

Russian Sunrise and the Issues It Raises

by Suzanne Pearson

Much has been written about the threats that hang over the world as long as Our Lady's Fatima agenda remains unfulfilled. "Russia will spread her errors throughout the world, fomenting wars and persecutions of the Church, the good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated," She warned in 1917. This dire outline has been amplified by the testimony of individuals who have read the suppressed text of the Third Secret, or who have had access to Sister Lucy or her writings.

A vast apostasy in the Church has often been predicted by these witnesses, as has also a terrifying chastisement, variously said to include world war, revolution, upheavals of nature, seismic disturbances, and unprecedented disasters. With our political, economic, and physical world becoming ever more unstable, there

is a mounting fear that such Apocalyptic events are imminent.

As long as the "annihilation of nations" remains unfulfilled, our imagination taunts us with horrors like: "Will my nation be one of those annihilated? How might it happen? Through a nuclear explosion? A mega-earthquake? A collision with another celestial body?"

Thus the Fatima warnings can fill the mind with vivid images of the most frightening sort. On the other hand, we have been given only the most sketchy idea of what the world will experience if it *does* obey Our Lady. She said: "In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me and it will be converted, and a period of peace will be given to the world."

No one has ever added many details to this part of the prophecy, or painted any projected scenarios, as they so often do with the Chastisement.

Heartfelt Hope

Dr. Bruce Walters has changed all that with his exciting new book, *Russian Sunrise*. Using the genre of future fiction, he has woven a hypothetical development of events that *might* occur once the Consecration of Russia has been performed exactly as Our Lady specified.

The result is that a new world opens to us – a world of hope and possibility, of goodness and tranquility – where long-standing problems are smoothly worked out by leaders of good will. Although some aspects of the story are admittedly unlikely, the cumulative effect of Dr. Walters' masterful writing is that this world seems so believable and so true that the reader must constantly remind himself that, in the real world, certain problems have *not yet* been solved.

With some people, fear can be paralyzing. Could it be that more prayer and determination could be inspired by this enticing vision of joy, which awaits us after the Consecration, than by threats of punishment? Might not even the Holy Father himself be moved to look beyond whatever fear is holding him back and see the

glory of Christian unity and the renewal of Christendom that his obedience will obtain from Heaven?

Consecration and Coronation

Russian Sunrise is divided into two **main sections**: "Consecration" and "Coronation." As I see it, there are also two main themes or burdens of the book, and they are significantly different.

Section One shows how easy it would actually be to perform the Consecration exactly as Our Lady requested, and to resolve the seemingly insurmountable issues that have delayed it for so long. I would say the burden of Section One is to make a convincing case to the Holy Father that he not only *must*, but that he definitely *can*, consecrate Russia, and to give him a blueprint for doing so.

The important feature that characterizes Section One is that it is based securely on the actual prophecies of Fatima, and the precise prescriptions of Our Lady concerning how the Consecration is to be done. Thus the broad outline of this part was written by Heaven itself, leaving to the author's imagination only the particular people, places, and circumstances. We know

that someday, with as-yet-unknown players and circumstances, this basic sequence of events *will* occur.

Section Two of the book is quite different. The Fatima prophecy tells us that “Russia will be converted,” but we are not told how it will convert, or what that conversion will look like. It is a fundamental conviction of the author that the conversion would have to be on a micro level — that is, the deep, spiritual conversion of the individual souls of most Russians.

We think of nations as huge corporate entities, but a government does not convert. To be worthy of Our Lady’s promise, it would have to mean the conversion of the vast majority of the people who make up the nation.

After the conversion of Russia, the prophecy continues: “a period of peace will be granted to the world.” But we are not told any particulars about how the conversion of Russia will lead to the period of world peace. Section Two of *Russian Sunrise* recounts through a fictional story the response of the Russian people to their conversion, the specific actions they take, and the course they lead their country to take after the

Consecration.

Here the author is on his own. There is no script provided by Heaven — not even the barest outline. On October 29, 2010, the author wrote in a letter introducing his new book: “*Russian Sunrise* was written to explore what might happen (what great blessings might spread across the whole world) if even one major nation in the modern world would ‘convert’ — that is, become a Catholic Confessional State. ...”¹

He goes on to explain that the book “(p)uts forth the uncommon argument that true democracy is only possible at the local level, and that people have enjoyed the greatest degree of personal freedom under benevolent Catholic monarchies.”² I would say that the main burden of Section Two is to provide a convincing picture of monarchy as a possible and desirable form of government for a converted nation today.

The Story Told in *Russian Sunrise*

These two thrusts or underlying goals of the book will be discussed further, as they are tantalizing for the ideas they suggest. But first we must survey its riches at the surface level. *Russian*

Sunrise is presented as a novel, a beautiful story with well-drawn characters sure to capture the readers' hearts. The main protagonist is, like the author himself, a physician practicing in Michigan, and also an accomplished church musician, excelling on the organ and as a bass soloist.

Mikhail and Mariya

When we meet Mikhail Romanov, he is a 35-year-old adjunct professor of medicine at Michigan State University, who had learned upon graduation from high school that he was descended from the Tsars of Russia. But it is music that leads him to the young lady who wins his heart. Mariya Peterson gives a solo recital on piano and organ, playing selections which have just won her acclaim in Russia.

Mikhail attends the concert and is overwhelmed with the desire to meet Mariya, who is so amazingly poised for her 18 years. They get to know each other over coffee, and Mariya reveals that on their recent trip to Russia, she and her parents learned that they, too, were descended from Russian royalty. A chaste romance develops, which takes on worldwide interest when Russia converts after the Consecration, and the

Russian people clamor for Mikhail to return to Russia and become their new Tsar.

We follow Mikhail and Mariya as they become engaged, move to Russia, and begin to reorganize that country according to Catholic principles. We attend their magnificent wedding and finally their coronation as Tsar and Tsarina of Russia. In the process we are treated to the full pageantry of royal balls, storybook palaces, courtly pomp and ceremony, and a cruise on the royal yacht, all accompanied by glorious classical music and enveloped in the peaceful, uplifting, all-encompassing joy of a world that is thoroughly Catholic.

Other Characters

The story is studded with many other very sympathetic characters: Mariya's long-time boyfriend Mark, who is initially heart-broken at the development of her seemingly inevitable relationship with Mikhail; Fr. Kiril Romanov, pastor of Our Lady of Fatima ("Cova") Church in Detroit; Vasily Polzin, President of the Russian Federation; and Filaret III, Patriarch of Moscow and all Russia.

It is these last two who petition the Holy Father to consecrate Russia and set the

whole world-changing chain of events in motion. Pope Nicholas VI is a lovable and very real human being as he struggles against enormous pressure and his own fear and weakness before finally reaching the wrenching decision to go through with the Consecration of Russia.

The author is a marvelous story-teller. Effortlessly the plot moves back and forth between Russia and America, from the councils of power to life in Michigan, from the deepening love between Mikhail and Mariya to the spiritual battles of Pope Nicholas VI, from musical rehearsals to splendid traditional Masses celebrated with the utmost solemnity.

But Dr. Walters also uses the book as a teaching device. Woven comfortably into the conversation of the characters, he explains the thousand-year conflict between Catholics and Orthodox, the whole story of Fatima and the issues it has raised, the comparative values of democracy and monarchy, the roots of today's economic crisis, and the legacy of Vatican II. Like a good teacher, he has designed clear and visually interesting graphs and charts to illustrate his ideas.

We learn about the history of money, and why justice demands a fixed standard of value. Many long-standing misconceptions about historical people and events are corrected. We receive a sound catechesis in the teaching of the Church on the rights and duties of citizens under the natural law, the justice of distributism and the evils of usury, and the proper governing of a Christian nation organized according to the social principle of subsidiarity.

This book could well serve as a teaching tool, as a way to reach the millions in our society today who have never even heard of most of these issues.

Beautiful Liturgies

It is obvious that the author is a great devotee of the traditional Latin Mass. He makes a point of saying, every single time, that the Mass about to be attended will be the Tridentine Latin Mass. Hopefully, those readers who do not yet know or appreciate the age-old form of the Latin Rite will not be intimidated by this emphasis, but will seek out an opportunity to experience it themselves, preferably on a special occasion when a Solemn High Mass is celebrated, using the full re-

sources of Gregorian chant, glorious sacred polyphony, incense, and exquisite vestments.

Beautiful Music

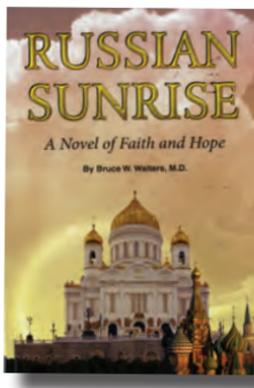
Enriching the entire experience of *Russian Sunrise* is the musical tapestry that permeates it. We learn much about the organ, the king of instruments, and about the masterpieces that have been composed to exploit its capabilities. Wherever Mikhail and Mariya go, they either

play or sing something, and their selections are minutely explained and described. The liturgical music planned for each Solemn High Mass is given to us in detail, as is the complete program for each concert.

Those familiar with the works mentioned can enjoy listening to them, at least in their minds, as they read the story. I would encourage others to obtain CDs of some of these masterpieces. This book could serve as a guide, lead-

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ing readers to a whole new dimension of life.

But the author sees music as more than enrichment. For him it is an integral part of the Catholic life he foresees in a converted Russia. He wrote recently, "Classical art, architecture, and music reflect the hierarchical order and beauty of reality, whereas modernism in art, architecture, and music represent disorder, rebellion against hierarchy, and spiritual emptiness."³

SECTION I: Consecration

Now I return to what I consider the two main burdens of the book: Section One – convincing the Holy Father to perform the Consecration; and Section Two – presenting monarchy as a desirable form of government for a converted nation.

Two stumbling blocks have repeatedly been mentioned as holding the Pope back from obeying Our Lady: the opposition of the Orthodox and the refusal of the bishops to cooperate. Let's consider how *Russian Sunrise* deals with each of these issues.

In *Russian Sunrise* it is Orthodox Patriarch Filaret III himself who, together with the Russian President,

petitions the Holy Father to consecrate Russia according to Our Lady's specifications. He has experienced a personal conversion, which leads him to study the literature of the leading Fatima apostolate, and to conclude that only the Consecration can save Russia and the world. It also leads him to reconsider the issues that have divided East from West for so long.

A. Reconciliation with the Orthodox

The reasoning that leads to the reconciliation of the Russian Orthodox Church with Rome is firmly rooted in the teachings of St. John Chrysostom; Patriarch Filaret I of Moscow, who was father of the Romanov dynasty; and the great Russian Orthodox theologian and philosopher of the Nineteenth Century, Vladimir Soloviev – all of whom taught that "to be truly Orthodox is to be in union with the Vicar of Christ in Rome who occupies the Chair of Saint Peter."⁴ Dr. Walters' characters elaborate:

"[T]he uncertainty about procession of the Holy Spirit from the Father and the Son, and the uncertainty about the dogma of the Immaculate Conception of Mary ... are ...

not part of ancient Orthodox belief. Soloviev pointed out that the Orthodox always believed the same as Catholics about these things, and these Catholic doctrines are clearly reflected in the ancient Orthodox liturgical prayers, such as the Mass of Saint John Chrysostom. He argues that they were just used as excuses, to justify separation from the authority of a Western foreign power in Rome.

“[T]he division between the two main branches of Christendom – Catholic and Orthodox – is due to politics and not really due to theology. ... We Orthodox don’t deny the procession of the Holy Spirit from Father and Son, and we don’t deny the Immaculate Conception – we simply say that we don’t know for certain; we can’t say they are dogmas, because these things were defined by Catholic councils that took place after the schism.”⁵

Thus a millennium of doctrinal dispute is resolved in a few paragraphs. Patriarch Filaret acknowledges that he could not have come to recognize these truths without the grace obtained by the millions and millions of Rosaries

offered by faithful Catholics for the consecration and conversion of Russia.

On a practical level, the Russian Orthodox Christians are brought into the One, Holy, Catholic, and Apostolic Church via the Anglican Use model, which has been implemented so successfully recently. As the Russian Orthodox Catholic Church, they would keep their ancient liturgy and traditions, while acknowledging the primacy of the Roman Pontiff. With this key, the colossal reunion of Christendom appears to be so attainable that one wonders why it has taken a thousand years to discover it.

B. Cooperation of the Bishops

Popes have long hesitated to demand that the bishops join in the Consecration of Russia in the understandable fear that so many might rebel that it would cause a devastating schism in the Church. In *Russian Sunrise*, Our Lord Himself resolves this issue for Pope Nicholas by speaking to him in prayer: “You must use the Keys of the Kingdom, which I first entrusted to Peter, and the power of binding and loosing. Those bishops who refuse to obey must forfeit their office as bishop.

They must be told they are in mortal sin, reserved to the Holy Father alone to absolve should they later repent.”⁶ And this is what he does.

The author provides the Holy Father with a blueprint for carrying out the heavenly mandate, foreseeing every detail, considering every contingency, and answering every argument. Not only does the Consecration formula itself contain every possible phrase that should be included, but the spelled-out requirements for compliance by the bishops take full advantage of the capabilities of the electronic age, demanding from each of them as proof, not only a signed printed document, but also an unedited professional audiovisual recording, which displays a real-time indication of full date and time of day throughout the recording.⁷ With the procedures outlined in *Russian Sunrise*, it will be possible to prove beyond a shadow of a doubt whether or not the Consecration has finally been accomplished.

It all looks so easy. But, in real life, will the Pope dare to follow the directions in this book? Will he really do it? Perhaps neither the Orthodox nor the bishops are the real reason for his delay. Perhaps

there is something he knows that we don't, something that terrifies him. But in any case, finally, it comes down to two things: courage and grace.

No matter what he knows, no matter what he fears, he needs the courage to trust Our Lady. And he needs the grace to summon that courage. This is where we come in. It is not enough to enjoy reading *Russian Sunrise*. It is not enough to take to heart the world view which it proposes. We must let its promise inspire us to redouble our Rosaries and sacrifices, for only these can win for our Holy Father the grace he needs to overcome his fears and trust Our Lady.

SECTION II: Coronation

Almost immediately after the massive conversion of the Russian people, there arises a nearly universal well of desire that the nation as a whole, not just the people as individuals, publicly acknowledge Christ and submit to the one true Church He founded.

During a historic visit to Vatican City to receive the *pallium* from Pope Nicholas VI as a Catholic Archbishop, Patriarch Filaret III tells the Holy Father, “The people

are realizing that for a thousand years they have been like sheep without their true shepherd, and now they want to remake Russia as a Catholic Confessional State."⁸ He predicts that his newly converted nation will move rapidly to restore her Christian monarchy.

The Catholic Church does not require of a nation any particular form of government as long as the Will of God and the eternal good of souls is served. But traditionally these goals have been best realized under Catholic monarchs, among whom have been not a few saints. "Monarchy is in the very nature of Heaven and of the Church," the author explained recently, "and so tends to fit better with the Faith."⁹

Monarchy?

Is it realistic to imagine that a monarchy could be established in today's world? Again, as in Part One, the author has provided a rather extensive blueprint illustrating how the transformation could be handled, once it were known to be the will of the majority of the people. He has designed imaginative charts which graphically show how the new government would

be organized, and very official-looking proclamations which give it a sense of legitimacy and reality.

The texts of the Russian National Referendum, the Russian Referendum Results, the Hierarchy of Governments in the Russian Kingdom, and especially the detailed policy study which follows, outlining principles for every important aspect of public life, show that the author has given an enormous amount of thought to the concept of a Catholic Confessional State, not only advocating its establishment in principle as many traditionalists do, but actually showing us how it could be structured on a practical level.

Currency

One area of reform which concerns the author deeply, and which his new monarchy moves quickly to address, is the issue of money. The Proposal of His Majesty Tsar Mikhail II for a New National Currency for the Russian Kingdom is carefully explained, again with the help of an easily readable chart. Precious metal-backed currency is said to be a matter of justice, as the fake paper money used in the modern world is so easily manipulated by

the powers of mammon.

According to the author,¹⁰ the modern banking system, based on fundamental lies about money, and the whole capitalist economy, based on usury, in a sense fulfill the alchemists' ancient dream of creating gold out of base metal at low cost. Because of the inherent injustice of this system, "the world is fast moving toward a new two-tiered society with 'nobility' and 'peasants,' but now defined strictly by money and power and not by birth."¹¹

His new Russian kingdom under Tsar Mikhail adopts the economic policy of distributism, which is based on the Catholic principle of subsidiarity and promotes a wide distribution of wealth.

Could It Work?

In the real world of today, would citizens, even religious ones, ever accept another human being ruling over them as king? In Russia, according to the author, perhaps it might not be so hard. "To have a Christian monarch was in the very soul of the Russian nation. Holy Mother Russia could never be her true self again without a Tsar to lead and protect her."¹²

Sentiments like these were voiced by ordinary

Russians in the story after the Consecration, and Patriarch Filaret expressed his conviction that once Russia had reestablished her Christian monarchy, "in time her prosperity, social justice, and true freedom would make her a shining city set on a hill, which other nations would then seek to emulate."¹³

SECTION III: Christendom – Beginnings of World Peace

As *Russian Sunrise* ends, Czech citizens are "clamoring to become the Third Millennium's second Catholic Confessional State" and "Poland and other nations from the former Soviet bloc" threaten "to rise up, like a string of fallen dominos standing back up one by one, to ... form ... a new Catholic Christendom."¹⁴ The author believes that this wave of national conversions would spread throughout the world, leading to the period of peace.

To readers in the United States, it might be difficult even to make the idea of monarchy acceptable in the abstract. "All men are created equal," a fundamental tenet of the American creed, has acquired meanings far beyond



Dr. Bruce Walters addressing the Fatima Center's Consecration Now! Conference in May 2011.

the inherent worth of every human being. Children learn from earliest childhood that anyone born here can become President. But equality, in this sense, represents a departure from man's traditional inclinations.

From earliest times, tribes would gather around their strongest member for protection. Optimally, he would be not only the most powerful man physically but also the wisest strategist and fairest judge. The leader most apt to assure justice at home and a strong defense against attackers and marauders became their king. Tribe members

were motivated to select the best man possible, because in him personally they would entrust the safety of their families and property.

The Underdog

Dr. Walters follows this tradition in making his future Tsar and Tsarina larger than life, super-achievers in every area of endeavor. In doing this, however, he comes up against an instinct that is almost in-bred in Americans – that is, sympathy for the underdog. It seems to be part of the democratic spirit. When a sports team is favored to win, people root for the other side.

If a young man or woman repeatedly stars in the school play or sings the solo in choir; if a young athlete wins every competition; or if anyone consistently comes out on top, people almost automatically hope that the next prize will fall to someone else, even though the champion may richly deserve the honor because of his huge investment in training and discipline.

Once I attended a national meeting of the organization promoting the canonization of an American priest. The leader of the group summarized the holiness of the priest by saying, "He was no different from you and me." I thought to myself, "Then why are we here?" Obviously there must have been something special about the man, or his Cause would never have been introduced in the first place. But the speaker was afraid that if he made his prospective saint "too good," he would turn people off. Unfortunately this attitude is common. It was as if justice would be violated if one person is seen as better than anyone else.

Dr. Walters manages to overcome this difficulty when he puts his characters into action. Despite the "liability" of their perfections, Mikhail

and Mariya come across as likeable and down-to-earth in their humor, their warm and relaxed interactions, their response to new challenges, and their normal, human struggles. By the end of the book we care deeply about them, and eagerly await the sequel to learn what happens to them next.

Miraculous Happenings

Some readers might be put off by the near impossibility of the circumstances that bring the royal couple together. Certainly the series of coincidences that work in their favor is unlikely in the extreme. For example, the fact that, without ever consciously trying to do so, and not even knowing that they were doing so, Mariya's ancestors on both sides, going back four generations, managed always to marry someone of royal blood is either as fantastic as a fairy tale or is miraculous.

Here it is well to remember that the conversion of Russia will be a miracle, and not just any miracle either. As Our Lord explained to Sister Lucy in 1936, the miracle will be so great as to convince the entire world that it could have happened in no other way than by the intervention of the Immaculate Heart of Mary.

So, in whatever way the conversion of Russia eventually takes place, it will be no less miraculous than the story Dr. Walters has woven for *Russian Sunrise*.

As the book closes with a diminutive "Part III – Christendom," Russia has converted but the rest of the world has not. Widespread reforms have been initiated by Tsar Mikhail to Christianize every aspect of national life, and the air is filled with hope and promise as people everywhere begin to glimpse the enormous blessings that will come to the Russians under their new Catholic monarchy. Poised between the miracle of Russia and the still-awaited period of peace, several concerns arise in my mind.

Protection from Enemies

If we return for a moment to contrast this "in-between period" with what has been predicted about the chastisement and the annihilation of nations, we will remember hearing that during these Apocalyptic disasters most of the enemies of Christ will be destroyed. Even those who survive will no longer have the ability to dominate the world. But if these calamities are averted by the consecration and conversion of

Russia, then those enemies are still with us. It's hard to imagine that the people who actually run the world, who have a monopoly on the world's gold, power, and influence – the New World Order people, international bankers, Masons, globalists – would *allow* a Catholic Confessional State to get off the ground. There would be a "peacekeeping operation," key people would mysteriously die, disappear, or become neutralized.

The question is: How will the Consecration change that balance of power? Will there be a softening of hearts around the world as a result of the Pope's obedience, or will there be a time lag between the conversion of Russia, and the rippling effect in other nations? During such a time lag, will Our Lady miraculously protect the fledgling Catholic nation by incapacitating her enemies, so they cannot do the evil they intend? Perhaps Russia will be protected as part of the miracle, but how will other nations convert in the face of such powerful opposition? Will they be miraculously protected too? How much will Our Lady do, and how much will be up to us and our cooperation?

Most countries wishing to become Catholic Confessional States in a hostile world would face another problem that Russia is spared. "Russia is unique," President Polzin says in the story. "She is blessed with unmatched natural resources, including fresh water, oil, natural gas, vast mines for precious and industrial metals, and vast agricultural lands. ... Russia is uniquely ready to be completely self-sufficient for a good long while."¹⁵ This would not be true of most nations. A short blockade would be all that is needed to destroy the smaller ones.

The Transition

Reading through the committee reports of Tsar Mikhail's Ministry of Catholic Social Reorganization on life in the new Russian kingdom, I was struck by the disruption it could cause in any modern nation to implement such a program. Whether a country was formerly under Communism, or steeped in the socialism which constantly increases in most republics, most of its citizens are dependent to some degree on government or large corporation salaries, pensions, health insurance, Social Security, or various entitlements.

While it is entirely true that the present system of huge central government bureaucracies and rapacious multinational corporations and banks is thoroughly unjust, and operates against the welfare of most people, to change it too quickly would cause massive suffering.

John Perkins wrote in his 2004 book, *Confessions of an Economic Hit Man*, "The empire depends on the efficacy of big banks, corporations, and governments – the corporatocracy – but ... (t)his corporatocracy is ourselves – we make it happen – because most of us work for one of those banks, corporations, or governments, or in some way are dependent on them ... We cannot bring ourselves to bite the hand of the master who feeds us."¹⁶ I began to wonder what sacrifices might be required of me, if my own country were to adopt a radically Catholic way of life.

Like the Holy Father, I must put aside these "What ifs" and simply trust Our Lady. But I believe it is one of the greatest achievements of *Russian Sunrise* that it leaves the reader mulling over such questions. Perhaps some of them will be addressed in the sequel, but I find it valuable

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Below are photos of an Islamic demonstration in London, England on 11/11/11 that, according to the report, was banned from Television and Newspapers.



Only Our Lady of Fatima can solve this problem. Only the Pope can save Europe and the world from this inevitable chastisement — by fulfilling Our Lady’s request to consecrate Russia to Her Immaculate Heart — before it is too late!

that there is this lapse of time in between, as it encourages others to think through these issues on their own, which can only enrich the discussion later on. I commend Dr. Bruce Walters for writing such an

engrossing and thought-provoking book, and I urge all who have not yet read it to do so, and to join those of us who continue to analyze and discuss its implications. 

Notes: (1) Bruce W. Walters, M.D., letter to Suzanne Pearson and others, October 29, 2010. (2) *Ibid.* (3) Bruce W. Walters, e-mail to Suzanne Pearson, July 19, 2011. (4) Bruce W. Walters, M.D., *Russian Sunrise*, Good Counsel Publications, Pound Ridge, New York, 2011, page 62. (5) *Ibid.*, page 18, discussion between characters in the story. (6) *Ibid.*, page 126. (7) *Ibid.*, pages 143-144. (8) *Ibid.*, page 269. (9) Bruce W. Walters, e-mail to Suzanne Pearson, July 19, 2011. (10) “According to the author ...” This sentence paraphrases points made by Bruce Walters in his e-mail to Suzanne Pearson, July 19, 2011. (11) Bruce W. Walters, direct quotation from the same e-mail. (12) Bruce W. Walters, *Russian Sunrise*, page 216. (13) *Ibid.*, page 67. (14) *Ibid.*, page 389. (15) *Ibid.*, pages 243-244. (16) John Perkins, *Confessions of an Economic Hit Man*, Plume, a member of Penguin Group (USA) Inc., 2006, p. 256. This book is an authorized reprint of a hardcover edition published by Berrett-Koehler Publishers, Inc., San Francisco, California, copyright John Perkins, 2004.