

Chapter 18

What Can Be Done in the Meantime?

The Petition to the Pope set forth in the next and final chapter of this book is an important step in a program for obtaining the Church's obedience to the Message of Fatima and ending the crisis in the Church. But, of course, unless there be raised up a groundswell of many people, maybe even millions of people, speaking out as well as writing against the anti-Fatima forces in the Vatican, there is no guarantee that the men who surround the Pope will allow him to read any petition from the faithful. Nevertheless, in the meantime we must still deal with the crisis on our own. Until the Pope takes definitive actions to carry out the imperatives of the Fatima Message, we must deal with the crisis as best we can according to our stations in life. We recall here Cardinal Newman's description of the state of the Church during the Arian crisis:

The body of bishops failed in their confession of the Faith. ... They spoke variously, one against another; there was nothing, after [the Council of] Nicea [325 A.D.], of firm, unvarying, consistent testimony, for nearly sixty years. There were untrustworthy Councils, unfaithful bishops; there was weakness, fear of consequences, misguidance, delusion, hallucination, *endless, hopeless, extending into nearly every corner of the Catholic Church*. The comparatively few who remained faithful were discredited and driven into exile; the rest were either *deceivers or deceived*.⁵⁰⁵

What, specifically, can Catholics do in this time of darkness for the Church, as we wait for those who lead Her to put Her back on the proper course? We must do whatever it is in our power to do, which includes at least the following:

Above All, Prayer

First and foremost, there is the power of prayer—and particularly the most efficacious prayer of the Holy Rosary. The importance of the Rosary and other forms of Catholic prayer in this struggle cannot be overemphasized. We are dealing with forces and circumstances that, humanly speaking, seem impossible to overcome. The Pope is surrounded by powerful men who have thus far successfully impeded fulfillment of the Message of Fatima. The Pope still has to contend with these men or like-minded successors in office, for the internal enemies of the Church are now legion.

How can we, simple members of the rank-and-file laity or clergy, hope to reverse the current course of events in the Church and the

⁵⁰⁵ John Henry Newman, *On Consulting the Faithful in Matters of Doctrine*, p. 77.

world? How can we secure the Consecration of Russia when so many of the high and powerful are so opposed to it? Humanly speaking, we cannot. But with the power of the Holy Rosary, we can. Is this not indeed why Our Lady of Fatima, with our present circumstances clearly in view, called for daily recitation of the Rosary? As Our Lady, speaking of Herself in the third person, declared: "Only Our Lady of the Rosary can help you!"

First of all, then, *pray the Rosary* for the intention of Our Lady's final triumph over the crisis in the Church and the world through fulfillment of Her requests at Fatima, and urge your friends, relatives and neighbors to pray for the same intention. If ten percent of the world's Catholics prayed the Rosary daily for this precise intention, the battle would be won. History records that ten percent of the population of Austria, by mounting a Rosary Crusade, brought about the miraculous and otherwise inexplicable withdrawal of an invading Soviet army after the end of World War II. Therefore, begin right now to organize a Rosary Crusade among your friends and relatives and in your parish—a Rosary Crusade for the Consecration of Russia and the Triumph of the Immaculate Heart of Mary.

In addition to the powerful prayer of the Rosary, Catholics must perform other spiritual works, including the Sacred Heart devotions (the Nine First Fridays, having sacred images of Jesus in our homes, and making frequent visits to the Blessed Sacrament) and, of course, the Five First Saturdays devotions prescribed by Our Lady of Fatima Herself. By these means we address spiritually the many sacrileges and outrages committed against Our Lord, particularly Our Lord in the Blessed Sacrament, Who has been abused innumerable times by the sacrilege of Communion in the hand which is a part of the current crisis of faith and discipline in the Church. By making reparation in this way, we will hasten the coming of the Triumph of the Immaculate Heart.

Catholics must also have recourse to the sacramentals of the Church by which we can gain spiritual favors for ourselves and others. These include the Brown and Green Scapulars, bestowed by Heaven itself, which are all but forgotten in this time of diabolical disorientation in the Church.

Finally, of course, each of us must strive to live a holy life with prayer, penance, sacrifices and through frequent reception of the great Sacraments of the Holy Catholic Church, whose grace arms us for the battles ahead and keeps us from the pitfalls which have claimed so many others in this crisis.

In short, through prayer (especially the Rosary) and the sacramental life, we must do everything we can to become more fervent in the faith and to make others more fervent as well. For this struggle is, first and foremost, a spiritual combat in which every soul is needed, and every soul is at risk.

We Must Also Work (*Ora et Labora*)

Naturally, Catholics must back up their prayer with good works. As St. Ignatius said, we must pray as though everything depends on God and work as though everything depends on us. What are some of the things Catholics can do in their respective stations in life?

As simple members of the laity, we can—

- arm ourselves against the crisis by knowing our faith, and by informing ourselves about the Message of Fatima and what it really means;
- tell our fellow Catholics, and everyone else we meet, about the relation of the Message of Fatima to the crisis in the Church and the crisis in the world;
- provide by our lives an example of Christian faith and good morals;
- respectfully insist that local bishops and pastors of parishes provide sound Catholic doctrine and a sound liturgy, particularly the traditional Latin Mass in obedience to Pope Benedict XVI's *motu proprio Summorum Pontificum* of July 7, 2007, declaring that every priest in the Church is free to celebrate the traditional Latin liturgy, and that the faithful who request it have a right to it, no matter what a given bishop may think;
- *withhold financial support* from parishes and dioceses where doctrinal and moral corruption and liturgical abuse are allowed to fester—an action that many Catholics have already taken in response to the sexual scandals now afflicting the priesthood;
- *call for the removal* of morally and doctrinally corrupt priests and bishops, in keeping with our God-given right to petition Church authorities, including the Pope, for redress of grievances in the Church;
- pray and get others to pray—especially the Rosary, which can conquer all heresies and other threats to the Church;
- pray and offer sacrifices for the Holy Father, as Jesus urged Sister Lucy to do, that the Pope might be moved to vanquish the enemies of the Church and to fulfill the requests of Our Lady of Fatima.

As priests and religious, we can—

- preach and defend the traditional Roman Catholic Faith;
- make known to everyone the Message of Fatima and what it requires of the Church;
- provide by our lives an example of Christian faith and good morals;
- call upon our superiors, including the Pope, to honor the Message of

Fatima and take other actions to end the moral and doctrinal crisis in the Church, including the rooting out of morally and spiritually corrupt leaders of whatever rank who are wolves among the sheep.

As Catholic journalists, authors and publishers, we can—

- write the truth about Fatima and make it as widely known as possible;
- write the truth about the current crisis in the Church, and its doctrinal, liturgical, disciplinary and practical causes, as we have discussed in this book;
- investigate, expose and condemn the conspiracy against Fatima;
- publish the truth about Fatima in whatever forums are available to us—as we have done with this book and as Antonio Socci has done with his book, for which (as we have seen) Pope Benedict himself expressed an appreciation to the author that confirms the right of the faithful to publish on the matter.

As Catholic lay people; political leaders; captains of industry, commerce and finance; diplomats; and military leaders, we can—

- implore the Pope to pursue *Heaven's* plan for peace as given to us at Fatima, rather than the failed diplomacy and treaties of mere men, including Vatican bureaucrats such as Cardinal Sodano, former Secretary of State, and Cardinal Bertone, the current Secretary of State;
- support with our financial means those apostolates and apostolic initiatives which promote, advance and defend the authentic and complete Fatima Message;
- use our influence to prevail upon members of the hierarchy to cooperate in carrying out the imperatives of the Fatima Message for the good of the whole world.

There is Still Time to Avert Disaster

No less than Pope Saint Gregory the Great declared:

“It is better that scandal arise than that the truth be suppressed.”

Whatever our station in life, each of us is a member of the Church militant, a soldier of Christ. As such, each of us has a duty to defend the Church according to his ability. As Pope Saint Felix III declared:

“Not to oppose error is to approve it, and not to defend truth is to suppress it, and indeed to neglect to confound evil men, when we can do it, is no less a sin than to encourage them.”

It should be obvious to any Catholic that time is fast running out for much of the present generation of leaders and laypeople in the Church and for civilization at large. As Saint Paul warned us, God will not be mocked. If salvation history teaches us anything, it teaches that when men rebel against God on the massive scale such as we are now witnessing, then the world will be swiftly and terribly punished with a divine chastisement. The Message of Fatima is nothing if not a warning that such a chastisement is imminent in our time if man does not turn away from sin.

The Virgin of Fatima offered us the means to avoid that chastisement, yet we find that many men of the Church—both clergy and laypeople—have spurned the heavenly offer. Even bishops and Cardinals do so. Like the Kings of France, who spurned Our Lord's simple command for the consecration of that nation to His Sacred Heart, the men who control the Vatican apparatus today have charted a course toward disaster—a disaster vastly greater than the one that befell France.

But there is still time to change course. It is the supreme urgency of our situation that has moved us to write this book and to describe the partisans against Fatima, their tactics, their errors and what you can do, *what you must do* to oppose their schemes. We have presented our case to you, not to engage in provocation for its own sake, and not merely for the justice of this cause, but also as *an act of mercy*—mercy not only for the victims of the great crime against Fatima but also for those who are owed in charity an opportunity to be confronted with the magnitude of what they have done so that they might change their course and begin to make amends before it is too late for them—and for us. To recall the teaching of Saint Thomas mentioned in the previous chapter, “when a man reproves his prelate charitably, it does not follow that he thinks himself any better, but merely that he offers his help to one who, ‘being in the higher position among you, *is therefore in greater danger*’ as Saint Augustine observes...”

The acts and omissions of Vatican prelates and their collaborators have jeopardized the temporal safety of the Church and the world, and the eternal safety of countless souls. How can we remain silent in the face of this danger? To remain silent is to cooperate in objective sins against the Church and humanity, whatever the intentions of the persons responsible.

We Ask For Your Verdict

We believe the evidence we have presented imposes a duty that cannot be ignored by Catholics of good will. It is no longer possible to remain neutral at this critical point in the battle for the Church and the world. We have shown you the evidence, and it is overwhelming. Having seen the evidence, you must make a decision. As Sister Lucy said:

[F]rom now on we must choose sides. Either we are for God or we are for the devil. There is no other possibility.

We pray that your decision will be to join us in this effort, however humble, to set right what has gone so terribly wrong. Over the seven years which have passed since the first edition of this book, you can see that tremendous progress—even a “breakthrough for Fatima”—has occurred. But we are still a long way from our goals: (1) full disclosure of the Third Secret and the vital warnings and other counsels it no doubt contains; and (2) the collegial Consecration of Russia, and the Triumph of the Immaculate Heart, which Socci rightly describes as a titanic victory over evil. He calls it “a radical change in the world, an overthrow of the mentality dominating modernity, probably following dramatic events for humanity,” as prophesied in the Third Secret.⁵⁰⁶

What we said seven years ago remains true today: We ourselves are of little importance in the great drama of Fatima, but we labor in the cause of the One Who, by the will of God, stands at its very center. She cannot fail in what She promised, if only Her children, freed from the designs of erring men, will do what little She asked of them: “If My requests are granted, many souls will be saved and there will be peace. ... In the end, My Immaculate Heart will triumph.”

⁵⁰⁶ Socci, *The Fourth Secret of Fatima*, English ed., p. 217; popular ed., p. 146; Italian ed., p. 227.