

Chapter 12

What Can We Do?

As this discussion should make clear to anyone who has followed it attentively, Antonio Socci's conclusion is correct: "[T]hat there is a part of the Secret not revealed and considered unspeakable is certain. And today—having decided to deny its existence—the Vatican runs the risk of exposing itself to very heavy pressure and blackmail."³⁰⁹ But what can *we* do about it? Even if we know that the Vatican is in possession of a hidden text of the Third Secret of Fatima which it refuses to divulge, and which certain members of the Vatican apparatus may have deemed "inauthentic," are we not powerless to do anything but lament the situation and await the dire consequences doubtless described in this hidden text? What remedy do we have to compel its disclosure?

In the first place, we must remind ourselves that the Catholic Church is not a merely human institution. The Holy Ghost guides the Church toward the ends that God Himself has established from all eternity. One of those ends is the final fulfillment of the Message of Fatima. As Our Lady of Fatima herself promises: "In the end, my Immaculate Heart *will* triumph. The Holy Father *will* consecrate Russia to me, and she *shall* be converted, and a period of peace *will* be granted to the world." These are the words of the very Mother of God, precisely as they are quoted in the Vatican's own commentary on Fatima.³¹⁰ The words of the Blessed Virgin Mary mean what they say; and, given their source, they are an infallible prediction of what will happen, regardless of the contrary designs of certain men.

We return, finally, to the subject of the Consecration of Russia. The Message of Fatima, including the part that is still hidden, will be fulfilled. It will be fulfilled when Russia is consecrated to the Immaculate Heart of Mary. Meanwhile, however, we must already be living through at least the beginning of what Our Lady prophesies in the words that undoubtedly explain the vision of

³⁰⁹*Fourth Secret*, p. 173.

³¹⁰*Message*, p. 16.

“the Bishop dressed in white.” The question is how much more suffering the Church and the world will have to endure before the Pope does what the Virgin requested. Will we first have to witness the annihilation of nations—of which Our Lady warns even in the Second Secret—before the promises of Fatima are realized? Is the vision of the Third Secret, then, the depiction of a blasted, post-apocalyptic world in which a wounded, limping Pope is hunted down and killed outside the ruins of Rome? Was Pope Saint Pius X speaking of this very scene when he revealed that he had been given a vision of a future Pope fleeing the eternal city amidst the bodies of his brethren?³¹¹

Rejecting the claim of Bertone and his collaborators that the Fatima prophecies belong entirely to the past, Socci draws a hopeful parallel between the Third Secret and the famous “dream of the two pillars” of Saint John Bosco. In this vision, the saint-prophet saw that a successor to a Pope killed during a great battle is able to steer the Church to a safe anchorage between the twin pillars of the Eucharist and the Immaculate Heart. So will it be, says Socci—along with every “Fatimist”—when Russia is finally consecrated and the Immaculate Heart triumphs. When the consecration takes place it will be a testament to the power of the papacy as a divine instrument of the grace mediated to the world through Mary, producing a victory even greater than the one against Islam at Lepanto. Socci calls this coming victory—and any Catholic who has hope must agree with him—“an extraordinary change of the world, an overthrow of the mentality dominating modernity, probably following dramatic events for humanity.” The Triumph of the Immaculate Heart will mean also an end to the current ecclesial crisis, lamented so dramatically by Pope Paul VI with his reference to “the smoke of Satan” in the Church after Vatican II. As Socci writes, the triumph of Mary’s Immaculate Heart will bring about

a clear ‘conversion’ to doctrinal orthodoxy after the frightening deviations following the Council [and] a return also to adoration, therefore also a return to the bi-millennial liturgy of the Church... [A] different face from the Church of today: more adoring than

³¹¹To repeat what was earlier quoted: “I saw one of my successors taking to flight over the bodies of his brethren. He will take refuge in disguise somewhere; and after a short retirement he will die a cruel death. The present wickedness of the world is only the beginning of sorrows which must take place before the end of the world.” Yves Dupont, *Catholic Prophecy, The Coming Chastisement* (Rockford, Illinois: Tan Books, 1970), p. 22.

worldly, more mendicant of the grace of salvation from God, than occupied by its own plans and projects... A Church that expects everything from Christ, not from political ability, from activism and from the mania of *aggiornamento*...³¹²

Of course, this glorious fulfillment, although inevitable, cannot happen without the participation of the faithful. God deigns to use human instruments to achieve the ends of His Church, and He will not impose His graces without the cooperation of the freely acting human subject. As Frère Michel explained in 1985, it is probable that the Consecration of Russia will not take place until reparation is made for the insult to Christ and His Blessed Mother committed by those who have buried the prophecy of the Third Secret—and worse, have done so in direct disobedience to the “express order of Our Lady” that it be revealed in 1960.³¹³

As Saint Paul warns the members of the Church: “Extinguish not the spirit. Despise not prophecies, but prove all things; hold fast that which is good.”³¹⁴ In his *Summa Theologiae* Saint Thomas Aquinas, the greatest of all the Doctors of the Catholic Church, observes that God sends His prophets in every age of salvation history “not indeed for the declaration of any new doctrine, *but for the direction of human acts*”—that is, to tell men what they must do to save their souls.³¹⁵ To despise the prophets that God sends us for our correction is to invite divine retribution. As early as 1957 Sister Lucia warned that to ignore the Virgin of Fatima’s prophetic message means “we can no longer hope for any type of pardon from Heaven, because we have stained ourselves with that which the Gospel calls a sin against the Holy Spirit. We cannot forget that Jesus Christ is a very good Son and that He will not allow His Holy Mother to be offended and despised.”³¹⁶ And, as Socci rightly contends, it was an act of “superbia”—supreme pride—to censor part of the Third Secret for reasons of human prudence:

If the Madonna appeared at Fatima, with an event so

³¹²Socci, *Fourth Secret*, p. 127.

³¹³Address at the Vatican, in the Augustinium, Sunday, November 24, 1985. This Extraordinary Synod opened on the Feast of St. John of the Cross.

³¹⁴1 Thess. 5:19-21.

³¹⁵*Summa Theologiae*, II-II, Q. 174, Art. 6.

³¹⁶Cited in Socci, *Fourth Secret*, p. 109. See also Francis Alban and Christopher A. Ferrara, *Fatima Priest* (Pound Ridge, New York: Good Counsel Publications, 1997, Second Edition), p. 298 (also at <http://www.fatimapriest.com/Appendix3.htm>).

sensational, precisely to give a message “so delicate” and urgent for humanity and the Church, how can we Catholics “silence” her and censor her, holding that her message “is not destined to be made public”? Is it not an act of superbia to pretend ourselves more prudent than she who is venerated as “Virgin Most Prudent,” and more wise than she who is defined as “Seat of Wisdom”? *How is it possible that political considerations, or human fear, have prevailed over the obedience due to Heaven?*³¹⁷

How indeed? It would seem, then, that the only reparation possible is for the Pope to reveal entirely what those who think themselves more prudent than *Virgo Prudentissima* have concealed. For what they have concealed is that which God Himself has provided for the temporal and eternal welfare of every soul: a warning of the consequences of sin and human folly, and with that warning the way to safety.

But what role can ordinary Catholics play in bringing an end to this scandalous concealment of the Virgin’s saving message? Their role is threefold: prayer, penance and petition.

Prayer

Before anything else, Catholics must pray to God, through Mary, the Mediatrix of All Graces, for the intention of full disclosure of the Third Secret of Fatima, and with this, the conversion of Russia and the triumph of the Immaculate Heart of Mary. How should we pray? The Virgin of Fatima prescribed, above all, the prayer of the Holy Rosary. Again and again the Virgin exhorted the Catholic faithful to daily recitation of the Rosary, which she mentioned in every one of her apparitions at the Cova da Iria:

May 13, 1917: “Recite the Rosary every day in order to obtain peace for the world and the end of the war.”

June 13, 1917: “pray the Rosary every day...”

July 13, 1917: “...continue reciting the Rosary every day in honor of Our Lady of the Rosary, in order to obtain peace in the world and the end of the war, because only She can help you.”

³¹⁷Ibid., p. 37.

August 13, 1917: "...continue praying the Rosary every day."

September 13, 1917: "Continue to pray the Rosary in order to obtain the end of the war."

Finally, on October 13, 1917, the day of the Miracle of the Sun, the Lady identified herself as none other than Our Lady of the Rosary: "I am the Lady of the Rosary. May you continue always to pray the Rosary every day." Sister Lucia would spend the coming decades telling everyone who would listen, in conversations, letters and other writings, that the Rosary is an indispensable spiritual armament in the midst of the chaos and "diabolical disorientation" that was already overcoming the world, as predicted in the Third Secret, even as the apparitions at Fatima were coming to a close.

Penance

Together with their prayers, the faithful must offer what Our Lady of Fatima also repeatedly prescribed: penance. That is, the faithful must be willing to make sacrifices, to endure sufferings offered to God for the intention they seek. And what is the Passion of Our Lord Himself if not a penitential sacrifice of infinite value, made by One who had committed no sin? If He who committed no sin offered up the penance of His very life for the redemption of sinners, how can the faithful, sinners all, fail to offer their own meager penances for the intention that the entire Third Secret be revealed and the Fatima message fulfilled, so that souls (including their own) will be saved and the world spared the chastisement it so richly deserves?

Nor should the faithful wait for any command by Church authorities to do penance, for Our Lord has already given the command through His Blessed Mother. As Sister Lucia declared to the Church: "[W]e 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 very often used these means and the world has not paid attention. That is why now, it is necessary for each one of us to begin to reform himself spiritually. Each person must not only save his own soul but also help all the souls that God has placed on our path."³¹⁸

³¹⁸Quoted in *Fatima Priest*, p. 297 (also at <http://www.fatimapriest.com/>)

Petition

Finally, the faithful must petition the authorities of the Church, beginning with the bishops of their dioceses and the priests of their parishes. They should also petition the other members of the hierarchy, and, to the extent they are able, communicate their concerns to fellow Catholics by the various means of social communication. The Church's canon law abundantly recognizes and secures the right of the faithful, by virtue of their baptism as Catholics, to petition the hierarchy and to communicate with each other regarding matters of concern in the Church, of which there can be none greater today than the Third Secret and the Message of Fatima as a whole.³¹⁹

But above all, the faithful should petition the Pope in accordance with the God-given right of every member of the Church to have direct recourse to the Supreme Pontiff.³²⁰ The petition can take many forms. Today it is possible to send the Pope a letter, a facsimile transmission or even an email at the papal email address the Vatican has established (benedictxvi@vatican.ca). Can petitions to the Pope actually produce the relief requested? Of course they can. The impact of perhaps millions of petitions delivered to the Pope cannot be doubted. For example, it is an historical fact that the worldwide petitions of the faithful were instrumental in moving Pope Pius XII to issue his infallible dogmatic definition of the Assumption of the Blessed Virgin Mary. Likewise, in issuing his *motu proprio* "liberating" the Latin Mass and declaring that it was "never abrogated [forbidden]" by Paul VI, Pope Benedict made explicit reference to "the insistent *petitions* of these faithful..."³²¹

It is, in fact, precisely such forms of petition and communication, including Socci's book and the publications of Father Gruner's Fatima apostolate, that have prompted the Vatican apparatus to reveal as much of the truth as it has. Where would we be today if Catholics such as Socci and Father Gruner, out of timidity or human respect, had failed to exercise their right to speak out in defense of truth and had remained silent in the face of an "official"

Appendix3.htm).

³¹⁹See Canons 212-228, 278, and 299, CIC 1983.

³²⁰This right is dogmatically defined by the Second Council of Lyons (1274) and the First Vatican Council (1870), and further codified in Can. 221 of the 1983 Code of Canon Law promulgated by Pope John Paul II.

³²¹*Summorum Pontificum* (2007), Preamble.

account that is simply not credible? Recall the words of Pope Saint Gregory the Great, quoted at the beginning of this book: "It is better that scandals arise than that the truth be suppressed." Recall also the dramatic words of Socci himself: "The Church is not some kind of sect or Mafia gang that demands from us a code of silence. But it is the house of the sons of God, the house of liberty and of truth."³²² As members of the house of the sons of God, Catholics would fail in their duty and even sin by remaining silent under these circumstances. As Pope Saint Leo I declared: "He that sees another in error, and endeavors not to correct it, testifies himself to be in error." Pope Felix III taught likewise: "Not to oppose error is to approve of it, and not to defend truth is to suppress it..."

For what, precisely, should the faithful petition? First of all, they should petition the Pope (and the other members of the hierarchy) for disclosure of the hidden text now held hostage by the Vatican Secretary of State. The members of the hierarchy, including those of the highest rank in the Vatican—including even the Pope himself—can have no valid grounds for denying such petitions. As for the idea that by a mental reservation those who have control of the hidden text can continue to deny its existence in good faith based on their private judgment that it is "not authentic," let us recognize this for what it is: a vain attempt to justify the illicit suppression of what the faithful have a right to know for their own temporal and eternal safety.

The pastors of the Church have a duty before God to tell us *everything* the Mother of God revealed at Fatima. For Sacred Scripture teaches that God has appointed every pastor of the Church, especially the bishops and the Pope, a *watchman* over those in his charge. One of the duties of the Church's watchmen is precisely to warn the faithful about what the former Cardinal Ratzinger himself revealed to be the subject of the Third Secret: "dangers threatening the faith and the life of the Christian and therefore of the world." In the Book of Ezechiel we are reminded that before God visits a chastisement on his people He appoints a watchman whose duty is to sound the alarm, so that those who heed the watchman's warning may avoid the chastisement. The watchman who remains silent, however, will have the blood of those who are lost upon his hands:

³²²"Bertone nel 'Vespaio' delle Polemiche" ("Bertone in the 'Wasp's Nest' of the Polemics"), *Libero*, June 2, 2007.

When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them... And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a soul from among them: he indeed is taken away in his iniquity, but I will require his blood *at the hand of the watchman.*"³²³

And, what is worse than the watchman who remains silent, here we are dealing with watchmen *who have positively represented that there is no approaching danger!* Can anyone seriously contend that God approves of this conduct?

Thus, the moral obligation of our ecclesial watchmen to disclose the Third Secret in its entirety cannot be avoided by any mental reservation. The Church and the world have a right to know what has been hidden, and the watchmen have a divinely imposed duty to reveal it. Nor will it do to argue that since we have already been able to deduce the probable contents of the Secret there is no longer any need for a warning from the watchmen of the Church. On the contrary, the Church and the world *need to hear the words of the Virgin herself, precisely as she stated them.* For those words impart infallible divine wisdom and, no doubt, specific advice from Heaven that by its very nature is absolutely indispensable in its every detail. Further, absent a full disclosure of the Secret by Church authorities, many of the faithful will be led to believe that there is nothing to disclose.

Prayer, penance and petition. To obtain what God promises, we must *do* what He requires. In the end, the Message of Fatima, like every divine ordinance, involves the impenetrable mystery of the relation between grace and free will. It is a frightening truth, yet a testament to the love of the God who made us free, that whether the angel we see in the vision of "the Bishop dressed in white" destroys the world with the fire that is being repelled by the Virgin depends in large measure upon the prayers, penances and petitions of the simple faithful. The glorious fulfillment the Queen of Heaven has promised us, therefore, requires obedience not only by the Pope and the bishops, but also by the multitude of Christ's subjects, whose acts of faith, joined together in the vast economy of salvation, will help obtain for the Roman Pontiff the

³²³Ezekiel 33:2, 6.

grace to do what must be done.

Will a Pope come to be executed by soldiers atop a hill outside a ruined city in a world that has suffered divine retribution? Or will Benedict or his successor, avoiding this fate, reveal the hidden words of the Virgin, perform the Consecration of Russia, and bring on the triumph of the Immaculate Heart? That some Pope will do these things is certain. Therein lies our hope. But will it be this Pope or another; will it be now, or after the world has already borne a terrible witness as the consequence of its own rebellion against God? We ponder this question in fear and in hope as we expect, by the promise of Our Lady of Fatima, the light that is coming to deliver us from the darkness.