

Our Lady of Fatima Warned Us About:

The Dangers to the Faith and to the Life of the Christian

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

Note: This is an edited excerpt of a speech given in Cleveland on Saturday, June 6, 2009. That was the 65th Anniversary of D-Day — the day of the bloody battle to land the Allied armies in France and in which tens of thousands of soldiers were killed, wounded or maimed for life. All of this was terrible and yet so unnecessary. Yet what is coming in the near future is much worse — if we don't finally accept and embrace the only Peace Plan that will work, Our Lady of Fatima's Message. But above all, today, the dangers to the Faith are even greater and to save your soul, you should read this article and be aware of what the enemy has done already to attack your Faith and your salvation.

Our Lady told the seers at Fatima that the First World War would soon end, but if man did not change, then God would punish the world with more war, famine, persecution of the Church and of the Holy Father. To prevent these punishments, Our Lady said She would come to ask for the Consecration of Russia and for the Communion of Reparation on the first Saturdays.

World War II Could Have Been Averted

Most people didn't know

at that time that this consecration was requested, but it was known to the Popes by 1930-31. But the consecration didn't take place and we saw the consequences: 55 million dead, most of them Catholics or Protestants. Our Lady says that war is a punishment for sin.

But how did the Second World War come about? The book *Towards World Government — New World Order*, by Deirdre Manifold describes a conversation involving the representative of the international bankers

that took place on January 25, 1938. From that conversation one could deduce that was the day the Second World War began. Pius XI was the Pope. And this representative of international bankers was on trial for his life. All of those who were on trial for their life that day — in that show trial — were executed by Stalin, except for this one man.

And this man explained to Stalin's representative who it is that really runs the world, and that if Stalin wanted to stay in power, he would have to take his orders from these international financiers. The conversation was recorded by the translator and published after the war in Spain. Deirdre summarizes the conversation and it is quite frightening to read what these people think, and how they reason. But you can see that this man's diabolical cunning was followed and is being followed to this day.

There were tens of thousands who died on the beaches of Normandy 65 years ago, and that attack was called for by none other than Joseph Stalin. The Russians wanted to take over Eastern Europe, and they couldn't do it if the Allies were to move from Italy

and into Germany and then to the East. Stalin wanted the second front and Roosevelt gave it to him. Consider all these people who died, on both sides, all for naught.

The Second World War, by the way, has not yet been declared over. It was agreed that Germany would be divided for 40 years and in 1989, it was reunited according to that agreement. But while we were looking at the war on the battle front, we were distracted from the war on the home front, which both domestically and in the Church was being lost.

**Our Lady said, at Fatima,
"Only I can help you."**

I have been accused of taking things too literally. But Saint Augustine tells us that when you interpret Sacred Scripture, the first rule is to interpret it literally, unless there is something that is contrary to faith or reason to indicate it is not meant literally. But with every passing day, reason and my knowledge of what goes on only confirms my conviction that Our Lady of Fatima is meant to be taken literally.

And yet we have a living Cardinal who told the previous Pope not to take Our Lady



“O Most Holy Trinity, Father, Son and Holy Spirit, I adore Thee most profoundly and I offer Thee the most precious Body, Blood, Soul and Divinity of the same Son, Jesus Christ, present in the tabernacles of the world, in reparation for all the sacrileges, outrages and indifferences by which He Himself is offended. And through the infinite merits of His most Sacred Heart, and the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.”

...Prayer the Angel taught the three children of Fatima, Autumn, 1916

too literally. That's disastrous advice. We saw a significant disaster with World War II, but that's only a small portion compared to what's coming if we don't listen in time, and listen literally.

My talk is about: **The Dangers Threatening the Faith and the Life of the Christian.** That title comes from what our present Holy Father has said is contained in the Third Secret. Pope Benedict, when he was Cardinal Ratzinger, was asked directly and explicitly, "Have you read the Third Secret?" He said, "Yes." He went on to explain, on further questioning, that:

"It is a radical call for conversion. It concerns the dangers threatening the Faith and the life of the Christian, and therefore (the life) of the world."

That part of the Secret has yet to be released to us.

The execution of the Pope beneath a wooden cross on the hillside outside a half-ruined city is part of the Secret, but it is not the most dramatic part. And it won't be understood sufficiently unless the rest is known. I believe what has been released is an ac-

tual prediction of the present Holy Father's death.

The part that has been kept hidden is the part that would enable us to prevent that from happening. Unfortunately, most people don't know it. But then-Cardinal Ratzinger, in 1984, tells us the part that's hidden is about, among other things, "the dangers threatening the Faith and the life of the Christian".

It's easy enough to understand the dangers to our lives but I will run out of time just describing the dangers to the Faith. The solution to the problem is to hear the radical call for conversion. But let us focus now on the dangers threatening the Faith.

Why is it so important to be concerned about the dangers threatening the Faith?

To save our souls we have the obligation to keep the Faith. The Faith is not just an indeterminate or vague concept; the Faith is very well defined. Faith is an infused supernatural virtue that each of us has received at the moment of our baptism. But this infused virtue does not always remain in every baptized soul. We see that in

many cases, it has been lost. Some people are not aware of their obligation to preserve it.

Each of us has the obligation to preserve our Faith from the moment of our baptism until the moment we die. We won't have Faith in Heaven because there we will see God face-to-face. But until that moment, we must keep the Faith.

Pope John Paul II alluded to this danger to the Faith in 1982 when he said,

“Can the Mother Who, with all the force of the love that She fosters in the Holy Spirit and desires everyone’s salvation, keep silent when She sees the very bases of their salvation undermined?”

He then answers his own question by saying,

“No, She cannot remain silent.”

But the Pope did not explain what are the bases of our salvation. The first one is our Faith. It is impossible to please God without the Faith. The Faith alone is not enough, but the Faith is absolutely necessary for our salvation. And if the Faith is taken from us, we cannot be saved unless we regain the Faith.

There is a Prophecy of the Present Danger

We must keep ourselves aware that there is a Fatima prophecy which tells us that today (that is now in 2009) we are in danger of losing our Faith; that there are dangers threatening the Faith of every Catholic on the face of the earth.

Anyone who is not Catholic doesn't have what the Church defines is the Faith because the Faith is a supernatural virtue that empowers us to believe all things that God teaches. A heretic believes many things that a Catholic believes. A heretic, unlike an apostate, denies one or a few articles of the Faith. An apostate rejects it all.

St. Thomas points out that a heretic really doesn't have the Faith, otherwise he would accept everything that God teaches. But because he chooses to not accept this or that dogma he has only a kind of opinion that in many ways agrees with the articles of the Faith. But because the heretic rejects some dogmas, his belief is not based on Faith whereby a man believes everything God teaches is true because the faithful soul

knows that God who is all Holy cannot tell a lie and God who is all knowing cannot be mistaken.

There are some Catholics, perhaps many of us, who believe things that are contrary to the Faith. But we are in ignorance; we don't know that certain things are against the Faith. If we knew what the Faith taught, we would immediately accept its doctrine.

The Necessity of Grace

I found myself in that position once while studying theology. When I read the Council of Trent on the necessity of grace, I realized that the opinion I held about grace was incorrect. I was what the theologians would call a semi-Pelagian. But the fact is, as Tanquerey points out in his 1920 book on theology, almost all present-day Catholics have semi-Pelagian ideas. They think that somehow they can be good on their own or that any good they have is not through the grace of God. You need to know that it is easier for you to stay alive without breathing oxygen than it is for you to be good without grace.

Most Catholics don't understand our total dependence

on grace for any goodness we have and that we depend on it from instant to instant. But when I read Tanquerey, it was a consolation to me to realize that I was not alone in my mistake. We have an obligation, however, to point out that we have to believe the Catholic Faith whole and entire.

In fact, that's what the Athanasian Creed says,

"Whoever wishes to be saved must before all else adhere to the Catholic Faith. He must preserve this Faith whole and untarnished; otherwise he shall most certainly perish forever." ("Quicumque vult salvus esse, ante omnia opus est, ut teneat catholicam fidem: Quam nisi quisque integram inviolatamque servaverit, absque dubio in aeternum peribit.")

As this is a Creed of the Catholic Church, it is a doctrine that a person must believe in order to be Catholic.

The Faith is in Danger

In fact, the Secret tells us where some of the dangers come from. We already know, of course, from the teaching of the Saints and the Doctors of the Church where the danger to the Faith comes from. It comes in part from our pride.



The Fatima Center puts *The Secret Still Hidden* in Italian (*Il Segreto Ancora Nascosto*) on bookstands in front of the Vatican and throughout Rome and elsewhere in Italy as part of the **Target: Rome Campaign**.

It also comes from our sloth.

I think it's St. Thomas who tells us that the people in the age before Antichrist fall because of their sloth. Sloth is one of the seven capital sins; it is very little understood today. But I want to first of all point out some of the dangers to the Faith in our time. We know that the Third Secret concerns the period of Church history after 1960 and before the triumph of the Immaculate Heart of Mary. We know, therefore, we are in that period; we know that we are faced with these dangers.

Our Lord poses a question, followed by a statement. He asks, "When the Son of Man returns, do you think He will find faith on Earth?" He appears to be talking about our time. The statement He makes is as follows: "that even the elect would be deceived (at that time) if it were possible."

None of Us Know That We Are Among the Elect

The dangers to the Faith are so insidious that even the elect would be deceived, if it were possible. The tricks and stratagems of the devil would cause everyone to lose the Faith if God were to allow it.

So when Our Lady says to

us, again, "Only Our Lady of the Rosary can help you," you are very safe in taking that literally, because She means it literally. One of Her promises to St. Dominic is that the Rosary will overcome vice, decrease sin and overcome heresy. So if we recite and pray the Rosary sincerely and perseveringly, Our Lady will see to it that, if we have fallen into heresy, She will pull us out of it.

The first thing we should be concerned about is our own personal salvation. But it's not just our own salvation that's in danger: it's that of our brothers and sisters and relatives and friends; of everyone around us.

We must Resist the Devil

Part of the reason that sloth is the sin of this age, is that today we don't realize the necessity to resist evil. You may have heard the story of the holy Curé of Ars: One day a man went to Confession to him and the next day he returned to hear Mass and the Curé said, "You must go to confession." He said, "Father, I went to Confession yesterday." "You must go to Confession." This was a pious

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man, a man going to Mass every day and trying hard to save his soul. And the Curé was telling him he had to go back to Confession.

So what had he done? He was invited to a social gathering – a party of some sort – in his neighborhood, and there was a séance held there. He didn't know that was going to happen. He did not participate; he realized it was wrong to participate in séances. So what was his sin? The Curé said "You didn't resist." That was his sin.

I found myself in similar circumstances one day about thirty or forty years ago. I was at a social gathering and I went downstairs to the basement for a moment and there I was older than all the other young people present. They were my cousins and they were downstairs, while the rest of the older members of the family were upstairs. They started to play this game in which one person would sit in a chair and the others would walk around him with their hands on his head, and they were all to think of death.

At a certain moment, the leader would say "now" and four of them, the closest four, would put one finger under the armpit and one under the knee of the person and try to lift him like a feather. I was pretending to watch television as this was unfolding in my presence, and I remembered the story of the Curé of Ars, but I said nothing because I thought that perhaps this had to do with something I didn't know about natural forces, but it seemed that this was beyond natural forces.

St. Alphonsus gives a rule which says:

"All things happen by God's direct intervention, or by natural causes, or by diabolical causes."

God could send a good angel to do something, but God acts for a purpose. He doesn't just put on a magic show.

Since this was not a religious context and the thing being attempted seemed to me beyond the power of nature, I thought it may be diabolical, but I reserved my judgment and said Hail Marys and asked the Blessed Virgin, "If this is not of God, don't let it happen." So for 45 minutes they tried it. The leader, I found out after-

wards, had succeeded every other time, but not that time.

These kinds of games can lead to actual demonic possession. But because I was there and said the Hail Marys asking Our Lady to prevent it, I don't think I can be accused of not resisting. But the important thing is to learn that we have to do more than be participants or non-participants; we must positively be on God's side or we may well end up guilty of sin. And if we are there, and we see something like that happen, we must at least resist internally, if nothing else.

Dangers from Sources We Don't Suspect

There are dangers to the Faith. They are happening all around us. Some dangers are obvious and are described in good standard books, and I hope I touch upon some of them. But I want to focus on the dangers to the Faith that come from sources we don't suspect.

The previous issue of *The Fatima Crusader* (#92) contains an interview with Father Kramer in which he tells us dangers to the Faith described in the Third Secret of Fatima.

Some of this is shocking because all of us at some point

have been deceived. And it's painful to learn that you have been deceived. We must examine the evidence dispassionately.

Each of us can sometimes be deceived when it comes to intellectual things. A painter or a writer puts part of himself into his work. We do the same with our thought processes. Sometimes we are so attached to our thought processes that we will not admit we made a mistake. The Secret tells you that there are three sources of this deception going on to this day.

Apostasy Today Begins at the Top

So what does Father Kramer say? He refers to Cardinal Ciappi, who tells us that "in the Third Secret it is foretold, among other things, that the great apostasy in the Church begins at the top." Cardinal Ciappi died in 1996 and he wrote that in 1995, a year before he died. Father Kramer met Cardinal Ciappi just two weeks before he died. Cardinal Ciappi was the Papal Theologian for Pius XII, John XXIII, Paul VI, John Paul I, and part of the pontificate of John Paul II.

He was the Papal Theologian to five succes-

sive Popes, and he speaks as a theologian. So when he says “the great apostasy” he means the great apostasy predicted in Sacred Scripture. It’s the one foretold by Saint Paul in the second letter to the Thessalonians.

In the second chapter, St. Paul is telling the Thessalonians not to fear that the Antichrist was present at that time because the Antichrist cannot come until *the* great apostasy takes place. So Cardinal Ciappi is telling us that the Third Secret tells us that the great apostasy is in our time. The Third Secret is a prophecy; we know that from Cardinal Ottaviani. He told us that he had read the Secret and that it is a prophecy. We have Sister Lucy’s words telling us that it will “become clearer” in 1960. A prophecy becomes clearer when it starts to be realized. So we have a prophecy that begins to be realized in 1960: that the great apostasy in the Catholic Church begins at the top.

The Third Secret and the New Mass

What Father Kramer tells us is that a Cardinal who read the Secret spoke to Father Döllinger who is a priest friend of Father Kramer’s.

From that conversation, we know that the Third Secret, warns against the change in the liturgy, explicitly.

Is there any other evidence of that? Pope Pius XII, when he was still Cardinal Pacelli, said: “I’m worried by the Blessed Virgin’s messages to Lucy of Fatima. This persistence of Mary about the dangers which menace the Church is a divine warning against the suicide of altering the Faith in her liturgy.”

Here, Pius XII, before he became Pope, telling us that the Blessed Virgin (Our Lady of Fatima) warned us to not alter the Faith in the liturgy; that to do so would be an act of suicide for the Church.

Now Pope Benedict has been taking part of the unpublished Third Secret of Fatima to heart and trying to correct things without revealing the actual text of the Secret. He has written the *Motu Proprio*, regarding the Traditional Latin Mass given on the seventh day of the seventh month of the seventh year of this millennium, but unfortunately, with all the good will of His Holiness, he has not yet done enough. Many bishops still refuse to free the Tridentine Mass.

Why the Rite of Mass is Important

My conversion to the Latin Mass came in Rome because I was in St. Mary Major and had just heard a Novus Ordo Mass. It was very well done for the Novus Ordo: respectful, reverent and so forth. Then the bell rang for another Mass. My classes were not going to start for another hour, so I thought, "I can go to another Mass."

Then this other priest came out and one could see that the Traditional Latin Mass he was saying was far superior to the Novus Ordo Mass in its beauty and reverence. I had no idea then that the Secret or the Message of Fatima spoke about the Mass.

Father Kramer's book, *The Suicide of Altering the Faith in the Liturgy*, points out that the Council of Florence, which took place from 1438 to 1445, insists that the Faith requires that the Church hold onto the received and approved rites. In other words, it's not enough for a rite to be approved for it to replace the liturgy of the Catholic Church. It has to be the received (meaning from the previous generations) rite. So it has to be the received and

approved rite.

One of the definitions of the Faith (*in the Council of Trent*) says: ("*Si quis dixerit, receptos et approbatos Ecclesiae catholicae ritus in sollemni sacramentorum administrataione adhiberi consuetos aut contemni, aut sine peccato a ministris prohibito ommitti, aut in novos alios per quemcumque ecclesiarum pastorme mutari posse: anathema sit.*" (See Dz. 856 or D.S. 1613) "If anyone shall say that the received and approved rites of the Catholic Church accustomed to be used in the solemn administration of the sacraments may be disdained or omitted by the minister without sin and at pleasure, or may be changed to other new ones by any pastor of the churches whomsoever: let him be *anathema*." He is a heretic; he doesn't have the Faith. You will find that in Session 7, Canon 13. (See Dz. 856 or D.S. 1613)

Since 1969, we have had a new rite replacing the old rite. And the argument was that a Pope from the past can't impose his will on a Pope in the future. What about *Quo Primum*? That is the document that Pope St. Pius V issued when he published the Missal of 1571. In it he says

“no one (not a Cardinal, a religious superior, a bishop — no one) has the authority to prevent a Catholic priest (obviously, in good standing) from saying this Mass.”

He was not saying that because he was more important than were his predecessors. What he was saying was that this rite of the Mass, which I am identifying as the “received and approved rite”, *is the rite that by the Divine Faith itself* no one, not even a Pope, can change for a new rite.

To quote Pope St. Pius V directly:

“Furthermore, by these presents (these laws), *by Apostolic Authority*, We grant and concede *in perpetuity* that, for the chanting or reading of the Mass in any church whatsoever, *this Missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment, or censure, and may freely and lawfully be used.* (emphasis added) ... *we likewise [by apostolic authority] statute and declare* that no one whosoever is to be forced or coerced to alter this Missal *and that this present document cannot ever be revoked*

or modified at any time, but remains always valid and retains its full force.” (Here the Pope speaks with the charism of infallibility.)

The Third Secret of Fatima Confirms the Catholic Dogma on the Mass

Now, apart from the dogmatic Faith, which we can study, we also have the voice of prophecy. As St. Paul tells us in First Thessalonians, “Do not despise prophecy. Do not extinguish the spirit.”

Treating Our Lady’s Message at Fatima as if we can take it or leave it amounts to a *de facto* despising of prophecy. **We have both the Dogma of the Faith and the prophecy of Our Lady saying “Don’t change the Mass.”** We may have very wise, or at least very intelligent, men in the Vatican, but look at what they have done to the Church these past 40 years. When Our Lady says it is a suicide to alter the Faith in the liturgy, She should not be ignored.

I understand in this city of Cleveland, as in the city of Buffalo, in Boston, in every place, the diocese is closing churches one after another and selling them off. For what? For worthless paper, called money, which will go

up in smoke if it hasn't already done so. And our forefathers and their forefathers have sweated and labored and sacrificed and skimped for generations to pass on these churches to us. The fruit of changing the Mass is that instead of 70% of Catholics going to Mass each Sunday, now we have 20%.

And so you have these big, empty, beautiful buildings, which are not being used and which the government is squeezing more and more, at least in the province of Quebec where I come from. Years ago, I could see that they were selling the churches to pay off so-called debts to the state.

Our Lord said give to Caesar what belongs to Caesar and give to God what belongs to God. Those churches belong to God; they shouldn't be given to Caesar for filthy money or anything else. But what is happening? We have changed the Mass; we have committed the act of suicide.

Bad Priests: God's Punishment

I know we didn't do it personally, but we in some way are responsible, for St. John Eudes explains that God sends bad clergy as a punish-

ment. It's God's worst punishment. St. John Eudes, in his book, *The Priest: His Dignity and Obligations*, cites the passage from Jeremiah 3:15.

St. John Eudes explains that Jeremiah speaks for God and says, "If you, My people, will turn back to Me, God, then I will send you pastors after My own heart." That is, if you turn back to God by your lives, by your penance, then God will send good priests to take care of your souls.

St. John Eudes explains that passage and he says, "On the other hand, if you do not turn back to God, then what's going to happen to you is God will send you bad pastors; pastors who will not shepherd your soul, who will lead you to Hell. That is the worst chastisement that God has. And when He is angry with His people, that's what He does."

You can read this for yourselves in St. John Eudes' book, pages 9 and 10.

When you read Sister Lucy's interview with Father Fuentes in 1957, she alludes to the Third Secret when she says we won't know the text until 1960. She also alludes to a passage in the Secret that talks about there being bad

pastors.

The first way to stop the wholesale stealing of our churches is to pray and make sacrifices for our pastors, so that God sends us good pastors. God can remove a bad pastor by taking away his life or his health, or by God converting him. But the choice is God's.

And if the pastor will be converted, that's great. But if not, God will remove him and send you pastors after His own heart. So in that sense the pastors we have, and the decisions they have made over the last 40 years, are in part, if not all together, a reflection on the Catholic Faithful.

"An Evil Council"

Cardinal Ciappi tells us the primary content of the Secret, but Father Kramer reveals to us how the dangers to the Faith have come about. First there are the changes in the Mass, but the Second Vatican Council is also mentioned in the Secret. I don't know if it is mentioned by name, but it says "there will come an evil Council."

Many Catholics might find it hard to say that a council can be evil. They might say that's a contradiction in terms, but

it isn't. There is such a thing as a council, and there is such a thing as an evil council. I believe we have had one other evil council in the history of the Catholic Church.

But let us, first of all, define what evil means, and then how this council qualifies as an evil council. Evil is the lack of something that should be there.

Some of the simplest concepts are the hardest to understand. Let us use an example to explain the concept and the definition of the word "evil". A stone cannot see, but we don't call a stone blind. But we call a man who cannot see "blind". What is the difference between a stone that cannot see and a man who cannot see? A man, by his nature, is meant by his Creator to see. So if a man is incapable of sight, we call that man blind. There is something lacking that should be there. And he suffers a physical evil. In a moral evil, there is also something lacking that should be there. That is what a sin is: a lack of something that should be there. That's evil.

So how can we say that a Catholic Council could be evil? Our Lord tells us "By their fruits you shall know



“Let your speech be, ‘Yes, yes’; ‘No, no’; and whatever is beyond these comes from the evil one.”— Matt. 5:37

them.” We have the explanation of Pope Pius VI, in 1794, when he condemned the Synod of Pistoia. The Synod of Pistoia was a gathering of bishops in northern Italy. It wasn’t sanctioned by the Pope, but it wasn’t evil for that reason alone, because Popes have sanctioned and agreed with synods after they have taken place. So the lack of the Papal initiative to call it was not in itself enough to call it evil.

Why was it evil? Because the Synod of Pistoia taught

things in such an ambiguous way that it confused things that before then had been clear. And the fruit of the Synod of Pistoia was to confuse the minds of the faithful. And so the Pope pointed out that this synod was evil because its fruit was evil; because its documents were lacking something that should have been there.

If a lawyer draws up a contract between two people and uses language that is ambiguous or, worse, equivocal, (ambiguous means it’s not

clear, but equivocal means the same words can be interpreted in opposite senses) and he wants to be paid, the parties might say, "You don't deserve a nickel because you drew up a document which is unclear; which, in fact, is going to start a war between the contracting parties because you haven't made it clear. The purpose of the document is to say clearly unambiguously, what in fact it is that the parties to the contract are, in fact, agreeing to bind themselves to do for each other."

If this is true for a lawyer drawing up a contract between two parties, it's also true for a document coming out of a general Catholic Church Council, like Vatican II. If the document itself allows misinterpretation by even the best willed and best trained men, then the document itself is evil. It lacks something that should be there — namely clarity — and that's what we have in the Second Vatican Council. And that's what Our Lady speaks about in the words of the Secret which we do know, in Her own words:

"In Portugal, the dogma of the Faith will always be preserved..."

So it's implicit that in other places, maybe everywhere else, but certainly in other parts of the Church, the dogma of the Faith will not be preserved.

And why is that? Because we have the Council making ambiguous pronouncements. Those ambiguous pronouncements would be condemned by Pius VI, as he condemned the Synod of Pistoia.

Fatima Speaks of an Evil Council

Father Kramer points out that Cardinal Ratzinger told his friend (Father Döllinger) that the Secret of Fatima talks about an evil Council that will take place in the Church. There we have two dangers to our faith. So what is our defense? One is to go to the Latin Mass. And the second is to ignore the teaching of the Second Vatican Council. You don't ignore it when it teaches what the Church has always taught, but go to the primary sources where it is taught in better language and more authoritatively.

So is it possible for the elect to be deceived? Our Lord said "if it were possible." Here we have a very well known Council attended by almost every bishop in the Catholic

Church, but the result has been confusion, loss of faith and loss of practice. We can begin to understand why the Secret has not been released.

The Message of Fatima tells us that our very foundations are being undermined, and Our Lady cannot maintain silence because the Catholic Faith is being endangered; therefore our salvation is being endangered. That's why She gives us the Third Secret and that is why we continue to publish and talk about it, because it's important for our salvation.

I understand that sometimes people find this hard to listen to. Sometimes people feel that ignorance is bliss, but it's not the case in this matter. If you're not informed, you can be deceived.

Badly Informed Faithful Don't Recognize Apostasy

Many of the faithful are so badly informed that they don't even recognize apostasy and heresy and schism, so they're misled.

St. Thomas Aquinas tells us that if we are ignorant, we can have more guilt if our ignorance is deliberate. We are more guilty of our sins if we choose not to know the truth. If our ignorance is not delib-

erate, then we can be held less culpable for that ignorance or for the sins that follow. But it even then does not necessarily mean we are held guiltless. So it's not a solution for us to be ignorant of the dangers to the Faith. On the other hand, I'm reminded of the words of the Psalms that say "charity and truth have embraced, justice and peace have kissed".

There are two things: there's charity and there's truth. We can be focusing on the truth and lose charity, and we can sometimes focus on charity, but not have it founded in truth. When St. Paul tells us "to rebuke and entreat in all doctrine ..." he follows the word "doctrine" with the phrase "and patience." Charity is patient; that's the first quality. And it's easy enough for those who have put all the work into understanding the doctrine to lose patience.

So we must neither keep ourselves in ignorance, so that we can maintain our patience, nor so focused on the truth that we forget patience and charity. So that's why Our Lady again tells us "Only She (Our Lady of the Rosary) can help you."

God Chose Us to Live in this Time

We are in very difficult waters. We did not choose to live in this time; God chose us to live in this time. It is, nevertheless, the best of times and the worst of times: the best of times because St. Teresa of the Child Jesus envied us. She wanted to live in our time because she said there will be great saints in our time.

We have great challenges and we're called upon to rise to the occasion. Let us thank God for Our Lady's Message of Fatima and Her offer of help. Lucy tells us there is greater power given to the Rosary today than in ages past, because of the difficulties and dangers to the faith. But let us not be ignorant of the dangers.

Be Courageous: it is Up to Each One of You

Our Lord says of us "You are the salt of the earth. And if the salt loses its flavor, what good is it then but to be thrown out and trampled underfoot?" And when there's no salt to season the rest of the world, then why should God not chastise the rest of the world? This brings us back to Cardinal Ratzinger's

statement that the secret concerns "the dangers threatening the Faith and the life of the Christian and therefore (the life) of the world."

Because the dangers to the Faith are not recognized and resisted, people lose their Faith, the salt loses its flavor. Then Catholics get trampled underfoot, killed. And when there's nothing left to avert God's anger, then the whole world is chastised. And that is what we are facing, because the dangers to the Faith have not been recognized and many have already fallen.

Let us continue to pray for our own salvation, but remember that Our Lady says "many souls go to hell because they have no one to pray for them and make sacrifices for them." Let us pray and make sacrifices for sinners so that they regain their faith. As long as they don't have the Faith, they can't pray and sacrifice for themselves. So how many souls are saved depends on each one of you. It's a great mystery, Pope Pius XII tells us, that the number of souls saved depends on how well Catholics cooperate with God's grace. God Bless you. 