

# Fatima – Yesterday, Today & Tomorrow – Part I

A paper delivered to a lay apostolate meeting by our Special Correspondent

## Introduction

**I**N the June 1998 issue of AD 2000, Monsignor Peter J. Elliott wrote an article on the religious formation of children and young people in Victorian Catholic schools. Msgr Elliott is the Episcopal Vicar for Religious Education responsible to Archbishop Pell for overseeing all religious education in schools, parishes and catechetical centres of the Archdiocese of Melbourne. He summarised what he called his fresh vision as:

- “You can best have a truly Catholic heart when you have a tough Catholic mind.”
- “Good texts should thus also place emphasis on forming a Catholic mind in a broader cultural sense. Amidst the pressures of a culture war, religious education should also transmit a Christian culture. It should help children claim their heritage of ethics and justice, but also transmit love and appreciation for Christian art, music, architecture, our literature, poetry and humour, [and] respect for our various ethnic traditions.”

**T**HIS REFERENCE to Catholic culture and Catholic heritage immediately took me back to my youth. I was educated in that very Archdiocese at the Christian Brothers' College, East Melbourne. Throughout those years Daniel Mannix was archbishop of Melbourne and the state of the Church, and particularly Catholic education, was vastly different from what it is now. The school day was punctuated with classroom prayer, the Angelus was said at midday, we received daily religious instruction which was sound, we joined Catholic sodalities, attended a reverent school Mass weekly at the Cathedral, made an annual silent retreat conducted by pious Franciscans and the Rosary was regularly recited. My wife was educated by the Good Samaritan Sisters in Melbourne. Her recollections are identical to mine.

Thanks to the Christian Brothers and Good Samaritan Sisters we developed Catholic minds which embraced not only our Catholic faith but also our Catholic culture and heritage. Tragically that has since been lost, as Msgr Elliott admits.

And yet years before, Pope Pius XII had foreseen this destruction. He said to his friend Count Enrico Galeazzi: “Suppose, dear friend, that Communism was only the most visible of the organs of subversion, ranged against the Church and the tradition of Divine Revelation, then we are going to witness the invasion of all that is spiritual; philosophy, science, law, education, the arts, press, literature, the theatre and religion. I am worried by the Blessed Virgin's messages to little Lucia of Fatima. This persistence of Mary about the danger which menaces the Church is a divine warning against altering the Faith, in its liturgy, its theology and its soul. I hear around me reformers who want to dismantle the Holy Sanctuary, destroy the universal flame of the Church, to discard all her adornments, and to smite her with remorse for her historic past. Well, my dear friend, I am convinced that the Church of Peter must assume responsibility for her past, or she will be digging her own grave. (“Peter, Lovest Thou Me?” Instauratio Press, bb Le Roux, pp 1, 203.) Note the reference to Lucia of Fatima. In those days Fatima was not, to use today's term, ‘politically incorrect’. In those days Catholics did not cringe at the mention of ‘the message of Fatima’. In those days Fatima was not dismissed as a mere optional private revelation. Heaven had produced a public miracle so Fatima

was accepted as a public prophecy. And the Church guaranteed its authenticity.

True, things were far from perfect. However, the Religious were generally orthodox, even holy. The family Rosary was promoted, enrolment in the Brown Scapular automatically took place at one's First Holy Communion, Catholics were encouraged to make the Five First Saturdays of Reparation to the Immaculate Heart of Mary, and the image of the Sacred Heart was commonly enthroned in the family home by the parish priest.

Perhaps one of my clearest recollections was the day the Christian Brothers hired the local picture theatre and, over several days, screened the Warner Brothers film -- ‘The Miracle of Our Lady of Fatima’ – to the entire school. Similarly, the Good Samaritan Sisters hired the local Hoyts theatre where my wife and her entire school saw this outstanding film.

I doubt that there was a Catholic of my generation that did not have at least a rudimentary understanding of Our Lady's message. Today the reverse is the case. Before we consider the devastating consequences of ignoring this message from Heaven, which was approved by the competent authority, the Bishop of Leiria/Fatima on 13<sup>th</sup> October, ...0, let us briefly return to ‘yesterday’ and examine the extraordinary events of 1917 in Fatima, Portugal.

## The Visitations.

In 1917 through the months of May to October the Blessed Virgin Mary visited Fatima, Portugal. The seers were simple children, shepherds – Jacinta and Francisco Marto and their cousin Lucia dos Santos. The Mother of God first appeared to the children on 13<sup>th</sup> May and told them: “I come from Heaven and have come to ask you to come here for six months in succession on the thirteenth of each month, at this same hour. In the month of October I shall tell you who I am and what I want.”

The Lady asked, “Would you like to offer yourself to God to make sacrifices, and to accept willingly all the sufferings it may please Him to send you in order to make reparation for so many sins, which offend the Divine Majesty, to obtain the conversion of sinners, and to make amends for all the blasphemies and offences against the Immaculate Heart of Mary?” The children gladly accepted. During her visits she consistently asked for the devout recitation of the Rosary each day, and told the children, “Pray, pray very much, and make sacrifices for sinners; for many sinners go to hell because there are none to sacrifice themselves and to pray for them.”

On 13<sup>th</sup> July the Lady told the children, “On 13<sup>th</sup> October I shall say who I am and what I want, and I shall work a great miracle in order that all may believe.” Then the Lady opened her hands from which projected a beam of light which penetrated the depths of the earth. On 8<sup>th</sup> December, 1941, the Feast of the Immaculate Conception, Sister Lucia described what was called the First Secret. (*Fatima In Lucia's Own Words*, p 165.)

“We saw a vast sea of fire in which were plunged, all blackened and burnt, demons and souls in human form like transparent brands. Raised into the air by the flames they fell back in all directions, like sparks in a huge fire, without weight or poise, amidst loud cries and horrible groans of pain and despair, which caused us to shudder and tremble with

fear. The demons were distinguished by the horrible and repellent forms of terrible unknown animals, like brands of fire, black, yet transparent.

"The vision of hell ended. The Lady said: 'You have just seen hell, where poor sinners go. To save them, the Lord wishes to establish in the world devotion to My Immaculate Heart. If people do what I shall tell you, many souls will be saved, and there will be peace.'"

The Second Secret was then given, again Sister Lucia wrote it in her memoirs.

"The war is going to end; but if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. When you see a night illumined by an unknown light, know that it is the great sign given you by God that He is about to punish the world for its crimes by means of war, famine, and persecutions of the Church and of the Holy Father.

"To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace. If not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated.

"In the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me and she will be converted and an era of peace will be granted to the world.

"In Portugal the dogma of the Faith will always be preserved; ... [then follows the Third Secret] ... "Do not tell this to anybody. When you pray the Rosary, say after each mystery: 'O my Jesus, forgive us our sins, save us from the fire of hell. Lead all souls to Heaven, especially those most in need of Thy mercy.'" The Lady then ascended towards the East and disappeared."

The great day, the 13<sup>th</sup> October came. The Lady identified herself as promised – "I am Our Lady of the Rosary." Looking very sad she said "Do not offend the Lord our God any more, because He is already so much offended."

Then Our Lady opened her hands, made them reflect on the sun, and as she ascended the reflection of her own light projected onto the sun itself. A great solar prodigy took place; some have called it a displacement of the sun.

An estimated 70,000 – 100,000 people were present including sceptical reporters from the secular press. The miracle was seen over a 600 square mile area, thus dismissing the suggested explanation of collective hallucination.

Let us consider the testimony of a few witnesses as recorded in John Haffert's book *'Meet the Witnesses'*:

**Antonio de Oliveira:** "I looked at the sun and saw it spinning like a disc, rolling on itself. I saw people changing colour. They were stained with the colours of the rainbow. The sun seemed to fall down from the sky. The people said that the world was going to end. They were afraid and screaming."

**Dominic Reis:** "The sun started to roll from one place to another and changed to blue, yellow—all colours. Then we see the sun coming towards the children. Everyone was crying out. Some started to confess their sins because there was no priest around there... My mother grabbed me to her and started to cry, saying: 'It is the end of the world!' And then we see the sun come right into the trees."

**Maria Candida da Silva:** "Suddenly the rain stopped and a

great splendour appeared and the children cried: 'Look at the sun!' I saw

the sun coming down, feeling that it was falling to the ground. At that moment, I collapsed."

**Father Menitra:** "I looked and saw that the people were in various colours yellow, white, blue. At the same time, I beheld the sun spinning; at great speed and very near me. I at once thought: I am going to die." *Fatima – The Great Sign*, Francis Johnston, p 64.

For the first time in recorded history a public miracle, announced months in advance for a set date, time and place, was worked by God. This fact alone should alert us to the tremendous importance of the message which this staggering miracle confirmed.

### **Essence of the Message.**

The essential elements of Our Lady's message were:

1. the need for prayer and sacrifice for the conversion of sinners,
2. the recitation of the daily Rosary,
3. do not offend the Lord our God any more, because He is already so much offended,
4. you have just seen hell, where poor sinners go. To save them, the Lord wishes to establish in the world devotion to My Immaculate Heart,
5. the consecration of Russia, and
6. a conditional chastisement.

Let us now examine some of these elements.

### **Sin and Sinners**

The essence of the Fatima message is that man must cease offending God. To reinforce the gravity of the situation Our Lady gave the children the horrific vision of Hell. The vision was not primarily for their benefit, for Our Lady told them that she would take them to Heaven. No, the vision was primarily for the benefit of others, the sinners of those days, the sinners of our days. And as all men are sinners, and as even the just man falls seven times a day (Proverbs, 24:16) the vision is certainly for our spiritual benefit as well.

This vision of Hell was an extraordinary grace given to the world. If men would not obey the commandments for the love of God perhaps they would obey them for fear of damnation. This is consistent with the Church's teaching on contrition. Contrition can be perfect or imperfect:

(a) Perfect contrition is "a movement of the will expressing sorrow and detestation in the soul over sin committed, accompanied by the purpose of not sinning again." It is prompted by pure love of God. *A Catholic Dictionary*, Donald Attwater, p 121. Our Lady, Refuge of Sinners, called for perfect contrition when she told us "Do not offend the Lord our God any more, because He is already so much offended."

(b) Imperfect contrition is "sorrow for sin animated by a supernatural motive that is less than perfect love for God." Some of the motives for imperfect contrition include fear of the pains of hell, of losing heaven, of being punished by God in this life for one's sin, of being judged by God, the sense of disobedience to God, the realisation of lost merit or of sanctifying grace." Imperfect contrition is sufficient for remission of sin in the sacrament of penance. *Catholic Dictionary* (Abridged), Fr. John Hardon SJ, p 190. – that is, confession. Our Lady exhorted us to perfect contrition in her first visit in May 1917 and in subsequent visits. For those who are not moved to avoid sin through love of God she gave an inferior yet acceptable motive – fear of hell – and she reinforced the tragedy of eternal damnation with the horrific

vision.

Today it is unfashionable to mention the four last things; death, judgement, heaven and hell. This was confirmed by Cardinal Ratzinger in *The Ratzinger Report* when he explained, "Since many Christians have lost their sense for the 'last things', death is surrounded by silence, fear, or the attempt to trivialize it." *The Ratzinger Report*, Cardinal Ratzinger / Vittorio Messori, p 145.

It seems there is no shortage of those who would omit any mention of hell because, as some claim, it might scare us, or worse, those who have adopted clearly heretical positions and either deny the existence of hell or deny the eternal punishment of hell.

No, hell is a reality; belief in its existence is an article of Catholic Faith as defined at the Fourth Lateran Council. Denzinger, *Enchiridion Symbolorum, Definitionum et Declarationum de rebus fidei et morum* 801 (old no. 429). There are souls in hell and there are souls entering hell right now as I speak.

It is unrepented mortal sin that damns souls to hell for eternity.

- Sins against the Ten Commandments.
- Sins against the theological virtues which have God as their object – Faith, Hope and Charity.
- Sins against the cardinal virtues which are the principal virtues of human morality – Prudence, Justice, Temperance and Fortitude.
- Sins against the Precepts of the Church:
  - Keeping holy and attending Mass on Sundays and other Holy Days of Obligation.
  - Confessing one's sins at least once a year.
  - Receiving Holy Communion during the Easter period.
  - Observing the prescribed days of fast and abstinence.
  - Providing for the material needs of the Church.
- Sins Crying to Heaven for vengeance – wilful murder (Genesis 4:10); sodomy (Genesis 18:20); oppression of the poor (Exodus 2:23); defrauding labourers their wages. (James 5:4).
- Sins Against the Holy Ghost – despair, presumption, envy, obstinacy in sin, final impenitence and, in particular, deliberate resistance to the known truth.

And yet, it is from this lengthy catalogue that Our Lady specifically identified a particular type of sin. She told the children that most people go to hell because of sins of the flesh. These are sins against the Sixth and Ninth commandments – fornication; adultery; impure thoughts; immoral acts; impure conversations; immodest looks; pornographic pictures; indecent and obscene books, radio programs, videos and television shows; and immodest dress. These are the sins that send most souls to hell.

It was on her deathbed that the now beatified Jacinto Marto told Mother Godhino that Our Lady had told the children that "certain fashions will arise which will greatly offend God." Today's fashions prove Our Lady's words true for many of these fashions are occasions of sin, occasions of serious sin. Why is this? They provoke sinful thoughts and desires.

There can be no misunderstanding about this for, at a time when women dressed modestly, a time when the moral state could not to be compared with ours, Our Lord #even then# found it necessary to warn, as recorded in the Sermon

on the Mount:

"You have heard that it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell." (Matthew, 5:27-30).

Today, even amongst Catholics, the sense of Christian modesty in dress, a primary cause of impure thoughts – the road to impure acts – has been largely lost. It is because of our fallen nature and the danger of concupiscence that we keep our bodies modestly covered.

Numerous Popes have issued warnings on this subject – I will quote one, Pope Pius XII:

"Now many girls do not see anything wrong with following certain fashions like so many sheep. They would surely blush if they could only guess the impressions they make and the feelings they arouse in those who see them. O Christian mothers, if only you knew the future distress, peril and ill-restrained shame that you prepare for your sons and daughters by imprudently accustoming them to live barely clothed, and permitting them to lose the sense of modesty, you would be ashamed of yourselves, and the harm done to the little ones entrusted to you by Heaven to be reared in a Christian dignity and culture." (Pope Pius XII, 17 July 1954, *Allocution to Catholic Women*).

Pope Pius XII made that statement in 1954 but there are those who would say, 'that was 1954, we are now living in 1998 – things have changed, get with it!' Archbishop Fulton Sheen said of the term 'get with it' – 'get with what?!' 'Getting with it' is simply succumbing to the spirit of the world, a spirit which should be utterly alien to the orthodox Catholic. But doesn't custom dictate the question of modesty, that is, the majority can't go wrong? No it does not, as it pays no attention to absolute principles. To say that modesty is a matter of custom is no different to saying that honesty is a matter of custom.

Pope Pius XII refuted this erroneous argument when, speaking of modesty, he said, "There always exists an absolute norm to be preserved."

Parents are primarily responsible for the religious and moral upbringing of their children. However, pastors also have a particular responsibility in this regard.

As far back as the Council of Trent priests were instructed that "too much display in dress, which especially attracts the eye, is but too frequently an occasion of sin" and that "it will not be unseasonable in the pastor to give attention to the subject and to admonish and reprove them." That admonition was ordered by Pope St Pius V in the 16<sup>th</sup> century, a time when skin tight apparel, clothing designed to accentuate the figure of the body, mini skirts, etc, had not been dreamed of.

It was in the sixties that Mary Quant, the English fashion designer introduced the mini dress to the world. About that time Jean Shrimpton, the English fashion model was refused admission to the Melbourne Cup by the conservative racing establishment for wearing a mini skirt. Alas, conservative secular norms are not absolute and are subject to change at the whim of the fashion houses. Those events were significant in the diabolical campaign against moral standards, a campaign which has been tragically

successful.

At least one Catholic priest had the courage to fight back -- Padre Pio -- he unrelentingly dismissed from his confessional all women he judged to be immodestly dressed. This is a priest, declared Venerable by Pope John Paul II on 18<sup>th</sup> December, 1997, who observed God's admonition: "Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it to them from me. If, when I say to the wicked, Thou shalt surely die: and thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.

"But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul." (Ezekiel 3:16-19; 33:7-9.) To add a final perspective to this matter of sins of the flesh and modesty, let us return to Fatima in 1917, a small Catholic town free from the moral disasters of our times. Lucia asked Our Lady the fate of a friend who had died, Amelia de Neve, an 18 year old girl, an apparently devout Catholic who lived in Fatima, who used to visit Lucia's home to learn weaving. Our Lady told Lucia:

"She will be in Purgatory until the end of the world." (*Fatima in Lucia's Own Words*, p 161. Sister Lucia revealed in her memoirs that Amelia liked flirting with the boys.

#### Sin-- The Cause of War

It was after the vision of hell on the 13<sup>th</sup> July, 1917, that Our Lady explained that sin not only has eternal consequences for individuals in the next life but also that sin has temporal consequences for nations in this life. See above, top of p. ?, for what Our Lady told the children.

It is from the statement "if people do not cease offending God, a worse (war) will break out during the pontificate of Pius XI" that we rediscover that war is a punishment for sin. This prophecy was fulfilled to the letter for it was during the reign of Pope Pius XI (pope from 6th February, 1922, to 10<sup>th</sup> February, ...9) that Japan invaded China, Spain had a Civil War, Hitler occupied the Rhineland and annexed both Austria and the Sudetenland, and Mussolini invaded Albania. Soon after, when Hitler invaded Poland on 1<sup>st</sup> September, ...9, Poland's allies, Great Britain and France, declared war on the 3<sup>rd</sup> of September. General war followed.

It was the sins of the turn of the century that caused the 1<sup>st</sup> World War in which about 15 million people perished. It was the sins of the 1920's and 30's that caused the 2nd World War in which approximately 54 million perished.

Our Lady called for three actions to prevent yet another chastisement.

1. Man must cease offending God because sin is the cause of war.
2. Universal devotion to the Immaculate Heart of Mary, because as Our Lady explained, "God wills it."
3. Consecration of Russia to the Immaculate Heart of Mary to remove the threat hanging over mankind.

Have these three requirements been met? No, they have not.

Firstly, man has not ceased offending God. # The sins that caused the 1st and 2nd World Wars pale into insignificance when compared to the sins of today. Unlike those times, blasphemy today is an everyday public occurrence on television, radio, the newspapers and on the streets. The Holy Name is even mocked together with that of His Holy

Mother. The commandments are ignored. In fact in one recent survey in this country Catholic teachers were unable to name the Ten Commandments.

The sins which cry out to Heaven for vengeance are now institutionalised and legalized:

1. **Abortionists** wilfully murder millions of infant.
2. **Homosexuality** and lesbianism are promoted as legitimate 'alternative life-styles'.
3. **Defrauding labourers methodically** of their wages by Economic Systems.

It is clear that man has not ceased offending God. Not only has the world become more perverted, sins that, by comparison, were little known or little practiced in 1917 are now universal. Contraception, de facto relationships and divorce are a few. In recent times a new form of depravity has surfaced; paedophilia. And yet Popes have warned of an even worse and widespread condition.

It was on Christmas day 1946 that Pope Pius XII warned, "Perhaps the greatest sin in the world today is that men have begun to lose the sense of sin." Pope John Paul II was even more emphatic in a recent statement; The sin of this century **is** the loss of the sense of sin." Today's empty confessionals bear testimony to the loss of the sense of sin even among Catholics.

#### **The second requirement to avoid another chastisement is universal devotion to the Immaculate Heart of Mary.**

This is especially a Catholic responsibility as our separated brethren do not accept Our Lady as the Mother of God nor do they recognise her intercessory role in our salvation. Marian devotion has been a particular casualty of the crisis in the Church. There is little evidence that Catholics have any devotion to Our Lady, that they recite the daily Rosary, that they have consecrated themselves to the Immaculate Heart of Mary, that they wear the Brown Scapular, that they make the First Saturdays of Reparation. This can be deduced from the religious activities in schools, from the lack of devotion in so many parish churches, from the reports of various Marian apostolates.

Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, has made similar observations.

"By inserting the mystery of Mary into the mystery of the Church, Vatican II made an important decision which should have given a new impetus to theological research. Instead, in the post-conciliar period, there has been a sudden decline in this respect -- almost a collapse." (*The Ratzinger Report*, p 104) "If the place occupied by Mary has been essential to the equilibrium of the Faith, today it is urgent, as in few other epochs of Church history, to **rediscover** that place." (ibid, p 105.)

Having admitted that, "as a young theologian... I had, as many did and still do today,... reservations in regard to certain ancient formulas, for example... 'concerning Mary one can never say enough' and... 'the Virgin, conqueror of all heresies' ", Cardinal Ratzinger said, "Now -- in this confused period where truly every type of heretical aberration seems to be pressing upon the doors of the authentic faith -- now I understand that it was not a matter of pious exaggeration, but of truths that today are more valid than ever." He concluded; "Yes, it is necessary to go back to Mary if we want to return to that truth about Jesus Christ." (Ibid.)

**THE THIRD REQUIREMENT for avoiding another chastisement is the consecration of Russia to the Immaculate Heart of Mary.** Some background

explanation is necessary.

It was immediately after the vision of Hell that Our Lady of the Rosary, having warned of another world war, a world famine, and a world wide persecution of the Church and of the Holy Father said:

"To prevent this I shall come to ask for the consecration of Russia to my Immaculate Heart and the Communion of Reparation on the First Saturdays. If my requests are heeded, Russia will be converted and there will be peace. If not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she will be converted, and a period of peace will be granted to the world."

What is the nature of this future conflict? Sister Lucia has cast some light on the subject. In 1957 she told Father Fuentes, the postulator for the causes of Jacinta and Francisco:

"God is going to chastise the world, and it will be in a terrible manner... Tell them Father, that many times, the Most Holy Virgin told my cousins Francisco and Jacinta, as well as myself, that many nations will disappear from the face of the earth. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world, if we do not obtain the conversion of that poor nation." (*The Whole Truth About Fatima, The Third Secret*, Frere Michel de la Trinite, pp 504, 505.)

The prevention of this chastisement, in addition to the aforementioned two requirements, is to obtain the conversion of Russia. And this leads us to the subject of the consecration of Russia. Our Lady stated in the 13<sup>th</sup> July apparition: "To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart." As promised Our Lady returned to Lucia on the 13<sup>th</sup> of June 1929 and said, "The moment has come in which God asks the Holy Father to make and #to command# all the Bishops of the world to make the consecration

of Russia to My Immaculate Heart. God promises to save Russia by this means. So numerous are the souls which the

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justice of God condemns for sins committed against Me that I come to ask for Reparation".

Despite Sister Lucia's efforts to effect this Divine command, nothing was done.

Then in ...1, two years and two months later, Our Lord Himself came and told Lucia, "Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My command, like him they will follow him into misfortune." On the 17<sup>th</sup> of June 1689 the Sacred Heart gave a command to King Louis XIV of France for him to consecrate his country, the kingdom of France, the eldest daughter of the Church, in a #solemn and public way to the Sacred Heart of Jesus. This would have prevented the French Revolution.

This command was given through St Margaret Mary Alacoque and for one hundred years the Kings of France, that is, Louis XIV, Louis XV and Louis XVI did not obey. So on the

17<sup>th</sup> of June 1789, exactly 100 years later, the King of France was stripped of his power by the Third Estate. Unable to consecrate France publicly and solemnly as King he made the consecration privately as a prisoner in his cell. This desperate, private consecration of an ex-king was too late to prevent the French Revolution, then underway. He was executed by the guillotine. Our Lord makes reference to this command to the King of France for good reason. It is a terrifying prophecy, directed at today's Catholic hierarchy. It is a command that Our Lord Himself tells us must be made known.

Pope Pius XII consecrated Russia to the Immaculate Heart of Mary in 1952 but this was not done in union with the bishops of the world. Later, in 1982 Pope John Paul II attempted a consecration but simply consecrated the world, not Russia, and was not joined by the bishops.

On 19<sup>th</sup> March 1983 Sister Lucia presented a text to the Lisbon Nuncio, Archbishop Portalupe, in which she made clear that the consecration of Russia had not been effected because Russia was not clearly the object of the consecration and because each bishop had not arranged a public, solemn ceremony of Russia's consecration in his own cathedral. She concluded with these words, "The consecration of Russia has not been made as Our Lady demanded." (*Fatima Priest*, Francis Alban, p 73.)

Pope John Paul II renewed the 1982 act with an entrustment of the world to the Immaculate Heart of Mary in 1984 and invited the bishops to do likewise. Few responded. Sister Lucia was questioned on the efficacy of this entrustment and replied:

"There was no participation of all the bishops, and there was no mention of Russia." Questioned further, So the consecration was not done as requested by Our Lady"; Sister Lucia answered, "No. Many bishops attached no importance to this act." (*Ibid.* p 84. Source – *Sol de Fatima* [Spain] Sept 1985.)

Mention must be made of Rome's Cardinals. Mr. Arthur Skinner, International Director of the Society for the Consecration of Russia on May 31, 1990, reported on his visit to Rome. He interviewed numerous Cardinals and the following stated that the consecration of Russia in union with the world's bishops had not been done: Cardinals Oddi, Mayer, Lubachivsky, Stickler, Dadaglio, Caprio, Ciappi, Arinze, Guerri, Lourdasamy and Archbishop Brini (ex Congregation of Oriental Churches). Mr. Skinner's notes record the views of these Cardinals, a few of which I will quote" **Cardinal Oddi**: "...consecration of Russia not yet achieved, does not believe this is possible until Third Secret is revealed. A chastisement is imminent." **Cardinal Mayer**: "Russia not yet Consecrated, foresees great difficulties with some Bishops; we must persevere in encouraging them, however." **Cardinal Lubachivsky**:

"*Perestroika*, a myth. Russia not yet formally consecrated to the Blessed Virgin. His Ukrainian faithful still under great persecution." **Cardinal Ciappi**: "A clear and impressive thinker. Russia NOT Consecrated. The Third Secret of Fatima and the Consecration of Russia have integral aspects, the former must be revealed before the latter can take place." **Bishop Paul Josef Cordes**, Vice- President of the Pontifical Council for the Laity explained: "It was 1984, and during a private lunch the Pope spoke of the consecration that he had made. He recounted how he had thought, at the outset, to mention Russia in the prayer of benediction. But at the suggestion of his advisers, he had later abandoned the

idea. He could not risk such a direct provocation to the Soviet leaders. He also told us how much this renunciation of the public benediction of Russia had weighed upon him." (*Fatima Crusader*, Summer 1992, p 18.)

Additionally, Cardinals have stated at other times that the consecration of Russia is still awaited:

(a) **Cardinal Gagnon** on the opening day of the

Extraordinary 1985 Synod in Rome.

(b) **Cardinal Mayer** on 24<sup>th</sup> October, 1987.

(c) **Cardinal Stickler** on 7<sup>th</sup> December, 1987, in New York City. He said, "Her request is not fulfilled. It's the Pope's decision, not mine. Some of the bishops would not agree with him. The Holy Father would probably say, 'The bishops will not listen to me. So I won't do it'" He concluded: "The consecration is not done: conditions are not fulfilled!"

(d) **Cardinal Ratzinger** on 27<sup>th</sup> January, 1988, in New York city during an address attended by Cardinal O'Connor and 1000 persons was asked by Elizabeth Rooney; "Your Eminence, I would like to ask the Holy Father, Pope John Paul II, to consecrate Russia to the Immaculate Heart of Mary, immediately and in union with all the bishops in the world." Cardinal Ratzinger replied, "I know it has to be done."

(e) **Cardinal Law**, Archbishop of Boston visited Sister Lucia at the Carmel of Coimbra in May, 1989. He reported that Sister Lucia told him that, "the consecration of Russia has not been done as Our Lady wished."

**THE THREE REQUIREMENTS** to avert the chastisement have not been met. Man has not ceased to offend God. Devotion to the Immaculate Heart of Mary has not been spread. And Russia has not been consecrated to the Immaculate Heart of Mary by the Pope in union with the bishops of the world.

The consecration of Russia to the Immaculate Heart of Mary by the Pope, in union with the world's bishops, has as its immediate purpose the conversion of Russia to Catholicism. If Russia is not converted, as Our Lady explained, Russia will be the instrument of chastisement chosen by Heaven to punish the whole world.

Some Catholics have been led to believe that the consecration of Russia has been successfully accomplished. This view surfaced after Gorbachev's 'perestroika' and 'glasnost'. The supposed demise of the Soviet Union and the political changes in Russia was explained by a claim that it was the result of John Paul's 1984 entrustment of the world. This is wishful thinking. Consider the occult prediction of Karl Marx. "The policy of Russia is changeless. Its methods, its tactics, its manoeuvres may change but the polar star of its policy – world domination – is a fixed star."

The events taking place in the ex Soviet Union are political in nature, not religious, and Russia's alleged democratization has no relevance to the Fatima message. Catholic conversion is necessary and there is no evidence of conversion. Indeed the reverse is the case. Thanks to the West, Russia is being flooded with pornography and other so called material 'benefits'. Personal morals are being further **perverted not converted**. This is easily understood, as the instrument for achieving Russia's conversion has yet to be employed.

The conversion of Russia has been made even more difficult, if that is possible. In 1993, at Balamand in Lebanon, Vatican officials negotiated a joint statement with the Russian Orthodox Church. The Balamand Statement declares that in Russia "there is no question of conversion of people from one

Church to another in order to ensure their salvation", that the return of the Russian Orthodox to the Catholic Church is an "outdated ecclesiology" and that the Catholic Church will exclude "for the future all proselytization and all desire by Catholics for expansion at the expense of the Orthodox Church." (Pontifical Council for Christian Unity Information Service, N. 83, 1993 (11), pp 95-99.)

Additionally, this year the Russian parliament has enacted legislation which discriminates **against** the Catholic Church and **in favour** of Russian Orthodoxy, Judaism, Buddhism and Islam. This new law requires that the few Catholic parishes which exist in Russia apply for annual registration, along with other 'foreign sects'-- registration which can be revoked at will by any local Russian bureaucrat in any town in Russia. The same law forbids Holy Mother Church to "proselytize" among non-Catholics in Russia.

That is the situation. Vatican officials have agreed that the conversion of Russia is no longer necessary whilst the Russian parliament has enacted legislation to ensure that Russia is not converted. What then does the future portend?

### The Future

In a speech in the USA, the future Pope John Paul II, Cardinal Wojtyla said, "We are now standing in the face of the greatest historical confrontation humanity has gone through. I do not think the wide circle of American society or the wide circles of the Christian community realize this fully. We are now facing the final confrontation between the Church and the Anti-Church, of the Gospel versus the Anti-Gospel. This confrontation lies within the plans of Divine Providence..." (*The Antichrist*, Christopher Publishing House). Rev. V. Miceli. p 11.)

What remained unsaid and might be deduced from the phrase *the final confrontation* was "Christ versus the Antichrist" for the Fathers of the Church consistently taught that the *final battle* was that of the Antichrist.

Fatima scholars had already noted a reference to this "final confrontation" in Sister Lucia's conversation with Fr Fuentes: "Father, the Most Holy Virgin did not tell me that we are in the last times of the world but she made me understand this for three reasons.

(1) ... she told me that the devil is in the mood for engaging in a decisive battle against the Virgin. And a decisive battle is "the final battle"...

(2) she said that God is giving *two last remedies* to the world. These are the Holy Rosary and Devotion to the Immaculate Heart of Mary. These are the last two remedies which signify that *there will be no others*.

(3) ... in the plans of Divine Providence, God always before He is about to chastise the world exhausts all other remedies." (*The Whole Truth About Fatima, The Third Secret* Frere Michel de la Trinite. p 507.)

Admitting that he had read the Third Secret of Fatima, Cardinal Ratzinger explained why it had not been revealed. "According to the judgements of the Popes it adds nothing (different) to what a Christian must know concerning what derives from Revelation: that is, a radical call for conversion, the absolute importance of history, the dangers threatening the faith and the life of the Christian, and therefore the world. And then the importance of the 'novissimi' (the last events at the end of time)... the things contained in this Third Secret correspond to what has been announced in Scripture." (Cardinal Ratzinger / Vittorio



Messori Interview August 1984, Gesu Magazine.)

"The last events at the end of time" "Correspond to what has been announced in Scripture"? Given his knowledge of the Third Secret, what did Cardinal Ratzinger have in mind? Sister Lucia had already stated that the Third Secret related to Chapters 12 and 13 of the Apocalypse, chapters relating to 'the Woman clothed with the sun' and the Antichrist. Is that what the Cardinal was alluding to? An insight is given in Cardinal Ratzinger's statement opposing the Catholic Church's participation in the syncretic 'Council for Peace'. (Syncretism – "Attempted union of principles at variance with one another, religious compromise.")

"The proposed Council for Peace which would bring together many different religions is, due to the very essence of the Church, impossible." With these words Cardinal Joseph Ratzinger in December explained the reason for the refusal of the Catholic Church to join in a meeting which would bring together all the great world religions on the theme of peace, disarmament and the environment... Ratzinger argued that the church is not in a position to obtain peace by force... 'It needs to be said that the effort to establish a world-wide reign of peace by means of a world union of religions has a disturbing similarity to the third temptation of Jesus – all the kingdoms of the earth I will give unto you if you, prostrating yourself, will worship me.' (Matthew 4:9).

The Cardinal continued: 'It is evident that a peace established in this way would by its very nature be transformed into a totalitarianism of the sole authorised way of thinking or would threaten to be turned upside down into a world civil war... In this

sense the New Testament says of the Antichrist that he will present himself as a messenger of peace and security.' (1 Thessalonians 5:3). And Cardinal Ratzinger notes that one of the most profound interpreters of this passage was the Russian theologian Vladimir Soloviev, whose 'Legend of the Antichrist' characterises the Antichrist precisely as the one who terms himself the establisher of world peace. (30 Days, (Ignatius Press), n 2. Feb 1989.

It seems that the Prefect of the Congregation for the Doctrine of the Faith considers contemporary events to be possible indicators of the Reign of Antichrist. How do his publicly expressed statements compare with those of the Fathers and Doctors of the Church? Consider one which will be developed – "The devil has always managed to get rid of the Mass by means of the heretics, making them the precursors of the Antichrist who, above all else, will manage to abolish, and in fact will succeed in abolishing, as a punishment for the sins of men, the Holy Sacrifice of the Altar, precisely as Daniel predicted. (Rev. V. Miceli, op cit, p. 276. Saint Alphonsus Liguori, Doctor of the Church).

This introduces a new element into the matter – 'the abolishing of the Mass – precisely as Daniel predicted.' What did the prophet Daniel say? "And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground and he shall do and prosper." (Daniel 8:12). The victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation." (Daniel 9:27). "They shall defile the sanctuary of strength, and shall take away the continual sacrifice, and they shall place there the abomination of desolation." (Dan 11:31). The Fathers of the Church agree that the abomination of desolation is the Antichrist. It appears that the Holy Sacrifice of the Mass fails, or loses its efficacy, thus clearing the way for the Antichrist.

[EDITOR: Of course, Holy Mass can never be ineffective: "It is THE LORD!" However, the Holy Eucharist will be ineffective for a sacrilegious communicant. And the offering of Mass might cease because of persecutions by which priests are either martyred or imprisoned.]

This is confirmed by Saint Paul: "Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposes and is lifted up above all that is called God or that is worshipped, so that he sits in the temple of God, showing himself as if he were God... And now you know what withholds, that he may be revealed in his time. For the mystery of iniquity already works: only that he who now holds does hold, until he be taken out of the way. And then that wicked one shall be revealed," (2 Thessalonians 2:3-4, 6-8a, Douay-Rheims version). The Fathers of the Church agree that the 'man of sin' is the Antichrist and the word 'revolt' is rendered 'apostasy' in the Greek. St Paul refers to something which restrains the Antichrist, but that when removed, permits him to be revealed. He describes this restraint as being both something ('what withholds') and someone ('he who now holds'). Similarly, Daniel prophesied that the "the victim (someone) and the sacrifice (something) shall fail: and there shall be in the temple the abomination of desolation, the Antichrist. This restraint is the Sacrificial Lamb, Our Lord Jesus Christ, in the Holy Sacrifice of the Mass.

In an astounding statement, echoing the Ottaviani Intervention of 1969, (the *Critical Study of the New Order of Mass*), Cardinal Ratzinger recently admitted that the drastic manner in which Pope Paul VI reformed the Mass in 1969 provoked "extremely serious damage." He said that the suppression of the old Mass marked a "break in the history of the liturgy, the consequences of which could only be tragic... I am convinced that **the ecclesial crisis** in which we find ourselves today depends in great part on **the collapse of the liturgy**... I was dismayed by the ban on the old missal, since such a development had never been seen in the history of liturgy... action should be taken to repair the damage... For the life of the Church, **it is dramatically urgent** to have a renewal of liturgical awareness, a liturgical reconciliation, which goes back to recognising the unity in the history of the liturgy... (The Catholic Weekly, May 11, 1997. p 4. [EDITOR: Cardinal Ratzinger is lending his support to the 'Reform of the Reform' proposed by Father Brian Harrison O.S. and Father Joseph Fessio S.J. These priests propose that the *Novus Ordo* Mass be revised in the light of what Vatican II really said in its *Sacrosanctum Concilium* and in view of what has happened to the liturgy.]

"Collapse of the liturgy... ecclesial crisis... for the life of the Church it is dramatically urgent..."! In language recalling Daniel and St Paul the Cardinal admits that the *Novus Ordo* Mass has failed. Let us return to Sister Lucia of Fatima. Why did Our Lady tell Lucia dos Santos that there were only two remedies left – the Holy Rosary and Devotion to the Immaculate Heart of Mary? Why was Mass not given as a remedy? Did the Blessed Virgin foresee that the Mass would fail?

Consider the words of Cardinal Pacelli, the future Pope Pius XII. "A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe that man has become God, that His Son is merely a symbol, a philosophy

held by so many others, and in the churches Christians will search in vain for the red lamp where God awaits them like Magdalene weeping before the empty tomb, 'Where have they taken Him?' (Peter, *Lovest Thou Me?*, Instauratio Press, Abbe Le Roux, pp 1, 203.)

St Paul introduced another element, the apostasy – "...unless there come a revolt first, and the man of sin be revealed..." That apostasy was to accompany the collapse of the Mass culminating in the arrival of the Antichrist. Could Cardinal Ratzinger's "ecclesial crisis" be St Paul's apostasy?

Prior to Cardinal Ratzinger's admission a former Curial Cardinal spoke out. Cardinal Oddi recently attended the Fatima 2000 Conference in Rome. The Conference Report disclosed "Cardinal Oddi said, regarding the Third Secret, 'the Blessed Virgin was alerting us against the apostasy.'" (*Fatima Crusader*, Winter 1997, p 49.)

Lastly, Cardinal Ratzinger gives us another insight into his thinking. In his book, *Salt of the Earth*, he writes: "One may find the expression extreme, but I would say that the history of the great atheistic dictatorships of our century, National Socialism and Communism, shows that the fall of the Church, the disintegration and the absence of the faith as a formative power, actually does drag the world down into the abyss. And though pre-Christian paganism still had a certain innocence and its tie to the gods still embodied fundamental values that set limits to evil, now, when the forces opposed to evil are falling away, the collapse will, as a matter of fact, be terrible."

"We can say with a certainty backed up by empirical evidence that if the ethical power represented by Christianity were suddenly torn out of humanity, mankind would lurch to and fro like a ship rammed against an iceberg, and then the survival of humanity would be in greatest jeopardy." (*Salt of the Earth*, Ratzinger p 227).

### Conclusion

Is this the final confrontation as claimed by Pope John Paul II and Sister Lucia? Is this the revolt predicted by St Paul? Are Cardinal Ratzinger's assessments correct? Are Pope Pius XII's warnings applicable to our times? Only the future will tell. However, there are some things of which we can be certain. The Immaculate Heart of Mary will triumph and an era of peace will be granted to the world.

According to various saints, such as St Maximilian Kolbe and St Louis de Montfort, the triumph of the Immaculate Heart of Mary results in the chaining of the devil, universal conversion and the reign of Jesus and Mary in the hearts of men. This marvellous era of peace was foreshadowed by Pope Pius XII in his Easter message of 1958: "Before the Holy City, the new Jerusalem, descends from Heaven from the throne of God, prepared as a bride adorned for her husband, man will enjoy true happiness on earth. Human dignity will be respected, man's necessities will be satisfied and he will enjoy a long era of order, peace and justice." We Catholics can contribute to the triumph of the Immaculate Heart of Mary. Our Mother has told us how in her Fatima message:

1. Daily recitation of the **Rosary**.
2. Personal **consecration to the Immaculate Heart of Mary**.
3. Wearing of the **Scapular** of Our Lady of Mount Carmel,

the Brown Scapular.

4. Making the **First Saturdays** of Reparation for five consecutive months. This consists of:

- **Confession** on the First Saturday or a few days before or afterwards.
- **Holy Communion** on the First Saturday with intention of reparation.
- Recitation of the Rosary, meditation on its mysteries for 15 minutes with the **intention of making reparation**.

The spirit of Reparation is for all of the offences committed against the Immaculate Heart of Mary. Our Lady explained to Sister Lucia why there are five First Saturdays. "My Daughter, the motive is simple, there are five kinds of offences and blasphemies uttered against the Immaculate Heart of Mary.

1. Blasphemies against the **Immaculate Conception**.
2. Blasphemies against her **virginity**.
3. Blasphemies against her **divine maternity**.
4. Blasphemies of those who openly seek to foster in the hearts of children **indifference or even hatred** for this Immaculate Mother.
5. The offences of those who directly outrage her in **holy images**.

Catholics can assist the conversion of Russia by recalling this intention in their morning and evening prayers and family Rosaries. Priests can assist by exhorting the laity to pray for this intention and by reciting the Leonine prayers at the end of Mass. Pope Pius XI instructed that the intention of these prayers be for the conversion of Russia, but tragically, the Leonine prayers, said after every Low Mass throughout the world, were abandoned in 1964.

As long ago as 1951 Pope Pius XII warned in his encyclical letter *Evangelii Praecones*; "The human race today is involved in a supreme crisis which will end in its salvation by Christ or its dire destruction." (Pope Pius XII *Evangelii Praecones*, 1951.)

Ultimately, the conversion of Russia rests in the hands of the Pope and it is for this reason that Our Lord told Sr. Lucia: "Pray, pray a great deal for the Holy Father... he will do it but it will be late." (*Our Lady at Fatima – Prophecies of Tragedy or Hope?* D Antonio Borelli, p 75.)

### EDITOR'S NOTE

The Private Revelation made by the Blessed Virgin at Fatima in 1917 is more important in 2021 than ever before.

It's emphatically calls us, in this **present** time, back to our foundations in the **past**, when the Public Revelation of the Blessed Trinity, through the Incarnate Son, was completed, as the Sacred Deposit of Faith, with the death of the last of the Apostle, so that we could cope with our **immediate future** -- which well might be hardship, persecution, martyrdom or even the Second Coming.

Therefore: be prepared, REPENT & BELIEVE, meditate the foundation mysteries of faith in the twenty mysteries of the Rosary in the company of the Saviour's greatest disciple, His mother, Who He shares with us.

Father James Tierney, Editor