

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.⁴³⁴

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. Therefore, according to this argument, Russia would already have been

⁴³⁴ *La Verdad sobre el Secreto de Fatima, Fatima sin mitos*, Father Joaquin Alonso, (2nd edition, Ejercito Azul, Madrid, 1988) p. 78. English translation by Joseph Cain. Original Spanish reads: "...podriamos decir que Lucia ha pensado siempre que la conversión de Rusia no se entiende solo de un retorno de los pueblos de Rusia a la religion cristiano-ortodoxa, rechazando el ateismo marxista y ateo de los soviets, sino que se refiere pura y llanmente a la conversion total e integral de un retorno a la unica y verdadera Iglesia, la catolica-romana."

“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.”⁴³⁵
- 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.⁴³⁶
- Statistics revealed by the flagship Russian Embassy in Washington, D.C. paint a grim picture for Roman Catholicism in “converted” Russia as of 2009.⁴³⁷ 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

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

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

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

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.⁴³⁸
- The Russian Orthodox hierarchy exploded in outrage when the Vatican announced in February 2002 that its “apostolic administrations” in Russia would be designated as dioceses. These would not even be dioceses in the traditional Catholic sense. There would, for example, be only an “Archdiocese of the Mother of God at Moscow”; and the Archbishop in charge of this structure will not be called the Archbishop of Moscow, lest the Vatican give offense to the then Russian Orthodox Patriarch of Moscow, the ex-KGB agent, Alexy II.
- On March 2, 2002, 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.”⁴³⁹ 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

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

⁴³⁹ BBC Online, March 2, 2002.

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.”⁴⁴⁰
- 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.⁴⁴¹

- 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.”⁴⁴²

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.”⁴⁴³

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 “particularly hard

⁴⁴⁰ AP News, March 1, 2002.

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

⁴⁴² *The Catholic World Report*, October 2002, p. 10.

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

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.⁴⁴⁴

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 Orthodox 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.⁴⁴⁵

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

⁴⁴⁴ Zenit News, December 22, 2000.

⁴⁴⁵ “Satanism on the Rise in Russia”, compiled by John Vennari. See www.fatima.org/news/newsviews/satanism2.asp.

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).⁴⁴⁶
- 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.”⁴⁴⁷
- *In Russia, abortions are free, but childbirth is not.*⁴⁴⁸
- 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.”⁴⁴⁹
- Russia has the highest per capita rate of alcohol consumption in the world.⁴⁵⁰
- 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.⁴⁵¹
- Russia is a leading world center for the distribution of child

⁴⁴⁶ 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>.

⁴⁴⁷ 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.

⁴⁴⁸ *Ibid.*

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

⁴⁵⁰ 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.

⁴⁵¹ “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*.”

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.”⁴⁵²

- 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.”⁴⁵³

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 Dimpleby’s in-depth report, headlined “Russia: A totalitarian regime in thrall to a Tsar who’s creating the new Fascist empire,”

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

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

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."⁴⁵⁴

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"⁴⁵⁵—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.⁴⁵⁶

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.⁴⁵⁷
- 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.⁴⁵⁸
- 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

⁴⁵⁴ 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>.

⁴⁵⁵ *London Times*, online edition, January 12, 2002.

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

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

⁴⁵⁸ 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>.

dangerous just to want it.”⁴⁵⁹

- 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.⁴⁶⁰ 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.*”⁴⁶¹

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 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.”⁴⁶²

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.”⁴⁶³

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,

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

⁴⁶⁰ *Ibid.*

⁴⁶¹ *WorldNetDaily*, December 21, 2001.

⁴⁶² “Russian Bill Could Hit Kremlin Critics,” AP report at http://www.breitbart.com/print.php?id=D954K4Q80&show_article=1.

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

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.⁴⁶⁴

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."⁴⁶⁵ 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."⁴⁶⁶

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..."⁴⁶⁷

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 Putin loyalists... now dominate the bureaucracy, parliament and state broadcasting.⁴⁶⁸

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

⁴⁶⁴ Ibid.

⁴⁶⁵ Ibid.

⁴⁶⁶ "Russian youth: Stalin good, migrants must go: poll," Reuters (July 25, 2007).

⁴⁶⁷ Richard Galpin, "Stalin's new status in Russia," loc. cit.

⁴⁶⁸ *Electronic Telegraph*, May 8, 2001.

being militarized, the military budget is increasing.”⁴⁶⁹

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,⁴⁷⁰ 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.”⁴⁷¹
- Russia has stepped up the pace of its nuclear weapons development. In June 2007 [globalsecurity.org](http://www.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.”⁴⁷²

⁴⁶⁹ *Electronic Telegraph*, March 2, 2000.

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

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

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

- 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.’”⁴⁷³
- 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.”⁴⁷⁴

As the Russians rattle their nuclear sabers, they are also ramping up their military alliance with China, which was kicked off in a big way with a massive joint Russian-Chinese military exercise in August 2007. “This new potent military alliance,” writes Paul Craig Roberts, “is a real world response to neoconservative delusions about US hegemony.”⁴⁷⁵ 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 Dibley 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.”⁴⁷⁶ As Dibley concludes:

⁴⁷³ *USA Today*, “On Deadline”, January 31, 2006.

⁴⁷⁴ Marr Mazzetti and Thom Shanker, *New York Times*, August 5, 2009.

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

⁴⁷⁶ Daily Mail Online, May 17, 2008.

“You can forget any talk from the new President [Medvedev] about ‘stamping out’ corruption. This social and economic disease is insidious and rampant.”⁴⁷⁷ In fact, Putin himself has benefitted mightily from the plunder, and now has a personal worth of some \$41 *billion*.⁴⁷⁸

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...”⁴⁷⁹ 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.”⁴⁸⁰

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.”⁴⁸¹

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 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*

⁴⁷⁷ Ibid.

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

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

⁴⁸⁰ Stuart Williams, “Russian economy hitting ‘dead end’: Medvedev,” AFP report, August 10, 2009, at <http://www.google.com/hostednews/afp/article/ALeqM5ipvpeAiu7MDwBWhAD420YzMRnmTQ>

⁴⁸¹ Bonner, *Electronic Telegraph*, March 2, 2000.

in other times.”⁴⁸² 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.”⁴⁸³ 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.⁴⁸⁴

Noble words indeed, and no doubt those mentioned received a

⁴⁸² Letter of February 11, 1949.

⁴⁸³ *Evangelii Praecones*, Acta Apostolicae Sedis, AAS 1951, p. 497.

⁴⁸⁴ Act of Entrustment to Mary Most Holy, October 8, 2000.

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 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 300.⁴⁸⁵ 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*

⁴⁸⁵ *New York Times*, March 2, 2002.

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.⁴⁸⁶

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.⁴⁸⁷ 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”.⁴⁸⁸ 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.⁴⁸⁹ 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 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

⁴⁸⁶ *Ubi Arcano Dei*, n. 44.

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

⁴⁸⁸ “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

⁴⁸⁹ “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

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.”⁴⁹⁰

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.⁴⁹¹

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

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

⁴⁹¹ “Pope accepts resignation of Uruguayan bishop accused of sexual misconduct,” Catholic News Agency, July 1, 2009.

“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.”⁴⁹²

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 scandal of massive apostasy among the Catholic clergy and laity.⁴⁹³ 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

⁴⁹² CNN, March 21, 2001.

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

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 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.⁴⁹⁴

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

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

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 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.⁴⁹⁵

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. ...

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!

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