

# Chapter 1

## A TWO-PARTY CONFLICT

“The Appeal of Our Lady of Fatima is so deeply rooted in the Gospel and Tradition that the Church feels herself bound by this message.”<sup>12</sup> Thus declared Pope John Paul II at Fatima on May 13, 1982, during a pilgrimage to the Fatima shrine in gratitude to Our Lady of Fatima for having intervened to save him from the assassin’s bullet—as the late Pope devoutly believed—a year to the day earlier, on the very anniversary of the first Fatima apparition. In so declaring, the Pope definitively rejected the attempt by some, including those whose conduct is the subject of this book, to categorize the Message of Fatima as a mere “private” revelation.

Clearly alluding to that part of the Message which Catholics know as the Third Secret, the Pope further declared: “The successor of Peter presents himself here also as a witness to the immensity of human suffering, a witness to the almost *apocalyptic menaces looming over the nations and mankind* as a whole.”<sup>13</sup> Two years later, Cardinal Ratzinger, the Pope’s doctrinal right-hand man, revealed that the Third Secret speaks of “dangers *threatening the faith* and the life of the Christian and therefore of the world.”<sup>14</sup>

On May 13, 2000, speaking again at Fatima during the Mass for the beatification of two of the three Fatima seers, Jacinta and Francisco Marto, the Pope linked the threat hanging over humanity to a threat hanging over the Church herself. Citing Chapter 12, verse 4 of the Book of the Apocalypse, commonly interpreted as a reference to the fall of consecrated souls—priests, nuns and religious—from their exalted states, the Pope warned: “The message of Fatima is a

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<sup>12</sup> “Il contenuto dell’appello della Signora di Fatima è così profondamente radicato nel Vangelo e in tutta la Tradizione, che la Chiesa si sente impegnata da questo messaggio.” Homily at the Fatima Shrine, May 13, 1982, [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/homilies/1982/documents/hf\\_jp-ii\\_hom\\_19820513\\_fatima\\_it.html](http://www.vatican.va/holy_father/john_paul_ii/homilies/1982/documents/hf_jp-ii_hom_19820513_fatima_it.html).

<sup>13</sup> Ibid. (“Il successore di Pietro si presenta qui anche come testimone delle immense sofferenze dell’uomo, come testimone delle minacce quasi apocalittiche, che incombono sulle nazioni e sull’umanità.”)

<sup>14</sup> *Jesus* magazine, November 11, 1984, p. 79. See also Father Paul Kramer, *The Devil’s Final Battle*, pp. 33, 274-276 (also at <http://www.devilsfinalbattle.com/ch4.htm>, <http://www.devilsfinalbattle.com/appendix.htm>); “Published Testimony: Cardinal Ratzinger (November 1984)” at <http://www.fatima.org/thirdsecret/ratzinger.asp>; Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima*, Vol. III: *The Third Secret* (Buffalo, New York: Immaculate Heart Publications, 1990), pp. 822-823; “Cardinal Ratzinger Speaks on: The Third Secret of Fatima”, *The Fatima Crusader*, No. 18 (Oct.-Dec. 1985), pp. S4ff (also at <http://www.fatimacrusader.com/cr18/cr18pgS4.asp>); *The Fatima Crusader*, No. 37 (Summer 1991), p. 7 (<http://www.fatimacrusader.com/cr37/cr37pg6.asp>); and *The Fatima Crusader*, No. 64 (Summer 2000), p. 118 (<http://www.fatimacrusader.com/cr64/cr64pg28.asp>).

call to conversion, alerting humanity to have nothing to do with the ‘dragon’ whose ‘tail swept down a third of the stars of heaven, and cast them to the earth’ (Rv 12:4).<sup>15</sup>

As we shall see, this was John Paul’s way of alerting the Church and the world to that part of the Secret yet to be revealed: a text accompanying the enigmatic vision of the “Bishop dressed in White” whose impending publication on June 26, 2000 was announced during the beatification proceedings at Fatima by the Vatican Secretary of State, Cardinal Angelo Sodano.

This text would explain how the white-clad bishop in the vision—apparently (but not certainly) a future Pope—comes to be executed by a band of soldiers on a hill outside a ruined city filled with dead bodies, followed by the execution of bishops, priests, religious and members of the laity.

This text would contain the words of the only one who could explain the vision with infallible surety, including whether it indeed depicts the fate of a future Pope: the Lady who conveyed it to the seers of Fatima, the Blessed Virgin Mary. It is this text those we shall call the false friends of Fatima have labored to conceal from the Church and the world, keeping it “well hidden” in the Vatican, as the famed Italian Catholic intellectual Antonio Socci has put it.<sup>16</sup>

### *A Secret Still Hidden*

The world knows—even Hollywood knows<sup>17</sup>—that on October 13, 1917, some 70,000 souls witnessed the Miracle of the Sun at the Cova da Iria. In this country field outside the Portuguese village of Fatima, the three Fatima seers, Lúcia dos Santos (known to the Anglophone world as Lucy) and her cousins, Jacinta and Francisco Marto, had been receiving a series of apparitions by the Blessed Virgin on the 13<sup>th</sup> of each month since May. At precisely the moment pre-announced by Lucia—noon, solar time—the Miracle that authenticated the apparitions for even the skeptical began.

Over the next twelve minutes the sun danced in the sky, threw off a stunning array of colors that transformed the landscape, and then plunged toward the terrified crowd, instantly drying the muddy field and the clothing of the rain-drenched witnesses before the phenomenon ended with the sun returning to its normal place in

<sup>15</sup> “Apostolic Journey of His Holiness John Paul II to Fátima, May 12-13, 2000, Homily of His Holiness Pope John Paul II, Beatification of Francisco and Jacinta Marto, Shepherds of Fatima”, at [www.vatican.va/holy\\_father/john\\_paul\\_ii/travels/documents/hf\\_jp-ii\\_hom\\_20000513\\_beatification-fatima\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/travels/documents/hf_jp-ii_hom_20000513_beatification-fatima_en.html).

<sup>16</sup> Antonio Socci, “Bertone in the ‘Wasp’s Nest’ of the Polemics,” *Libero*, June 2, 2007 (“he [Cardinal Bertone] demonstrated (involuntarily) that as a matter of fact the explosive part of the ‘Third Secret of Fatima’ exists yet is well hidden....”).

<sup>17</sup> Cf. *The Miracle of Our Lady of Fatima*, Warner Brothers (1952), [http://en.wikipedia.org/wiki/The\\_Miracle\\_of\\_Our\\_Lady\\_of\\_Fatima](http://en.wikipedia.org/wiki/The_Miracle_of_Our_Lady_of_Fatima).

the sky. The amount of solar energy involved in that feat would have incinerated everyone present, but not a soul was harmed. Quite the contrary, at the same moment numerous miraculous cures and—hardly surprising!—instantaneous conversions took place among the witnesses.

As the Bishop of Leiria-Fatima, D. Jose Alves Correia da Silva, wrote shortly afterwards: “This phenomenon, which was not registered in any astronomical observatory, and could not, therefore, have been of natural origin, was witnessed by people of every category and class, by believers as well as unbelievers, journalists of the principal daily papers, and even by people kilometers away, a fact which destroys any theory of collective hallucination.”<sup>18</sup>

One of those remote witnesses was none other than the poet laureate of Portugal, Afonso Lopes Vieira, who, having forgotten about the apparitions at Fatima, was dramatically reminded of them by the solar phenomenon he observed from his veranda, 25 kilometers distant from the Cova.<sup>19</sup>

What was the Message the Virgin authenticated by this absolutely unprecedented display of heavenly power, the Message that John Paul II declared binding upon the Church? When Our Lady came to Fatima in 1917 from that heavenly realm which stands outside and above time, She foresaw the situation that confronts us now.

For Her, the crisis in the Church and the world lamented by Paul VI, John Paul II and Benedict XVI was an already present event. With that crisis in view, the Virgin conveyed to the three seers, Lucia, Jacinta and Francisco, a “Great Secret” in three parts during Her apparition of July 13, 1917.

The first part of the Great Secret is a vision of hell:

Our Lady showed us a great sea of fire which seemed to be under the earth. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in a huge fire, without weight or equilibrium, and amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrifying and repulsive likeness to frightful and unknown animals, all black and transparent. This vision lasted but an instant. How can we ever be grateful

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<sup>18</sup> John De Marchi, *Fatima from the Beginning* (Fatima: Edicoes: Missoes Consolata, 1950), p. 140.

<sup>19</sup> *Ibid.*, p. 142.

enough to our kind heavenly Mother, who had already prepared us by promising, in the first Apparition, to take us to heaven. Otherwise, I think we would have died of fear and terror.<sup>20</sup>

But the “Lady in white” did not simply leave the three children in their state of terror. She immediately explained the vision the children had just seen, and then provided the second part of the Great Secret:

We then looked up at Our Lady, who said to us so kindly and so sadly:

“You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end: but if people do not cease offending God, a worse one will break out during the Pontificate [reign] of Pius XI.<sup>21</sup> When you see a night illumined by an unknown light, know that this 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 shall be converted, and a period of peace will be granted to the world.”<sup>22</sup>

The content of the first two parts of the Message, conveyed with so few words, is staggering in its scope and theological richness, and in its implications for the Church and the world: Innumerable souls will be lost for eternity; the world will be punished by war, famine,

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<sup>20</sup> Congregation for the Doctrine of the Faith, *The Message of Fatima* (Vatican City: Libreria Editrice Vaticana, 2000) (*Message*), p. 13; photo-reproducing in its entirety and quoting from Lucia’s handwritten text in her Third Memoir.

<sup>21</sup> As can be seen from the handwritten text photo-reproduced in *Message*, the Vatican translation of Lucia’s original Portuguese arbitrarily substitutes “Pontificate of Pius XI” for Lucia’s “reign of Pius XI” (“*renado de Pio XI*”)—one of many signs of the “modern” and “ecumenical” attitude of what we call here the false friends of Fatima, who have militated against the authentic Fatima message since Vatican II, as will be apparent from the rest of this discussion.

<sup>22</sup> *Message*, p. 16.

and persecutions of the Church and the Pope. Yet these calamities can be avoided by establishing in the world devotion to the Immaculate Heart—through the Communion of reparation on the First Saturdays, among other things—and by consecrating Russia to the same Immaculate Heart. And then, nothing less than a terrible ultimatum from Heaven itself: “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.*” Finally, however, a promise of God’s mercy:

“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.”

We know, of course, that every one of the calamities the Virgin predicted in the first two parts of the Great Secret (except the ultimate “annihilation of nations”) did in fact happen: World War I ended, World War II ravaged the globe, Russia spread its errors—including international Communism—throughout the world, there were persecutions of the Church, the good were martyred and the Holy Father had much to suffer. The fulfillment of these predictions verifies the authenticity of the Message even more effectively than the Miracle of the Sun, for the very nature of true prophecy is that it unerringly predicts what comes to pass.

True to Her word, Our Lady did come to ask for the Consecration of Russia. On June 13, 1929 at Tuy, Spain, She appeared again to Sister Lucy during a great and sublime vision representing the Blessed Trinity. She told Lucy that “The moment has come for God to ask the Holy Father to make, in union with all the bishops of the world, the consecration of *Russia* to My Immaculate Heart. By this means, He promises to save *Russia.*” That simple request, deemed authentic by a series of Popes, has been at the heart of the undying controversy arising from the decision of certain “advisors” to Pope John Paul II to avoid at all costs any mention of Russia in the act of consecration, producing the utter absurdity of a “consecration of Russia” designed specifically *not to consecrate Russia* in particular.

But what of the third part of the Great Secret, commonly known simply as the Third Secret of Fatima? In her Fourth Memoir recording the apparitions, Sister Lucia declared that she would write of everything “With the exception of that part of the Secret which I am not permitted to reveal at present...”<sup>23</sup> But, after restating the

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<sup>23</sup> Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima*, Vol. II: *The Secret and the Church* (Buffalo, New York: Immaculate Heart Publications, 1990), p. 37.

first and second parts of the Great Secret as already set forth in her Third Memoir (August 1941), Sister Lucia added to the integral text the words which have, ever since, been at the heart of the Third Secret controversy:

“In Portugal, the dogma of the faith will always be preserved etc.<sup>24</sup> *Tell this to no one.* Yes, you may tell Francisco.”<sup>25</sup>

The reference to the preservation of dogma in Portugal, having no evident connection to the first two parts of the Great Secret, could only pertain to a dogmatic crisis *outside* of Portugal, which in turn could only be explained in further words of the Virgin to be found in the place Lucia had indicated with her telltale “etc.” It is there, in the content of those missing words, that we would find the link between a crisis in the Church and a crisis in the world—the same two-fold crisis Pope Benedict now laments.

And indeed it would be none other than Pope Benedict himself who would declare on May 11, 2010 that in the Third Secret

are indicated *future realities of the Church* which are little by little developing and revealing themselves... Thus it is true that beyond the moment indicated in the vision, it is *spoken*, it is seen, the necessity of *a passion of the Church that naturally is reflected in the person of the Pope; but the Pope is in the Church, and therefore the sufferings of the Church are what is announced...*

As for the novelty that we can discover today in this message, it is that *attacks on the Pope and the Church do not come only from outside, but the sufferings of the Church come precisely from within the Church*, from sins that exist in the Church. This has always been known, but today we see it *in a really terrifying way*: that the greatest persecution of the Church *does not come from enemies outside, but arises from sin in the Church.*<sup>26</sup>

<sup>24</sup> “*Em Portugal se conservera sempre o doguema da fè etc.*”

<sup>25</sup> Francisco had only seen, but not heard, the Virgin during the apparitions.

<sup>26</sup> The full text in Italian: “Oltre questa grande visione della sofferenza del Papa, che possiamo in sostanza riferire a Giovanni Paolo II sono indicate realtà del futuro della chiesa che man mano si sviluppano e si mostrano. Cioè è vero che oltre il momento indicato nella visione, *si parla*, si vede la necessità di una passione della chiesa, che naturalmente si riflette nella persona del Papa, ma il Papa sta nella chiesa e quindi sono sofferenze della chiesa che si annunciano. Il Signore ci ha detto che la chiesa sarà per sempre sofferente, in modi diversi fino alla fine de mondo. L'importante è che il messaggio, la risposta di Fatima, sostanzialmente non va a situazioni particolari, ma la risposta fondamentale cioè conversione permanente, penitenza, preghiera, e le virtù cardinali, fede, speranza carità. Così vediamo qui la vera e fondamentale risposta che la chiesa deve dare, che noi ogni singolo dobbiamo dare in questa situazione. Quanto alle novità che possiamo oggi scoprire in questo messaggio è anche che non solo da fuori vengono attacchi al Papa e alla chiesa, ma le sofferenze della chiesa vengono proprio dall'interno della chiesa, dal peccato che esiste nella chiesa. Anche questo lo vediamo sempre ma oggi lo vediamo in modo realmente terrificante che la più grande persecuzione alla chiesa non viene dai nemici di fuori, ma nasce dal peccato nella chiesa.” Transcript by Paolo Rodari, <http://www.ilfoglio.it>.

Thus, the Third Secret would appear to have two parts: the vision of the “Bishop dressed in White” and the Virgin’s explanation of the vision in Her own words. This would correspond exactly to what we see in the first two parts of the Great Secret: a vision—the vision of hell—and the Virgin’s explanation of it: “You have seen hell, where the souls of poor sinners go. To save them...”

That Sister Lucia’s “etc” held the place for words of the Virgin which belong to the Third Secret was confirmed in 1952, when an Austrian Jesuit, Father Joseph Schweigl, was sent by Pius XII to interrogate Sister Lucia in her convent at Coimbra. The interrogation took place on September 2<sup>nd</sup> of that year. While bound not to reveal the precise contents of Sister Lucia’s statements regarding the Secret, Schweigl did make the following statement: “I may not reveal anything with regard to the Third Secret, but I am able to say that it has two parts: One part concerns the Pope. The other part is the logical continuation—though I may not say anything—of *the words*: ‘In Portugal, the dogma of the Faith will always be preserved etc.’”<sup>27</sup>

To this testimony must be added that of Canon Casimir Barthas (a renowned Fatima expert), who interrogated Sister Lucia concerning the Third Secret on October 17-18, 1946. Barthas likewise reported: “The text of *the words of Our Lady* was written by Sister Lucia and enclosed in a sealed envelope.”<sup>28</sup> Further, no less than Cardinal Ottaviani, then Secretary of the Holy Office, interrogated Lucia in 1955 concerning the Secret, later revealing that “She wrote on a *sheet of paper [folha in Portuguese] what Our Lady told her* to tell the Holy Father.”<sup>29</sup> Ottaviani read the Secret himself and can hardly have been mistaken in his reference to what Our Lady *told* Lucia to *tell* the Holy Father.

So, it was clear very early on that the Third Secret of Fatima has two parts, one of which presents the *spoken words* of the Virgin Mary embraced within Sister Lucia’s “etc”. But, as we shall see, it is precisely those spoken words which assorted false friends of Fatima assure us do not exist, even though it is obvious that they must exist.

### ***Fatima Versus a New “Orientation” of the Church***

The Message of Fatima, understood in a traditional Catholic

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[it/palazzoapostolico/2675](http://www.palazzoapostolico/2675), confirmed by this author, who watched the video of the Pope’s remarks.

<sup>27</sup> *The Whole Truth About Fatima*, Vol. III, p. 710.

<sup>28</sup> Quoted in Laurent Morlier, *The Third Secret of Fatima* (Éditions D.F.T., 2001), p. 196.

<sup>29</sup> Remarks during the Fifth Mariological Conference in the great hall of the Antonianum in Rome, February 11, 1967; quoted in Alonso, *La Verdad sobre el Secreto de Fatima*, p. 65. Cardinal Ottaviani’s phrase “to tell the Holy Father” appears to be an extrapolation of his, which if anything would highlight the importance of the Secret. In any case, the Cardinal confirms the hard fact that the Secret contains words of the Virgin Mary.

sense, cannot be reconciled with decisions that have been taken since the Second Vatican Council to change the entire “orientation” of the Catholic Church. This is the “opening to the world” whose ruinous effects upon the faith and discipline of the human element of the Church Pope Paul lamented too late to avert them, leaving both John Paul II and Benedict XVI to lament the resulting disaster in the Church and in the larger world, culminating in Benedict’s warning that the very future of the world is now at stake.

The Message of Fatima—in line with all of Catholic Tradition, as John Paul II affirmed—speaks clearly and dramatically of the fundamental elements of the Catholic Faith: death, judgment, Heaven and hell; the necessity of conversion to the Faith for the salvation of souls, and in particular the necessity of the conversion of Russia to avert calamities in our time; the infinite power of grace, producing miracles in the world; the necessity of devotion to the Immaculate Heart of Mary, the Virgin Mother of God; the need to make reparation to God for offenses against His divine law; and the centrality of the Holy Eucharist as a means of reparation for sin (hence the Communions of Reparation on the Five First Saturdays called for by Our Lady of Fatima).

During and after the Council and the opening of the Church to the world, however, the Catholic verities that the Fatima message affirms by the prophecy of the very Mother of God have been abandoned as “triumphalism” by innovators in the Church, who have pursued instead a policy of “aggiornamento” (updating) of the Church and “dialogue” with the world and with the members of any and all religions or no religion at all, thus placing the evangelizing Church Militant of pre-conciliar times into the ecclesial equivalent of a coma. This is why the current Pope is reduced to calling for the re-evangelization even of the once-Catholic peoples of Western Europe. The implicit admission is that the West has entered into a state of neo-paganism.

The same innovators have also presided over a totally unprecedented “liturgical renewal” which the great liturgist, Msgr. Klaus Gamber—writing with the approval of no less than Cardinal Ratzinger—has described as “the destruction of the Roman Rite,”<sup>30</sup> meaning the traditional Latin Mass which, in a providential course correction, Pope Benedict released from its “captivity” under a non-existent “ban” with his *Motu Proprio Summorum Pontificum* (2007).

### ***Pius XII’s Fatima Prediction***

It is no coincidence that the incalculably destructive work of

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<sup>30</sup> Klaus Gamber, *Reform of the Roman Liturgy* (San Juan Capistrano, Calif.: Una Voce Press, 1993), p. 97.

these innovators was foreseen by the future Pope Pius XII precisely in light of the Message of Fatima. Speaking only thirty-one years before the Council began in 1962, the future Pope made this Fatima-related prophecy of a coming catastrophe in the Church:

I am worried by the Blessed Virgin's messages to little Lucia of Fatima. This persistence of Mary about the dangers which menace the Church is a divine warning against *the suicide of altering the faith, in her liturgy, her theology and her soul....* I hear all around me *innovators* who wish to dismantle the Sacred Chapel, destroy the universal flame of the Church, reject her ornaments and make her feel remorse for her historical past....

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. In our churches, Christians *will search in vain for the red lamp* where God awaits them. Like Mary Magdalene, weeping before the empty tomb, they will ask, "Where have they taken Him?"<sup>31</sup>

Neither the first two parts of the Great Secret of Fatima, nor the vision the Vatican would claim in 2000 is the entire third part or the Third Secret, say anything of coming suicidal alterations in the Church's liturgy, theology and very "soul." That the future Pope related this prophecy of disaster to the Message of Fatima all but compels the deduction that he must have learned something of the contents of the Third Secret as intimated by Lucia's reference in her fourth Memoir to a dogmatic crisis outside of Portugal. And what he learned cannot be a wordless vision standing alone, like the one published in 2000, but rather *words of the Virgin* by which She conveyed "a divine warning against the suicide of altering the faith, in her liturgy, her theology and her soul."

In any event, what Pius XII foresaw in light of Fatima came to pass in the years following his death in 1958. No one can seriously deny the radical and unprecedented changes in faith, liturgy and theology which have afflicted the Church since the end of the Council in 1965. These changes, it must be said immediately, have never actually been imposed on the universal Church by the Church's authoritative teaching office or Magisterium as exercised by the Pope alone or the Pope presiding over an ecumenical Council. For in truth, Vatican II did not change, and could not change, one iota of the doctrine of the Faith. As the Magisterium solemnly declared at the *First Vatican Council*, "the Holy Spirit was not promised to the Successors of Peter that by His revelation they might disclose new doctrine, but that by His help they might *guard* the revelation transmitted through the

<sup>31</sup> Msgr. Georges Roche, *Pie XII Devant L'Histoire* (Paris: Editions Robert Laffont, 1972), pp. 52, 53.

apostles and the deposit of faith, and might faithfully set it forth.”<sup>32</sup>

Nor has the Church any power to abolish her own received and approved rite of Mass. As the future Pope Benedict rightly declared seven years before he ascended to the Chair of Peter: “the Church, throughout her history, has never abolished nor forbidden orthodox liturgical forms, which would be quite alien to the Spirit of the Church.”<sup>33</sup> Thus, Pope Benedict declared in 2007 that “the traditional Latin Mass was never juridically abrogated [abolished] and, consequently, in principle, was always permitted.”<sup>34</sup>

The post-Vatican II work of ecclesial “auto-demolition” has been accomplished entirely by means of a false appearance of binding official changes created by the very innovators whose program Pius XII foresaw, acting in the name of a pastoral Council whose ambiguous documents created openings for their “updating” of the Faith. It is those very ambiguities that have prompted Pope Benedict to call for a “hermeneutic of continuity” between Vatican II and the traditional teaching of the Church. But the very need for a “hermeneutic of continuity” between *an ecumenical Council* and the Church’s constant teaching indicates a grave problem the Church has never before encountered.

Today, indeed, we understand quite well why the Virgin specifically directed that the Third Secret was to be revealed to the world by the Cardinal Patriarch or the Bishop of Fatima no earlier than 1960—an order Sister Lucia inscribed on the *two* sealed envelopes which contain the Secret in its entirety. The Secret will be “more clear” (*mais claro*) in 1960, Sister Lucia explained.<sup>35</sup> And indeed by 1960 the Second Vatican Council had been convoked, setting the stage for the ecclesial earthquake from which the Church is still reeling, while the West succumbs to “silent apostasy” (John Paul II) and “the very future of the world is at stake” (Benedict XVI).

As this book makes its appearance, the Church is witnessing a struggle to uncover the Secret still hidden and to accomplish what Our Lady of Fatima prescribed for the salvation of souls and the good of all humanity: the Consecration of Russia. That struggle involves two parties that have been contending for the very soul of the Church ever since the “opening to the world” led to the “invasion of

<sup>32</sup> Denzinger, 1836.

<sup>33</sup> Address to Pilgrims Gathered in Rome on the Occasion of the 10<sup>th</sup> Anniversary of the Motu Proprio “Ecclesia Dei.”

<sup>34</sup> Letter of His Holiness Benedict XVI to the Bishops on the Occasion of the Publication of the Apostolic Letter ‘Motu Proprio Data’ *Summorum Pontificum* on the Use of the Roman Liturgy Prior to the Reform of 1970”, at [www.vatican.va/holy\\_father/benedict\\_xvi/letters/2007/documents/hf\\_ben-xvi\\_let\\_20070707\\_lettera-vescovi\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/letters/2007/documents/hf_ben-xvi_let_20070707_lettera-vescovi_en.html).

<sup>35</sup> *Documentation Catholique*, March 19, 1967, Col. 542; cited in *The Whole Truth About Fatima*, Vol. III, p. 725.

the Church by worldly thinking,” to recall the astounding admission of Paul VI: the party of Catholic Tradition on the one hand, in continuity with all that the Church has handed down in her doctrine and practice through the centuries, including Marian devotion and piety, and, on the other hand, the party of innovation, modernization, liberalization, adaptation, indeed revolution in the Church.

For the sake of convenience let us refer to the two parties, respectively, as the party of Tradition and the party of the innovators, whose baneful emergence Pius XII foresaw from his “Fatima perspective.” We do not propose here a strict division of the Church after Vatican II into these two camps, for human beings are far more complex than that. Allegiances cross Party lines even in secular politics, and it would not be fair to say, especially in times of confusion like these—times of “diabolical disorientation,” to use Sister Lucy’s famous phrase—that all Catholics are simply one or the other. That the Church has been divided along these lines since Vatican II, however, is undeniable, as the following pages should confirm even for the skeptical. This in itself is an unprecedented development in the Church. But within each constituency there are determined leaders, game followers, uncertain stragglers, and many who are simply ignorant of what is at stake.

We propose, rather, a description of the basic *orientations* of those who, within each constituency, are today actively engaged in contending over the future of the Church in the light of Fatima. It is our burden here to show that within the party of the innovators we will find those who falsely present themselves as favorable to the Fatima event. They do so because they know that the Fatima event commands the respect of so many of the faithful, who see that the apparitions have the weight of Tradition, a public miracle, papal approbation, and the witness of the Mother of God behind it. Like the Pharisees who persecuted Our Lord, they have calculated that they cannot place their own respectability at risk by attacking directly the object of their hidden contempt or disbelief.

These innovators pose as friends of Fatima even as they seek to consign the Fatima event to oblivion, because its meaning is at war with their orientation as progressives who believe the Church has been permanently “updated” since the Council and can never return to her “pre-conciliar” state. To admit the imperatives of the Message of Fatima is to turn back from the road they have followed. This they cannot allow—absent a special grace from God that would illuminate their folly in a way they cannot ignore.