

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.⁴⁹⁶ 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 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.⁴⁹⁷

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

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

⁴⁹⁷ St. Robert Bellarmine, *De Romano Pontifice*, Book II, Chapter 29.

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.⁴⁹⁸

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.’*”⁴⁹⁹ 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.⁵⁰⁰

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

⁴⁹⁸ *De Fide*, Disp. X, Sec. VI, N. 16.

⁴⁹⁹ Socci, “Dear Cardinal Bertone...”, loc. cit.

⁵⁰⁰ Cf. 1983 Code of Canon Law, can. 212.

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 4th 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 20th 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 20th 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 Communion 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.⁵⁰¹

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

⁵⁰¹ *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.

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?

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.⁵⁰²

St. John Gualberto lived in the 11th 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

⁵⁰² See Coralie Graham, “Divine Intervention”, *The Fatima Crusader*, Issue 70, Spring 2002, pp. 8ff.

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 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.”⁵⁰³

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.⁵⁰⁴ *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

⁵⁰³ “Abuse Victims File Petition Seeking Removal of Archbishop”, *The Wanderer*, April 4, 2002.

⁵⁰⁴ “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.

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.

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 (and do) 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 hate 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. 15:18-19)

“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.