

# Chapter 6

## CARLOS EVARISTO: EARLY HERALD OF THE “NEW FATIMA”

In the very midst of Cardinal Sodano’s failed campaign from on high to consign Father Gruner to oblivion in Avellino, a rather mysterious layman suddenly emerged to promote the Party Line from below. At a time when Sister Lucy had been “gagged” for more than 30 years by orders from the Vatican and precluded from having any visitors (outside her family and people she had known before 1960) without prior Vatican approval, one Carlos Evaristo of Portugal, a self-styled “journalist, historian and interpreter,” came forward in 1993 to make the astonishing claim that he had conducted two “interviews” with Lucy in the convent at Coimbra on October 11, 1992 and October 11, 1993.

Evaristo published the interviews in the form of two pamphlets, entitled *Two Hours with Sister Lucy* and *It All Started with Two Hours with Sister Lucy*. The pamphlets ignited tremendous controversy because in them Sister Lucy is reported as having flatly contradicted a whole series of statements she had made over the previous 75 years regarding the Message of Fatima and its implications for the Church and the world. Before discussing the purported interviews in detail, it would be best to summarize the circumstances which surrounded their production and publication.

### *Two Hours with “Sister Lucy”*

According to Evaristo, on October 11, 1992 he spent two hours interviewing the seer, during which she had contradicted all of her public and private statements over the past 75 years concerning the Consecration of Russia to the Immaculate Heart of Mary, the conversion of Russia, and the Third Secret of Fatima.

Evaristo’s pamphlet hewed perfectly to the Sodano Party Line: In it, we read that the “new” Sister Lucy, contrary to everything she had said in some 75 years worth of prior correspondence, conversations and published remarks, was now saying that Russia had been consecrated to the Immaculate Heart of Mary in 1984, that Russia was “converting,” that “conversion” does not mean embracing the Catholic Faith, and that the Third Secret of Fatima was not meant to be revealed to the faithful in 1960.

The credibility of *Two Hours with Sister Lucy (Two Hours)* was immediately cast into doubt by a manifestly absurd “detail” with which Evaristo embellished his account: “Carlos Evaristo, who was

sitting closest to Sister Lucy and directly in front, *held Sister Lucy's hands for most of the two hour interview.*"<sup>127</sup> Sister Lucy was a cloistered nun who is not even permitted to see her blood relatives alone. The claim that she held hands for two hours with a strange man she had never met before was laughable on its face and impossible to believe.

Equally impossible to believe was the "interview" as a whole. In fact, it was so unbelievable that the only other Portuguese-speaking witness to Evaristo's alleged encounter with "Sister Lucy," Father Francisco Pacheco (a lawyer as well as a priest), publicly disavowed the pamphlet in its entirety:

I was the official translator of this meeting, which lasted two hours. I categorically affirm that the booklet entitled *Two Hours with Sister Lucy* published by Carlos Evaristo **contains lies and half-truths and is not to be believed.** When I was first shown a copy in January 1993, I immediately contacted Carlos Evaristo and I personally told him **not to publish this booklet because of the gross lies that he had put in it ...** I trust that this will end the confusion caused by Carlos Evaristo and his **notorious pamphlet.**<sup>128</sup>

Besides Father Pacheco, two other witnesses were present during the alleged 1992 "interview," but neither of them spoke Portuguese. Anthony Cardinal Padiyara and Bishop Francis Michaelappa, both from India, were in Fatima to attend a Marian conference at the invitation of Father Nicholas Gruner's Fatima apostolate, and they went along with Evaristo and Father Pacheco to the convent at Coimbra. Afterwards, Cardinal Padiyara would attest only that he had been present during the "interview," which was conducted entirely in a language he did not understand. As for Bishop Michaelappa, he not only refused to vouch for the authenticity of the "interview," but joined Father Pacheco in demanding that Evaristo not publish it.

Why did Father Pacheco publicly repudiate *Two Hours*, and why did both he and Bishop Michaelappa demand Evaristo refrain from publishing? The answer was supplied by Evaristo himself. In a fax transmission to Coralie Graham, editor of *The Fatima Crusader*, Evaristo admitted that the statements he had attributed to "Sister Lucy" contain: "... contradictory and unlogical (*sic*) things which at times seem almost *craziness*."<sup>129</sup>

In the same fax Evaristo further admitted: "The dialogue was not recorded at the time. *No notes were taken.*"<sup>130</sup> As if to demolish

<sup>127</sup> Carlos Evaristo, *Two Hours with Sister Lucy*, First Ed., Jan. 1, 1993, p. 8.

<sup>128</sup> Letter of Father Francisco Pacheco, O.C.C. Postal, 60.033-790-Fort-CE-Brazil, published in *The Fatima Crusader* magazine, Issue No. 46, January 1994, p. 15.

<sup>129</sup> Fax from Evaristo to Coralie Graham, 23 November 1992, p. 2, paragraph (i).

<sup>130</sup> *Ibid.*, par. (g).

any remaining vestige of credibility in the “interview”, Evaristo even concedes that because his memory is unreliable, the “transcript” of the “interview” did not reflect his own memory but was “reconstructed”(!) from the memory of others: “Although I may have a *bad memory* this *reconstruction* of what was said was not largely made by me. *I only typed it.*”<sup>131</sup>

This was a devastating admission, because if the “transcript” was not based on Evaristo’s own memory of what “Sister Lucy” allegedly said, and if Father Pacheco, the only other Portuguese-speaking witness, repudiated the “transcript” because it “contains lies and half-truths and is not to be believed,” then the only possible sources for the “transcript” are Cardinal Padiyara and Bishop Michaelappa, *neither of whom speaks a word of Portuguese.*

Yet, nowhere in *Two Hours* was the public ever told that the “transcript” of the “interview” with Sister Lucy is not really a transcript at all, but a “reconstruction” from the memories of people who could not even speak the interviewee’s language!

### ***Evaristo Tries Again***

Following massive public criticism of the ridiculous statements attributed to “Sister Lucy” in *Two Hours*, Evaristo reemerged with a second pamphlet, entitled *It All Started with Two Hours with Sister Lucy*. The sequel simply republished the original fabricated “transcript,” but this time attempted to buttress it with another purported “interview” that allegedly took place on October 11, 1993—a year to the day after the first interview. In this second interview the remarks attributed to Lucy were briefer and vaguer than those in the first “interview,” and she did not repeat her remarks about the Third Secret of Fatima not being meant for the faithful. In contrast with the original pamphlet, justly ignored by the press, the 1993 version received considerable publicity in 1998, including coverage on a Spanish television show and articles in the periodicals *Christus* (of Portugal) and *Gente* (of Italy). That the sequel acquired such publicity made a refutation of its glaring incredibility a matter of considerable urgency.

Evaristo claimed that the second interview was audio and video-taped in the presence of himself and eight other witnesses who allegedly attended, including a Cardinal. The alleged audio and video tapes have never, however, been made available to the public. He further claimed that this second interview was conducted on *one hour’s notice* to the Mother Prioress of the Convent, after the Cardinal (His Eminence Ricardo Cardinal Vidal of Cebu, Philippines)

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<sup>131</sup> Ibid., par. (i).

spontaneously decided that a group of nine people, including Evaristo, should jump into cars and pay Sister Lucy a visit late at night with a video camera and a tape recorder! We are told that this hastily assembled crowd and its equipment was admitted into a cloistered convent at 10:30 p.m. to interview an 86-year-old nun who would normally be asleep at that hour and could have no visitors in any event without prior Vatican approval.

As with the first interview, the reader is asked to believe that “Sister Lucy” now contradicted everything she had said publicly and privately about the Message of Fatima for more than 75 years before she spoke to Mr. Evaristo and his witnesses. Oddly enough, although a Cardinal and *seven* other witnesses were supposedly in attendance at the 1993 spontaneous late-night interview of “Sister Lucy,” Evaristo’s pamphlet does not contain any attestations by these alleged witnesses that the “transcript” of the 1993 interview accurately reflected what “Sister Lucy” supposedly said on that occasion.

We cannot here draw any final conclusions about which theory best explained the incredible “retractions” contained in these two “interviews” of “Sister Lucy.” It is not necessary for our purposes to determine whether “Lucy’s” repudiation of her own statements was attributable to treachery on the part of Evaristo or whether the woman in nun’s garb he allegedly interviewed at the convent in Coimbra was an imposter (as some have implausibly theorized), or whether it was indeed Sister Lucy who said the things attributed to her, but only as the result of duress, obedience to the suggestions of her superiors, or the effects of declining mental acuity combined with the suasion of others. No matter which scenario is chosen, the conclusion is the same: Sister Lucy was betrayed by those who were promoting her “retractions.” We do not here establish as fact a particular scenario for this betrayal, but demonstrate only that a betrayal must have occurred because the statements attributed to “Lucy” in both “interviews” are plainly unworthy of belief, for these reasons:

First of all, they contradict the Message of Fatima itself, which, as Cardinal Ratzinger has noted, “three Popes have already recognized in the most solemn manner possible and have wholeheartedly taken part in this devotion”,<sup>132</sup>

Second, they contradict Sister Lucy’s own repeated prior statements about the Message and its meaning over a period of seventy-five years before the Evaristo “interviews”;

Third, they contradict the evidence of our own senses regarding

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<sup>132</sup> *The Catholic Counter-Reformation in the XXth Century*, October 1996, #289, p. 6.

the drastic moral and spiritual deterioration of the world since the papal consecration of the world (but not Russia specifically) in 1984, and the supposed “fall of Communism” thereafter.

Now let us examine more closely the evidence that destroys the credibility of both pamphlets, above all the purported statements of “Sister Lucy.”

### *Indices of Deception*

The most obvious problem with *Two Hours* is that it deceptively presented as a *verbatim* transcript what was nothing more than a “reconstruction” of what Sister Lucy allegedly said, a “reconstruction” not based on Evaristo’s own memory, but on the memory of “witnesses” who do not even speak Portuguese. *Two Hours never mentioned this crucial fact*, but rather led the reader to believe that “Sister Lucy” was being quoted word-for-word.

Only in the sequel pamphlet, *It All Started with Two Hours with Sister Lucy (It All Started)*, did Evaristo finally admit that what he had originally presented to the public as a *verbatim* transcript was a fictitious reconstruction: “This [the first interview] *is not a literal translation*. It is a *conceptual* translation. The language used in this document is *based* on the actual Portuguese dialogue ...”<sup>133</sup>

What did Evaristo mean by a “conceptual” translation? What did he mean when he said that the translation was “based” on the “actual Portuguese dialogue”? And why did he fail to inform the public in the first place that his much-vaunted “interview” of “Sister Lucy,” which had caused so much controversy and even outrage around the world, contained only *concepts* and not her actual words? That a “conceptual” reconstruction of a conversation was presented to the public as a *verbatim* transcript should be enough to discredit *Two Hours* entirely, along with any further products by its author. The republication of the admittedly fabricated “interview” in *It All Started* did nothing to improve its credibility.

Putting aside, for the moment, Evaristo’s fatal admission that the original “interview” was a fabrication, the reader is now invited simply to consider, in themselves, the words which Evaristo ascribed to his 1992 version of “Sister Lucy,” who dutifully parroted the Sodano Party Line.

### *“Lucy” on the Consecration of Russia*

**“Sister Lucy”:** Yes, yes, yes ... The consecration of Russia was already partially done. Pope Pius XII made it in 1942 on October 31, but it lacked union with all of the bishops of the world, which Pope John Paul finally managed to unite in 1984.

<sup>133</sup> *It All Started with Two Hours with Sister Lucy*, p. 4.

**Evaristo:** So this consecration [1984] was then accepted by Our Lady?

**“Sister Lucy”:** Yes!<sup>134</sup>

How are we to reconcile what Evaristo now *admits* was a fabricated “transcript” with all of Sister Lucy’s prior statements to the effect that neither the 1982 consecration nor the 1984 consecration fulfilled Our Lady’s request? See Chapter 3. Recall, for example, Sister Lucy’s September 1985 interview in *Sol de Fatima*, the Blue Army’s official publication in Spain:

**Question:** John Paul II had invited all the bishops to join in the consecration of Russia, which he was going to make at Fatima on May 13, 1982, and which he was to renew at the end of the Holy Year in Rome on March 25, 1984, before the original statue of Our Lady of Fatima. Has he not therefore done what was requested at Tuy?

**Sister Lucy:** There was *no participation of all the bishops* and there was *no mention of Russia*.

**Question:** So the consecration was *not done* as requested by Our Lady?

**Sister Lucy:** **No.** Many bishops attached no importance to this act.

Sister Lucy’s statements in the *Sol de Fatima* interview are completely consistent with all of her other prior statements about the requirements for a valid Consecration of Russia to the Immaculate Heart of Mary: (a) that it be done solemnly and publicly by the Pope, (b) in union with all the world’s bishops, and (c) with *specific mention* of Russia. And that is precisely what Sister Lucy told the Papal Nuncio to Portugal, Most Rev. Sante Portalupi, when he met with her on March 21, 1982, to discuss how the Consecration which the Pope had planned for May 13 of that year should be carried out: “Sister Lucy explained that the Pope must choose a date upon which His Holiness commands the bishops of the entire world to make, each in his own Cathedral and at the same time as the Pope, a solemn and public ceremony of Reparation and Consecration of *Russia* ...”<sup>135</sup>

Even Evaristo admits in *It All Started* that the 1982 consecration was insufficient because “there was no participation by the bishops, making it *invalid*.”<sup>136</sup> Indeed, how could the Pope consecrate Russia

<sup>134</sup> *Ibid.*, pp. 8-9.

<sup>135</sup> Father Pierre Caillon in *Fidelite Catholique*, April 1983, B.P. 217-56402, Auray Cedex, France.

<sup>136</sup> *It All Started with Two Hours with Sister Lucy*, p. 59.

without even *mentioning* Russia? The notion offends logic and common sense. Yet the “Sister Lucy” who allegedly spoke to Carlos Evaristo in October 1992, following the Party Line, offered this curious explanation, which contradicted everything she had said before:

**Evaristo:** But does not Russia have to be specifically mentioned, and did not Our Lady say this?

**“Sister Lucy”:** The Pope’s intention was Russia when he said “those peoples ...” in the text of the 1984 consecration ... God knew that the Pope’s intention was Russia and he meant “Russia” in the consecration. What is important is his intention, *like when a priest has the intention to consecrate a Host.*

But as “Sister Lucy” should be expected to know, the mere unspoken intention to consecrate a Host does not suffice to bring about the transubstantiation of mere bread into the Body (and Blood) of Christ. That is precisely the point: The priest must *say aloud certain specific words*—“This is My Body”—in order to carry out Our Lord’s command at the Last Supper. *Absolutely no other words will do in their place.*

In the original pamphlet, *Two Hours*, Evaristo avoided mentioning a critical fact that demolishes the claim that “those peoples” are just as good as the crucial word “Russia”: After Pope John Paul had said the words “those peoples” while reciting the 1984 consecration in St. Peter’s Square, he spontaneously added the following words to the prepared text: “ ... whose consecration and entrustment by us You are **awaiting**.” While the added phrase does not appear in the prepared text printed before the 1984 consecration of the world, it does appear in the report of what the Pope actually said in *L’Osservatore Romano*.<sup>137</sup> As the Pope’s spontaneous addition to the text establishes, “those peoples”—the peoples of Russia—*were still awaiting* Consecration to the Immaculate Heart on March 25, 1984. Russia was *not* consecrated in St. Peter’s Square on that date because, for whatever reason, the Pope had determined that a

<sup>137</sup> Cf. *L’Osservatore Romano*, April 2, 1984 (English edition) where it is reported on pages 9-10 (or the March 26-27, 1984 Italian edition, on pages 1 and 6) that the Pope consecrated *the world*. There was absolutely no mention of Russia anywhere in the 1984 Act of Consecration. In fact, we find the following passage in Section 1 of the Act of Consecration, as published in *L’Osservatore Romano*: “Embrace, with the love of the Mother and Handmaid of the Lord, this human world of ours, which we entrust and consecrate to You, for we are full of concern for the earthly and eternal destiny of individuals and peoples. In a special way we entrust and consecrate to You those individuals and nations which particularly need to be entrusted and consecrated.” It is *after* this passage that we find, in Section 2 of the Act of Consecration, the following spontaneously inserted words: “Enlighten especially the Peoples whose consecration and entrustment by us *You are awaiting*.” [emphasis added]

Consecration of Russia *by name* was not expedient.

This is confirmed beyond doubt by a report in *Avvenire*, the Italian Catholic Bishops' newspaper, which notes that several hours *after* His Holiness had recited the act of consecration, he again addressed Our Lady of Fatima, this time inside St. Peter's Basilica, stating in the presence of 10,000 witnesses: "We wished to choose this Sunday for the act of entrusting and consecration of the world ... of all peoples, especially those who have a very great need of this consecration and entrustment, of those peoples of whom You Yourself are *awaiting* our act of consecration."<sup>138</sup>

So, hours *after* His Holiness had recited the 1984 act of consecration in St. Peter's Square, he clearly understood that Russia ("those peoples") was *still awaiting* consecration to Mary's Immaculate Heart, and that he had yet to perform the act. And, as we have shown in the quote above, in September 1985 Sister Lucy publicly stated in *Sol de Fatima* magazine that the 1984 consecration ceremony *did not fulfill Our Lady's request*.

In any case, it should be obvious that when God commands the public consecration of a particular thing, it means that this particular thing must be *mentioned* to the public. A public consecration of Russia which does not even *mention* Russia is, therefore, no public consecration at all, but a mere private and unspoken wish. One might as well claim that the Pope could publicly consecrate Russia to the Immaculate Heart of Mary by merely thinking to himself—"I consecrate Russia."—while strolling in the Vatican gardens! The very notion is ridiculous. Yet it was precisely this ridiculous notion that was adopted by the "new" Sister Lucy of Evaristo's pamphlets:

**Evaristo:** But doesn't Our Lady want Russia to be specifically mentioned?

**"Sister Lucy":** *Our Lady never requested that Russia be specifically mentioned by name (!).* At the time I didn't even know what Russia was. We [all three Fatima seers] thought she was a very wicked woman. (!)

Are we now to believe, after all these years, that when Our Lady came to Fatima to request the Consecration of Russia to Her Immaculate Heart, She did not care whether Russia was even *mentioned*? Does it seem likely that the Queen of Heaven would neglect to make it clear to the seers of Fatima that Russia is a *nation*, not some "wicked woman"? We know that this cannot be true simply on the basis of Sister Lucy's statement to Father Fuentes, the Vice Postulator of the cause of Jacinta and Francisco, on December 26, 1957:

<sup>138</sup> *L'Avvenire*, March 26, 1984.

Father, the Most Holy Virgin is very sad because no one has paid any attention to Her Message, *neither the good nor the bad*. The good continue on their way, but without giving any importance to Her Message. Tell them, Father, that many times the Most Holy Virgin told my cousins Francisco and Jacinta, as well as myself, that many nations will disappear from the face of the earth. She said that **Russia** will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not beforehand obtain the conversion of that poor **nation**...<sup>139</sup>

This statement alone establishes beyond all dispute that the seers of Fatima understood that the very essence of the Message of Fatima requires the conversion of the *nation* of Russia as a sign of God’s grace at work in our time.

What is more, in the course of *four* detailed memoirs about the apparitions at Fatima, Sister Lucy had never indicated the slightest confusion about the meaning of the word “Russia.” Nor can we find *anything* Sister Lucy wrote or said to anyone in the world before Evaristo’s 1992 “interview” which would suggest that the Fatima seers did not understand, from the very beginning, that Russia is a nation singled out by God for a special act of consecration that would bring about the conversion of that nation and peace in the world.

But the new “Sister Lucy” produced by Evaristo was now claiming that the Fatima seers were all ignorant of the most basic meaning of what Our Lady told them, and that Heaven itself did nothing to disabuse them of their ignorance! This, of course, was completely impossible. Therefore, something was amiss at the convent in Coimbra. In any case, it was absurd that an act as important as the Consecration of Russia to the Immaculate Heart of Mary—an act specifically commanded by Our Lord Himself through His Blessed Mother—should now, for the sake of the Party Line Evaristo was promoting, become the subject of a worldwide guessing game in which the faithful are left to argue about the meaning of the vague phrase “those peoples.” Is *this* how the Church of God carries out God’s command? With an equivocation? We are certainly permitted to demand why, in Heaven’s name, Russia was *not* mentioned specifically in 1984 so as to end all doubt about the matter. What possible impediment could there have been to the simple utterance of one word—“Russia”? Of course, we know the answer to that question: the impediment was Cardinal Sodano’s Party Line on Fatima, now being promoted by a layman who enjoyed a rather mysterious easy access to the seer.

No wonder Evaristo himself admitted that there are

<sup>139</sup> *The Whole Truth About Fatima*, Vol. III: *The Third Secret*, English Ed., by Frère Michel de la Sainte Trinité, 1990, Immaculate Heart Publications, U.S.A., pp. 504-505.

“contradictory and unlogical things which seem almost craziness” in these “two hours with Sister Lucy”—two hours which he himself conceded (however belatedly) were “reconstructed” from the “memory” of witnesses who did not even speak Lucy’s language!

**“Lucy” on the Conversion of Russia**

Now, if Catholics believe anything, they believe that their Church is the sole ark of salvation and that (inculpable invincible ignorance aside) *conversion* to the one true religion is objectively necessary for the salvation of souls. As Our Lord Himself warned us just before He ascended into Heaven: “He that believeth and is baptized shall be saved: but he that believeth not shall be condemned.” [Mark 16:16]. When Our Lady came to Fatima She brought with Her a divine warning and a divine promise, with the promise being contingent upon *conversion* to the one true religion:

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 ... In the end, My Immaculate Heart will triumph. The Holy Father will consecrate *Russia* to Me, which *will be converted*.

In the context of the Message of Fatima, conversion can obviously mean only one thing: embrace of the Catholic Faith. The Catholic Church has defined three times *ex cathedra* that outside the Church there is no salvation:

**Ex cathedra:** There is but one universal Church of the faithful, outside of which no one at all is saved. (Pope Innocent III, the Fourth Lateran Council, 1215)

**Ex cathedra:** We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff. (Pope Boniface VIII, the Bull *Unam Sanctam*, 1302)

**Ex cathedra:** The most Holy Roman Catholic Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. **No one**, let

his almsgiving be as great as it may, **no one**, even if he pour out his blood for the name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church. (Pope Eugene IV, the Bull *Cantate Domino*, 1441)

In view of these pronouncements, anyone who says there is salvation outside the Catholic Church is denying a dogma of the Faith. In one way or another, all of the souls in Heaven enter as members of the Catholic Church.<sup>140</sup> Therefore, when Our Lady said that Russia will be converted, She can only have meant a conversion to the Catholic Faith. Nothing less than that could constitute a true conversion, because the Catholic religion is the religion established by God Himself in the Person of Christ.

Now, it is manifest that God did not establish the Russian Orthodox Church, whose doctrines differ very significantly from the doctrine of the Catholic religion He established. For example, the Russian Orthodox Church rejects: the Papal primacy; the teaching of the Catholic Church on divorce and remarriage; the Catholic teaching that the Holy Spirit proceeds from the Father and the Son together, not simply from the Father; Catholic doctrine on Purgatory; and the Catholic dogma of the Immaculate Conception of Mary.

On this last point of doctrine, God has ordained that souls are to be *saved* by devotion to the Immaculate Heart of Mary, whose Immaculate Conception was infallibly defined by Blessed Pius IX in 1854. Obviously one must believe in the Immaculate Conception as an object of faith in order to have a devotion precisely to Mary’s Immaculate Heart—that is, one must be Catholic, since the doctrine of the Immaculate Conception of Mary is unique to the Catholic Church, which is the one and only Church founded by God for the salvation of souls.

Further, if “in the end, My Immaculate Heart will triumph,” as Our Lady prophesied at Fatima, then Our Lady must be recognized by *nations* as well as individuals for what She is—and first of all by Russia. Thus the conversion of Russia can only mean that Russia will become a Catholic nation, because the Russian Orthodox religion does not admit as a doctrine that Mary was immaculately conceived and free from all sin whatsoever during Her earthly life.

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<sup>140</sup> The Church’s teachings on invincible ignorance, baptism of desire and baptism of blood are beyond the scope of this book. Nevertheless, it ought to be maintained that all those who enter Heaven have achieved in some way a conscious, explicit desire to belong to the Catholic Church and to submit to her authority, even if this occurs only at the moment of death. To deny this is to turn the doctrine of “no salvation outside the Church” into an empty formula—the very thing that Pius XII condemned in his encyclical *Humani Generis*. To hold, as the Modernists do, that Heaven is peopled by “anonymous Christians” who were oblivious to the truth until after death, makes a mockery of God’s grace and denies the necessity of explicit Faith for salvation.

From all this it follows that *without the conversion of Russia to the Catholic Faith, the Message of Fatima is completely and utterly meaningless*. Indeed, if Russian Orthodoxy were acceptable to God, He would not have sent His Mother to Fatima in 1917 to speak of the conversion of Russia, when it was already an Orthodox nation. But what did this strange new “Sister Lucy” who appears on the pages of Evaristo’s admittedly fabricated “conceptual transcript” have to say on the all-important subject of the *conversion* of Russia through devotion to the Immaculate Heart? It defies belief:

**Evaristo:** Has the conversion of Russia then taken place?

**“Sister Lucy”:** Yes. The news speaks for themselves (*sic*).

Yes, the “news” did speak for itself; but the news did not tell Sister Lucy that Russia was converting. On the contrary, the “news” revealed that Russia was becoming a neo-Stalinist dictatorship under Vladimir Putin, that it led (and still leads) the world in the per capita rate of abortions, that Moscow is a center of the worldwide child pornography “industry,” and that the Russian population is declining at the rate of 700,000 per year on account of abortion and early death from alcoholism and other diseases, and violence inflicted upon Russians by Russians.

There were a few other important items missing from the “news” filtering into the convent that housed the new “Sister Lucy”: that euthanasia was being legalized around the world, and that human cloning will soon follow. Then there was the news that all the nations of the world were moving toward a “New World Order” in which contraception, abortion on demand, divorce and homosexual relations are viewed as “rights,” while the Church’s moral teaching is defied by politicians and mocked by the mass media. The new “Sister Lucy” also seemed ignorant of the news that wars and persecutions of Catholics around the world, especially in Russia and China, were on the increase since 1984.

Considering the following item in Evaristo’s 1992 “conceptual” interview with “Sister Lucy,” we might wonder whether it was “news” or pure fantasy that “Sister Lucy” was receiving in the convent at Coimbra:

**“Sister Lucy”:** [T]hat man in Russia, unknowingly was an instrument of God in the conversion ...

**Evaristo:** What man? Gorbachev?

**“Sister Lucy”:** Yes, and when he visited the Holy Father in Rome, he knelt at his feet and asked pardon for all the crimes he had committed in his life.

There was one small problem with this bit of “news.” *The Vatican*

*denied that it ever happened.* Commenting on a Spanish television report about this alleged revelation by Sister Lucy, the Pope’s spokesman, Joaquin Navarro-Valls, declared as follows: “Gorbachev did not ask for forgiveness from the Pope... Mikhail Gorbachev did not kneel before the Pope and beg forgiveness for his sins, as supposedly stated by Sister Lucy... It is neither true *nor plausible* ...”<sup>141</sup>

The same could be said of Evaristo’s productions as a whole! Here the maxim “false in one, false in all” would seem to apply. If it could be shown that the new “Sister Lucy” had uttered at least one thing which “is neither true nor plausible,” as the Vatican itself declared, then Evaristo’s entire “interview” of this strange new “Sister Lucy” would, in prudence, have to be rejected. All the more so, in view of Evaristo’s admitted technique of presenting fabricated “conceptual” translations as *verbatim* transcripts.

In any case, the truth of the matter was that after his meeting with the Pope at the Vatican, during which he repented of absolutely nothing, Mr. Gorbachev returned to his chairmanship of the globalist Gorbachev Foundation, which busily promotes reduction of the world’s population by several *billion* people through a strict regime of contraception and abortion. Of such horrors is the “conversion of Russia” made, according to the new “Sister Lucy.”

### “Sister Lucy” on the Meaning of Conversion

Evaristo’s “Sister Lucy” also had an entirely new idea about what “conversion” really means. It went along with her entirely new idea about what the “Consecration of Russia” really means. Here was what the new “Sister Lucy” had to say about the new meaning of conversion:

**Evaristo:** But is the conversion of Russia not interpreted as the conversion of the Russian people to Catholicism?

**“Sister Lucy”:** *Our Lady never said that.* There are many misinterpretations around. The fact is that Russia, the communist, atheist power, prevented the people from carrying out their faith. *People now have an individual choice to remain as they are or convert.* This they are now free to do, and many conversions are in fact taking place ...

*Our Lady never said that?* Here the Evaristo’s “Sister Lucy” drove a dagger through the heart of the Faith. She declared that Our Lady did not come to earth at Fatima to seek souls for the Church of which She is the Mother, but rather “an individual choice to remain as they are or convert”! Our Lady of Fatima becomes Our Lady of Religious

<sup>141</sup> *Contre-Reformation Catholique*, March 1998; a similar denial by the Vatican was also reported by *Catholic World News Service* on March 2, 1998.

Liberty! So, the miracle to be produced by the Consecration of Russia and the triumph of the Immaculate Heart of Mary would not be the salvation of many millions of souls through reception of the precious gift of the Catholic Faith, but only American-style pluralism: whatever religion floats your boat. No serious Catholic could be expected to believe the indifferentist drivel attributed to the last surviving Fatima seer, who actually saw the Mother of God six times in the Cova da Iria and was horrified to see the many souls burning in hell for all eternity because of their “individual choice.”

Had “Sister Lucy” not considered that long before the 1984 “consecration” the entire Western world had been exhibiting the consequences of “individual choice”? The “individual choice” to kill babies in the womb; the “individual choice” to contracept; the “individual choice” to divorce; the “individual choice” to indulge in pornography or homosexual relations; and even the “individual choice” to become a Catholic, if one happened to be among the few so inclined in our increasingly amoral commercial civilization. Did this mean that the West had “converted” before Russia did, according to “Sister Lucy’s” new definition of the word? Did the triumph of the Immaculate Heart of Mary mean nothing more, in the end, than the spread of religious and moral indifferentism to another country?

We cannot fail to note that even this worldly “miracle” of “individual choice” had yet to occur in Russia at the time Evaristo’s “Lucy” was receiving wide publicity in 1998. On the contrary, Russia had just enacted a law forbidding the Catholic Church to seek converts among the Russian people and limiting the freedom of the Church even to exist in “that poor nation.” So Russia was not even a liberal democracy as of 1998, let alone a Catholic country; and the situation in Russia has only deteriorated since then. See “What Conversion?” in Chapter 14.

And where were these “many conversions” the new “Sister Lucy” imagined were taking place all over Russia? Like the fabled repentance of Gorbachev on his knees before the Pope, they were pure fantasy. In all of Russia even today there are only 300,000 Catholics. *Catholics in Russia are outnumbered by Muslims ten-to-one.* In fact, there are far more converts to Islam than to Catholicism. Even worse, there were at least 500,000 Catholics in Russia at the time of the Russian Revolution—significantly more than today—and today there are fewer Catholic parishes in Russia than there were in 1917! Thus, the Church has been *losing ground* in Russia since it began “converting” in 1984.<sup>142</sup>

Still worse, since the 1984 “consecration of Russia” proselytization by Catholics has not only been forbidden by the law of Russia, but

<sup>142</sup> “The Catholic Church in Russia,” *The Catholic Faith*, March/April 1998, p. 2.

by the Vatican itself: In 1993 at Balamand, Lebanon, around the time Evaristo claimed to have interviewed the seer, Vatican officials negotiated a joint statement with the Russian Orthodox Church. The Balamand Statement declares that in Russia “there is *no question of conversion of people from one Church to the other* in order to insure their salvation”; that the return of the Russian Orthodox to the Catholic Church is an “outdated ecclesiology”, and that the Catholic Church will exclude “for the future *all proselytization* and all desire by Catholics for expansion at the expense of the Orthodox Church.”<sup>143</sup> This, of course, was quite in keeping with Cardinal Sodano’s Party Line, which had already prevented the Consecration by name for the very reasons indicated by the Balamand accord: the Party Line forbids Russia’s conversion. At Fatima, Our Lady spoke of the conversion of Russia; but at Balamand, Vatican officials agreed that *the conversion of Russia is no longer permissible*. But Evaristo’s “Lucy” was claiming that Russia had been “converting” since the 1984 ceremony!

Compare this abysmal situation with the *true* miracle which occurred in Mexico after the apparition of Our Lady of Guadalupe in 1531: some nine million Mexicans—virtually the entire nation—converted to the Catholic Faith within nine years. And in Portugal itself the apparitions of Our Lady at Fatima worked a similar miracle, causing the Masonic-Socialist government of that nation to topple and the Reign of Christ the King to be reestablished in that nation within nine years of the Miracle of the Sun at Cova da Iria.

But those were the days when conversion meant conversion. Today, in the midst of an ecclesial crisis without parallel, many words have lost their meaning—even the words of the Queen of Heaven at Fatima. Just as Monsignor Pozzo has observed (*see* Chapter 1), in the Church today we see that the poison of Modernism, condemned by Pope St. Pius X as “the synthesis of all heresies,” has seeped into the thinking of many, even prelates. And now, according to Evaristo’s conceptual testimony, it had corrupted the testimony of the “new” Sister Lucy of Fatima. In true Modernist fashion the new “Sister Lucy” used all the traditional words—consecration, conversion, peace—but invested them with false new meanings that were the antithesis of their true meanings. Thus did Evaristo’s “Sister Lucy” serve the Party Line of the Vatican Secretary of State, of which Evaristo was an early lay herald.

In Evaristo’s Lucy we see also a perfect example of the Modernist confusion between faith and politics in the post-conciliar Church, where Vatican diplomacy and *Ostpolitik* seem to have taken

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<sup>143</sup> Pontifical Council for Christian Unity Information Service, N. 83, 1993 (II), pages 95-99.

precedence over the propagation of the Faith for the salvation of souls from hell, which is not even mentioned any longer. This confusion between faith and politics, between the supernatural and the natural orders is what led the new “Sister Lucy” of the Evaristo pamphlets to declare that the granting of a mere appearance of “individual choice” by a still-godless civil government was a supernatural miracle of “conversion.”

What sort of “Sister Lucy” was it, then, who could look upon the awful developments in Russia and the world since 1984 and see in them the *fulfillment* of the promises of Our Lady of Fatima? It was a Sister Lucy we had never known; a Modernist Sister Lucy whose strange new words made a mockery of everything she had said before. It was a Sister Lucy sent to give us a New Fatima for the New Church the Modernists would have us believe emerged like a butterfly from a chrysalis at the Second Vatican Council. A New Fatima which heralds neither conversion nor triumph, but a pathetic accommodation to the worldly wisdom of a dying world: “People now have an individual choice to remain as they are *or* convert.” A conversion of Russia without conversion to the Catholic Faith. What an insult to Our Lady of Fatima. And what an infinite insult to Him who sent Her.

### *The New “Lucy” on the Third Secret of Fatima*

We have seen that when Sister Lucy placed the Third Secret of Fatima into a sealed envelope in 1944 and sent it to the Bishop of Leiria-Fatima, she made him promise that it would definitely be opened and *revealed to the world* either at her death or in 1960, whichever would come first, “Because the Blessed Virgin wishes it so” and in that year the Secret “will seem clearer” (*mais claro*). We know that in 1960 the whole Catholic world awaited disclosure of the Secret. There was even an American television show entitled “Zero 1960”, whose theme was the expected disclosure of the Secret. But, as we have seen, it was not to be, because in February 1960 the Vatican announced through a Portuguese press agency that the Secret had been suppressed by Pope John and would probably “remain forever under absolute seal.”

As the post-conciliar debacle unfolded over the next 35 years, a growing number of Catholics became convinced that the Third Secret must have predicted what would happen after the Council, and that this is why Sister Lucy had said the Secret “will be clearer” by 1960. By 1960 the Second Vatican Council had been announced. How sad it is to see that in 1992, at the convent in Coimbra, the “Sister Lucy” of the Carlos Evaristo pamphlet would turn her back on this aspect, too, of the Message of Fatima.

**Evaristo:** But didn't Our Lady say that it [the Third Secret] was to be revealed to the public by 1960, at the latest?

**“Sister Lucy”:** Our Lady never said that. Our Lady said it was for the Pope.

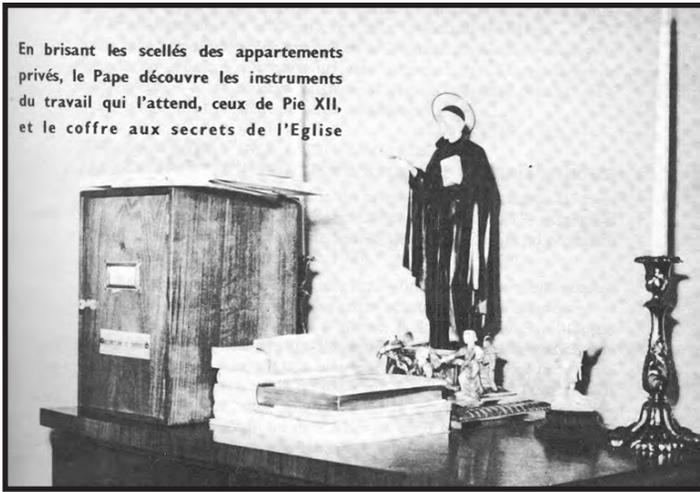
Our Lady never said that? But as we now know, not only did Our Lady say that, She dictated a precise order to the effect which the real Sister Lucy recorded in her own handwriting on the outside of *two sealed envelopes* pertaining to the Secret in its entirety. For the Pope? More nonsense: The order of the Virgin recorded by the real Lucy on the outside of the two envelopes said the envelopes were to be opened by the Bishop of Fatima or the Cardinal Patriarch of Lisbon.

And what of Sister Lucy's statements to Canon Galamba, Canon Barthas, the Patriarch of Portugal and Cardinal Ottaviani, all to the effect that the Third Secret of Fatima, like the first two Secrets, was meant for the *whole world*? What of the outer envelope photographed for *Life* magazine [Jan. 3, 1949]; the envelope on which Bishop da Silva had written: “This envelope with its contents shall be entrusted to His Eminence Cardinal Manuel (Cerejeira), Patriarch of Lisbon, after my death” (see photo on page 62)—the very Cardinal who publicly confirmed that the Secret would be opened and read to the world in 1960! What of the Vatican's *refusal* in 1944 to accept delivery of the text of the Secret supposedly meant for the Pope? What of Cardinal Cerejeira's declaration in 1960, when Pope John ultimately suppressed the Secret, contrary to all expectations: “I affirm categorically that I was not consulted.” And, finally, what of the Vatican's own 1960 press release, which announces the suppression of the Secret, but does *not* give as a reason that the Secret was “meant for the Pope.”

Throughout all these events, and for decades thereafter, the real Sister Lucy had never even suggested that the Third Secret of Fatima was meant only for the Pope. No, it was meant for us, and the whole Catholic world knew it. Indeed, before the Blue Army became the instrument of the Party Line along with the new “Sister Lucy,” its leader, John Haffert, expressed the disillusionment of Catholics everywhere over the unexpected suppression of the Secret:

1960 came and went and the Pope ‘to whom the Secret had been confided’ did not make it public ... The silence from Rome lay heavily on all of us. People began to murmur that Fatima must have been a fake, that there was no Secret, that the 1960 Secret was ‘a hoax’ ... [in 1964], the effect of the long silence concerning the 1960 Secret still seemed to hang over us like a pall.<sup>144</sup>

<sup>144</sup> *The Whole Truth About Fatima*, Vol. III: *The Third Secret*, by Frère Michel de la Sainte Trinité, English ed., Immaculate Heart Publications, 1990, p. 600.



**Photo from *Paris-Match* magazine (Issue No. 497, October 18, 1958), showing the wooden safe in the papal apartment of Pius XII in which a text of the Third Secret was safeguarded. The text in this safe was *not* the text in the Holy Office archives.**

At the convent in Coimbra in 1992 the “Sister Lucy” presented to the world by Carlos Evaristo completely rewrote the Message of Fatima. That is why Evaristo was forced to admit privately that this new “Sister Lucy” had uttered “contradictory and unlogical things which at times seem almost craziness,” that his memory was bad, and that the whole “interview” was a “reconstruction” based on the memory of others who did not even speak Portuguese. But in 1993 Evaristo would tell the world, in his great sequel, that the illogical and crazy things he had “reconstructed” the year before were the purest truth.



**Shortly after his amiable meeting with Agostino Cardinal Casaroli, architect of *Ostpolitik* and the new ecumenism, Evaristo emerged from the convent at Coimbra with a new “ecumenical” message from Fatima. What inference can we draw from this strange coincidence?**

### *The Second “Interview” Less of the Same*

As our discussion of the 1992 “interview” should make clear, its publication proved to be a severe embarrassment to Evaristo. Hence his second attempt in 1993 to corroborate the capitulation of the last surviving seer of Fatima.

But here we have not more of the same, but *less* of the same. The 1993 “interview” is only half the length of the 1992 “interview”—one hour. Also, the 1993 interview conspicuously omits any discussion of “Sister Lucy’s” alleged statement in 1992 that the Third Secret of Fatima was meant for the Pope, not the faithful at large.

The 1993 “interview” does contain in substance a repetition of “Sister Lucy’s” alleged statements in 1992 that Russia was consecrated in 1984 according to the wishes of Our Lady, and that Russia is now “converting”. On this occasion, however, Evaristo resorts to blatantly leading questions in order to prod “Sister Lucy” into giving the answers which would buttress the plainly incredible interview of 1992:

**Evaristo:** So it is true that the consecration is done *right? true?*

**“Sister Lucy”:** Yes, it is true ... it is done ...

**Evaristo:** And Russia *has started to convert, no?*

**“Sister Lucy”:** Yes, it has started to convert ... the word ... conversion. We should not give ears to those people who say otherwise ... The word conversion ... to convert ... indicates a change. A conversion is a change.

**Evaristo:** *Yes.*

**“Sister Lucy”:** A change from evil ... It does not indicate that all evil will disappear but just a conversion from evil to good ...

### *More on the New Meaning of “Conversion”*

As we can see from the above quotation, in the second pamphlet “Sister Lucy” continues to insist that the conversion of Russia does not require conversion to the Catholic Faith. She will now settle for a supposed “conversion from evil to good.” That cannot possibly be the authentic testimony of the last surviving Fatima visionary. Father Joaquin Alonso, probably the foremost Fatima expert of the 20th century, had many face-to-face encounters with Sister Lucy. In 1976 he wrote:

... we should affirm that Lucia always thought that the ‘conversion’ of Russia is not to be limited to the return of the Russian people to the Orthodox Christian religions, rejecting the Marxist atheism of the Soviets, but rather, it refers purely,

plainly and simply to the total, integral conversion of Russia to the one true Church of Christ, the Catholic Church.<sup>145</sup>

Why is Our Lady of Fatima so insistent on the *conversion* of Russia? The answer is what we have already noted: that the Catholic Church has thrice defined as infallible dogma that there is no salvation outside the Church. Christ did not found His Church for nothing, or to serve as an optional “body of believers.” He founded it for one purpose: to sanctify souls and save them from hell, through the grace He won for all men on the Cross.

And we know that Our Lady came to Fatima precisely to obtain the salvation of souls: “If My requests are granted *many souls will be saved.*” From which it obviously follows that many souls will be lost if Her requests are not granted, for otherwise the request would have been pointless. In this context the word “conversion” as used in the Message of Fatima cannot possibly mean anything other than a conversion to Catholicism and thus membership in the Catholic Church. It is nonsensical, therefore, to argue that by “conversion” the Mother of God—who is also known by Catholics under the title Mother of the *Catholic* Church—meant that Russia would embrace the *Orthodox* religion following the “fall of Communism” in 1991. The Mother of the Catholic Church did not come to Fatima to announce the “conversion” of Russia *to a state of schism from Rome*. What is more, Russian Orthodoxy was already the predominant religion in Russia when Our Lady appeared at Fatima. Therefore, according to this argument, Russia would already have been “converted” in 1917 and Our Lady of Fatima’s statement that Russia “*will be converted*” would have been senseless.

But according to Evaristo’s “Sister Lucy,” Russia, a land of abortion on demand and vicious discrimination against the Holy Catholic Church, is now *good*? And what about the rest of the world, in which 600 million babies have been slaughtered by abortion since the 1984 “consecration of Russia”? Is the rest of the world now undergoing this “conversion from evil to good” as well? Or was the whole world *already* good, given the new meaning of “conversion” invented by the new “Sister Lucy”?

Russia has “*started* to convert”? Has it “started” to spare the lives of its unborn children? Has the world at large “started” to halt the holocaust of abortion? Is the world today more good or less good

<sup>145</sup> *La Verdad sobre el Secreto de Fatima, Fatima sin mitos*, Father Joaquin Alonso, (2nd edition, Ejercito Azul, Madrid, 1988) p. 78. English translation by Joseph Cain. Original Spanish reads: “... *podriamos decir que Lucia ha pensado siempre que la conversión de Rusia no se entiende solo de un retorno de los pueblos de Rusia a la religion cristiano-ortodoxa, rechazando el ateismo marxista y ateo de los soviets, sino que se refiere pura y llanmente a la conversion total e integral de un retorno a la unica y verdadera Iglesia, la catolica-romana.*”

than it was before the “conversion” of Russia “started” in 1984? Of course, we know the answers to these questions, even if the new Modernist version of “Sister Lucy” does not.

The new “Sister Lucy” tells us that conversion “does not indicate that all evil will disappear”. Does not conversion require at least that a nation *stop killing its own children in the womb*? Has “Sister Lucy” forgotten that in 1917, not even communist Russia permitted abortion? Are we now to believe that Russia is “converting” when it is guilty of a routine daily slaughter of innocents which not even the Bolsheviks permitted at first?

Can “Sister Lucy”, the sainted seer of Fatima, really be unaware that more innocent lives have been taken by abortion since the 1984 “consecration of Russia” than were claimed in all the wars in the history of the world, including all the wars spawned by Communism, which is only one of Russia’s errors? When “Sister Lucy” tells us that not *all* evil will disappear after the conversion of Russia, does she mean to say that a “conversion from evil to good” can coexist with legalized<sup>146</sup> abortion?

We can only be outraged that the “Sister Lucy” presented to us by Mr. Evaristo would apply the word “conversion” to a state of affairs in which the civil authorities of nations around the world, including “converted” Russia, have decreed that children in the womb are not human beings and may be exterminated at will. We can only be sickened by this pollution of the purity of the Message of Fatima.

But the 1993 model of the new “Sister Lucy” has even more to say on the strange new notion of conversion which she introduced for the first time in 1992:

**“Sister Lucy”:** “The Holy Father will consecrate Russia to Me [Our Lady] which will convert” ... and a conversion is a change of a path of evil to good ... “and there will be some time of peace.”

So, Russia is now on the *path to goodness*? And the West too? What exactly do we see on this path to goodness which the new “Sister Lucy” discerns in world events since 1984? We see, first of all, the European Union with its universal abortion on demand, contraception, “legalized” euthanasia, divorce, pornography, prostitution, “gay rights” and empty Catholic churches. If this is the “path of evil to good”, what, God forbid, would constitute the path of good to evil? Sacred Scripture solemnly admonishes “Woe to you that call evil good, and good evil: that put darkness *for* light, and light *for* darkness: that put bitter for sweet, and sweet for bitter.” [Isaias

<sup>146</sup> We judge a man by his habits—we judge a society by its institutions. Legalized abortion is an institution—a bad institution. Therefore, the nation is not converted as long as its laws on legalized abortion stand.

5:20] Yet that is precisely what the new “Sister Lucy” has done in Mr. Evaristo’s little pamphlet.

We must conclude, therefore, that it could not possibly be the Sister Lucy we know and believe who utters these abominable things. The Sister Lucy who saw the Mother of God at Fatima and the vision of hell Our Lady permitted to her, would never *in any sense* use the word “conversion” or “good” to describe the unprecedented evil which exists in Russia and the rest of the world today.

### ***The New Meaning of Peace***

At Fatima, on July 13, 1917, Our Lady promised absolutely: “In the end, My Immaculate Heart will triumph, the Holy Father will consecrate Russia to Me, Russia will be converted and a period of peace will be given to mankind.”

And what of the “period of peace” which Our Lady promised as the fruit of the conversion of Russia? If we have had “a period of peace” since 1984, then how does one explain the incessant war on the unborn, which has claimed 600 million innocent victims since then, or the constant eruption of local and regional conflicts around the globe over the past 27 years, including those in Iraq and Afghanistan? This is peace? But here too Evaristo’s “Sister Lucy” found new meanings for old and well understood words:

**“Sister Lucy”:** But this peace to which the Virgin refers in the prophecy refers to wars and persecutions that the errors of atheist Communism were causing all over the world ...

**Evaristo:** This is important to get straight ... as this is why many people do not comprehend and think that world peace is to be instantaneous ...

**“Sister Lucy”:** The Virgin spoke of a peace from wars promoted by errors ... by the errors of atheist Communism in the whole world ... Atheism, yes ... and therefore it is the greatest heresy that exists and it spreads from atheist Communism ... it could have been a Communism that wasn’t atheist ... But it refers to atheist Communism that was producing many wars in the whole world.

**Evaristo:** Why is there no peace in Russia today? Why?

**“Sister Lucy”:** Because the wars that exist now are practically not derived from atheism but are civil wars.

So, the new “Sister Lucy” tells us that the peace of the Reign of Mary following the conversion of Russia and the Triumph of Her Immaculate Heart means only that there will no longer be *atheist* wars, but all other wars will continue unabated!

### *A Friendly New Atheism*

But does not atheism still exist in the world today? Are not wars still being fomented by *atheists* around the globe? The new “Sister Lucy” had an answer to this question as well: You see, the atheism of today is a kinder, gentler atheism which does not seek to destroy the Holy Catholic Church! Read it for yourself:

**“Sister Lucy”:** ... atheism still exists but I think *it is no longer the atheism that wanted to destroy the Faith, the Church, God, and everything that is supernatural.*

So, the Faith is no longer threatened by atheism! Here a strange new “Sister Lucy” jettisoned much of the New Testament! St. Paul tells us in Hebrews (11:6), “He who comes to God must believe that God exists and that He rewards those who seek Him.” Therefore, atheists will go to hell precisely for their atheism. Did Our Lord Himself not say that those who are not with Him are against Him? Therefore, atheism makes one an enemy of Christ. Did St. Paul not teach that the atheist stands condemned as an enemy of God because he has closed his mind and heart to the evidence of God in nature (Romans 1:18-21) which even a man without faith can see? Is not atheism the very creed that the devil himself promotes? How, then, could atheists be anything but a threat to the Church, given that they are, by definition, her enemies by the very fact that they are enemies of Jesus Christ and followers of Satan’s doctrine?

Seeing that atheists are enemies of Jesus Christ, Who is the Head of the Catholic Church, and realizing that atheists follow the lead of Satan, how is it possible for any one, even the new “Sister Lucy,” to claim that modern-day atheists are not a threat to the Church?

And if this new, kinder atheism no longer seeks to destroy the Church and the supernatural, why is the world today steeped in the death and destruction of both body and soul in godless materialistic societies, which kill babies in the womb by the millions? The new “Sister Lucy” had no answer, because the new “Sister Lucy” was not asked such embarrassing questions. Her questioner, Mr. Evaristo, was evidently interested in preserving the credibility of his new and improved “Sister Lucy”, whose nonsensical comments had caused him so much trouble when he first introduced her to the world in his pamphlet of 1992.

This new kind of atheism described by the new “Sister Lucy” must be seen as symptomatic of the general process of apostasy within and without the Church in the post-conciliar period. The destruction of the Roman liturgy, the overturning of our most cherished ecclesial traditions, the loss of vocations, wretched catechisms, the decline in the life of prayer in individuals and communities, have all combined to erode the integrity and the militancy of the Faith.

Did not Our Lord warn us in Sacred Scripture that “you are the salt of the earth but if the salt loses its flavor, of what use is it? It is good for nothing except to be thrown out and trampled underfoot.” (Matthew 5:13). This new message of Fatima has no salt and is good for nothing. Only a Catholic who has lost the traditional faith could find it palatable. And for millions of young Catholics today, the new message of Fatima will be palatable only because they have never been fed by the faith of the ages in the first place. These millions of Catholics are the victims of the “new” Church of the post-Vatican II era, with its new message of Fatima—a Church which seems determined to bury its own past.

In view of this pathetic new “message” of Fatima, which has replaced the authentic one since the days of Evaristo’s pamphlets, should we not entreat Rome with all the more urgency to reveal the suppressed Third Secret of Fatima? Cardinal Ratzinger told us in November 1984 that the Third Secret refers to the “dangers which menace the faith and the life of the Christian and therefore (menace) the life of the world.”<sup>147</sup> And indeed if Christians no longer salt the earth with a fervent faith, what will stay the wrath of God? What will keep Christians who have lost their salt from being trampled underfoot, as Our Lord warned? Many believe that the revelation of the Third Secret would deliver us from the current apostasy, which clearly includes Mr. Evaristo’s saltless version of the Fatima message.

### ***Yet Another Fantasy***

At the end of the 1993 interview, the new “Sister Lucy” offered another observation about world events which brings to mind the Vatican’s dismissal of her fantastic story about Gorbachev’s repentance on his knees before the Pope:

**“Sister Lucy”:** But when [in 1984] we were at the beginning of a nuclear war and all of a sudden (*sic*), those projects for war that the nations had ... From one moment to another at the moment when the Holy Father made the consecration, those projects of war ... Everything changed! and (*sic*) these projects of war ... changed into projects of peace! ... These were projects to terminate everything that have now changed into projects to liberate! ...

**Evaristo:** Then, has the era of peace come, now that the Consecration of Russia has been accomplished and that Communism has collapsed?

**“Sister Lucy”:** The consecration of 1984 prevented an atomic (nuclear) war *that would have occurred in 1985* ...

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<sup>147</sup> *Jesus* magazine, November 11, 1984.

It is very strange indeed that after “Sister Lucy” speculated that a nuclear war would have occurred in 1985 if not for the 1984 “consecration” *not one question was posed* concerning this remarkable “revelation.” Was not Evaristo concerned about where Sister Lucy had acquired her purported knowledge of a nuclear war narrowly averted? Yet Evaristo seemed averse to learning anything about this during the 1993 “interview”. This is most curious. Perhaps Evaristo realized that, like the conversion and repentance of Gorbachev, this “revelation” would not bear much scrutiny and was best left unexamined. At any rate, one searches one’s memory in vain for any recollection of news stories in 1985 about the imminence of nuclear war between the United States and Russia. Nor does anyone with even a modicum of knowledge about world events over the past 27 years believe for a moment that Russia has stopped producing weapons of mass destruction and turned her energies to “projects to liberate”!

And what “projects of liberation”, exactly, was the new “Sister Lucy” referring to? Was she not aware that Russia was (and still is) the chief supplier of weaponry to Communist China,<sup>148</sup> where the Catholic Church has been forced underground and bishops and priests are arrested for the “crime” of being Catholics in union with the Holy See? Was the new “Sister Lucy” unaware that Russia still possesses enough nuclear weapons to destroy the entire world several times over, and that Russian missiles by the thousands remain “on alert” in their silos? In fact, in January 1995 Russia came within *minutes* of a nuclear launch against the United States in response to a false warning on its early warning radar following a missile launch from Norway.<sup>149</sup> U.S. Senator Sam Nunn has warned publicly that Russia’s and America’s nuclear weapons are on a “hair trigger” alert—meaning fueled and ready to launch at any moment—and that the danger of nuclear war through human error or misjudgment is greater than it ever was during the “Cold War”.<sup>150</sup> None of these hard facts about the state of the world seems to have

<sup>148</sup> See “Israel Second Only To Russia In Providing Arms To China,” Carol Giacomo, Reuters, 8-31-02.

<sup>149</sup> As the Wikipedia entry notes: “This event resulted in a full alert being passed up through the military chain of command all the way to President Boris Yeltsin, who was notified immediately and the ‘nuclear briefcase’ (known in Russia as *Cheget*) used to authorize nuclear launch was automatically activated. It is reported that President Boris Yeltsin activated his ‘nuclear keys’ for the first time in his tenure. No warning was issued to the Russian populace of any incident; it was reported in the news a week afterward.” Cf. “Norwegian Rocket Incident,” [http://en.wikipedia.org/wiki/Norwegian\\_rocket\\_incident](http://en.wikipedia.org/wiki/Norwegian_rocket_incident).

<sup>150</sup> Cf. Congressional Record—Senate, March 6, 2003 at p. 5402. (“We have literally thousands of missiles on hair-trigger alert... We risk the lives of millions of people over what may turn out to be a simple miscalculation.”)

penetrated the Convent at Coimbra, where the new “Sister Lucy” tells us, through Mr. Evaristo, of a world at peace, on the path of conversion to goodness. Yet we know that the world described by the new “Sister Lucy” is not the world we inhabit. It is a fantasy world, where apostasy is conversion, evil is good, and war is peace.

### *The New Message of Fatima*

It would be well to summarize, in conclusion, the new message of Fatima which proceeds from the new meanings given to its key words by the new “Sister Lucy” who spoke to us from the pages of Mr. Evaristo’s pamphlets:

- The *consecration* of Russia does not mean that Russia needs to be mentioned.
- The *conversion* of Russia does not mean that Russia will embrace the Catholic Faith, or indeed any religious faith at all. It means only that Russia will grant “individual choice,” just like the godless pluralistic societies of the West. Nor does the *conversion* of Russia mean that Russia will stop killing babies in the womb or grant true liberty to the Catholic Church.
- The *peace* which Our Lady promised at Fatima if Russia were converted means only the cessation of wars caused by atheism, but all other wars will continue unabated.
- The *atheism* of today is not an enemy of the Holy Catholic Church.

The careful reader will notice that what this new, Modernist message of Fatima promises us is nothing more than a world *in exactly the same condition in which we see it today*—a world of godless, pluralistic societies which murder unborn children in the womb by the millions, refuse to recognize Christ the King or His Queen Mother, and reject the teaching authority of the Holy Catholic Church. Yes, by some amazing coincidence, the new message of Fatima in the Evaristo pamphlets jibes perfectly with the *status quo* of the emerging New World Order.

By another amazing coincidence, the new message of Fatima also serves perfectly the *Ostpolitik* and “ecumenical brotherhood” being promoted with abandon by certain Vatican bureaucrats, who no longer speak of such things as hell, conversion, and the triumph of the Immaculate Heart of Mary. Some light is shed on this coincidence when we consider that Mr. Evaristo has boasted of his kind treatment by Cardinal Casaroli, chief architect of the new Vatican policy toward Communism and the world’s false religions. At Fatima, Mr. Evaristo

could be seen in a gesture of friendship with his highly placed friend in the Vatican. Perhaps this explains how an obscure layman who was a total stranger to Sister Lucy could gain unprecedented access to the last surviving seer of Fatima, while mere Catholic archbishops and bishops were forbidden to speak to her without permission from Cardinal Ratzinger or the Pope himself. [See photo on page 80.]

So, according to the new, improved, politically correct message of Fatima, the Triumph of the Immaculate Heart and the Reign of Mary become nothing more than universal pluralistic democracy in a non-Catholic “civilization of love” which the Vatican itself is promoting. All is well. But all is not well. The world grows more rebellious, the signs of the coming Apocalypse more evident, by the hour. Something is terribly wrong with the world. And something was terribly wrong at the convent in Coimbra.

Was it Sister Lucy de Jesus, the last surviving Fatima seer, who spoke to Carlos Evaristo on October 11, 1992, and again on October 11, 1993? It does not matter. For even if the voice did belong to her, the words did not. They are surely not the words of Heaven entrusted to the saintly little girl at the Cova da Iria in 1917; the little girl who was shown the fires of hell and told of the great chastisement that was fast approaching.

This new message of Fatima simply cannot be accepted in good conscience by anyone who holds fast to the traditional Catholic Faith, or indeed to what Sister Lucy herself declared over and over again for a lifetime before her alleged encounters with Mr. Evaristo. We see in the new message of Fatima heralded by Evaristo—promoting from the bottom what had been decreed from the top—all the confusion and self-contradiction of the arch-heresy of Modernism, which says one thing but means quite the opposite. We see, in fact, precisely what Mr. Evaristo himself admitted was present in the statements of the new “Sister Lucy”: “contradictory and unlogical things which at times seem almost *craziness*.”<sup>151</sup>

At Fatima Our Lady warned that “if My requests are not granted ... various nations will be annihilated.” In a world which seems intent precisely on annihilating itself, which moves ever closer to the divine chastisement it so richly deserves, not only faith but *prudence itself* dictates that we reject what Mr. Evaristo and certain elements in the Vatican apparatus have presented to us as the words of “Sister Lucy” of Fatima. Sister Lucy is no longer with us, but the counterfeit “Message of Fatima” attributed to her—never by her own direct testimony but only through the plainly incredible accounts of others—remains in effect as the Party Line on Fatima. We would be fools to believe it.

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<sup>151</sup> Evaristo to Coralie Graham, November 23, 1992, fax transmission.