We have also shown that key figures involved in implementing this Party Line have left the “scene of the crime,” so to speak, since the first edition of this book appeared: the former Secretary of State, Cardinal Angelo Sodano; the former head of the Congregation for the Clergy, Cardinal Castrillón Hoyos; and, of course, the former Cardinal Ratzinger, who is now Pope Benedict XVI. But, as the preceding chapter demonstrates in considerable detail, one key figure remains very much involved in perpetuating the Party Line: the current Vatican Secretary of State, Cardinal Bertone. As should be obvious from what we recounted in Chapter 14, Cardinal Bertone perseveres in the Party Line even more vigorously than his predecessor—and this despite the devastating revelations of 2006-2007, which have exposed it as nothing less than a fraud upon the Church, as even Antonio Socci, an acquaintance and collaborator of the Cardinal, was forced to conclude.

At the same time, however, the former Cardinal Ratzinger has undergone a certain transformation of his former “revisionist” views on Fatima—views evidently dictated by the Party Line. As Pope, the former Cardinal Ratzinger—

- Has abandoned the view, expressed in his theological commentary on the Message of Fatima in June of 2000, published as part of *TMF*, that the Triumph of the Immaculate Heart occurred 2,000 years ago when Mary agreed to become the Mother of God. Today, Pope Benedict speaks of that Triumph as a future event, and declares: “May it be so!”
- Has thus implicitly abandoned the view, expressed by Cardinal Bertone in his Introduction to *TMF*, that Fatima “belongs to the past” and that publication of the vision of “the Bishop dressed in white” on June 26, 2000 “brings to an end a period of history marked by tragic human lust for power and evil”—a preposterous and reprehensible falsehood designed to lull the faithful to sleep in the face of grave danger.
- Has abandoned the view, also expressed in *TMF*, that the Immaculate Heart is like any heart that draws close to God. Today, Pope Benedict declares that the Immaculate Heart is the Heart most like that of Jesus, the Heart closest to His among all of humanity. He no longer places the words “Immaculate Heart” in the skeptical quotation marks and lower case letters we saw in *TMF*.
- Has abandoned the view implied by his citation to Edouard Dhanis as an “eminent scholar” on Fatima—Dhanis having contended that everything Sister Lucy reported about the consecration and conversion of Russia was her own invention. Today, Pope Benedict pronounces the Message of Fatima to be “the most important prophetic message of the 20th Century.”
- Has admitted that the Church is in the midst of a terrible crisis of faith and discipline, which is no doubt foretold in the part of the Third Secret consisting of the 25 lines attested to by Cardinal Ottaviani, and which the Pope has read. Pope Benedict, unlike his immediate predecessors, does not speak of the “renewal” or “springtime” of Vatican II, but of a true ecclesial disaster of

unprecedented proportions.

In view of these papal words and deeds, the divergence between Benedict XVI and Cardinal Bertone and his Party Line on Fatima is now so dramatic that it is fair to speak of a situation that can be described as “Bertone vs. Benedict.”

Furthermore, it is evident that the former Cardinal Ratzinger, precisely because he has read the Third Secret in its entirety (giving tantalizing hints of its contents in 1984), is today as Pope attempting to implement (however partially) a program of ecclesial “course correction” that would seem to be aimed at addressing what the unpublished part of the Third Secret predicts: a truly apocalyptic collapse of faith and discipline in the Church, leading to what the Pope himself called (in September 2009) a “secularized ecclesial environment” and a “desert without God.” We have seen that the Pope’s attempt to change course has included his historic “liberation” of the Latin Mass, his lifting of the “excommunication” of the bishops of the Society of Saint Pius X, and his extraordinary exclusive invitation to the Society’s representatives to engage in “theological discussions” with the Vatican concerning the enormously problematical Vatican II texts (which discussions commenced on October 26, 2009).

Cardinal Bertone, on the other hand, continues as before, pursuing unswervingly the worldly wisdom of a Vatican bureaucracy that wishes to be done with Fatima once and for all. In Chapter 14 we outlined how the revelations of 2006-2007 exposed the Party Line as a tissue of lies. We recall here three of the most flagrant lies the Cardinal has perpetrated over the past several years, despite conclusive evidence that he cannot possibly be telling the truth:

- That Sister Lucy “confessed” to him that Our Lady of Fatima never said anything to her about the Third Secret being connected to 1960, when Bertone himself produced on television *two* envelopes (clearly meant for two different texts pertaining to the Secret) on each of which Sister Lucy had recorded the “express order of Our Lady” that the contents were not to be revealed until that year. This falsehood alone destroys the Cardinal’s credibility.
- That the “Capovilla envelope” Bertone has never produced is the same as the “Bertone envelope.” It is Bertone himself who presented the testimony of Archbishop Capovilla on television that the “Capovilla envelope,” containing a text pertaining to the Secret and lodged in the papal apartment, bears the Archbishop’s handwriting, a list of the names of the prelates who had read its contents, and the dictation of Pope John XXIII that “I leave it to others to comment or decide.” It requires unbelievable audacity for Bertone to maintain that what he has never produced is the same as what he has produced. Yet he persists in this falsehood even though it is perfectly obvious that it is false.
- That publication of the vision on June 26, 2000 “brings to an end a period of history marked by tragic human lust for power and evil.” The terrorist attacks of September 11, 2001; the wars in Iraq and Afghanistan; the rise of a neo-Stalinist, abortion-ridden Russia and a new Sino-Soviet military alliance; the worldwide economic collapse of 2008-2009 (provoked precisely by greed) and the continuing descent of the entire world into ever-worsening moral depravity, make a mockery of this falsehood. And yet the Cardinal refuses to recant it.

We refer the reader to the preceding pages for the facts regarding all the falsehoods that comprise the Party Line on Fatima. All of these falsehoods, of course, have served the Big Lie that Fatima “belongs to the past” and that its prophecies need no longer concern us.

Cardinal Bertone persists in the Big Lie—and all the smaller lies that serve it—despite the very public collapse of his version of events, and the very public correction he has received from Socci and other Catholics whose legitimate objections he has utterly failed to answer, even as he pretends, with great fanfare, to have given an answer. Consider these key events recounted on the preceding pages, which remind us of the pertinacity with which the Cardinal clings to his utterly discredited testimony:

- On November 22, 2006, Antonio Socci published his devastating exposé on the Third Secret,

including the testimony of Archbishop Capovilla that there are two texts and two envelopes (the “Capovilla envelope” and the “Bertone envelope”) pertaining to the Secret. Pope Benedict himself sent Socci a personal note of acknowledgment and thanks for his book, even though Socci had accused Bertone of a cover-up of the second text.

- In the face of this damning indictment, Bertone not only refused to back down, but published his own book on May 10, 2007, attacking Socci while failing to address a single point he had raised.
- When Socci replied publicly (on May 12, 2007) that Bertone’s book had ignored every single issue and had thus conceded Socci’s entire case, Bertone’s only answer was silence.
- On May 31, 2007, however, Bertone appeared on the Italian television show *Porta a Porta* to attack Socci a second time—again without answering him. In the process, Bertone not only failed to address the evidence Socci had presented, but also revealed devastating new evidence against his own position, including the existence of two different sealed envelopes pertaining to the Third Secret, each with its own order from the Virgin that it could not be opened before 1960, and Bertone’s admission that Cardinal Ottaviani had testified “categorically” to the existence of a text of the Third Secret comprised of one page and 25 lines.
- When, on June 2, 2007, Antonio Socci publicly replied that Bertone’s appearance on *Porta a Porta* had only confirmed that he was concealing the second text of the Third Secret, Bertone once again observed a telling silence.
- On September 21, 2007, his position now in shambles, Bertone conducted his own telecast during which he not only failed (yet again) to answer any of the questions that Socci—and now Bertone’s own disclosures—had raised, but also produced a heavily edited videotape interview of Archbishop Capovilla, during which the Archbishop *confirmed the existence of the very envelope (the “Capovilla envelope”) Bertone has failed and refused to produce*, even as Bertone audaciously and falsely continued to maintain that he has produced everything.
- Before the start of the telecast of September 21, 2007, Socci was thrown out of the building in which the telecast was conducted so that he would not be able to pose any questions to Bertone, but not before he played for other journalists an audio tape in which Archbishop Capovilla is heard to admit that there is an “attachment” to the text of the vision of “the Bishop dressed in white”—an attachment that has never been published, and probably contains the explanatory words of the Virgin. When the Italian press reported on this revelation the next day, Bertone again observed a telling silence, conspicuously failing to deny that there is an unpublished “attachment” to the text of the vision.
- In June-July 2008 the Italian translation of a book by the Catholic attorney and commentator Christopher A. Ferrara was published (the original English was published a few months earlier), wherein all of the developments mentioned above and numerous others are presented in a way that systematically demonstrates that Cardinal Bertone is not telling the truth about the Third Secret. Although Ferrara’s book was published in Italian and circulated throughout Italy, Bertone offered no response other than to complain privately about the book in a letter to a priest, without addressing any of the points it raises—thus repeating his suspicious silence with respect to the questions raised by Socci’s book.

In sum, Cardinal Bertone is a thoroughly impeached witness who stubbornly persists in defending his testimony long after his credibility has been destroyed. He thus represents an even greater problem for the Church—by far—than his predecessor in the office of Secretary of State. For Bertone is not only committed to defending the Party Line, but also his personal reputation, which has been damaged by a public scandal in which one of Italy’s most prominent Catholics, Antonio Socci, has accused him of concealing the words of the Mother of God. This is what accounts for Bertone’s furious public relations

campaign in defense of his discredited testimony, including a book and two television appearances that have only confirmed the incredibility of his account. And yet Bertone digs in his heels, refusing to admit the obvious implications of his own disclosures and admissions. He has thus created in himself a major obstacle to the Church's obedience to the Message of Fatima. It is literally the case that the personal pride of a lone Vatican bureaucrat has placed the Church and the world at risk.

Now, back in the year 2000 Bertone was the former Cardinal Ratzinger's subordinate as Secretary of the Congregation for the Doctrine of the Faith, and both Ratzinger and Bertone were carrying out the Party Line under former Secretary of State Sodano. Under those circumstances, it was at least arguable that Cardinal Ratzinger was able to justify to himself that the testimony of then-Archbishop Bertone—as the emissary Sodano had sent to interview Sister Lucy—was reliable in April of 2000 in connection with the impending publication of the vision of the “Bishop dressed in white.” Again in November 2001 Cardinal Ratzinger still felt justified in believing the testimony of Archbishop Bertone for that infamous “interview” from which, out of an alleged two hours of unrecorded conversation with the seer, Bertone published exactly nine words he attributed to her concerning the Third Secret. Perhaps at that time Ratzinger felt he had no choice but to follow the testimony of Archbishop Bertone and the dictates of Cardinal Sodano, the then Vatican Secretary of State, as indicated by his numerous deferential references to Sodano's “interpretation” of the vision in his theological commentary in *TMF*—an “interpretation” Sodano had absolutely no authority or competence to make, but which he simply arrogated to himself.

And, as we have suggested earlier, perhaps under the “compromise solution” hypothesized by Socci, in 2000 the former Cardinal Ratzinger felt justified in adopting a mental reservation concerning the still hidden one-page text of 25 lines that undoubtedly contains the words of the Virgin explaining the vision. Pursuant to the “compromise solution,” it may well have been determined that during Bertone's “interviews” of Lucy (of which, conveniently, there is no independent record of any kind) he would obtain Lucy's “agreement”—that is, the obedient cloistered nun's submissive acceptance or at least non-objection—to the proposition that the unpublished text might not be “authentic.” Then Pope John Paul II could be permitted to reveal only the substance of the “disputed” text by way of his apocalyptic references to the “tail of the dragon” at Fatima on May 13, 2000, and those veiled references, together with the vision, could be presented as the “entire” Third Secret without any overt misrepresentation, exactly as Socci suggests.

But this speculation aside, the former Cardinal Ratzinger is now the Pope, and since he became Pope evidence has surfaced which makes it objectively impossible to believe Bertone's testimony. Indeed, the Pope's own dramatic changes of position since his election to the papacy indicate that he knows quite well that the Third Secret contains precisely those prophetic warnings we have not yet been allowed to see. Then too there is the Pope's telling note to Socci, thanking him for a book in which Socci accuses the Vatican Secretary of State of deliberately concealing part of the Third Secret. One can be certain that if Socci had falsely accused Bertone of such a grave misdeed, the Pope would have told him so and directed him to make reparation for the scandal.

Clearly, then, the Pope knows he cannot commit to Cardinal Bertone's version of the facts because it does not correspond to the truth. And yet the Pope, in the face of decisions made before he became Pope, finds himself in a quandary: the text which, in fact, actually is not yet published has been “revealed” in a veiled way by John Paul II at Fatima, but under the “compromise solution” which involved that veiled revelation of the missing text which itself has been conveniently deemed by the anti-Fatima Cardinals Bertone and Sodano and the anti-Fatima Party in the Vatican to be “questionable” or—even worse—“inauthentic.” How can the Pope now reveal it without risking a revolution in the papal household?

And yet reveal it he must. As Socci wrote on June 2, 2007, following Bertone's appearance on *Porta a Porta*, the Pope himself “had opened the road to the truth” by stating in a letter Bertone included in his book that “the authentic words of the third part of the Secret were published,” which “clearly implies that there exist words of the Secret deemed ‘not authentic.’” Courage, then: publish

everything. "The truth will make you free."<sup>433</sup>

The truth *will* make us free. And the Vatican Secretary of State must no longer be allowed to impede its revelation. Benedict is the Roman Pontiff, and Bertone is merely his subordinate. It is time for the Roman Pontiff to end the Secretary of State's domination in the Fatima affair. It is incumbent on the Pope to undo the damage Bertone and Sodano, his predecessor, have caused and continue to cause by their ongoing deception. The Roman Pontiff alone is in a position to remedy this grave injustice instantly. In addition to revealing the entirety of the Third Secret and performing the Consecration of Russia so long overdue, the remedy would involve either Bertone's public recantation of the Party Line and his own demonstrable falsehoods in support of it, or else his removal from office for the good of the Church and all humanity. We are constrained to request nothing less than this in the Petition to the Holy Father with which this book concludes.



**Sister Lucy, at the time of this photograph, was a Sister of the Dorothean nuns, and about three years after this picture was taken, she received a message from Our Lord Jesus Christ Himself telling her to relay to the Pope and bishops what will happen to them personally if they delay too long to do the Consecration of Russia. Jesus said:**

**Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My command, like him they will follow him into misfortune.**

**The vision of the execution of the Pope and the bishops which was released by the Vatican on June 26, 2000 would be explained by the words of Our Lord Himself quoted above.**

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<sup>433</sup> *Libero*, June 2, 2007; see also footnote 422.



# Chapter 16

## Counting the Cost

“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.” So the Mother of God promised the Church and the world at Fatima. But something has gone wrong. The Fatima prophecies, fulfilled unerringly in every other respect—except for the annihilation of nations—have not been fulfilled here. Did the Mother of God mislead us? Or is it, rather, certain men who have misled us?

As this book moves toward its conclusion, we must recall that with Our Lady’s promise comes an ultimatum concerning the consequences of failing to perform the Consecration of Russia in time: “If My requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; *various nations will be annihilated.*”

So, the Triumph of the Immaculate Heart *will* take place—“in the end”—for nothing mere men can do will prevent the ultimate fulfillment of the divine plan for our time as announced at Fatima. But Catholics who believe in the Message of Fatima rightly wonder how much more the Church and the world will have to suffer before the Consecration is done and we reach the glorious fulfillment that Antonio Socci describes as a victory for Our Lady more astonishing than the one over Islam at the Battle of Lepanto, “a radical and extraordinary change in the world, an overthrow of the mentality dominating modernity, *probably following dramatic events for humanity.*” Must we first witness the annihilation of nations and other “dramatic events for humanity” before the Triumph of the Immaculate Heart comes to pass? How many souls have been lost, and how many will be lost on account of human failure to follow the Blessed Virgin’s simple prescription—a failure attributable to a worldly wisdom that seeks an accommodation of the Church to worldly powers?

On March 3, 2002, *Time* magazine reported that “a month after the Sept. 11 attacks, top federal officials feared a nuclear weapon obtained from the Russian arsenal was being smuggled into New York. The White House’s Counterterrorism Security Group, part of the National Security Council, was alerted to the danger through a report by an agent code-named DRAGONFIRE, according to the magazine, but New York officials and senior FBI officials were not informed in an effort to avoid panic.” Although the report later proved to be inaccurate, in Washington, D.C. a “shadow government” facility has been installed in underground bunkers, and nuclear detectors have been arrayed at key locations throughout the United States in anticipation of what the President and his advisors believe to be an inevitable, and far more deadly, attack by Islamic terrorists. As *The Washington Post* reported on March 3, 2002: “Alarmed by growing hints of al Qaeda’s progress toward obtaining a nuclear or radiological weapon, the Bush administration has deployed hundreds of sophisticated sensors since November to U.S. borders, overseas facilities and choke points around Washington. It has placed the Delta Force, the nation’s elite commando unit, on a new standby alert to seize control of nuclear materials that the sensors may detect.”

Based on fallible human intelligence reports, political leaders showed sufficient prudence to prepare for the worst, which they know is coming sooner or later. But the Fatima revisionists in the Vatican apparatus, following the Party Line on Fatima, tell us that the Fatima prophecies, including the Third Secret, “belong to the past” (to recall Cardinal Sodano’s and Cardinal Bertone’s truly infamous words), that we may safely disregard a heavenly intelligence report from an infallible source, warning us of the annihilation of nations and the loss of countless souls. Worse, they hide from the Church a vital portion of that heavenly intelligence report—the still-missing words of the Secret—while assuring us that everything has been revealed. And it seems that as the world hurtles towards disaster, there is no short supply in the Church of what Lenin, speaking of Western liberals, called “useful idiots,” people



who are only too happy to parrot the Party Line while helpfully denouncing anyone who questions it.

The promises of Our Lady at Fatima entail two great gifts to all of humanity: peace in the world through the conversion of Russia, and peace and renewal in the Church also consequent to the Consecration of Russia as well as the worldwide establishment of devotion to the Immaculate Heart of Mary. And yet, as of the time the second edition of this book appears (December 2009), we manifestly have neither.

### **Russia Has Not Been Converted**

Twenty-five years after the Vatican ceremony in which the world was consecrated to Mary, but any mention of Russia was deliberately avoided so that the Russian Orthodox would not be offended, those who preach the Party Line speak of the “fall of communism,” a mere regime change, as if this were the miraculous conversion of Russia the Mother of God promised. But the facts—and as Saint Thomas teaches, against a fact there is no argument—tell us that Russia has not converted in any sense of the word, no matter how one wishes to twist “conversion” to mean something other than what the Mother of God intended: the return of the Russian people to union with Rome through their embrace of the integral Catholic Faith.

There is no argument against a fact. No argument, no matter how high the authority proposing it, can establish that the Eiffel Tower is located in Rome. And no argument, no matter how high the Churchman proposing it, can establish that Russia has been converted since the 1984 ceremony from which any mention of Russia was excluded. The *facts* destroy the Party Line, and bring to light the terrible cost of the Church’s continued adherence to it. Let us summarize some of the facts here:

#### **A. No conversion to the Catholic 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 religion, 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 Roman Catholic Church.<sup>434</sup>

Why is Our Lady of Fatima so insistent on the *conversion* of Russia? The answer is that the Catholic Church has thrice defined as infallible dogma that there is no salvation outside the Church: at the Fourth Lateran Council (1215 AD) by Pope Innocent III; in the Bull *Unam Sanctam* (1302) by Boniface VIII; and at the Council of Florence, in the Bull *Cantate Domino* (1442) by Pope Eugene IV. Christ did not found His Church for nothing, or to serve as an optional “body of believers.” He founded it for one purpose: to sanctify souls and save them from hell, through the grace He won for all men on the Cross.

We know Our Lady came to Fatima precisely to obtain the salvation of souls: “If My requests are granted *many souls will be saved*.” From which it obviously follows that many souls will be lost if Her requests are not granted, for otherwise the request would have been pointless. In this context the word “conversion” as used in the Message of Fatima cannot possibly mean anything other than a conversion to Catholicism and thus membership in the Catholic Church. 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 state of schism from Rome*. What is more, Russian Orthodoxy was already the predominant religion in Russia when Our Lady appeared at Fatima.

<sup>434</sup> *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: “...podríamos 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.”

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.

Now, it is simply undeniable that Russia has shown no sign whatsoever of conversion rightly understood. More than a quarter century 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.”<sup>435</sup>
- 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.<sup>436</sup>
- Statistics revealed by the flagship Russian Embassy in Washington, D.C. paint a grim picture for Roman Catholicism in “converted” Russia as of 2009.<sup>437</sup> 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 132 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.

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.<sup>438</sup>

<sup>435</sup> Sarah Karush, “Foreign Priests Spark Controversy”, Associated Press, February 12, 2002.

<sup>436</sup> *Radio Free Europe Report*, June 20, 2001. See also Catholic News Service, February 17, 2002.

<sup>437</sup> “Religion in Russia,” at <http://www.russianembassy.org/RUSSIA/religion.htm>.

<sup>438</sup> “Rebuff for the Pope: Vatican Fears New Persecution,” *The Catholic World Report*, October 2002, p. 9.

- 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 Russian Orthodox Patriarch of Moscow, the ex-KGB agent, Alexy II.
- On March 2, 2002, Pope John Paul II 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 now 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.”<sup>439</sup> 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 February 11 has made them afraid to practice their faith.”<sup>440</sup>
- 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 they (the State) returning to the times of persecution of the faith? ... The expulsion of a Catholic bishop who has not violated any law, surpasses all imaginable limits of civilized relations between the State and the Church. ... With grave worry, we express our decisive protest in respect to violation of the constitutional rights of Catholics.<sup>441</sup>

- By October 2002 Pope John Paul II’s own spokesman, Joaquin Navarro-Valls, had declared that the actions against the Catholic Church by Russian authorities had reached the level of “a true persecution.”<sup>442</sup>

The situation has not improved materially since 2002. 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.”<sup>443</sup>

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*, to remain in Russia for no more than 90 days at a time, and to reapply at least twice a year for readmission at the discretion of bureaucrats. As the State Department notes, the Catholic Church is

<sup>439</sup> BBC Online, March 2, 2002.

<sup>440</sup> AP News, March 1, 2002.

<sup>441</sup> *National Catholic Register* Online Web Edition, April 28 - May 5, 2002.

<sup>442</sup> *The Catholic World Report*, October 2002, p. 10.

<sup>443</sup> U.S. Department of State, International Religious Freedom Report (2008), at <http://www.state.gov/g/drl/rls/irf/2008/108468.htm>.

“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.

To speak of a “conversion of Russia” to the Faith despite all these facts is, quite simply, ludicrous. No wonder Fatima “revisionists”—i.e., those who “revise” the Fatima Message to mean what they wish it to mean instead of what it really means—have tried to redefine the word “conversion” to make their false claims fit the evidence. Fatima “revisionism” is, in fact, the very essence of the Party Line on Fatima as examined thematically in the earlier chapters.

### **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.<sup>444</sup>

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 takes seriously.

Even the late Russian Orthodox patriarch, Alexy II (he died in December 2008), publicly admitted that Satanism, occultism and witchcraft are on the rise in Russia.<sup>445</sup>

### **No “Moral Conversion” in Russia**

Twisting the meaning of “conversion” even further away from its true meaning, certain Fatima revisionists, hewing as always to the Party Line of the Vatican Secretary of State, 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).<sup>446</sup>
- 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 contraception 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.”<sup>447</sup>
- *In Russia, abortions are free, but childbirth is not.*<sup>448</sup>

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<sup>444</sup> Zenit News, December 22, 2000.

<sup>445</sup> “Satanism on the Rise in Russia”, compiled by John Vennari. See [www.fatima.org/news/newsviews/satanism2.asp](http://www.fatima.org/news/newsviews/satanism2.asp).

<sup>446</sup> 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>.

<sup>447</sup> Father Maurer’s remarks appeared in an interview in *Catholic World Report*, February 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.

<sup>448</sup> Ibid.

- 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.”<sup>449</sup>
- Russia has the highest per capita rate of alcohol consumption in the world.<sup>450</sup>
- 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.<sup>451</sup>
- 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.”<sup>452</sup>
- 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 of 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 endured 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.”<sup>453</sup>

A “moral conversion” of Russia? Hardly—unless one means a conversion to *immorality* leaving Russia even worse off morally than before the 1984 ceremony.

### **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 Dimbleby’s in-depth report, headlined “Russia: A

<sup>449</sup> See Mark Fellows, “This Present Darkness”, Part III, *Catholic Family News*, October 2000.

<sup>450</sup> 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 consecration 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*, September 2000. See also Mark Fellows, *Fatima in Twilight*, (Marmion Publications, Niagara Falls, 2003) Chapter 19, p. 246.

<sup>451</sup> “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*.”

<sup>452</sup> “Activist Says Child Porn Prosecutions Will be Difficult in Indonesia, Russia”, Christine Brummitt, *Associated Press*, August 9, 2001 (emphasis added).

<sup>453</sup> “Big Brotherski goes too far for Staid Russians”, Mark Franchetti, *Sunday Times* (London), November 25, 2001.



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."<sup>454</sup>

## A. Stifling all political opposition

In 2002, as the *London Times* reported, "Russia's last independent television station was closed yesterday, leaving the country's entire broadcast media under Kremlin control"<sup>455</sup>—the same broadcast media that have since been denouncing the Catholic Church over the question of Russian dioceses for the Church.

Over the past seven years the situation for the press and freedom of speech in general has continued to deteriorate under both Putin and his supposed successor, "President" Medvedev. In an editorial published on June 9, 2008, *The New York Times* protested that "Russia's national networks are routinely deleting news or opinions critical of the Kremlin. In one notable case, Mikhail Delyagin, a political analyst, criticized Vladimir Putin during the taping of a talk show. When the program aired, most of Delyagin was missing. Only his disembodied legs remained in the picture." The *Times* noted that under Stalin "Soviet news agencies grew to be experts in removing unwanted comrades from official photographs. People disappeared in the developing rooms just as they disappeared in real life," and that the same thing is happening all over again in Putin's Russia.<sup>456</sup>

Consider these additional facts:

- Diana Kachalova, editor-in-chief of a chain of newspapers in Russia, declared in 2008 that "United Russia is like a tank coming down on the people," and that "I feel like I'm returning to when I was young, in the 1970s"—that is, during the Soviet era.<sup>457</sup>
- In 2006 *The New York Times* reported "Russia is unquestionably a dangerous place for journalists," and that on average more than two a year are murdered under mysterious circumstances.<sup>458</sup>
- From 2000 to 2008 twenty-one journalists have been murdered in Russia, according to the World Association of Newspapers. In 2008 a student expressed the common fear that "It is dangerous to want a free press in Russia." When asked "Just to want it?", she replied: "It is dangerous just to want it."<sup>459</sup>
- The situation for freedom of the press in Russia has reached the point where Russian journalists are speaking of a "last stand" against government oppression.<sup>460</sup> As if by a prearranged schedule, the same thing is happening in the Ukraine. "The torch of liberty has grown dimmer in the former Soviet republic of Ukraine—as it has across most of the territory of the old USSR."<sup>461</sup>

## B. Making Criticism of the Kremlin a Crime

The Kremlin's campaign against a free press and indeed any form of political opposition to the Putin regime reached a new height at the end of 2008. On December 17, 2008 Associated Press reported that "New legislation backed by Prime Minister Vladimir Putin would allow Russian authorities to label any government critic a traitor—a move that rights activists said Wednesday was a chilling

<sup>454</sup> Jonathan Dimbleby, Daily Mail Online, at <http://www.dailymail.co.uk/news/article-566931/Russia-A-totalitarian-regime-thrall-Tsar-whos-creating-new-Facist-empire.html>.

<sup>455</sup> *London Times*, online edition, January 12, 2002.

<sup>456</sup> Quoted in Christopher A. Ferrara, "Putin Brings Russia Back to the Good Old Days", at <http://www.fatimaperspectives.com/cr/perspective567.asp>

<sup>457</sup> "Free press under siege in Russia," *The Star*, January 12, 2008, at <http://www.thestar.com/comment/article/293303>.

<sup>458</sup> Steven Lee Myers, "In Russia, free press comes with a price," October 11, 2006 (reprinting article from *International Herald Tribune*), at <http://www.nytimes.com/2006/10/11/world/europe/11iht-russia.3117121.html>.

<sup>459</sup> Kelly Toughill, "Free press under siege in Russia," *The Star*, January 12, 2008, at <http://www.thestar.com/comment/columnists/article/293303>.

<sup>460</sup> *Ibid.*

<sup>461</sup> *WorldNetDaily*, December 21, 2001.



throwback to times of Soviet dictator Josef Stalin.”

Quoting Russian rights activists, AP notes that this new law “would essentially let authorities interpret *any* act against the state as treason—a crime punishable by up to 20 years in prison.”<sup>462</sup>

### C. 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.”<sup>463</sup>

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.<sup>464</sup>

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.”<sup>465</sup> 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.”<sup>466</sup>

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...”<sup>467</sup>

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 investigating 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

<sup>462</sup> “Russian Bill Could Hit Kremlin Critics,” AP report at [http://www.breitbart.com/print.php?id=D954K4Q80&show\\_article=1](http://www.breitbart.com/print.php?id=D954K4Q80&show_article=1).

<sup>463</sup> Richard Galpin, “Stalin’s new status in Russia,” BBC Online, December 27, 2008, at <http://news.bbc.co.uk/2/hi/europe/7798497.stm>.

<sup>464</sup> Ibid.

<sup>465</sup> Ibid.

<sup>466</sup> “Russian youth: Stalin good, migrants must go: poll,” Reuters (July 25, 2007).

<sup>467</sup> Richard Galpin, “Stalin’s new status in Russia,” loc. cit.

Putin loyalists... now dominate the bureaucracy, parliament and state broadcasting.”<sup>468</sup>

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.”<sup>469</sup>

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:

- In August 2008 the Russian Army invaded neighboring Georgia and conducted bombing raids deep inside Georgia after South Ossetia proclaimed itself a republic and Georgian forces moved to prevent secession. Despite a peace agreement negotiated under EU auspices requiring total withdrawal from Georgia, Russia still maintains “buffer zones” on Georgian territory around South Ossetia that would serve as beachheads for a full-scale invasion of the country.
- Military analyst Pavel Felgenhauer warns that Russia plans to invade Georgia from these bases,<sup>470</sup> and in May of 2009 U.S. Ambassadors to Georgia William Courtney and Kenneth Yalowitz, and Denis Corboy, warned of a Russia military buildup in South Ossetia and Abkhazia.
- As the journal *Human Events* has observed: “The timing of Russia’s invasion of Georgia signals an ominous new dawn for East-West relations. If Moscow defeats the democratic forces in Georgia and the West remains stymied on the sidelines, the rest of the former Soviet satellites could again become the Kremlin’s puppets, and Moscow could become more provocative with its words and its armed forces.”<sup>471</sup>
- 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.”<sup>472</sup>
- 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.’”<sup>473</sup>
- On August 4, 2009 Russia resumed nuclear attack sub 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.”<sup>474</sup>

As the Russians rattle their nuclear sabers, they are also ramping up their military alliance with

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<sup>468</sup> *Electronic Telegraph*, May 8, 2001.

<sup>469</sup> *Electronic Telegraph*, March 2, 2000.

<sup>470</sup> “Plan of Georgian Occupation Worked Out in the Kremlin,” *Georgian Daily*, February 23, 2009.

<sup>471</sup> Robert Maginnis, “Russian Invasion of Georgia Is an East-West Tipping Point,” August 11, 2008, at <http://www.humanevents.com/article.php?id=27975>.

<sup>472</sup> “Weapons of Mass Destruction”, at <http://www.globalsecurity.org/wmd/world/russia/rs-24.htm>.

<sup>473</sup> *USA Today*, “On Deadline”, January 31, 2006.

<sup>474</sup> Marr Mazzetti and Thom Shanker, *New York Times*, August 5, 2009.

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.”<sup>475</sup> 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.

### **No “Economic Conversion” in Russia**

Clearly desperate to explain away the non-conversion of Russia since 1984, some Fatima revisionists even go so far as to redefine “conversion” to mean the supposed economic “transformation” of Russia after the “fall of communism.” Here as well, fact dispels fantasy. Although Russia’s Gross Domestic Product (GDP) has grown on account of the exploitation of its oil reserves, Russia today remains economically a Third World country. The World Health Organization ranks Russia’s health care system at 130th out of the 190 countries of the United Nations. There is not even gas and running water in the many rural villages associated with the now-abandoned agricultural “collectives.”

As for the wealth generated by Russia’s “booming” oil-based economy, investigative reporter Jonathan Dimbleby explains that “a criminal system of government [has] taken shape under Putin in which the Kremlin has been selling state assets cheaply to Putin’s cronies and buying other assets back from them at an exorbitant price.” For example, Roman Abramovich, “one of Putin’s closest allies,” paid \$100 million for Sifnet (the Russian state oil company) only to sell it back to the government ten years later, for \$13.7 billion, “an astronomical sum and far above the going market rate.”<sup>476</sup> As Dimbleby concludes: “You can forget any talk from the new President [Medvedev] about ‘stamping out’ corruption. This social and economic disease is insidious and rampant.”<sup>477</sup> In fact, Putin himself has benefitted mightily from the plunder, and now has a personal worth of some \$41 billion.<sup>478</sup>

What is more, on August 5, 2009 Associated Press noted that the global financial crisis of 2008-2009 has “revers[ed] eight years of solid economic growth under Putin’s presidency...”<sup>479</sup> And on August 10, 2009 an AFP report quoted Russia’s figurehead “President” Medvedev as admitting that “As soon as the crisis took place, (the economy) crumbled. And worse than in many other countries.” And now the Russian government is forecasting “a contraction of up to 8.5 percent in GDP in 2009 as lower oil prices hit the energy sector and industry battles a sharp decline in orders from abroad.”<sup>480</sup>

Thus, even the supposedly “vibrant” Russian economy under Putin, whose primary beneficiaries are his cronies, is collapsing some 25 years after the alleged “consecration” of Russia. Not even real and lasting temporal blessings have resulted from the 1984 ceremony. Despite growth in GDP for the benefit of a relative few, “In modern Russia two-thirds of the population are on the verge of poverty. The health care system is worse today than it was in the Fifties. Stalin murdered about 20 million, while in today’s Russia the population is falling by a million people a year.”<sup>481</sup>

### **Conclusion: No “Conversion” of Any Kind in Russia**

Again, 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 even economically. Furthermore, as the rampant practice of abortion in Russia today

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<sup>475</sup> Paul Craig Roberts, “US Hegemony Spawns Russian-Chinese Military Alliance,” August 9, 2007, at <http://antiwar.com/roberts/?articleid=11422>.

<sup>476</sup> Daily Mail Online, May 17, 2008.

<sup>477</sup> Ibid.

<sup>478</sup> See “No-One Has Ever Disputed Vladimir Putin’s Secret Wealth”, *Soviet Analyst*, Volume 31, No. 2 & 3, p. 20.

<sup>479</sup> Lynn Berry, “The Russian Bare: Putin Strips to Waist for Photographers,” reported at <http://www.canadaeast.com/news/article/751712>

<sup>480</sup> Stuart Williams, “Russian economy hitting ‘dead end’: Medvedev,” AFP report, August 10, 2009, at <http://www.google.com/hostednews/afp/article/ALeqM5ipvpAiu7MDwBWhAD420YzMRnmTQ>

<sup>481</sup> Bonner, *Electronic Telegraph*, March 2, 2000.

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 declared on 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.”<sup>482</sup> Two years later the Pope declared that “almost the whole human race is today allowing itself to be driven into two opposing camps, for Christ or against Christ. *The human race is involved today in a supreme crisis*, which will issue in its salvation by Christ, or in its destruction.”<sup>483</sup> 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” remind us of those who scoffed at Noah as he labored obediently year after year on the building of his saving Ark, while it seemed to the scoffers that their comfortable world would go on forever.

### **No Peace in the World**

Consider that as this, the second edition of this book, goes to press (December 2009), it has been fully a quarter-century since the supposed “consecration of Russia” on March 25, 1984. Since the Vatican apparatus refuses to allow Russia to be mentioned in any consecration ceremony, not only has Russia failed to convert, but the period of world peace promised by Our Lady has not been seen either. The wars in Iraq and Afghanistan speak for themselves, as does the never-ending crisis in the Middle East, not to mention massive ethnic genocides in such places as Darfur (in the Sudan) and Rwanda.

But there is another war that has gone on unceasingly all over the world since 1984: the war on the unborn child. Throughout the world the abortion holocaust burns ever higher in the sight of God. There have been at least 600 million victims of the war on the unborn since the “consecration” of 1984, the blood of every victim crying out to Heaven for vengeance. Clearly, the time is ripe for a divine chastisement of all humanity.

Yet it seems that nothing will deter the Vatican apparatus from its pursuit of the new “post-Fatima” orientation of the Church. Instead of the consecration of Russia, the Vatican staged another ceremony, this time called an “entrustment,” during which John Paul II, in the presence of some 1,500 bishops during the Jubilee of Bishops, declared as follows:

We entrust to you all people, beginning with the weakest: the babies yet unborn, and those born into poverty and suffering, the young in search of meaning, the unemployed, and those suffering hunger and disease. We entrust to you all troubled families, the elderly with no one to help them, and all who are alone and without hope.<sup>484</sup>

Noble words indeed, and no doubt those mentioned received a spiritual benefit from that papal “entrustment.” But Our Lady of Fatima did not request an “entrustment” to Her of the unemployed, youth in search of meaning, the sick and the hungry, or even families and the elderly, as laudable as those intentions are. She came to ask for one thing in particular: the *Consecration of Russia* to Her Immaculate Heart. But this is the one thing the Vatican apparatus simply refuses to give Her.

The search for humanly devised substitutes for what Our Lady requested continued with the World Day of Prayer for Peace at Assisi on January 24, 2002. Catholics, Orthodox, Protestants, Hindus, Muslims, Jews, African animists, Buddhists, Shintoists, Confucians, Tenrikyoists and Zoroastrians were shuttled from the Vatican to Assisi in what *L’Osservatore Romano* called “a peace train.” The “representatives of the world’s religions”, including a witch doctor, all gave sermons on world peace from a large wooden pulpit set up in the lower plaza of the Basilica of Saint Francis. As part of the event, each non-Christian “religion” was given a room in the Sacred Convent of Saint Francis

<sup>482</sup> Letter of February 11, 1949.

<sup>483</sup> *Evangelii Praecones*, Acta Apostolicae Sedis, AAS 1951, p. 497.

<sup>484</sup> Act of Entrustment to Mary Most Holy, October 8, 2000.

to perform pagan rituals and offer prayers for peace to various gods and spirits. At the end of this scandalous and even sacrilegious event—the “new orientation” at its worst—the “representatives of the world’s religions” placed little burning oil lamps on a table to symbolize their supposed commitment to interreligious brotherhood and world peace, and then went home.

Afterwards there was, of course, no peace. On the very next day the Israelis began bombing Palestinian targets, as the Arab-Israeli conflict continued to hurtle toward all-out war, while India tested a nuclear missile. Over the next few weeks, the Hindus and Muslims whose “representatives” had gone to Assisi to deposit their oil lamps on the table began slaughtering each other in western India; the death toll in just three days of riots was nearly 300.<sup>485</sup> And the world has been at war ever since, with the victims, both born and unborn, piling up by the tens of millions.

In his landmark encyclical *Ubi Arcano Dei* (1922), Pope Pius XI proclaimed what belongs to the essence of the Fatima Message—that the only peace worthy of the name is the peace of Christ, and that only the Catholic Church can bring the peace of Christ to this troubled world. As the Pope declared only 40 years before the “new orientation” began to afflict the Church:

The Church is the safe and sure guide to conscience, for to Her safe-keeping *alone* there has been confided the doctrines and the promise of the assistance of Christ, She is able not only to bring about at the present hour *a peace that is truly the peace of Christ*, but can, better than any other agency which We know of, contribute greatly to the securing of the same peace for the future, to the making of war impossible in the future. For the Church teaches (*She alone* has been given by God the mandate and the right to teach with authority) that not only our acts as individuals but also as groups and as nations must conform to the eternal law of God.<sup>486</sup>

In their relentless pursuit of the “new orientation,” however, the Vatican bureaucracy of the present time disdains such clear preaching as “unecumenical” and “triumphalistic,” preferring to continue a fallible human program of seeking “peace” through human institutions controlled by unbelievers and even positive enemies of God and the Church. Hence in July 2002 Catholic news organs reported with dismay that Cardinal Sodano actively supported the newly-created International Criminal Court (ICC), even to the extent of making a financial contribution to its coffers.<sup>487</sup> Catholic commentators, joined by secular political commentators, have long warned that the ICC is a direct threat to the rights of sovereign nations and their peoples because it will assert jurisdiction to conduct politically motivated trials—from which there will be no appeal—of the citizens of any nation, based on an ever-expanding list of prosecutable “offenses”.<sup>488</sup> These trials would be conducted without any of the procedural safeguards on admission of evidence and the right to confront witnesses which are essential to due process of law.<sup>489</sup> And yet the Vatican Secretary of State, mingling incompetent politics with his high ecclesiastical office, is actively collaborating in the creation of this judicial monster, preparing yet another disaster for the Church.

No peace in Russia, no peace in the world. Instead, what Pope Benedict rightly calls “the dictatorship of relativism” is rising in every nation, and we are confronted, more than ever before, by what John Paul II described at Fatima in 1982: “almost apocalyptic menaces looming over the nations and mankind as a whole.” This is the consequence of ignoring the warnings in that heavenly intelligence report conveyed to the world at Fatima.

### **No Peace in the Church**

And what of peace within the Church? Here too the Virgin of Fatima gave us a warning, and here too the men who tell us that the Third Secret of Fatima “belongs to the past” have disregarded

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<sup>485</sup> *New York Times*, March 2, 2002.

<sup>486</sup> *Ubi Arcano Dei*, n. 44.

<sup>487</sup> “Vatican Contributes to International Criminal Court,” Zenit news report, July 3, 2002.

<sup>488</sup> “World Court Now A Reality” by Mary Jo Anderson, April 11, 2002, *WorldNetDaily*; and “Stopping the International Criminal Court,” by Mary Jo Anderson, at [www.catholiceducation.org/articles/social\\_justice/sj0003.html](http://www.catholiceducation.org/articles/social_justice/sj0003.html)

<sup>489</sup> “The International Criminal Court vs. the American People,” by Lee A. Casey and David B. Rivkin, Jr., a Heritage Foundation Report dated February 5, 1999, which can be found at [www.heritage.org/Research/InternationalOrganizations/BG1249.cfm](http://www.heritage.org/Research/InternationalOrganizations/BG1249.cfm)



it. As the first edition of this book made its appearance, the corruption and collapse of the Church's human element over the past forty years was already erupting into full view for the entire world to chronicle daily and mock to scorn. This was happening because churchmen themselves have spurned the Fatima prophecies, which gave us the means to know in advance and take measures to avoid the homosexual infiltration of the priesthood that is now raging out of control.

As this book was first being composed in 2002 the press was exposing the massive pedophile scandal in the Archdiocese of Boston, where Cardinal Law had been hiding the activities of priestly predators for decades. Evidently in a panic over potential liability, diocese after diocese in North America had suddenly begun submitting lists of priests suspected of sexual abuse to law enforcement authorities, after years of hiding this information from the victims and their families and shifting the perpetrators from one place to another. The diocese-by-diocese review of priestly sexual abuse of little boys was provided in cover stories by *Newsweek* and *National Review* and in a host of other stories in national and local newspapers.

One can only imagine what lies beneath the tip of this iceberg, even today. And it is widely known that among the few men who do enter "mainstream" seminaries adhering to the post-conciliar "reforms", a very large percentage is homosexual. Father Donald Cozzens, head of Saint Mary's Seminary in Cleveland, Ohio, was only admitting what everyone can see when he observed in his book *The Changing Face of the Catholic Priesthood* that: "At issue at the beginning of the 21st century is the growing perception that the priesthood is, or is becoming, a gay profession ... Heterosexual seminarians are made uncomfortable by the number of gays around them. ... The straight seminarian feels out of place and may interpret his inner destabilization as a sign that he does not have a vocation for the priesthood. ... The sexual contacts and romantic unions among gay seminarians create intense and complicated webs of intrigue and jealousy."<sup>490</sup>

The plague of sexual abuse and perversion among the priesthood is hardly limited to North America. England, France and Spain have their own scandals involving homosexual and pedophile priests, and even a leading Polish Archbishop had been turned over to the Vatican by the fellow priests he had sexually extorted and abused. As recently as July of 2009, Pope Benedict suspended and then accepted the resignation of Uruguayan Bishop Francisco Domingo Barbosa Da Silveira of Minas after he was blackmailed by two convicts with whom he had had homosexual liaisons captured on cell phone photographs.<sup>491</sup>

Nor are the scandals confined to homosexual conduct. In Africa, a vast scandal involving the sexual abuse of nuns by African priests had been reported in the world press and admitted by the Vatican. Vatican spokesman Father Bernardo Cervellera (director of Fides, the Vatican's missionary news service) offered the outrageous defense that "the problem was limited to sub-Saharan Africa and related to negative cultural views there of women and of the value of celibacy ... These are not cases of 'psychopathic' violence against women, but instead a 'cultural way of living' that is common throughout the region ..." The abuse of nuns by African priests is "a cultural way of living" in Africa! African priests simply don't appreciate the "value" of celibacy! According to Reuters, the Vatican is "monitoring the situation ... but no direct action has been taken."<sup>492</sup>

And yet, while there has been no "direct action" by the Vatican against priests who sexually abuse nuns, Father Nicholas Gruner was declared "suspended" in the Congregation for the Clergy's *only public announcement* concerning the "discipline" of any of the Church's 260,000 diocesan priests in 2001—"suspended" for an offense that has never been specified, for none exists. "Suspended," in fact, for no other reason than that he has not desisted from promoting the authentic Message of Fatima. Such are the Vatican's priorities under the "new orientation" of the Catholic Church and the Secretary of State's Party Line on Fatima.

But as bad as the previously mentioned sexual scandals are, they are dwarfed by the even greater

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<sup>490</sup> Donald Cozzens, *The Changing Face of the Catholic Priesthood*, (Liturgical Press, Collegeville, Minnesota, 2002) p. 135.

<sup>491</sup> "Pope accepts resignation of Uruguayan bishop accused of sexual misconduct," Catholic News Agency, July 1, 2009.

<sup>492</sup> CNN, March 21, 2001.

scandal of massive apostasy among the Catholic clergy and laity.<sup>493</sup> Only a year after this book's first edition, and only two years before his death, John Paul II declared in his apostolic exhortation *Ecclesia in Europa* that "European culture gives the impression of 'silent apostasy' on the part of people who have all that they need and who live as if God does not exist." And we have already seen that John Paul's successor, Benedict XVI, has since lamented that "in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel," that after the Second Vatican Council "certain fundamental truths of the faith, such as sin, grace, theological life, and the last things, were not mentioned anymore," and that the Church now suffers from a "secularized ecclesial environment" and even a "desert without God."

A desert without God, indeed. It has long been known that the majority of Catholics, victims of decades of senseless liturgical and ecumenical "reforms", no longer possess a faith in the Holy Eucharist and no longer regard their Church as any different in essence from a Protestant denomination; nor do they feel obliged to follow the Church's teaching on marriage and procreation. The seminaries and convents of North America and Europe are practically empty or closed, except for those operated by small "traditionalist" orders (like the SSPX and the Priestly Fraternity of Saint Peter) which follow "the old ways". There are not nearly enough vocations to replace the older priests who are dying or retiring in the "mainstream" Church.

This would explain why Pope Benedict is attempting to change the Church's course of the forty years preceding his pontificate: "liberating" the traditional Latin Mass and declaring that every priest in the Church is free to offer it; refusing any longer to distribute Communion in the hand at papal Masses; calling for a "hermeneutic of continuity" between Vatican II and the Church's constant teaching before the Council; lifting the "excommunication" of the bishops of the Society of Saint Pius X; and initiating theological discussions with the Society's representatives precisely on the question of Vatican II's conformity with Catholic Tradition. Tellingly, the Pope has not simply demanded that the Society's adherents "obey Vatican II," whatever that might mean, but rather has launched *discussions* about the Council and what it really teaches—a sure sign that the Council has been an enormous and unprecedented problem for the Church.

As we suggested in Chapter 15, it is entirely likely that Benedict, who as Cardinal Ratzinger read the Third Secret in its entirety, has taken these steps as Pope *because he knows that the Secret warns of apostasy in the Church*, perhaps in connection with a problematical Council and the confusion it engendered. Even if the powerful anti-Fatima party in the Vatican apparatus has expediently deemed the missing part of the Secret to be "inauthentic," following John XXIII's dictate that he would "leave it to others to comment or decide" on the supernatural origin of what is contained in the "Capovilla envelope" we have yet to see, is it not clear that Benedict, out of prudence, is trying to cure the plague of apostasy foretold in the words of the Virgin that accompany that wordless vision of "the Bishop dressed in white"?

And what are we to make of what Antonio Socci has observed in his own examination of the Third Secret—that Pope Benedict has indicated "precisely *martyrdom* as his own 'pastoral program.'" In *Fourth Secret* Socci notes that during the Mass for his "installation" as Pope—the Church of the "new orientation" refuses to call it a coronation, as all of Tradition has done—the new Pope declared that "we are not alone in life nor in death," and then alluded to the danger of death that confronts the Pope himself:

My dear friends—at this moment I can only say: Pray for me, that I may learn to love the Lord more and more. Pray for me, that I may learn to love His flock more and more—in other words, you, the holy Church, each one of you and all of you together. Pray for me, that I may not flee for fear of the wolves....

So, the Pope himself admits that he is surrounded by wolves! And this after more than forty years of useless "dialogue with the world" that was supposed to have made the Church better understood

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<sup>493</sup> John Paul II, *Ecclesia in Europa*, n° 7 & 9, DC n° 2296, July 20, 2003, pp. 671-672.

and more attractive to “contemporary man.” As Socci writes, the Pope has consistently presented the theme that “one can only ‘flee’ or face martyrdom” and that “From its beginning, in sum, Benedict seems to have given to his pontificate the horizon of martyrdom.” Socci further notes that during the consistory of March 24, 2006, at which he created numerous Cardinals, the Pope reminded the new Cardinals that the red they wear “will signify for you a more intense participation in the mystery of the Cross and in the sharing of the sufferings of Christ. And we are all really witnesses of the sufferings of today, in the world *and also in the Church.*”

And two days later, on March 26, at the Angelus the Pope declared: “*The sacrifice of life* is a distinctive characteristic of Cardinals, as attested by their oath and by the symbolism of the crimson, which has the color of blood.” And on May 7, 2006, Socci points out, the Pope attacked “careerism” in the Church during a Mass for the ordination of fifteen deacons for the diocese of Rome, reminding the ordinands that “the only legitimate assent toward the ministry of the pastor is the Cross... the pastor *gives his life for the sheep*... To give life, not to take it. It is in just this way that we can experience liberty.”

Socci links Benedict’s declarations concerning martyrdom to the words of John Paul II at Fulda in November 1980, six months before the assassination attempt, in which the late Pope, speaking of the Third Secret, warned that “We must prepare ourselves to suffer great trials at a time not long from now, which will require from us a willingness to part with our lives...” From all of which Socci reaches a conclusion with which we concur—that the Third Secret predicts, among other things, the unique event of a papal martyrdom in the midst of an apocalyptic scenario:

Benedict XVI has not explained the reason for his continuous and grave meditation on martyrdom, on the necessity of being ready to give one’s life, but objectively—rereading these interventions from the first year of his pontificate—one cannot avoid remembering the text of the most sensational public prophecy in the two thousand years of Christianity, officially recognized by the Church: the so-called Third Secret of Fatima, which contains precisely the vision of a pope who “at the foot of a great Cross is killed by a group of soldiers... and at the same time there were dying with him, one after the other, bishops, priests, religious and various members of the laity, men and women of different classes and stations.”

It is evident that the apocalyptic event prophesied here with such solemnity by the Madonna of Fatima has a gravity absolutely unique in the history of the world and of the Church, where there are not lacking persecutions, immense massacres, and even attempts on the life of the Pope.<sup>494</sup>

And yet, as Socci also concludes in the passages we have already cited, the Church and the world have been deprived of the very words of the Virgin which explain how the Pope depicted comes to be executed on a hill at the foot of a cross, outside a half-ruined city filled with corpses. But the Pope has seen those words, even if it appears that he considers himself bound by the determination of his predecessors and their advisors that the words are to be kept hidden from the faithful. This would explain why the Pope would send Socci a note of thanks for having written a book that accuses the Vatican apparatus of having conspired to keep from the Church and the world the dire warnings of the Virgin Mother of God.

While doubtless motivated by his knowledge of the Secret and its warning of “dangers threatening the faith and the life of the Christian, and therefore (the life) of the world” (to recall Cardinal Ratzinger’s revelation of 1984), Pope Benedict’s gestures toward a restoration of the Church and his allusions to martyrdom have not sufficed to end the crisis the Church and the world now face. On the contrary, the situation grows worse by the day. Although the Church’s new orientation is a disastrous failure in every respect, producing nothing but the bitterest of fruits, the members of the Vatican apparatus who hound Father Gruner persevere in it unswervingly. So far as they are concerned, there will be no return to the “model” of the Church represented by the Message of Fatima. There will be no “embarrassing” public Consecration of Russia. There will be no “outdated” conversion of Russia to

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<sup>494</sup> *The Fourth Secret of Fatima*, English ed., p. 38; popular ed., p. 32; Italian ed., p. 46.

the Catholic Faith. There will be no triumph of the Immaculate Heart, for this would be a setback to “ecumenical dialogue” with the Protestants and the Orthodox. For this all would be a setback to the Masonic plans for turning the Catholic Church into a tool for the Masons to manipulate the Church into changing its purpose from saving souls to promoting the New World Order (NWO) one world religion—with democracy being what justifies whatever the NWO masters want. And so Russia has not converted, and there is no peace in the world, and the Catholic Church remains in a state of near-chaos—just as predicted in the Third Secret.

Everywhere—in the Church, in Russia, in the world—the practitioners of the Vatican Secretary of State’s Party Line on Fatima see the evidence of its failure. Yet Cardinal Sodano’s successor, Cardinal Bertone, his collaborators and their Fatima revisionist dupes throughout the Church, continue to insist that Russia was consecrated to the Immaculate Heart 25 years ago, that recent events in Russia are “a miracle”, that the Third Secret and the Message of Fatima as a whole “belong to the past” and need no longer concern us. It seems not even the Pope can rid the Vatican of the bureaucracy that continues to entrap the Church in diplomacy, “dialogue,” and cooperation with worldly powers and their increasingly diabolical New World Order.

Meanwhile, unjustly derided Catholics like Father Nicholas Gruner, who continue to point out the obvious, are still subjected to the equivalent of a Stalinist purge for their lack of fidelity to the Party Line. They are denounced as “disobedient” and even “schismatic”, and their “loyalty to the Pope” is questioned, even though neither John Paul II nor Benedict XVI has ever personally endorsed or imposed the Party Line on Fatima but rather both pontiffs have given compelling indications of its utter falsity, as we have already shown: John Paul II by making it clear that Our Lady is “still awaiting” the Consecration of Russia, and Benedict XVI by declaring on May 13, 2009, the anniversary of the first apparition at Fatima, that “You promised the three children of Fatima that ‘in the end, My Immaculate Heart will triumph.’ May it be so!” That it is not yet so must be admitted by any objective observer of the state of the Church and the world.

### **The Present and Future Cost**

How does one count the cost of this foolhardy determination to do away with the prophecies of the Mother of God at Fatima? The cost in temporal suffering and harm to souls is already beyond all human calculation: the misery of the Russian people and the continuing State persecution of Russian Catholics; the abortion holocaust; a rising tide of violence throughout the world; a worldwide economic collapse; and, above all, the loss of innumerable souls through the undermining of the Catholic Faith and the corruption of the Catholic clergy now on display before the whole world. And yet all of this was predicted in that part of the Third Secret we have not been allowed to see; and *all of it could have been avoided if the men who rule the Church today had followed, rather than despised, the Virgin of Fatima’s simple requests.*

But what will be the cost in the coming days, if the course established by the Vatican prelates we have mentioned is not corrected soon? Our Lady of Fatima has already answered that question: wars and persecution of the Church, the martyrdom of Catholics, the suffering of the Holy Father, the annihilation of nations, the loss of millions more souls, until we reach that scene in the vision of the “Bishop dressed in white,” wherein a Pope (Benedict or a successor?) is executed outside a half-ruined city in a world that has clearly undergone a divine chastisement.

Those who have engineered the Church’s new orientation and imposed the Party Line on Fatima insist that we ignore the divine warnings of the Third Secret, even though they were delivered by the Mother of God Herself and authenticated by a public miracle without precedent in human history. They insist that we obey them who have no jurisdiction or authority to command such obedience. They insist we obey them even though Sacred Scripture commands us: “Do not extinguish the spirit. Do not despise prophecies.” (1 Thess. 5:19-20)

No, we cannot ignore the warnings. *The time has come to declare that it is not the Message of Fatima, but the all-too-fallible human advice of these men that we must ignore.* By their fruits ye shall

know them, and the fruits of their policies and judgments are there for all to see: the Church is in the depths of Her worst crisis in 2,000 years, and the world is headed toward an apocalypse.

We have made our case as best we can; we have discharged our duty of conscience before the Church and the bar of history. Now, we submit, a duty descends upon you, the reader. God commands that you must seek the truth and serve it. You must consider the evidence we have presented. We ask you to render your verdict—a verdict that good cause exists to ask that the highest authority in the Church judge and correct the actions of these men, repairing the damage they have done and thus doing justice to the community of the faithful in the Church and to humanity at large.

But while we wait for justice to be rendered, we must do whatever is in our power to protect ourselves, our loved ones, our fellow Catholics, and the world from further harm.

This means, first of all, that we must reject the false counsel of those in authority who have tried to replace the words of the Blessed Virgin Mary with their own words, and Heaven's plan for peace with their own plan. We have seen the disastrous results of their fallible human wisdom, which they continue to try to impose upon the Church against the evidence of our senses, the dictates of our reason and the counsel of the Mother of God Herself, speaking in the name of Her divine Son. With all due respect to their offices in the Church, we must say of these men that, insofar as the Message of Fatima and its implications for the Church and the world are concerned, they have forfeited their own credibility. We should no longer follow them.

As we have seen in Cardinal Newman's apt description of the Arian crisis, the present crisis in the Church would not be the first time in Her history that the laity were left to carry on the Faith without the help of much of the upper hierarchy or even most bishops, relying instead on their own *sensus catholicus* and a few good priests and prelates who did not succumb to the reigning confusion. During the Arian crisis nearly the entire hierarchy lost sight of something as fundamental as the divinity of Christ, and the laity—for the safety of their own souls—had to cease following those in authority for at least 40 years. It is manifest that a comparable situation has arisen today. Can anyone looking objectively at the present condition of the Church seriously deny that She is undergoing a crisis of faith and discipline at least no less severe than that in the time of Arius?

In *The Reform of the Roman Liturgy*, the renowned liturgist Msgr. Klaus Gamber, lamenting the ecclesial destruction caused by the liturgical "reforms" of Pope Paul VI, observed as follows in a book *praised by Cardinal Ratzinger*, who is now our Pope:

Great is the confusion! Who can still see clearly in this darkness? Where in our Church are the leaders who can show us the right path? Where are the bishops courageous enough to cut out the cancerous growth of the modernist theology that has implanted itself and is festering within the celebration of the most sacred mysteries, before the cancer spreads and causes even greater damage? What we need today is a new Athanasius, a new Basil, bishops like those who in the Fourth Century courageously fought against the Arian heresy when almost the whole of Christendom had succumbed to the heresy.<sup>495</sup>

The Pope cannot act alone in dispelling this confusion and darkness. He needs a new Athanasius, or rather many such courageous prelates, if the Church is to be restored and the Fatima prophecies fulfilled by the collegial consecration of Russia. Until such leadership emerges in the Church, until the current crisis has ended and things are set right again, we must educate ourselves and others about the Faith, defending it as best we can. In our time, this task requires that we also defend the Message of Fatima; for as Saint Thomas teaches, in every age God sends prophets, not to give a new doctrine, but to remind the faithful of what they must do to save their souls. The great prophet of our age is Our Lady of Fatima. As Sister Lucy herself said in the famous interview with Father Fuentes in 1957:

Father, the Most Holy Virgin is very sad because no one has paid any attention to Her Message, neither the good nor the bad. The good continue on their way, but without giving any importance to Her Message. ...

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<sup>495</sup> Msgr. Klaus Gamber, *The Reform of the Roman Liturgy*, (Foundation For Christian Reform, Harrison, New York, 1993) p. 113.



Tell them Father, that many times, the Most Holy Virgin told my cousins Francisco and Jacinta, as well as myself, that *many nations will disappear from the face of the earth*. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not beforehand obtain the conversion of that poor nation.

Any believing Catholic should be able to see that the annihilation of nations surely *is* coming unless the men who govern the Church change course, abandon their destructive novelties, and simply do what the Mother of God told them to do at Fatima. Until then, we can no longer risk relying on the advice of those who are determined to ignore the true signs of the times, the signs of a gathering apocalypse foretold by the Virgin. Imploring the grace of God, we will have to advance the cause of true peace in the world and restoration in the Church without the help of our own superiors, so many of whom have been blinded in their pursuit of a new and alien vision.

In this undertaking we must gather together under the mantle of Our Lady of Fatima, praying incessantly for Her intercession in this time of confusion and darkness, never forgetting Her unbreakable promises to the Church and the world. Our Lady of Fatima, Pray for Us!

# Chapter 17

## Framing a Grievance

Great is the calamity that now afflicts Holy Church and the world at large. In the previous chapter we noted that Pope Benedict XVI himself admits that “in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel,” and that after Vatican II “certain fundamental truths of the faith, such as sin, grace, theological life, and the last things, were not mentioned anymore,” so that the Church now suffers from “a secularized ecclesial environment” and even in many places seems to be a “desert without God.”

This state of affairs did not arise by accident. The Pope’s admissions are an implicit indictment of the members of the hierarchy who have presided over this catastrophe and are responsible for it. The Pope, who as Cardinal Ratzinger read the Third Secret in its entirety, is surely speaking in light of what the full Secret reveals.

In these extraordinary times, just as in the time of the Arian crisis, the laity must shoulder burdens that in ordinary times would not be theirs. As members of the Mystical Body of Christ, we have a duty to combat the current crisis according to our station in life. We must reject the advice of those who tell us to indulge in the gross presumption that “God is in charge of the Church”, by which they mean that we must do nothing to oppose error and injustice perpetrated by members of the hierarchy, but rather blindly submit to every decision of authority, no matter how destructive its consequences.

### Our Duty in Justice and Charity to Speak Out

That is not the Catholic way. That is not what the laity and faithful clergy did during the Arian crisis, and it is *not* what we should do today. Our silence and acquiescence in the face of this ongoing disaster would, first of all, be an injustice to the Church and a betrayal of our solemn duty in justice as confirmed Catholics, as soldiers of Christ.

Then, too, there is our obligation in charity toward our fellow Catholics, including our superiors in the hierarchy. *We have a duty in charity to our superiors to oppose what is happening in the Church, even if that means taking the extraordinary step of having to rebuke our own superiors in public.*

As Saint Thomas Aquinas taught: “if the faith were endangered, a subject *ought* to rebuke his prelate even publicly.” Why is it both just and *charitable* for a subject to rebuke his prelate, even publicly, in such cases? St. Thomas here observes that the public rebuke of a prelate “would seem to savor of presumptuous pride; but *there is no presumption in thinking oneself better in some respect*, because, in this life, *no man is without some fault*. We must also remember that when a man reproves his prelate charitably, it does not follow that he thinks himself any better, but merely that he offers his help to one who, ‘being in the higher position among you, *is therefore in greater danger*,’ as Augustine observes in his Rule quoted above.”<sup>496</sup> Of course, there is also danger to our fellow Catholics—the gravest possible danger—from the current course of destructive innovation being followed by certain members of the Vatican apparatus, who have turned their backs not only on the Message of Fatima but on the Church’s salvific dogma and mission.

This disordered desire to bury the past in the name of Vatican II and a “new orientation” of the Church is what has provoked the currently reigning Pope to call for a “hermeneutic of continuity” concerning the Council, rather than a “hermeneutic of rupture” that treats the Council as a break with the past. That the Pope would have insisted that the Council is in continuity with the Church’s past—Her traditional teaching, liturgy, practices and devotions—is itself a sign of the magnitude of the crisis that confronts us. And yet Pope Benedict’s attempts at a restoration—his “liberation” of the

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<sup>496</sup> St. Thomas Aquinas, *Summa Theologiae*, Q. 33, Art. V, Pt. II-II.

Latin Mass, his “rehabilitation” of the Society of Saint Pius X, his refusal to administer Communion in the hand, and so forth—are either ignored, protested or met with outright resistance within the Church. And the Pope remains largely a captive of a Vatican bureaucracy, dominated by the Secretary of State, that seems to have a life of its own. And so it is necessary for the faithful to demand relief from the acts and omissions of their own superiors, who are either implicated in the crisis or have failed to act decisively against it.

The teaching of Saint Thomas on the duty to rebuke our superiors when their actions threaten harm to the faith reflects the unanimous teaching of the Saints and Doctors of the Church. As St. Robert Bellarmine, Doctor of the Church, taught in his work on the Roman Pontiff, *even the Pope* may be rebuked and resisted if he threatens harm to the Church:

Just as it is licit to resist the Pontiff that aggresses the body, it is also licit to resist the one who aggresses souls or who disturbs civil order, or, above all, who attempts to destroy the Church. I say that it is licit *to resist him by not doing what he orders and by preventing his will from being executed*; it is not licit, however, to judge, punish or depose him, since these acts are proper to a superior.<sup>497</sup>

Likewise, the eminent Sixteenth Century theologian Francisco Suarez (whom Pope Paul V praised as *Doctor Eximius et Pius*, i.e. “Exceptional and Pious Doctor”) taught as follows:

And in this second way the Pope could be schismatic, if he were unwilling to be in normal union with the whole body of the Church, as would occur if he attempted to excommunicate the whole Church, or, as both Cajetan and Torquemada observe, if he wished to *overturn the rites of the Church based on Apostolic Tradition*. ... If [the Pope] gives an order contrary to right customs, he should not be obeyed; *if he attempts to do something manifestly opposed to justice and the common good, it will be lawful to resist him*; if he attacks by force, by force he can be repelled, with a moderation appropriate to a just defense.<sup>498</sup>

If even the Pope may legitimately be resisted when he takes actions that would harm the Church, all the more so the prelates mentioned in the preceding pages. Quite simply, as Pope St. Felix III declared: “*Not to oppose error is to approve it; and not to defend truth is to suppress it.*” Members of the laity and lower-ranking clergy are not exempt from that injunction. All the members of the Church are subject to it.

We thus have a duty to speak out concerning what these prelates have done or failed to do. We have a duty to bring to the Pope’s attention what we believe in conscience is a well-founded allegation that they have caused, and imminently will cause, grave harm to the Church and the world by a veritable conspiracy against the Message of Fatima, which conspiracy includes their goal to “revise” the Message in order to conform it to the fallible worldly wisdom of men who think they can “update” the Church and reconcile Her to “the modern world.” We have a duty to petition the Holy Father for redress of this injustice against Our Lady of Fatima and Her Message to the Church and all mankind.

Indeed, this entire book is effectively a petition to the Holy Father, over and above the formal Petition set forth in Chapter 19. Likewise, Antonio Socci’s book, *The Fourth Secret of Fatima*, which also accuses the Vatican Secretary of State of a cover-up of part of the Third Secret, and of thwarting the Consecration of Russia, served as a petition of sorts to the Holy Father, who not only has read Socci’s book but, as he has reported (see Chapter 14), the Pope sent him a personal letter “concerning my book, *thanking me for ‘the sentiments which have suggested it.’*”<sup>499</sup> Let no one say, therefore, that this book exceeds or abuses the right of the faithful to communicate to each other and to the members of the hierarchy, including the Sovereign Pontiff, their concerns about legitimate grievances in the Church—a natural right codified in the Church’s Code of Canon Law.<sup>500</sup>

We are about to submit our case for your consideration as fellow members of the Holy Catholic Church in the hope that you will join us in petitioning the Holy Father for relief in the matter of Fatima.

<sup>497</sup> St. Robert Bellarmine, *De Romano Pontifice*, Book II, Chapter 29.

<sup>498</sup> *De Fide*, Disp. X, Sec. VI, N. 16.

<sup>499</sup> Socci, “Dear Cardinal Bertone...”, loc. cit.

<sup>500</sup> Cf. 1983 Code of Canon Law, can. 212.

We will now summarize briefly what the evidence has shown. In general, the evidence presented in the preceding chapters has established five basic points.

## I.

### **The Message of Fatima is contrary to, and warns against, the “new orientation” of the Church imposed after the Second Vatican Council.**

The Message of Fatima is a true and authentic prophecy of vital importance for the Church and the world in this epoch of human history. The Message was delivered in person by the Mother of God; authenticated by indisputable public miracles witnessed by tens of thousands of people; has been pronounced worthy of belief by the Church; and has received the explicit endorsement of a series of seven Popes, including John Paul II and Benedict XVI. In short, *the Message of Fatima simply cannot be ignored*. As Pope John Paul II himself has said, the Message of Fatima imposes an obligation on the Church.

The Message calls for the establishment in the world of devotion to the Immaculate Heart of Mary—and thus *the Catholic Faith*—throughout the world. To that end, *God Himself* has decreed these things for our time: the solemn public Consecration of Russia—specifically and only Russia—to the Immaculate Heart by the Pope and the bishops together, the conversion of Russia to Catholicism, and the consequent Triumph of the Immaculate Heart in Russia and ultimately throughout the world.

The Third Secret of Fatima (in that portion yet to be revealed) predicts what Catholics see all around them today: a catastrophic loss of faith and discipline in the Church—heresy, scandal, apostasy reaching into nearly every corner of the Catholic world. Aside from the mountain of other evidence we have presented on this point, one piece of evidence standing alone proves this: the crucial phrase in the Message, which has been buried through the efforts of the Vatican Secretary of State in the hope that we will all forget it: “In Portugal the dogma of the Faith will always be preserved etc.”—in Portugal, yes, but not in other countries, as we have seen. To recall once again Pope Pius XII’s warning in light of the Fatima apparitions only 31 years before the Council:

I am worried by the Blessed Virgin’s messages to Lucy of Fatima. This persistence of Mary about *the dangers which menace the Church* is a divine warning against the suicide of altering the Faith, in Her *liturgy*, Her *theology*, and Her *soul*. ... I hear all around me innovators who wish to *dismantle* the Sacred Chapel, *destroy* the universal flame of the Church, *reject* Her ornaments and make Her feel remorse for Her historical past.

Sister Lucy insisted that the Third Secret be made public by 1960, because in that year it would be “much clearer.” We know that by 1960 the Second Vatican Council had been called. The men who have governed the Church since 1960 have given the human element of the Church an entirely “new orientation.” They have done this by means of an “opening to the world” through which “dialogue” with heretics, schismatics, Communists, atheists and other opponents of the one true Church has *de facto* replaced the Church’s once manifest great love for Her enemies by Her fierce opposition to error and Her faithfulness to Her obligation to pass on to all the following generations the Catholic Faith whole and inviolate, as Christ commanded the Church to do. Not content with ignoring their own solemn duty to keep and pass on the Faith, the Modernistic and anti-Fatima prelates also persecute those who seek to adhere to that duty.

As early as 1973 Pope Paul VI was forced to admit that “the opening to the world has become a veritable invasion of the Church by worldly thinking”—that is, by liberalism. This invasion of the Church by liberalism, and the consequent collapse of faith and discipline within the Church, represents the cherished goal of organized Masonry and Communism: not the complete overthrow of the Church, which they know is impossible, but the *adaptation* of the Church to liberal ideas. The present state of the Church is precisely what these forces boldly predicted they would achieve, and precisely what a long line of pre-conciliar Popes warned was the object of their conspiracies.

Instead of fighting against the new orientation that adapts the Church to liberal ideas, however, post-conciliar churchmen, including those we identify here, have unswervingly pursued the “new

orientation” by taking and implementing decisions in the name of Vatican II, including (a) *Ostpolitik*, a policy by which many members of the Church are made to avoid any condemnation of or active opposition to Communist regimes; (b) the “ecumenical venture” and “interreligious dialogue”, which *de facto* abandon both the conversion of non-Catholics to the one true religion and the dogma that the Catholic Church is the one true Church, outside of which there is no salvation; (c) the introduction of novel and ambiguous terminology in conciliar and post-conciliar documents which (like the formulas of the Arians in the 4<sup>th</sup> Century) undermine belief in the dogmas of the Faith; (d) a totally unprecedented “reform” of the liturgy by abandoning the traditional Latin Rite; (e) permission for or toleration of various forms of heteropraxis (practices which favor heretical beliefs) such as Communion in the hand, the altar not facing *ad orientem*, removal of the tabernacle from the main altar, etc., which undermine belief in the Catholic dogmas about the Holy Eucharist, the Holy Mass and the sacrificial priesthood.

The Message of Fatima, with its simple call for the public Consecration of Russia to the Immaculate Heart of Mary by the Pope and bishops, the conversion of Russia to Catholicism and the Triumph of the Immaculate Heart (and with it the miraculous growth of the Catholic Church) throughout the world, cannot be reconciled with the new orientation of the Church, in which *Ostpolitik*, “ecumenical dialogue” and “interreligious dialogue” prevent the Church from publicly declaring that Russia must be consecrated and converted to the true religion for the good of that nation and the world.

## II.

**The Vatican Secretary of State has adopted and enforced a “Party Line” on Fatima that seeks to “minimize,” “place in the past,” “revise,” “interpret” and obscure the Message of Fatima, including the Third Secret and the Consecration of Russia to the Immaculate Heart, so that it poses no obstacle to the “new orientation” of the Church.**

The leading churchmen who have implemented the new orientation have attempted to “revise” the Message of Fatima to make it conform to the new orientation by insisting upon an “interpretation” of the Message that

- eliminates the Consecration of Russia by name (which, in their anti-Fatima prejudices, they regard as an intolerable “ecumenical” offense or “provocation” to the Russian Orthodox),
- eliminates the conversion of Russia to the Catholic Faith (which they have expressly abandoned as “outdated” ecclesiology), and
- eliminates the Triumph of the Immaculate Heart throughout the world (which they ignorantly regard as “triumphalistic”, embarrassing and “non-ecumenical”).

Under Cardinal Angelo Sodano, the Vatican Secretariat of State, which had assumed *de facto* control of the daily governance of the Church since the reorganization of the Roman Curia by the Masonic Cardinal Jean Villot (Secretary of State of Pope Paul VI), has dictated this veritable “Party Line” on Fatima.

According to the Party Line, the Message of Fatima in general, and the Third Secret in particular, are to be “neutralized” by stripping the Message of its prophecies of future events, converting them into past events, and reducing its specifically Catholic content to mere generic “Christian” piety that will not “offend” the Russian Orthodox, the Protestants or other non-Catholics.

Sodano’s Party Line on Fatima is in keeping with the Balamand Declaration (1993), negotiated by Sodano’s representative, Cardinal Cassidy, which declares that the return of the Orthodox to Rome is “outdated ecclesiology”—as is, therefore, (according to Cardinal Sodano) the conversion of Russia to the Catholic Faith called for by Our Lady of Fatima.

Cardinal Sodano took control of the “interpretation” of the vision of the “Bishop dressed in white,” published by the Vatican on June 26, 2000. While the vision depicts a Pope being executed by



soldiers outside a half-ruined city filled with bodies, Sodano offered what Antonio Socci has called a “preventative interpretation” of the vision designed to prevent anyone from linking the vision to the crisis in the Church and a related coming chastisement of the world.

According to the “preventative interpretation,” the clearly apocalyptic scenario in the vision signifies nothing more than the failed attempt on the life of Pope John Paul II by a lone assassin in 1981 and other events of the 20<sup>th</sup> Century, including World War II. This patently false “interpretation” of the vision—blatantly designed to consign Fatima to the past in keeping with the “new orientation” of the Church—was cited no less than four times in the commentary on the Message of Fatima and the Third Secret, *TMF*, composed by the former Cardinal Ratzinger and Monsignor (now Cardinal) Bertone, and published along with the vision in 2000.

In service of Sodano’s Party Line, then-Archbishop Tarcisio Bertone perpetrated a demonstrable fraud by asserting in *TMF* that “Sister Lucia personally confirmed that this solemn and universal act of consecration [of the world in 1984] corresponded to what Our Lady wished (*‘Sim, está feita, tal como Nossa Senhora a pediu, desde o dia 25 de Março de 1984’*: ‘Yes it has been done just as Our Lady asked, on 25 March 1984’: Letter of 8 November 1989). Hence any further discussion or request [for the Consecration of Russia] is without basis.”

The fraud is demonstrable since the cited “letter of 8 November 1989” was printed out by a computer that the aged Sister Lucy did not use (as Cardinal Bertone admitted in his book, *Last Visionary*, on page 89 of the English edition and page 101 of the Italian edition), and contains an error of fact that Sister Lucy would never have made: that Pope Paul VI performed a consecration of the world during his visit to Fatima in 1967, when Pope Paul never consecrated anything during his fleeting appearance there.

Yet Bertone deliberately relied solely upon the patently bogus “letter of 8 November 1989” even though he (and the rest of the Vatican apparatus) had complete access to Sister Lucy in April-May 2000 and could have asked her to confirm that the 1984 consecration of the world sufficed for a consecration of Russia—contrary to her consistent testimony for many decades.

Only one day after publication of the vision and *TMF*, Sodano pointedly demonstrated his adherence to the “new orientation” by inviting Mikhail Gorbachev, the pro-abortion, ex-Soviet dictator, to the Vatican for a bogus “press conference” (no questions allowed), during which Sodano, Gorbachev and Cardinal Silvestrini sat together to heap praise on a key element of the new orientation, developed by Sodano’s predecessor, Cardinal Casaroli: namely, *Ostpolitik*, under which the Church “dialogues” with Communist regimes rather than opposing them, and observes diplomatic silence in the face of Communist persecution of the Church.

### III.

**The Vatican Secretary of State has overseen the concealment of a part of the Third Secret of Fatima: a text in which the Virgin, in Her own words, gives the solution to present-day problems in the Church while She explains the vision of the “Bishop dressed in white,” which Secretaries of State Sodano and Bertone have “interpreted” falsely as a mere depiction of past events when, in fact, it predicts the present-day, ongoing and worsening apostasy in the Church and a divine chastisement of the world.**

That portion of the Third Secret which contains the “words of the Virgin” referred to by the Vatican itself in 1960—the words which almost certainly follow the incomplete phrase “In Portugal the dogma of the Faith will always be preserved etc.” and which explain the vision of the “Bishop dressed in white”—has been withheld from the faithful.

The Vatican commentary published in connection with the vision, *TMF*, falsely characterizes the precious words of the Virgin pertaining to the dogma of the Faith, recorded in Sister Lucy’s Fourth Memoir, as merely “some annotations” by Sister Lucy, when in fact the words she recorded are clearly those of the Mother of God. To avoid those words, Sodano and his collaborators in *TMF* conspicuously avoided the Fourth Memoir in favor of the less complete Third Memoir.

In a vain attempt to quell legitimate doubts about the completeness of the disclosure on June 26, 2000, Sodano, dispatching then-Monsignor Bertone for the task, obtained a secret “interview” of Sister Lucy in November 2001, for which there is no transcript or other complete record. It appears that during this “interview” the seer was essentially induced to “agree” that she likely concocted those elements of the Fatima Message that contradict the Party Line, and was further induced to repudiate (without the slightest explanation) her unwavering testimony for 60 years that the Consecration of Russia requires explicit mention of Russia and the participation of both the Pope and the world’s bishops in a joint public ceremony.

Although the “interview” is alleged to have lasted more than two hours, Msgr. Bertone offered only *forty-four words* from Sister Lucy related to the Consecration of Russia and the Third Secret, which words are presented without any surrounding context, so that it is impossible to tell exactly what Sister Lucy was asked, and how exactly she answered. Among other incredible things, we are asked to believe that during this two-hour interview, of which we are given only forty-four relevant words:

- Sister Lucy repudiated a lifetime of unwavering testimony that Our Lady asked for the Consecration of *Russia* by the Pope and all the world’s bishops, not the consecration of the world by the Pope and a few bishops.
- Sister Lucy “confirms everything that is written” in *TMF*, including its suggestion that she concocted the Third Secret vision from things she had seen in books, and that Edouard Dhanis is an “eminent scholar” on Fatima, even though Dhanis asserted that Sister Lucy concocted virtually every prophetic element of the Fatima Message.
- Sister Lucy “confirms” that the Triumph of the Immaculate Heart has nothing to do with the consecration and conversion of Russia, but only the Virgin Mary’s *fiat* 2,000 years ago.

Instead of a transcript or other record of the two-hour “interview,” the Vatican provided only an Italian-language summary in *L’Osservatore Romano*, signed by Msgr. Bertone and (purportedly) by Sister Lucy, who did not even speak Italian. Sister Lucy’s “signature” does not appear on the English translation of the “summary.”

The absence of any independent record of the interview—audio, video or even a certified and complete transcript—only adds to the grounds for suspicion, and Antonio Socci rightly concluded that the few words attributed to the late seer “lack credibility.”

Msgr. Bertone conducted this patently suspect “interview” even though he had a vested interest in coercing Sister Lucy to support the Party Line, and to defend his own preposterous claim in *TMF* that the press conference of June 26, 2000 “brings to an end a period of history marked by tragic human lust for power and evil ...”

As successor to Cardinal Sodano in the office of Secretary of State, Cardinal Bertone has continued the cover-up of the missing portion of the Third Secret in which he participated as Archbishop Bertone. Even as he has done so, however, his defense of the “official account” and the Sodano/Bertone “preventative interpretation” of the vision of the “Bishop dressed in white” has been demolished by the following explosive further revelations in 2006-2007:

- As revealed by Archbishop Loris F. Capovilla, the still-living personal secretary of Pope John XXIII, there are *two different envelopes and two different texts* comprising the Third Secret in its entirety: the “Bertone envelope,” containing the vision of the “Bishop dressed in white,” lodged in the Holy Office archives; and the “Capovilla envelope” and its contents, lodged in the papal apartment, on which the Archbishop wrote his name, the names of all those who had read the text inside, and the dictation of Pope John XXIII that “I leave it to others to comment or decide.”
- Cardinal Bertone now admits the existence of the “Capovilla envelope” in the papal apartment, but has thus far failed to produce it.
- As Bertone himself revealed on television for the first time in 2007 (after having never mentioned

it before), Sister Lucy prepared *two different sealed envelopes*—clearly for two different texts—pertaining to the Third Secret, with each envelope bearing her handwritten warning that “By *express order of Our Lady*, this envelope can only be opened in 1960 [only] by the Cardinal Patriarch of Lisbon or the Bishop of Leiria.”

- Contrary to what the twin envelopes prepared by Sister Lucy confirm, Bertone had been claiming for seven years (2000-2007) that Sister Lucy “confessed” to him that she never received any communication from the Virgin linking the Third Secret to 1960. The envelopes expose Bertone’s claim as a falsehood and thus destroy his credibility entirely, for it can hardly be the case that Sister Lucy, not he, was lying about what the Virgin had said to her concerning the Third Secret and its relation to 1960 and thus the already-announced Second Vatican Council.
- Three successive Popes have read texts of the Third Secret on two different occasions during their respective pontificates: John XXIII in 1959 and 1960, Paul VI in 1963 and 1965, and John Paul II in 1978 and 1981. Yet only *one* of the two readings by each Pope was mentioned in the “official account” promulgated by then-Archbishop Bertone and still defended by him to this day.
- There was, according to Archbishop Capovilla, an “attachment” to the vision of the “Bishop dressed in white,” which attachment has never been produced.

In view of this and all the other evidence we have presented, Antonio Socci—a renowned and respected Catholic intellectual in Italy, and an acquaintance and collaborator of both Bertone and Pope Benedict XVI (when he was Cardinal Ratzinger)—has concluded (reversing his earlier opinion) that it “is certain” that the Vatican is concealing a text pertaining to the Third Secret, containing “the words of the Madonna [which] preannounce *an apocalyptic crisis of the faith in the Church* starting at the summit.” This second text, he further concludes, is probably “also an explanation of the vision... (revealed on June 26, 2000).”

Despite the continuing cover-up, however, the Third Secret has in fact been revealed in its essence not only by the testimony of numerous witnesses, but by Pope John Paul II himself, who has twice (in sermons at Fatima) explicitly linked the Message of Fatima to the Book of the Apocalypse, and in particular to the fall of one-third of the stars of Heaven (the clergy) after they are dragged down by the “tail of the dragon” (Apoc. 12:3-4)—an event nowhere seen in the first two parts of the Message, and therefore undoubtedly to be found in the unpublished part of the Third Secret.

Socci hypothesizes that the revelations by John Paul II are a “compromise solution” devised by the Vatican under which the Pope would reveal the missing part of the Third Secret “indirectly” so that it could be said by the Vatican Secretary of State and others (with a mental reservation) that “all has been revealed.”

#### IV.

#### **The Vatican Secretary of State has overseen the persecution of Father Nicholas Gruner on account of his opposition to the Party Line on Fatima and his work in bringing to light the concealment of part of the Third Secret.**

Because he has in conscience refused to adhere to the Party Line on Fatima and has raised compelling questions concerning the completeness of the disclosure of the Third Secret under the “management” of the Secretary of State, Father Nicholas Gruner, perhaps the Church’s leading exponent of the authentic Fatima Message, has been subjected to persecution by the Vatican Secretary of State (following “worried signals” from Sodano’s predecessor, Cardinal Casaroli, to Father Gruner’s bishop in 1989). In particular:

- Sodano is the “higher authority” (the Vatican term for the Secretary of State) who announced a bogus “suspension” of Father Gruner on September 12, 2001.

- Documents falsely denouncing Father Gruner and pressuring priests and bishops to shun his apostolate's conferences have been circulated throughout the world over the years by apostolic nuncios, who are ecclesial "diplomats" attached to the Secretariat of State.

Further, Sodano dictated the actions of Cardinal Dario Castrillón Hoyos, formerly Prefect of the Congregation for the Clergy, respecting the persecution of Father Gruner, including the following:

- In the midst of the worst crisis of faith and discipline in Church history, and a clerical sexual scandal of monumental proportions, he issued public condemnations, notices of "suspension" and even a threat of excommunication regarding only one priest in the entire Catholic Church: Father Nicholas Gruner, who has committed no offense against faith or morals, has kept his vow of celibacy, has kept the faith, and has done absolutely nothing to warrant any punishment.
- In his letter to Father Gruner of June 5, 2000, Cardinal Castrillón Hoyos threatened him with excommunication—only days before the June 26, 2000 press conference called to "gently debunk" the Message of Fatima, under the direction of Cardinal Sodano.
- On February 16, 2001, Cardinal Castrillón Hoyos sent Father Gruner another letter, renewing the threat of "excommunication" and demanding that he "publicly retract" criticism of Cardinal Sodano, and other matters of free opinion in the Church, found in certain articles in *The Fatima Crusader*—an unprecedented demand, and one that is quite ludicrous considering the profusion of heretical literature promoted by unfaithful priests and even bishops during his tenure, about which Cardinal Castrillón Hoyos did nothing.
- In the same letter, Cardinal Castrillón Hoyos revealed his motive of furthering the Party Line on Fatima, dictated by Cardinal Sodano, when he castigated Father Gruner for not accepting the new version of Fatima: "the Blessed Mother appeared to the three little visionaries in the Cova da Iria at the beginning of the century, and *marked out a program for the New Evangelization* which the whole Church finds itself engaged in, which is even more urgent at the dawn of the third millennium." Of course, Our Lady of Fatima said nothing about any "New Evangelization", but only the Consecration of Russia, the conversion of Russia to Catholicism, and the triumph of Her Immaculate Heart—all of which Cardinal Castrillón Hoyos studiously ignored, along with the other Vatican prelates identified here.
- In a Church beset by widespread clerical corruption that he generally tolerated during his tenure, Cardinal Castrillón Hoyos attempted to destroy the good name and life's work of a lone faithful priest, Father Nicholas Gruner, simply and only because he would not accept a counterfeit of the Message of Fatima dictated by the Vatican Secretary of State.
- This persecution of Father Gruner and his Fatima apostolate continues under Cardinal Bertone, with the current Secretary of State attempting to prevent the attendance of bishops at the apostolate's Fatima conferences in Brazil and India, while circulating through private channels the false insinuations or accusations against Father Gruner (duly incardinated in the Archdiocese of Hyderabad, India) including the ludicrous suggestion that Father Gruner is "suspended."

## V.

**The Vatican Secretary of State's campaign to revise and conceal the authentic Fatima Message has had disastrous consequences for the Church and the world, with even worse consequences to come.**

As the direct result of the concerted effort, orchestrated by the Vatican Secretary of State, to revise and conceal the authentic Message of Fatima in favor of the "new orientation" of the Church—

- Russia has not been consecrated to the Immaculate Heart of Mary as the Mother of God requested.
- Russia has not converted to the Catholic Faith as Our Lady promised if Her requests were heeded, but rather has only further degenerated spiritually, morally, socially, politically, and even economically, while the Kremlin prepares for war in alliance with China and the Catholic Church suffers official restrictions and outright persecution in “that poor nation,” as Sister Lucy called it.
- There is no peace in the world but only moral depravity, wars and genocides in many places, social unrest and decay, economic collapse and, worst of all, the holocaust of abortion which cries out to Heaven for divine retribution.
- The Church is in the depths of an unprecedented crisis, admitted by the currently reigning Pope himself, and many millions of souls are at risk.

But even worse consequences are to come, both for the Church and all of humanity. As the Virgin of Fatima declared: “If people do what I ask, many souls will be saved.” And as She has warned the Church and the world: “Many souls go to hell because they have no one to pray and make sacrifices for them.” Regarding her own mission, Sister Lucy said to Father Fuentes on December 26, 1957:

[M]y mission is not to indicate to the world *the material punishments which are certain to come* if the world does not pray and do penance beforehand. No! My mission is to indicate to everyone *the imminent danger we are in of losing our souls for all eternity* if we remain obstinate in sin.

In sum, the evidence shows that in consequence of what can only be called a conspiracy against Our Lady of Fatima, the world is facing the eternal loss of many millions of souls and the annihilation of various nations which Our Lady of Fatima warned would be the consequences of spurning Her requests. The conspirators, acting according to the dictates of a mere Vatican bureaucrat who was given no divine commission by Our Lord—the Secretary of State—have attempted to hide the missing part of the Third Secret and do away with the Consecration of Russia at precisely that moment in history when the Church’s correspondence to Our Lady’s requests would avert what anyone can see is a coming global catastrophe.

The civil authorities of the world, armed with only the fallible intelligence reports of their human operatives, are wise enough to prepare for the worst. But Vatican prelates, in possession of a precious and infallible heavenly intelligence report clearly warning of dire coming events for the Church and humanity, dare to maintain that it “belongs to the past,” is probably not reliable, and can in any event be safely disregarded.

### **A Summary of Falsehoods**

The evidence shows that those who are determined to do away with the Fatima prophecies have perpetrated at least ten distinct falsehoods upon the Church and the world. These untruths have already caused grave harm to the Church and mankind at large, and they imminently threaten even graver harm to every man, woman and child on the face of the earth, as the Virgin of Fatima Herself has warned us. Let us review them:

#### **Falsehood #1**

The vision of the “Bishop dressed in White” published on June 26, 2000 is all there is to the Third Secret of Fatima.

This falsehood deprives the Church and the world of the obvious prophetic warnings in the vision, which can only be explained by the missing words of the Blessed Virgin. The missing words would not only explain the vision but also tell us how to avoid the future catastrophe it depicts, which includes the execution of a Pope (or a bishop dressed in white) by a band of soldiers outside a half-ruined city.



We are told that the vision must be interpreted “figuratively” (as representing the persecution of the Church during the 20<sup>th</sup> Century), yet the same Vatican prelates who perpetrate this false reading, led by Cardinals Sodano and Bertone, then turn around and *interpret it literally themselves* as a depiction of the failed assassination attempt against the Pope in 1981. They simply ignore Sister Lucy’s own explanation in the published text of the vision that “the Pope *is killed*”. They also ignore Sister Lucy’s purported letter of May 12, 1982—which they themselves offer as evidence in *TMF*! In that letter, supposedly written a year *after* the assassination attempt, Sister Lucy warned: “And if we have *not yet seen* the complete fulfillment of the final part of this prophecy, *we are going towards it with great strides.*”

By withholding the words of the Virgin which are clearly missing from the Third Secret, they have deprived us of precious heavenly guidance in this time of unprecedented crisis in the Church, while attempting to hide their own role in causing the crisis, which the Third Secret in its entirety no doubt reveals.

## **Falsehood #2**

The Third Secret depicts events that “belong to the past,” including the failed attempt on the life of Pope John Paul II.

The effort to “interpret” the vision of a future disaster befalling the Pope and the hierarchy (including a public execution) as nothing more than a *failed* assassination attempt more than 25 years ago is a most blatant error. As we have shown abundantly, this falsehood is the most dangerous aspect of the Secretary of State’s campaign against Fatima, since it leads the entire Church down the primrose path to ruin by counseling all the faithful to abandon any concern about vitally prophetic warnings—including the annihilation of various nations—which have clearly not yet come to pass.

This fraud is exposed by the former Cardinal Ratzinger’s description of the contents of the Third Secret in 1984, standing alone and even without all of the other evidence we have presented. At that time the Cardinal said nothing of his 2000 “interpretation” that the Third Secret culminated in the 1981 assassination attempt. This “interpretation,” foisted upon the Church by the Vatican Secretary of State, is obviously a recent fabrication designed to misdirect and mislead the faithful.

Recall here Cardinal Bertone’s effort to persuade the world that Sister Lucy “confessed” to him that the Blessed Virgin had never told her that the Third Secret was linked to 1960 and could not be revealed before then, when in truth Sister Lucy had prepared two envelopes recording the Virgin’s “express order” in that regard, as Bertone himself finally revealed on television in 2007. This is clear evidence of a deliberate attempt to mislead the faithful about the Third Secret’s real meaning, which involves its connection to the era of the Second Vatican Council.

## **Falsehood #3**

The Message of Fatima offers no specific prescription for the current crisis in the Church and the world beyond generic piety in the form of prayer and penance.

The conspirators against Fatima we have identified and their collaborators have endeavored to persuade the faithful that Our Lady of Fatima did not specifically request, *by the will of Almighty God Himself*: the Consecration of Russia to the Immaculate Heart of Mary by the Pope together with all the Catholic bishops of the world at the same time; and the Five First Saturdays devotions, including the Holy Communions of Reparation for man’s sins against Our Lady’s Immaculate Heart, numbered among which are all of man’s blasphemies against the Immaculate Heart.

The evidence shows that these requests from Heaven have been buried and ignored by the identified Vatican prelates because such things are too explicitly Catholic for the new “ecumenical” and worldly orientation of the Church which they obstinately pursue and promote. Thus the very means God has ordained to obtain special graces in our time for the salvation of souls from hell are

inexcusably removed from view.

#### **Falsehood #4**

All the requests of the Virgin of Fatima, including the Consecration of Russia, have been honored.

On the contrary, the Vatican prelates involved in the effort to do away with Fatima have spurned Her requests. They have substituted a consecration of the world, in which very few bishops participated, for the Consecration of Russia that must be done by the Pope together with all the world's Catholic bishops in a solemn public ceremony. They have "adjusted" what the Mother of God requested on the authority of Her divine Son in order to fit their failed and worthless human plans and initiatives, including an utterly fruitless "ecumenism" that has produced nothing but continued contempt for the Pope on the part of an unconverted, Kremlin-controlled, Russian Orthodox hierarchy.

Instead of seeking the conversion of Russia, the Triumph of the Immaculate Heart, and reparation for sins as God commanded them at Fatima, these prelates have participated in the fraudulent repackaging of the Message of Fatima as a bland and meaningless "program for the New Evangelization" (to recall Cardinal Castrillón Hoyos' ridiculous assertion in this regard). As we have shown, "the New Evangelization" abandons the constant teaching of the Church that not only the Russian Orthodox but also all schismatics and heretics must return to the Catholic Church, and that Moslems, Jews and pagans also need conversion, faith in Jesus Christ and Baptism to be saved from hell. "The New Evangelization"—much in the manner of Communist slogans—means the opposite of what it says. It means *no* evangelization—of anyone!—and thus no honoring of the Virgin's requests concerning the conversion of Russia.

#### **Falsehood #5**

The alarming state of the Church and the world is the best we can expect from the falsely claimed "obedience" to the Message of Fatima.

It is a very grave deception, with the most horrific consequences, to tell the faithful that the current state of Russia and the world at large represents in any way the fulfillment of the promises of the Mother of God at Fatima. The Church and the world are thus robbed of the untold temporal and spiritual benefits that God would bestow if the Message of Fatima were respected and obeyed.

We have been given a demonstration of those benefits in the case of Portugal, a nation miraculously transformed into a Catholic social order following its consecration to the Immaculate Heart in 1931—a result the head of the Portuguese hierarchy explicitly declared would occur throughout the world if Russia were likewise consecrated.

In fact, at the very least, it borders on blasphemy to attribute the horrendous spiritual and moral condition of Russia and the world today to the triumph of the Immaculate Heart.

#### **Falsehood #6**

We can do nothing to avoid the great chastisement foretold by Our Lady of Fatima, including the annihilation of various nations, besides offering individual prayer and penance.

This falsehood conceals from the Church and the world the two precise means that Heaven has ordained for protection from temporal harm and the obtainment of extraordinary graces in this epoch of Church history: namely, the Consecration of Russia and the widespread practice of the Five First Saturdays devotions.

The prelates involved in perpetrating this falsehood have placed the Church and civil society alike on the same path as that followed by the unfortunate kings of France, who failed to heed Our Lord's

command that France be consecrated to His Sacred Heart in a solemn public ceremony. The execution of the King of France by French revolutionaries in 1793 mirrors the fate that awaits the Pope and many members of the hierarchy, as seen in the Third Secret vision: that is, the execution of the Pope and his ministers by soldiers, outside the half-ruined city.

Yet we are told that the apocalyptic scenario depicted in the vision represents nothing but a *failed* assassination attempt against the Pope alone more than 25 years ago! It is hard to imagine a more reprehensible falsification of the Message of Fatima, one that is designed precisely to put the Church and the world into slumber in the face of the gravest dangers.

### **Falsehood #7**

The Message of Fatima is a mere “private revelation” that does not impose any obligation on the members of the Church to believe it or to follow it.

While paying lip service to the Message of Fatima, perhaps to humor the late John Paul II, who clearly believed in it, the Vatican Secretary of State and his collaborators have suggested that the Message of Fatima is nothing more or less than a help which is offered, but *which one is not obliged to use*. That is, they claim that the Church is not obliged to heed the requests of the Virgin of Fatima—including the Consecration of Russia and the widespread implementation of the Five First Saturdays devotions.

Yet while they tell us that no one need believe or heed the Message of Fatima, Pope John Paul II himself declared that the Message of Fatima “imposes an obligation on the Church.” To demonstrate this, he had a Feast of the Virgin of Fatima inserted into the new Roman Missal, which the universal Church will celebrate on May 13 each year. Thus, according to the worldly wisdom of the Secretary of State and those who carry out his worldly policies, the Church celebrates a feast day in honor of an apparition in which no one has to believe!

To hold that a heavenly Message warning of the loss of many souls and a great chastisement in which “various nations will be annihilated” need not be given credence if we choose to disbelieve it—even though it was authenticated by an unprecedented public miracle witnessed by 70,000 people—is the height of human folly. The Second World War, the Korean War, the Vietnam War, the terrorist attacks of September 11, 2001, the worldwide economic collapse of 2008-2009—all these are but a foretaste of what the world will suffer as the consequence of this arrogant demotion of the counsels of the Mother of God at Fatima.

### **Falsehood #8**

The Fatima prophecies “belong to the past,” and the Third Secret in particular contains “no great mystery,” “no surprises,” and no warnings about the future.

By this falsehood the faithful are illegitimately deprived of heavenly warnings and prescriptions of utmost importance for the Church in our time. Had the Message of Fatima been heeded, incalculable temporal and spiritual harm could have been avoided.

And, by continuing to perpetrate this falsehood, the Vatican prelates involved leave the Church and the world powerless to avoid a literal “annihilation” of “various nations,” the enslavement of whole surviving populations of the world, and the loss of countless millions of souls in hell for all eternity—the ultimate consequences of failing to heed Our Lady’s requests.

### **Falsehood #9**

The pretense of a pious belief in the Message of Fatima by the Vatican prelates arrayed against it.

While they hide behind a false appearance of belief in the Message of Fatima, the objective words and deeds of the Vatican prelates mentioned here reveal a systematic attempt to undercut and destroy all credence in the explicitly Catholic prophetic content of the Message. They revealed their true intention by citing Edouard Dhanis as an “eminent scholar” on Fatima in *TMF*, when Dhanis cast doubt on every prophetic aspect of the Message. By citing Dhanis as their great authority, the identified Vatican prelates signal their fellow “illuminated ones” (but not the uninformed general public) that they regard the Message of Fatima as essentially the pious concoction of Sister Lucy, whose claim to have spoken with the Virgin about the consecration and conversion of Russia, and so forth, cannot really be taken seriously by the “enlightened” men of the post-conciliar Church.

Their failure to admit openly that they really do not believe in the authentic Message of Fatima, even as they purport to “interpret” it for us, is an outrage upon the Church. Just as in a court of law, where judges and potential members of the jury must disclose any possible prejudices they may have regarding the case at hand, so too should the identified Vatican prelates have revealed their prejudices openly before they pretended to be unbiased judges of the Fatima Message.

### **Falsehood #10**

Catholics who do not agree with the identified Vatican prelates concerning the Message of Fatima are “disobedient” to “the Magisterium”.

By “Magisterium” the Vatican Secretary of State and his collaborators in the Fatima affair mean nothing more than their own opinions about the Message of Fatima, which opinions in fact contradict what Pope John Paul II himself has said and done to vouch for the authenticity of the Message—including his institution in 2002 of the Feast of the Virgin of Fatima in the Church’s liturgical calendar.

Thus, ironically enough, it is the Vatican prelates who have orchestrated a campaign to nullify the Message, who are being disloyal to the Magisterium when they seek to demote it to the status of “private revelation” that may be disregarded by the entire Church with complete safety.

### **An Offense Beyond Calculation**

How can one assess the magnitude of the offense committed by those who would bury, in misrepresentation and concealment, a precious Message from Heaven, delivered by the Mother of God Herself for the temporal and eternal welfare of Her children? The offense is beyond all human calculation because it involves not only temporal calamity but also the loss of countless millions of souls, which could be avoided by heeding the Virgin’s request for the Consecration of Russia and Her other requests at Fatima (including the widespread promotion of the Five First Saturdays devotions, which “enlightened” Vatican prelates refuse to promote).

The Virgin of Fatima Herself promises the benefits we will receive if only Her requests were obeyed: “If My requests are granted, many souls will be saved and there will be peace.” Her requests have not been granted, and those responsible (along with their collaborators) will be liable before God and His Blessed Mother for the consequences to the Church, to the world, and to countless millions of souls who have been robbed of the graces Our Lady of Fatima came to provide them in the name of Her Son.

### **A Mystery of Iniquity**

Why are the Vatican prelates we have mentioned and those who labor with them in pursuit of the Church’s new orientation so adamant in their refusal to reveal the entirety of the Third Secret and to allow the Pope and the bishops to perform the simple ceremony that Our Lady of Fatima requested? Why do they move mountains to prevent the utterance of one word—*Russia*—in a public consecration of “that poor nation”? What do they have to lose (besides their personal pride) by revealing the words of the Virgin which explain the vision of the “Bishop dressed in white” and by carrying out Her requests to the letter, without amendments imposed by Vatican diplomats and ecumenists? Nothing.

And what do they, the Church and the world have to gain? Everything.

There is simply no legitimate explanation for such perverse resistance to the heavenly hand offered at Fatima. Something unnatural is at work here. Without judging the subjective motives of the persons involved, one is driven to the conclusion that their otherwise inexplicable and seemingly senseless refusal to heed the Message of Fatima is the result of diabolically insidious interventions resulting in a strategic, ongoing (and thus far successful) campaign against the minds, hearts and wills of numerous powerful Vatican prelates and other influential persons in the Vatican itself. By this we mean what Sister Lucy herself meant: an intervention by the Adversary himself, who, as Lucy declared, is “in the mood for engaging in a **final decisive battle** against the Blessed Virgin.”

As we have shown, this “final battle” being waged by the devil—the very phrase from which the title of this book was derived—has involved the penetration into the Church of the organized forces that have long sought to bring Her to ruin. This is what Pope Paul VI was compelled to lament publicly when he declared that “the smoke of Satan has entered the temple of God.” Whether they subjectively intend it or not, the prelates involved in this controversy have acted in a way that only serves the aims of the Church’s worst enemy. And the results of their actions speak for themselves. “By their fruits ye shall know them.” (Mt. 7:16) What are the fruits of their governance of the Church? Simply look at the condition of the Church today and you will know the answer.

Along with many others in high positions in the hierarchy, the Vatican prelates who have literally conspired against the Fatima Message have presided over the worst crisis of faith and morals in Church history. In their pursuit of the ruinous novelties that have brought on the crisis, they spurn a heavenly prescription that would restore the Church to health and bring peace to a warring world. Instead of listening to the advice of the Mother of God at Fatima, they press on with their utterly fruitless “ecumenism”, “interreligious dialogue”, and “dialogue with the world”; their hobnobbing with men of blood like Mikhail Gorbachev, whose presence desecrated the Vatican only one day after the Message of Fatima was “gently debunked” (to recall the words of the *Los Angeles Times*) by the very prelates who had a duty to cherish, promote and carry it out. As they and their collaborators continue to palaver endlessly with the forces of the world, countless souls in need of the light of Christ for their salvation in Russia and elsewhere are allowed to remain in darkness.

Over the years which have passed since that fateful year of 1960—the year when the Third Secret was to have been revealed—the enemies of the Church have delighted in seeing Her rendered almost powerless to oppose them, which is why they erupted in outrage when Pope Benedict made tentative attempts to restore the Church by “liberating” the Latin Mass and lifting the “excommunication” of the bishops of the Society of Saint Pius X. In 2009, as when this book first appeared seven years earlier, the Church continues to retreat as the forces of the world continue to advance against Her. Yet Cardinal Bertone persists in his suicidal attempt to embrace the world instead of truly loving all the persons today living in the world by allowing Our Lady’s Immaculate Heart to sweetly conquer it spiritually for Christ the King. Cardinal Bertone, who controls the Vatican apparatus at this time, does not wish to offend the Russian Orthodox or anyone else with a show of Catholic militancy, which he views as embarrassing and “outdated”—to use one of the favorite words of the Modernists. The Church’s abject retreat from battle warms the hearts of the Masons and the Communists, who labored for generations in the hope of seeing the Church reduced precisely to this pathetic condition.

And yet Cardinal Bertone, the Vatican apparatus he leads, and the other members of the hierarchy involved in this almost unimaginable debacle—the very debacle predicted in the Secret—are not without militancy of a sort. While they have done little or nothing to stop infiltrators of the Church from spreading heresy and moral corruption with virtual impunity, they pursue unswervingly their disastrous policies of “reform”, “openness” and “renewal,” while hounding, denouncing and ostracizing any Catholic who offers legitimate resistance. At the same time, they thumb their noses at the Pope and his effort to restore the Latin liturgy, which most bishops continue to quarantine as if it were a strain of anthrax.

Consider that in the entire Catholic world of one billion souls, only four people are deemed



“schismatic” by “enlightened” opinion in the Church today: the four bishops of the Society of Saint Pius X. And this continues to be the case even *after* the Pope lifted their “excommunication.” It seems that the only remaining “heresy,” the only remaining “schism,” consists of disagreement with a “new orientation” of the Church that has definitively excluded the Message of Fatima in its traditional Catholic sense—or so they think.

This is the “diabolical disorientation” of the Church that only obedience to the Message of Fatima will remedy. And since only the Pope can lead the Church, including the world’s bishops, in that obedience, it is finally to the Pope that we, the faithful, must now turn.

### **The Remedies to Which the Faithful Are Entitled**

What is it that we seek from the Holy Father as remedies for the acts and omissions of the men we have identified? We seek the following:

#### **First,**

#### **The Consecration of Russia—There Is Still Time**

By this we mean precisely what Our Lady of Fatima requested: The immediate Consecration of Russia—*by name and without equivocation*—to the Immaculate Heart of Mary, in a solemn public ceremony by the Pope together with all the Catholic bishops of the world.

We must petition the Pope to command under pain of excommunication all the Catholic bishops (except those prevented by imprisonment or serious illness) to consecrate solemnly, publicly and specifically Russia, according to the requests of Our Lady of Fatima, together with the Pope on the same day and at the same hour specified by the Pope.

Some will say it is already too late to obtain the Consecration and that it is pointless to go on requesting it. That is simply not so. As Our Lord Himself revealed to Sister Lucy in the revelation at Rianjo in August of 1931:

Make it known to My ministers that given they follow the example of the King of France in delaying the execution of My command, 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 of the Church. The Holy Father will have much to suffer.<sup>501</sup>

Further, as Our Lord also revealed to Sister Lucy on the same occasion: “*It will never be too late to have recourse to Jesus and Mary.*” That is, even though we are now suffering the consequences of delay in the execution of Heaven’s command, the worst of those consequences, including the annihilation of various nations, may yet be avoided if the command to consecrate Russia is heeded, however belatedly.

It is outrageous that human respect—fear of offending the Russian Orthodox—has been allowed until now to prevent the Church’s fulfillment of Heaven’s plan for peace in our time. As members of the Church Militant, we can no longer allow those who claim “to speak for the Pope” to declare that “the Pope” has pronounced unequivocally, authoritatively, and definitively the consecration to be accomplished. We have shown how Pope John Paul II himself had publicly said quite the opposite. We must implore His Holiness Pope Benedict XVI to reject the manifestly bad advice he and his predecessor have been given, and to follow Heaven’s advice instead.

With each passing day, our hindsight shows ever more clearly how badly advised were all the Popes since 1931 in rejecting the command to consecrate Russia. Seeing the disasters of World War II; the Soviet gulag; the war of abortion with over 800 million innocent victims; with ongoing wars in the Middle East, in Iraq, Afghanistan, etc.; what more disasters must be visited upon mankind before the Pope and his advisors finally accept the obvious truth?

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<sup>501</sup> *The Whole Truth About Fatima* - Vol. II: *The Secret and the Church*, pp. 543-544. See also *Toute la vérité sur Fatima* - Tome II: *Le Secret et L’Église*, pp. 344-345.

## **Second, Disclosure of the Full and Integral Third Secret of Fatima**

This disclosure would have to include what we now know for certain exists: the text of the words of the Blessed Virgin explaining the vision that was published on June 26, 2000. That such a text exists has been proven to a moral certainty by a mountain of direct and circumstantial evidence, every piece of which points to a missing text of one page of some 25 lines in letter form, containing the words of the Virgin Herself, and probably contained in the “Capovilla envelope” that was lodged in the papal apartment and which the Vatican Secretary of State has failed and refused to produce.

The Church and the world have the right to know the contents of the Third Secret, which obviously contains salutary warnings about the current crisis in the Church involving, as Cardinal Ratzinger revealed in 1984, “dangers threatening the faith and the life of the Christian, and therefore (the life) of the world.” Pope John Paul II’s clear indications that the Secret relates to the apostasy and fall of consecrated souls described in the Book of the Apocalypse tell us that he himself was constrained by his advisors not to reveal the Third Secret in its entirety, but rather to offer only hints of its contents. Meanwhile, those who actually control the daily affairs of the Church continue to bury what the Secret must reveal about their own failed governance of the Church.

## **Third, A Call for Daily Recitation of the Rosary**

Our Lady of Fatima exhorted us to remember what the Church has long known: that the Rosary is infinitely more powerful than any weapon devised by man. There is no difficulty that cannot be overcome, no battle that cannot be won, with the aid of the Holy Rosary. If enough Catholics pray the Rosary with the correct intention, the enemies of the Church will be routed from their strongholds within Her and driven out. As Fatima itself shows us, by the will of God the Virgin Mary is our refuge and our strength in times of crisis. In this gravest of crises, the whole Church must seek recourse to Her through daily recitation of the Rosary.

While we need not, and should not, wait to institute a perpetual Rosary Crusade at all levels in the Church where we can, we should also petition the Pope to inspire such a campaign throughout the Church by writing encyclicals on the Rosary every year in the manner of Pope Leo XIII and appointing a dicastery headed by a Cardinal to promote the Rosary by various initiatives through the network of Catholic shrines and Marian priests (both religious and diocesan). Such initiatives, of course, must be entirely in keeping with authentic Catholic doctrine and practices promoting all the great privileges of Our Lady.

The Rosary should, of course, include the prayer prescribed by Our Lady of Fatima as an addition to the Rosary: “O my Jesus, forgive us our sins, save us from the fires of hell. Lead all souls to Heaven, especially those most in need.” It is most telling about our situation that during the “entrustment” of the world to the Immaculate Heart in October of 2000 the public recitation of the Rosary at the Vatican *conspicuously omitted this prayer*, even though Sister Lucy said the prayer in her convent on that very occasion. This is yet another sign of the “new orientation,” which abhors any reference to hell and damnation.

It is crucial to recall here Pope Benedict’s own admission that after Vatican II a tendency arose in the Church according to which “certain *fundamental truths of the faith*, such as sin, grace, theological life, and the last things, *were not mentioned anymore*.” That is exactly what we are dealing with when it comes to Fatima and the “new orientation” of the Church—an orientation that has produced what the Pope himself calls “a secularized ecclesial environment.”

## **Fourth, Promotion of the First Saturdays Devotions**

Those who have undertaken to “revise” the Message of Fatima have attempted to bury in silence

this part of the Message, along with all its other explicitly Catholic elements. Indeed, the whole concept of man making reparation to God and the Blessed Virgin Mary for blasphemies and other sins has been gravely diminished in the Church's new orientation. (One of the key elements obscured in the new liturgy is that the Mass is a *propitiatory* sacrifice to make reparation to God for sin, not merely a "sacrifice of praise.")

The widespread promotion of the Five First Saturdays devotions is one of Heaven's chosen means to restore in our time a sense of the need for reparation for sin by the members of the Church. Who can doubt that now, more than ever before, the Church must renew Her effort to offer reparation to God and to the Immaculate Virgin Mother of God, thus staying the execution of God's wrath? Yet the wrath of God is another thing of which we hear nothing from modern churchmen. By promoting the Five First Saturdays devotions, the Holy Father will marshal the Church's power to offer reparation for sin at this critical time in world history.

### **Fifth, Reestablishment Throughout the Church of Devotion to the Immaculate Heart of Mary**

The shameful attempt in *TMF* to equate the one and only Immaculate Heart to the heart of anyone who repents of his sins is only typical of the new orientation, which abhors the concept of Original Sin as much as it does hell and damnation. As Pope, the former Cardinal Ratzinger has evidently repudiated the theological revisionism of *TMF*, having declared, as we have shown in Chapter 9, that

The heart that resembles that of Christ more than any other is without a doubt the Heart of Mary, His Immaculate Mother, and for this very reason the liturgy holds Them up together for our veneration.

Among all human persons, only the Immaculate Heart of Mary was preserved free from all stain of Original Sin and was never under the dominion of Satan. In contemplating the one and only sinless Immaculate Heart of Mary, we are drawn by the beautiful sweetness of our heavenly Mother. At Rianjo it is Jesus Himself who urges us to often pray "Sweet Heart of Mary ..." Reflecting on Her goodness, holiness and kindness inspires us with hope in Her merits and intercession as we become ever more aware of our own wretchedness. In all this we see the need of all men for Baptism and the other sacraments of the Church to preserve each of us in a state of grace.

The uniquely Catholic devotion to the Immaculate Heart of Mary is a rebuke of the new orientation of the Church, whose "ecumenism" downplays the dogma of the Immaculate Conception (and the Assumption) out of human respect for the sensibilities (which are based on prejudices and ignorance) of non-Catholics. That is precisely why, as Our Lady of Fatima told us, God wishes to establish *in the world* devotion to Her Immaculate Heart. God wishes the world to see that devotion to Mary is necessary for salvation, as St. Alphonsus proved in his book *The Glories of Mary*. And also to see that it is the Catholic Church, and none other, which is the ark of salvation. Pope Benedict's own words show that he will be sympathetic to our petition in this regard.

### **Sixth, The Removal of Prelates from Office as Necessary to Secure Obedience to the Message of Fatima**

As we have proven, the identified Vatican prelates—first and foremost Cardinal Bertone—have combined and conspired to do away with the full Message of Fatima in its traditional Catholic sense. They have tampered with the meaning of the very words of the Mother of God, buried in silence and obscurity much, if not all, of the explicitly Catholic and prophetic elements of the Message, and persecuted those who have offered a principled opposition to their revisionist program, their Party Line on Fatima. By so doing, they have already caused untold damage to the Church and have exposed both the Church and the world to the gravest possible dangers, including the loss of millions of souls and the annihilation of various nations foretold by Our Lady of Fatima as the consequence

of failing to heed Her requests. Her dire warning bears repeating yet again: “If My requests are not granted, Russia will spread her errors throughout the world raising up wars and persecutions against the Church, the good will be martyred, the Holy Father will have much to suffer, and various nations will be annihilated.” She also promised: “If My requests are granted, many souls will be saved and there will be peace.”

The continuing course of conduct we have traced in this book, in which Cardinal Bertone and his collaborators obstinately persist, imminently threatens the Church and the world with incalculable harm. We have every right to petition the Pope for the removal from office of the prelates responsible for “revising” the Message of Fatima and concealing a portion of the Third Secret of Fatima, not excluding the Vatican Secretary of State himself. Some will object, however, that it is the height of arrogance for mere members of the laity to petition the Pope for the removal of any high-ranking prelate. On the contrary, *it is our duty as Catholics* to do so, no matter what the rank of the prelates in question.

Further, even though the offending prelates identified by name in this book have, with the exception of Cardinal Bertone, moved on to retirement or other offices in the Church and no longer appear to have an active role in the course of conduct at issue, what we have shown here applies with equal force to any member of the Vatican apparatus now collaborating with the Secretary of State, or indeed any member of the hierarchy at all who continues to serve the Secretary of State’s Party Line on Fatima.

### **The Example of St. John Gualberto**

No less than a canonized saint of the Catholic Church gives us the example to follow when the faithful are confronted with a wayward prelate who is harming the Church.<sup>502</sup>

St. John Gualberto lived in the 11<sup>th</sup> Century. He is not only a saint but founder of the Val Ambrosian Benedictines. His feast day is July 12 in the old calendar. St. John’s heroic Christian virtue is demonstrated by his having forgiven the murderer of his own brother. Encountering the weaponless and defenseless killer in a blind alley, St. John (who was not yet a monk) was moved to forgiveness when the man put up his arms in the form of a cross and asked for mercy for the sake of Christ crucified. St. John forgave the man even though he had been searching for him with a band of soldiers in order to exact vengeance. That very day, which was Good Friday, St. John saw the image of Christ on a crucifix come alive and nod His head toward St. John. At this moment, Our Lord imparted to St. John an absolutely extraordinary special grace, because he had forgiven his own brother’s murderer. It was that moment of grace which led St. John to become a monk.

Now, as we can see, St. John Gualberto was the very model of Christian forgiveness. If he could forgive his brother’s own murderer, he could forgive any offense. He was also a man of considerable importance in the hierarchy of the Church, having gone on to found a monastery and an order of monks that still exists to this day. The order had—and still has—charge of a church in Rome, the Church of St. Praxedes, wherein nothing less than the column at which Christ was scourged is to be found. The church, literally just around the corner from St. Mary Major, also contains a painting of St. John Gualberto forgiving his brother’s murderer—clearly, a very significant event in Church history.

Yet despite his exemplary Christian mercy and forgiveness and his great stature in the Church, St. John Gualberto did not hesitate to seek the removal of a corrupt prelate of his own day. St. John went to the Lateran (where the Pope resided in those days before the creation of the Vatican enclave) to ask that the Archbishop of Florence be removed because he was unworthy of his office. The grounds for St. John’s petition were that the Archbishop had paid money to certain persons of influence in order to have himself appointed Archbishop. That is, he had purchased his ecclesiastical office, which constitutes a grave sin of simony.

After the Pope’s officials in the Lateran—including no less than St. Peter Damian—would take no action to remove the Archbishop, citing a supposed lack of proof, God gave St. John a special

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<sup>502</sup> See Coralie Graham, “Divine Intervention”, *The Fatima Crusader*, Issue 70, Spring 2002, p. 8ff.

inspiration: In order to demonstrate that St. John was telling the truth about the Archbishop, God would give a sign. One of the brothers in St. John's order, Blessed Brother Peter, surnamed Igneus, would walk through a bonfire from which he would emerge miraculously unscathed, to testify to the truth of St. John's accusation against the Archbishop. St. John called all the townspeople together and told them to construct a huge bonfire with a narrow passage in the middle. He explained to them what was about to happen and why. Then Brother Peter, under holy obedience, walked through the narrow, fiery passage and emerged at the other end without injury. For his own great faith, Brother Peter was beatified (his feast day is on February 8 in the Roman Martyrology). When the lay faithful saw this miraculous sign, they arose as one and literally drove the Archbishop out of Florence. The Archbishop had to flee for his life, and the Pope had to appoint an honest replacement.

### **The Removal of Wayward Prelates in Our Own Time**

What does this event in Church history tell us about our own situation today? It teaches us that the laity have the right and the duty to protect themselves from wayward prelates who are harming the Church and souls by their misconduct. And in this time of unparalleled crisis in the Church, we are hardly alone in seeking this extraordinary remedy from the Pope.

Consider that in March of 2002 Pope John Paul II received a canonical petition from various members of the faithful in the Archdiocese of San Antonio, seeking the removal of Archbishop Flores from his office on grounds that he had covered up criminal acts of sexual abuse by homosexual priests under his charge and paid millions of dollars in "hush money" to silence the victims of these predators. The petition to the Pope charged that Archbishop Flores had "been grossly negligent in the exercise of his episcopal office, has failed to protect the temporal goods of the archdiocese, and has *endangered the faith* of the people entrusted to his care by allowing sexual predators within the clergy free rein."<sup>503</sup>

In like manner, thousands of members of the faithful called for the resignation of Cardinal Law of the Archdiocese of Boston because of his complicity in shielding dozens of homosexual predators from exposure and punishment.<sup>504</sup> *And he did resign.* Would anyone accuse the faithful of the Archdiocese of San Antonio or the Archdiocese of Boston of arrogance for exercising their canonical and God-given right to seek the removal of prelates whose acts and omissions have caused so much damage to the Church and to countless innocent victims?

By what peculiar standard of justice, then, are prelates who happen to work in the Vatican apparatus exempt from accountability to the Pope for their actions? Clearly, they are not exempt. And while the sexual abuse of members of the flock by their very pastors is among the gravest of scandals—justifying a movement of the laity against the priests who commit these unspeakable acts and the bishops, and even Cardinals, who shield the offenders—there is a scandal even greater than this. We mean the scandal of spurning the very prescriptions which the Mother of God Herself gave to the Church at Fatima—prescriptions which, had they been followed, would have prevented not only the sexual scandal now racking the Church but indeed the entire ecclesial and world crisis we now see. We mean also the scandal of a Vatican apparatus that does nothing to combat the true enemies of the Church in Her very midst, while it persecutes faithful traditional clergy for the "offense" of being too staunchly Catholic for the "ecclesial reality of today"—to recall once again the telltale phrase of Cardinal Castrillón Hoyos. For no other reason than to prevent the collapse of faith and discipline which we now witness did Our Lady come to Fatima. Yet it is precisely the Message of Fatima which the opponents of Our Lady have devoted so much time and effort to burying, while they do virtually nothing about the ecclesial crisis that is raging all around them.

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<sup>503</sup> "Abuse Victims File Petition Seeking Removal of Archbishop", *The Wanderer*, April 4, 2002.

<sup>504</sup> "Internal church documents showed that from the mid-1980's and into the 90's Cardinal Law and his top aides were aware of the problems of Father Geoghan, who was eventually accused of molesting more than 130 children over 30 years. In February, he was sentenced to 9 to 10 years in prison for fondling a 10-year-old boy. After the Church's role [that is, the Boston Archdiocese officials' role] in protecting Father Geoghan became known, the Cardinal gave local prosecutors the names of more than 80 priests accused of sexual abuse over decades." Quoted from "As Scandal Keeps Growing, Church and Its Faithful Reel", *New York Times*, March 17, 2002.



The example of St. John Gualberto teaches us also that when God gives a sign through a chosen messenger, the laity are entitled to rely upon that sign, even if the highest prelates in the Church choose to ignore it. Such is the case with the Message of Fatima, for there could be no greater sign from Heaven than the Miracle of the Sun. The Message of Fatima clearly involves a warning of apostasy and malfeasance among the members of the upper hierarchy, as well as the fall of many consecrated souls from their stations. We are witnessing the fulfillment of that prophecy at this very moment. We are entitled to rely upon the sign of Heaven that authenticates that prophecy beyond all reasonable doubt, no matter what the Message of Fatima's "debunkers" in the Vatican may claim.

Knowing what Heaven has told us at Fatima, it is our duty as members of the Church to try to convince the Pope to remove the errant advisors who surround him and to follow instead the advice of the Mother of God at Fatima. We must plead with the Pope to perform the Consecration of Russia to the Immaculate Heart exactly in the manner She requested, *without alteration by any worldly-wise member of the Vatican apparatus*. Further, we should ask the Pope to remove from office, if necessary, any prelate in the Vatican who attempts to prevent the Pope from carrying out the Virgin's requests.

Likewise, we must petition the Pope to remove from office those who have conspired to prevent full disclosure of the Third Secret of Fatima. The Third Secret is obviously of the utmost importance in understanding and combating the crisis in the Church, while protecting ourselves from its devastating spiritual effects—of which the unspeakable crimes committed by so many priests are but one manifestation. *The faithful are entitled to know what Heaven Itself wishes them to know for their own spiritual safety*. The coordinated actions of those who prevent full disclosure of the Third Secret are grave offenses against the Church and the Blessed Virgin Mary and thus are crimes against Almighty God Himself.

### **The Church's Urgent Need for Militant Prelates**

Today the Church needs more than ever true soldiers of the Church—men possessed of an unabashed Catholic militancy, who are not afraid of a confrontation with the forces of the world which invaded the Church while those who should have been the Church's guardians, including prelates in the Vatican itself, did nothing or even encouraged the invasion. The Church needs men who will act decisively to root out the pandemic heresy and scandal in the Church, instead of hounding and oppressing traditional Catholic clergy who decline to be "inserted" into what Cardinal Castrillón Hoyos called "the ecclesial reality of today." The Church needs men to stand up for the truth and the rights of God and of the Church in all charity and zeal; in short, the Church needs spiritual warriors, not practitioners of "dialogue", "ecumenism" and *Ostpolitik*.

The Message of Fatima itself is a call to spiritual warfare—to a battle that is to culminate in the consecration and conversion of Russia and the *triumph* of the Immaculate Heart of Mary. The identified Vatican prelates regard such things with the squeamishness of those who seem to think themselves more enlightened than all the generations of Catholic Saints, Doctors, martyrs and Popes whose militancy down through the centuries is a living testament to the very words of Christ Himself:

"If the world hates you, know ye that it has hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you." (Jn. 15:18-20)

"Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household." (Mt. 10:34-36)

For far too long the Church has suffered under the governance of those who would have us believe that there is no spiritual combat between Christ and His Church on the one hand, and the world on the other. For far too long these men have been allowed to pursue and promote a false "vision" of a Church reconciled to the world, rather than a world reconciled to the Church. For far too long these

men have yoked the Church to the utopian notion of worldly peace among men of all religions or no religion at all, rather than the true peace that can come only when the souls of men are conquered by the grace of Christ the King, which He deigns to mediate to men through the Immaculate Heart of Mary and through the Holy Roman Catholic Church.

Fatima shows us the way to true peace in the world, “the peace of Christ in the Kingdom of Christ,” as Pope Pius XI put it in his encyclical *Quas Primas*. Yet the men we name and many other contributors to the crisis in the Church have blocked our progress along that way, exposing the Church and the world to the risk of an ultimate calamity. If the victims of the scandal of sexual abuse by clergy have the right to seek the removal of the prelates whose negligence brought about the scandal, all the more are we entitled to seek that same remedy as to the prelates who have presided over the scandalous campaign to nullify the Message of Fatima. It is the men who have thwarted fulfillment of the Fatima Message, not ordinary Catholics, who are lacking in vision. It is they, not we, who are narrow-minded. It is they, not we, who are being unrealistic. They must step aside for the good of all humanity.

# Chapter 18

## What Can Be Done in the Meantime?

The Petition to the Pope set forth in the next and final chapter of this book is an important step in a program for obtaining the Church's obedience to the Message of Fatima and ending the crisis in the Church. But, of course, unless there be raised up a groundswell of many people, maybe even millions of people, speaking out as well as writing against the anti-Fatima forces in the Vatican, there is no guarantee that the men who surround the Pope will allow him to read any petition from the faithful. Nevertheless, in the meantime we must still deal with the crisis on our own. Until the Pope takes definitive actions to carry out the imperatives of the Fatima Message, we must deal with the crisis as best we can according to our stations in life. We recall here Cardinal Newman's description of the state of the Church during the Arian crisis:

The body of bishops failed in their confession of the Faith. ... They spoke variously, one against another; there was nothing, after [the Council of] Nicea [325 A.D.], of firm, unvarying, consistent testimony, for nearly sixty years. There were untrustworthy Councils, unfaithful bishops; there was weakness, fear of consequences, misguidance, delusion, hallucination, *endless, hopeless, extending into nearly every corner of the Catholic Church*. The comparatively few who remained faithful were discredited and driven into exile; the rest were either *deceivers or deceived*.<sup>505</sup>

What, specifically, can Catholics do in this time of darkness for the Church, as we wait for those who lead Her to put Her back on the proper course? We must do whatever it is in our power to do, which includes at least the following:

### Above All, Prayer

First and foremost, there is the power of prayer—and particularly the most efficacious prayer of the Holy Rosary. The importance of the Rosary and other forms of Catholic prayer in this struggle cannot be overemphasized. We are dealing with forces and circumstances that, humanly speaking, seem impossible to overcome. The Pope is surrounded by powerful men who have thus far successfully impeded fulfillment of the Message of Fatima. The Pope still has to contend with these men or like-minded successors in office, for the internal enemies of the Church are now legion.

How can we, simple members of the rank-and-file laity or clergy, hope to reverse the current course of events in the Church and the world? How can we secure the Consecration of Russia when so many of the high and powerful are so opposed to it? Humanly speaking, we cannot. But with the power of the Holy Rosary, we can. Is this not indeed why Our Lady of Fatima, with our present circumstances clearly in view, called for daily recitation of the Rosary? As Our Lady, speaking of Herself in the third person, declared: "Only Our Lady of the Rosary can help you!"

First of all, then, *pray the Rosary* for the intention of Our Lady's final triumph over the crisis in the Church and the world through fulfillment of Her requests at Fatima, and urge your friends, relatives and neighbors to pray for the same intention. If ten percent of the world's Catholics prayed the Rosary daily for this precise intention, the battle would be won. History records that ten percent of the population of Austria, by mounting a Rosary Crusade, brought about the miraculous and otherwise inexplicable withdrawal of an invading Soviet army after the end of World War II. Therefore, begin right now to organize a Rosary Crusade among your friends and relatives and in your parish—a Rosary Crusade for the Consecration of Russia and the Triumph of the Immaculate Heart of Mary.

In addition to the powerful prayer of the Rosary, Catholics must perform other spiritual works, including the Sacred Heart devotions (the Nine First Fridays, having sacred images of Jesus in our homes, and making frequent visits to the Blessed Sacrament) and, of course, the Five First Saturdays

<sup>505</sup> John Henry Newman, *On Consulting the Faithful in Matters of Doctrine*, p. 77.

devotion prescribed by Our Lady of Fatima Herself. By these means we address spiritually the many sacrileges and outrages committed against Our Lord, particularly Our Lord in the Blessed Sacrament, Who has been abused innumerable times by the sacrilege of Communion in the hand which is a part of the current crisis of faith and discipline in the Church. By making reparation in this way, we will hasten the coming of the Triumph of the Immaculate Heart.

Catholics must also make recourse to the sacramentals of the Church by which we can gain spiritual favors for ourselves and others. These include the Brown and Green Scapulars, bestowed by Heaven itself, which are all but forgotten in this time of diabolical disorientation in the Church.

Finally, of course, each of us must strive to live a holy life with prayer, penance, sacrifices and through frequent reception of the great Sacraments of the Holy Catholic Church, whose grace arms us for the battles ahead and keeps us from the pitfalls which have claimed so many others in this crisis.

In short, through prayer (especially the Rosary) and the sacramental life, we must do everything we can to become more fervent in the faith and to make others more fervent as well. For this struggle is, first and foremost, a spiritual combat in which every soul is needed, and every soul is at risk.

### **We Must Also Work (*Ora et Labora*)**

Naturally, Catholics must back up their prayer with good works. As St. Ignatius said, we must pray as though everything depends on God and work as though everything depends on us. What are some of the things Catholics can do in their respective stations in life?

#### **As simple members of the laity, we can—**

- arm ourselves against the crisis by knowing our faith, and by informing ourselves about the Message of Fatima and what it really means;
- tell our fellow Catholics, and everyone else we meet, about the relation of the Message of Fatima to the crisis in the Church and the crisis in the world;
- provide by our lives an example of Christian faith and good morals;
- respectfully insist that local bishops and pastors of parishes provide sound Catholic doctrine and a sound liturgy, particularly the traditional Latin Mass in obedience to Pope Benedict XVI's *motu proprio Summorum Pontificum* of July 7, 2007, declaring that every priest in the Church is free to celebrate the traditional Latin liturgy, and that the faithful who request it have a right to it, no matter what a given bishop may think;
- *withhold financial support* from parishes and dioceses where doctrinal and moral corruption and liturgical abuse are allowed to fester—an action that many Catholics have already taken in response to the sexual scandals now afflicting the priesthood;
- *call for the removal* of morally and doctrinally corrupt priests and bishops, in keeping with our God-given right to petition Church authorities, including the Pope, for redress of grievances in the Church;
- pray and get others to pray—especially the Rosary, which can conquer all heresies and other threats to the Church;
- pray and offer sacrifices for the Holy Father, as Jesus urged Sister Lucy to do, that the Pope might be moved to vanquish the enemies of the Church and to fulfill the requests of Our Lady of Fatima.

#### **As priests and religious, we can—**

- preach and defend the traditional Roman Catholic Faith;
- make known to everyone the Message of Fatima and what it requires of the Church;
- provide by our lives an example of Christian faith and good morals;

- call upon our superiors, including the Pope, to honor the Message of Fatima and take other actions to end the moral and doctrinal crisis in the Church, including the rooting out of morally and spiritually corrupt leaders of whatever rank who are wolves among the sheep.

### **As Catholic journalists, authors and publishers, we can—**

- write the truth about Fatima and make it as widely known as possible;
- write the truth about the current crisis in the Church, and its doctrinal, liturgical, disciplinary and practical causes, as we have discussed in this book;
- investigate, expose and condemn the conspiracy against Fatima;
- publish the truth about Fatima in whatever forums are available to us—as we have done with this book and as Antonio Socci has done with his book, for which (as we have seen) Pope Benedict himself expressed an appreciation to the author that confirms the right of the faithful to publish on the matter.

### **As Catholic lay people; political leaders; captains of industry, commerce and finance; diplomats; and military leaders, we can—**

- implore the Pope to pursue *Heaven's* plan for peace as given to us at Fatima, rather than the failed diplomacy and treaties of mere men, including Vatican bureaucrats such as Cardinal Sodano, former Secretary of State, and Cardinal Bertone, the current Secretary of State;
- support with our financial means those apostolates and apostolic initiatives which promote, advance and defend the authentic and complete Fatima Message;
- use our influence to prevail upon members of the hierarchy to cooperate in carrying out the imperatives of the Fatima Message for the good of the whole world.

### **There is Still Time to Avert Disaster**

No less than Pope Saint Gregory the Great declared:

“It is better that scandal arise than that the truth be suppressed.”

Whatever our station in life, each of us is a member of the Church militant, a soldier of Christ. As such, each of us has a duty to defend the Church according to his ability. As Pope Saint Felix III declared:

“Not to oppose error is to approve it, and not to defend truth is to suppress it, and indeed to neglect to confound evil men, when we can do it, is no less a sin than to encourage them.”

It should be obvious to any Catholic that time is fast running out for much of the present generation of leaders and laypeople in the Church and for civilization at large. As Saint Paul warned us, God will not be mocked. If salvation history teaches us anything, it teaches that when men rebel against God on the massive scale such as we are now witnessing, then the world will be swiftly and terribly punished with a divine chastisement. The Message of Fatima is nothing if not a warning that such a chastisement is imminent in our time if man does not turn away from sin.

The Virgin of Fatima offered us the means to avoid that chastisement, yet we find that many men of the Church—both clergy and laypeople—have spurned the heavenly offer. Even bishops and Cardinals do so. Like the Kings of France, who spurned Our Lord's simple command for the consecration of that nation to His Sacred Heart, the men who control the Vatican apparatus today have charted a course toward disaster—a disaster vastly greater than the one that befell France.

But there is still time to change course. It is the supreme urgency of our situation that has moved us to write this book and to describe the partisans against Fatima, their tactics, their errors and what you can do, *what you must do* to oppose their schemes. We have presented our case to you, not to



engage in provocation for its own sake, and not merely for the justice of this cause, but also as *an act of mercy*—mercy not only for the victims of the great crime against Fatima but also for those who are owed in charity an opportunity to be confronted with the magnitude of what they have done so that they might change their course and begin to make amends before it is too late for them—and for us. To recall the teaching of Saint Thomas mentioned in the previous chapter, “when a man reproves his prelate charitably, it does not follow that he thinks himself any better, but merely that he offers his help to one who, ‘being in the higher position among you, *is therefore in greater danger*’ as Saint Augustine observes...”

The acts and omissions of Vatican prelates and their collaborators have jeopardized the temporal safety of the Church and the world, and the eternal safety of countless souls. How can we remain silent in the face of this danger? To remain silent is to cooperate in objective sins against the Church and humanity, whatever the intentions of the persons responsible.

### **We Ask For Your Verdict**

We believe the evidence we have presented imposes a duty that cannot be ignored by Catholics of good will. It is no longer possible to remain neutral at this critical point in the battle for the Church and the world. We have shown you the evidence, and it is overwhelming. Having seen the evidence, you must make a decision. As Sister Lucy said:

[F]rom now on we must choose sides. Either we are for God or we are for the devil. There is no other possibility.

We pray that your decision will be to join us in this effort, however humble, to set right what has gone so terribly wrong. Over the seven years which have passed since the first edition of this book, you can see that tremendous progress—even a “breakthrough for Fatima”—has occurred. But we are still a long way from our goals: (1) full disclosure of the Third Secret and the vital warnings and other counsels it no doubt contains; and (2) the collegial Consecration of Russia, and the Triumph of the Immaculate Heart, which Socci rightly describes as a titanic victory over evil. He calls it “a radical change in the world, an overthrow of the mentality dominating modernity, probably following dramatic events for humanity,” as prophesied in the Third Secret.<sup>506</sup>

What we said seven years ago remains true today: We ourselves are of little importance in the great drama of Fatima, but we labor in the cause of the One who, by the will of God, stands at its very center. She cannot fail in what She promised, if only Her children, freed from the designs of erring men, will do what little She asked of them: “If My requests are granted, many souls will be saved and there will be peace. ... In the end, My Immaculate Heart will triumph.”

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<sup>506</sup> Socci, *The Fourth Secret of Fatima*, English ed., p. 217; popular ed., p. 146; Italian ed., p. 227.

# Chapter 19

## Petition to the Supreme Pontiff

To His Holiness Pope Benedict XVI (and, if necessary, his successor):

We, being faithful members of the Holy Catholic Church, are compelled in conscience to submit this Petition to Your Holiness, who is the final judge of matters in controversy in the Church.

This Petition is an extraordinary action by Catholics who have no representative to intercede for them before Your Holiness in the midst of the unprecedented crisis of faith and discipline that has followed the Second Vatican Council.

This Petition is an exercise of our God-given right as baptized Catholics to make direct recourse to the Supreme Pontiff, without any intervening canonical procedures. (First Vatican Council - 1870 A.D., Dz. 1830, D.S. 3063; Second Council of Lyons - 1274 A.D., Dz. 466; 1983 Code of Canon Law, can. 212, can. 1417 § 1.)

The grounds for this Petition are contained in the study entitled *The Devil's Final Battle (DFB)*. They are also to be found in the work by Antonio Socci, *The Fourth Secret of Fatima*, whose conclusions correspond to those of *DFB*. Your Holiness (who is acquainted with Mr. Socci, a renowned and respected Catholic) has personally thanked him for his book and “the sentiments which motivated it.”

Having considered the evidence, we are persuaded to a moral certainty of the following things:

First, the Message of Fatima is a vital prophecy for our time, whose veracity has been placed beyond all doubt by the absolutely extraordinary circumstances of its revelation (including a public miracle witnessed by 70,000 people), its approval as authentic by competent Church authorities, its acceptance by and incorporation into the life of the Church, and by the very statements and actions of Pope John Paul II, including the institution of the Feast of Our Lady of Fatima on May 13 in the Church's liturgical calendar. As Pope, you yourself have vouched for the authenticity of the Fatima apparitions by declaring on the anniversary of the first apparition:

“You promised the three children of Fatima that ‘in the end, My Immaculate Heart will triumph.’ May it be so!” (Prayer addressed to Our Lady by Benedict XVI in Bethlehem, May 13, 2009)

You have also declared, Holy Father, that the Message of Fatima is “the most prophetic message of the 20th Century” (at the National Shrine of Our Lady of Aparecida in Brazil, May 13, 2007).

Second, the Vatican Secretary of State and those who have collaborated with him have attempted to impose upon the Church an expedient “revision” of the Message of Fatima in order to adapt it to a supposed “new orientation” of the Church following the Second Vatican Council, a break with the past that contradicts Your Holiness's own call for a “hermeneutic of continuity” between the Council and all of Catholic Tradition. This “new orientation,” which incessantly pursues “ecumenism,” “dialogue” and Vatican diplomacy with worldly powers, would negate the specifically Catholic prophetic content of the Fatima apparitions: their warnings of imminent grave consequences for the lives and souls of many millions of people, for the Church and, in fact, for the whole world if the heavenly counsels, warnings and commands of the Message are not heeded.

The version of Fatima promoted by Sodano *et al.* is incomplete, inexact and falsified. This “revised” Message of Fatima, with its specious “interpretation” of the Third Secret and Mary's call for the specific Consecration of Russia to Her Immaculate Heart, would bury the entire Fatima event in obscurantism and leave its intended recipients—every Catholic and indeed every member of the human race—in ignorance of its true meaning and thus in grave peril of the consequences it foretells with all the infallibility of the Virgin Mother of God. In particular, this “revision” of the Message of Fatima:

(a) Dispenses with the Consecration of Russia requested by Our Lady of Fatima and arbitrarily replaces it with a consecration of the world, from which any mention of Russia has been deliberately

omitted for shallow political reasons.

(b) Erroneously represents—contrary to what Your Holiness himself declared on May 13, 2009—that the Triumph of the Immaculate Heart has already occurred with a mere regime change in Russia around 1991; even more offensively, that it means nothing more than the Virgin’s *fiat* in agreeing to become the Mother of God 2,000 years ago.

(c) Asserts that the visional aspect of the Third Secret, which depicts the Pope and numerous members of the hierarchy being executed by a band of soldiers outside a half-ruined city, signifies nothing more than Pope John Paul II *escaping* death at the hands of a lone assassin in 1981, thereby lulling the faithful into a false sense of security in the face of the clearly apocalyptic scenario depicted in the vision, for which we have not been provided the words of the Virgin which undoubtedly explain the vision precisely to avoid such false interpretations.

(d) Concludes (based on these false interpretations) that the events depicted in the Third Secret, and thus the Message of Fatima as a whole, “belong to the past.”

Third, the “new orientation” represents the substantial attainment of the openly professed goal of the Church’s worst enemies, as various Popes and prelates warned before the Council. That goal is to liberalize and “instrumentalize” the Church so that She will not only cease to resist effectively, but actually lend Herself to, the process of universal secularization and apostasy that has destroyed much of former Christendom and now threatens to subjugate the whole world to a universal secular collective, in which the Church will cease to openly promote the Gospel of Jesus Christ, to have any effective public authority or influence for God’s rights.

Fourth, the new orientation is partly the result of “the demolition of bastions” that Hans Urs von Balthasar promoted. Not surprisingly, this “demolition of bastions” has produced only confusion, loss of faith and discipline, and ruin to the commonwealth of the Church, of which the current worldwide sexual scandal among priests and bishops is only one of innumerable manifestations. As even Pope Paul VI was forced to admit shortly after the Council:

The smoke of satan has entered into the Church. ... The opening to the world has become a veritable invasion of the Church by worldly thinking. We have perhaps been too weak and imprudent.

Fifth, lamenting the current condition of the Church, your predecessor, Pope John Paul II, spoke of a “silent apostasy” in his *Ecclesia in Europa*, while Your Holiness himself has declared that “in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel,” and that after the Second Vatican Council “certain fundamental truths of the faith, such as sin, grace, theological life, and the last things, were not mentioned anymore,” and that the Church now suffers from “a secularized ecclesial environment” and even what seems in many places to be a “desert without God.”

Sixth, Cardinal Bertone and his collaborators, whose actions and omissions have been documented in *DFB* and in Antonio Socci’s work, have sacrificed the Message of Fatima, with its explicitly Catholic prophetic content, to a new worldly, liberalized, ecumenical, pan-religious orientation for the Church, which they promote in the name of Vatican II. In keeping with the said “new orientation,” Cardinal Bertone and his associates mentioned in *DFB* and in Socci’s work have systematically prevented the Consecration of Russia to the Immaculate Heart of Mary, which they falsely portray as a needless “provocation” of the Russian Orthodox “Church”.

Seventh, in an effort to maintain their false interpretation of the Message of Fatima, the identified Vatican prelates imposed an unjust regime of silence and secrecy upon the late Sister Lucy, while attempting to pressure her into embracing their interpretation. No objective party was allowed access to Sister Lucy in order to investigate alleged sudden “changes” in her unwavering testimony, for more than 60 years, that the Virgin of Fatima requested the Consecration of Russia *only*, not the world, precisely because God wished the world to know that it was the power of His grace, mediated through

the Blessed Virgin, which had miraculously converted Russia to the Catholic Faith.

Further, nearly all of the 24 volumes of Fatima documents compiled by Father Alonso, which undoubtedly answer many questions about the Third Secret and the Message of Fatima as a whole, remain under lock and key 35 years after their being made ready for publication.

Eighth, in pursuit of their “management” of the Message of Fatima, the prelates in question, their collaborators and successors in office, acting under the auspices of the Secretary of State, have persecuted and attempted to ostracize from the community of the faithful Father Nicholas Gruner, who represents legitimate opposition to their attempt to do away with the Message of Fatima in its traditional Catholic sense. At the same time, very little, if anything, has been done to impose effective discipline upon the true enemies of the Church within Her structure, who (to recall the lamentations of Pope Paul VI) have opened the Church to the “smoke of satan” and the “invasion of the Church by worldly thinking.”

Ninth, in an attempt to cover up their complicity in the ecclesial debacle that the “new orientation” and all its novelties have produced, the Vatican prelates who are identified in this book have fraudulently withheld from the Church and the world a text which appertains to the vision of the Third Secret. That text, as *DFB* and Socci’s work conclude, in all likelihood contains the missing words of the Virgin following Her incomplete statement in the Fourth Memoir of Sister Lucy: “In Portugal the dogma of the faith will always be preserved etc.”—words which we are convinced predict the current crisis in the Church and provide the means to avoid or end it.

Indeed, Holy Father, in 1931 the future Pope Pius XII predicted precisely the current situation in the Church in light of the Message of Fatima:

I am worried by the Blessed Virgin’s messages to Lucy of Fatima. This persistence of Mary about the dangers which menace the Church is a divine warning against the suicide of altering the Faith, in Her liturgy, Her theology and Her soul. ... A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe that man has become God. In our churches, Christians will search in vain for the red lamp where God awaits them. Like Mary Magdalene, weeping before the empty tomb, they will ask, “Where have they taken Him?”

Holy Father, what Pope Pius XII foresaw has happened! And given that Pius XII foresaw these developments in light of Fatima, they can only have been mentioned in the Third Secret since those portions of the Message of Fatima thus far disclosed say nothing about such events in the Church.

We also know, Holy Father, that Pope John Paul II alluded to the Third Secret in his sermon at Fatima on May 13, 2000, which warns the Church to beware of the tail of the dragon that drags down one-third of the stars of Heaven (commonly interpreted as one-third of the Cardinals, bishops and priests). As Socci concludes, and as we agree, it appears that John Paul II was constrained by his advisors to confine himself to this veiled reference to a hitherto undisclosed portion of the Third Secret, whose full disclosure his advisors had prevented him from making since he was so enfeebled by illness.

Tenth, following the publication of Socci’s book in late 2006, the Catholic world has learned, through the widely publicized testimony of Archbishop Loris F. Capovilla, the still-living personal secretary of Pope John XXIII, that there was (and possibly still is) an envelope lodged in the papal apartments. This envelope he called the “Capovilla envelope,” that contains a text pertaining to the Third Secret, and that on the outside of this envelope was written the Archbishop’s name, the names of all those who had read its contents, and the dictation of Pope John expressing his demurral from any judgment on the text. When asked by a Fatima scholar if this meant that there are two different texts and two different envelopes comprising the entirety of the Third Secret, the Archbishop replied “Exactly so.” This envelope has never been produced, even though the Secretary of State, who has led efforts to persuade the faithful that nothing has been hidden, now admits its existence.

Further, Holy Father, the Secretary of State, in an effort to defend his position, has appeared on Italian television in 2007 to reveal that Sister Lucy prepared two different envelopes pertaining to the

Third Secret, and that she wrote on the outside of each of the envelopes an identical “express order of the Virgin” that the contents were not to be revealed before 1960. Yet, the Secretary of State had previously assured the public that Sister Lucy told him she never received any such order from the Virgin.

For this and many other reasons which would lengthen this Petition unduly, Holy Father, we are deeply grieved and saddened because so many of the faithful no longer trust the Vatican Secretary of State. This is because they are convinced that Cardinal Bertone personally, with others, is hiding a text of the Third Secret that contradicts his clearly untenable “interpretation” of the vision. We must agree with the conclusion of Antonio Socci, whose reputation, Catholic fidelity, and veracity are well known to Your Holiness:

[T]hat there is a part of the Secret not revealed and considered unspeakable *is certain*. And today—having decided to deny its existence—the Vatican runs the risk of exposing itself to very heavy pressure and blackmail.

We also agree with Socci’s conclusion that this suppressed text contains “the words of the Madonna [which] preannounce an apocalyptic crisis of the faith in the Church starting at the summit,” and that it is probably “also an explanation of the vision... (revealed on June 26, 2000).”

Eleventh, a veritable conspiracy against the Message of Fatima has deprived the Church of the benefits of this authentic Message and prevented the Church from accomplishing what the Virgin of Fatima requested: the Consecration of Russia—by name—to the Immaculate Heart of Mary, the consequent conversion of Russia, the Triumph of the Immaculate Heart, the salvation of many souls, and peace in the world. (“If My requests are granted, many souls will be saved and there will be peace. ... In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, which will be converted, and a certain period of peace will be granted to the world.”)

The direct result of the acts and omissions of the Secretary of State and the prelates collaborating with him is that the Church and the entire world have suffered the loss of untold temporal and spiritual benefits. These benefits are only faintly suggested by the miraculous transformation of Portugal following the public consecration of that nation to the Immaculate Heart of Mary in 1931. It was the Cardinal Patriarch of Portugal himself, together with Sister Lucy, who declared at that time that the benefits experienced by Portugal would spread throughout the world if only Russia were similarly consecrated.

Twelfth, whatever their subjective intentions may be, the prelates involved have committed what is, objectively speaking, an incalculable crime against the Church and humanity. Their subversion of the Message of Fatima exposes us all to the imminent threat of wars, famine, further persecutions of the Church, further suffering for Your Holiness and your successors, the annihilation of various nations, and the loss of countless souls—all of which Our Lady of Fatima warned would follow from a refusal to honor Her requests.

**Therefore**, we most respectfully but most urgently petition Your Holiness for the following relief:

First, the immediate consecration of Russia, by name, to the Immaculate Heart of Mary, by Your Holiness together with all the world’s bishops in a solemn public ceremony.

Second, full disclosure of the Third Secret of Fatima, including the words of the Virgin that describe the vision published on June 26, 2000.

Third, a lifting of the seal of secrecy imposed upon Sister Lucy’s messages, letters, documents and recorded conversations, and the publication in their entirety of Father Alonso’s 24 volumes of documents pertaining to the Message of Fatima, which have been suppressed since 1975.



Fourth, an end to the persecution of Father Nicholas Gruner, a faithful priest who has followed his conscience in promoting the cause of Our Lady of Fatima.

Fifth, immediate Vatican intervention, through apostolic visitations, investigations, and prompt disciplinary measures, to (a) punish the guilty, rather than the innocent; (b) restore sound orthodoxy in the seminaries; (c) remove sexually deviant persons from the seminaries, monasteries, diocesan clergy and episcopacy; and (d) restore the many elements of Catholic tradition (including traditional seminary life and priestly formation) that have been abandoned in the pursuit of the “new orientation” of the Church since Vatican II, including the traditional Latin liturgy wherever the historic *motu proprio* issued by Your Holiness on July 7, 2007, *Summorum Pontificum*, is being ignored or defied.

Sixth, declare once and for all, with an exercise of your infallible Magisterium where necessary, that neither Vatican II nor any subsequent papal pronouncement has altered in any way what Catholics must believe and practice to keep the perennial and Apostolic Catholic Faith as affirmed by all the Popes and Councils before Vatican II.

Seventh, the widespread promotion by Your Holiness himself of the Five First Saturdays devotions and daily worldwide recitation of the Rosary for an end to the crisis in the Church and the world.

This is our Petition to Your Holiness from your spiritual children. As your children, we are asking you for bread, not a stone or a scorpion. (Luke 11:11-12) We petition Your Holiness with all the respect and reverence owed to your exalted office as Vicar of Christ, but with all the insistence our perilous situation demands. For the present suffering of the Church and the world are as nothing compared to what will ensue if there is no correction of the course charted by those who have despised the prophecies of Our Lady of Fatima.

Yours most respectfully and reverently,

Please send your signed petitions to the publisher at the address provided on page 288. The publisher will forward them to the Pope in Rome. You may also write the Pope directly, at [benedictxvi@vatican.va](mailto:benedictxvi@vatican.va). For extra copies of this petition, photocopy it or download it from our web site (<http://www.devilsfinalbattle.com>) or write the publisher.

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# Appendix II

## A Chronology of the Fatima Cover-up

*A brief history of the interventions of Our Lady of Fatima to bring real peace to all mankind and the ongoing campaign to thwart, silence, falsify and obstruct Her message of peace, hope, joy and salvation.*

The unprecedented terrorist attack on America on September 11, 2001, and the credible reports that Islamic terrorists have acquired nuclear bombs as well as biological and chemical weapons, brings immediately to mind Our Lady of Fatima's warning: (see insert about Fatima on page 241) If Russia is not consecrated to Her Immaculate Heart "various nations will be annihilated," and that only by means of the Consecration of Russia can the world achieve true peace in our time.

More than ninety years after Our Lady of Fatima first appeared, Her request for the Consecration of Russia remains unfulfilled, and Her warning unheeded.

And yet, as the world moves ever closer to a final apocalyptic event, certain elements in the Vatican seem more determined than ever to consign the Message of Fatima to the past, while persecuting those who continue to proclaim it.

Only one day after the terrorist attack of September 11, 2001 claimed more than 3,000 lives and stunned the entire world—only one day!—the Vatican press office released a statement condemning Father Nicholas Gruner and his Fatima apostolate and declaring that no one should attend the apostolate's conference (scheduled for October 7-13, 2001) on *world peace* through the Fatima Message!

Are these Vatican officials more afraid of Fatima than world terrorism? Are they more concerned about a conference on Fatima in Rome than they are about the heresy and scandal which are wounding the Church throughout the world—on their watch? Clearly, these Vatican officials have lost all sense of proportion about the state of the world, and the state of the Church over which they preside.

Here we present key events in the long history of a great and terrible paradox: the efforts of a few men, acting within the Catholic Church itself, to suppress, revise and thwart the fulfillment of Heaven's plan for true peace in our time.

### 1925 - 1965

**December 10, 1925** - The Blessed Virgin Mary fulfills Her promise to Lucy and returns in an apparition to Lucy in her convent cell and requested the Communion of Reparation of the Five First Saturdays. Our Lady said:

...announce in My name that I promise to assist at the moment of death, with all the graces necessary for salvation, all those who, on the First Saturday of five consecutive months shall confess, receive Holy Communion, recite five decades of the Rosary, and keep Me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making Reparation to Me.

At the same time, the Child Jesus accompanies the Blessed Virgin and pleads for us to make reparation to the Immaculate Heart of Mary.

**June 13, 1929** - Twelve years after Her original appearances at Fatima, and in fulfillment of Her promise at Fatima on July 13, 1917, Our Lady of Fatima appears again to Sister Lucy at Tuy, Spain. Our Lady stands on a cloud beside Her Divine Son Jesus, on the Cross, and says:

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.

**August 1931** - Our Lord Himself speaks to Sister Lucy. Concerning the Consecration of Russia, He tells 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, like him they will follow him into misfortune.

**January 21, 1935** - Sister Lucy writes to her confessor, Father Goncalves, in answer to his questions: “Regarding the matter of Russia, I think that it would please Our Lord very much if you worked to make the Holy Father comply with His wishes ... [You ask] if I think that you should insist with the bishop? I think that it would please Our Lord very much. If you should modify anything? I think that it should be exactly as Our Lord asked it ...”

**May 1936** - Our Lord speaks again to Sister Lucy and tells her that the conversion of Russia will occur only when that nation is solemnly and publicly consecrated to the Immaculate Heart by the Pope together with all the bishops. As Sister Lucy reported in her letter of May 18, 1936:

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

Then Our Lord said to her:

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

On other occasions, Our Lady tells Sister Lucy that Russia was to be the instrument of world chastisement, unless beforehand the conversion of “that poor nation” was obtained. (See entry for December 26, 1957.)

**October 31 and December 8, 1942** - Pope Pius XII, acting alone, consecrates the world, but not Russia, to the Immaculate Heart. A few weeks later Winston Churchill observes that “the hinges of fate” have turned, and the Allies begin winning most of their battles against Hitler’s armies. In the spring of 1943, Our Lord tells Sister Lucy that world peace will not result from this consecration. He said that the war will be shortened because of the consecration of the world. World War II continues for another two years.

**September 1943** - Sister Lucy is very ill. The Bishop of Fatima fears that she will die and take the Third Secret of Fatima (see insert on page 241) with her to the grave. He suggests that she write it down and put it in a sealed envelope. She replies that such an initiative would be too much for her—but if the bishop would take responsibility by formally commanding her, then she would willingly obey.

**October 1943** - After one month of prayer and reflection, the Bishop of Fatima, His Excellency José da Silva, gives Sister Lucy a formal, written order to write down the Third Secret. Sister Lucy tries to obey immediately, but for over two months is mysteriously unable to commit the Third Secret to paper.

**January 2, 1944** - Our Lady again appears to Sister Lucy and bids her to write down the third part of the Secret entrusted to her at Fatima in July 1917, which will become known as simply the Third Secret of Fatima. The Virgin requests that the Third Secret be revealed to the world not later than 1960. When later asked why the Third Secret had to be revealed by 1960, Sister Lucy states: “Because the Blessed Virgin wishes it so,” and “It [the Third Secret] will be clearer then.”

**January 9, 1944** - Sister Lucy writes to tell the Bishop of Fatima that after months of being unable to do so, and causing the bishop to wait so long, she was finally able to obey his command that she write down the Third Secret. The Bishop of Fatima is allowed to read the Secret immediately, but chooses not to.

**June 17, 1944** - Sister Lucy will not allow anyone but a bishop to deliver to her bishop the one-page letter containing the words of Our Lady in the Third Secret. Up to this date it has not been given to the Bishop of Fatima. On this day a bishop visits near the Portuguese/Spanish border and Sister Lucy leaves her convent in Tuy, Spain to entrust the Secret to him. He in turn delivers it to Bishop José da Silva of Fatima on that same day.

**July 15, 1946** - In answer to a question from Professor William T. Walsh, Sister Lucy points out that Our Lady *did not ask for the consecration of the world* (as was done by Pope Pius XII in 1942), but only and specifically RUSSIA. “If this is done,” says Sister Lucy, Our Lady promises to “convert Russia and there will be peace.”

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## **The Message of Fatima**

### **Our Only Hope Against Terrorism and War**

The appearance and message of Our Lady of Fatima is a beacon of hope, joy and peace for our troubled world. Our obedience to the message is our only hope for world peace and freedom from terrorism as you will see below.

God worked the great Miracle of the Sun on October 13, 1917 as a certain proof that the entire message indeed is guaranteed authentic as coming from Him.

This prophetic message started during World War I when Pope Benedict XV—after three years of terrible suffering in the greatest war up to then—pleaded in great anguish with the Blessed Virgin in a very public prayer of May 5, 1917 to ask Her to show him and all humanity the way to peace. He knew and acknowledged that human efforts alone were not enough.

The most gracious Virgin replied eight days later by giving a message at Fatima which is “addressed to every human being”, as Pope John Paul II said.

She gave this message through three shepherd children, Lucy, Jacinta and Francisco. Our Lady appeared once each month from May 13 to October 13. She returned to Sister Lucy—the sole surviving seer—on December 10, 1925 and June 13, 1929 to further explain and complete the requests for world peace (see the 1929 event in the chronology above).

Also on July 13, 1917 Our Lady confided a secret to Sister Lucy which was to be revealed later to the Pope and to all the faithful. This Secret contains the key to world peace. The Secret is divided into three parts. The first two parts were revealed by Sister Lucy in 1941. The third part was to be released later, as we shall see in this appendix.

Our Lady promised “If My requests are granted, many souls will be saved and there will be peace”. But She pointed out the folly of ignoring Her message. She said, “If My requests are not granted ... the good will be martyred, the Holy Father will have much to suffer and various nations will be annihilated.”

Because God has been publicly insulted by the 1917 Russian revolution—that, as its most cherished public policy, sought to exclude God from Russia and conspired to use God’s children in Russia to fight God and His followers everywhere—God, in the Fatima Message, insisted on a public act of reparation for this crime against God. On June 13, 1929 Our Lady of Fatima, in the presence of the Most Blessed Trinity, explained that God asked for the Consecration of Russia to the Immaculate Heart of Mary. (See June 13, 1929 and then the 1931, 1935 and 1936 events noted in the chronology above.)

It is this act which God insists upon as an Act of Reparation for the crime of state-imposed atheism, otherwise our sins will reap the consequences of the terrible apostasy, heresy, vices and sins engulfing the world. This act of obedience is our only hope of being delivered from war and terrorism and is our only hope for world peace—not because this act is so difficult but because it is so easy, and thus people will see that the resulting peace is entirely due to God and the intercession of the Blessed Virgin Mary.

God insists in the Fatima Message that it is only “by this means” that we will have peace and freedom from terrorism and war because God wants to establish in the world devotion to the Immaculate Heart of Mary in order to save many sinners from going to hell.

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**May 1952** - Our Lady appears to Sister Lucy and says: "Make it known to the Holy Father that I am always awaiting the Consecration of Russia to My Immaculate Heart. Without the Consecration, Russia will not be able to convert, nor will the world have peace."

**July 7, 1952** - Pope Pius XII consecrates Russia specifically, but he is not joined by all the Catholic bishops of the world because he did not ask them to participate, not having been advised that this was necessary. The war in Korea continues, and other wars follow.

**September 2, 1952** - Father Schweigl interrogates Sister Lucy about the Third Secret at her convent in Coimbra, Portugal. He had been sent there by Pius XII on a special mission. On his return to the Russicum in Rome, Father Schweigl confides this to one of his colleagues: "I cannot reveal anything of what I learned at Fatima concerning the Third Secret, but I can say that it has two parts: *one concerns the Pope*. The other, logically—although I must say nothing—would have to be the continuation of the words: *In Portugal the dogma of the Faith will always be preserved.*"

**May 17, 1955** - Cardinal Ottaviani, head of the Vatican's Holy Office, is sent by Pius XII to the Convent in Coimbra to interrogate Sister Lucy concerning the contents of the Secret. Cardinal Ottaviani's interrogation will be followed by an order that the text of the Third Secret be transferred to the Vatican.

**March 1957** - Just before its transfer to the Vatican, Bishop John Venancio holds up to a strong light the outer envelope of Bishop da Silva containing **one** inner envelope (sealed with wax) of Sister Lucy inside of which he sees the single page upon which is written the Third Secret. He carefully notes that the Secret is about 25 lines long and is written on *a single sheet of paper with 3/4 centimeter margins* on both sides.

**April 16, 1957** - The text of the Third Secret, sealed with wax in the original envelope and the outer envelope, is transferred to the Vatican. The text is placed in a safe in the papal apartments, as shown in a photograph in *Paris-Match* magazine.

**December 26, 1957** - Father Fuentes interviews Sister Lucy. She tells him of many nations disappearing from the face of the earth and of many souls going to hell as a result of ignoring Our Lady's Fatima Message. As Sister Lucy told Father Fuentes:

Tell them Father, that many times, the Most Holy Virgin told my cousins Francisco and Jacinta, as well as myself, that many nations will disappear from the face of the earth. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not beforehand obtain the conversion of that poor nation.

**1958** - Father Fuentes publishes the interview with Sister Lucy with the Imprimatur of the Bishop of Fatima. It is read widely and no one questions its authenticity.

**October 9, 1958** - Pope Pius XII dies.

**July 2, 1959** - Father Fuentes' interview with Sister Lucy is suddenly denounced as fraudulent in an *anonymous* report from the bishop's chancery office in Coimbra. To this day, more than fifty years later, no official will take responsibility for this report.

**August 17, 1959** - First text of the Third Secret is read by Pope John XXIII, who then instructs Archbishop Capovilla, his personal secretary, to write on the envelope "I leave it to others to comment or decide." This is known as the Capovilla envelope. This text contained difficult Portuguese dialect expressions, thus requiring that an Italian translation be prepared by a native Portuguese priest before the Pope could comprehend it. This Capovilla envelope is still hidden by Bertone.

**November 10, 1959** - Meeting of Pope John XXIII with Bishop Venancio and Cardinal Cento (the former Vatican nuncio who brought the Secret to Rome in 1957). In a handwritten note John XXIII refers to Sister Lucy "who is now a good religious at Coimbra. The Holy Office will take care of everything to a good end." (See Ferrara, *The Secret Still Hidden*, p. 219.) Shortly after this, Sister Lucy is placed under an order of complete silence and not allowed to speak with almost any visitors.

**February 8, 1960** - Despite Our Lady's express request to Sister Lucy, and repeated promises from the Bishop of Fatima and the Cardinal Patriarch of Lisbon, unknown persons in the Vatican

*anonymously* announce that the Third Secret will not be revealed and will probably “remain, forever, under absolute seal.” The announcement (through A.N.I. news agency) describes the text of the Third Secret as follows:

It has just been stated, in very reliable Vatican circles, that it is most likely that *the letter* will never be opened, in which Sister Lucy wrote down *the words which Our Lady confided* as a secret to the three little shepherds in the Cova da Iria.

**1960** - Sister Lucy is officially forbidden to speak about the Third Secret and can receive no visitors except close relatives and people she has known for a long time. Her own confessor of many years, Father Aparicio, returns from Brazil and is not allowed to see her.

**1960** - Pope John XXIII reads a second text of the Third Secret, contained in another sealed envelope. Unlike the first text, which the Pope removed from its envelope on August 17, 1959 but could not read without the aid of a translator because of its difficult Portuguese, this text posed no difficulty for the Pope and he was able to comprehend it completely on his own reading. (Over the years since John XXIII's reading of the two texts, Archbishop Capovilla, the Pope's secretary, repeatedly affirmed, both orally and in writing, that the text read in 1959 contained difficult Portuguese dialect expressions for which the Pope required a translation.)

**1961** - Despite being defended by the Cardinal Primate of Mexico and his own Archbishop, Pio Lopez, Father Fuentes is dismissed as Postulator of the Cause for Beatification of Jacinta and Francisco Marto on the basis of the anonymous July 2, 1959 Coimbra report.

**October 1962** - Just before the opening of the Second Vatican Council, the Vatican agrees with Moscow that the Council will not condemn Soviet Russia or Communism in general, in exchange for which two Russian Orthodox observers would attend the Council, as desired by Pope John XXIII. This agreement launches the policy of *Ostpolitik*, which constrains the Vatican from opposing Communism by name as well as prevents it from condemning communist regimes which persecute Catholics. The new Vatican policy is in favor of “dialogue” and negotiations with the communists. This policy departs from the teaching of Popes Pius XII, Pius XI, Saint Pius X, Leo XIII and Blessed Pius IX on the duty of the Church to condemn and openly oppose Communism and to refrain from any collaboration with communists, who always exploit such collaboration to advance their war against Christ and His Church.

**June 20, 1963** - Paul VI is elected Pope, within days he asks to see the Third Secret.

**June 27, 1963** - In the afternoon, the Substitute Secretary of State telephones Archbishop Capovilla, personal secretary to Pope John XXIII, anxious to know where the Third Secret is kept. Capovilla tells him exactly where to find it in the papal apartment. Capovilla testifies to this fact in his certified note of May 17, 1967 (see page 262 and pages 284-285 in the photo section). He further testifies to this to Solideo Paolini in 2006 (see the July 2006 entry later in this Chronology). A text of the Third Secret is found and then read by Pope Paul VI.

**June 28, 1963** - In the morning, Paul VI asks Archbishop Capovilla in person why Capovilla's name is on the envelope containing the Third Secret. He responds that John XXIII asked him to write a note regarding how the envelope arrived in John XXIII's hands with the names of all those to whom the Pope felt he should make it known. Paul VI then asks if John XXIII said anything else regarding the Third Secret. Capovilla responds, “No, nothing except what I wrote on the outer envelope: ‘I leave it to others to comment or decide.’”

**November 21, 1964** - Pope Paul VI, during the closing ceremonies of the third session of the Second Vatican Council, consecrates the world again. In keeping with *Ostpolitik*, there is no mention of Russia, lest the communists be offended. World peace remains elusive. The Vietnam War continues into the 1970's.

**March 27, 1965** - Pope Paul VI reads the other text of the Third Secret. According to the official account (in *TMF*), Cardinal Bertone claims that Paul VI read the Third Secret for the first time on this date. However, Archbishop Capovilla testified in July 2006 to Solideo Paolini, as reported in *The*

*Fourth Secret of Fatima* by Socci as well as in Capovilla's certified note of May 1967, that Paul VI read the Third Secret for the first time on June 27, 1963 (see above).

**December 8, 1965** - The Second Vatican Council closes.

## 1966 - 1983

**1966** - In the aftermath of Vatican II, the Bishop of Fatima, Bishop John Venancio, comes to understand the necessity and urgency of defending the authentic message of Our Lady against the perfidious attacks of the progressivists—all disciples of the modernist Jesuit, Father Dhanis. To defend the Message of Fatima against revisionists, in 1966 the bishop commissions a learned Claretian priest, Father Joaquin Alonso, to establish a complete critical history of the revelations of Fatima. Ten years later, Father Alonso will complete his work, entitled *Fatima Texts and Critical Studies*. The massive work presents 5,396 documents, ranging from the beginnings of the Fatima apparitions until 12 November 1974. His manuscripts were “very well prepared,” according to the Abbé René Laurentin, who consults them himself.

**November 15, 1966** - New revisions in the Code of Canon Law permit anyone in the Church to publish on Marian apparitions, including those at Fatima, without need of an imprimatur. Out of the one billion Catholics in the world, only Sister Lucy—the very person who received the Message of Fatima—was still forbidden to reveal the Fatima secret, even though Our Lady had expressed Her will that the Secret be revealed to the Church and the world no later than 1960. Sister Lucy remained under an order of silence until her death on February 13, 2005, unable to speak freely about Fatima without special permission from the Vatican, specifically from then Cardinal Ratzinger or Pope John Paul II.

**1967** - Sister Lucy's Memoirs are published, in which she reveals Our Lady's 1929 request for the Consecration of Russia. A huge public campaign begins with the collection of thousands of signatures asking the Pope to consecrate Russia.

**February 11, 1967** - At a press conference, Cardinal Ottaviani, who has read the Third Secret, reveals that the Secret is written on *a single sheet of paper*.

**May 13, 1967** - Sister Lucy meets Paul VI in the open public square of Fatima during his visit there. In the presence of 1,000,000 pilgrims, she pleads to speak with the Pope. She weeps when the Pope rebuffs her and tells her “speak to your bishop.” According to at least one Fatima expert, Sister Lucy pleaded with Pope Paul VI to release the Third Secret, but he refused.

**1975** - After 10 years of studying the Fatima archives, Father Alonso declares, in public, that Father Fuentes' published 1957 interview of Sister Lucy was a true and accurate report of her statements concerning the content of the Message of Fatima.

**1975** - Father Alonso's 24 volumes of 800 pages each are ready for publication. This monumental work on the Message of Fatima includes at least 5,396 documents. The presses are literally stopped by the new Bishop of Fatima, Monsignor do Amaral, preventing Father Alonso's ten years of research from reaching the public. Two of the twenty-four volumes will eventually be published (in 1992 and 1999, respectively), but only in a heavily-edited form.

**October 16, 1978** - Pope John Paul II is elected. He reads the Third Secret within days of his election, according to a statement to Associated Press (in May 2000) by the Pope's spokesman, Joaquin Navarro-Valls. The statement by Navarro-Valls will be contradicted by Msgr. Bertone of the Congregation for the Doctrine of the Faith, who will claim in June 2000 that the Pope read the Third Secret on July 18, 1981 for the first time. John Paul II read the same text of the Secret which was placed in the safe in the papal apartments in 1957. The statements in which two different dates are provided for when three different Popes—John XXIII, Paul VI, and John Paul II—each read the Third Secret for the first time (as noted here and on pages 242-244 and in Chapter 14) clearly indicate the existence of two distinct texts comprising the Third Secret *in toto*.

**1980** - In only three years, in an expanded campaign sponsored by Cardinal Josyf Slipyj, public petitions for the Consecration of Russia garner over 3 million signatures, which are received at the Vatican.

**May 13, 1981** - Pope John Paul II is shot on the very anniversary of the first apparition of Our Lady of Fatima. The shots are fired at the same instant the Pope turns to look at a picture of Our Lady of Fatima pinned to a little girl's sweater. The bullets miss their mark. The Pope recognizes that Our Lady of Fatima intervened to save his life.

**June 7, 1981** - The Pope consecrates the world, but not Russia, while still recovering from his wounds.

**July 18, 1981** - According to Msgr. Bertone (who, as just noted, is contradicted by the Pope's spokesman, Joaquin Navarro-Valls, on this point), Pope John Paul II reads the Third Secret for the first time.

**December 12, 1981** - Father Alonso dies. But before his death, he was able to publish a number of articles and short books on Fatima. Here are some of the most important conclusions of his research on the Third Secret:

"In the period preceding the great triumph of the Immaculate Heart of Mary, terrible things are to happen. These form the content of the third part of the Secret. What are they? If 'in Portugal the dogma of the Faith will always be preserved,'... *it can be clearly deduced from this that in other parts of the Church these dogmas are going to become obscure or even lost altogether*" ...

"Thus it is quite possible that in this intermediate period which is in question [after 1960 and before the triumph of the Immaculate Heart of Mary], *the text [of the Third Secret] makes concrete references to the crisis of the Faith of the Church and to the negligence of the pastors themselves.*" Father Alonso speaks further of "internal struggles in the very bosom of the Church and of grave pastoral negligence by the upper hierarchy," of "*deficiencies of the upper hierarchy of the Church*" ...

"Does the unpublished text speak of concrete circumstances? It is very possible that it speaks not only of a real crisis of the faith in the Church during this in-between period, but like the secret of La Salette, for example, there are more concrete references to the internal struggles of Catholics or to the fall of priests and religious. *Perhaps it even refers to the failures of the upper hierarchy of the Church*". "For that matter, none of this is foreign to other communications Sister Lucy has had on this subject."

Significantly, Sister Lucy never corrects these conclusions of Father Alonso, even though she had never hesitated to correct other statements by clerics and various authors concerning Fatima when they were in error. Father Alonso has access to the documents and to Sister Lucy herself. Thus, his testimony is of capital importance.

**March 21, 1982** - Sister Lucy meets with the Papal Nuncio, another bishop and Dr. Lacerda and informs them of the requirements for a valid Consecration of Russia according to the request of Our Lady of Fatima. Sister Lucy's full message *is not transmitted to the Pope* by the Nuncio, who is told by the bishop who accompanied him not to mention the requirement that the world's bishops participate in the Consecration.

**May 12, 1982** - On the eve of Pope John Paul II's visit to Fatima, *L'Osservatore Romano*—the Pope's own newspaper—publishes an article by Father Umberto Maria Pasquale, S.D.B. about one of his conversations with Sister Lucy and her subsequent letter to him on the subject of the Consecration of Russia. In this interview, Father Pasquale reveals to the world that Sister Lucy clearly and emphatically told him that Our Lady of Fatima *never asked for the consecration of the world* but only the consecration of Russia. Father Pasquale also publishes a photographically-reproduced copy of a handwritten note by Sister Lucy attesting to their conversation on this point.

Father Pasquale, a well-known Salesian priest, has known Sister Lucy since 1939. Up to 1982 he has received 157 letters from her. Here is his own testimony, as published in *L'Osservatore Romano*:

I wanted to clarify the question of the Consecration of Russia, in having recourse to the source. On August 5, 1978, in the Carmel of Coimbra, I had a lengthy interview with the seer of Fatima, Sister Lucy. 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, for you to clear up a point for me which does not appear clear to many people ... 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 ... to prevent the spreading of her errors throughout the world, wars among several nations, persecutions against the Church ...* 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)"...

After this conversation, Father Pasquale, wishing to have a written declaration from Sister Lucy, had addressed this request to her: "Has Our Lady ever spoken to you about the consecration of the world to Her Immaculate Heart?" Father Pasquale then received a written response from Sister Lucy, dated April 13, 1980. A copy is reproduced below.

Here is the translation of the pertinent section of Sister Lucy's handwritten note:

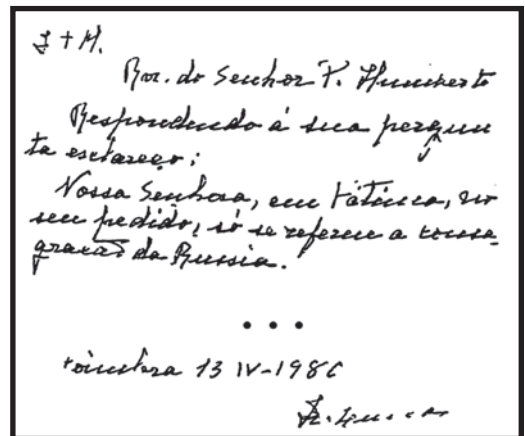
**"Reverend Father Umberto,**

**"In replying to your question, I will clarify:  
"Our Lady of Fatima, in Her request,  
referred only to the Consecration of Russia" ...**

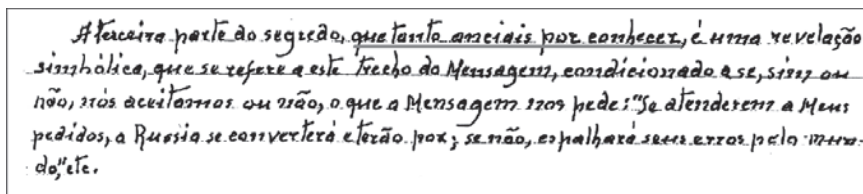
**"Coimbra 13 IV-1980"**

**(signed) Sister Lucia**

**May 12, 1982** - Sister Lucy writes a letter, allegedly "to the Holy Father". The Vatican document of June 26, 2000 will present a photographic reproduction of part of this handwritten letter and will claim that it was addressed to Pope John Paul II. However, a close comparison of the handwritten Portuguese text (a lesser portion is photographically reproduced below) with versions provided by the Vatican (English, Spanish, Italian, French and Portuguese) reveals that a crucial phrase, which proves that this letter could not have been written to the Pope, has been omitted from all 5 versions.

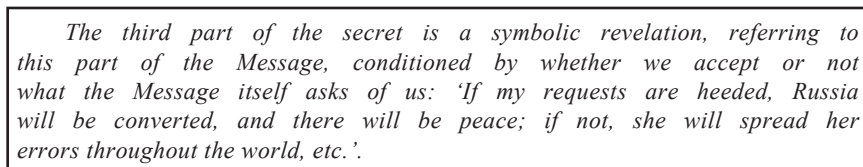


J + M.  
 Rev. do Senhor F. Pasquale  
 Responderdo á sua pergunta  
 ta esclarecer:  
 Nossa Senhora, em Fatima, no  
 seu pedido, só se refere a coisa  
 grava da Russia.  
 ...  
 Coimbra 13 IV-1980  
 Sr. Lucia



A terceira parte do segredo, que tanto ansiais por conhecer, é uma revelação  
 simbólica, que se refere a este trecho da Mensagem, condicionado a se, sim, ou  
 não, nós aceitarmos ou não, o que a Mensagem nos pede: "Se atenderem a meus  
 pedidos, a Russia se converterá e terá paz; se não, espalhará seus erros pelo mun-  
 do," etc.

The corresponding text in the English version provided by the Vatican is photographically reproduced below.



The third part of the secret is a symbolic revelation, referring to  
 this part of the Message, conditioned by whether we accept or not  
 what the Message itself asks of us: 'If my requests are heeded, Russia  
 will be converted, and there will be peace; if not, she will spread her  
 errors throughout the world, etc.'

In the above statement taken from Sister Lucy's letter, just referred to, the underlined text has been deliberately omitted from the Vatican's printed versions: "A terceira parte do segredo, **que tanto ansiais por conhecer**, e uma revelação simbólica ..." which translates to "The third part of the secret, **that you are so anxious to know**, is a symbolic revelation ..."

This omitted phrase (in bold text in the previous paragraph) states that the recipient is "so anxious to know [the Secret]" even though Pope John Paul II had already read the Third Secret—either in



1978, within days of becoming Pope (according to the papal press secretary, Dr. Joaquin Navarro-Valls) or on July 18, 1981 (according to then Msgr. Bertone). Since the Pope had already read the Third Secret by 1981, why would he be “so anxious to know” what it contained in 1982? Furthermore, how could Sister Lucy possibly state that the Pope was so anxious to know the Third Secret, when he could have obtained text #2 from the Holy Office building archives and text #1 from the desk in the papal apartment any time he wished?

The same letter states: “And if we have not yet seen the complete fulfillment of the final part of this prophecy, we are going towards it with great strides.” Why would Sister Lucy tell Pope John Paul II in 1982 that the prophecy of the Third Secret was not yet fulfilled if the prophecy had already been fulfilled with the failed attempt on the Pope’s life on May 13, 1981 (as the then-Cardinal Ratzinger and Msgr. [now Cardinal] Bertone will later claim on June 26, 2000)?

**May 13, 1982** - John Paul II consecrates the world, but not Russia, at Fatima. The bishops of the world do not participate.

**May 19, 1982** - In *L’Osservatore Romano*, the Holy Father explains why he did not specifically consecrate Russia, declaring that he had “tried to do everything possible in the concrete circumstances.”

**July/August 1982** - The Blue Army’s *Soul Magazine* publishes an alleged interview with Sister Lucy in which she supposedly claims that the Consecration of Russia has been accomplished by the ceremony of May 13, 1982.

**1982-83** - In private comments to friends and relatives, Sister Lucy repeatedly denies that the consecration has been done. When asked to say so publicly in early 1983, Sister Lucy tells Father Joseph de Sainte Marie that she must have “official permission from the Vatican” before she can make such a statement.

**March 19, 1983** - At the Holy Father’s request, Sister Lucy meets again with the Papal Nuncio, Archbishop Portalupi; Dr. Lacerda; and this time also with Father Messias Coelho. During this meeting Sister Lucy confirms that the Consecration of Russia was *not* done because Russia did not appear clearly as the object of consecration and the world’s bishops did not participate. She explains that she could not say so publicly before because *she did not have the permission of the Vatican*.

**May-October 1983** - Father Caillon and Father Gruner publish several articles exposing the July/August 1982 *Soul Magazine* interview as false.

## 1984

**March 25, 1984** - The Holy Father at Rome, before 250,000 people, again consecrates the **world** to the Immaculate Heart of Mary. Immediately afterwards, Pope John Paul II departs from his prepared text and prays “Enlighten especially the peoples of which You Yourself are awaiting our consecration and confiding.” The Pope thus publicly acknowledges that Our Lady of Fatima is *still awaiting* the Consecration of Russia (see photo of *L’Osservatore Romano* in Appendix I, page 238).

**March 26, 1984** - The Pope’s own newspaper, *L’Osservatore Romano*, reports the words set forth above, exactly as the Holy Father spoke them.

**March 27, 1984** - The Italian Catholic bishops’ newspaper *Avvenire* reports that the Holy Father, on March 25 at 4:00 in the afternoon, *three hours after* he consecrated the world, prays at St. Peter’s, asking Our Lady to bless “those peoples for whom You Yourself *are awaiting* our act of consecration and entrusting,” and thus again admits that the Consecration of Russia remains unfulfilled.

**May 1984** - Fatima expert Father Messias Coelho, under a pen name, insists that the Consecration still has not been done (*Mensagem de Fatima*, Issue 158, May 1984). He will consistently maintain this position until the summer of 1989.

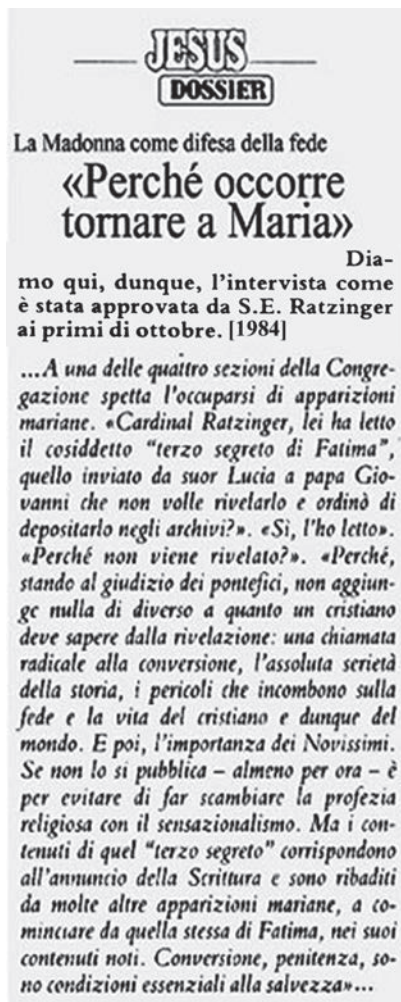
**September 10, 1984** - Bishop Alberto Cosme do Amaral, the Bishop of Fatima, declares during a question and answer session in the *aula magna* of the Technical University of Vienna, Austria: “Its (the Third Secret’s) content concerns only our faith ... The loss of faith of a continent is worse than the annihilation of a nation; and it is true that faith is continually diminishing in Europe”. His remarks are published in the February 1985 issue of *Mensagem de Fatima* published by Father Messias Coelho.

**November 11, 1984** - Cardinal Ratzinger gives an interview in *Jesus* magazine, a publication of the Pauline Sisters. The interview is entitled “Here is Why the Faith is in Crisis,” and is published with the Cardinal’s explicit permission. In the interview Cardinal Ratzinger states that the crisis of Faith is affecting the Church around the world. In this context, he reveals that he has read the Third Secret and that the Secret refers to **“dangers threatening the faith and the life of the Christian and therefore of the world.”**

The Cardinal thus confirms Father Alonso’s thesis that the Secret pertains to widespread apostasy in the Church. Cardinal Ratzinger says in the same interview that the Secret also refers to “the importance of the Novissimi [the Last Times / the Last Things],”<sup>507</sup> “the absolute importance of history”, and that “If it is not made public—at least for the time being—it is in order to prevent religious prophecy from being mistaken for a quest for the sensational ...” The Cardinal further reveals that “the things contained in this ‘Third Secret’ correspond to what has been announced in Scripture and has been said again and again in many other Marian apparitions, first of all that of Fatima ...”

In the portion of the text of the interview shown in the photo below, the Cardinal says that the Third Secret contains “religious prophecy” which cannot be revealed “to prevent [its] being mistaken for a quest for the sensational”. Yet on June 26, 2000, the same Cardinal Ratzinger says that the Third

### Photo of Original Italian Extract from *Jesus* Magazine



We give here a photographic reproduction of the actual typeset of the key part of Cardinal Ratzinger’s interview as it has been approved by His Eminence in the first days of October and published in the November 11, 1984 issue of *Jesus* magazine, concerning the Third Secret. The original Italian text reported at left was photographically reproduced and published in *The Fatima Crusader*, Issue 37, Summer 1991. The English translation appearing on the following page together with a photographic reproduction of the original Italian text were published in *The Fatima Crusader*, Issue 18, October-December 1985 and in *The Fatima Crusader*, Issue 37, Summer 1991 (with a circulation of 500,000). *The Fatima Crusader’s* translation of Cardinal Ratzinger’s warning that the Secret contains “the dangers threatening the faith and the life of the Christian, and therefore of the world”, which is the heart of the Secret, has never been challenged by anyone.

<sup>507</sup> See footnote 89 in Chapter 4.

**We give here, therefore, the interview as it has been approved by His Eminence Cardinal Ratzinger in the first days of October.**

*One of the four sections of the Congregation (for the Doctrine of the Faith) concerns itself with Marian apparitions;*

*“Cardinal Ratzinger, have you read what is called the Third Secret of Fatima: i.e., the one that Sister Lucia had sent to Pope John XXIII and which the latter did not wish to make known and consigned to the Vatican archives?” (In reply, Cardinal Ratzinger said:)*

*“Yes, I have read it,” (which frank response provoked a further question:)*

*“Why has it not been revealed?” (To this the Cardinal gave the following most instructive reply:)* “Because, according to the judgment of the Popes, it adds nothing (literally: ‘nothing different’) to what a Christian must know concerning what derives from Revelation: i.e., a radical call for conversion; the absolute importance of history; the dangers threatening the faith and the life of the Christian, and therefore (the life) of the world. And then the importance of the ‘novissimi’ (the last events at the end of time). If it is not made public – at least for the time being – it is in order to prevent religious prophecy from being mistaken for a quest for the sensational (literally: ‘for sensationalism’). But the things contained in this ‘Third Secret’ correspond to what has been announced in Scripture and has been said again and again in many other Marian apparitions, first of all that of Fatima in what is already known of what its message contains. Conversion and penitence are the essential conditions for ‘salvation’.”

Secret refers only to events which had already happened (culminating in the attempted assassination of the Pope in 1981) and contains no prophecy concerning the future. What has happened to make Cardinal Ratzinger change his prior testimony? Why does he suggest on June 26, 2000 that the Third Secret could be the result of Sister Lucy’s imagination alone? Does he really believe in the Message of Fatima? If not, can his personal interpretation of the Message of Fatima be trusted?

## **1985 - 1988**

**June 1985** - The November 1984 interview in *Jesus* magazine is published in a book entitled *The Ratzinger Report*. Key references in the interview concerning the contents of the Third Secret have been mysteriously deleted from the book. The book is published in English, French, German and Italian and reaches over 1,000,000 copies in print. Although the revelations concerning the Third Secret have been censored, the book admits that the crisis of Faith which Father Alonso tells us is predicted in the Third Secret is already upon us, and that it encompasses the whole world.

**September 1985** - In an interview in *Sol de Fatima* magazine (a publication of friends of the Spanish Blue Army), Sister Lucy affirms that the Consecration of Russia still has *not* been done because, yet again, Russia was not the clear object of the 1984 consecration and the world’s episcopate did not participate.

**1985** - Cardinal Gagnon, in an interview with Father Caillon, acknowledges the Consecration of Russia has still not been done.

**1986** - Maria do Fetal publicly quotes Sister Lucy (her cousin) as saying that the Consecration of Russia still has not been done. Maria do Fetal will consistently maintain that Sister Lucy told her this until July 1989.

**1986 - 1987** - Father Paul Leonard Kramer writes “The Plot to Silence Our Lady” (June 1986) and a sequel entitled “The (USA) Blue Army Leadership Has Followed a Deliberate Policy of Falsifying the Fatima Message” (April 1987). Both articles expose the bogus 1982 *Soul Magazine* interview and the

USA Blue Army's subsequent disinformation about the Consecration requested by Our Lady.

**July 20, 1987** - Interviewed quickly outside her convent while voting, Sister Lucy confirms to journalist Enrico Romero that the Consecration of Russia has not been done.

**October 25, 1987** - In an audience with a dozen Catholic leaders, Cardinal Mayer publicly acknowledges that the Consecration has not been done according to Our Lady's specific request.

**November 26, 1987** - In a private meeting, Cardinal Stickler confirms that the Consecration has not been done because the Pope lacks the support of the bishops. "They do not obey him," says Cardinal Stickler.

**1988** - Cardinal Gagnon attacks Father Gruner for publishing the Caillon report of his 1985 statement that the Consecration has not yet been done. Cardinal Gagnon admits speaking to Father Caillon, and does not deny the truth of his report, but says it was not meant for publication.

## 1989 - 1990

**1989** - More than 350 Roman Catholic bishops respond to a letter from Father Gruner, confirming their willingness to consecrate Russia with the Pope as requested by Our Lady at Fatima.

**1989** - Since 1980, by conservative estimates, an additional 1,000,000 signatures have been received by the Vatican on petitions calling for the Pope and the bishops to consecrate *Russia* to the Immaculate Heart of Mary.

**July 1989** - In the presence of three witnesses at the Hotel Solar da Marta in Fatima, Father Messias Coelho reveals that Sister Lucy has just received an anonymous "instruction" from unidentified persons in the Vatican bureaucracy. The "instruction" states that Sister Lucy and her fellow religious must now say that the Consecration of Russia was accomplished in the ceremony of March 25, 1984, even though Russia was never mentioned and the world's bishops did not participate.

After this development, various witnesses—including, it is claimed, Sister Lucy herself—begin to repudiate their own prior statements that the Consecration has not been done. These witnesses previously clearly stated that Russia could not possibly have been consecrated as requested in the Fatima Message because of the failure to mention Russia and the failure to obtain the participation of the world's bishops. Thus begins a process of "revising" Our Lady's request from the Consecration of Russia to the consecration of the world. At the same time, powerful forces from within the Vatican apparatus begin to target Father Gruner and his apostolate for suppression.

**July 1989** - The Papal Nuncio to Portugal is replaced. In keeping with the anonymous "instruction" from within the Vatican bureaucracy, shortly afterwards Maria do Fetal suddenly reverses herself, contradicting all her prior statements to the effect that her cousin, Sister Lucy, did not think the Consecration had been accomplished; Maria do Fetal now claims that Sister Lucy believes the 1984 consecration of the world satisfied Our Lady of Fatima's request.

**July 10, 1989** - Father Gruner respectfully replies to the new Bishop of Avellino's letter dated May 29, 1989 and points out that he has written permission to be in Canada from Bishop Pasquale Venezia, the previous Bishop of Avellino.

There is no explanation for why the letter has taken a month to reach Father Gruner. The letter reveals that the Cardinal Secretary of State has sent "worried signals" about Father Gruner's work in promoting the Message of Fatima, which work includes especially promoting the proper Consecration of Russia as requested by Our Lady of Fatima and requesting the full disclosure of the Third Secret.

The new bishop appears to be unaware that his predecessor gave Father Gruner permission to live outside the Diocese of Avellino while engaging in his Fatima Apostolate.

**July 24, 1989** - Cardinal Innocenti writes to Father Gruner rebuking him for refusing an "invitation" to visit with the Papal Nuncio in Canada. The Nuncio has never issued any order that Father Gruner see him. Cardinal Innocenti threatens Father Gruner with possible suspension unless he is either incardinated in a Canadian diocese or returns to Avellino by September 30, 1989.

**August 9, 1989** - An unsolicited offer of incardination is suddenly issued to Father Gruner by Bishop Fulton in Canada, but only on condition that Father Gruner cease his work in promoting the Message



of Fatima. This offer to incardinate is apparently due to pressure applied to the Bishop of Avellino by the Cardinal Secretary of State, prompting the Bishop of Avellino to turn the matter over to Bishop Fulton.

**August 21, 1989** - Father Gruner replies to Cardinal Innocenti's letter dated July 24, 1989 (which he did not receive until after August 14), pointing out that the Cardinal has no right to interfere since the Bishop of Avellino has given no orders of his own in the matter. Father Gruner points out that he is acting within the law of the Church. Father Gruner then appeals to the Pope against Cardinal Innocenti's abuse of authority. Thereafter, the Cardinal never replies or writes again to Father Gruner. The Cardinal orders everyone in his office never to mention Father Gruner's name to him again.

**September 1, 1989** - *The Fatima Crusader* points out the right of every priest to publish the truth about the Message of Fatima. Accordingly, Father Gruner's 10-page reply to Cardinal Innocenti is published in this issue of *The Fatima Crusader*.

**Late August - Early September 1989** - The so-called "coup d'etat" in Moscow occurs, in which the Communist regime follows a script intended to deceive the West. This plan was partly written in 1958 and published in 1984 by KGB defector Anatoliy Golitsyn, who was at the planning session of 1958. His book *New Lies for Old* makes 148 predictions concerning the Russian Communists' plan for strategic deception of the West. By 1993, 139 of his predictions will have come true.

The plan revealed by Golitsyn would be well served by deceiving people who believe in Our Lady of Fatima into thinking that the merely political changes of 1989 are part of the triumph of the Immaculate Heart predicted by Our Lady. In fact the changes in Russia during the period 1989-2001 will demonstrate only a further perversion of Russian society, not Russia's conversion.

It is no mere coincidence that in 1989, the very year Russia's strategic deception begins, there also begins a coordinated campaign to suppress or revise the Message of Fatima, including moves to silence Father Gruner and his apostolate and the sudden appearance of computer-generated letters from Sister Lucy who does not type, nor does she use a computer, declaring that the Consecration of Russia has been accomplished by ceremonies which did not even *mention* Russia.

**August 1989 - November 1989** - Computer-generated and typewritten notes and letters supposedly signed by Sister Lucy suddenly appear, flatly contradicting all prior statements she has made for more than 60 years about the Consecration. These notes contain factual errors Sister Lucy could not have made (e.g. the false statement that Pope Paul VI consecrated the world to the Immaculate Heart during his 1967 visit to Fatima) and phraseology she had never used before. Until now, "Sister Lucy" has never conducted correspondence with typewriters or word processors, and she still continues to write everything else, including her lengthy memoirs, by hand.

**January 29, 1990** - At about 8:30 a.m., Maria do Fetal, at Fatima, states to Father Pierre Caillon that she "was inventing" when she earlier reported Sister Lucy's statement that the 1984 consecration of the world was not in conformity with Our Lady's request for the consecration of Russia.

**October 11, 1990** - Sister Lucy's own blood sister, Carolina, tells Father Gruner, in Fatima, that little or no trust can be put in any typewritten letter from Sister Lucy, *as she does not even know how to type*.

**October 22, 1990** - In a written report, a highly regarded forensic expert indicates that Sister Lucy's purported signature on a November 1989 computer-generated letter is a forgery. Excerpts from this letter, published by an Italian Catholic magazine in March 1990, are being circulated widely and cited as "proof" that the Consecration has been done. Several wire services carry that story from the Italian magazine and spread the fraudulent claim worldwide.

**November 1990** - Father Gruner and The International Fatima Rosary Crusade launch a worldwide campaign to free Sister Lucy from her 30-year ordeal of silence and to encourage the Holy Father to release the Third Secret of Fatima.

## 1991 - 2002

**May 13, 1991** - Sister Lucy declines to go to Fatima during the Pope's visit but is commanded to do so under holy obedience. Pope John Paul II visits Fatima for the second time, and has a half-hour



meeting with Sister Lucy. After this meeting neither the Pope nor Sister Lucy make any announcement concerning the Consecration of Russia having been done—an announcement that would have been forthcoming had the “letters of Sister Lucy” from 1989-90 been genuine.

The silence of the Pope and Sister Lucy concerning the Consecration of Russia is most revealing. There is an obvious disagreement between Sister Lucy and a certain part of the Vatican apparatus, which has been trying to suggest that the consecration of Russia is over and done with. Although Sister Lucy is alleged to agree that the Consecration has been accomplished, she continues to be bound by the order to be silent imposed upon her in 1960, and she does not defend herself publicly against this rumor because her enforced silence continues. Father Alonso’s 24 volumes of 5,396 original Fatima documents are still banned from publication.

**October 8, 1992** - *The Fatima Crusader’s* Peace Conference is held. False and misleading declarations are published in *L’Osservatore Romano* by Cardinal Sanchez and Archbishop Sepe, suggesting that ecclesiastical permission is required for the Conference when it is clearly not necessary under Church law. Similar falsehoods are published in the Portuguese press on October 7-9. Nevertheless, more than 100 bishops accept the invitation and payment of expenses for their trip to Fatima for the Conference. While 65 bishops ultimately attend, 35 others are “persuaded”—by the anti-Fatima establishment in Fatima itself as well as by certain officials of the Vatican Secretary of State—to not attend the Fatima Crusader conference. Some of the bishops are literally hi-jacked upon their arrival at the Lisbon airport. The Fatima Crusader apostolate displays a large welcoming kiosk in the arrival zone to receive the bishops and escort them to their hotel paid for by donors of the Fatima Crusader apostolate. But the anti-Fatima group whisks a number of the bishops, whose travel arrangements *The Fatima Crusader* had paid for, off to the shrine, falsely telling them that the Fatima Crusader conference had been cancelled.

**October 10, 1992** - Father Gruner is beaten up by Fatima Shrine workers, one of whom later admits he was acting under orders of the Rector of the Shrine, Msgr. Guerra. Bishop Amaral, the Bishop of Fatima, is retired from office four months later, but Msgr. Guerra remains Rector of the Shrine until his retirement in 2008.

**October 11, 1992** - A questionable interview of Sister Lucy is conducted by Father Pacheco, Cardinal Padiyara, Bishop Michaelappa and a chauffeur, Carlos Evaristo. Evaristo later publishes a doctored version of the interview, which he admits was “reconstructed.” Among other falsehoods, the “interview” contains a statement by “Sister Lucy” that Mikhail Gorbachev knelt in front of the Holy Father and asked pardon for his sins. This claim is denounced as a total fabrication by papal spokesman Joaquin Navarro-Valls. Father Pacheco publishes a repudiation of the bogus “interview” within six months. Fatima scholar Frère François concludes that this “interview” was put together by the Rector of the Shrine in order to stop petitions for the Consecration of Russia. Today, Evaristo’s totally discredited interview is no longer mentioned as “proof” of Sister Lucy’s alleged affirmation that the Consecration has been done.

**1992** - The first heavily edited volume of Father Alonso’s critical documents on Fatima is published, leaving 23 other volumes under lock and key.

**July 31, 1993** - A prominent bishop in India gives written assurances that he is willing to incardinate Father Gruner, thus apparently ending any effort by the anti-Fatima establishment officials in the Vatican to force Father Gruner’s return to Avellino, Italy.

**November 3, 1993** - The Bishop of Avellino, Antonio Forte, admits to Father Gruner that he is being prevented from approving Father Gruner’s transfer out of the Diocese of Avellino because Cardinal Sanchez and Archbishop Sepe, at the Vatican’s Congregation for the Clergy, will not allow it. Cardinal Sanchez and Archbishop Sepe are working with the Secretariat of State to silence Father Gruner and his apostolate. Their actions violate the jurisdiction of the Bishop of Avellino and have no basis in canon law. No other priest in the entire Catholic Church is being subjected to such interference in transferring from one diocese to another.

**January 13, 1994** - Bishop Forte tells Father Gruner that he has nothing against him, and when

Father Gruner asks him what he should do, the bishop tells him to return to Canada.

**January 14 - 31, 1994** - Cardinal Sanchez, Archbishop Sepe and Bishop Forte begin making the final moves in “the incardination game” they are playing against Father Gruner. They command him to find another bishop, then obstruct incardination by other bishops, while refusing him excardination from Avellino. The “checkmate” is to declare that since Father Gruner has “failed” to be incardinated elsewhere, he must now return to Avellino or else be suspended from the priesthood.

**January 31, 1994** - Bishop Forte sends Father Gruner a letter accusing him of being a *vagus* (wandering) priest because he has not returned to Avellino from Canada—even though Bishop Forte himself *had just told Father Gruner to go back to Canada only 18 days earlier*. This incredible behavior is explained in *Fatima Priest*. It continues today, and is still being appealed in the Vatican tribunals and before the Pope.

**October 1994** - The Secretary of State and the Papal Nuncios write to bishops around the world, directing them not to attend the second Fatima Crusader Peace Conference to be held in Mexico. Visas are denied and other obstacles put in the way of more than 100 Catholic bishops who accept invitations to the conference.

**1995** - In a personal communication to a Professor Baumgartner in Salzburg, Austria, Cardinal Mario Luigi Ciappi, no less than the personal theologian of John Paul II (and of his predecessors since 1955), reveals that: “In the Third Secret it is foretold, among other things, that the great apostasy in the Church will begin at the top.”

**July 12, 1995** - The first *Open Letter* to the Pope is published in a leading daily Roman newspaper, *Il Messaggero*. It covers 2 full pages, publicly protesting the gross abuse of position, prestige and power by anti-Fatima Vatican bureaucrats during the period 1992-1994. It is signed by two bishops and thousands of priests and lay people. The Pope does not act (or is prevented from acting), although privately word is received that His Holiness did read the *Open Letter*.

**November 1996** - The third Fatima Crusader Peace Conference is held in Rome. Again, all bishops are invited to attend, with all expenses paid. Despite the constant repetition of the same falsehoods circulated by certain members of the anti-Fatima establishment in the Vatican apparatus in 1992 and 1994—combined with pressure not to attend the conference applied by Cardinal Gantin, various Papal Nuncios and other Vatican bureaucrats—more than 200 bishops, priests and lay people do in fact attend.

**November 20, 1996** - Father Gruner’s Canonical Complaint against Cardinal Sanchez and Archbishop Sepe and their accomplices is placed in the Pope’s own hands, as shown in a photograph reproduced in *Fatima Priest* and published April 2, 1998 in *Il Messaggero*.

**February 26, 1997** - Coralie Graham, Editor of *The Fatima Crusader*, sends Cardinal Gantin a registered letter containing seven pertinent questions concerning his illegal actions in trying to prevent bishops and priests from attending the Peace Conference. More than ten years later her entirely respectful letter still has not been answered.

**April 2, 1998** - The second two-page *Open Letter* is published. This time the *Open Letter* garners the signatures of 27 bishops and Archbishops, as well as 1,900 priests and religious and more than 15,000 lay people. It is published in Italian in *Il Messaggero*. Thousands of posters of the *Open Letter* are posted around the Vatican during 1998.

Meanwhile, Father Gruner’s canonical case continues to wend its way through the Vatican court system. Details of the “rigged” and absurdly unjust proceedings are provided in *Fatima Priest*. During the process, Archbishop Grochelewski, now chief judge in the case (after Cardinal Agustoni is forced to recuse himself due to the appearance of prejudice), admits that the case is not about Father Gruner’s incardination, but what he says (concerning Fatima). This is the real reason for the numerous unprecedented and illicit actions against Father Gruner, even though it is nowhere admitted in the written acts of the proceedings. A cardinal principle of natural justice is that the accused must be informed of the precise charges against him so that he can defend himself. To put Father Gruner on trial for an alleged “offense” concerning his incardination, when the real issue is what he says about

Fatima, flies in the face of this principle.

**October 1998** - The various lies, innuendoes and accusations against Father Gruner are summarized in a lengthy accusatory document prepared and issued by the Promoter of Justice, appointed by the Vatican apparatus to prepare a supposedly “impartial” summary of the canonical positions of the parties. Father Gruner is told he may not even have a copy of this “impartial” document unless he takes an oath to keep it secret. This bizarre request is issued by the Tribunal itself. **(A copy of the tribunal’s demand for secrecy is available to any bishop who requests it.)** Father Gruner refuses to take this oath of secrecy. He is forced to review the Promoter’s document in the presence of his canon lawyer, who must travel to Canada from Rome and then take the document back to Rome without leaving a copy.

**October 10, 1998** - The Promoter’s document reveals, for the first time, the existence of some 20 letters secretly circulating against Father Gruner and his apostolate. The letters are replete with misrepresentations and outright falsehoods by certain members of the Congregation for the Clergy, the Secretariat of State and even the Congregation for the Doctrine of the Faith, going back to the early 1980s.

**December 10, 1998** - **Despite the almost impossible obstacles and very limited time allowed for his reply**, Father Gruner submits an 80-page canonical response to the Promoter’s document, conclusively refuting its every allegation. The Promoter’s document is never again mentioned by the Tribunal.

**December 1998** - Father Gruner, by registered mail, requests copies of the approximately 20 letters against him from the Congregation for the Clergy and from the tribunal. The letters are never provided. Falsehoods continue to circulate behind Father Gruner’s back, greatly hindering his efforts to persuade bishops that the Consecration of Russia must be done in the proper manner in order to avoid the annihilation of nations, of which Our Lady of Fatima warns.

**August 1999** - Father Gruner provides a new document to the Bishop of Avellino that demonstrates that Father Gruner is incardinated elsewhere.

**September 3, 1999** - The Apostolic Signatura issues a decision, backdated to July 10, 1999. The manifest groundlessness of the decision is demonstrated in “A Law for One Man” (a chapter in *Fatima Priest*), and by documents attached to Father Gruner’s rebuttal, dated October 14, 1999 (also reproduced in *Fatima Priest*, 2000 A.D. edition), to which the Apostolic Signatura offers no reply. Meanwhile, Father Gruner’s third canon lawyer comes under pressure to turn against him. (The misconduct of the first two canonists is detailed in *Fatima Priest*.) Only 16 canonists are allowed to defend 400,000 Catholic priests in the Signatura, making it easy to pressure these lawyers with threats of the termination of their admission to the Tribunal.

**October 12-18, 1999** - The apostolate’s Peace Conference in Hamilton, Ontario is subjected to the same pattern of harassment, abuse of authority and calculated untruths **which have hindered the apostolate’s previous Fatima conferences**. Bishops and priests attend, but in reduced numbers. It has become increasingly difficult to reach the priests and bishops because of the Vatican’s campaign of blackening the reputation of Father Gruner and his apostolate. Over 300 people attend, most of them lay people.

**November 22, 1999** - A second Canonical Complaint by Father Gruner is sent by registered mail to the Pope from the Vatican post office. This complaint names Cardinals Agostoni, Innocenti, and Sanchez, Archbishop Sepe, Archbishop Grochelewski and Bishop Forte.

**December 1999** - The second volume of Father Alonso’s manuscripts is finally published, but with extremely heavy editing. The other 22 volumes are still unpublished after 35 years (as of December 2009), even though they were fully prepared for the press in 1975.

**April 20, 2000** - Father Gruner invokes Canon 1506, which requires the Pope to accept both canonical complaints against the named Cardinals and bishops. The complaints are deemed accepted under canon law, once the May 2000 deadline has passed. Pope John Paul II did not respond, although he was bound to do so by the law he himself promulgated. Even the Pope is bound by the prevailing

law of the Church until such time as he promulgates a new law.

**May 13, 2000** - During the ceremonies for the beatification of Jacinta and Francisco, Cardinal Sodano announces that the Third Secret of Fatima will be revealed. (The Secretariat of State had previously tried to divert the beatification ceremonies from Fatima to a group beatification ceremony at the Vatican, involving other beati unrelated to Fatima.)

Cardinal Sodano, however, gives a misleading description of the Third Secret, claiming that it consists of a vision in which “the Pope apparently falls dead”. The actual text of the vision (to be revealed in the following month) states that the Pope is *killed*. Cardinal Sodano is clearly paving the way for a bogus “interpretation” of the Secret which will claim that the Third Secret culminated with the failed attempt on the Pope’s life in 1981, and that all the events prophesied in the Secret, to use his words, “now belong to the past.”

**June 5, 2000** - A letter threatening Father Gruner with a totally groundless “excommunication” is signed by Cardinal Castrillón Hoyos. The letter is delivered to Father Gruner’s home by a Vatican emissary on June 21 at 10:00 p.m. The emissary lies his way into Father Gruner’s living room by claiming he has good news from “the Holy Father.”

**June 26, 2000** - At a press conference, the Vatican publishes a text it claims is the entire Third Secret. The text describes a vision in which the Pope (a “Bishop dressed in white”) is *killed* by a band of soldiers who shoot him down while he is kneeling at the foot of a large wooden cross atop a hill, after having traversed a half-ruined city filled with corpses. The execution of the Pope is followed by the execution of many bishops, priests and laity.

Questions abound. (See Chapter 13 and the article by Andrew Cesanek in *The Fatima Crusader*, Issue No. 64.) Among these questions is why the published vision contains no words of Our Lady, even though, when it announced suppression of the Secret in 1960, the Vatican itself referred to “the words which Our Lady confided to the children as a secret.” The vision fails to mention the words which clearly follow “In Portugal the dogma of the Faith will always be preserved etc.”—the phrase Sister Lucy included in her fourth memoir as part of the integral text of the Third Secret of Fatima. The phrase concerning the dogma of the Faith in Portugal is mysteriously demoted to a footnote in the Vatican commentary on the Secret, where it is ignored by both Cardinal Ratzinger and Msgr. Bertone, the co-authors of the commentary.

Cardinal Ratzinger’s portion of the commentary specifically states that he and Msgr. Bertone are following the “interpretation” given by Cardinal Sodano: i.e., that the Message of Fatima, and the Third Secret in particular, relates entirely to events which now belong to the past. Accordingly, Cardinal Ratzinger claims that the Pope’s escape from death in 1981 is what is depicted in the vision of the Pope being *killed*. Even *the secular media recognize that this interpretation is obviously wrong*.

The published text of the vision contains *none* of the elements described by Cardinal Ratzinger in his mysteriously censored 1984 interview in *Jesus* magazine. The published vision says nothing about “dangers threatening the Faith and the life of the Christian and therefore (the life) of the world”, nothing about “the importance of the end times”, nothing about what is contained “in many other Marian apparitions” approved by the Church and nothing about prophecies “announced in Scripture”. Further, while Cardinal Ratzinger said in 1984 that the Third Secret contains “religious prophecy”—a statement he made three years *after* the attempt on the Pope’s life—he now says there is no prophecy, but only a description of past events, culminating in the 1981 assassination attempt.

Further, the *TMF* commentary disturbs, disorients and divides the faithful by claiming that the triumph of the Immaculate Heart of Mary is nothing more than love conquering bombs and guns, and that devotion to the Immaculate Heart means nothing more than each person doing God’s will and thus acquiring an ‘immaculate heart’ of his or her own. The conversion of Russia to Catholicism and the spreading of devotion to the one unique Immaculate Heart of Mary throughout the world are not even mentioned in the *TMF* commentary.

The only Fatima “authority” Cardinal Ratzinger cites is Father Edouard Dhanis, S.J., a modernist Jesuit who spent years casting doubt on the prophetic elements of the Message of Fatima concerning

Russia. Father Dhanis claimed these elements of the Message were pious inventions of Sister Lucy. Father Dhanis refused to study the official Fatima archives or consult other unpublished documents made available to him in order not to have to withdraw his false thesis. In keeping with Father Dhanis' errors, which reduce Fatima to generic piety with no prophecy of future events, Cardinal Ratzinger's portion of the commentary concludes by asserting that all that remains of the Message of Fatima is prayer and penance.

The decision of His Holiness Pope John Paul II to make public the third part of the “secret” of Fatima brings to an end a period of history marked by tragic human lust for power and evil,

The astounding statement by Monsignor Bertone, Cardinal Ratzinger's assistant, in the commentary (photographically reproduced [in part] in the box immediately above, from the Vatican's booklet *The Message of Fatima [TMF]*) shows how deeply into error and revisionism Msgr. Bertone and the rest of the anti-Fatima establishment have fallen. Msgr. Bertone says here, in effect, that Our Lady's promise of a period of peace was dependent on the revelation of the Third Secret, when, in fact, Our Lady said that a period of peace will be granted to the world **only when Russia has been consecrated to Her Immaculate Heart and thereby converted.** If one had not seen Msgr. Bertone's words in print, one would have doubted that any sensible Catholic theologian or Church official could have presented such a gross misrepresentation of the Message of Fatima. In view of the current state of the world, Msgr. Bertone's proclamation of the end of an era “marked by tragic human lust for power and evil” is so false, so obviously wrong that who in their right mind could ever believe it? What does he think we have today—an era of peace and tranquility?

Msgr. Bertone's portion of the commentary also claims that any further request for the Consecration of Russia “is without basis.” He cites as his only evidence for this claim an alleged “letter from Sister Lucy” in 1989, addressed to an unidentified party. The “letter from Sister Lucy” demolishes itself by falsely stating that during his visit to Fatima in 1967 Pope Paul VI consecrated the whole world to the Immaculate Heart—an event which never occurred. Sister Lucy could not have made such a blunder since she attended the whole of Pope Paul VI's brief visit to Fatima.

Incredibly, the only person not to participate in the “revelation” of the Third Secret on June 26, 2000 was Sister Lucy herself. She was still not allowed to speak, even though the public was now being told that the Message of Fatima has been fully revealed and that nothing else remains hidden. Her crucial testimony concerning the Consecration of Russia was not elicited, even though Cardinals Sodano and Ratzinger and Msgr. Bertone and other members of the Vatican apparatus were in Fatima only weeks before and could have spoken to her about the matter. The obviously discredited 1989 letter is the only evidence on which these Vatican officials expressly rely for their claim that the Consecration has been done. Curiously, Sister Lucy was not even asked to authenticate this letter.

At the conclusion of the June 26 press conference, Cardinal Ratzinger mentions Father Gruner by name, claiming that he must be submissive to “the Magisterium” concerning Fatima and the Consecration of Russia. *There is no claim, however, that the Pope himself has proclaimed the Consecration to be over and done with.* Pope John Paul II plays no role in the June 26 press conference or the Ratzinger/Bertone commentary, which is not a document of the Church's Magisterium (the authentic teaching office of the Pope or the Pope together with all the bishops in union with him) and therefore binds no one to believe what it claims. Even Cardinal Ratzinger himself admits that his and Msgr. Bertone's interpretation is not binding.

**July 11/12, 2000** - Father Gruner continues to resist the groundless threat of excommunication from Cardinal Castrillón Hoyos, publishing his reply to the Cardinal. Father Gruner is the only priest being exposed to such a direct, public threat from a Vatican official. Yet, at the same time, the Vatican turns a blind eye toward innumerable priests who are spreading heresy and engaging in unspeakably scandalous behavior in every nation.



**July 14, 2000** - Father Gruner learns that Cardinal Castrillón Hoyos is commanding various Nuncios of the world to continue to plague Father Gruner **with false accusations**. For example, the Nuncio to the Philippines circulates the lie that Father Gruner is guilty of forging Vatican Secretariat of State documents to imply Vatican endorsement of his apostolate—a manifest absurdity. These lies are refuted by the apostolate’s published declaration. (See *Fatima Priest*.) Cardinal Castrillón Hoyos ignores Father Gruner’s repeated requests that he retract the false allegation of forgery. Instead, Cardinal Castrillón Hoyos simply revises the accusation to alleged “inappropriate use” of *genuine* documents, refusing to admit that his original accusation was a lie. All of Cardinal Castrillón Hoyos’ accusations are refuted in the apostolate’s reply but he refuses to retract any and all of his false allegations.

**July 15, 2000** - Issue 64 of *The Fatima Crusader* is published by Father Gruner. This issue demonstrates that the text of the Third Secret released on June 26 is incomplete. (See, especially, in this magazine the article by Andrew Cesanek about the existence of two texts. Copies are available in English, Italian, Portuguese, Spanish and French on the Fatima website, [www.fatima.org](http://www.fatima.org). See also Chapter 13 of this book.)

**August 8 - October 16, 2000** - Cardinal Castrillón Hoyos refuses to withdraw his threat of excommunication. In mid-October he says he is referring the matter to “higher authority.” He refuses to identify this “higher authority,” although it is clearly the Vatican Secretary of State.

**August 31, 2000** - Father Gruner files with the Holy Father a second reminder concerning his canonical complaint and recourse to Pope John Paul II against Cardinals Innocenti, Sanchez and Agustoni, Archbishop Sepe, Archbishop Grochelewski and Bishop Forte, under Canon 1506. The grounds for the complaint are abuse of power and violation of canonical due process. The complaint notes that (unless and until the Pope promulgates a new law) the Pope is bound by the laws he has already promulgated to hear the case.

**October 8, 2000** - Yet another consecration of the world, but not Russia, is performed in a Vatican ceremony. This ceremony is called an “entrustment.” Although anti-Fatima propagandists say the Consecration of Russia is impossible, some 1,400 bishops and 76 Cardinals are gathered in the Vatican on this date and can easily mention Russia during the “entrustment.” In fact, a number of bishops think this is exactly what they are going to do. The text of the entrustment is not made public until October 7, the day before the ceremony. The text makes no mention of Russia, but does mention an “entrustment” of the world, “the unemployed,” “youth in search of meaning” and other objects of “entrustment”—anything and anybody but Russia.

**November 30, 2000** - *Inside the Vatican* magazine reveals that a Cardinal described as “one of the Pope’s closest advisors” admits that His Holiness has been counseled *not to make mention of Russia* in any consecration ceremony because this would offend the Russian Orthodox. That *Ostpolitik* and Vatican diplomacy have prevented the specific Consecration of Russia is here confirmed by a Vatican prelate.

**December 20, 2000** - Father Gruner finishes writing a canonical complaint to His Holiness Pope John Paul II against Cardinal Castrillón Hoyos for crimes against Church law and formally requests, in due canonical form, the Cardinal’s removal from office. Canons 1405, 1406 and 1452 §1 are invoked, under which the only competent judge in such cases is the Pope, and that the Pope is bound to decide the complaint.

**May 16, 2001** - Reflecting the growing skepticism of millions of Catholics, Mother Angelica states on her live television show on this date that she does not believe the Vatican has revealed the entirety of the Third Secret:

As for the Secret, well *I happen to be one of those individuals who thinks we didn’t get the whole thing*. I told ya! I mean, you have the right to your own opinion, don’t you, Father? There, you know, that’s my opinion. *Because I think it’s scary*.

**August 30, 2001** - The Fatima Center sends a letter to thousands of the press and world leaders containing the following warning in the light of the Fatima Message:

There will come a day, sooner than you think, when bombs will start exploding even in the “peaceful” parts of the world.

**September 11, 2001** - Terrorists hijack two airliners and crash them into the twin towers of the World Trade Center in New York City, causing them to collapse. Another hijacked airliner crashes into the Pentagon. More than 3,000 people are killed in the bloodiest terrorist episode the world has ever seen. This act of war is definitive proof that the Consecration of Russia, which Our Lady promised will bring world peace, has not been done. Yet the anti-Fatima establishment insists that the Message of Fatima was gloriously fulfilled with the consecration of the world in 1984 and that the triumph of the Immaculate Heart of Mary is upon us.

**September 12, 2001** - Revealing their bizarre obsession with Father Gruner and his Fatima apostolate, only *one day* after the worst terrorist attack in world history, Vatican officials cause the Vatican press office to publish a “Declaration” to the world alleging that Father Gruner has been “suspended” from the priesthood, and that no one should attend a Fatima-related *peace conference* being sponsored by the apostolate in Rome from October 7-13, 2001. The “Declaration” states that it has been issued upon “the mandate from a higher authority”. The carefully inserted article in the phrase “a higher authority” clearly indicates that the “authority” in question is not the highest authority in the Church—namely, the Pope. The expression “a higher authority” is Vatican speak for the Secretary of State—at that time, Cardinal Sodano. In any case, under Church law a “mandate” by a nameless person is null and void.

The “Declaration” gives no grounds for the “suspension,” there being no grounds beyond the bogus accusation that Father Gruner “failed” to find another bishop to incardinate him and must therefore “return” to Avellino after 23 years. This is the same “failure” which the Vatican bureaucracy had engineered through its unprecedented interference in offers of incardination by a series of friendly bishops over the years, all of whom wished to foster Father Gruner’s work.

The Vatican announcement claims that the conference in Rome does not “enjoy the approval of ecclesiastical authority.” The statement is evidently calculated to mislead, since these Vatican officials are well aware that no approval whatsoever is required under Church law (canons 212, 215, 278, 299), which guarantees the natural right of clergy and laity to associate and discuss matters of concern in the Church. Incredibly, Vatican officials have never taken such dramatic measures, or indeed any measures at all, to prevent innumerable conferences and other gatherings constantly being held throughout the Church by priests, nuns and lay people who openly dissent from Catholic doctrine. These same Vatican officials seem to view the Message of Fatima as the greatest threat to the Church today.

That the Vatican should step up its persecution of Father Gruner only hours after thousands of Americans were slaughtered in an unprecedented terrorist attack, demonstrates beyond doubt the utter perversity of the opposition to the Message of Fatima from within certain elements of the Vatican bureaucracy. Neither the spread of heresy nor innumerable sexual scandals among the clergy over the past forty years has ever prompted such action from these same Vatican elements, who are duty-bound to protect the Church from her real enemies. It is a mystery of iniquity that the prime imperative of these Vatican officials, even in the midst of worldwide bloodshed and apostasy, has become suppression of the Message of Fatima—the very means by which bloodshed and apostasy can be averted.

**September 13, 2001** - The Fatima Center responds to the “Declaration” published by the Vatican Press Office, noting, among other things, that Father Gruner appears to be the only priest in the living memory of the Church who has been publicly denounced to the world for an “offense” that is not even specified, by “a higher authority” who is not even named.

**September 21, 2001** - After receiving what she privately admitted was an “ecclesiastical telephone call” from someone in the Vatican bureaucracy, an agent of the Catholic University of the Sacred Heart in Rome sends a letter advising that the apostolate’s contract for their facilities for the October 7-13, 2001 Conference on World Peace will not be kept—and that they refuse to keep their written contract.

All this less than three weeks before the Conference begins, and after the apostolate has expended more than \$100,000 on advertising and other arrangements. When pressed for an explanation for this breach of contract, the Catholic University of the Sacred Heart claims that it suddenly had to schedule a “structural inspection” of its facilities—during the very week the apostolate’s conference is to be held!

**September 28, 2001** - Father Gruner receives a letter directly from Bishop Dziwisz, the Pope’s personal secretary, dated August 24, 2001, which is photographically reproduced along with the English translation on the following page. In the letter, Bishop Dziwisz warmly wishes Father Gruner well with his upcoming conference on Fatima and world peace in Rome and expresses his regrets that he could not attend the conference due to the Synod of Bishops taking place at the same time. Bishop Dziwisz has been Pope John Paul II’s personal secretary for some 35 years, and is like a son to the Holy Father. Bishop Dziwisz’s expression of support and good wishes to Father Gruner demonstrates that the worthless denunciation of Father Gruner published by “mandate of a higher authority” on September 12, 2001 could not have emanated from the papal household, leaving Cardinal Sodano as the only other “higher authority” who could have instigated the groundless denunciation.

**October 25, 2001** - Cardinal Ratzinger admits to a “destabilizing [of] the internal equilibrium of the Roman Curia” due to reports (following the September 11th terrorist attack on New York) of a letter from Sister Lucy to the Pope concerning the Third Secret and dangers to the world and the person of the Pope. Ratzinger does not explicitly deny the existence of this letter. This admission indicates that widespread skepticism over the Vatican’s Fatima disclosures apparently extends even into the Curia itself.

**December 2001** - Father Gruner gives an interview with the editor of *The Fatima Crusader* in an article entitled “Don’t Shoot the Messenger”. It is summarized by the following statement: “God’s law and the law of the Catholic Church (Canon Law) itself states clearly (see Canons 221, 1321, 1323) that no priest in the Catholic Church can be penalized with any ecclesiastical penalty whatsoever, if the priest has not committed a criminal act or transgression of Church Law or precept. Since no such crime or transgression has ever been committed by Father Gruner, it is absolutely clear and certain that Father Gruner is not suspended *a divinis*. Anyone, even a Cardinal, who says Father Gruner is suspended is either misinformed or malicious.”

**December 20, 2001** - In response to mounting public skepticism about the completeness of the Vatican’s disclosure of the Third Secret, the Vatican apparatus suddenly publishes a secret “interview” of Sister Lucy, purportedly conducted by Archbishop Bertone more than a month earlier (November 17) at the convent at Coimbra. The “interview” consists of nothing more than Bertone’s Italian language report of what Sister Lucy is supposed to have said in Portuguese. According to Bertone, Sister Lucy said that the consecration of the world in 1984 has been “accepted by heaven” (for what purpose she did not say), and that “everything has been published.”

The “interview”, which Bertone claims went on for two hours, contains *only 44 words* alleged to be from the mouth of Sister Lucy concerning the matters in controversy (the consecration of Russia and the Third Secret). No transcript or other independent record of the “interview” is provided, making it impossible to determine what exactly Sister Lucy was asked during the closeted two hour interrogation, or the context of the 44 words she is alleged to have uttered during those unrecorded two hours. [The numerous suspicious circumstances of this secret “interview” are analyzed in the article entitled “Let Us Hear the Witness, for Heaven’s Sake”, by Christopher A. Ferrara, Esq. in Issue 70 (Spring 2002) of *The Fatima Crusader*. See also Chapter 11 of this book.]

**January 2002** - Despite the Vatican’s claim that the entire Third Secret has been released, Sister Lucy remained under orders not to speak in public about the Message of Fatima without permission from Cardinal Ratzinger or Pope John Paul II himself. And, as the world spirals downward into violence and the loss of God, the Consecration of Russia remains undone. The annihilation of nations hangs in the balance as the world prepares for war. When this book originally went to press in December 2002 and the threat of war loomed even greater, Sister Lucy was still bound to silence.



Castel Gandolfo, 24 agosto 2001.

Reverendo Padre,

Con lettera in data 10 luglio scorso, mi ha rivolto l'invito a partecipare alla quinta Conferenza per la Pace nel Mondo, che sarà tenuta a Roma dal 7 al 13 ottobre scorso.

La ringrazio vivamente e fin d'ora auspico che quest'incontro su un tema tanto importante come la Pace nel Mondo, sia coronato da grande successo.

Non potrò essere presente alla manifestazione perché in quel periodo è in corso, qui in Vaticano, il Sinodo dei Vescovi.

Con cordiale saluto e con l'auspicio che il Signore, per intercessione di Nostra Signora di Fatima, doni a tutti ogni desiderato bene.

+ Stanislas Dziwisz

Rev.do  
Padre Nicolas GRUNER  
Fatima Center  
452 Kraft Rd  
FORT ERIE ON L2A 4M7  
Canada

Castel Gandolfo, 24 August 2001

"Reverend Father,

"In your letter of last July 10 you have invited me to participate in the fifth Conference for World Peace which will take place in Rome from the 7th to the 13th of October.

"I thank you warmly and up to now I have hopes that this meeting dealing with such an important topic as World Peace will be crowned with great success.

"I will not be able to be present at the event because at that time the Synod of Bishops will be in progress here in the Vatican.

"With cordial greetings and the wish that the Lord, through the intercession of Our Lady of Fatima, grant to all every desired good.

Signed By

(Bishop) + Stanislaw Dziwisz

## 2005 - 2007

**February 13, 2005** - Sister Lucy of Fatima dies at the age of 97.

**April 2, 2005** - Pope John Paul II dies.

**April 19, 2005** - The former Cardinal Ratzinger is elected to the papacy, taking the name of Benedict XVI.

**June 5, 2005 (First Saturday)** - Pope Benedict XVI states that the heart closest to Christ is the Immaculate Heart of Mary, reversing some of his speech on June 26, 2000.

**June 22, 2006** - Benedict XVI appoints Cardinal (formerly Archbishop) Tarcisio Bertone to replace Cardinal Sodano as Vatican Secretary of State, with Bertone assuming the office on September 15, 2006.

**July 18, 2006** - Archbishop Capovilla, personal secretary to Pope John XXIII, admits to Solideo Paolini that there are two texts of the Third Secret, one yet to be published. Capovilla also informs Paolini that each text is contained in its own distinct envelope.

**November 2006** - Antonio Socci, a renowned Catholic intellectual and commentator, acquaintance and collaborator of both the former Cardinal Ratzinger and Cardinal Bertone, publishes *The Fourth Secret of Fatima*. In his book Socci levels the accusation that the Vatican is hiding a text pertaining to the Third Secret which contains the words of the Virgin predicting an apocalyptic crisis of faith in the Church and dramatic events for humanity, and explaining the vision published in 2000. The Virgin's words, Socci further concludes, probably follow Her declaration, recorded in Sister Lucy's Fourth Memoir, that "In Portugal the dogma of faith will always be preserved etc."—the "etc" having been added by Lucy to reflect a continuing discourse pertaining to the contents of the Third Secret.

Pope Benedict sends Socci a note thanking him for the book "and the sentiments which motivated it." The book cites the testimony of Archbishop Loris F. Capovilla in July 2006, to Catholic scholar Solideo Paolini, that there are two different texts and two different envelopes pertaining to the Third Secret, that one of the envelopes and its contents—the "Capovilla envelope"—was kept in the papal apartment, not in the archives of the former Holy Office where the text of the vision was lodged, and that Paul VI read its contents on June 27, 1963, two years before the Bertone "official account" claims the Pope first read the text of the vision. The "Capovilla envelope" and text have never been produced.

**May 10, 2007** - Cardinal Bertone publishes and attacks Socci in his own book, *The Last Visionary of Fatima*, written in the form of an interview by a fawning Vatican affairs reporter, Giuseppe De Carli, who poses no challenging questions but rather avoids all of the issues, including Capovilla's explosive testimony. In response, Socci proclaims publicly that his own book has been vindicated by the Cardinal's complete failure to answer it, which Socci calls a disturbing development as it means that there is indeed an ongoing cover-up on the part of the Vatican regarding the Third Secret.

**May 31, 2007** - Cardinal Bertone appears by remote live feed on the Italian TV talk show *Porta a Porta* to attack Socci's book again. During this telecast Bertone displays not only the text of the vision but also two separate sealed envelopes prepared by Sister Lucy, each bearing the warning in Sister Lucy's own handwriting that "By express order of Our Lady, this envelope can only be opened in 1960 [only] by the Cardinal Patriarch of Lisbon or the Bishop of Leiria."

The two sealed envelopes, and other revelations by Cardinal Bertone during the telecast, further confirm the existence of two texts comprising the Third Secret in its entirety. Further, the "express order of Our Lady" noted on the envelopes flatly contradicts Cardinal Bertone's earlier repeated representations that Sister Lucy "confessed" to him in private, unrecorded conversations that the Virgin has never given any such order.

Following the telecast, from which Socci has been excluded, Socci declares that Bertone has not only failed to "give even one answer" to Socci's book, but "On the contrary, he did more: He offered the proof that I am right" and "that it is a matter of fact the explosive part of the 'Third Secret of Fatima' exists yet is well hidden...."

**September 21, 2007** - Bertone stages a second television appearance for himself, this time on the Telepace network, to attack Socci's book for a third time. The press are invited to attend. Socci, who appears at the telecast location to question Cardinal Bertone, is forcibly ejected from the premises by security guards. During the telecast Bertone once again avoids any discussion of the issues. Instead, he presents a heavily-edited videotape of an interview of Archbishop Capovilla conducted by Giuseppe De Carli, a partisan of Cardinal Bertone, in which the Archbishop not only fails to deny the testimony he gave to Paolini (whose name is never mentioned) about the "Capovilla envelope," but rather fully confirms its existence and location in the papal apartment, and the reading of its contents by Paul VI in 1963, not 1965 as the Bertone "official account" had claimed.

Contrary to what he said in 1960 (see entry on page 243), Archbishop Capovilla will appear to suddenly reverse himself, claiming that since he never knew the Portuguese language he was incorrect for all these years to say that the Third Secret contained passages written in difficult Portuguese dialect. Of course his lack of Portuguese was always known and never stopped him before from telling the world something he obviously learned from the Portuguese translator of that text.

**September 22, 2007** - The Italian newspaper *Il Giornale* reports that before the guards threw



Socci out on the street at the location of the telecast of September 21, he was able to play for the assembled journalists an audiotape of Capovilla's statements to Paolini during a meeting on June 21, 2007. On the tape Capovilla is heard to state: "Besides the four pages [of the vision of the bishop dressed in white] there was also something else, an attachment, yes." As the reporter from *Il Giornale* concludes, Capovilla's statement "would confirm the thesis of the existence of a second sheet with the interpretation of the Secret"—namely, the words of the Virgin following the "etc."

**September 2007 to December 2009** - The Holy See continues to observe an official silence concerning Socci's accusations.

See page 288 to order extra copies of this Chronology of the Fatima Cover-up.



LORIS FRANCESCO CAPOVILLA  
ARCIVESCOVO DI MEISEMBRIA

F A T I M A  
Note riservate di L.F. Capovilla

17.v. 1963

Giovedì 27 giugno 1963 sono in servizio d'Anticamera in Vaticano. Paolo VI in mattinata riceve, tra gli altri, il card. Fernando Cento (che fu nunzio in Portogallo) e subito dopo il Vescovo di Leiria mons. João Pereira Venancio. Nel congedarsi, il Vescovo chiede "una speciale benedizione per Suor Lucia".

E' evidente che durante l'udienza hanno parlato di Fatima. Di fatti nel pomeriggio il Sostituto mons. Angelo Dell'Acqua mi telefona in Via Casilina (sono ospite provvisorio della Suora delle Poverelle);

" Cercano il plico di Fatima. Lei sa dov'è custodito ?

" Sta nel cassetto di destra della scrivania detta "Barbarigo",<sup>1</sup> in stanza da letto .

Un'ora dopo, Dell'Acqua mi rit telefona : " Tutto a posto. Il plico è stato rinvenuto ".

Venerdì mattina (28.VI) tra un'udienza e l'altra, Paolo VI mi chiede :

" Come mai sul plico c'è il suo (di Capovilla) nome ?

" Giovanni XXIII mi chiese di stilare una nota circa le modalità di arrivo del plico nelle sue mani con i nomi di tutti coloro ai quali ritenne doveroso farlo conoscere .

È Pece qualche commento ?

" No niente, tranne quanto scrissi sull'involucro : «Lascio ad altri commentare o decidere»<sup>2</sup>.

" In seguito tornò mai sull'argomento?

" No, mai. Tuttavia la devozione di Fatima rimase viva in lui "

1. Così detto, perché appartenuto a S. Gregorio Barbarigo. Il Papa l'ebbe in dono dal Co. Gius. Dalla Torre (1960

2. Vedere allegata nota di agenda Giovanni XXIII, 10 novembre 1959 .

For the translation of this very important testimony of Archbishop Loris F. Capovilla, the still-living (as of December 2009) personal secretary to Pope John XXIII, see page 284.

# Appendix III



**Cardinal  
Bertone**

**Dear Cardinal Bertone:**

## **Who Between ⇐ You and Me ⇒ is Deliberately Lying?**



**Antonio  
Socci**

*by Antonio Socci*

On the 90th anniversary of the Fatima apparitions (May 13, 1917), the time has come to say the whole truth and to lend an ear to Our Lady...

What a mistake! Who knows why Cardinal Bertone got himself into such trouble, getting the Vatican into a mess too! Personally, I should be more than happy that the Secretary of State (hence number two in the Church's hierarchy) published a book, *The Last Seer of Fatima*, to refute mine, *The Fourth Secret of Fatima*. It is something unprecedented. Not even Dan Brown (Translator's Note: author of the blasphemous *The Da Vinci Code*) had such an honor!

Evidently, my book must be really hot. The prelate lost complete control of the situation because—with many salutations to Christian charity—he claims my theses are “pure fabrications”, and states my inquiry would help “the ancient plots of Masonry to discredit the Church”. And the Cardinal menacingly continues “It astonishes me that journalists and writers who claim to be Catholic lend themselves to this game”. Eventually, he says that I'm a “liar”, and “someone who consciously lies.”

But unfortunately he doesn't show how and when I actually lied. I only asked him to explain—to give just one example—why in his commentary on the Third Secret published by the Vatican he quotes a letter by Sister Lucy, but (without saying it) he omits a decisive phrase which would debunk his entire interpretation. By reporting this “oddity” (one of the many) in my book, I tried to save the good faith of the prelate by any possible means. But in his book, Cardinal Bertone not only doesn't give any explanation for it, but he again quotes that “modified” letter in the same way. We're dumbstruck. It's simply not possible to use the documents that way! You are only scoring points against yourself!

### **The Core of the Dispute**

But what is the core of our dispute? It resides in this question: the famous “Third Secret” of Fatima—which contains the prophecy regarding what is going to happen to the Church and to the world in the very near future—was it entirely published in 2000? When I started to conduct my inquiry, I was convinced that the Vatican had in fact published it all. But then I realized that the facts told me the contrary. As a matter of fairness, I had to take note of these facts, and decided to speak up and point out the incredible amount of “holes” and contradictions contained in the official version. Since the Third Secret is a mystery which for decades has caused a true psychosis within the mass media (and even within governments and the secret services), a prophetic text of the greatest importance for Christians (and for our future), a text which the Church gave credence to, after recognizing the most important Marian apparition of its history, I pointed out the necessity that the Vatican either clarify all the enormous “mess” (“pasticci”) contained in the official version, or publish the hidden text (as a recent Petition to the Holy Father written by Solideo Paolini asks for). During my inquiry, I had asked for a personal meeting with Cardinal Bertone, who, as an Archbishop, had a leading role in the publication of the Secret on June 26, 2000. Even though he knows me well, he denied me an interview and yet (Translator's Note: after Socci published his book on November 22,

2006) he immediately activated himself to publish a book in reply to mine, which he accomplished during these past few days, in time for the 90th anniversary of Fatima.

### **No Straight Answers**

The problem is that this book doesn't give even one single answer to the questions I raised. On the contrary it causes further problems. I felt totally embarrassed while reading such a messed up and self-injuring response. For any author, being personally attacked by the Vatican Secretary of State without a scrap of evidence would be a notable success. But for me it is a disaster, because I consider myself first of all a Catholic before being a journalist. I would have preferred to be terribly wrong and to be confuted. Or I hoped that the Holy See would finally decide to reveal the entire truth about the Third Secret of Fatima, by publishing—as Our Lady requested—the still concealed part. Otherwise, I would have preferred to be ignored, snubbed, boycotted. But the only mistake, the only thing to avoid, is exactly what Bertone did: exposing himself publicly, without answering anything and, rather, adding new items which are disastrous for himself and for the Vatican.

### **What are They Afraid Of?**

First of all, there is the problem of the “handling” of the Fatima witness, Sister Lucy: for years, everybody has been able to openly talk about Fatima except her, who, since 1960, was ordered to keep silent by the Vatican. What were they afraid of? Before the publication of the text, in 2000, the Pope sends Bertone to Sister Lucy in Coimbra. He will send him again in November 2001. Eventually, the prelate will come back to her in December 2003. These three personal meetings were the great opportunity to allow the last living seer, almost 100 years old, to leave to Christendom and to the whole human race her complete and most precious testimony about the most important Marian apparition in history: It was an epochal opportunity.

Not only to silence the many rumors and legends but also to protect the Vatican from charges of manipulation, Bertone should have recorded (or even better, to have filmed) these exceptional interviews, so as to leave them to posterity. Or, at least, he should have arranged a complete transcription of the questions and answers, which the seer would sign in order to avoid any future and foreseeable contestations.

But, incredibly enough, these three interviews, which lasted “at least 10 hours”—as the prelate says—were not recorded, nor filmed, nor transcribed. Today the prelate explains that he “took notes”. So, in the official documents of Fatima, only a few short phrases attributed to Sister Lucy are reported, phrases of uncertain credibility and not at all satisfactory, because he didn't ask her the decisive questions, the ones which could be used for clarifying any doubt—or at least they are not reported by Bertone. In my book, I've asked him: why out of 10 hours of interviews, do you report just a few phrases of the Sister, which at the maximum last 4 minutes? What else did she say during all those hours? Why didn't you ask Sister Lucy the fundamental questions, or why didn't you report her answers? In his book, Bertone does not give any clarification about all this. And the worst thing is that he attributes to the Sister—who died in the meantime and cannot deny anything—some phrases which were never reported in the official document of the year 2000.

According to Bertone, regarding the text of the year 2000 the Sister said that “this is the Third Secret”, “the only text”, and “I never wrote anything else”. Why did Bertone never report such an important phrase in his official publication? And why didn't the prelate ask the seer if she ever wrote the sequel to those mysterious words pronounced by Our Lady and indicated by that “etc.” (“In Portugal, the dogma of the faith will always be preserved, etc.”) which has always been considered by the Fatima scholars as the beginning of the Third Secret? It is really odd. It's like the other new statement that now—and only now that the seer is already dead—the prelate attributes to her.

According to this new statement Sister Lucy, when informed of the attempt on the Pope's (John Paul II) life in 1981, “immediately thought that the prophecy of the Third Secret was fulfilled”. Why on earth was such a crucial confirmation never reported in the official document? Why in the

commentary by the Vatican which contained the text of the vision (with the “Bishop dressed in white who is killed”), did nobody—neither Sister Lucy, nor Cardinals Sodano and Ratzinger, not even Bertone himself—explicitly write that the attempt on the Pope’s (John Paul II) life in 1981 was the fulfilment of the Third Secret?

### **No “Official” Interpretation**

And why did Ratzinger say that such interpretation was just a mere hypothesis and there were no “official interpretations” by the Church, whereas today Bertone pretends to impose it as the official version? And in the letter to the Pope which was attached to the Vatican commentary and was written in 1982, one year after the assassination attempt, why did Sister Lucy explain that “we have not seen yet the final fulfilment of this prophecy” (of the Third Secret), but that “we are going there little by little with big steps”? Why, in that letter to the Pope, did not Sister Lucy even mention the attempt on the Pope’s life that had just taken place if in fact that assassination attempt was the fulfilment of the Secret?

Some people had claimed that Bertone neither recorded nor transcribed the interviews with the seer because this would have shown the psychological pressures applied against the cloistered Sister, in order to persuade her to endorse certain theses. These thoughts came back to my mind while I was reading a passage of Bertone’s book, in which the Cardinal remembers that at one point the seer was “irritated”, and she told him “I’m not going to confession!”.

What kind of question could Sister Lucy answer to so strongly? Maybe someone was reminding the old Sister of the ecclesiastical power, and hinting that she would “not get absolution”? We don’t know, because the prelate—who knows and remembers the Sister’s (quite tough) answer very well—says he literally “forgot” what his question was.

### **The Fourth Secret Exists**

It is evident that the “Fourth Secret” of Fatima (the hidden part of the Third Secret) exists and I think I’ve proven it in my book. There is not only the resounding revelation of an exceptional witness, Archbishop Capovilla, secretary of Pope John XXIII (and who was present with the Pope at the opening of the Third Secret), whose words were gathered by Solideo Paolini and about which—incredibly—Cardinal Bertone doesn’t say anything in his book. But there’s also the rest of my book.<sup>508</sup> As regards that “censored” part, we know that it is written on a single sheet of paper, and not on four sheets like the text of the vision disclosed in 2000 (this fact was revealed by Cardinal Ottaviani, the right-hand man of Pope Pius XII and John XXIII, and today Bertone copes with it this way: “I don’t know what Cardinal Ottaviani’s words refer to”). But we even know the dimensions of that sheet of paper (9 x 14 cm), we know that it is contained in an envelope measuring 12 x 18 cm, we know that there are 20-25 lines of text, we know the dates (different from the text regarding the vision) on which the envelope was received in the Vatican and was read by the various Popes. And we know that—starting with Pius XII—it was not stored in the Holy Office (as the text of the vision revealed in 2000) but in the Pope’s apartment. There is the photographic evidence, published on October 18, 1958 in the magazine *Paris-Match* by Robert Serrou, there is the testimony of the most confidential collaborator of Pius XII, Sister Pasqualina (“inside there, there is the Third Secret of Fatima”) and there is the testimony of Archbishop Capovilla (I published the document from the archive), who was sought out by Pope Paul VI on June 27, 1963, because the Pope wanted to know from him where the “Fatima package” was. Msgr. Capovilla answered: “it’s in the right drawer of the desk called Barbarigo, in the bedroom.” And, in fact, it was found there.

To all of these testimonies, Bertone gives not one answer in his book, but in an interview: (he says) “The cinematographic reconstructions of the envelope hidden in the night table of the Pope are pure fantasies”. And why? He doesn’t explain it. In his book he adds an attack on me, because I would have suggested that the Secret foresees the “apostasy of the Church of Rome”, and of the upper hierarchy. First of all: Bertone should carefully read again what Jesus said to Sister Lucy in His apparition

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<sup>508</sup> Much of the facts and reasons given by Socci—to demonstrate there is a second text of the Third Secret—in the rest of this paragraph were first published in the first edition of *The Devil’s Final Battle*.

in August 1931. Furthermore, it's not me who talked about apostasy, but Cardinal Ottaviani and Cardinal Ciampi ("In the Third Secret, it is foretold, among the other things, that the great apostasy in the Church will begin *at the top*"). An analogous concept appears in Sister Lucy's words to Father Fuentes and in two statements by Cardinal Ratzinger. I only did my part as a journalist, explaining that many people interpret this apostasy in relationship to the effects of Vatican II.

### **Numerous Falsehoods**

Of course I can't enumerate all the gaffes of this book because there isn't enough space here. But there is room to report some of them. Bertone informs us that "Sister Lucy never used a computer", for instance. It's a valuable piece of information, because in an interview to *Repubblica* dated February 17, 2005, he had declared that Lucy "used, in the end, even the computer". At the time, it had the purpose to give credence to certain letters by Sister Lucy dated 1989, which were not written in her own hand and which contradicted what she had previously declared about the "Consecration of Russia".

Curiously, in his book the Secretary of State gives credence even to the rumors that, during the historical visit to Pope Wojtyla on December 1, 1989, Gorbachev pronounced a "mea culpa" in front of the Pope, whereas this allegation was officially denied by the Vatican Press Office (*Sala Stampa*) on March 2, 1998. On the other hand, today Bertone holds out as absolutely authentic even the explosive statements about the Third Secret which were attributed to John Paul II in Fulda, in November 1980, whereas the Vatican Press Office and even Cardinal Ratzinger denied them ("this meeting in Fulda is false, it never happened and the Pope didn't say those things").

Furthermore, Bertone takes care to say that "the interpretation by Cardinal Ratzinger" of the Third Secret "was not a dogma of faith". But he lets his interviewer introduce Bertone's thought this way: "his words, after so many interpretations of the Message of Our Lady ..., are the imprimatur of a definitive version."

Absolutely superior to Ratzinger. Obviously, the letter of the Pope to the prelate is used in the book as an introduction, even if the Pope only writes about things in general. For my part, I keep for myself the letter regarding my book which Benedict XVI wrote thanking me for the "sentiments that inspired it". These words bring comfort to me, while I'm insulted by crude accusations of doing "the game of Masonry".



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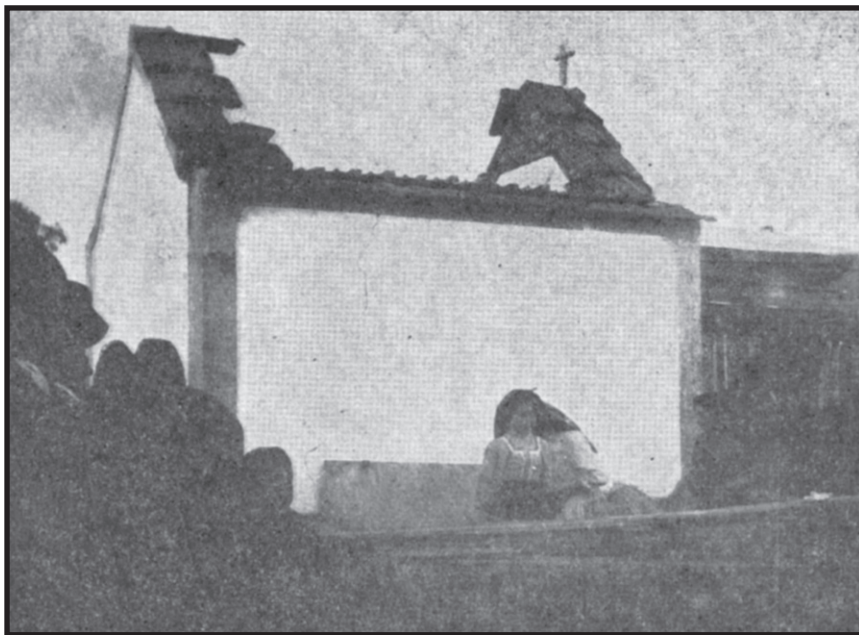
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**The three seers of Fatima—Blessed Jacinta Marto, Blessed Francisco Marto and Lucia dos Santos—photographed in front of the Marto house several days before October 13, 1917, the date on which the Miracle of the Sun occurred.**



**A photograph of part of the 70,000 witnesses as they are actually observing the Miracle of the Sun at Fatima on October 13, 1917.**



**The first chapel of Our Lady of Fatima built on the exact spot where Our Lady appeared. It was dynamited by anti-Catholic forces in Portugal on March 6, 1922. The photograph above shows the hole in the roof from the explosion. Providentially, the original statue of Our Lady of Fatima, which was normally housed in this chapel and is pictured on page 276, was not in the chapel at the time.**

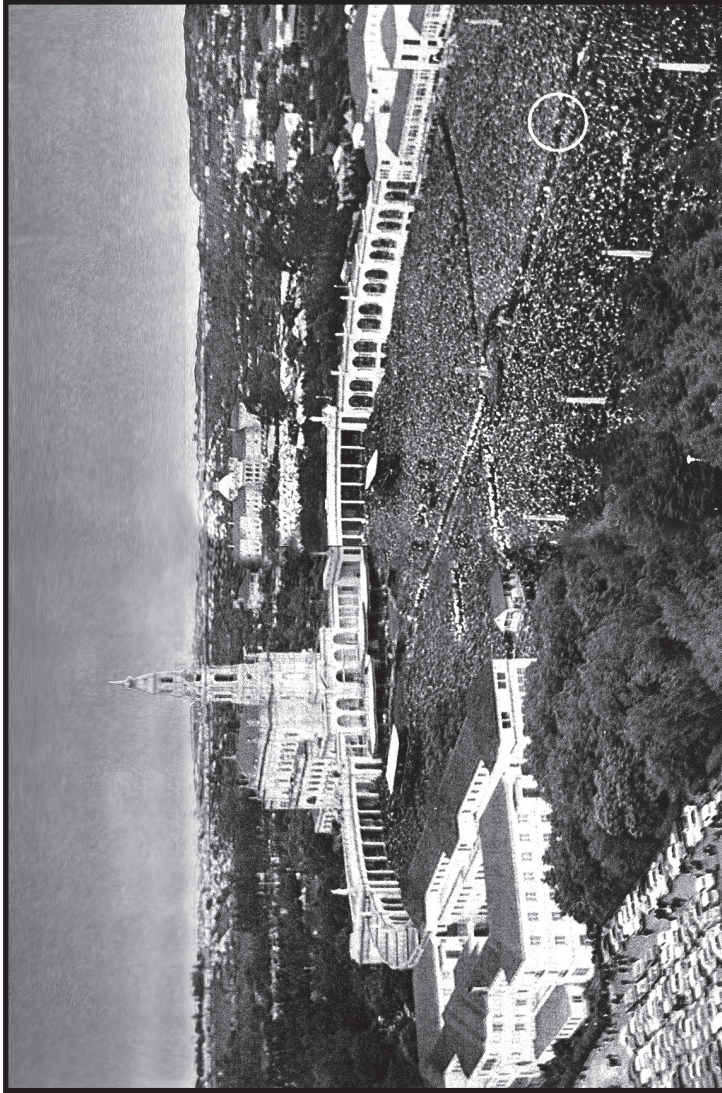


**Arturo de Oliveira Santos, the Mayor of Ourem, who had the Fatima seers kidnapped and imprisoned in August 1917, threatening the children with execution if they did not reveal the Secret the Virgin Mary told them. They refused to give in to the threat and were finally released.**

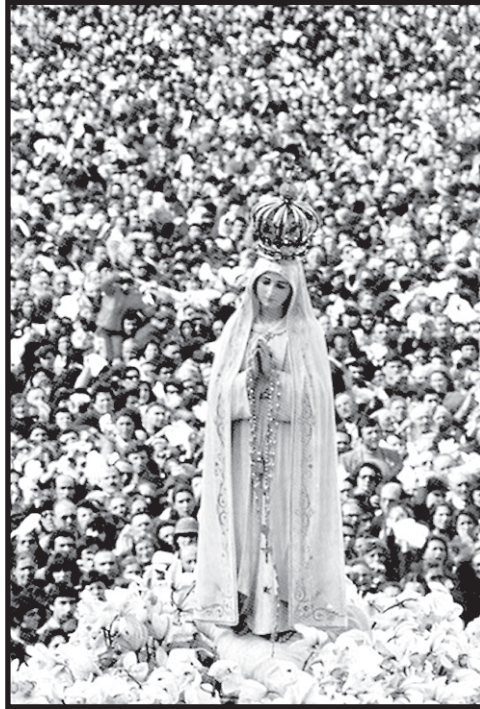


**The window of the jail where the Mayor of Ourem imprisoned the three children.**





Millions of pilgrims continue to come to Fatima each year. Pictured above is an aerial view of the piazza in front of the Fatima Basilica. More than one million people were present there when Pope Paul VI (seen inside the white circle) visited Fatima on May 13, 1967, the 50th anniversary of the first apparition of Our Lady of Fatima. Similarly, large crowds of pilgrims came to Fatima when Pope John Paul II visited there on May 13 of 1982, 1991 and 2000.



**The statue of Our Lady of Fatima, which was carved according to the descriptions of the three child seers, is carried in procession on May 13th to the delight and joy of hundreds of thousands of devoted pilgrims who fill the plaza. Seen below is another picture of the procession and, in the background, the Fatima Basilica.**







Bishop da Silva was entrusted with the Third Secret of Fatima which contained the words of Our Lady. Her words followed the “etc” in the phrase “In Portugal the dogma of the faith will always be preserved etc.” Sister Lucy put in the “etc” to hold the place for the rest of Our Lady’s words. The words of Our Lady were written down by Sister Lucy under obedience to Bishop da Silva, placed in an envelope and delivered to the bishop on June 17, 1944. Bishop da Silva took Sister Lucy’s envelope containing Our Lady’s words in the Third Secret and placed that envelope into a larger envelope, on which he wrote:

*Este envelope com o seu conteudo sera entregue a Sua Eminencia O Sr. Cardeal D. Manuel, Patriarca de Lisboa, depois da minha morte.*

*Leiria, 8 Dezembro de 1945*

*† Jose, Bispo de Leiria.*

*This envelope with its contents shall be entrusted to His Eminence, his Lordship Cardinal Don Manuel [Cerejeira], Patriarch of Lisbon, after my death.*

*Leiria, December 8, 1945*

*† Jose, Bishop of Leiria.*

This photograph appeared in the January 3, 1949 edition of *Life* magazine.

Pope Pius XII revealed that in the Message of Fatima Our Lady warned the Church against “the suicide of altering the Faith, in Her liturgy, Her theology and Her soul.” This is further explained on pages 25-26, 64-69, 72, 139 and 155-156.



In his widely-acclaimed, insightful book *Athanasius and the Church of Our Time* published in 1974, Bishop Rudolph Graber, of Regensburg, Germany, a Professor of Theology since 1941 and consecrated a bishop in 1962, recounts the avowed aims of the Church’s enemies to destroy the Church through the means of an ecumenical Council. He quotes the excommunicated, revolutionary priest Canon Roca who foretold of a Council that would usher in a “new religion, new dogma, new ritual, new priesthood”. Bishop Graber also quotes the Masonic Rosicrucian Dr. Rudolph Steiner who declared in 1910, “We need a council and a Pope to proclaim it.” Bishop Graber, commenting on these predictions, remarks “A few years ago this was still inconceivable to us, but today...?”



**Father Joaquin Alonso (above), who held doctorates in theology and philosophy from the Gregorian University in Rome and who was professor of theology in Rome, Madrid and Lisbon, was the official archivist at Fatima for 16 years, having been appointed by the Bishop of Fatima to prepare the critical and definitive study of Fatima. He is probably the foremost expert on Fatima of our time. Yet Father Edouard Dhanis, one of the authors of the infamous, notorious and scandalous *Dutch Catechism*, and who made a veritable career out of trying to debunk the Fatima message, was the only Fatima “expert” mentioned by the former Cardinal Ratzinger in the June 26, 2000 document, *The Message of Fatima*.**

**Father Alonso († 1981) had many interviews with Sister Lucy, the lone surviving seer of Fatima. (She died on February 13, 2005.) He tells us that according to Sister Lucy, “The conversion of Russia is not to be limited to the return of the Russian Peoples to the Orthodox Christian religion, 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.”**



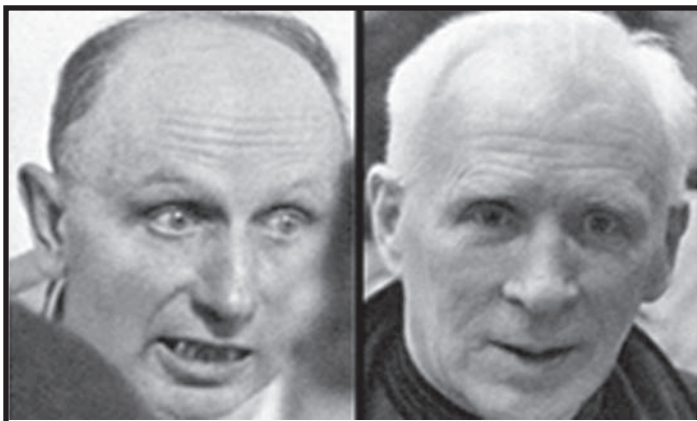
**Cardinal Alfredo Ottaviani** was the head of the Vatican's Holy Office during the reigns of Popes Pius XII, John XXIII and Paul VI. He read the Third Secret, and confirmed that it was written on one sheet of paper.

He also interviewed Sister Lucy on behalf of Pope Pius XII. He confirmed that the Third Secret of Fatima is a true prophecy. He also confirmed that the *Neues Europa* report contained some of the substance of the Third Secret (see pages 153-154 and footnote 341). In that report we read, "Cardinal will oppose Cardinal and Bishop will oppose Bishop",

obviously referring to a doctrinal crisis of Faith, causing a clash between those prelates who remain steadfast in the Faith and those prelates who do not.

It was Cardinal Ottaviani who, prior to Vatican II, rightly suppressed modernist theologians such as Father Karl Rahner. Yet Father Rahner, shown below at the Council with a young Father Joseph Ratzinger, was among the progressivist theologians who gave the decisive orientation to Vatican II. Rahner never changed his progressivist views.





**Liberal theologians such as Karl Rahner (see previous page), Yves Congar (left) and Henri de Lubac (right) saw their writings suppressed during the reign of Pope Pius XII. In the 1960s, however, these same modernist “theologians” opinions were given widespread influence at Vatican Council II.**



**Two other liberal, modernist “theologians”: Fathers Dominique Chenu (left) and Hans Küng (right) at the time of Vatican II.**





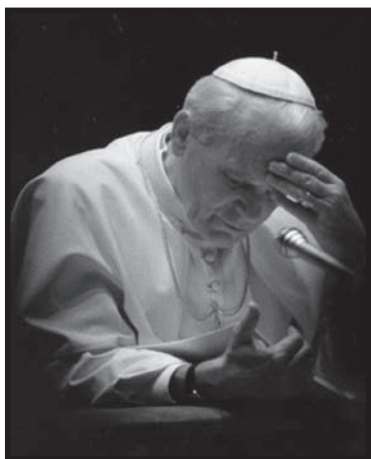
**Sister Maria Lucia of the Immaculate Heart (Sister Lucy), photographed at Fatima during the pilgrimage of Pope Paul VI on May 13, 1967. She entered the Carmel of Coimbra on Holy Thursday, 1948, and remained there until her death on February 13, 2005. It is around the time of this photo that Sister Lucy, in her private letters, speaks about the “diabolical disorientation” of certain persons in the Church who have great responsibility. She also speaks about the same persons as “blind and leaders of the blind” and those “doing evil under the guise of good.” For more details about Sister Lucy’s remarks about misguided members of the hierarchy, see pages 25 and 72.**



**Silvio Cardinal Oddi**

**Mario Luigi Cardinal Ciappi**

Cardinal Oddi tells us that the Third Secret of Fatima “was alerting us against the apostasy in the Church.” Cardinal Ciappi tells us that in the Third Secret “it is foretold, among other things, that the great apostasy in the Church will begin at the top.” In other words, the apostasy will be spread from the Vatican to various parts of the Church (see page 141).



**Pope John Paul II**

Bishop Joao Venancio, the second Bishop of Leiria-Fatima, testifies as an eyewitness that the text of the Third Secret is on one sheet of paper with margins of 3/4 of a centimeter on both sides of the page with approximately 25 lines of text (see page 20). It is obviously not what was released by Cardinal Ratzinger and Archbishop Bertone on June 26, 2000, since their text was 62 lines with no margins.

Pope John Paul II tells us that the Fatima Message is a warning against the Catholic Faith being undermined from within the Church and for us to be on our guard against the apostate “stars of Heaven” (Apoc. 12:4) in our time (see pages 141-143). John Paul II is also warning us against the apostasy in the Church today.



**Bishop Joao Venancio**

What follows are translations (and true copies—see pages 262 and 285) of the contemporaneous documentation of Archbishop Loris F. Capovilla, personal secretary to Pope John XXIII, confirming the existence of the “Capovilla envelope” pertaining to the Third Secret of Fatima, which was kept in the papal apartment. Cardinal Bertone has never produced this envelope, even though Capovilla’s evidence has finally forced him to admit its existence.



LORIS FRANCESCO CAPOVILLA  
ARCIVESCOVO DI MESEMBRIA

## FATIMA

A Reserved Note of L.F. Capovilla

17 May 1967

Thursday the 27th of June 1963, I was on duty in the Anticamera in the Vatican [the outer office where the Pope meets various persons]. Paul VI in the early morning received among others, Cardinal Fernando Cento (who had been Papal Nuncio to Portugal) and shortly afterwards the Bishop of Leiria Monsignor Joao [John] Pereira Venancio. Upon leaving, the Bishop asked for “a special blessing for Sister Lucia”.

It is evident that during the audience, they spoke about Fatima. In fact in the afternoon the Sostituto [the Substitute Secretary of State] Monsignor Angelo Dell’Acqua telephoned me on Via Casilina (I was a temporary guest of the Sisters of the “Poverelle”):

“I am looking for the package [plico] of Fatima. Do you know where it is kept?”

“It was in the drawer on the right hand side of the desk, named ‘Barbarigo’<sup>1</sup>, in the [papal] bedroom.”

One hour later Dell’Acqua called me back: “Everything is okay. The envelope [plico] has been found.”

Friday morning (28 June) between one meeting and another Paul VI asked me: “How come on the envelope there is your (Capovilla’s) name?”

“John XXIII asked me to write a note regarding how the envelope arrived in his hands with the names of all those to whom he felt he should make it known.”

“Did he make any comment?”

“No, nothing except what I wrote on the outer file [involucro]: ‘I leave it to others to comment or decide.’”<sup>2</sup>

“Did he later ever return to the subject?”

“No, never. However the devotion of Fatima remained alive in him.”

1. It is called thus because it belonged to St. Gregory Barbarigo. The Pope received it as a gift from Co. Gius. Dalla Torre (1960).

2. See the attached diary entry of John XXIII, 10 November 1959.  
**[See page 285.]**

From John XXIII's 1959 diary,  
Entry for 10 November,  
Feast of St. Andrew Avellino

Dalla Agenda 1959  
di Giovanni XXIII , 10 novembre ,  
S.Andrea Avellino

Interessanti i colloqui col C.S.S. (Cardinale Segretario di Stato) in preparazione al Concistoro<sup>1</sup> e col giovane vescovo di Leiria - il vescovo di Fatima - mgr. J. Pereira Venancio.<sup>2</sup> Parliamo ampiamente della veggente di Fatima, ora buona religiosa a Coimbra. Il S.O. si occuperà di ogni cosa e a buon fine.

[handwritten entry of John XXIII]

1. Concistoro 14-17 dicembre con creazione di otto cardinali.
2. João Pereira Venancio , nato 1904; vescovo tit. di Eusebia di Epifania 1954 ; vescovo di Leiria 1958

Interessanti i colloqui col C.S.S. (Cardinale Segretario di Stato) in preparazione al Concistoro, e col giovane vescovo di Leiria - il vescovo di Fatima - mgr J. Pereira Venancio. Parliamo ampiamente della veggente di Fatima, ora buona religiosa a Coimbra. Il S[anto] O[fficio] si occuperà di ogni cosa e a buon fine .



L.F.C.

[Photographic reproduction of Archbishop Capovilla's typed transcription of Pope John XXIII's handwritten entry noted above. The text below is a translation of Capovilla's typewritten copy of John XXIII's handwritten original document shown above.]

Interesting conversations with C.S.S. (Cardinal Secretary of State) in preparation for the consistory<sup>1</sup> and with young Bishop of Leiria – the Bishop of Fatima – Monsignor J. Pereira Venancio.<sup>2</sup> We have spoken at length of the seer of Fatima, who is now a good religious at Coimbra. The Holy Office will take care of everything to a good end.

1. Consistory 14-17 December with the creation of eight Cardinals.
2. Joao Pereira Venancio, born 1904, titular Bishop of Eusebia di Epifania 1954 | Bishop of Leiria 1958.

**Portion of Certified Confidential Note  
of Archbishop Capovilla, 17 May 1969**

For the rest of this certified note in Italian, see page 262; see translation of that portion on page 284.

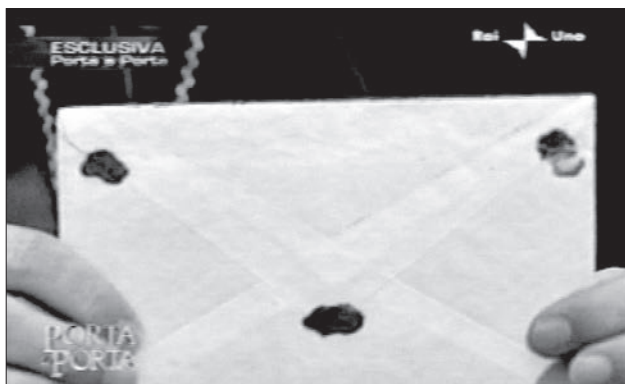


Figure 1

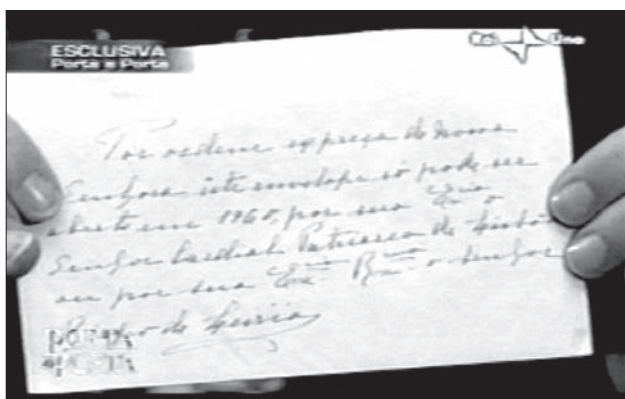


Figure 2

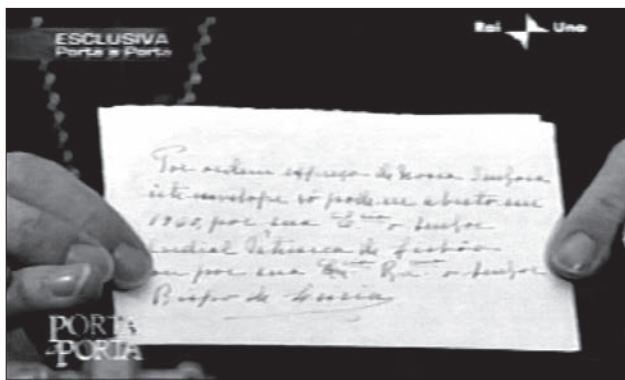


Figure 3

#### The two Third Secret envelopes.

*Top and middle:* The front and back (showing wax seals) of the Third Secret envelope #1, bearing Sister Lucy's handwritten notation of the "express order of Our Lady" that this envelope can only be opened in 1960.

*Bottom:* Third Secret envelope #2, also bearing Sister Lucy's handwritten warning "by express order of Our Lady" that also this envelope can only be opened in 1960.

Cardinal Bertone failed to mention the existence of these two envelopes, and the "express order of Our Lady" written on each, at any time from June 26, 2000 until he showed them on camera during the telecast of May 31, 2007. Bertone had always represented before May 31, 2007 that there was only one envelope and that Lucy had never received an order from the Blessed Virgin regarding 1960.

Note the differing lineation of the Portuguese words "Nossa Senhora" (Our Lady) in the first two lines of each envelope (see Figures 2 and 3).



*Tua materna sollecitudine.*

*Tua materna sollecitudine.*

varie forme di ingiustizia; molte volte sotto il nome della giustizia, ci porta ingiustizie

Madre di Cristo, Nostra Signora di Fatima, che ci hai fatto questo onore, oggi, terza Domenica di Quaresima, giorno dedicato del Giubileo delle famiglie; che hai fatto questa visita in un giorno così vicino della nostra vita, ti abbraccio tutti i tuoi discepoli, anzi tutti gli uomini, perché in questo tuo Cuore hai portato Lui come madre. Ci fidiamo di questo tuo Cuore materno, perché con questo Cuore tu abbracci tutti i Suoi discepoli, anzi tutti gli uomini.

Oggi si sono volute affidare le sorti del mondo, degli uomini, dei popoli al Tuo Cuore Immacolato e al Tuo Volere immenso per il nostro futuro.

Con queste parole, il Papa ha ricordato la solenne atto di affidamento compiuto da tutti i vescovi italiani nel 1968 alla Madonna della Visitazione, dove è così commemorato per rendere nuovamente omaggio alla statua della Madonnina che regna sovrana nella Basilica di San Giovanni in Laterano. Con il Santo Padre erano riuniti in preghiera centinaia di pellegrini, tra cui anche numerosi Arcivescovi e Vescovi e una folla folta di fedeli. Salito all'altare della Confessione, l'uomo che era approdato in status de reus Paolo II ha pronunciato le seguenti parole:

*Fratelli e sorelle,  
prima che abbia termine  
questa sosta mariana nella Ba-  
silica di San Pietro, lasciatemi  
dire una parola di ringrazia-  
mento. Voglio ringraziare Te.*

surie forme di ingiustizia; molte volte sotto il nome della giustizia, ci porta ingiustizie.

Così, abbiamo voluto scegliere questa domenica, terza della Quaresima dell'anno 1984, ancora nell'orrore dell'anno Sono-

**Immacolato, Cuore materno,**  
perché in questo Tu Cuore hai  
portato Lui come madre. Ci ri-  
cordiamo di questo Tu Cuore ma-  
ternale, perché con questo Cuore  
materno, perché con questo Cuore  
materno, ci abbracci tutti i Suoi disce-  
poli, anzi tutti gli uomini.

Madre di Cristo, Nostra Signora di Fatima, che ci hai fatto questo onore, oggi, terza Domenica di Quaresima, giorno dell'Immacolata Concezione, ti abbiamo dedicato il Giubileo delle famiglie; che ci hai fatto questa visita in un giorno così pieno della nostra fede e della nostra speranza. Come Vescovo di Roma, voglio ringraziare Te, Madre di Cristo, per questa Tua visita nella Basilica di San Pietro, in un glorioso in cui questa Basilica e questa piazza, riempita dal pellegrinaggio degli Anni Santo della Redenzione, hanno potuto assistere ad un solenne, profondamente

si addoriano potuto fare senza che nostre pene, amando le nostre pene, una possibilità, nella dimensione della nostra umana debolezza. Ma con una fiducia enorme nel tuo materno amore, con una fiducia enorme nella tua misericordia.

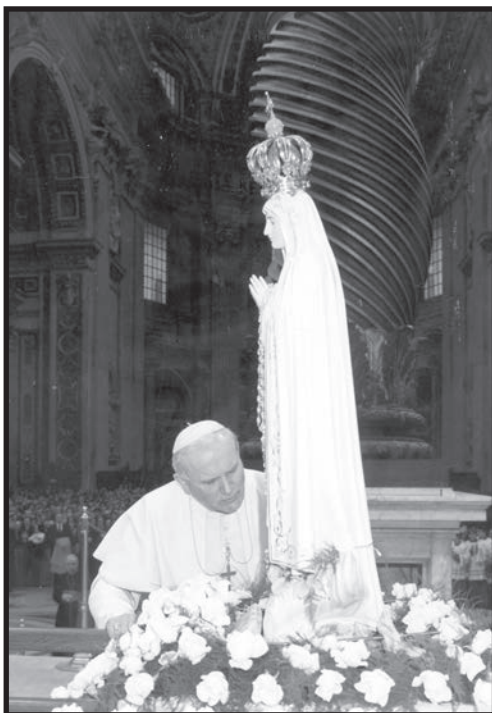
*Thus we have willed to choose this Sunday, the third Sunday of Lent of the year 1984, still within the Holy Year of Redemption, for the act of entrustment, of consecration of the world, of the great human family, of all the peoples, especially of those who have such need of this consecration, of this entrustment. of those peoples for whom You Yourself await our act of consecration and of entrustment. All this we have been able to do according to our poor human possibilities, within the capacity of our human weakness. But with enormous confidence in Your maternal love, with enormous confidence in Your maternal solicitude.*

polo al Dio di questa città e di questa Chiesa.

Bacio i Tuo piedi per aver  
voluto indirizzare i Tuo passi  
verso di noi.

Mi sia permesso, o Maria, la Nostra Signora di Fatima, di dare alla Tua presenza, ancora una Benedizione a tutti i presenti e a tutta la Chiesa di Roma.

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**Sunday, March 25, 1984, 4:00 p.m.:** His Holiness venerates the Pilgrim Virgin Statue inside St. Peter's Basilica in Vatican City. Pope John Paul II admitted at that time that Our Lady of Fatima was still awaiting the Consecration of Russia by the Pope in union with all the Catholic bishops. See *L'Osservatore Romano* article photographically reproduced on page 287 for more details.

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### **For More Information**

To request free copies of the "Petition to the Supreme Pontiff" (on pages 233-237) or of the "Chronology of the Fatima Cover-up" (Appendix II, on pages 239-262) or of John Vennari's article "A World View Based on Fatima" (referred to in footnote 222) or of *A Law for One Man* by Christopher A. Ferrara (referred to in footnote 240) or of Cathy Pearson's article "Now Is the Time: Consecrating Russia Will Help, Not Harm, Catholic-Orthodox Dialogue" (referred to in footnotes 227 and 249) or to purchase more copies of this book for your family and friends, call us at (716) 871-1763 or write to us at the address below or send us an e-mail to:

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**The Most Holy Trinity and the Blessed Virgin Mary appear to Sister Lucy in her convent chapel at Tuy on June 13, 1929.**

Sister Lucy describes the vision as follows:

“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 on 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*’.”

“Then Our Lady spoke:

**“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.”**

“In the Third Secret it is foretold, among other things, that the Great Apostasy in the Church will begin at the top.”

... Cardinal Luigi Ciappi

“The authors of the articles revised and compiled here contend that we are in the midst of the Great Apostasy: that final conflict for *our souls*. The evidence in this book shows that this is taking place now and that it is the substance of the Third Secret of Fatima. This book is required reading, especially for those who fail to see the *direct connection* of the Third Secret with the spiritual impoverishment of the millennial Church, with current cataclysmic human events, and with the darkened intellects and moral indifference of clergy, politicians and numerous faithful in the face of the superhuman evil unleashed among us by God’s adversary, the killer of souls.”

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