

CONCLUSION

It has been nearly a century—ninety-five years—since Our Lady first appeared at Fatima. She came because Pope Benedict XV on May 5, in an anguished cry for help on behalf of mankind, asked ever so humbly but insistently for Our Lady to show him and mankind the way to peace. World War I was raging and it was obvious to Pope Benedict XV that there were no mere human efforts that could stop the insane war.

In response to Benedict XV's plea, on May 13, 1917, eight days later, Our Lady came to the Cova da Iria to announce *Heaven's* plan for peace in the world. The Consecration of Russia to the Immaculate Heart of Mary is no mere option, but rather a plan that must be followed. As Our Lady said to Sister Lucia, there is no other way: "Make it known to the Holy Father that I am still awaiting the Consecration of Russia to My Immaculate Heart. Without this Consecration, Russia cannot be converted, *nor can the world have peace.*"³⁷¹

At the very essence of the Message of Fatima stands the proposition so despised by the party of the innovators: that the Pope—the monarchical ruler of a monarchical Church in a world made "safe for democracy"—would be Our Lady's and Our Lord's instrument to shame all worldly powers by producing miraculously what their grand schemes had never produced, and never could produce.

But Heaven's peace plan has been ignored by the leaders of the Church, just as Pope Benedict XV's peace plan was ignored by all the worldly powers involved in World War I, except still-Catholic Austria-Hungary, which was crushed under President Woodrow Wilson's tank treads. Since 1917 and the Great Miracle of the Sun on October 13 of that year—an unprecedented sign of God's direct intervention in the history of nations—the world has descended into an orgy of violence without parallel in its history:

- The Russian Civil War (1917-1923) between the Red Army and the anti-Bolshevik White Army, assisted by the Allied Forces, with a death toll of 4 million, both military and civilian, from battlefield casualties, disease and starvation.
- The Bolshevik genocides perpetrated by Trotsky and Lenin, who had been smuggled from Switzerland into Russia by the German High Command during World War

³⁷¹ Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima*, Vol. III: *The Third Secret*, p. 327. Cf. *Il pellegrinaggio delle meraviglie*, (Rome, 1960) p. 440. Published under the auspices of the Italian Bishops Conference.

I in a successful bid to destabilize the Entente Powers and provoke Russia's withdrawal from World War I: 7 million dead, including the murdered Czar, his wife and five children.³⁷²

- The mass murder of 56 million people by Josef Stalin from 1924 until his death in 1953—a holocaust for which he was personally responsible, perpetrated in order to maintain and expand his tyranny over Russia and Eastern Europe.³⁷³ (This does not include Stalin's contribution to the death toll of World War II; see below.)
- World War II: the bloodiest in world history, causing incalculable losses to Western civilization, including the turnover of Eastern Europe to Stalin, presented with a Crusader's sword³⁷⁴ at Teheran by Winston Churchill in a grotesque parody of the Crusades: 70 million dead.
- The genocides by the Nazi regime: 20 million dead.³⁷⁵
- The carpet-bombing of Dresden and Tokyo and the atomic bombing of Hiroshima and Nagasaki, all in 1945: at least 500,000 dead, combined.³⁷⁶

³⁷² The aptly named Alexander Helphand, a/k/a Parvus, who was also an advisor to the genocidal Young Turk regime, assisted the German High Command in this endeavor. Cf. Dimitri Kolgonov, *Lenin: A New Biography* (New York: Free Press/Simon and Schuster, 1994), p. 78 ff.

³⁷³ The Soviet regime's total of 62 million dead from which we have subtracted Lenin's contribution of 6 million. Rummel cites the overall total of 62 million as "the only prudent, most probable tally in a range from a highly unlikely low figure of 28,000,000... and an equally unlikely high of 126,900,000..." Rummel, *Death by Government*, pp. 81-82.

³⁷⁴ Buchanan, *The Unnecessary War*, p. 370.

³⁷⁵ See Table 1.2, "20th Century Democide", in R.J. Rummel, *Death by Government* (New Brunswick, New Jersey: Transaction Publishers, 1994); available online at <http://www.hawaii.edu/powerkills/NOTE1.HTM>.

³⁷⁶ The A-bomb dropped on Nagasaki, the home of Japan's largest Catholic population, instantly incinerated Urakami Cathedral: "Fathers Nishida and Tamaya were hearing confessions again after the all-clear. The cathedral was only a third of a mile from where Fat Man detonated and was reduced to rubble in an instant. No one would be sure how many perished inside." Besides the A-bomb's lethal radiation, "there was its intense heat, which reached several million degrees centigrade at the explosion point. The whole mass of the huge bomb was ionized and a fireball created, making the air around it luminous, emitting ultraviolet rays and infrared rays and blistering roof tiles farther than half a mile from the epicenter. Exposed human skin was scorched up to two and a half miles away." In a concrete reinforced hospital a half-mile from ground zero "80 percent of the patients and staff perished." The surviving staff members "were shocked to find many of [the patients] dead, their bodies swollen and their skin peeled off as if they were overripe peaches." Paul Glynn, *A Song for Nagasaki* (San Francisco: Ignatius Press, 1988), pp. 19-20.

- The ethnic cleansing of Germans in the eastern provinces of Germany, delivered into the hands of Stalin by moving the Polish border westward at Yalta with the agreement of Churchill and FDR: 2 million dead in an orgy of “mass murder, rape and looting.”³⁷⁷
- All the murders committed by Stalin, the monster the Allies needed to defeat the monster born at Versailles, and to whom they handed over Eastern Europe at Teheran³⁷⁸ and Yalta in the name of Liberty (as mentioned above): at least 56 million dead.

And these are merely the major post-1917 bloodbaths in the Western world since the persecutions Our Lady predicted if the Consecration of Russia were not carried out. We must also include the genocides perpetrated by regimes that were the direct result of the spread of just one of Russia’s errors—Communism—into other nations:

- The Red Chinese regime: 65 million dead.³⁷⁹
- The Pol Pot regime: 2 million dead.
- The North Korean regime: 1.6 million dead.

Add to these staggering tolls all the millions of lives claimed in the African civil wars and genocides that went on throughout the 20th century and continue today. For example, the Rwandan Genocide of 1994 with its estimated 500,000-1,000,000 victims, and the war in Darfur (2003-present), with its toll of 400,000 dead and 2.8 million displaced.

And there is the endless war on life in the womb. The annual death toll from abortion is more than 44 million, which is not even to consider the abortions caused by the contraceptive pill and other “contraception” methods. The death toll in the war against the unborn over the past century, when contraception and abortion spread throughout the world, could well be over a billion. *The blood of every one of those innocent children cries out to Heaven for vengeance.*

³⁷⁷ Serhii Ploky, *Yalta: the Price of Peace* (New York: Viking, 2010), p. 216.

³⁷⁸ The same Churchill who deplored the smuggling of Lenin into Russia as akin to “a culture of typhoid or of cholera... poured into the water supply of a great city,” would lift his glass to Stalin in the process of preparing to turn over Eastern Europe to him at Yalta, declaring: “We regard Marshal Stalin’s life as most precious to the hopes and hearts of all of us.... I walk the world with greater courage and hope when I find myself in a relation of friendship and intimacy with this great man, whose fame has gone out not only over all Russia, but the world.” In Buchanan, *The Unnecessary War*, p. 376.

³⁷⁹ Stephane Courtois, et al, *The Black Book of Communism* (Cambridge, Massachusetts: Harvard University Press, 1999).

Since 1917, the nations of the world have spilled blood and wasted treasure on a scale beyond the wildest imaginings during all the centuries that preceded that pivotal year. The only exception would be the French Revolution and the French Revolutionary Wars of 1789 to 1802, claiming some three million lives. But these wars, in which the French Revolutionaries attempted to remake all of Europe in the Jacobin image, erupted precisely after *the failure to consecrate France* to the Sacred Heart of Jesus, which Our Lord requested of Saint Margaret Mary Alacoque on June 17, 1689. Successive kings of France failed to carry out the divine command. On June 17, 1789, one hundred years to the day after Our Lord made His request, the Third Estate rose up against King Louis XVI, declared itself the National Assembly of France and effectively deposed Louis. Imprisoned in the Tuileries Palace in 1791, having signed away his authority to the revolutionary government, King Louis made a vow to perform the Consecration if delivered from his plight:

If, by an effect of the infinite kindness of God, I recover my freedom, my crown and my royal power, I promise solemnly:

... To go myself in person, within three months from the day of my delivery, to the church of Notre-Dame of Paris, or in any other principal church of the place where I will be, and to pronounce, one day of Sunday or festival, at the foot of the high altar, after the offertory of the Mass, and between the hands of the celebrant, a solemn act of dedication of my person, my family and my kingdom to the Sacred Heart of Jesus, promising to give to all my subjects, the example of the worship and the devotion which are due to this adorable Heart.

But the desperate vow of the imprisoned King was too little, too late. Our Lord had waited patiently for a century to see obedience to His command, and it had never been forthcoming.

Today, as the centenary of the request for the Consecration of Russia approaches—it is only five years distant as of this writing—we are reminded of an apparition of Our Lord to Sister Lucia, recorded in her letters. At Rianjo, Spain in August 1931, Our Lord warned her that a fate paralleling that of revolutionary France and Europe awaits the whole world, including the ministers of His Church:

Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My command, they will follow him into misfortune. It is never too late to have recourse to Jesus and Mary.

“The very future of the world is at stake.” With these words of the currently reigning Roman Pontiff negates the idea that the “misfortune” of which Our Lord warned Lucia at Rianjo has

already been endured in the form of World War II and the rise of Communism. The worst is yet to come. It is undeniable that Pope Benedict XVI sees unfolding today what Pope Leo XIII saw looming over the world as early as 1878, when he warned that the “evils by which the human race is oppressed on every side” were already a “deadly kind of plague which infects in its inmost recesses, allowing it no respite and foreboding ever fresh disturbances and *final disaster*.”³⁸⁰ Again and again Pope Benedict has made pronouncements that depart from the inexplicable “optimism” of the post-Vatican II era and return to the line of his pre-conciliar predecessors and their grave warnings for the Church and humanity:

The darkness that poses a *real threat to mankind*, after all, is the fact that he can see and investigate tangible material things, but cannot see where the world is going or whence it comes, where our own life is going, what is good and what is evil. The darkness enshrouding God and obscuring values is *the real threat to our existence and to the world in general*.³⁸¹

In our days, when *in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel*, the overriding priority is to make God present in this world and to show men and women the way to God. Not just any god, but the God who spoke on Sinai; to that God whose face we recognize in a love which presses “to the end” (cf. Jn. 13:1)—in Jesus Christ, crucified and risen. The real problem at this moment of our history is that *God is disappearing from the human horizon*, and, with the dimming of the light which comes from God, *humanity is losing its bearings, with increasingly evident destructive effects*.³⁸²

How many winds of doctrine we have known in recent decades, how many ideological currents, how many ways of thinking... The small boat of thought of many Christians has often been tossed about by these waves—thrown from one extreme to the other: from Marxism to liberalism, even to libertinism; from collectivism to radical individualism; from atheism to a vague religious mysticism; from agnosticism to syncretism, and so forth.... *We are moving towards a dictatorship of relativism* which does not recognize anything as certain and which has as its highest goal one’s own ego and one’s own desires.³⁸³

³⁸⁰ *Inscrutabili Dei Consilio* (1878), n. 2.

³⁸¹ Homily for the Easter Vigil, April 7, 2012.

³⁸² “Letter of His Holiness Pope Benedict XVI to All the Bishops of the World”, March 10, 2009.

³⁸³ “Homily for the Pro Eligendo Romano Pontifice Mass, 18 April 2005” (as Cardinal Ratzinger).

In the Old and New Testaments, the Lord proclaims *judgment on the unfaithful vineyard*. The judgment that Isaiah foresaw is brought about in the *great wars and exiles* for which the Assyrians and Babylonians were responsible. The judgment announced by the Lord Jesus refers above all to the destruction of Jerusalem in the year 70. *Yet the threat of judgment also concerns us, the Church in Europe, Europe and the West in general*. With this Gospel, the Lord is also crying out to our ears the words that in the Book of Revelation He addresses to the Church of Ephesus: “*If you do not repent I will come to you and remove your lampstand from its place*” (2: 5).³⁸⁴

The Pope himself intimates the threat of World War III when he speaks of “a real threat to mankind” and “the real threat to our existence and to the world in general”. Such a war, in a few instants of thermonuclear devastation, would produce more casualties than all the wars in human history combined. Is this not suggested (but not explained) in the vision of the “Bishop dressed in White”?

Then, too, there is the prospect of a financial and economic Armageddon that will affect every man, woman and child on earth. The world’s paper currencies will be junked as worthless. No one will buy or sell anything with paper currency. Trade, industry, farming—everything—will grind to a halt. There will be food riots, martial law, and internment camps; chaos will descend upon the nations. And Christians will undergo outright persecution in an Islamicized Europe and even in the United States.

And yet the Consecration of Russia, which could avert these catastrophes, remains undone. True, Pope Benedict is attempting to address the crisis in the Church, which is linked to the growing civilization crisis of a once Christian West. It seems that part of him, at least, wishes to reverse the Church’s course over the past forty years, to reverse its ruinous “new orientation,” of which the “new” Message of Fatima is a part. The Pope has “liberated” the traditional Latin Mass, declaring that every priest in the Church is free to offer it. He has refused any longer to distribute Communion in the hand at papal Masses. He has called for a “hermeneutic of continuity” between Vatican II and the Church’s constant teaching before the Council—in itself a devastating admission that something is wrong with the Council. He has lifted the “excommunication” of the bishops of the Society of Saint Pius X, initiating theological discussions with the Society’s representatives precisely on the question of Vatican II’s conformity with Catholic Tradition.

Tellingly, the Pope has not simply demanded that the Society’s

³⁸⁴ Pope Benedict XVI, “Homily for the opening of the 11th Ordinary General Assembly of the Synod of Bishops”, Rome, October 2, 2005.

adherents “obey Vatican II,” whatever that might mean, but rather has launched *discussions* about the Council and what it really teaches—a sure sign that the Council has been an enormous and unprecedented problem for the Church. This is no doubt indicated in the Third Secret with its connection to the year 1960, the year the Council preparations began in earnest—a connection between the Secret and the Council that Cardinal Bertone has most suspiciously labored to destroy.

And yet the Consecration of Russia remains undone. Pope Benedict’s fears over the state of the Church and the very future of the world are hardly consistent with the Triumph of the Immaculate Heart of Mary that the Pope himself admits has yet to be seen, pointing instead to the year 2017 as a possible time of fulfillment—that fateful centenary we have just noted.

But the false friends of Fatima, both high and low, persist in the deception—the Pope’s own word—that the Virgin’s glorious promise has been fulfilled because the Church has done what She asked of it. But we have seen how the Pope has indicated, however obliquely, that he must try again to remove the mysterious impediment to accomplishment of the Fatima mandate. And try again he must.

Our Lady of Fatima requested such a simple thing, and Sister Lucia affirmed it again and again throughout her life: that the Pope, together with the bishops, publicly consecrate the nation of Russia—not any thing or any place else, but *Russia*—to Her Immaculate Heart. Why have they made it so complicated? Why have they done everything in their power to prevent it from happening?

The false friends of Fatima offer many pious tributes to the Message of Fatima, to the Blessed Virgin, to Sister Lucia and her truly exemplary life of selfless devotion to Christ and His Holy Mother. All of this is very good in itself. But how is it that every one of these tributes always reaches the same illogical conclusion: that the call to Marian devotion, prayer, and acts of reparation for sin in the Message must be severed from its prophetic content? In truth the two elements are inseparable parts of the one Message, delivered to earth together for the accomplishment of the whole plan the Message presents for the good of a Church and a world whose very future is indeed now at stake.

How is it that the false friends of Fatima, once their tributes are out of the way, all convey the same basic point with utter unanimity: “Fatima is finished” in its capacity as a prophecy and a warning for the Church and humanity, and now involves simply personal spiritual advancement and harmonious living with other men and their various religions and deities?

We have seen that the Pope declared at the very place of the

Fatima apparitions that “One *deceives himself* who thinks that the prophetic mission of Fatima is concluded.” We have seen that His Holiness himself disclosed that the Third Secret concerns “*future realities*” of the Church which are revealing themselves “*little by little*” in “*a really terrifying way.*” We have seen that after years of falsely maintaining that the events foretold in the Third Secret “*belong to the past,*” even Cardinal Bertone has been forced to retreat to the position that the Third Secret has been fulfilled “*only in part*” and that we must have hope that there will be no “*catastrophes.*” And hope there is—but only through the very means he and his fellow false friends of Fatima continue obstinately to impede.

There is no *rational* basis for the perverse refusal to mention Russia in the Consecration of Russia that the very Mother of God requested. No one can seriously maintain that the Church and the world would suffer harm if the Pope were to utter the word “Russia” during the act the Blessed Virgin requires of him. We are driven to the conclusion that only one thing can account for the bizarre decades-long campaign by Vatican bureaucrats to prevent at all costs the utterance of that single, fateful word: *they know or at least suspect that an explicit Consecration of Russia to Mary’s Immaculate Heart would actually bring about Russia’s conversion, and for some reason they do not wish to see this.*

We must be clear about what we are suggesting here: that the otherwise inexplicable and simply preposterous refusal to consecrate Russia by name must ultimately be diabolical in origin. This is not, of course, to say that all the churchmen involved in the refusal are conscious agents of the devil—although there are those who must know full well that they are working for the devil’s ends in obstructing Russia’s consecration, including the Freemasons among them. Rather, whatever their subjective intentions may be, they are lending themselves to what is objectively an evil end. The sheer irrationality of those who contrive the most nonsensical arguments in defense of a “Consecration of Russia” that refuses to mention the place is evidence of “diabolical disorientation” in the matter, to borrow Sister Lucia’s famous phrase concerning the crisis in the Church. Nonsense is always a sign of the Father of Lies at work in the minds of men, even those who might be convinced they are defending truth and justice.

The father of lies undoubtedly has one aim in mind concerning Russia: to obfuscate the matter of its consecration and thus delay it as long as possible, thereby delaying as long as possible the consequent Triumph of the Immaculate Heart and the rout of diabolical forces that have provoked an epochal crisis in the Church and the world at large. Of course, we have it on the infallible authority of the Virgin

Herself that in the end Her Immaculate Heart will triumph, Russia will be consecrated to Her, and “that poor nation” will be converted for the good of all humanity. Yet the question before us is how long Providence will permit the Vatican Secretary of State’s Party Line, and those who defend it, to obstruct what will inevitably be done in fulfillment of the divine will.

As this book reaches your hands, not just the Pope but reasonable men of all persuasions can see that the world is rushing toward “final disaster.” Time grows perilously short. We cannot allow human respect to keep us any longer from opposing *publicly and without compromise* those who have, for far too long, denied our right under God to the entirety of the precious Secret the Virgin Mother of God revealed to the three seers and linked to the pivotal year 1960, and to that glorious triumph over adversity She promised if “My requests are honored.” We must stand up to the false friends of Fatima, no matter how high their positions and offices in the Church or no matter how low they are in society and the Church. In doing so, we ought to affirm the following propositions, which can be considered a kind of *Magna Carta* for the liberation of the Fatima prophecies from their unjust captivity:

First, the false friends of Fatima do not own the Message of Fatima. It has not been given to them, but to the Church and the world.

Second, they have no *authority* over the Message. Only the Vicar of Christ, by a solemn and binding pronouncement, could impose upon us a due obligation with respect to the Message. Their purported dictates concerning Fatima are void and of no effect. In particular, the Vatican Secretary of State *has no competence whatsoever in the matter of Fatima*, and his attempt to assert authority over the “management” of the Fatima event is nothing but a usurpation.

Third, their opinions on what the Message means and what it requires of the Pope, the bishops, the clergy and the laity *bind no one*, as the Pope himself has made clear, and we may freely reject these mere opinions if they do not correspond to what the Message plainly states and commands. If they speak nonsense respecting the Message, we may treat it as nonsense, no matter what “official” approval they claim to possess. The Faith is always in accord with reason, and so, therefore, is the Message of Fatima.

Fourth, they have *no right* to prevent the faithful from exercising our God-given right to petition the Pope for both the Consecration of Russia to the Immaculate Heart of Mary and

full disclosure of the Third Secret—*incessantly*, if necessary, like the persistent widow in Our Lord’s parable, who obtained justice *only* because she did not cease to demand it until the unresponsive judge relented and did his duty. (Luke 18:5)

Fifth, their attempt to reduce the Fatima prophecies to a prescription for inter-religious brotherhood rather than Heaven’s call for the Kingship of Christ and the Reign of Mary is a *mockery and a blasphemy* that we must condemn and oppose at every turn as a betrayal of the Church’s irrevocable divine commission to make disciples of all nations for the salvation of souls and the glory of God.

There are no “universal Fatima intentions” for people of “all faiths,” as the “World Apostolate” of Fatima blasphemously proposes with the approval of a Vatican department that has no teaching authority in the Church. The “universal intentions” of the Message of Fatima are those of the universal Church established by God, which is called Catholic precisely because the word means “universal” in Greek. The Mother of God appeared at Fatima on a *Catholic* mission to secure the salvation of souls in this one true and universal Church—through the grace of the sacraments she alone provides, and with the aid of an establishment in the world of the uniquely *Catholic* devotion to Mary’s Immaculate Heart.

So much as it lies within our power—and so help us God!—*we must stop them from attempting to paganize the Fatima prophecies* in keeping with the disastrous “new orientation” of the Church since Vatican II, whose fruits are “silent apostasy,” scandal and corruption, and indeed the very disaster Pope Pius XII foresaw precisely in the light of Fatima. We must secure for the Church and the world the Consecration of Russia to the Immaculate Heart.

“An ambitious program!”, the skeptic might scoff. And how could common members of the Church be expected to accomplish it? But, in fact, nothing is impossible with God, and the prayers and works of the common faithful have already produced a dramatic movement in the Vatican toward fulfillment of Heaven’s peace plan. We have seen on these pages the impact of the Rome conferences staged by Father Gruner’s Fatima apostolate. We have seen how in this age of “social communications” so lauded by Vatican II, something as simple as a giant billboard and prominent signs, as well as publicity by a Fatima-related TV channel, brought the petition of the faithful for Italy’s consecration to the Immaculate Heart to the attention of the Pope himself, who obliged only ten days after the press conference at

which he had demurred from any further acts of “entrustment” to Mary.

The people of Rome, responding to social communication in the form of publicity, responded in turn to the Holy Father, and thus obtained the Consecration of their nation—whose capital is the Heart of the Catholic Church—to Mary. What the Roman people accomplished under the influence of legitimate suasion is a lesson for all the faithful of the world: *Petition the Holy Father, by every means available, to do at last what Our Lady of Fatima requested nearly a century ago. Let nothing stop you from pleading with the Pope, your earthly Father, as sons and daughters of the Father above.*

These pages have shown that the desperate condition of the Church and the world today is linked to a willful rejection of the maternal prescriptions of the Mother of God for our time by men who simply despise the Fatima prophecy while pretending to pay it homage. This travesty will end only when those responsible for it, no matter what their subjective intentions, are seen for what they are objectively: not friends, but foes of the prophetic mission of Fatima. When foe is rightly distinguished from friend, the way ahead will be clear and the mission begun at the Cova da Iria will finally reach its consummation—a consummation our worried Pope declares we have yet to see. When the prophetic mission of Fatima is returned to the command of its true friends, led by a Pope no longer constrained by the worldly-wise dictates of his manifestly errant subordinates, then every nation will witness what our heavenly Mother has promised from the beginning: “In the end, My Immaculate Heart will Triumph.”