

“The Truth Shall Set You Free”

Part 23

In Part 22, I noted the historical reasons Russian President Vladimir Putin has need to be watching over his shoulder pertaining to the Vatican. He is well aware of the fact that Russia and the Russian Orthodox Church have been in the cross-hairs of Jesuit-Vatican powers for a very long time.

On October 13, 1977, Pope Paul VI is quoted having said: *“The tail of the devil is functioning in the disintegration of the Catholic world. The darkness of Satan has entered and spread throughout the Catholic Church even to its summit. Apostasy, the loss of the faith, is spreading throughout the world and into the highest levels within the Church.”* –(Pope Paul VI, Oct. 13, 1977 as quoted in ‘*Corriere della Sera*’, Page 7 of its issue dated October 14, 1977).

More than any other of the conciliar papal pretenders, it was Paul VI who visibly transformed the Holy Roman Catholic Church into the Modernist Novus Ordo Sect of the Second Vatican Council, whose documents he alone approved. More than anyone else, Vatican II is the work of Montini. Let us never forget the hideous and blasphemous so-called “Broken Cross” Paul VI introduced and used as his shepherd’s crook. It is a bent cross with Our Lord’s Body displayed in a repulsive fashion. This impious crozier has also been used by John Paul I, John Paul II, Benedict XVI, and, after a hiatus, has recently been brought back by Francis. The “Broken Cross” is considered the most important symbol of satanic popes. I discussed this in my series on the “Beast” Empire System.

So that readers can grasp the issues I am sharing a segment of an article published by ‘*The Fatima Crusader*’, (Winter, 2006 issue). The publication is a leading voice on behalf of the Fatima apparition of July 13, 1917. The evidence shows the 1917 Fatima apparition was a hoax by Jesuit priests as part of their plan to conquer the former Soviet Union in the name of Mary, Queen of Heaven. Nothing drives this scam home better than the words of those who continue to hype this hoax. This year is the 100th anniversary of the Fatima, Portugal fraud. The content below through to the end are from Roman Catholic publications, sources, and individuals familiar with the perpetration of the Fatima hoax over the past century. Including this material provides religious ideological background in understanding Russian president Vladimir Putin’s concern about the Vatican’s goal to conquer Russia.

The Facts Prove:

Russia Has NOT Been Consecrated

by Christopher Ferrara

TAKEN FROM THE WINTER, 2006 ISSUE OF THE FATIMA CRUSADER

As I come before you today, I confess to being no little intimidated because I'm addressing not only priests, which is serious enough, as well as my fellow members of the laity, but successors of the Apostles.

My burden, however, is lightened by the knowledge that I am not here to give anyone spiritual advice. I am here to convey certain facts----to make the factual case that the Consecration of Russia has never been done and to demonstrate what the consequences of that failure are, and will be, for all of us.

Answer to An Objection

Let me begin with an objection raised by one member of the episcopacy (government of a Church by bishops) a couple of days ago. It's a fair objection and it needs to be addressed in some detail. And the objection is this: We know what Our Lady said at Fatima, Portugal to the three seers on July 13, 1917. But, how are we to know that Our Lady did in fact come here to Tuy, Spain in 1929, to request the Consecration of Russia? The distinction is drawn between Fatima I, so to speak, and Fatima II. We know Fatima I happened, but how do we know Fatima II happened? It's a fair question, but the answer is completely obvious.

The key to the answer is this: *Fatima I tells us about the Consecration of Russia and assures us that Our Lady will come to ask for it.* Let me quote from the Message of Fatima as published on the Vatican's own web site and reproduced in the Vatican's own booklet commenting on the Third Secret in June of 2000:

"To prevent this (meaning the calamities that would befall the world) 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 shall be converted and a period of peace will be granted to the world."

The Vatican itself recognizes that as part of the integral text of the authentic Fatima apparition of July 13, 1917 Our Lady said She would come to ask for the Consecration of Russia. *And so She must have done so,* for the Mother of God does not make false promises.

So, to suggest that Our Lady never came here to Tuy, that the Mother of God *missed Her appointment and forgot about the very purpose of the Fatima apparitions* is to cast doubt on the entire apparition from beginning to end, which not even the Vatican is willing to do, despite the existence of anti-Fatima elements within the Vatican apparatus. So that's the

answer to the objection.

And, of course, the Mother of God would not choose a lying witness, so that if Sister Lucy recounted that Our Lady came to Tuy in 1929, it must be the case that she is telling the truth. Otherwise, again, the very Message the Vatican publishes to the world as authentic would be meaningless and a lie.

Sister Lucy's Unwavering Testimony

Now, Sister Lucy made it plain again and again that what Our Lady called for is the Consecration of *Russia*, not the world. She herself emphasized that distinction----not once, but many times. Let's talk about some of those occasions.



In 1946, she said: "Our Lady did not ask for the consecration of the world to Her Immaculate Heart. What She demanded specifically was the Consecration of Russia." And the source for that is Professor William Thomas Walsh's *Our Lady of Fatima* on page 226. Walsh was one of the most eminent Catholic historians in the Western world and his book must be considered an authoritative source.

That's not all Sister Lucy said in Walsh's book. She further declared: "What Our Lady wants is that the Pope and all the bishops in the world shall consecrate Russia to Her Immaculate Heart on one special day. If this is done, She will convert Russia and there will be peace." You will find that in *Our Lady of Fatima*, the same historical text, on page 226.

Sister Lucy did not stop there. In 1949 she insisted: "No, not the world, Russia, Russia." Here she was correcting one Father Thomas McGlynn, and the source for that is *Vision of Fatima* [by Fr. McGlynn], page 80. Notice that here she *rebuked a priest*. This is an obedient, cloistered nun who felt compelled to rebuke and correct a priest by emphasizing that Our Lady had asked for the Consecration of Russia, not the world.

And again in 1952, the Virgin Mary had said to Sister Lucy: "Make it known to the Holy Father that I am always awaiting the Consecration of Russia to My Immaculate Heart. Without the Consecration of Russia, Russia will not be able to convert nor will the world have peace." And the sources cited: *Il Pellegrinaggio Della Meraviglie*, published in Rome 1960, page 440.

Our Lady of Fatima Only Asked For . . .

Here is a particularly crucial example. In 1982, *L'Osservatore Romano* reported that in 1978, Sister Lucy was asked this critical question by Father Umberto, her confidant: "Has Our Lady ever spoken to you about the consecration of the world to Her Immaculate Heart?" That's the question that lies at the heart of this whole controversy about the 1984 consecration ceremony and the 1982 consecration ceremony.

And what was Sister Lucy's answer to this critical question?

Here it is: "*No, Father Umberto, never. At the Cova da Iria in 1917, Our Lady promised, 'I shall come to ask for the Consecration of Russia.'*" And that was reported in *L'Osservatore Romano*, May 12, 1982----that's *L'Osservatore Romano*, the Pope's own newspaper.

The thing that had to be clarified was something Sister Lucy had written to the Holy Father, Pius XII. Sister Lucy advised Father Umberto as follows: "In reply to your question, I will clarify. Our Lady of Fatima, in Her request, *only referred to the Consecration of Russia.*" Let me emphasize, "*only referred to the Consecration of Russia.*"

We Must Understand Sister Lucy's Obedience

Yet, in her letter to Pius XII, Sister Lucy had referred also to a consecration of the world with explicit mention of Russia. Why did she do that? In her handwritten note to Father Umberto, also published in *L'Osservatore Romano*, she gave this explanation: "In the letter I wrote to the Holy Father on the instruction of my confessor, I asked for the consecration of the world with explicit mention of Russia." But on the paragraph above she states, "Our Lady of Fatima, in Her request referred only to the Consecration of Russia."

Now, what does that tell us? It tells us, once again, that Our Lady of Fatima referred only to the Consecration of Russia. But, it tells us something else that is going to be very significant for understanding what happened with Sister Lucy before her death: Sister Lucy is obedient. She took a special vow of obedience. Her confessor suggested that she add to what Our Lady requested, and she obediently did so. But she stressed, nevertheless, that Our Lady *had not referred to that*, but *only* to the Consecration of Russia.

The Alleged Consecrations of 1982, 1984

Now, what does this mean for the consecration ceremonies that were conducted in 1982 and 1984? What does Sister Lucy have to say about those ceremonies? Well, based on

what we've seen so far, you are able to guess the answer to that question. What she said is that they did not comply with Our Lady's requests.

First of all, the 1982 ceremony. On March 19, 1983, long after that ceremony was done, Sister Lucy spoke to the Papal Nuncio, Archbishop Portalupi, a Dr. Lacerda and Father Messias Coelho.

These are witnesses of unimpeachable integrity, first and foremost, the Papal Nuncio. And here is what she said to this group of witnesses: "In the act of offering of May 13, 1982, *Russia did not appear as being the object of the consecration.*" And so she went on to say: "The Consecration of Russia *has not been done as Our Lady had demanded it.* I was not able to say it because *I did not have the permission of the Holy See.*"

That's significant for two reasons. It tells us once again that Our Lady never said anything about a consecration of the world, but it also tells us once again that Sister Lucy is obedient to her superiors. She did not reveal what she knew to be true because she had not been given permission to reveal it. But, once given that permission, she frankly stated that the 1982 ceremony did not comply with Our Lady of Fatima's request.

What about the 1984 ceremony, in which once again, Russia was not mentioned and very few of the bishops, if any, participated? Here is what Sister said about the 1984 ceremony to her old friend, Eugenia Pestana, two days before that ceremony took place: "That consecration cannot have a decisive character." It would not do the trick. It might have some benefits, but it will not have a *decisive* character. That is, it will not produce the benefits that Our Lady of Fatima promised if the Consecration of Russia were done as She had specified.

Let's go ahead with something else Sister Lucy said. In September 1985, eighteen months after the 1984 consecration, Sister Lucy was asked this question: "Has he, (meaning John Paul II) not, therefore, done what was requested at Tuy?" Here is her answer: "There was no participation of all the bishops and there was no mention of Russia."

The questioner was persistent, so he asked another question: "So, the consecration was not done as requested by Our Lady?" Consider what this questioner is asking Sister Lucy to do. An obedient, cloistered nun is being asked to say that the Pope *had not done* what some very prestigious people were saying he *had* done. And while Sister Lucy is obedient, she's also completely and utterly honest. She is the messenger of Our Lady of Fatima. And so here is her answer to the question: "No. Many bishops attached no importance to this act."

But how could Sister Lucy have said otherwise? Let's apply our common sense to this. In order to consecrate something you really do have to mention it. And so what we are

being asked to believe is that Russia was mentioned in a ceremony that makes no mention of Russia. It's that absurd----and Sister Lucy was not going to accept that absurdity.

What John Paul II Actually Said

Now, we hear it said again and again that Pope John Paul II felt that he had done the consecration. He's alleged to have said this privately. I don't know what he said privately. Frankly, I don't care what he said privately. I do know what he said publicly.

Here's what John Paul II said concerning the 1982 ceremony, six days afterward. And I'm quoting: "I tried to do everything possible in the concrete circumstances to emphasize the collegial unity of the bishop of Rome, with all his brothers in the episcopal ministry and service in the world." That's the Pope's very diplomatic way of saying the bishops really did not participate with him. He tried to do all that he could in the concrete circumstances.

But what about the 1984 ceremony? Here we have a couple of very interesting statements by the Pope. We have, first of all, the March 27, 1984 edition of *L'Osservatore Romano*.

. . . [there were] some key words that Pope John Paul II spontaneously added to the consecration ceremony as he was conducting it. After he had recited the consecration formula he added these words: "Illumine (Enlighten) especially those peoples of which You await our consecration and entrustment."

Now, why would the Pope say that Our Lady is *awaiting* the consecration of "those peoples" when he had just pronounced the words that some claim are a consecration of Russia----that never *mentions*.

But the Pope made his thinking perfectly clear several hours later, as reported in *Avvenire*, the bishops' newspaper for the Italian Bishops Conference in Italy. He said before 10,000 witnesses inside St. Peter's: "We wish to choose this Sunday, the third Sunday of Lent 1984, still within the Holy Year of Redemption for the act of entrusting and consecration of the world of the great human family, of all peoples, especially those who have a very great need of this consecration and entrustment. Of those peoples for whom You, Yourself, *are awaiting* our act of consecration and entrusting."

Why would the Pope say several hours after he had consecrated the world that Our Lady was *awaiting* the act of the Consecration of Russia? Answer: He hadn't done it. Russia? Why would he add these words spontaneously to the text? One might quibble. One might say this is just a verbal artifact, that his meaning is not clear, that the translation might not be faithful, and so forth.

Why Did Pope John Paul Not Do It?

The next question is: *Why* would the Pope refrain from mentioning Russia in the consecration ceremony that is supposed to have Russia as its object? We have the answer to that question from a highly placed Vatican source: "Rome fears that the Russian Orthodox might regard it as an offense if Rome were to make specific mention of Russia in such a prayer, as if Russia especially is in need of help when the whole world, including the post-Christian West faces profound problems."

This was reported in *Inside the Vatican*, November 2000 as the statement of one of "the Pope's closest advisors." It was, in fact Cardinal Tomko. This, then, is the advice the Pope was given. But Our Lady did not come to tell us that Russia is *not* especially in need of help. She came to tell us that Russia *is!*

And so Our Lady of Fatima was overruled by the demands of Vatican diplomacy and ecumenism. That may sound harsh, but that in fact is what Cardinal Tomko was saying here. And that is why the Pope was referring-----in the previous statements I've mentioned especially in need of help! -----to human weakness, human possibilities, he did what he could in the concrete circumstances, and so forth. And what are the concrete circumstances? Diplomacy, ecumenism, and the advice of his advisors.

What are the Consequences?

What are the consequences of a failure to do as Heaven requested through the Virgin Mother of God? Obviously, one consequence has been that Russia has not converted. We have heard varying explanations from the apologists for the 1984 and the 1982 ceremonies. They want to talk about all kinds of conversions in Russia, except the one that Our Lady had in view, which was the conversion of Russia to the Holy Catholic religion. There has been no religious conversion in Russia. But neither has there been a moral conversion. Nor a political conversion, nor a "conversion to peace." Let's look at these "alternate" conversions of Russia proposed by the apologists for the consecration of Russia without mention of Russia.

No Religious Conversion

First of all, we have, seen no signs of any kind of religious conversion in Russia. In fact, if you look at the headlines in secular news sources, you see, not a conversion of Russia to Roman Catholicism, but a persecution of the Catholic Church under the regime of Vladimir Putin.

These, I repeat, are secular news headlines. The first of these is: "In Russia: 'Liquidating'

Churches." The secular news is talking about the liquidation of churches in Russia. And this was in the *Washington Post*, November 14, 2000. The article discusses the 1997 law "on freedom of conscience"----the Stalinist notion of freedom of conscience. This law, and I'm quoting from the article, "restricts the rights, powers and privileges of smaller or newer, or foreign religious communities" ----and one of those is the Roman Catholic Church----"while giving special status to Russia's 'traditional' religions----primarily Russian Orthodoxy, Judaism, Islam and Buddhism. It also creates an onerous and intrusive registration process." Hardly the conversion of Russia to Roman Catholicism.

Let's look at the next headline: "Russian Bishop Expelled".

The article states: "A Catholic bishop has been expelled from Russia. The action, coming soon after the refusal to review/renew the visa of a Catholic priest serving near Moscow, seems to signal *a Russian government crackdown on the Catholic Church.*"

The expelled bishop was Jerzy Mazur, the Bishop of Siberia, where the majority of Russian Catholics still reside. He was expelled because as he himself put it, he was considered a "danger to the Russian Federation." Why? He was never told why. (FIDES/ CWNNews.com April 20, 2002.)

Here is our next headline: "Russia: Previously Unpublished Case Brings Number of Expelled Catholics to Seven". This is an article in the Keston news service, (September 17, 2002) talking about the expulsion of seven non-Russian Catholic clerics. Seven doesn't seem like a large number until you consider the fact that the Catholic apparatus in Russia is minuscule. These seven expulsions basically gutted the Catholic apparatus in Russia in terms of the non-Russian born priests.

In addition to the Bishop of Siberia, Bishop Mazur, there were also expelled: Father Stefano Caprio, Father Jaroslaw Wisniewski, Father Stanislav Krajnak, and Father Eduard Mackiewicz. The article states: "In February of last year, another foreign Catholic priest, who had been working in Russia, Polish citizen Father Stanislaw Opiela was similarly refused an entry visa." Fr. Opiela was the secretary of the Russian bishops' conference. Keston news service goes on to say that a Catholic monk, Brother Bruno, was also expelled, although he had been working in Russia from 1992 to 2002. That brings the total to seven.

Keston notes that "Bruno had been informed by the Russian security services in March that he had not been granted an entry visa because he was deemed a danger to the Russian Federation." Remember the Russian security services? They're still at work. They simply have a different name. They used to be the KGB, now they're the FSB.

Does anyone see a conversion of Russia in this development?

Here is our next headline: "Religious Liberty in Russia Is in Serious Danger." That's the

so-called "mainstream" *National Catholic Register* (April 28 ----May 5, 2002) reporting this--a newspaper that might be inclined to say "Why worry about this Consecration of Russia business?" In this article Archbishop Kondrusiewicz, who is the Apostolic Administrator of the Catholic Church in Russia states: "Catholics in Russia ask themselves: What will happen next? Are the constitutional guarantees valid also for them, including liberty of conscience and of the right to have their own pastors, which comprises inviting them from abroad, not forgetting that for 81 years the Catholic Church was deprived of the right of forming and ordaining its own priests?"

And the Archbishop goes on to say: "The expulsion of a Catholic bishop"----meaning Bishop Masur ----"who has not violated any law, surpasses *all imaginable limits of civilized relations* between the State and the Church."

This is the conversion of Russia? A government that has surpassed all imaginable limits of civilized relations between the State and the Church? Don't think so. So much for the conversion of Russia to Roman Catholicism, which is what Our Lady called for. But some say, in their desperation: "At least there's been a conversion back to Russian Orthodoxy in Russia!" It isn't so. Let's look at the next headline, "Russian Orthodox Church Failing to Reach Youth".

This headline tells us that the Russian Orthodox Church is failing to reach the youth of that country. The article states that *94 percent of Russians aged 18 to 29 do not go to church*. There is no conversion to Russian Orthodoxy in Russia. (*Zenit*, December 22, 2002)

But let's examine this claim that Our Lady came to convert Russia to Russian Orthodoxy. It's utterly preposterous. The Message of Fatima is all about the Immaculate Heart of Mary, about the worldwide confirmation and affirmation of probably the most specifically Catholic dogma of all: the Immaculate Conception. The Consecration of Russia to the Immaculate Heart was to be seen by the world, when Russia has converted, as a sign of the triumph of the Immaculate Heart, a dogma that the Orthodox Church does not recognize. And besides, in 1917, when the Fatima apparitions occurred, *Russia was already an Orthodox country*.

The notion that Our Lady of Fatima is Our Lady of the Orthodox is offensive to the Catholic religion and an insult to the Mother of God and Her Divine Son. Our Lady did not come to Fatima to offend the Catholic religion, but to confirm it gloriously with the triumph of Her Immaculate Heart.

No Moral Conversion

Now some say that at least we have seen a moral conversion in Russia since the 1984 ceremony, and that this is the sign that the 1984 ceremony corresponds to Our Lady's request. We are told there has been a moral revolution in Russia. Communism has

fallen. Just *look* at the transformation of that country, they tell us.

What about this claim? Well, the basic sign of a moral people is that they are fruitful and multiply in keeping with God's commandment to Adam and Eve. The people are not fruitful and they are not multiplying in Russia. And once again, the secular news sources tell us that. Headline: "Russia's population is set to decline from 143,000,000 today to 111,000,000 in 2050."

Why? Ask Matt Rosenberg, not a Catholic journalist, reporting at "about.com" May 31, 2006: "The primary causes of Russia's population decrease in loss of about 700,000 to 800,000 citizens each year are: a high death rate, low birth rate, *high rate of abortions* and a low level of immigration." He goes on to say, "the primary causes of Russia's population decrease are alcohol-related deaths, which are very high in Russia. Russian life expectancy is low. The life of Russian men: 59 years, the average life expectancy. Russia's total fertility rate is low, at about 1.3 births per woman. "In Russia, says Mr. Rosenberg, there are 13 abortions for every 10 live births. That's a holocaust, going on right now in Russia. So, as a result, Russia's population will be cut in half by the end of the century.

Who said that? *President Putin* said that, as reported in *Moscow News* June 20, 2006.

By 2100, the Russian population of 143,000,000 will be down to 71,500,000----if the world has not been destroyed by then.

No Political Conversion

What about a political conversion in Russia? At least we're told there's been a political conversion. There's been a transformation. Communism has fallen. Now we have *democracy* in Russia. No, we don't. And, once again, the secular news sources give us the facts----and they have no agenda that's pro-Fatima, I can assure you. Let's look at the headlines once again: "Russian Parliament Gives Final Approval to Putin's Bill on Governors".

This was reported in *Moscow News* March 12, 2004. This is an interesting little scheme that Vladimir Putin has devised. The Russian Parliament passed the bill that gives him the power to appoint governors instead of popular elections of governors. He nominates the governors and then the local legislators approve them. And what happens if the local legislators don't approve the governors that Mr. Putin chooses? He gives them another chance. If they don't approve of the governor he has chosen, he can simply dissolve the legislature in that locality and replace it with a new legislature that will give him the governor that he wants. Or he can take a shortcut and simply appoint the governor against the wishes of the local legislature.

Quite simply, Vladimir Putin is the dictator of Russia today. And secular news outlets--

--on and on, in headline after headline----confirm that.

To take another example, Putin is now using legislation enacted by the Duma, which essentially is his puppet that allows the central government to scrutinize the activity of all foreign and domestic charities. The central government has the authority, basically, to abolish any charity that Mr. Putin doesn't like. Who told us this? *The New York Times*, November 25, 2005. Even the secular news can see that Putin is no democrat.

Russian authorities, just like the old days, have halted the broadcasts of Voice of America and Radio Free Europe. Bye-bye. "After Putin became president," *Moscow News* tells us, "on July 17, 2006, the country's major TV channels, the most important media because of their audience reach, were brought under State control or shut down."

Putin Muzzles All Opposition

Hello, Catholic world. Putin is muzzling any voice of opposition in so-called democratic Russia. The same article goes on to say that "State-controlled or friendly businesses have been buying up newspapers and radio stations." They're all owned by Vladimir Putin's state-controlled or state-friendly businesses. "And outside of Moscow and St. Petersburg," the article goes on to say, "media outlets routinely come under the sway of local governors who"-----wouldn't you know it-----"are appointed by Mr. Putin. Most of them are loyal to the Kremlin." I would say that all of them are.

As a result of all this "democracy" in Russia, there has been a ratings change on the state of liberty in Russia from an outfit called *Freedom House*. Reporting in 2005, *Freedom House* stated that Russia's political rights rating had declined from 5 to 6, and its status from "partly free" to "not free" due to-----and I emphasize this-----"the virtual elimination of influential political opposition parties within the country and the further concentration of executive power."

There's no longer any political opposition to Mr. Putin in Russia. And as *Freedom House* goes on to say: "During 2004, President Vladimir Putin took further steps toward the consolidation of executive authority by increasing pressure on opposing political parties and civil society, strengthening State control over national broadcast media, pursuing politically driven prosecutions of independent business leaders and academics."

Freedom House further notes that "the government also announced constitutional changes"-----which I've just mentioned-----"that will make governors appointed rather than elected officials". And there's something else he has in the works. He plans to take over, as the article says, "direct control of the hiring and dismissal of judges." And furthermore, Russians, *Freedom House* concludes, "cannot change their government democratically, particularly in light of the State's far-reaching control of broadcast media and the growing harassment of opposition parties and their financial backers."

Finally we find this article in the *The New York Times* (May 9, 2006) talking about Dick Cheney as the pot and Putin as the kettle, saying in its text: "Vladimir Putin has indeed reversed the democratizing courses that were set clumsily and incompletely by Boris Yeltsin"-----who, of course, wasn't going to democratize Russia either-----"and he is using Russia's vast reservoirs of oil and gas as tools of intimidation and blackmail."

Now, let me stop right here. I am no fan of "democracy." If Vladimir Putin wanted to anoint himself the Catholic king of Russia tomorrow and would recognize, as King St. Louis did, the principle of subsidiarity, and if the Russian people embraced their new Catholic king in a state of conversion to the Faith, I'd be overjoyed.

I am *not* suggesting that Russia has not converted if it does not become a democracy. What I *am* saying is that even by the world's standards, Russia has not converted because Russia has not become even a democracy.

So, where does that leave us? It leaves us with no conversion of any kind in Russia. No religious conversion, no moral conversion, no political conversion.

Russia Prepares For War

But what about the last desperate argument of the defenders of the 1982 and 1984 consecration ceremonies? They tell us that Russia has "converted to peace." Why, her weapons of war have been beaten into plowshares and a new era of peace is upon us. So say Father Fox and a few others who are willfully blind to reality.

Yet again, the secular news sources tell us that it simply isn't so. There has been no conversion to peace in Russia. We have, instead, a conversion to more efficient warfare. And that begins with the Sino-Russian Alliance that has arisen since "the fall of Communism."

News Max Sunday, January 13, 2002, tells us that Mr. Putin approved a ground-breaking treaty with China. Under this treaty, we have the practical formalization of the military alliance between Moscow and Beijing. The article notes that the Chinese strategic ballistic missile forces "over the next 15 years will range from 75 to 100 warheads *deployed primarily against the United States.*"

And Russia is providing military assistance to Red China at this very moment. In fact, the two powers held a massive joint drill to display their alliance to the world. The headline: "China, Russia Hold Joint Military Exercises." *National Public Radio*, morning edition August 18, 2005. And this is what *National Public Radio* has to say: "Russian and Chinese forces began 8 days of joint military exercises, including 10,000 troops. Moscow and Beijing say they are training to counter terrorism, extremism and separatism." The

only problem was, they were deploying, in mock fashion, long-range ballistic weapons. They're going to launch ICBM's against domestic terrorists, we're asked to believe. "But, the long-range weaponry involved," says NPR, "suggests *a broader agenda*." Indeed it does.

And what is that broader agenda? What about these weapons? Here is another headline. This one from *Associated Press*: "Putin Touts Russia's Missile Capabilities." The article, dated January 31, 2006, reports that "President Putin boasted Tuesday that Russia has missiles capable of penetrating any missile defense system. They have tested missile systems that no one in the world has." Quoting Mr. Putin at a press conference, the article goes on to state: "These missile systems are hypersonic and capable of changing their flight plans."

Under the Fatima Curse

A conversion to peace in Russia? Utter nonsense. And I'm told, by the way, that North Korea tested a nuclear device this morning (October 9, 2006). There hasn't been a conversion of any kind in Russia since 1984. None whatsoever. And I ask you: "Is this the triumph of the Immaculate Heart of Mary?" Or is it rather something that you could call the Fatima curse, the scourge of Fatima's Message unheeded?

What does God do when He sends a prophet to ask a certain thing of His subjects and they fail to obey the prophet of God? He chastises them for their disobedience to the prophet. We see this throughout salvation history. What does that mean for us today?

Well, let me pick up on a theme that Edwin Faust was exploring. This is suggested to me by his remarks. We in the West especially have an illusion of continuity about our way of life. We like our gadgets, our amusements, our whole way of life, and we think that it will go on forever. We are like the Romans of decadent Rome, of whom St. Paul said: "They sat down to eat and rose up to play." We take it for granted that the sun will rise, that the planets will stay in their orbits, that civilization will not be destroyed by some calamity. But the truth of it is, everything around us is maintained in existence as part of a continuing Divine miracle, and the wrath of God will upset that divinely appointed order of things, from time to time as it did during the Flood. And as it will again, if the Message of Fatima is not heeded.

Let us consider the message of Our Lady of Akita, given in Japan in 1973. Cardinal Ratzinger has personally affirmed to the Ambassador of the Philippines, Howard Dee, that the Message of Fatima and the Message of Akita are "essentially the same."

What did Our Lady of Akita say? On October 13, 1973, the very anniversary of the Miracle of the Sun at Fatima, She said: ". . . if men do not repent and better themselves,

the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the deluge, such as one will never have seen before. **Fire will fall from the sky and will wipe out a great part of humanity**, the good as well as the bad, sparing neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead."

Our Lady said this in Japan, which has had the experience of fire raining down from the heavens----a most appropriate place for Our Lady to warn of that calamity. And what does the published portion of the Third Secret show us? It shows us destroying flames issuing forth from the hands of an avenging Angel. We don't have the text of what Our Lady said about that vision, but the vision itself clearly suggests what our fate will be.

The Facts, The Choice, The Consequences

So, I came here today to give you some of the facts. And the facts are overwhelmingly in favor of the proposition that Our Lady asked for the Consecration of Russia, not the world, and that Russia has simply not been consecrated. And now we are facing what Our Lady of Fatima warned us would be the consequences for failing to do as She requested, the suffering of the Church and the annihilation of various nations.

The opponents of the case I have made today don't have any facts. They don't have a case at all. What they have is a mindless appeal to authority. "The Pope has said that Russia was consecrated, and that's the end of the matter" they assure us. But the Pope never said that, as I have shown you. "A consecration of the world is just as good as a Consecration of Russia", they insist, without any evidence to support that ridiculous contention. You can't consecrate Russia without mentioning Russia.

Those who say the Consecration of Russia was done in 1982 and 1984 haven't a leg to stand on. And if they came before you today they could not defend their position against the facts as I have presented them to you. And as I stand here today, time is running out for the doing of what must be done.

Only the Bishops Can Stop the Chastisement

To you among this audience who are descendants of the Apostles themselves----of St. James, whose sacred remains you saw at Santiago----I can only say that you have it within your power----and only you, in union with the Pope----to avert the catastrophe that Our Lady warned would be the consequence of failing to heed Her requests. That is why we held this Conference. I am hoping, I am praying, I am begging each of you to go back to your diocese and light a fire that will spread throughout the Catholic world for the Consecration of Russia in the manner that the Mother of God requested. Thank you.

[The 2006 World Bishops Conference in Tuy, Spain, October 6, 2006]

Saint Petersburg, the imperial residence and second capital of Russia, lies at the mouth of the Neva on the Gulf of Finland. In 1899, including the suburbs, it had 1,439,600 inhabitants; of these 81.8 percent belonged to the Greek Orthodox Church, 4.8 percent were Catholics, 7.03 percent were Protestants, and 1.4 percent were Jews. As regards nationality 87.5 percent were Russians, 3.3 percent were German, 3.1 percent were Poles, 1.03 percent were Finns, and 1.03 percent were Estonians. In 1910 the population was estimated at over 1,900,000 persons. The district of Ingermanland, that is, the territory between Lake Peipus, the Narova River, and Lake Ladoga, in which St. Petersburg is situated, belonged in the Middle Ages to the Grand Duchy of Novgorod, and later to Moscow. In 1617 the district was given by the Treaty of Stolbovo to Sweden; in 1702 it was re-won by Peter the Great. When in 1703, Peter formed the daring plan to transfer the center of his empire from the inaccessible Moscow to the Baltic and to open the hitherto isolated Russia to the influence and cultivation of Western Europe by means of a large fortified commercial port, he chose the southern end of the present island of Petersburgsky for his new creation. At this point, the Neva separates into two branches, the big and the little Neva; here on 16 (27) May, 1703, he began the citadel of Peter and Paul, the fortifications of which were first built of wood and in 1706 of stone. The Troitzki church was the first wooden church of the imperial city. Houses in Dutch architectural style for Peter and his friends were erected around it. As early as 1704 the first habitations were built on the northern bank of the Neva. Some 40,000 men drawn from all parts of the empire worked for several years on the erection of the new city. A large number of them succumbed to the extreme severity of their labors and the deadly mists of the marshy ground. In 1708, St. Petersburg was unsuccessfully besieged by the Swedes. The Russian victory over Charles XII at Pultowa put an end to any danger that might have arisen from Sweden. In 1712 the city was formally made the residence of the Court.

It was Peter's desire that his new capital should not be surpassed in brilliance by the capitals of Western Europe. In its construction, he intended to follow the plans of the architect and sculptor Andreas Schluter, who was called to St. Petersburg in 1713 but died in the following year. In order to make the new capital the equal of Moscow in religious matters, Peter and his successors built a large number of churches and monasteries, often equipped with the most lavish splendor. Peter sought, above all, to establish veneration for the national saint, Alexander Newski, Grand duke of Novgorod, who died in 1261. He therefore built a church near Neva, on the spot where in 1241 Alexander gained the traditionally celebrated victory over the united forces of the Swedes, Danes, and Finns; this victory cannot be proved historically. The bones of the saint were placed in the church with much pomp in 1724. The tsar himself drew up a plan for a monastery and gave 10,000 rubles from his private fortune to its construction, besides state revenues. At Peter's death the city had 75,000 inhabitants. However, a pause now occurred in its development as Catharine I and Peter II preferred the old capital Moscow. Anna Ivanova (1730-40) was the first ruler to live again at St. Petersburg. During her reign and that of her successor, Elizabeth Petrovna, the city grew greatly and was adorned with striking buildings. Most of the older public buildings, however, belong to the reigns of Catharine II and Paul I, who

were great builders. By the favor of the tsars who competed with one another in adorning the imperial city with splendid structures and enriching it with schools and collections, as well as by its advantageous position for commerce and intercourse with Western Europe, St. Petersburg has gradually surpassed its rival Moscow. It has developed into the largest city of the empire, but has assumed more of the character of a city of Western Europe than that of a national Russian one.

The history of the Catholic Church at St. Petersburg goes back to the era of the founding of the city. As early as 1703 there were a few Catholics in the city. In 1704 one of the Jesuits, who had been able to maintain themselves at Moscow since 1684, came to St. Petersburg in order to make the observance of their religious duties easier to the officers and soldiers stationed on the Neva; he had also the spiritual care of over 300 Catholic Lithuanians who had been taken as prisoners. The Catholics had a little wooden chapel from 1710, called the Chapel of St. Catharine, not far from the spot where the monument to Peter the Great now stands. The parish register of the chapel goes back to this year. Later, Franciscans and Capuchins took the place of the Jesuits. Although Peter the Great was kindly disposed to the Catholic community, the Holy Synod, an administrative ecclesiastical board that he had created, was constantly suspicious of them. Because national disputes arose between the Franciscans and Capuchins, the Holy Synod was able to obtain an imperial decree in 1725 compelling all the Capuchins but one to leave the city. This one remained behind in the employ of the French embassy and was permitted to hold services for his countrymen in a chapel designated for the purpose. In 1737 the wooden church burned down. It was decided to rebuild it in stone and a temporary chapel was arranged. Although the Empress Anna Ivanova gave a piece of ground, the cornerstone of the new Church of St. Catharine was not laid until 1763 on account of the national feuds that were existing within the Catholic community of Germans, French, Italians, and Poles. The construction of the church advanced slowly because of lack of funds. It was built in the Renaissance style by the Italian architect, Vollini de la Mothe, and was formally consecrated by the papal nuncio Archetti in 1783. In 1769 Catharine II confirmed the gifts of her predecessors and released the church, school, and dwelling of the Catholic priests from all taxes and imposts. In the same year she issued the "Ordinatio ecclesiae petropolitanae", which settled the legal status of the parish and was a model for the other Catholic parishes of Russia. This ordinance raised the permitted number of Catholic priests from four to six. These were generally Franciscans, who had charge of the welfare of souls at Kronstadt, Jamburg, Riga, and Reval.

The number of Catholics was considerably increased by the French emigrants whom the French Revolution caused to flee to St. Petersburg. Further, the fact that the first archbishop of the newly founded Archdiocese of Mohileff soon transferred his residence to the capital of the empire also contributed to the strengthening of the Catholic Church in St. Petersburg. In October, 1800, the Church of St. Catharine was confided to the Jesuits at the request of the Emperor Paul. The Jesuits opened a school that was soon very prosperous, but their success and the many following conversions aroused the jealousy of the Orthodox. The Jesuits were expelled from St. Petersburg on December 22, 1815, and from the whole of Russia in 1820. The parochial care of the Catholics of St. Petersburg was given to secular priests, and in 1816 to the Dominicans who have been in the city continuously until the present time. A Catholic Rumanian

church was built during the reign of Alexander I. During the forties the number of Dominicans increased to twenty; but the closing of the Polish monasteries, from which they drew new members, reduced their number, and it became necessary to call fathers from Austria and France. Since 1888 secular priests have also been admitted to the cure of souls; still the present number of ecclesiastics is hardly sufficient to meet the needs of the entire Catholic community, the pastoral care, schools, and charitable demands. In addition, there still remains the old limitation of administration by the governmental church consistory, the Catholic collegium, and the department of the state ministry for foreign religious, which exerts a zealous care that an active Catholic life, religious freedom, and efforts for the conversion of those of other faiths should be and remain impossible.

Ecclesiastically, as regards Catholicism, St. Petersburg is the see of the Metropolitan of Mohileff, of the general consistory, of the Roman Catholic ecclesiastical collegium (the highest collegiate church board of administration, which, however, has to obtain the consent of the minister of the interior in all more important matters), of a Roman Catholic preparatory academy for priests, and of an archiepiscopal seminary. The Cathedral of the Assumption of Mary was built in the Byzantine style in 1873 and was enlarged 1896-1902. The parish Church of St. Catharine was erected in 1763, that of St. Stanislaus in 1825, that of Our Lady in 1867, that of St. Casimir in 1908, and the German parish Church of St. Boniface in 1910. In addition there are 4 public and 10 private Catholic chapels in the city. The cure of souls is under the care of 6 parish priests and administrators, and 15 vicars and chaplains; there are also 2 military chaplains for Catholic soldiers. The orders settled in the city are the Dominicans, Assumptionists, Oblates, Franciscans, and the Sisters of St. Joseph. Besides the clerical educational institutions there is a Catholic gymnasium for boys and one for girls, and a higher school for boys. Catholic religious instruction is given in 30 public intermediate schools for boys, 11 military schools, and 28 schools for girls. According to the yearbook of the Archdiocese of Mohileff the number of Catholics is 87,500.

The source of the above article came right from *'The Vatican Crusader'*, a publication promoting the agenda of converting (conquering) Russia in the name of Mary, the Queen of Heaven. Jesuits are behind the apparition of Fatima from beginning until end!

Howard Kainz

Saturday, February 28, 2015

The 1917 apparitions of the Virgin Mary to three children at Fátima (ending in October of that year with the greatest historical public miracle before 70,000 observers) offer us without doubt a formidable example of Our Lady's loving intervention, to warn the world of coming threats, and offer powerful remedies to avoid wars and achieve peace.

But the proper interpretation of Fátima is of the utmost importance.



For some decades, the Canadian priest, Fr. Nicholas Gruner, the “Fátima priest,” and the Fátima Center that he founded, have been claiming that the ills that the world and, especially, the Church are now suffering could be avoided if only the consecration of Russia by the pope and the bishops of the world, requested by Our Lady in a vision to Sr. Lucia on December 10, 1925, had been done correctly. By “correctly,” Gruner means mentioning Russia by name.

In December 1983, Pope John Paul II consulted with Sister Lucia, the only Fátima visionary then still living. Their central discussion focused on the fulfillment of Our Lady’s wishes. On March 25, 1984, he sent letters to all the bishops of the world asking them to join him in the consecration of Russia and the world. The consecration of the world was duly carried out, and the pope added, diplomatically, perhaps with a view to the ongoing threats of the Soviet Union toward the Solidarity Movement in Poland: “In a special way we entrust and consecrate to you those individuals and nations that particularly need to be thus entrusted and consecrated.”

Afterwards, Sr. Lucia wrote that the pope had fulfilled Our Lady’s requests; and several years later, the world witnessed the collapse of the Berlin wall and the dismantling of the Soviet Union. As I have written elsewhere, and in a follow-up article, the promised “conversion” of Russia seems to have begun, with religious freedom, a massive proliferation of churches, monasteries, and seminaries, and church attendance almost comparable to that in Portugal, where, as Our Lady promised Sr. Lucia, “the doctrine of faith will always be preserved.”

But Fr. Gruner and his fellow Fatimists maintain that the consecration has to be done over, mentioning Russia by name, and that the five minutes spent doing this will bring about a miraculous conversion the likes of which the world has never seen. Gruner has even recommended a novel, *‘Russian Sunrise’*, in which a Gruner “avatar” appears under the name of Fr. Nicholas Gottschalk, who finally convinces the pope to follow his advice, thereby leading to miraculous changes in Russia.

An alleged Vatican “conspiracy” of silence does not end there, but according to the Fatimists, the Third Secret of Fátima, revealed by Pope John Paul II in 2000, is missing an essential second part. When she revealed the third secret in 1944, Sr. Lucia herself sent it to the Vatican in 1957, she could only give the details of what she was actually shown. But she was not allowed to give Our Lady’s explanation, which was made known to her.

The Fatimists, however, have no such hesitation. They suspect that some “missing text” relates apocalyptically “to the vision in which the Virgin explains in Her own words how an internal crisis of faith and discipline in the Church is accompanied by a chastisement of the whole world.” Or else perhaps: “the secret foresaw the changes of the Second Vatican Council,

especially in liturgy and ecumenical dialogue, as part of the ‘great apostasy’ which Church leaders refuse to acknowledge.”

Conspiracy theories aside, we should focus on the essential message of Fátima. In the 1917 May and June Fátima apparitions, the three children were asked to pray the rosary every day for the end of World War I and peace for the world. This is her primary request.

On December 10, 1925, Our Lady made another extraordinary request/promise – the Five First Saturdays: “I promise to assist at the hour of death, with the graces necessary for salvation, all those who, on the first Saturday of five consecutive months, shall confess, receive Holy Communion, recite five decades of the Rosary, and keep me company for 15 minutes while meditating on the 15 mysteries of the Rosary, with the intention of making reparation to me.”

Why “five” First Saturdays? To make reparation for the five blasphemies against the Immaculate Heart of Mary. On May 29, 1930, Our Lord explained to Sr. Lucia what these blasphemies were:

1. **Against Mary’s Immaculate Conception.** Although Martin Luther himself held to the lifelong sinlessness of Mary and probably also her Immaculate Conception, Protestants generally deny this because of lack of explicit Biblical confirmation. Many Orthodox doubt it, because it would imply a cleansing from original sin before the advent of the Redeemer.
2. **Against Mary’s Perpetual Virginity.** Although Luther, Calvin and Zwingli affirmed the perpetual virginity of Mary, most Protestants now deny this, assuming that references in the Gospels to Jesus’ “brothers” and “sisters” have to do with biological siblings rather than cousins or other relationships. It is as if, after giving birth to the very Son of God, Mary might be interested in having other children! Or as if Mary had other children, but none of them were willing to care for her after the Crucifixion; St. John, apparently, being the only person available.
3. **Her divine maternity and motherhood of all mankind.** Although Luther, Calvin, and Zwingli discouraged veneration of saints, they made an exception for the Virgin Mary. Orthodox have also traditionally revered the *Theotokos* (“God-bearer”). However, now many Protestants ignore Mary and the possibility of her intercession; even many fervent fundamentalists devoted to the Bible are hostile, considering the honoring of Mary to be detrimental to faith in Christ.
4. **The attempt to publicly implant indifference in children’s hearts toward, contempt and even hatred for their Immaculate Mother.** It is sad to contemplate the attitude of some Protestants who think they are doing a service to God by inculcating hostility to Mary in their children; and even sadder to think of Catholics of liberal or feminist persuasions who are afraid that any exposure to Mary will give their children ideologically unacceptable concepts of womanhood.

5. **The offense of those who insult her directly by profaning her sacred images.** We have seen numerous incidents of this even in recent years. A 1999 painting, included in a Brooklyn Museum show, “Sensation,” depicted the Virgin Mary stained with elephant dung; some New Zealanders in 2011 constructed a billboard with the Blessed Virgin holding a pregnancy test in one hand, covering her mouth in surprise with the other; Belfast Protestants in 2012 placed a statue of the Virgin Mary atop their Shankir bonfire celebrations; in 2014 ISIL destroyed the statue of Mary in the Virgin Mary church in Mosul, and blew up the church; in Perugia, Italy, this January, five Muslims destroyed the statue of Mary in the St. Barnabas chapel, and urinated on it. Such incidents are becoming more frequent along with destruction of Catholic churches in the Middle East.

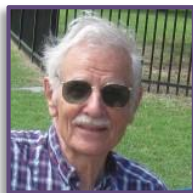
At the First Saturday Mass this month, I was struck by the sparseness of attendance, aside from the usual daily Mass goers. Are so few Catholics interested in fulfilling heaven’s request for reparation for the multiple offenses against the Blessed Virgin? Do they even make the Five First Saturdays once, in order to avail themselves of the extraordinary graces promised by Mary? How many Catholics say a daily rosary – which was the first and surely the most important and simple request of Our Lady of Fátima?

A most urgent mandate from heaven now is to repair insults to Mary’s Immaculate Heart. Our Lord in his glorified body presumably has bodily emotions. Pope Francis’ recent comment about a man’s natural reaction about hearing insults to his mother may not be an inappropriate analogy.

But do the Fatimists really think if the pope redoes the “consecration of Russia” verbatim in five minutes, that all of a sudden miraculous conversions are going to take place, among the great masses of Christians – who are busy contracepting like the pagans, promoting sodomy, and profaning marriage?

Hello! The Soviet Union is no longer persecuting Christians, and “spreading its errors throughout the world.” Islamists are doing that now. Our Lady didn’t divulge any secrets about Islam at Fátima. No special “secrets” are necessary for those of us who, even intermittently, follow world news. The spiritual crises are clear. But the main, essential solution Mary offered at Fátima is still completely relevant. If you think the world is going to hell in a hand basket, it’s time to start following the indispensable simple requests of Our Lady – the daily rosary and the five First Saturdays.

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Heresies and lies in the Virgin's Revelations at Fatima 1917

The Virgin Mary allegedly appeared in the middle of six consecutive months to three young children, Jacinta born 1910, Lucia born 1907 and Francisco born 1908 in Fatima Portugal in 1917.

This examination of the Virgin Mary's appearances to Lucia, Jacinta and Francisco in Fatima in 1917 is based on Lucia's memoirs.

The white Lady told her that she would take the other two children to Heaven soon but that Lucia would have to stay on earth longer and she would go to Heaven (page 73, *Fatima In Lucia's Own Words*). The children died. But we cannot prove that Lucia revealed this prediction before the event so if the apparitions were from God we would be able to confirm them. He would not make a prophecy and withhold evidence for it. Lucia confessed that this was not told until she wrote her memoirs after the event (page 29).



The Fatima lady said that if a man who was ill repented and converted he would be healed within a year. That is terrible for to say a sick person may have deserved healing or does deserve it is awful.

A private revelation being inferior to the faith which says nobody can be totally sure of salvation has no right to tell anybody that they will go to Heaven or who will go there. The Fatima Lady however even told the children when they asked about Maria das Neves and Amelia if they were in Heaven that Maria was, but Amelia will be in Purgatory until the end of the world (page 18, *What Happened at Fatima?*). There is no reason to believe that Amelia was doing much wrong and she died in her teens so if she deserved to be in Purgatory that long, the rest of us must deserve to be there longer. It has been stated that until the end of the world is just a metaphor for a long time and not necessarily to the end of the world or that it is conditional meaning that prayers for the dead would reduce Amelia's sentence (page 19, *What Happened at Fatima?*). First of all, the Lady can be taken literally and she gave no hint not to take her literally so literally she should be taken. Prophets should not be putting times in non-literal language for a con could do the same. Secondly, God would not sentence Amelia to the end of the world and then reduce that sentence because of Masses and prayers for her, for he would have known from the start how much help she would get. The Lady had no right whatsoever to say those things about Maria and Amelia when she was only an unauthenticated vision and there is nothing more serious than stating what a person's spiritual state is and

where they are now. Yes I know the real Virgin Mary would have the right but when she is appearing in an apparition she cannot exercise that right.

The Lady told the children to come to the Cova, the apparition site, every thirteenth for a while to see her. On the 13th of August, the children were detained by the police and did not make it to the Cova for the apparition. They did not see the Lady. The Lady had not foreseen this when she asked them to come every month on the thirteenth day. The Lady was not the Virgin. The Lady could have appeared anywhere so she broke her promise when she did not appear that day but a few days later in Valinhos. This shows she was not a supernatural being at all.

The Lady forecasted a worse war than World War One during the reign of Pius XI if Russia was not consecrated to her and that God would send it to punish the world (Is this the Third Secret? page 5). See Martindale's *'What Happened at Fatima?'* page 14 where the lady is recorded as saying, "The war is ending; but if men do not cease from offending God a new and worse one will begin in the pontificate of Pius XI". The Second World War did not happen during the reign of Pius XI but Pius XII. Deuteronomy 18 says that if everything a prophet predicts is correct one error attributed to God suffices to prove that the prophet was a fraud and should be totally ignored. Evidently, the prophet cannot use the excuse, "I misunderstood God", for if that could be allowed then the people would be in danger of being misled. God would be shown as inept.

I detest the suggestion of Lucia's Virgin that the Second World War as retributive for it makes Hitler an instrument of God who should not have been ashamed when Mary gave permission for the retribution in 1917. What about the innocent Jews? Fatima would be of diabolical origin if there were a Devil. It is typical of papal arrogance and vengefulness to accept such apparitions as holy. Retribution is wrong and vindictive. It is better to jail criminals not to punish them but because we have to do something to curb crime. Why? Because no matter what the Catholic Church, Jesus and Our Lady of Fatima say, to say the sin is hateful is the same as saying the sinner should be hated; for sin is something that a person does and it is part of the person.

The lie: to say the sin is evil or that which should be despised is to say that the doer of the sin is despicable is at the root of the Catholic system. Ironically, according to Jesus, Satan is the Father of Lies -(John 8:44). The only way to avoid hating the evildoer along with the evil they do is to hold that evil is not intending to be bad but the product of mental sickness. Evil is irrational and evil people are not in their right minds.

The condemning of Russia meaning communism amounts to an incitement to hatred. Bad deeds are an abuse of communism. They are not part of communism.

The Lady promised a strange light would appear to show that the next world war was near (page 136, *The Thunder of Justice*). The light never appeared but Lucia had to make do

with an Aurora Borealis – a natural event! The Lady meant something supernatural for strange natural lights have been with us all the time. Lucia was not telling the truth.

God would be more concerned about the quality of a prayer than the quantity or its words or who it is being said by. The Virgin of Fatima accuses her God of being a snob.

The Virgin said that World War Two and persecutions of the Church and the Pope's suffering a great deal would be arranged by God to punish the world if people did not stop offending God (Is this the Third Secret? Page 5).

Would God punish the world for sin by persecuting the Church and the Holy Father as the Lady said? That is just what a sinful world would like?

The Virgin showed the children a vision of the fire of Hell with fire and demons with horns (page 162, *'Fatima In Lucia's own words'*). Children could only take it literally therefore she wanted that. The children believed that the Virgin was not the devil for she went up and not down into the ground where Hell was (page 69, *'Fatima In Lucia's own words'*). The Virgin told them that there was a real and literal fire in Hell for sinners to burn in forever. As if the loss of God is not torment enough for the sinners! How vindictive it was to say a thing like that! By the way, the real Virgin would not have encouraged the children to believe she was Mary on the strength of such weak and shallow arguments concerning her appearance and how she moves! Francisco had a vision of a demon he saw in Hell one time he was praying (page 60, *'What Happened at Fatima?'*). He was prone to hallucinations for no real visionary would have any vision that the Church cannot authenticate.

The assumption that Our Lady adjusts her revelations to suit the understanding of her visionaries is unacceptable. The Mother of God can make them understand without resorting to tactics that could mislead. Why not show them dark shadows crying out with despair? Children could understand that the fire of Hell is deep sadness if it is not literal. At least the Virgin let them know that God does torment the souls in Hell against the popular modern notion that they torture themselves.

The Virgin said, "Many souls go to Hell because they have no one to pray for them or make sacrifices for them." So if you don't pray, you are or could be to blame for somebody going to Hell. That is a terrible accusation! Why does God wait until you ask him before he helps somebody? Does he care more about being asked than doing good? God is being insulted too! You would need to have a considerable religious ego to imagine that your prayers save people from Hell! It is just a way of feeling good about doing nothing! And it implies that it is better to pray for a person to keep them out of Hell than to feed a starving baby. If there had to be a choice, you would be expected to pray!

The Virgin said that most people who go to Hell go because of sins of the flesh. This is pure Catholic anti-sexualism. Most people die in old age when sex is no big deal. Sins against faith are more serious than sexual sin for they strike at the authority that says sex is bad. These

sins are the commonest with most Catholics not knowing the faith properly and not wanting to know much. The Virgin said no such thing unless she was really Satan himself in disguise.

The Lady revealed hell to them as part of a secret. Since the Church taught the existence of Hell anyway and it was no secret the secret had to be that this vision of Hell was literally true.

The Church says that revelations can only be accepted as authentic if they do not add to infallible revelation but tell us to follow it. Fatima does add to it with its teaching about the need to consecrate Russia and for making the sun spin for mass conversion for obviously neither the Bible nor tradition say such things or that they might be done.

The Fatima apparition is not a genuine revelation from a God of love. It should be shunned.



Why Is Jesuit Bishop Pavol Hnilica Always Lurking In the Background When Mother Mary Appears? Does He Want To Be Close To God Or Just Close To The Money?

When miracles happen and bank scandals erupt, Jesuit Bishop Pavol Hnilica always seems to be nearby, waiting to seize the moment and pocket a quick buck. Bishop Hnilica, the Slovak Bishop who has worked to spread the message of Fatima in Russia, claims to be a man of God, a holy man sworn to the vows of poverty, chastity and obedience. But others claim he is nothing more than a bank swindler and street thug who ripped money off from the Vatican Bank for his Jesuit masters and created phony apparitions of the Virgin Mary, pocketing millions of dollars in the process for the wealthy and corrupt Jesuits.

In fact, some say he might as well be the devil himself, as his involvement in the 1982 Vatican Bank scandal and the murder of Roberto Calvi, chairman of the Bank of Ambrosiano, is enough evidence to lay considerable doubt on Hnilica's priestly character and supposed holy intentions. And for a supposed Bishop and man of the cloth, the following charges are shocking. In 1993, he faced allegations by an Italian court over the Vatican Bank rip-off, connecting him to members of the P2 Masonic Lodge and the Mafia, as he was tagged by insiders as the Jesuit General's controller and manipulator of the deceased former head of the Vatican Bank, Archbishop Paul Marcinkus, who died two three months ago in Phoenix.

At one point in the investigation Hnilica even faced three and a half years in jail for his part in the largest bank heist in Italian history, but later through backdoor payoffs and bribery he escaped any jail time, being exonerated of all charges without even as much as a slap on the wrist from the Black Pope or Pope John Paul II. Further, this never stopped the globetrotting Bishop from continuing his "scamming ways", as he traveled all over the world to stimulate

many types of alleged "apparitions", including "Lady of all Nations" apparition in Amsterdam and the Virgin Mary apparition in Bosnia at Medjugorje.

In 1997, with business booming in the phony miracle trade, Hnilica started a new magazine. The luxuriously edited *"Triumph of the Heart"*, which especially propagated Amsterdam. Together with his community, "The Family of Mary" and his associate Father P. Sigl, he even succeeded in infiltrating the house and chapel of Ida Peerdeman, the woman who originally was set up to propagate the visions of the Mother Mary. To understand the Our Lady of the Nations scam orchestrated by Hnilica in recent years, it's important to know that the visions of Peerdeman from 1945-1959 were always held in grave doubt by high ranking church members until May 31, 2002, when local Bishop Punt came to the conclusion that the messages of Amsterdam were of suspicious origin. And according to Mark Waterinckx who filed a formal objection to Church officials, the local Bishop was strong-armed by Hnilica and other Jesuits in order to keep "the holy cash cow" making money no matter what evidence surfaced to the contrary.

What do we make of all this? Are the apparitions of Fatima a fraud? Is the entire story a product of the imagination of three small children, or was it all a Jesuit-scheme to polarize Catholics and the world to conquer Russia for the Jesuit-controlled Vatican.

Who says that Jesus' mother has ever visited the earth since her death? There is NO Biblical teaching concerning Mary's return. The Word of God does NOT recognize Jesus mother in any way. Mary was simply a vessel used by God to bring Christ into this world. Luke 1:28 reads, **"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."** Mary was no more than a sinful woman! Romans 3:10 and 3:23 teach that ALL men and women are sinful. Romans 3:10 reads, **"As it is written, There is none righteous, no, not one."** Mary was born with a sinful nature just as was Herod or any other human being. So why do Catholics recognize Mary? The Bible does NOT! Don't you think if Mary was as great and wonderful as the Roman Catholic religion makes her out to be that the Word of God would do the same? God never said anything good or bad about Mary. Jesus Christ never made one statement in the entire Bible which honored or elevated his earthly mother above others. Not one! It is wicked blasphemy for the Catholic church to elevate Mary in any way, let alone to the level of co-redeemer as they have woefully done.

The blasphemous Catholic religion even goes as far as to portray the "Blessed Virgin Mary" with scars in her hands... as if she died for our sins with Christ. Are you foolish enough to buy into Satan's blatant lie that Mary had a part in our redemption? The Catholic church openly calls their "Blessed Virgin Mary" the "Queen of Heaven." This term is Satanic and originates in Babylonian paganism, **"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger"** –(Jeremiah 7:18). The Queen of Heaven was worshipped by the Babylonians, and Catholics still worship her today. This is definitely NOT the Mary of the Bible, the mother of the Lord and Savior Jesus Christ. The pagan

Mary of the Catholic church is referred to as the "Great Whore" in Revelation 19:2. Her children are the apostate protestant religions (such as Lutheranism) which still teach the damnable sacraments, baptismal regeneration, consubstantiation, and that ministers can forgive sins, etc. Lutherans even believe that Jesus had to get Mary's permission before coming incarnate to the earth...a lie!

It's amazing how gullible people are. One billion Catholics have been brainwashed to believe that whatever the Pope says is the gospel Truth. But the Bible proclaims in Romans 3:4, **"...let God be true, but every man a liar..."** The Word of God NEVER mentions anything about apparitions from saints who have died and gone into eternity. The only mention of such an experience in the Bible is when Saul sought help from the witch of Endor to summons the prophet Samuel from the dead. Although some theologians believe that Samuel did return from the dead, I think not. 1st Samuel 28:23 tells us that the witch **"...saw gods ascending out of the earth."** This certainly does not sound like God. Also, we read in verse 15, **"...God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee..."** God had ceased from hearing Saul because of the hardness of Saul's heart. Saul failed to repent, just as Judas. In desperation and rebellion, Saul sins further by consulting a witch. Thus, I do not believe that God would succumb to Saul's continued sinful ways. Nor do I believe that God would be involved with witchcraft.

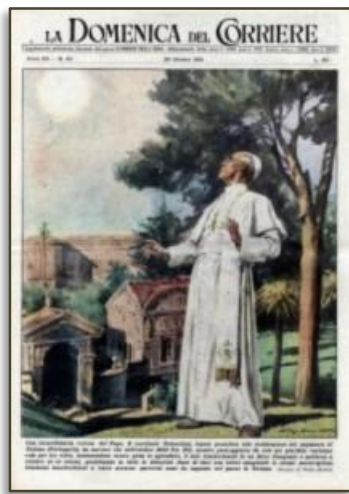
The Bible NEVER tells us to expect any such visitor from the dead. Mary was a human being, she died, she went to Heaven, and she cannot come back to appear. Did Peter ever return? How about John the Baptist, the greatest man born amongst women? The Word of God NEVER calls Mary the greatest woman born amongst women. Jesus even rebuked Mary in John 2:4 by exclaiming, "Woman, what have I to do with thee?" That doesn't sound like a nice way to talk to the "blessed virgin" does it? Furthermore, Mary did NOT remain a virgin!!! Mary and Joseph were married, they had other children together. The damnable Catholic religion actually denies this. Luke 2:41-42 teaches us that Joseph and Mary were still together, twelve years after Christ's birth (Jesus was now 12 according to verse 42). Are you going to tell me that Joseph and Mary lived together but never consummated the marriage? I don't think so. Mary is NOT the "perpetual virgin" that Catholics foolishly are taught. Mary did NOT remain a virgin.

Jesuits rely on the gullibility of people to manipulate them while they perpetuate heresies and other money-making scams for the RCC Institution. The money-making schemes are secondary to their agenda: to wage a war on Russia. The entire Fatima apparitions were launched at the time of the Bolshevik Revolution. They were perpetuated to wage war against Russia, and in the coming war between the United States and Russia, the Fatima apparitions will drive Catholic people to wage another Crusade on behalf of the Jesuit-controlled Vatican.

The extraordinary events that took place outside Fatima in 1917 are well recorded but the Vatican's deception that followed has not received the publicity that it deserves. The episode centered around three illiterate shepherd children, Jacinta Martos (7), Francesco

Martos (9), and their cousin, Lucia Dos Santos (10), and to this day their supernatural encounters remain an unexplained enigma that stubbornly resists any conventional explanation.

The children received a total of six visitations from an 'entity' they described as 'twelve or thirteen years of age ... lovely, shining like the sun' that came from the sky in a 'globe of light' and spoke to them in a series of unusual discourses. Reverend Jesuit General Vicar of Leiria, one of the eyewitnesses, added that the lady arrived in an 'aero-plane of light, an immense globe, flying westwards, at moderate speed. It radiated a very bright light'. Other witnesses described a fair-headed young lady 'more beautiful than any woman they had ever seen' who stepped from the landed globe through an oval door, into which, several minutes later she re-entered and silently flew away, disappearing in the direction of the sun.



Pope Pius XII feigns a 'miracle' with the Fatima episode. We again witness the dishonesty of the papacy and its efforts to promote its dogma by purposely fooling people with blatant deceptions. A little more than two decades after the bizarre encounters near Fatima, Eugenio Maria Giuseppe Giovanni Pacelli assumed the office of pope (1939-58) under the name of Pius XII. He was a 'master of propaganda' (*The Popes*, Burns and Oates, Publishers to the Holy See, 1964, p. 468) and used his cunning and imaginative twisting of the facts to revive the Fatima phenomenon for the advantage of the Holy Mother Church. He publicly claimed that Virgin Mary appeared to him in a vision and secretly told him that she would provide him with a supernatural replay of the earlier Fatima 'miracle of the sun' while he was alone in the Vatican gardens (*Osservatore Romano*, the Vatican's official newspaper). Pius XII's false allegation was a cause for mirth to many, and a great embarrassment for Catholics, particularly in Protestant countries, and Catholics themselves were skeptical of the Pope's claims. The city of Rome shook with cynical laughter when Pius XII spoke of his 'vision' and the secret 'replay', but was oblivious to the shame, he 'captured' the miracle and called the 'entity', 'Virgin Mary ... Our Lady of Fatima'.

In March 1952, Pius XII ordered the editor of the Vatican's official newspaper, *Osservatore Romano*, to publish two photographs that he certified were of 'rigorously authentic origin' (*Catholic Imperialism and World Freedom*, Avro Manhattan, Watts and Co., London, 1952, p. 54). They purported to show the sun on the horizon at Fatima at noon on October 13, 1917, but the pictures were knowingly falsely presented by Pius XII for they were taken not in 1917 at noon at Fatima, but at sunset at Batalha in 1921, some twenty-five kilometers from Fatima. The photos were originally taken by Antonio Mendoca, an amateur photographer who later revealed the fraud to the media. His brother, Dr. Joao de Mendoca, a member of the reception committee at the Shrine of Fatima, stole the photos from Antonio's album and gave them to the Cardinal Papal Legate at Fatima late in October 1951. In February, 1952, Pope Pius XII, Cardinal Tedeschini, and other members of the Holy See held a meeting to

discuss what advantage could be made of the photos, and a decision was made that the Vatican officially provide a seal of authenticity to the Fatima miracle to further entrap believers¹.

¹ (Cardinal Tedeschini, 23.10.1951, Fatima, Portugal; for further details see the '*Osservatore Romano*', sundry numbers, second week of March, 1952; Also, '*Time*' magazine, 17.3.1952; also, '*The Voice of Fatima*', March, 1952).

Within a few days of the stolen photographs appearing in '*Osservatore Romano*', they were reprinted in newspapers and magazines around the globe, thus convincing a new generation of Catholics of the 'proof' of the Virgin Mary's appearances at Fatima in 1917. However, public scorn and ridicule was heaped upon the Vatican when later international disclosures revealed that the pictures were knowingly 'falsely presented' by Pope Pius XII (See the Catholic weekly, '*Universe*', 14.3.1952).

The Vatican then added another deception to its story, publicly stating that 70,000 people witnessed the 'Virgin Mary' at the last of the six sightings at Fatima. Official police documents of the day, however recorded that the crowd was 'near to five thousand', nowhere near the Vatican's grandiose figure. Moreover, another untruth of eyewitness reports to the events conflicted with later Vatican accounts of the same events, and the claim by Catholic authorities that the supernatural encounters were of a religious nature and specifically associated with Catholicism.

The one-page Fatima message was hand-written by Lucia Dos Santos' mother from what her daughter told her of the conversations, and it was subsequently delivered to the Church and stored in the office of the bishop of Leiria-Fatima. It was later couriered to the Vatican amidst great fanfare and then a number of elaborate forged versions particularly of the 'third secret' started to appear under mysterious circumstances in 'diplomatic circles' in Rome. Some were 50-pages in size and they piously defended the Christian faith and spoke glowingly of the Pope and the Church, but the Italian media quickly revealed them as unashamed Vatican forgeries printed on the Holy See's own printing presses by the Church of Rome's division of propaganda ('*Propaganda Fide*').

Pope John XXIII (1958-1963) succeeded Pius XII and, nearing the 1960 date of the requested public disclosure of the Fatima message. Deep interest from all parts of the world developed. It was rumored that late in 1959 Pope John XXIII and a cardinal opened and read the message and both men were so shocked that neither was able to speak. The Pope decided not to disclose the contents of the communication, purportedly saying; "*It was the secret beyond the secret that was not to be revealed*".

John XXIII, being the matter-of-fact man that he was, and fully realizing the implications if the Fatima fraud was exposed, then ordered Vatican hierarchs to immediately stop 'la pulcinellada', a Venetian slang word meaning leg-pulling or burlesque. Pope John XXIII's 'secret beyond the secret' was this: The 'entity' with which the three children sojourned never said or

implied that she was the Gospel Virgin Mary (Lucia's own words, 1931). That was a Vatican concoction.

Apparitions are a hot topic these days. Debates about them on Christian forums tend to be heated and personal. In addition to being discussed, reports of apparitions are still common. Today there are hundreds of people across the world proclaiming to be visionaries. In Massachusetts, she speaks to a gentleman in his garage, in Ohio she visits a woman one night a year in September, and in Louisiana she appears under the title of Our Lady of the Bayou. These are just a few examples in the United States. Worldwide there are even more, including the often-debated Marian apparitions at Medjugore in the former Yugoslavia. All of these are considered private revelations; most are unapproved, some are even condemned by the Catholic Church.

The earliest recorded Marian apparition was in 352 A.D. to an elderly couple in Rome. The story goes like this: On a hot August night, Mary appeared requesting a shrine to be built on one of the city's celebrated hills. The following morning, the city awoke to find snow covering the Esquiline Hill. Hence, St. Mary Major, "Church of St. Mary of the Snow" can be found on this hill today. This church is considered to be one of the largest and most important churches dedicated to the Blessed Mother in the Western Church. Since this initial apparition, the number of reported ones has only grown.

Nevertheless, history recognizes a select few as having a worldwide influence on Catholic devotion and piety, rather than just a local following. For example, in the 13th century, legend says that St. Dominic received the Rosary from Mary as a way to fight sin and heresy. However, the first recorded and widely celebrated apparition was in 1531 to a poor farmer by the name of Juan Diego in Guadalupe, Mexico. The miracle connected with this apparition is the image which appeared on Juan Diego's poncho. Mary requested that he carry roses to the local bishop, and as he unfurled his poncho, an image of the virgin appeared on the cloth. Curiously, this image portrays Mary as an Aztec Princess, complete with symbols of royalty, virginity, power, and humility. This is different from her usual portrayal as a European female. To the average Mexican peasant's eye, the images symbolized what could not be conveyed across the language barrier. At a time when the Protestant Reformation was sweeping Europe, the Blessed Mother's apparition is credited with bringing about 8 million people to the Catholic Church. In a similar manner as in Guadalupe, Mary has been recorded appearing all over the world in the style and dress of the native peoples of the visited region. Her appearance in La Vang, Vietnam in 1798 is one such example.

Other major apparitions have occurred since. In the 19th century we see three apparitions in France: the Our Lady of the Miraculous Medal, and the apparitions at LaSalette and Lourdes. In 1879 she is recorded appearing with St. Joseph and St John the Apostle in Knock, Ireland. In 1917, she appeared in Fatima, Portugal where she is recorded as predicting World War II, as well as the rise of communism and its persecution of the Catholic Church. These are just a few of the most well-known and approved Marian apparitions. Like Guadalupe, each has its own miracles, healings, and conversion stories that helped bolster its claim to fame.

In the last eight centuries Marian apparitions have been a large source of Catholic personal devotions. For example, the rosary, miraculous medal, various scapulars, and first Saturday devotions all have their roots in these Church-approved apparitions. While they help augment many a Catholic's spiritual life, there is no Church document that states that Catholics must follow these devotions in order to enter Heaven. As a matter of fact, there isn't enough time in one day to cover all the devotions which have developed from approved apparitions, both Marian and others.

All of this revelation about the fraud of the Fatima apparitions will not keep the Jesuit-Vatican from orchestrating a war the United States does not need and one that Vladimir Putin does not desire. This year is the 100th anniversary of the June 1917 Fatima apparitions and may lead to the Jesuit pope's agenda to push Roman Catholics to call still for the Consecration of Russia. Rightly so, Vladimir Putin ought to be concerned about the Jesuit call for war on Russia!

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