

Introduction

A great injustice has been committed against the Catholic Church and the world at large. The perpetrators of this injustice are men who hold high offices in the Catholic hierarchy, in particular that element of the Vatican bureaucracy known as the Vatican Secretariat of State.

The victims of this injustice include you and your loved ones. The consequences of the injustice have already been catastrophic, and if those responsible are not turned from their current course very soon, the ultimate result will be nothing short of apocalyptic in its dimensions. Indeed, even non-Catholics and unbelievers have the sense today that the world is heading toward an apocalypse. The commission of this injustice is one of the principal reasons that this is so.

The subject matter of the injustice that concerns us is commonly known as the Message of Fatima. In 1917 the Mother of God consigned to three saintly children at Fatima, Portugal a message of utmost urgency for the Church and mankind—a message authenticated by an unprecedented public miracle predicted three months in advance and witnessed by 70,000 people; a message whose prophecies of future world events have thus far been fulfilled to the letter; a message pronounced worthy of belief by the highest authorities of the Catholic Church; a message whose authenticity is attested to by a succession of Popes up to and including Pope Benedict XVI.² Pope John Paul II even alluded repeatedly to the apocalyptic elements of the message.

The nature of the injustice is a systematic attempt—since the year 1960—to conceal, misrepresent and deny the authenticity of this message even as its alarming prophecies are being fulfilled before our very eyes.

Without presuming that the perpetrators are conscious enemies of the Church (although some of them may well be), based on the evidence it appears that the probable reason for the injustice is this: The perpetrators recognize that the contents of the Message of Fatima, as understood in the traditional Catholic sense, cannot coexist with decisions made since the Second Vatican Council (1962-65), decisions which they unswervingly carry out, to change the entire orientation

² As we will see, Benedict XVI has made statements which indicate a “reversal,” at least in his own mind, of the forty-year-old “party line” on Fatima adopted by the Secretariat of State under Cardinals Villot (1969-79), Casaroli (1979-90), Sodano (1991-2006), and now Cardinal Bertone (September 15, 2006 - present) to which he himself once adhered as Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith. Now Pope, the former Cardinal Ratzinger no longer seems willing to relegate the triumph of the Immaculate Heart to the past according to the “party line,” but rather now acknowledges that the triumph of the Immaculate Heart has yet to occur. This necessarily calls into question the assertion of the “party line” that Russia was consecrated to the Immaculate Heart of Mary more than 25 years ago in a Vatican ceremony which deliberately omitted any mention of Russia, for it can hardly be the case that the world would still be awaiting the promised Triumph a quarter of a century after the consecration that was to produce it.

of the Catholic Church. This change of orientation would convert (if it were possible) the Catholic Church from a divine institution that directs its earthly activity toward the eternal salvation of souls, to a mere co-participant with human organizations in the building up of a utopian world “brotherhood” between men of all religions or no religion at all.

This new orientation of the Church pursues a vision of the world as illusory as it is contrary to the Church’s divine commission to make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Ghost. This new orientation is, in fact, the cherished goal of those organized forces which have been conspiring against the Church for nearly 300 years, and whose activities stand exposed and condemned in more papal pronouncements than have been issued on any other single subject in Church history.

This is not to say that the Church Herself would ever officially renounce Her divine commission to save souls, for this is impossible according to the promise of Our Lord concerning the survival of the Catholic Church on earth until the end of time. But it is undeniable that since the Second Vatican Council much of the human element of the Church has effectively ceased to pursue that commission for the sake of a modern, more politically correct, approach to the world. This astonishing development has caused the current Pope, Benedict XVI, to call for a “hermeneutic of continuity” to avoid a “rupture” with the Church’s own past and to take other measures to attempt a restoration of the Church. These include the Pope’s ‘liberation’ of the traditional Latin Mass for the benefit of all priests and faithful with his declaration *Summorum Pontificum*, already mentioned—contrary to the false impression, maintained for nearly forty years, that Pope Paul VI had “banned” its use without special permission. Yet the problem of the “new orientation” persists, and the damage to the Church and to Her mission in the world continues.

Given the promises of Our Lord and of Our Lady of Fatima, the end of this experiment and the full and complete restoration of the Catholic Church is inevitable; but until this happens, many souls are in danger of eternal condemnation and we will continue to witness the worst crisis in the Church’s history—a crisis foretold, as we will demonstrate, by the Virgin of Fatima Herself.

Both direct and circumstantial evidence of the injustice indicate that it extends to the concealment of that part of the Message of Fatima which predicts precisely this attempt to change the orientation of the Church, and the ruinous consequences of that attempt. The hidden portion of the Message, commonly known as the Third Secret of Fatima, would thus be a heavenly indictment of decisions made and actions taken by the very men who have perpetrated this injustice.

The evidence shows that the injustice also extends to tampering with the last surviving witness to the Fatima Message, Sister Lucia dos Santos, until her death in 2005. Sister Lucy had been subjected to

secret “interviews” and other forms of pressure in an effort to alter her unvarying testimony on the authentic content of the Message, which stands in the way of the perpetrators’ pursuit of the new orientation of the Church.

This is the injustice, and this is the motive. Now it is our burden to prove both. We will endeavor to do so in the succeeding pages, using the published statements of the very persons who are accountable, the testimony of other witnesses, and a great deal of other evidence to make the case. And when we are done presenting the evidence, we shall ask you, the reader, to render a “verdict.” Not a verdict in the legal sense, for we have no right to constitute ourselves an ecclesiastical court. We mean, rather, a verdict representing the conscientious belief of members of the faithful that good grounds exist to investigate and remedy the injustice we allege here.

We shall also ask you, therefore, for your assistance in giving this information to the Pope, in keeping with the God-given right of the faithful—infallibly defined by the First Vatican Council and guaranteed by Church law—to petition the Supreme Pontiff directly and immediately for the redress of just grievances in the Church. In making these requests we have in mind as well the teaching of Saint Thomas Aquinas, and the unanimous teaching of the Doctors and theologians of the Church, that “if the faith were endangered, a subject ought to rebuke his prelate even publicly.”

In considering the evidence we are about to present, we ask you to keep one overarching principle in mind: As Saint Thomas teaches, against a fact there is no argument—*contra factum non argumentum est*. If a statement is contrary to fact, then no authority on earth can expect us to believe it. Thus, for example, if a high-ranking prelate in the Vatican were to issue a decree that Catholics must believe that the Eiffel Tower is located in Saint Peter’s Square, that would not make it so, and we would be obliged to reject the decree. For the *fact* is that the Eiffel Tower is located in Paris, and there is no argument against that fact. Therefore, *no man, no matter what his authority, can demand that we believe something that is manifestly contrary to fact.*

As you shall see, however, the injustice involving Fatima is largely an attempt by certain men who enjoy high offices in the Church to impose upon Catholics an understanding of the Message of Fatima that is plainly contrary to fact—as, for example, the claim that a consecration of Russia to the Immaculate Heart of Mary can be accomplished by consecrating the world, while deliberately avoiding any mention of Russia.

As the Church Herself teaches (cf. Vatican I and John Paul II’s encyclical *Fides et Ratio*), the faith does not conflict with reason. Catholics are not expected to suspend the use of their reason, their common sense, in order to be Catholics. That would not be faith, but blindness—the blindness of the Pharisees. And so it is with the Message

of Fatima. No matter what certain prestigious prelates may claim, *the Church* does not require us to believe nonsense when it comes to what the Message really means. On the contrary, we must love the truth to be faithful to Jesus Christ.

We ask you, then, to use your *common sense*, to keep an open mind, to consider the evidence dispassionately, and then decide. Indeed, you *must* decide. For if the charge we have made is true, then what is at stake in this case is nothing less than the salvation of millions of souls (possibly including your own), the welfare of the Church and the survival of civilization itself in this age of humanity. For no other reason did the Mother of God deliver the Message of Fatima to our increasingly endangered world.

For More Information

To request free copies of the “Petition to the Supreme Pontiff” (on pages 331-337) or of the “Chronology of the Fatima Cover-up” (Appendix II, on pages 339-371) or of John Vennari’s article “A World View Based on Fatima” (referred to in footnote 222) or of *A Law for One Man* by Christopher A. Ferrara (referred to in footnote 240) or of Cathy Pearson’s article “Now Is the Time: Consecrating Russia Will Help, Not Harm, Catholic-Orthodox Dialogue” (referred to in footnotes 227 and 249) or to purchase more copies of this book for your family and friends, call us at (716) 871-1763 or write to us at the address below or send us an e-mail to:

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