

“God is About to Punish the World”

The Father Fuentes Interview

by Father Nicholas Gruner, S.T.L., S.T.D. (Cand.)

You may not be aware that the Father Fuentes interview was, perhaps, Sister Lucy’s last unrestricted interview. It was given over 50 years ago, on the 26th of December, 1957. Now you might say, “But Sister Lucy only died in the year 2005, how is it that this was her last unrestricted interview?”

Well, Sister Lucy was not allowed to speak, from 1960 on, without special permission from either the Pope or the head of the Holy Office (the Cardinal in charge of what later became known as the Congregation for the Doctrine of the Faith). So not even the Bishop of Fatima, nor the Bishop of Coimbra, could give permission for her to speak. She was not able to meet anyone new, without special permission, except those who were related to her by blood, or those who had known her before 1955.

It was even difficult for those who had known her since before 1955, for example, her Jesuit confessor in the 30's and the 40's, Father Aparicio, who then left Spain to go to Brazil, on mission I believe, though I’m not sure. He came back in 1960 to see Sister Lucy, but he was not allowed to see her. He was back for several weeks, and waiting for permission, but she was under a gag order, so to speak. You couldn’t speak to her without special permission.

I myself had an invitation to speak with her in 1992. As only the Cardinals could see Sister Lucy without special permission, Cardinal Padiyara, here from India, had arranged for me to speak with him and her at the same time.

But that day, it was cancelled. We were told that she was sick, although half an hour later she met the president of the Philippines.

So this interview is a prophetic interview, looking back on it. When I first started, before we translated the works of Frère Michel, we gave a conference in Rome, in the Vatican, on the opening day of the Extraordinary Synod, November 24th, 1985. And present at that conference was the Latin Archbishop Patriarch of Jerusalem, as well as various priests.

The Patriarch told me to continue promoting the Message and speaking about the Consecration of Russia publicly, while he would go through his private channels. So far, neither he nor I have succeeded, but we continue to at least speak about it.

In this interview with Sister Lucy then, she said some extraordinary things. And when you read this interview and look back on it, it gives you pause for reflection. I will try to give you time to do this.

Now I might mention also, that from the very beginning this interview has been attacked. It has been claimed that the priest, Father Fuentes, who reported this interview, was making it all up. But the fact is that Father Fuentes, before publishing it, had the permission – the Imprimatur – of the Bishop of Fatima. He also had permission of various ecclesiastical authorities.

Nevertheless, there was an anonymous note in 1961 from the Diocese of Coimbra. To this day, no one will take responsibility. But as a result of this anonymous note, it was claimed that he had made it all up. Even Father Joaquín Alonso, who was the great Fatima Archivist and a theologian in his own right, who spent the last 16 years of his life at the request of the Bishop of Fatima documenting the apparitions, at first, believed the note from the Diocese of Coimbra.

But by 1975 he claimed that what Father Fuentes said was quite authentic; in fact, what is said here is in keeping with many other things she has said, publicly, on other occasions.

I was also asked yesterday about the very nature of the Fatima documentation, and even the process for spreading this information. It is worthy of note that Father Alonso was appointed by the second Bishop of Leiria-Fatima, João Venancio, to document the facts about Fatima, especially to protect it against modern attacks on Fatima.

He had 24 volumes prepared and was himself censored in 1976. He was a Claretian Father. I believe there are some Claretian Fathers here today, or earlier this week they were here. Father Alonso had 24 volumes of 5,793 documents never before published on Fatima. Now to this day, some 32 years later, those 24 volumes on Fatima are not yet published. They were at the printing press when they were stopped.

And even though they tell us – at least Cardinal Bertone would tell us – that the whole Secret is published, why is it that these 24 volumes of documents on Fatima are, to this day, still not published?

In the 1990's the first two volumes were published in part. Each volume is about 800 pages but those first two published volumes are only each about half that size. And that's it. They have published nothing more than those truncated first two volumes.

And so you get an idea of the fierce opposition that Fatima has run into. But this fierce opposition is not because of me; it was not me who made Father Alonso write those books!

I met Father Alonso briefly in 1981, a few months before he died. In Frère Michel's Trilogy, he relies heavily on Father Alonso's short published works, but there is so much more material that has not been published. It has been silenced.

So we should not be surprised that Sister Lucy herself was silenced since 1960. And, you might say, silenced ever since this interview was given.

What is it she said then? This is how Father Fuentes starts his report: "I wish only to tell

you about the last conversation ...” Who was Father Fuentes, by the way? He was the vice postulator for the causes of Jacinta and Francisco (the postulator is usually in Rome). He was the postulator, so to speak, on the ground. When he was appointed as such, he was a priest from the Veracruz diocese, in Mexico. And everything he did was certainly endorsed by his own Archbishop, as well as, I think, the Cardinal Primate of Mexico.

And all for nothing because of this anonymous note! And why I specify ‘anonymous’ is because secret societies, like the Masons, for example, give orders and no one in the chain of command knows who gave the order. This is because in a secret society a person does not take responsibility for his acts of authority. Whereas in an open society, a society founded on the natural law or a society following the natural law, both in the Church and the State, the authority who gives the order must be willing to give his name and to take responsibility for the order given.

And so the implication of this anonymous note causing the dismissal of Father Fuentes is, in itself, fundamentally flawed to say the least.

Here is how Father Fuentes starts out his report:

“I wish only to tell you about the last conversation which I had with Sister Lucy on the 26th of December last year (1957). I met her in her convent. She was very sad, pale and emaciated, and said to me:

‘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. The bad, not seeing the punishment of God, at present, falling upon them because of their sins, continue their life of sin without even caring about the message. But believe me, Father, God will chastise the world and this will be in a terrible manner. The punishment from Heaven is imminent.’”

Let us stop there for a moment and call to mind that this was 1957. Twelve years before, we had the close of the Second World War and fifty million dead. Since 1957 to the present, disregarding for the moment the war upon the unborn with some 600 million mortalities, there have been terrible wars and people dying – not to minimize that – but certainly the history books would look back, and with regard to any of the wars of mankind, say that nothing as bad as the Second World War has happened since 1957.

So what is this punishment from Heaven which was imminent? Well, we are living through it. We should examine some of the facts, but the difference is, it is not so dramatic in the eyes of the world so it does not get headlines in most newspapers. In 1960, for example, there were 455,000 Catholic priests; in 1975, there were 405,000 Catholic priests; and today, in the year 2007, according to the Vatican’s *Annuario* (their own statistics), there are about 406,000 Catholic priests.

The Catholic population in 1960 was approximately 700,000,000. Again, these are official figures, you can find them and read them for yourselves. I may be off by a little bit, but, substantially, I'm sure I'm giving you an accurate picture. Today, there are over one billion Catholics. So the Catholic population has increased by almost half, whereas the number of Catholic priests has actually decreased by 11%.

And if we look at the statistics regarding the average age of the Catholic priest today, at least in my part of the world or in Europe, it is getting higher. I've not studied them here, I'm sure you know your numbers better than I do, but I would say worldwide it is projected that if the trends continue, soon there will be far fewer Catholic priests, because we're all getting older and some of us are getting close to the grave, by natural process.

The crisis in the Church is not only in the priesthood. For example, by 1960 in North America, it was the case that about 70% or 75% of Catholics went to Mass every Sunday. Today, that number is about 25%. So those who are Catholic in North America who go to Sunday Mass is one third of what it was in 1960.

Let us look at some other numbers: from 1978 to 2004, the number of priests in the world has declined by 3.5%; the number of male religious by 27%; and the number of female religious by 22%. All of this again is contrasted against an increase in the Catholic population. I don't think Ireland ordained even one priest last year, and so the countries such as Ireland, the United States, or Canada, are not resupplying their own needs for priests. They are receiving them from other parts of the world, including India. However, there is certainly a great need for priests here, as well, I'm sure.

So what is this great punishment that Lucy says was imminent? We should go to St. John Eudes to find the explanation. St. John Eudes quotes from Jeremiah (3:14-15) where God says to Jeremiah, "Return, O ye revolting children ... and I will give you pastors according to my own heart." It is a famous passage, I'm sure you know it.

St. John Eudes, by the way, was a saint who not only promoted devotion to the Immaculate Heart of Mary and the Sacred Heart of Jesus – he was the first saint to do that – but also was a great educator of seminarians and priests. He goes on to say that if the people will not turn back to God, then God will punish His people by sending them bad priests; that they would be priests more in name than in reality; that they would be more like ravening wolves. And so this, St. John Eudes says, is the worst punishment God can send us: ravening wolves as pastors of souls. And this would appear to be the essence of the imminent punishment Lucy was referring to.

I return now to the Father Fuentes text. She goes on to say:

“Father, the devil is engaging in a decisive battle against the Blessed Virgin. And the devil knows what it is that most offends God and which in a short space of time will gain for him the greatest number of souls. Thus, the devil does

everything to overcome souls consecrated to God because in this way, he will succeed in leaving the souls of the faithful abandoned by their leaders and thereby the more easily will he seize them.”

So here Lucy outlines the plan of the devil. It is to attack consecrated souls, above all. By getting them to abandon or subvert their vocation, the devil will be able to take many souls to hell.

She goes on to say,

“That which afflicts the Immaculate Heart of Mary and Sacred Heart of Jesus is the fall of religious and priestly souls. The devil knows that religious and priests who fall away from their beautiful vocation drag numerous souls to hell. The devil wishes to take possession of consecrated souls. He tries to corrupt them in order to lull to sleep the souls of lay people and thereby lead them to final impenitence.

“He even goes so far as to suggest the delay of entrance into religious life. The result is sterility in their interior life, and among the lay people, coldness (lack of enthusiasm) regarding the renunciation of pleasures and a total dedication to God.”

Reflect that she is saying this in 1957, and, as I mentioned, between 1965 and 1970 50,000 priests left the ministry. That, certainly, is a crisis never seen before in the history of the Church.

What, then, does she give us as solutions? First of all, she tells us:

“Father we should not wait for an appeal to the world to come from Rome on the part of the Holy Father, to do penance. Nor should we wait for the call to penance to come from our bishops in our dioceses, nor from the religious congregations. No. Our Lord has already used these means and the world has not paid attention. That is why now, it is necessary for each of us to begin to reform himself spiritually. Each person must not only save his own soul, but also save all the souls that God has placed on our path.

“The devil does all in his power to distract us and take away from us the love for prayer. We shall be saved together or we shall be damned together.

“The Most Holy Virgin did not tell me that we are in the last times of the world, but She gave me to understand this for three reasons:

“The first reason is because She told me that the devil is engaging in a decisive battle against the Virgin. And a decisive battle is a final battle where one

side will be victorious and the other side will suffer defeat. Hence from now on, either we are for God, or we are for the devil, there is no middle ground.

“The second reason is because She said to my cousins as well as to myself that God is giving two last remedies to the world. These are the Holy Rosary and Devotion to the Immaculate Heart of Mary. These are the last two remedies which signify that there will be no others.

“The third reason is because in the plan of Divine Providence, before He is about to chastise the world, God always exhausts all other remedies. Now, when He sees that the world pays no attention whatsoever, then, as we say in our imperfect manner of speaking, He offers us, with a certain ‘fear’ the last means of salvation, His Most Holy Mother.

“It is with a certain ‘fear’ because if we despise and repulse this ultimate means, we will no longer have forgiveness from Heaven because we will have committed a sin which the Gospel calls the sin against the Holy Spirit. This sin consists of openly rejecting, with full knowledge and consent, the salvation which He offers.

“Let us remember that Jesus Christ is a very good Son, and does not permit that we offend and despise His Most Holy Mother. We have recorded through many centuries of Church history the obvious testimony demonstrating the terrible chastisements which have befallen those who have attacked the honor of His Most Holy Mother. Our Lord Jesus Christ has always defended the honor of His Mother.

“The two means to save the world are prayer and sacrifice, Sister Lucy of Jesus told me. Look, Father, the Most Holy Virgin, in these last times in which we are living, has given a new efficacy to the recitation of the Rosary, to such an extent that there is no problem, no matter how difficult, whether temporal or, above all spiritual, in the personal life of each one of us, in our families, whether families of the world or of Religious Communities, or even in the life of peoples and nations – that cannot be solved by the Rosary.

“There’s no problem, I tell you, no matter how difficult, that cannot be resolved by the prayer of the Holy Rosary. With the Holy Rosary, we will save ourselves, we will sanctify ourselves. We will console Our Lord and obtain the salvation of many souls.

“Finally, devotion to the Immaculate Heart of Mary, Our Most Holy Mother, consists in considering Her as the seat of mercy, goodness and pardon, and as the secure door by which we are to enter Heaven.

“Tell them also Father, that my cousins Francisco and Jacinta sacrificed

themselves because in all the apparitions of the Most Holy Virgin, they always saw Her very sad. She never smiled at us. This sadness and anguish that we observed in Her penetrated our souls. This sadness is caused by the offenses against God and the punishments which threaten sinners. And so we children invented every means we could think of in our childish imagination as a way to pray and make sacrifices.”

“The other thing which sanctified these children was to see the vision of hell.”

When Francisco was speaking with a pilgrim, Lucy was present, and the pilgrim said to them, “Did Our Lady ask you to pray for sinners?” Lucy gave a very surprising answer. She said, “no”. And Francisco, when they were by themselves, tried to correct her saying, “but She did ask us to pray for sinners.” “No,” Lucy said, “She asked us to pray and make sacrifices for sinners.” Our Lady told the children on August 19th, “Many souls go to hell because there are none to make sacrifices for them and to pray for them.” Many souls!

People have wondered: how is it that some other person would go to hell because *I* do not pray for them? Because *I* do not make sacrifices for them? And the answer is, of course, that the person goes to hell because of their own sins. But in order to gain the graces of repentance and conversion, the grace of a good confession, it has to be obtained. And, of course, the primary grace has been obtained by Our Lord, but, as St. Paul says, “I make up in myself for the lack of the sufferings in Christ.”

As Pope Pius XII said in *Mistici Corporis* (On the Mystical Body of Christ), his encyclical in 1943, “It is a great mystery, but nevertheless true, that the number of souls saved, depends on well how Catholics cooperate with God’s grace.” Our Lady put it this way, “Many souls go to hell because there are none to sacrifice themselves and to pray for them.”

So shortly after Our Lady told them this they found a rope, and it was rough and thick. They cut it into three parts, and each of them put it around their waist. When Jacinta put it around her waist, she cried. And Lucy said “If it’s that painful, don’t wear it!”, Jacinta responded, “No. I want to offer this sacrifice for sinners.” When Our Lady came on September 13th, She said to the children, “God is pleased with your sacrifices. He does not want you to sleep with the rope on, but only to wear it during the daytime.” So here the children were wearing the rope even in bed at night. They could not sleep with it on, and Our Lady told them, then, not to do that penance. But still they wore it during the day. And so this is what sanctified the two children, as Lucy tells us.

But Lucy tells us about her own mission. Some people have wondered why she has not warned the world about wars:

“Father, my mission is not to indicate to the world the material chastisements which are certain to come if the world does not pray and do penance beforehand. No! My mission is to indicate to everyone the imminent danger we are

in of losing our souls for all eternity if we remain obstinate in sin.”

She also spoke about Russia in this interview:

“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.”

Now the only way to obtain the conversion of that poor nation, as I’ve mentioned, is to use the means by which Our Lady said God promises to save Russia. She stated “by this means,” that is, by means of the Consecration. Nothing else will work.

Let us then see what the response has been to Sister Lucy’s message to Father Fuentes, and also the Fatima Message in general. There have been the responses: “let us do what we’re told,” which is the right response; “let us be as generous as we can” and “let us tell others about it”.

But let’s analyze for a moment some of the other responses. There was a Jesuit priest who was promoted time and again, Father Edouard Dhanis. He was a Belgian Jesuit, and all the theological arguments against Fatima within the Catholic Church are reduced to Father Dhanis. There is no other objection, even Father Martindale, or Cardinal Journet. They always refer back to the essential arguments of Father Dhanis.

Father Dhanis died in 1978. And I have hoped that by now his arguments would have been exhausted. There was a controversy within the Jesuit order – Father Dhanis wrote his first objection to Fatima in a very, shall we say, apparently moderate way in 1944. He wrote on the subject from 1944 to 1953 and he was actually rebuked by his brother Jesuits. There was also a De Montfort Father, Father Jedin, who rebuked him, but the best refutation of Father Dhanis was by the Jesuits themselves from the Portuguese province, especially by one who was a professor at the Biblical Institute, the *Biblicum*, in Rome, which is also run by the Jesuits.

But, unfortunately, the Jesuit superior general at that time got involved, and he silenced the arguments of the opponents of Father Dhanis and, to the minds of most theologians, Dhanis won, because these theologians never heard the arguments published in the journals that didn’t have as wide a circulation.

But Frère Michel, in the first volume of his trilogy *The Whole Truth About Fatima, Science and the Facts*, which is now out of print, although we have some – they are very rare books – in the last 150 pages, he deals with Father Dhanis, and how he has been answered.

Perhaps the simplest way – without getting into all the details – would be to tell you that the confessors of Sister Lucy, who were also Jesuits, invited Father Dhanis to come to Portugal

and look at the primary documentation and to talk to Sister Lucy herself. Father Dhanis refused to even look at the documentation, but rather preferred to stick to his theories without checking the facts.

And the position of Father Dhanis goes something like this: Certainly there was the Miracle of the Sun, and, therefore, we cannot say that Our Lady did not appear at Fatima. So what was said in 1917 by Lucy is true – what the children reported at that time – which he sometimes refers to as *Fatima I*, and finds nothing in this to rebuke, and would take what was said more or less literally.

But then he goes on to claim that there is a *Fatima II*, which is the apparitions of 1925 and 1929 and also considers ‘Fatima II’ the apparitions of the angel in 1916. Because, you see, these things did not please him.

This is what we’re faced with in a prophetic message. God, as I said, sends a prophet, because he needs to correct a wrong or deformed idea. The prophet is needed to make a correction. That is what St. Thomas tells us is the role of the prophet. The prophet is supposed to remind the faithful of what they must do, today, to save their souls.

So the Church has been given this reminder from Heaven through the Message of Fatima because there are certain prejudices that have arisen in either theology, or some schools of theology, or some prejudices have come into play which people have of other natures, such as political things.

For example, there are those who think that we could save the world in the natural order by having the government do everything. There are many names for this, but the fact is, there is a Catholic social doctrine which says that this is not at all true. It’s called, among other things, the principle of *subsidiarity*; that God has many levels of authority in the world and in the Church, and the exercise of authority should be at the lowest level possible.

For example, in a civil society, the head of a household does not depend on the mayor of the city to say where he is going to put the bed in his bedroom. It is left to the head of the household, no doubt in consultation with his wife, about how things are done in their home. And basically the buck stops there. The English have an expression that the man in his house is his own king: ‘the king of his own castle’. So each level of authority must respect the principle of subsidiarity (and that is the term used in theology by Pius XI).

Now the idea of a central government that takes care of everything, rules everybody and tells them exactly what to do with their lives everywhere; some people think that’s a solution for problems. Without getting into the benefit of all the social theories, the fact is some of these theories influence how theologians see the rest of things, including the Message of Fatima. And they would rather impose their own prejudice on the Message of Fatima: it can’t be Russia; Russia cannot be the source of all these errors; Russia is not spreading its errors throughout the world; Russia did not cause the Second World War; and so forth.

There's a book which we don't have here, but I would highly recommend it to you. Cornelia Ferreira published it and it is called *The New World Order*. It's a very thin book and half the book is one chapter called "Rakovsky". Rakovsky was quite an evil person, and the chapter is about his interrogation in Stalin's prison when he was on trial for his life. It describes, in fact, how the Second World War was started exclusively by Russia; he tells them what to do to start the war. It is interesting, to say the least, that this interview took place on the night of January 25th- 26th, 1938, the same night as took place the Great Sign in the sky that Fatima predicted signaling that the Second World War was about to begin.

The only thing I would warn you about in reading that chapter, is that you are reading about a conversation between two very evil men, and you can find yourself getting caught up in the logic of it so much, that you have to back off and say 'but this is evil'! However, to understand how they think and how they did it, you can read it. It is all there. This interview is quite enlightening if you want to understand how the enemy thinks.

And so, rather than bringing our prejudices to the Fatima Message and thereby imposing what Frère Michel describes as a "modernist solution" to the problems, so they can go away with their prejudices intact, we must take Fatima in the same manner of interpretation as St. Augustine tells us to interpret the Bible. St. Augustine tells us that the way to interpret the Bible is with the first most obvious interpretation, which is the literal interpretation. He says you must interpret the Bible literally unless it goes against right reason or against the faith.

And if you take the Message of Fatima with that rule in mind, you can understand it. But if you take the Message of Fatima with the prejudices of modern man, either theological prejudices or political prejudices, then the Fatima Message gets distorted. And that, unfortunately, is what seems to have happened, first of all, by defining Fatima as a private revelation, rather than a public, prophetic revelation. People then get the idea in their mind, "well we can dismiss this, because after all it's only a 'private' revelation."

Well it is not a private revelation. It has been endorsed by the Church; it has been proven by a public miracle before 70,000 people; and the Message is addressed to the whole human race, as Pope John Paul II said. So it certainly is not private. It is a public message.

But if you want to start off with the prejudice, "well, I don't like this part of the Fatima Message, so I'm not going to accept it," I'd also like to bring your attention to the fact that when we go to this Message, I think we need to bring to it the grace of our daily Rosary.

If you take the example of the disciples on the way to Emmaus, on the day of the Resurrection, Our Lord appeared to them, but they didn't recognize Him. As Scripture says, "their eyes were held" (Luke 24:16). And so they saw Him the way, to some extent, their faith was. Their faith was incomplete.

He said, "Why are you sad?" They responded, "Have you not heard of the great prophet that the priests put to death? Are you the only pilgrim in Jerusalem who has not heard about

this?" And so He went through the Scriptures with them, explaining the Scriptures and how it was foretold that the Christ, the Messiah, was to suffer and die for our sins. And they began to understand. They had faith in Our Lord, but they did not have much understanding of it, and so He explained it to them. But still their eyes were held and still they did not recognize Our Lord. Then they arrived at Emmaus, the end of their journey.

Our Lord pretended that He wanted to go further. They insisted, and they said, "stay with us, it's getting toward evening." They showed Him friendship when they encouraged Him to stay. And when they broke bread with Our Lord, then their eyes were opened. (Cf. Luke 24:13-31)

Now what was the difference? The difference was that they practiced charity, and that by practicing what they had learnt, their eyes were opened. And I believe it's the same thing here to understand the Fatima Message, that's why Our Lady insists that we pray the Rosary. If we pray the Rosary along with studying the Fatima Message, then our eyes will be more opened.

I know my own prejudices. Time and again, by holding them up against the Fatima Message, I come to see things that I didn't see before. And so I believe that this is the response we need to take, especially since there are so many people who would rather give us a different solution.

You see the Church is faced with mortal enemies, whether it's the Protestants, the Masons, the Communists, or any other of hundreds of adversaries. There are really only two 'cities', as Saint Augustine tells us, or two 'standards', as St. Ignatius tells us. There is the Standard of Christ and the Standard of the devil, as you read in St. Ignatius's retreat. St. Augustine would call them the City of God and the City of Man. And these two cities are built upon either the purpose of serving God, or the purpose of serving one's self and, ultimately in final analysis, the devil.

And so all enmity in the world is reduced to this, as we're told in Scripture, in the 3rd chapter of Genesis, "I will put enmities between thee and the Woman, and thy seed and Her seed: She shall crush thy head, and thou shall lie in wait for her heel." (Genesis 3:15) And, as Cardinal Manning of England in the 19th Century said: "all conflict is based upon this one enmity." As Lucy says, "we must choose sides, either for God or for the devil. There is no middle ground".

And one of the ways of distinguishing which side someone is on, as we are told in Sacred Scripture and in the 4th Joyful Mystery when Simeon says to Our Lady: "Thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed." (Luke 2:35)." Many people claim to love Our Lord, but they don't love Our Lady. And that is a way to determine if a person really is for God or not. Our Lady's own soul is pierced and She suffers because people do not love Her. They reject Her and Her Message. And this reveals the thoughts of many.

This is not to judge anybody, but we need to be as innocent as doves and wise as

serpents. Our Lord tells us that He is sending us as sheep among wolves. (Matt. 10:16) And so we must have our wits about us. The Fatima Message is Our Lady's plan for her triumph, and She will win. She says, "In the end, My Immaculate Heart will Triumph". That phrase "In the end" refers to the fact that a great struggle must take place before the triumph.

Now most of us, including myself, have not realized that there was, in fact, a struggle, because part of the problem has been that because the struggle is hidden, people have fallen asleep, unaware that their own souls – and the souls in their care – have been attacked.

The first attempt to silence Fatima was actually the imprisonment of the children. All the children were asked to do, was one of two things: either tell the Secret, or deny having seen Our Lady. To tell the Secret when they had just said that they were not allowed to tell the Secret, would discredit them as witnesses; or the same would happen in the alternative, by them just saying, "we didn't see Our Lady." It seems very simple, but in fact it was an attempt to undermine the credibility of the Message. That's all this masonic mayor was asking for.

There are many ways to fight against somebody. Certainly there is a physical fight, where you have somebody who is stronger. I remember one time when someone was openly stealing things from my office. I had to call the police. And one of the police officers was a big man, about 6 feet 4 inches tall and he said, "Well if this happens again, just call us and we'll wrestle him to the ground." Obviously, physical strength is used against physical strength.

The other way to fight is by false reasoning. And if a person is using wrong reason, what you need to combat it is someone who is able to think well and able to express themselves well. And that is what lawyers do in court. They unravel the false reasoning and show the right reason. And, if there are false witnesses, they expose them as such.

The fight against Fatima has been in those areas: both physically, trying to intimidate the children as well as using false reasoning. But there's a third method used to combat Fatima, and that has been to silence it. You see, up to 1960, at least in my part of the world, children were taught about Fatima when they were in grade two or three. And everyone knew about Fatima.

Dr. David Allen White is a professor of literature, a convert, but he was at one time a Protestant. And in 1960, even though he was a Protestant, he was waiting for the revelation of the Third Secret. And he remembers how disappointed he was and how people thought they had been defrauded, that there was a loss of credibility in their eyes. So the third way of silencing Fatima is, in fact, simply not to talk about it. Not tell the whole story. Not reveal it and not defend it.

And as Father Kramer has pointed out, in this fierce persecution which is coming, that I hope doesn't take place in our time but would seem to be immanent, they want to exterminate the very name of Christ, and therefore would exterminate anyone who believes in Him in order to blot out His name from future generations.

The first defense we need when people are silencing us, is to speak out louder. When Our Lord was walking one day, there were two blind men who heard the crowd go by and asked “What’s happening? What’s all the noise about?” And someone told them it was Jesus of Nazareth Who was walking by. So they cried out, “Jesus, Son of David, have mercy on us!” No doubt the people around them didn’t want to hear them shouting. They were interrupting their conversation, so some of them said, “Be quiet!” But they cried out even louder, “Jesus, Son of David, have mercy on us!”

They continued to try to quiet them down. But their reaction was to cry louder still, until the Lord said, “What do you want Me to do?” (Cf. Matt. 20:29-32)

And so that has to be our response. We have to speak out louder, spread the Fatima Message and spread the Fatima story.

Our Lady is sad because even the good are not paying correct attention. It is not that they won’t pray the Rosary, but they are not giving Her Message the attention it deserves. The good continue on their way without giving any importance to Her Message.

I think it is a question of priority. There are many things that require our time. Certainly we have daily duties and prayers that we should say, both for our own good, and for the good of other souls. Our Lady of Fatima encourages us to pray our Rosary every day, and we should therefore do it. And the next thing we should do is then apply the Message to our own lives.

But, also, there are many different pastoral approaches. And I’m sure many, if not all of them, are good. But we should put Fatima as a priority in our focus. As Pope Leo XIII tells us, all grace comes from God the Father, through the Sacred Humanity of Jesus Christ, through the Blessed Virgin Mary, to us. Even the graces of the Sacraments come through the hands of the Blessed Virgin Mary.

If all graces come through Her, then She must be important, not only in our own spiritual life, but also in the spiritual lives of those entrusted to us. So it is necessary for us, on the practical everyday level, to give importance to Her.

But, also, even in the secular plans for peace, whether in our countries, in our communities, in our dioceses, and certainly in the whole world, we should not try to solve these problems only by natural means. Certainly God expects us to use whatever natural means are indicated, prudentially, but those means are not enough. Unless the Lord build the house, they labor in vain who build it. Unless the Lord guard the city, in vain does the guard keep vigil. (Psalm 126:1)

Just recently you had your National Day here in India, and I see in the newspapers the missiles and the power of the Indian State. But to put this in perspective in terms of Scripture, unless the Lord guard the city, all these things are useless. And so if the Lord is going to guard our countries, we have to be faithful to Him. We have to be on His side. And the way to be on

His side is by living and promoting the Message of Fatima whenever we can.

Lucy tells us “We should not wait for an appeal to be made to the world, to do penance, coming from Rome on the part of the Holy Father. Nor should we wait for this call to do penance to come from our bishops in our dioceses, nor from the religious congregations.” We should not wait.

Is this a call to revolution against the Pope or the bishops or their religious peers? Not at all! We are not forbidden to embrace, live and promote the Message of Fatima. As St. Paul says, there is no law against these things, just as there is no law against charity, joy, peace, continence, faith and chastity. There is no law against these things, and there can be no law or no authority of the Church that forbids us to speak about Our Lady of Fatima and Her Message because, after all, the Church itself has approved them.

All the authority in the Church has been given for promoting the Gospel, not for suppressing it. And there’s no law telling us that we can’t ask our people to pray the Rosary. There’s no law telling us we can’t ask our people to fast. There’s no law that we can’t encourage them to make holy hours. We can do all these things, and we should be doing all these things.

And Lucy is telling us, in our time, we should not wait for someone else to tell us to do them.

If God has made you understand the Message of Our Lady to that extent then use the graces you have. Stir up the graces in you, as St. Paul tells Timothy (1 Timothy 4:14). Use those graces to promote Her Message and to make Our Lady less sad. And let us not be one of those sitting on the sideline, considering Her Message as having no importance. It is of the highest importance. It should be our first priority, after our duties of state that are defined for us, because the Message of Fatima doesn’t go against any of them.

And that is a topic I will talk more about in the booklet *The Fatima Movement of Priests*. If you want to understand more of what I’ve been saying on this subject, it’s outlined in that little booklet.