WE DID IT

Historic Moscow Conference for the 100th Anniversary of Fatima
After so many years of Father Gruner’s world-saving mission, the Fatima Message arrived alive and well in Moscow. Just a few miles from Lenin’s ghastly mausoleum and one block from the Russian Ministry of Foreign Affairs, the Russian people were addressed by speakers from Russia, USA and Europe.

The aim of my own talk, and my participation in general, was not to tell my Russian friends how bad their country is and that it needs conversion. Today not just Russia, but all nations and countries of the world are in dire need of conversion, including, to a large degree, the Holy See itself. And there is another reason why we should not judge the Russian people too harshly. It was not only the seat of atheistic Communism, but also the first victim of the Bolshevik revolution, initiated and financed by the anti-Christian globalists, living and plotting in the “free West.” Russia was used, via its monstrous regime, established after 1917, as a means to destroy the remnants of Christendom, both in East and West.

The Fatima Center thus came to Moscow as a true friend of Russia, acknowledging everything that is good in her, and praying and working for her embrace of the One True Faith, which will be achieved through the long-awaited consecration of that nation to the Immaculate Heart of Mary. Once this happens, Russia will be fully liberated from the errors it helped to spread and will show the way back to Christian sanctity, sanity and civilization not just for one particular country, but for all nations.

MICHAL SEMÍN, PUBLISHER, TE DEUM, CZECH REPUBLIC

“I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head.”

Genesis 3:15
IN THIS ISSUE  This magazine is dedicated to the 100th anniversary of the conference in Moscow, Russia which took place November 4 - 5, 2017. What a fitting year for Our Lady’s apostolate to have finally made it to Russia – both the year of the 100th anniversary of the Apparitions of Our Lady at Fatima and the 100th anniversary of the Bolshevik revolution in Russia (official date November 7) which Our Lady’s message warned about when She referred to that nation being the instrument of chastisement chosen by God to punish the world for its sins if Her Fatima requests were not heeded.

This endeavor that Father Gruner worked hard to make happen in the last few years of his life was finally achieved thanks to Divine Providence and thanks to the prayers and sacrifices of Our Lady’s apostolate supporters. We pray it is just the beginning of our efforts to spread the Fatima Message to the people of this nation chosen by God as a vessel of election to turn the Church and the world around once the Consecration of Russia to the Immaculate Heart of Mary is finally done.

In this magazine is an overview of the conference and the talks given by Bishop Bernard Fellay – Superior General of the SSPX – Michal Semin (from the Czech Republic), Stanislav Protasenko and Elena Chudinova – both from Russia. Also included are the closing remarks of Bishop Fellay at the end of the conference. We sincerely hope you enjoy this magazine, Issue 120 of The Fatima Crusader.

– The Fatima Center Staff
REPORT ON THE FATIMA CENTER’S HISTORIC MOSCOW CONFERENCE

After nearly a year of preparatory meetings, searching for ways through barriers (perhaps some imagined but others very real) and a preparatory journey to Moscow by this reporter in June to meet with the people who were assisting with tentative preparations in order to make a final decision on the feasibility of having a conference – Our Lady’s Apostolate, The Fatima Center, finally arrived in Moscow on November 2 to host our first conference and begin the work of reaching out specifically to the people of Russia with Our Lady’s Fatima Message and its importance for that nation. It was a truly historic event.

SUMMARY BY JOANNA SWORDS
Armed with nine of our Fatima Center publications recently translated and printed in Russian and a statue blessed by Father Gruner, we had the basics and there was an air of disbelief yet wonderment that finally Father Gruner’s dream was being realized.

Once we arrived, there were preparations to be made – quietly and privately setting up a room for Mass in this country with a long anti-Catholic history that even now barely tolerates Catholicism – and other obstacles to overcome such as language and a different alphabet, just to name a few.

And there were introductions to be made – Catholics from the West and the East, and others in between – since speakers, translators, and workers were coming from different places, including Canada, the United States, Lithuania, Czechoslovakia, Switzerland and, of course, Russia (mainly Moscow and St. Petersburg.)

Both days of the conference were opened with the praying of the Holy Rosary of the Blessed Virgin Mary, followed by the Holy Sacrifice of the Mass offered by His Excellency Bishop Bernard Fellay.

Each day had to be limited to three talks, and after the second day’s last talk Bishop Fellay offered some brief closing remarks. The reasons for only three talks per day were the language barrier and the decision to use successive, rather than simultaneous, translation.
With simultaneous translation (used at The Fatima Center’s past conferences in Rome, Spain and Portugal), translation booths are needed for the translators and special head-phones for those attending the conference who do not speak the language of the speakers. The translation booths and the head-phones need to be rented, but generally there is a catch, which is, in order to rent the equipment needed, we have to accept the translators that are sent by the rental company. That is, generally we cannot pick our own translators. Having translators who do not know the Catholic Faith or the Message of Fatima is not a good idea. And in a country whose population is barely 1% Catholic, it is likely the translators provided would be disastrous.

The big advantage to successive translation is the ability to pick traditional Catholics – familiar with the Faith and the Fatima Message – to do the translating. The drawback is it adds to the length of the time for the conference talks. But the really big advantage to successive translation is that the talks are then available on DVD in both languages. So the talks from the Moscow conference will be available in Russian as well as English, thus helping us to continue reaching out to the approximately 144,000,000 citizens of Russia.

Now for the talks:

HIS EXCELLENCY BISHOP BERNARD FELLAY

Superior General of the Priestly Society of St. Pius X (FSSPX) – His lecture title was “Fatima and the Current State of the Crisis in the Church”.

That His Excellency understands the importance of the Fatima Message for the salvation of souls and world peace there can be no doubt. Here is a short excerpt from his talk:

“The Blessed Virgin Mary tells us we are in a hard time, and the exterior elements which are rough – like wars, like this time of Communism, like now this time of extreme liberalism. Well, all this, what we have in front of us, these things which we can see, which we can experience, they’re like a little mirror of the importance, which is what’s happening with our soul. And they are catastrophes which are much more dangerous than the catastrophes of the world. For example, the catastrophe of the Church.

“And so, for this time, Heaven wants to give us a secure means, a safe way to go through this. And it is the devotion to the Immaculate Heart of Mary, with these two elements which are easy for everybody – prayer and penance. And especially prayer, the easy prayer of the Rosary, and then of course, sacrifices.
“We find also in Father Fuentes’ conference that the Blessed Virgin Mary has given a special efficacy to the Rosary, She says, in such a way that there is not one problem that cannot be solved with the Rosary. It is like a universal means and with a special efficacy given by the Blessed Virgin Mary for now, our time. Fatima is really a whole world because it’s a summary of the whole Catholic Faith, belief, and practice. You have everything, really, everything in Fatima. We could say it’s a practical Catechism for our time and especially in this crisis of the Church.”

FATHER ISAAC RELYEÁ

A traditional Franciscan priest – He gave a powerful talk called “Our Lady of Fatima has warned us HELL is REAL!!!”

Explaining the vision of hell, the first part of the Secret given by Our Lady during the July apparition, Father recalled how Our Lord spoke about hell many times in the Gospels, and how Fatima reiterates the importance of meditating on the Four Last Things (Death, Judgment, Heaven and hell) in our lives as Catholics.

Father Isaac also explained the necessity and importance of the Consecration of Russia, mentioned by the Blessed Virgin, just after the vision of hell. Russia must be consecrated to the Immaculate Heart, not only because it was Heaven’s command, but because of the nation’s countless sins, especially mass murder and the persecution of the One True Church, outside of which there is no salvation. The conversion of Russia will mean explicit conversion to the Catholic Faith, and submission to the Roman Pontiff. Father went on to say that while only the Pope can perform the Consecration of Russia (along with all the Catholic bishops of the world) we must consecrate ourselves, and our children, to the Immaculate Heart, and cooperate with God’s grace if we want to save our souls in these times.

Choir singing at Sunday Mass
CHRISTOPHER FERRARA, ESQ.

Our emcee and the first speaker of the conference. A long-time friend, speaker and writer for Our Lady’s Apostolate, he began writing for The Fatima Center website approximately 16 years ago, Fatima Perspectives – articles pointing out the errors in the Church, and the world and the relation of these errors to the Fatima Message.

Mr. Ferrara’s lecture title was “Introduction to Fatima” – speaking on the basics of the Fatima Message. A talk absolutely necessary in a country with so few Catholics and where the Catholic Faith has been unwelcome for centuries.

ELENA CHUDINOVA

Russian philologist and historian by education. She is the author of a number of poetical and prose works about the 1918 – 1920 Civil War in Russia, Russian and French history, and the French Chouan royalist movement. Mrs. Chudinova became famous due to her acutely polemical dystopian novel The Mosque of the Notre Dame. The book has been translated and published in France, USA, Germany, Poland, Serbia, Bulgaria, and even Turkey (a pirated edition).

Her lecture topic was: “100 Years After the October Revolution”. In her talk she discussed whether or not the evil, the calamity of the 1917 revolution is still present in Russia, or has it finally been crushed? She says the answer is two-fold. As a state system Communism has been defeated – but it has not been defeated as an evil ideology that corrupts the souls of men and it remains a dire issue of today.

MICHAL SEMIN

From the Czech Republic. Active in underground Church activities during the Soviet era. Many times interrogated by the secret police, briefly jailed and expelled from university studies. He was the leader of the anticommunist student strike in 1989. Teacher at the first Czech private high school and founder of the Czech home-school movement. Former Director of the currently defunct St. Joseph Institute, publisher of a Catholic magazine Te Deum. Politically active (pro-life activities, organizing anti-EU and anti-globalist events), but no party affiliation. Currently working as a chairman of the foundation Mávlast (My Country).
His lecture topic was: “Russia’s Role in the Divine Plan and What She Has to Gain by the Consecration”. He delivered the first few sentences of his talk in Russian. When asked about his ability to speak Russian, Michal said when he was in school it was obligatory in both elementary and high school to learn the language of the “invader” – i.e. to learn Russian (at the time there were Soviet soldiers present in Czechoslovakia since the “Prague spring” in 1968). He admitted he was not happy about being forced to learn it.

Mr. Semin spoke of his personal experiences living under Communism and explained that Communism is not defeated yet. He further explained that the liberal reforms that came after the political changes of 1989 have Marxist roots. The attack on the family, the rearranging of the political arena in Europe, the integration process, and the push toward global governance are all elements that were part of the Communist plan for conquering the world. He discussed the “errors of Russia” that Our Lady of Fatima spoke about and explained that these errors were indeed spread from Russia to the rest of the world – BUT these errors were not born in Russia. They were born in the West and were exported to Russia! And Russia was the vehicle for spreading these errors. He also discussed that this same nation will be the instrument of blessing for the world once the Consecration is done.

STANISLAV PROTASENKO

A former history and political science lecturer at the St. Petersburg State University (Russia) and the current coordinator of the SSPX mission in St. Petersburg. He has a thorough background in Russian, Spanish, Portuguese, and Latin American History. He reads and speaks English, Spanish, Portuguese and French, as well as his native Russian. His knowledge of Russian, Spanish and Portuguese history has significantly aided his research into the history of the apparitions and messages of Our Lady of Fatima.

His lecture topic was: “The Fatima Epoch: Has it Finished?” Mr. Protasenko spoke of some of the important events in world history – in Russia and in other countries – which occurred after the Fatima apparitions and on the “Fatima dates” – i.e. the 13th day of the month from May to October, excluding August, which was the 19th – and how these events demonstrate or prove Our Lady’s words regarding the spread of the “errors of Russia” to the world. Some of the events are widely known and others are not.
The following Literature of The Fatima Center was translated into Russian and printed for the conference:

**BOOKS**
- The True Story of Fatima
- The Magnificent Promise for the Five First Saturdays (Issue 49 of The Fatima Crusader)

**BOOKLETS**
- A World View Based on Fatima.

**LEAFLETS**
- Attach Great Importance to Your Brown Scapular
- A Short Explanation of the Five First Saturdays
- Do You Know?
- Modesty in Dress
- Heaven Opened by the Practice of the Three Hail Marys.

A program booklet in Russian was distributed to conference attendees, which contained the prayers and mysteries of the Rosary and instructions on how to pray the Rosary.
CONFERENCE ATTENDEES

Though we hoped for more attendees, we actually didn’t expect high numbers. For our first time in Russia, we were advised through certain channels not to advertise the way we ordinarily would in North America or Europe, but rather through less conspicuous channels to avoid any problems with the Russian Orthodox and others.

What we accomplished, by the grace of God, was that introduction through the doorway – that first necessary link to getting started and hopefully one that will lead to a much larger scale of outreach. In addition to the speakers, the translators and the workers, there were approximately 22 other attendees. Most of the attendees were Catholic, but on the first day of the conference there were three attendees whose religious status was unknown (though we were advised that at least one of them was a freemason).

After the first day of the conference, one of the Russian translators, Dmitry Puchkin, approached me and thanked us for what The Fatima Center is trying to do. He said other groups have come saying they will help and they do not. “But you are actually doing something and I thank you very much.”

Another Russian worker who helped with the conference, Artimy Glushaev, also thanked Our Lady’s Apostolate for the conference and what we are trying to do in bringing the Fatima Message to the Russian people.

After I returned home, I received an email from a priest in Lithuania who helped a great deal with conference preparations, getting translations done, etc. He forwarded to me the following email that he received from Dmitry:

“Many times I have heard a lot of beautiful words that the Catholics in the West are praying for the conversion of Russia etc. Thanks for those who really did that, let God bless them. Somebody could abuse your good will, and your money will go in the pockets of frauds. I had heard some stories about the dishonest collecting money ‘for the mission in Russia.’ Of course I am not a professional investigator; I am not able to check the veracity of these rumors and write a list of good and bad organizations. But I did not see so much good results for Russia. I can recommend to support The Fatima Center. They did some real work on the Russian territory. I was a witness of it.”

... Dmitry Puchkin (Russian translator for the November 2017 Moscow conference sponsored by The Fatima Center).
The following is an edited transcript of the talk given by Bishop Bernard Fellay, whose native language is French.

**BISHOP BERNARD FELLYA**

_Dear congress members, it’s for me a great, great joy to be able to address these few words about Fatima and the Church today, and to be able to do that almost to the day 100 years after the beginning of the Bolshevik Revolution which was announced at Fatima. So we have the combination of these two, let’s call them anniversaries, one happy, one unhappy. Both linked not just historically, but supernaturally.

So the question I tried to address, which is not very easy, is: Can we find in Fatima – and I use the word “Fatima” as broad as possible – something about the happenings in the Church today?

I precisely use the word Fatima, because we are going to distinguish what we mean when we say Fatima.

So, first, we have to distin-

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**Fatima and the Current State of the Church**
guish different levels: Different levels which will indicate, let’s say, the importance of these levels, and also the certainty of what is said.

**A Multi-Layered Revelation**

And so first, we have what we call the Message of Fatima. That is what the Blessed Virgin Mary told the children – the three seers of Fatima – so that these children would repeat and transmit what She told them. And we can, here, also distinguish certain points which had to be transmitted immediately, and some which would be revealed later on.

The part which had to be revealed later, we call it secret. Well, Sister Lucy called it a Secret and in three parts.

Then there is another level which does exist, which we have to mention, and it is more difficult. It is points or truths which have been revealed either at the moment, in 1917, or later. And part of it clearly was not destined to be transmitted.

Let’s give some examples. What we know, what is very well known, is precisely the Apparitions of 1917 with their contents. But we know also that the Blessed Virgin Mary appeared to Sister Lucy in 1929, that the Sacred Heart appeared in 1931. That in 1944 there was a vision, or an Apparition of the Blessed Virgin Mary to give the order to the sister to write down the Secret. So you see, there is a whole amount of information which is not exactly covered the same way as what is called the message of 1917. But we find a lot of information in these Apparitions.

Then we have another level, and it is the level that the seers have exposed as being their own opinion. For example, this little booklet, which is called *The Message of Fatima*, has been written by Sister Lucy just before her death, which was published in 2011 post-mortem. The sub-title is “How I See the Message.” So it is an explanation by Sister Lucy of what she understands of the Fatima Message. So it does not directly transmit what the Blessed Virgin Mary said, but what Sister Lucy understood of the message.

Then you have what others have either read, or said, or received from the seers – for
example, Cardinal Ratzinger, who said: “I have read the Secret,” and then he gives you some information about it. Or you have Father Fuentes, who says, “I have talked with Sister Lucy and she told me these things.” And understand that, in fact, all these provide an enormous amount of information, but which needs to be evaluated correctly.

Many Documents Still Not Published

We are not going to talk about everything. It’s an enormous amount, and I may say probably 90 – 95 percent is not freely accessible.

You have it especially in the archives – the archives of Father Alonso – which is enormous. It’s probably about 12 volumes and only one or two have been published. And it seems that there is a very strong action to prevent their publication. Then you have the archives of the Sanctuary of Fatima and of the Diocese. You have the archives of the Patriarch in Lisbon and they are not freely accessed.

I give you just one little hint. In 1917, the Blessed Virgin Mary, talking to the seers, said, “Go and talk to Father Formigão.” So you have the example of the Blessed Virgin Mary who is giving a precise name of a person which is unknown as part of the common knowledge of Fatima. And the Blessed Virgin Mary requested that two religious congregations should be founded – one male, one female – and the main purpose was reparation. The female branch, Father Formigão was able to establish but it was very, very difficult. They had a very hard time setting it up against the resistance of the authorities.

So you can see with this example, that this type of information can be of interest but which is very, very difficult to access. And we are facing there something very, very interesting: that Fatima is really a fight, and a fight between the Blessed Virgin Mary and the devil. It is not just a simple Apparition where the Blessed Virgin Mary says something, and then the human, or the Church, obeys. It is a very, very complicated following of events which many times makes us angry, because it seems so simple and even the ecclesiastical authority do not obey.
When you think that the Blessed Virgin Mary promised – you consecrate Russia and nothing of all this pain, sufferings for the world, for so many souls, nothing will happen, not to the Church – everybody will be saved [from these sufferings]. And they don’t do it! Now we touch here on this very deep problem. It is a problem of the response of the free will of human beings to an invitation from Heaven. And this time, inside the Church – not pagan, not bad people in itself but the people that are supposed to be the best – the top of the Church, which are supposed to respond, but do not.

We know, thank God, that God will have the last word. And the Blessed Virgin Mary took care to tell us – “In the end, My Immaculate Heart will triumph!”

The Church Today in Light of the Fatima Message

Now I will try to focus on this: What do we find in the Message of Fatima, which is referring to now in the Church. And when I say now, of course, it’s not just the year 2017, but it is since the Second Vatican Council. This part which seems to be concerning this famous date 1960, when the Third part of the Secret – or if you want, the Third Secret – had to be published with the explanation that will make it easier to understand.

So, what do we find? Very interesting, looking at what we call the message. That is, what is published about the apparitions in 1917. We find something very interesting – the punishment, the conditional punishment, that refers to if this is not done [if Our Lady’s requests are not heeded], if the world does not convert, if the Pope does not consecrate Russia. So, we see two elements. One is concerning the world and one is concerning the Church. And concerning the world, it is very clear, it is chastisement. The usual chastisement is war, maybe something more. And then, the Church, and what is said about the Church, is persecution and the Pope suffering. So for the Church we have two things, persecution – which means it is something from outside attacking the Church – and the Pope, who has to suffer.

There is an interesting element which has been published recently, which is taken
from, again, a post-mortem biography of Sister Lucy. And in this biography, which has been published – if I am right – in 2013 by the Carmel of Coimbra, you find something: a vision of the Blessed Virgin Mary who helped the Sister, or more, commanded Sister Lucy to follow the order of the bishop who asked her to write down the Third Secret.

And again, there are two aspects: one which is striking, which is absolutely impressive, and at the same time, difficult to really understand. She says, or she speaks, of the point of a lance which was held by an angel, and there is like a flame which goes out of this – the point of the lance – and which touches the axis of the earth. And she continued by saying, the earth is shaken – mountains, towns, villages with their inhabitants, are buried.

So to have a mountain falling down, that means terrible earthquakes. She continued by saying, the ocean, the rivers, the clouds go above their limits. Ocean, river, we understand. Clouds? But she continued by saying, this water is flowing above the people and houses, and people die. And innumerable – there is no way to count the number of – people who died.

And Sister Lucy continued by saying:

**THIS IS A PURIFICATION OF THE WORLD FOR THE SIN IN WHICH IT IS BURIED**

– hatred, ambition – which provokes destructive war. So with this, we may have to think that what is described here is the result of a war. But it is difficult to say; is it everything, the war? Is there something that just comes from God Himself – an earthquake?

But you see, here there is an absolutely dramatic description, or let’s say, a happening for the world which makes some people think – that’s probably the Third Secret. We must remember that Sister Lucy is forbidden to speak about it. So, is it part, is it a supplement? But it’s certain! And it’s enough – it’s not finished.

The text continues the following way: “After having felt my heart was beating, in my spirit a voice, a mild voice said: ‘At one time … one unique Faith, one Baptism, THE Church – One, Holy, Apostolic.” And it ends by: “In eternity, Heaven.”
Bishop Fellay talking to Christopher Ferrara after his speech

“My Immaculate Heart will be your refuge and the way that will lead you to God!”

...Our Lady of Fatima
So as it would say, on earth – one Church, one Faith, one Baptism; in Heaven – up there for eternity, Heaven. And she continued by saying this word, Heaven: “Yes, Heaven filled my heart in such a way that without being even conscious of it, I continued to repeat to myself for a long time, Heaven, Heaven.”

Now you see, you have again these two parts: One part dealing with happenings for the world, for the nations, which could be an illustration of the famous word which we know from the Second Secret – whole nations will disappear, will vanish. Or John Paul II in Fulda, Germany, who talked about the Secret and said: Well, is it really worth telling the people that in one instant millions of people will die, covered by the sea? So you see – it might be a better explanation of what we already have in the second part of the Secret – it’s only me trying to explain it. And then again, after having spoken of disasters for the world, there is a look at the most important matter, which is salvation.

There I may say these words, but it is not easy to interpret them. So, there is a word about the Church, and it’s a very, very strong word because it says only One Faith! One Baptism! One Church! Maybe it is, as if to say, “Watch out!” There’s a time which is coming, where you no longer know where the Church is. And this affirmation, that yes, there is one Church! and only one! – NOT hundreds and everybody’s holy! And so, no, there is only ONE! It COULD be – I don’t dare to say more – an answer against ecumenism as it is lived today, or against this error which pretends that everybody can be saved. But let’s not say it the negative way, that is, by condemning the error, but by affirming the truth. And, of course, eternity, Heaven – so there is a Heaven. Against all the atheists and so on, and all the people who no longer believe that there is something after death. So, this is just to give you a little approach.

Now, let’s go back. I will grasp a certain number of phrases. I will give you each time the origin, which deals definitely with our time. And I may say, there too, you have certain phrases.

The Coming Chastisement a Divine Punishment for Modern Ecumenism?
which remain vague. For example, when Cardinal Ratzinger talks about the Third Secret, he will speak about the difficulty that the Christian life will meet, difficulty for the faith, danger – even at the end, for the world. It says something, but not much, and is not precise. In a certain way, the Bishop of Fatima – who is also supposed to know the Secret – says: the Third Secret is nothing to do with catastrophes, it concerns the apostasy in Europe. So you see it’s a little bit more precise, but there too, you don’t have everything. Or Cardinal Ciappi who says the apostasy starts at the top in the Church. He speaks of an apostasy, and it starts at the top. So you see, it’s indirect. It’s people who know, and will tell you something, but they don’t tell you everything. Or Cardinal Ciappi who says the apostasy starts at the top in the Church. He speaks of an apostasy, and it starts at the top. So you see, it’s indirect. It’s people who know, and will tell you something, but they don’t tell you everything – they give you something to feed you.

Probably the main source, and the most precise source, will be Father Fuentes. Father Fuentes was the postulator of the cause [for the beatification] of the two seers, Jacinta and Francisco – so he had to really deal with Fatima.

And he had a lot to do with, and a lot to speak with, Sister Lucy. So I have to make it precise here, you understand already: Very, very early, the Church forbade Sister Lucy to talk [about Fatima] and forbade people to approach Sister Lucy. I remember in the 90’s, in the 80’s already, in around 2000, in order to be able to talk with Sister Lucy, you needed the permission of Cardinal Ratzinger. And let’s say, in this little book of Sister Lucy, she is describing a big problem – she had to write this little book because it was her spiritual director who commanded her to write it. But she said, “I am forbidden to talk about the Secret.” Well, not only the Secret, but the whole message.

And it is really funny to see that it is the answer for many – even the Cardinal Prefect of the religious to whom she asked, “Can I write that?” I tell you it’s the general answer to this question: They say, “It is one thing to talk, another to write – so you can write.” I find it funny. But with this interpretation [understanding], she finally wrote this book. It is a little book, 60 pages. It is a beautiful book. I can only recommend to you if you can get a copy of it. It’s published by the Carmel of Coimbra. And I guess it’s not written in Russian.
But you see the heart, the soul of Sister Lucy, and you see how deep in God she is. And so, in almost the only thing she talks about here is this necessity of reparation and remaining in God. I have somewhere a quote, an excerpt, a phrase where you see that she’s talking about one error: “What is it, which is purifying us in purgatory? What is it that purifies us? I don’t know very good. In former times, one said that we would be purified by the means of a fire which burns, and this fire is equal to the one in hell. The modernist seems not to concur with this mentality.”

You see, it’s very delicate. She could have used the hammer, but she is very, very delicate. But it shows that she disagrees, of course, but she said it very smoothly.

**Abandoning the Idea of Sacrifice**

So, you have these little things which are like little references to what is happening, but nothing as clear as Father Fuentes. I think that’s really the strongest you can find in the Church on the whole Fatima Message about now! [That is, about this time in Church history]. And one of the key points is the abandonment of the idea and the necessity of sacrifice.

It is long first, it is several pages and she described the situation. It is the end of '57, so it’s just before '60, and I think it’s just before the Council. And what she says there is attacking already what we will call the spirit of the Council, which is going to produce what we have now. For example: “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 diocese, nor from the religious congregations.”

So you see, Sister Lucy says
it’s not coming, neither from the Pope, nor from the bishops, nor from the religious, as if it’s forgotten. But this is the heart of Christian life! The sacrifice! First, we have the sacrifice of Our Lord, which is the Mass, to which we are called to unite ourselves. It’s Saint Peter who says that Our Lord has left to us an example that we have to follow, and it is precisely His Sacrifice on the Cross. And when Our Lord says, who wants to be my disciple? The first thing He says is he must renounce himself. He must renounce himself, take up his cross every day and follow Me [Our Lord]. So it’s really basic. It’s an absolutely fundamental element of the Catholic Church and Catholic life.

Why is there a Church? Why did God found a Church? To save us! And how are we saved? By getting away from sin. And how do we do that? You regret, we regret the sin; or like the Holy Scripture says, we die to sin, and we rise – we resurrect to the grace. And so really, the Cross, the death to the bad inclinations and to the disobedience, is fundamental. And this is gone. It’s really, if you look at it, what are the problems today? We certainly have the problem of the faith, which has disappeared. But in life, it is the separation from the Cross, or as the modernists do, they leave the Cross but Our Lord is gone. So they leave a cloth, but Our Lord is gone. He’s risen, so He’s away. He’s no longer on the Cross.

And Sister Lucy here explains, how is it that we do not find this in the Church anymore? She says: “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.” So it means we can no longer have the support from the Church, that is from the authorities who used to push us, and say: “Do penance! You want to be saved, you have to do that.” It [the support] is gone. So you are left to yourself, to save yourself.

And she continued by saying, “Each person must not only save his own soul, but also help to save all the souls that God has placed on our path.” And after having spoken of the necessity of doing penance, the next phrase is about prayer: “The devil does all in his power to distract us and to take away
from us the love of prayer. We shall be saved together, or we shall be damned together.”

And now again, a very interesting sentence, of something which I have already talked about before. “Father,” Sister Lucy is talking to Father Fuentes, “Father, the Most Holy Virgin did not tell me that we are in the last times, but She made me understand this for three reasons.” So, here you have clearly, what Our Lady said, and what I [Sister Lucy] think. And here, “The first reason is because She told me that the devil is in the mood for engaging in a decisive battle against the Virgin.” Sister Lucy says the Blessed Virgin Mary said the devil is engaging in a decisive battle against the Virgin. And the next phrase is from Sister Lucy and she says, “And a decisive battle is the final battle.” So, Sister Lucy concludes and she says, “Where one side will be victorious and the other side will suffer defeat.” And she continues, “Also from now on we must choose sides.” It’s curious because we were always told we must choose. And she says: “Either we are for God, or we are for the devil. There is no other possibility.” Our Lord said it already. He said nobody can serve two masters. But it shows you how intense the battle is.

**The Crisis of Our Time – The Souls of the Faithful Abandoned by Their Leaders**

One thing which is also very important when speaking of our time in this message is a communication of Father Fuentes. Father Fuentes was in Mexico and he gave a conference to a group of sisters. That was in early 1958. So he talked with Sister Lucy in ’57, and in the beginning of ’58, he’s in Mexico. And there he gives this talk. He speaks of another point which is very important:

“**The devil knows what it is that offends God the most, and which in a short time will gain for him the greatest number of souls.**”

“So the devil does everything to overcome souls consecrated to God, because in this way the devil will succeed in leaving the souls of the faithful abandoned by their leaders.” So you see here, it’s very important – it’s exactly the crisis of the Church we are in. This crisis is really up, it started up and the
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Blessed Virgin Mary will be even more precise: “That which afflicts the Immaculate Heart of Mary and the 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. Resulting from this is the sterility of the interior life. And amongst the lay people there is coldness regarding the subject of renouncing pleasures, and the total dedication of themselves to God.”

Something which you don’t find there, which is not there, but which happened, belongs to the documents we have. One day, Jacinta was talking, and she said that in hell – on the ground, on the floor [or very bottom] – are heads of priests. And Lucy told her, “That belongs to the Secret, don’t talk!” It’s also like when Jacinta spoke about the Pope being stoned; also there, Sister Lucy said, “Don’t talk!” These little things, these little details, show you that the seers knew much more than what we got from them.

The Church’s Unity Undermined and Attacked by Church Authorities

So let’s go back. There is one phrase which is now well known, which Sister Lucy used several times between ’69 and ’71. It is in her letters, in communications, and it is the “diabolical disorientation.” That means, it’s the devil who is blurring the people – causing confusion. And I may say, if there is one word to qualify the present actual situation of the Church, it is confusion! And we can really say diabolical confusion. It is unbelievable, that it’s not just confusion, it is the disintegration of the Church.

The Church is one by three unities: the unity of faith, the unity of the liturgy, and the unity of the Church’s government. Since the Second Vatican Council, these three unities have been attacked. And with the present Pope, all three are attacked. The one which started [which was first], which was visible for everybody in the Latin Rite at least, is the Mass – the Liturgy. With the liturgical reform they have demolished the unity in Liturgy. You cannot imagine, but if you go from one parish to the next,
the Liturgy is different.

Some two years ago, I had to go to a funeral. It was a New Mass. I didn’t know what was going on. It was only at the Gospel that I said, “Ah, that’s the Gospel!” And then there were three people at the altar – that is, between the Offertory and the Consecration – and I said, “Ah, this one is a deacon, this one is the priest.” And it’s really incredible!

The second unity is the most fundamental unity, the unity of faith. And if you look how our dear Holy Father is dealing with Church doctrine, you see how he’s taking away what brings the unity in the Faith. He especially brings in a gray zone, something which is neither white nor black, it’s in between. And so that’s why I am certain that he’s not going to answer the Correctio Filialis, or to the dubia of the Cardinals, because we’ve all said: “You must be clear” – either black or white; and he answers, gray.

That’s what he wanted; he wanted the gray zone, so you don’t know if it is white or black. He invented that and he’s happy with it. He’s happy, and that’s why I don’t think that he will correct it. But with this, the Faith dissolves, and therefore everybody thinks what he wants. And as THE point [the person] who makes the unity is the head, if the head does not want to stop the confusion, you have the mess. This is our situation now. And at the level of the Church government, the Pope is very authoritarian. But he continuously wants to give to others his powers. He speaks of the Synodal Church. And recently, for example, he gave the power of making the translation of the liturgical texts to the local Bishops’ Conferences.

For at least 30 years there has been a big fight between Rome and the Bishops’ Conferences, because the Bishops’ Conferences made fake, wrong translations. And so Rome wanted to keep it [the control of the liturgical texts], to correct that problem; and now, the present
Pope said, “No go” [i.e., he gave the control to the Bishops’ Conferences.]

They say there is one striking example of this problem – it was in 2007. Cardinal Arinze wrote a letter to all the Bishops’ Conferences, saying that in Latin, the words “pro multis” (“for many”) must be in the Consecration. You cannot say “for all.” It’s a wrong translation. So the bishops and priests were told: You have one-and-a-half years to correct this error. Right now, the Italian clergy have refused to change. The German clergy also refused, and Pope Benedict said: “You must”. But I am not sure that they did. And now, as the translation is left to the Bishops’ Conferences, it seems clear they will likely go back to “for all”.

So it’s a little example of how serious the situation is. It touches almost immediately the validity of the Consecration. I say almost; I don’t say directly, but almost, and it touches a dogma, and the dogma is that not everybody is saved. That was precisely why the word “for many”. Jesus really died for all, but not all are saved.

And so, once again, this confusion now will continue. I can give you another example. It’s about the Society [of St. Pius X]. I speak about this question of the government and unity of Church government. Since 2009, I complained to Rome that I am facing a contradiction. That means, I talked to one person about us and he says something. I talked to another one and he says exactly the contrary. Because of that, already in 2009, I requested a meeting with the Secretary of State. So Cardinal Sodano sent me to Cardinal Levada. And now it’s exactly the same; all these years – always the same. And that shows you there is no unity of Church government.

You could say, “Well, you are a point, a particular point,” but it’s not true. We represent the past of the Church, and

... EVERY CATHOLIC HAS TO TAKE A STAND – THAT IS, TAKE A POSITION EITHER FOR TRADITION, OR AGAINST.

Belong to the identity of Church Tradition. And that’s why we are facing this contradiction. It shows you how deep the fight is even at the top of the Church.
I could really give you dozens of examples, but I give you only one. You had Cardinal Müller, and recently, Cardinal Burke, who say the Society is schismatic. But the Pope says, “They are not schismatic,” so why don’t these Cardinals listen? It’s an example. Let’s say the Pope told me: “Because I helped you, I have trouble with these people. I answer them, ‘But I help the Protestants, I help the Anglicans, why couldn’t I help these Catholics [of the SSPX]?’” So the Pope himself says we are Catholic. So why do the others say the contrary? And nobody is corrected because nobody cares. It is really confusio magna. And I think this diabolical disorientation is one of the keys of the present situation – which is announced in the Message of Fatima.

The Fatima Prophecies Are About Our Time

There is another point which is very interesting which came out recently. It is a letter from Sister Lucy to Cardinal Caffarra. The Pope – John Paul II – asked Cardinal Caffarra to make an institute to defend the family. And he wrote to Sister Lucy. And Cardinal Caffarra himself says that he was very surprised to receive a long letter from Sister Lucy. And in this letter Sister Lucy said: “The last battle will be about the family.”

It’s very interesting, because it’s exactly what we have NOW – which was not the problem in 2006 and 2007. It’s really interesting to see that it’s one element. Obviously Sister Lucy had lights about this fight about the family, which is now happening.

There is another point, which is also very interesting. There is one or two letters from Sister Lucy to Mother Martins. She was a Dorothean Sister. And you will find it also with Father Alonso. Father Alonso, for what I know, was “the one” who has gathered the documents from the source. And they both speak of a grave negligence at the top.
– that is, the bishops and even higher, a grave negligence in their duties.

Sister Lucy, to Mother Martins, says, “leading into error and deceiving people in high [levels of] responsibility.” So the devil will be leading into error and deceiving people in high responsibility. Even though we do not have an important part which seems to us to be decisive about the present time, which is this missing part of the Third Secret, we still have a lot of information. A part of it is through deduction, a part of it is bits and pieces, and we try to put them together. There is certainly a margin of error, but I think that in the end, we have enough.

I will finish with this one [holding up the booklet, The Message of Fatima: How I See the Message]. Here Sister Lucy says: It’s not for me to explain to you about the political things happening and so on – that is, the wars, the sins of the world which are absolutely enormous, threatening and so on. She says no – what matters is salvation. And I must say, we must keep in mind that big threats of a com-

ing chastisement can be an enormous help to bringing people back to their knees, to salvation – just to be saved. The important thing is that we are ready when we die. If we die, if there is a mountain which is falling on us, we may die in bed tonight. And what matters is that we present ourselves with a clean soul to God.

And they say, that’s what the Blessed Virgin Mary wants. She tells us we are in a hard time, and the exterior elements are rough – like wars, like this time of Communism, like now this time of extreme liberalism. Well, all this, what we have in front of us, these things which we can see, which we can experience, they’re like a little mirror of the importance, which is what’s happening with our soul. And they are catastrophes which are much more dangerous than the catastrophes of the world. For example, the catastrophe of the Church.

And so, for this time, Heaven wants to give us a secure means, a safe way to go through this. And it is the devotion to the Immaculate
Heart of Mary, with these two elements which are easy for everybody – prayer and penance. And especially prayer, the easy prayer of the Rosary, and then, of course, sacrifices.

We find also in Father Fuentes’ conference that the Blessed Virgin Mary has given a special efficacy to the Rosary, She says, in such a way that there is not one problem that cannot be solved with the Rosary. It is like a universal means and with a special efficacy given by the Blessed Virgin Mary for now, our time.

Fatima is really a whole world because it’s a summary of the whole Catholic Faith, belief, and practice. You have everything, really, everything in Fatima. We could say it’s a practical Catechism for our time and especially in this crisis of the Church.
The particular focus of the Message of Fatima is the great nation of Russia… The Message of Fatima is a prophetic revelation in which Russia plays a central role. In this prophecy Russia is, as it were, a vessel of divine election, a country chosen by God to bring about a transformation of the so-called contemporary world… In this Message, the Blessed Virgin Mary places Russia at the center of world events in our time, beginning, of course, in the fateful year of 1917. But in the Message, the Blessed Virgin also places Russia at the center of salvation history as well… The last of the six apparitions of the Virgin occurred on October 13, 1917, only a few weeks before the commencement of the October Revolution… The request for the Consecration of Russia is no insult to Russia but the greatest honor that Heaven can bestow on this nation, because at Fatima, the Mother of God revealed that Russia, as I suggested earlier, is a vessel, an instrument of divine election for the reign of peace in the world that will follow what She called the Triumph of Her Immaculate Heart. And the great people of Russia will be the instruments for the beginning of a miraculous conversion of the Western world, a world that is in rebellion against God and His Law… When the Consecration of Russia to the Mother of God to Whom the Russian people have such a deep devotion, is finally performed, your great nation will be instrumental in bringing about the glorious fulfillment the Mother of God has promised us. May the Lord grant that it will happen soon!
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Russia’s Role in the Divine Plan and What She Has to Gain by the Consecration

The following is a slightly edited transcript of the talk given by Michal Semin, whose native language is Czech.

SPEECH GIVEN BY MICHAL SEMÍN

Your Excellency, Reverend Fathers, dear Friends:

[In Russian] It is a great privilege for me to reflect on the importance of Russia in light of the Fatima Message, here on the soil of Holy Rus. I apologize that I will switch from Russian to English very soon, not because I dislike your language, but because my knowledge of it is so limited that I could easily make erroneous statements. There is already so much confusion about the Fatima Message, there is no need for me to add to it with my poor Russian! Embarrassed due to addressing you in a non-Slavonic language, I promise that I will try to do better at the next conference. After all, once the Holy Father consecrates Russia to the Im-
maculate Heart of Mary, not just I but many non-Russians will learn your beautiful language with a greater zeal than ever before.

[In English] Allow me to start my presentation with a brief personal introduction. As you know, I come from a country that was part of the Soviet power bloc [the Eastern Bloc]. Even though the post-1968 era (I was born in 1967) in the former Czechoslovakia was not as brutal as the first two decades of the communist regime in my country, the political framework in which I grew up and spent my childhood and early adulthood was hard-line socialist and repressive. The Catholic Church was allowed to exist, but all her activities were closely monitored. Anything that was considered subversive of the regime’s official propaganda, was outlawed and punished.

As a convert in the mid-1980s, I was obviously unhappy about the space given to [i.e. the constrictions placed upon] the Church and the profession of Faith by the state authorities, so I joined the underground structures of the Church as a layman. I was frequently interrogated by the secret police, briefly jailed, and eventually expelled from my university studies. As this last incident happened only a few days before the November 1989 “Velvet Revolution,” I returned to my alma mater as the leader of the students’ strike.

I was obviously excited about the massive changes in the political and social forum, for (as I discovered later in the secret police archive) I was on the list of people planned to be imprisoned with a long-term sentence. Being young and lacking any experience of living outside of this well-protected cage, I fully embraced the new democratic regime.

“I was frequently interrogated by the secret police, and briefly jailed.”
Discovering “New Lies for Old” in My Own Country

As a person who took part in some of the political-processes game in this transition period, I believed we were making history, acting as free citizens, not being used or manipulated by any external forces or interests. I came to believe in the story of the fall – the final demise – of Communism, caused by its inner contradictions and the spontaneous revolt of the oppressed who were inspired by the example of the virtuous nations of the “free West.” How fooled – though perhaps understandably – I was. Today, after many years of personal experience of domestic politics and responsible research, I have no reason to doubt the fact that

THE SO-CALLED FALL OF COMMUNISM IN THE EASTERN BLOC WAS FIRST AND FOREMOST AN ORCHESTRATED AND PREARRANGED TRANSFER OF POWER

based on the convergence of the globalist elites from the two nominally-competing Blocs.

The Communist nomenclature was given a free pass to enter the capitalist arena, to trade their former direct political power for access to foreign markets and money. But, believe me, this was not the worst aspect of the political and social transformation after 1989. Worse than letting Communist apparatchiks turn into Communist market capitalists, was the opening to a gradual process of cultural and moral transfiguration of “liberated” societies, under the command of people like George Soros with his subversive NGO operation. You may not believe it, but the old-style Marxists never achieved so much in terms of deconstructing the traditional lifestyles, social norms, and opinions of our people as did the secular liberal and postmodern social engineers who took over our media, schools and culture at large during the last two decades. Multiculturalism, based on moral and cultural relativism, legally-binding political correctness, “human-rightism” – I believe this term was coined by the Czech president Václav Klaus – aggressive homosexualism and gender ideology in general (i.e. an unnatural vice elevated to the status of being a human right) all put together, represent an even more destructive force than the late
Soviet regime. We were taught Communist doctrine in school, but I don’t remember any of us taking it seriously.

Today, the majority of youngsters take the liberal “dogmas” for granted, as something self-evident. You get easily ostracized by the media and other public opinion makers if you publicly defend traditional morality. It’s virtually impossible to achieve success in the political competition arena with a program based on Divine Revelation and natural law, as from inception it’s labeled reactionary, extremist, fascist, non-democratic, etc. This explains why the vastly held opinion that the winner of the Cold War was the so-called “Free World” – led by the allegedly pro-Christian, pro-family forces – is false. The real winner was not the putative Right, but the new, modernized, updated version of Marxism: the radical cultural Left of the Frankfurt School stripe, based on the Gramscian program of the “long march through the institutions.”

The neo-Marxist ideologues understood well that the working class – the proletariat – is not, in fact, reliable to take up the role of the vanguard of the Revolution, as its members easily succumb to the old manners of traditional family life and religious trappings. The Revolution can succeed only when a Marxist-oriented intellectual and cultural elite (not the peasants or the workers) takes over the world of media, art, cinema, schools, universities, the Church (I will touch on this later) and uses them as weapons against the remnants of the old regime. One of the clear proofs that Marxism has not been defeated by the West, is the fact that in all the relevant aspects of the contemporary cultural war, the mainstream Left (Social Democrats, Communists) and the mainstream Right (Liberals, Christian Democrats) are standing as true comrades on the same side of the barricade.

We can demonstrate this by comparing the attitude of these two supposed adversaries towards the two most fundamental institutions that Marx, Engels and Lenin wanted to abolish: the natural, hierarchical family based on marriage and open to procreation, and the State defined by its language, nationality, traditions and borders.
Both mainstream Right and Left support a concept of family devoid of any substance. Family, for them, is not defined by a bond between husband and wife, open to the procreation and education of children, but by mere volition: family is whatever you want it to be. Contemporary liberals share with Engels the conviction that “everything is and is not, for everything flows and is in constant change, conceived in constant becoming and disappearing.” (Anti-Dühring). For Engels, the monogamous marriage is seen as the subjugation of the one sex by the other, becoming the first class struggle, where the female sex is oppressed by the male sex. Once this is overcome, we will enter the era of sexual democracy where every possible arrangement could be realized [fulfilled] without shame, or sense of guilt. This Marxist agenda lays the foundation of the whole Sexual and Gender Revolution of the last few decades, accepted to a large degree by the mainstream political class.

Even if some public representatives (mainly on the Right) privately criticize, for example, the homosexualist power grab, publicly they don’t dare to effectively oppose it. So-called “anti-discrimination measures,” prescribed quotas for women in both the public and private sectors, feminism in general: these are policies legislated into the public life of Western societies regardless of who runs the government, whether center-Left or center-Right. With very few exceptions, they also have the same permissive view on abortion and other deadly means of population control.

With regard to the institution of the State, it is the Left that traditionally supported the idea that it should eventually be destroyed. The traditional, conservative Right defended the State and Nation, and its particularity, in contrast to the universalist notion of humanity based on abstract rights. Engels foresaw that the State would wither away, and the government would be replaced by a mere administration of things. Engels and Marx welcomed the revolutionary force of international Capitalism – it’s important to remember this paradox – that the Bourgeois Revolution would tear down the national structures, leading to the creation of a World Proletariat.
Destroying National Identities on the Way to World Government

Nations and states would disappear and give way to a cosmopolitan and internationalist New World Order based on the premise that “the worker has no country.” Tell me, how does this Marxist vision differ from the vision of a continental state, like the European Union (with borders being abolished between its members), that is to become the building block of a future global world state? The globalization process that accelerated after the “fall of Communism” is intentionally used as a tool for dismantling the Nation-State, erasing national identity in Europe, and creating instead a post-national and post-modern political entity, able to integrate itself into an ever-higher power center, the world government. Internationalism, globalism, cosmopolitanism: these are concepts that are antithetical to the worldview of the traditional Right. The Liberal forces masquerading today under the Right-wing banner, are thus advancing an ideological program traditionally associated with the Left and the Trotskyite vision of permanent revolution. Perhaps (I assume) this is the political aspect of the diabolical disorientation, spoken about by Sister Lucy.

So the paradox is that the West defeated the East in the Cold War with a more effective and powerful anti-family, anti-state and pro-globalist ideology. From this perspective, can we be surprised that a growing number of my fellow citizens, even among those who originally supported the inclusion of the Czech Republic in the EU and NATO, view the EU as the new USSR, and Brussels or Washington as the new Moscow? Anyone who follows the agenda of the European Union in the field of family issues, must come to the conclusion that its directives and laws could not become more perverse and anti-Christian. Fortunately, countries like Poland and Hungary, especially in the last couple of years, are showing some positive signs of resistance to this neo-Marxist jihad, with attempts to revive the consciousness of their Christian roots and translate these into public life. The opposition of the domestic liberal and socialist Left, but even more the EU political apparatus, is obviously
fierce. But there is the hope that these new developments, especially in these two countries, will be obstacles to the otherwise-straightforward march toward an even more cohesive centralization of Brussels’ power.

As we see from all these concrete examples, the

“ERRORS OF RUSSIA” ARE ALIVE TODAY MORE THAN EVER AND REACH FAR BEYOND RUSSIAN BORDERS.

In fact, contemporary Russia seems to be much less imbued by them than so-called Western “democracies.” Frankly, I am puzzled by the term “errors of Russia.” Why?

The “Errors of Russia” Were Imported from the West

This term seems to refer to a place of origin, as if these particular errors were born here, and from here were spread to the rest of the world. But the reality is different, isn’t it? Communism, which I assume is the most fundamental “error of Russia,” with its atheism and anti-Christian spirit, was not born in Russia, but in the West. Its founders and original theoreticians were not Russians. Communism did not occur by chance ex nihilo [out of nothing]; it was the fruit of a long process, building up for centuries. We remember for a reason – as Angelus Press did at their latest conference in the USA –
the anniversary of both the Bolshevik revolution and the Fatima Apparitions; along with two other revolutionary events, one in 1517 – the revolt of Martin Luther – and the second in 1717, the foundation of the first Freemasonic lodge. Both Protestantism and naturalism hugely contributed to the birth of Socialism and Communism. As these were not born in Russia, they can rightly be called the “errors of the West.” But it’s even trickier than that:

**THE BOLSHEVIK REVOLUTION IN RUSSIA WOULD NEVER HAVE HAPPENED AND SUCCEEDED WITHOUT THE DIRECT SUPPORT AND INVOLVEMENT OF SOME VERY INFLUENTIAL MEMBERS OF THE WESTERN POLITICAL AND FINANCIAL ELITE.**

Briefly, the Revolution was financed by wealthy bankers in London and New York. Both Lenin and Trotsky were on the closest of terms with these moneyed interests, both before and after the November putsch. In January of 1916, Trotsky was expelled from France and went to the United States. There, he wrote for a Russian socialist paper, Novy Mir (New World), and gave revolutionary speeches at mass meetings in New York City. He would never have survived if he had depended merely on the honorariums from writing and speaking events. Nevertheless, he had a high mode of stylish living: he had an excellent apartment in New York, used a telephone, and occasionally even a chauffeured limousine. We have also learned from the archives that on his way to Russia (he went through Canada) he was entrusted with $10,000 U.S. dollars, in gold. To return to Russia he needed a U.S. passport. He was provided one thanks to the intervention of none other than the President of the U.S.A., Woodrow Wilson, accompanied by a Russian entry permit and a British transit visa.

And in Switzerland, the exiled Lenin boarded (with the help of the German Secret Service) the famous sealed train, taking him through Germany to Saint Petersburg. This was not facilitated by his fellow Russians, but by people like Jacob Schiff, J.P. Morgan, the Rockefellers and other members of the Wall Street bank cartel.

The Bolshevik Revolution was not specifically Russian, if by ‘Russian’ we mean something
else, something more decisive, than just the place where it happened. What emerges is a clear pattern of strong support for Bolshevism coming from the highest financial and political power centers in the West; from men, who supposedly were “capitalists” and who, according to the conventional view, should have been the mortal enemies of Socialism and Communism. Their support did not end at the moment of the successful *coup d'état*, but continued for years and even decades. In fact, it never really ended.

The Soviets employed more than 350 foreign concessions during the 1920s. These concessions, introduced into the Soviet Union under Lenin’s New Economic Policy, enabled foreign entrepreneurs to establish business operations in the Soviet Union. In the period 1917–1930, Western assistance in various forms was the single most important factor, first in the sheer survival of the Soviet Regime, and secondly in industrial progress to prerevolutionary levels. For example, every single plant opened during the first 5-Year Plan (1928–1933) was built by a Western company. Anyone who wants to learn more about this important subject should read the extremely well-researched books written by the American historian and economist of British origin, Antony Sutton: *Western Technology and Soviet Economic Development* (three volumes, covering three consecutive time periods) and *Wall Street and the Bolshevik Revolution*. Mr. Sutton was no brainless YouTuber, but an economics professor at California State University in Los Angeles, and a research fellow at Stanford University’s Hoover Institution.

The Bolshevik Revolution cannot properly be called “Russian,” also from the standpoint of the ethnic origin of its perpetrators. With the notable exception of Lenin, most of the leading Communists who took control of Russia in 1917–1920 were Jews, including Leon Trotsky (Lev Bronstein) and Yakov Sverdlov (Yankel Solomon, who was both the Bolshevik party’s executive secretary and, as chairman of the Central Executive Committee, head of the Soviet government). Grigori Zinoviev (Radomyslsky) headed Communist International (Comintern), the central agency for spreading revolution in foreign countries. Other prominent Jews included press commissar Karl Radek (Sobelsohn), foreign affairs commissar Maxim
Litvinov (Wallach), Lev Kamenev (Rosenfeld), etc. Stalin was Georgian. Dzerzhinsky, the infamous founder of Cheka – notorious for mass summary executions performed especially during the Red Terror and the Russian Civil War – was a Pole. I am not saying this to feed any silly anti-Jewish or anti-Georgian sentiments and prejudices – I just want to stress the point that one of the first victims of the Bolshevik terror, and of the “errors of Russia,” was the Russian nation itself.

To sum it all up in one sentence: the Bolshevik revolution that unleashed so much evil into the whole world, can be counted as the first successful color revolution of the modern era.

Why Russia?

So why have the forces of evil concentrated their attention on Russia, and not Australia, Paraguay, Senegal or any other country? Why did the “errors of the West” occupy Russia and use her as a means to further the goals of anti-Christian revolution? I can offer my opinion, fully acknowledging that I may be wrong.

First, it may have to do with the geostrategic position of Russia, and second, its religious history. Let me first explain what I mean by the geostrategic relevance of Russia. Have you heard about the “Heartland Theory”? It was established by the English geographer and politician, Halford John Mackinder. He pointed out that the Eurasian continent – and Russia makes up a great part of it – is in the most advantageous geopolitical location. He suggested that whoever possesses it, has the political and economic potential to ultimately control the whole world. This corresponds, by the way, with the view of famous American geopolitical strategists like Henry Kissinger, Zbigniew Brzezinski, and the crazy and dangerous sect of neoconservatives believing in the historical destiny of America, and the necessity of its hegemony for the benefit of all humanity. In six words: Who controls Russia, controls the world. So that is one possible natural explanation for the specific role of Russia in the history of the modern world.

But is there a supernatural
reason for Russia playing this crucial and decisive role in modern history? This has to do with the religious situation in which Russia finds itself during the Second Millennium. Her separation from Rome, her deeply established anti-Catholic attitudes and prejudices, her tendency to understand herself in a context of a certain messianic mission (envisaging Moscow as the Third Rome protecting Europe, if not the whole world, from the spirit of revolution and the subversion of Christianity) – all this played well into the hands of those looking for the most effective weapon against what was left of Christendom. All that was needed was to find enough collaborators within Russian society who were willing to do the dirty job of transforming the religious impulse or motivations of the Russian people into a destructive worldwide revolutionary force. And they succeeded.

**Even the Church Is Now Infiltrated by the Errors of Russia**

Their success has not been limited, unfortunately, to the realm of secular politics. The errors of Russia have reached, and even penetrated, the human side of the Mystical Body of Christ, the Church Herself. There are plenty of materials in the form of books, articles and recorded speeches, on the bond between the neo-modernist assault, and the subversion of the Fatima Message. Many respected authors wrote about the infamous Pact of Metz. For example, Professor Romano Amerio stated: “The salient and half-secret point that should be noted is the restriction on the Council’s liberty to which John XXIII had agreed a few months earlier, in making an accord with the Orthodox Church, by which the Patriarchate of Moscow accepted the papal invitation to send observers to the Council, while the Pope for his part guaranteed the Council would refrain from condemning Communism.” The Second Vatican Council indeed remained silent about the main error of the era.

Just about a week ago [on October 25, 2017] LifeSite News, the indispensable website for covering pro-life topics from a Catholic perspective, made public the first translation of Vatican II's discarded decree condemning Communism and Marxism: *De cura animarum*
pro Christianis communismo infectis. This document was discarded in the early months of the Council, when the liberal German, French and Dutch-speaking bishops of the “Rhine group” outmaneuvered the conservative majority, and succeeded in replacing the preparatory schemas with materials which intentionally avoided condemning the main error of the age. What remained from the original intent was thus only a timid critique of atheism in the document Gaudium et spes, with an oblique reference in a footnote to previous condemnations of Communism by the pre-conciliar popes.

The other well-known fact is that the Council Fathers and both Popes of the Council didn’t avail themselves of the presence of bishops from the whole world, to fulfill the request of Our Lady, and consecrate Russia to Her Immaculate Heart. With John XXIII and Paul VI, we see a change of attitude towards the Soviet Regime, and the birth of Ostpolitik represented by Cardinal Casaroli.

The failure of the Church authorities to fulfill the clear commands from Heaven are directly linked to the conciliar ideology of ecumenism and interreligious dialogue, based on relativism and a false view of Truth. If the Catholic Church is no longer the only Ark of salvation, and other so-called “churches” and “ecclesial communities” serve – by the positive will of God – as an alternative means of salvation, then how shall we understand the promise of Our Lady that Russia will be converted once it is properly consecrated to Her Immaculate Heart? The very sense of conversion becomes meaningless.

The Conversion of Russia No Longer Sought by Rome

Up until the principles of the conciliar revolution had won the minds of the vast majority of prelates and theologians, the meaning of the term “the conversion of Russia” was crystal clear – the separated church in Russia is to be re-joined to the One True Church, the Catholic Church, i.e. reunited with Rome, accepting the Primacy of the Pope and the Catholic Faith in its fullness and integrity. But with the twisted conciliar ecclesiology, the moral necessity of men
to join the Catholic Church for salvation becomes relative, and the effort of the Church in organizing missions among non-Catholics becomes neutralized and considered as something outdated. In relation to the Orthodox world, we have the example of the Balamand Declaration – a 1993 report written by the Joint International Commission for Theological Dialogue Between the Catholic Church and the Orthodox Church, during its seventh plenary session at the Balamand School of Theology in Lebanon. The signers of this document (Cardinal Cassidy represented the Holy See) came to the conclusion that the Catholic Church and the Orthodox churches are, in fact, sister churches. They condemned “proselytism” (i.e. intentional attempts to convert the other), and assured the Orthodox that the model of uniatism (i.e. the return of the separated churches under the authority of Rome) is no longer the proper and required way of achieving unity – which is in clear contradiction to the principles proclaimed by Pius XI in his encyclical *Mortalium animos*.

Although I welcome all the new critical voices rightfully scandalized by Pope Francis’ crusade against some elementary truths of Faith and Morals, it’s unfair to accuse him as being the instigator, the spiritual father, of this doctrinal chaos and subversion of the Catholic Faith. All the evils of the current pontificate are nothing else than the natural fruit of the conciliar disorientation, and Pope Francis only walks in the footsteps of his predecessors when he proclaimed while touring Georgia: “There is a very grave sin against ecumenism: proselytism. We should never proselytize the Orthodox!” This is not the first time Pope Francis has discouraged Catholics from converting non-Catholics. In an October 2013 interview with *La Repubblica*, he said: “Proselytism is solemn nonsense, it makes no sense … I believe in God, not in a Catholic God.” And to a girl asking the Pope if she should try to convince her friends that they should go to church on Sundays, Francis replied: “It is not licit that you convince them of your faith; proselytism is the strongest poison against the ecumenical path.”
Denying that Our Lady of Fatima Ever Promised the Conversion of Russia

Allow me a short sideline. On the night of my arrival in Moscow, I watched a 30-minute film, released on October 13 (the anniversary of the Miracle of Sun) by Catholic News Service, the media outlet of the U.S. Conference of Catholic Bishops, titled “Face among Icons: Orthodox Believers in Contemporary Russia”. The film included interviews of Metropolitan Hillarion – the top official of the Russian Orthodox hierarchy – monks, deacons, and laypeople, commenting on the undeniable rebirth and growth of Orthodox Christianity in Russia. There are some interesting scenes worth watching, but the reason I mention this film is the introduction, provided by none other than the Catholic archbishop of Moscow, Paolo Pezzi. Listen to what he said: “I thank God for being able, along with many others, to be a witness of Russia’s return to Christ. We should not interpret Our Lady of Fatima as foretelling the conversion of Russia to Catholicism. Absolutely, She never said anything to that effect. The Mother of God called – and continues to call – Russia to convert to Christ. She did not say what form that conversion should take.”

So now it’s not only Pope Francis who is scandalized by the claim that to be truly united to Christ, one has to profess the Catholic Faith. According to Pezzi, it is Our Lady Herself! If this is not blasphemy, I don’t know what is.

To be fair, the current Pontiff and his modernist co-workers didn’t entirely abandon the suitability of the term “conversion.” Another “form,” besides the general “conversion to Christ” without any further specification that would undermine the ecumenist ideology, was proclaimed by the Pope himself to the members of the Pontifical Academy of Sciences, calling for an “ecological conversion capable of supporting and promoting sustainable development.” The term “conversion,” in relation to the environmental agenda, was mentioned thirteen times in his “green” encyclical, Laudato si, published in May 2015.

No surprise then, that Pope Francis sees no importance in consecrating Russia as a means to achieve her conversion, as Russia is among the signatory parties to the Paris Climate accord!
The degree of the infiltration of the human element of the Church by the “errors of Russia” is also manifested by the outreach of Pope Francis towards politicians and intellectuals of far-Left and Communist persuasion. Emma Bonino, an abortion rights activist (and abortionist herself) praised by Francis as a “great Italian,” is only one of many faces of the radical cultural Left embraced by the Pope. In a recently published book-length interview, he revealed that a Communist woman, Ester Ball-estrino De Careaga, had a great impact on his political thinking, and admitted that all the books she gave him were thoroughly Communist.

There is a whole book dedicated to this theme, written by George Neumayr, titled The Political Pope. In this book, Neumayr explains that Bergoglio was never offended when he was called a Communist, since he has met many Marxists during his life who allegedly were good people. Neumayr calls Francis the ecclesiastical equivalent of Barack Obama, for turning the papal seat into the pulpit for the Left’s favorite topics: climate change, open borders with mass Muslim migration to Europe, and abolishment of the death penalty. On the last point, Francis recently stated that the death penalty is inadmissible, inhumane, and contrary to the Gospel. I wonder how this principled opposition to the death penalty (which is, by the way, in contradiction to the traditional teaching of the Magisterium) can be reconciled with the position propagated in Amoris Laetitia and its semi-official interpretations, that we can no longer judge moral conduct according to absolute moral norms.

Francis is surrounded by various Socialist-leaning prelates, mainly from Latin America, sympathetic to Liberation Theology.

Population control luminaries like Jeffrey Sachs, John Schellhuber and Parta Dasgupta are welcomed and provided a platform in Pope Francis’ pontificate, where they freely campaign not only for population control but for a global, planetary political authority as well.

Why is this radical-Left agenda so attractive to Pope Francis? Because it corresponds on the political level with the evolutionary concept of religion as an ever-evolving doctrine, changing its content according to the situation and mentality of the people living in a particular age.
What Hope Do We Have?

Under these unprecedented circumstances, can we reasonably hope that Russia, will be properly consecrated? First of all, we know for certain from Our Lady Herself that the Consecration will happen, and that Russia, as a result of that Consecration, will convert – that it will become Catholic – and a period of peace will be granted to the world. But can this happen with a Pope in charge who considers appeals to conversion to the One True Faith a sin? As the reign of progressive modernism in the highest echelons of the Church presents an impediment to the flow of grace, it’s also an obstacle to the sought-after conversion of Russia. Whenever we pray that the Consecration is done as soon as possible, we in fact also pray – at least implicitly – that the Pope and the bishops turn away, effectively, once and for all, from modernism. While not excluding some other possible solution, as the sovereign God can use unexpected (to us) means to achieve desired ends, it seems at first glance that the conversion of Rome, so to speak, is a necessary precondition of the conversion of Russia: first Rome, and only then, Russia.

I think it’s clear by now how much good for the souls of all people of all the nations on earth will come from a consecrated and fully converted Russia. As God in His Providence used Russia as a means of punishment for the unrepented sins of the children of the Enlightenment and modernity, He can use her as a means of blessing. There is nothing Russia can lose from her greatness and what’s good and legitimate in her spiritual and liturgical heritage. She can only benefit from the act of Consecration. I hope it is also clear, and I want to stress this more than ever before, that our spiritual struggle in which we solicit the Consecration of Russia, is a manifestation of our true love of the Russian people and this country, and the recognition of its special role not only in modern history, but in the history of Salvation.
There is a very special place in the Immaculate Heart of Mary for this country we call Russia. Imagine it, with Her own Immaculate lips She mentioned this country by name in Her apparitions in Fatima and even in later apparitions to Sr. Lucy. Has our Lady ever mentioned a country by name in one of Her apparitions? Even if so, perhaps not so many times as She spoke the word “Russia”. That is truly amazing. Russia is very special to Her. Therefore, we who love this Heavenly Queen must also love what She loves. We must be attentive to what She is attentive to. If She is attentive to Russia (and in fact we know that She is, and that She wants the Pope and all the bishops of the world to be attentive to Russia) then we also MUST be attentive to Russia.

What that means is that we need to help this country by whatever means we have. Our Lady needs our help! She asks for our help! Of course the Consecration is the most important thing that we must pray for regarding the future of Russia. Nevertheless, consider how many years the Catholic Church tried and tried to enter into this nation in order to spiritually help it, but unfortunately it was always unsuccessful. This country has been cut off and isolated from the life-giving grace of the One True Church – outside of which
there is no salvation – for hundreds and hundreds of years. The Catholic faith has not been able to take root there. Finally, after the fall of the Soviet Union, the “opening up” of Russia to the West, and the prayers and sacrifices of people faithful to the message of Fatima, we now have a better chance to concretely and spiritually help this country which our Lady loves so dearly.

This is exactly what Father Gruner’s Fatima Center has recently and quite effectively done. The prayers, efforts and sacrifices of The Fatima Center and all those who participated in the 2017 conference in Moscow, were outstanding and tremendously edifying to say the least. How beautiful it was to see Americans, Canadians, Russians, Czechs and Swiss come together for the love of Our Lady of Fatima and for Russia! What a blessing for the 100th anniversary of Fatima! We must be very grateful to Our Lady of Fatima for helping us to realize this very special and historic conference. Truly Her immaculate and maternal hands helped us every step of the way in order to put this conference together. We must be truly thankful to Her.

Finally, let us us continue to pray and sacrifice for the true and full Consecration of Russia, which is so desperately needed by the world today. However, let us not only speak about the Consecration of Russia theoretically and in some way very far away from Russia. Sometimes “Russia” can become only kind of a theoretical construct in our mind. No, there are real souls in this vast country who need our prayers and sacrifices! They are hungering and thirsting for the Truth! Let us fulfill our Christian and Catholic duty to actually PRAY for this nation so beloved by the Immaculate Heart of Mary and also for the real people who are struggling to come out of a Communistic and atheistic world. Let us support The Fatima Center in its missionary endeavors there. We pray for the Consecration of Russia, but do we pray for the souls there? One of the beautiful things about this conference was that it brought Catholics from the West and the East together so closely. Catholics from North America and Europe worked together with actual Russian Catholics in order to spread the message of Fatima, to exchange ideas, and to plan for future activity. What a grace! What a blessing! Let us not forget to thank all those faithful people who supported this endeavor by their prayers, sacrifices and material support. We sincerely appreciate it. Finally, let us thank Father Gruner and John Vennari for their prayers, for this conference. May they rest in peace.
The name of my lecture is: “The Fatima Epoch: Has it finished?” By “Fatima Epoch” I mean time, in which the Fatima Message and Fatima requests are still relevant and the events which have strong links to Fatima or remind us about Fatima.

This lecture consists of two parts: In the first one I will name some important historical events which took place and the dates or years, significant from the Fatima point of view. And in the second one I will speak about why Russia is not converted or even converting now – one of the key points to address is whether the Fatima Epoch really ended or are we still living it.
I can’t remember when I heard about Fatima for the first time. It was when I was a student or when I was at school. But as a person who was always interested in history and always thought that world history has some purpose (the Fatima message has a strong historical dimension) and also as a Russian (Fatima has a strong relation to Russia), I, from the beginning, became fascinated by the events in that distant Portuguese village in that year 1917 (a year which I, a fervent anti-communist from an early age, think was a most tragic year in Russian history) and began to reflect on what it means to Russia, to the world and to all mankind. What I found was one...
of the factors which influenced my conversion to the Catholic Faith. But when I was already a Catholic, during my historical studies and researches, I found even more facts, which only reinforced my Faith and belief in the authenticity of Fatima.

For me, one of these facts, or better to say, series of facts, is that many of the remarkable historical events after 1917 happened on the “Fatima dates” – by which I mean the 13th day of the months from May to October, excluding August, which date is the 19th – the dates of the apparitions of Our Lady in Fatima, and the fact that these dates prove the spread of the “errors of Russia” to the world. Some of these events are widely known, some not. The majority of them I found by myself, though afterward I found some of them in the works of “Fatimist” authors.

To summon all of them, a book needs to be written; it’s not for a format of a short lecture, so I will limit myself only to name the most striking and fascinating – and maybe not widely known – of them during my speech.

June 13, 1918 - near the Russian city of Perm, Bolsheviks murdered the first member of the Russian Imperial family, who was none other than the Grand Duke Michael, in whose favor Emperor Nicholas II abdicated the throne in the spring of 1917. Though Michael did not accept the throne, he was, according to some historians and jurists, factually the last possessor of the Russian throne. Thus the Romanov dynasty began with Michael and ended with Michael. In some sense, we can consider this as a symbolic end of the Old Russia. The Grand Duke’s remains are still not found.

August 19, 1927 – Soviet press (official Izvestia newspaper) made public a Declaration of Sergius Stragorodsky, Acting Patriarchal Locum Tenens of the Orthodox church in Russia, about the “unconditional loyalty of the Orthodox Church to the Soviet state”. Although this important document was signed before, it was made public exactly on the “Fatima day” of August 19. Unfortunately, this event is not widely known outside Russia, including in religious circles, although it is directly linked with religion. This document laid the foundation of such phe-
nomenon (which the Orthodox opposing him called heresy[^2]) as Сесгианство(Sergianism). In his declaration, Sergius, and other bishops who signed it, said that the Orthodox church “decisively and irrevocably stood on the path of loyalty” to the Soviet (Communist and Atheist) State and called the Orthodox people to leave their political sympathies at home, bringing to the Church “only faith”, or, if they can’t, “get away from business”, and that the Declaration changes only the “relation to power”, but “faith and orthodox life remain unshakable” (which wasn’t true)[^3]

In this document Sergius, also without any shame, silenced religious persecutions in Soviet Russia, called anti-communist forces (including Orthodox clergy) “enemies”, said that the “joys and successes” of the Soviet State are “our (i.e. Orthodox) joys and successes” and the failures – “our failures” (however, we all know that the “joys” of the Communist State included the destruction of churches and murder of Christians). Likewise any blow to the Soviet power Sergius called to consider as a “blow on us” (Orthodox) (sic!). But, the most important is the first paragraph, which was quoted above.

As said Russian author Boris Talantov, it created a situation when people can be at the same time Orthodox believers and loyal and enthusiastic citizens of the Communist State.[^4] So, a person can believe in God, go to church, pray, take Communion, etc., but, outside the church building the same person can (and must) be a loyal and fervent servant of the Communist regime – a regime which spread atheism, materialism, persecutions of Christians, Red terror, and so on, not only in Russia, but to the whole world. This is the essence of Sergianism. It is the direct rejection of the Social Reign of Jesus Christ.

Although some Orthodox bishops, priests and faithful (whom we can call kind of “Orthodox traditionalists”) opposed the Declaration of Sergius, they were soon silenced, exiled or murdered. And eventually Sergianism became an official doctrine of the Orthodox church (Sergius himself was elected Patriarch of Moscow on September 12th, 1943, with Stalin’s help). And although the Orthodox church had a long history of submission to the state power (caesaropapism, synodal period in Russia, etc.),
there was something unprecedented in this – the submission of the Orthodox church to the openly anti-Christian, atheist regime – which broke even with the traditional Orthodox doctrine of church-state relations. What was interesting also about this event is that such change of doctrine happened against the background of saving the traditional Orthodox liturgy, traditional Orthodox liturgical practices, etc. When today many Western people (including some Traditional Catholics) admire the Eastern Orthodox liturgy, they do not understand, that these traditional forms do not have such a traditional essence.⁵

This was a clever strategy of the Bolsheviks, the real instigators of Sergius’ Declaration, who, after their first attempt to destroy the Orthodox Church from inside – so-called obnovlenchestvo (“renewal”), which included modernization of doctrine and liturgy – failed, and made a second, more successful, attempt (Sergianism) to change doctrine almost without changing the liturgy. The Orthodox church and the Orthodox people, who are (as we can see through history) so obsessed by the liturgical forms, often not taking into account the essence, fell victims of this deception.

Interestingly, this event took place in the year 1927, the year in which Sister Lucy for the first time received from Heaven a permission to reveal the first two parts of the Fatima Secret.

Now, I want to speak about the years 1929–1931, years crucial to the whole world from the Fatima point of view. Why? In this year, 2017, many people waited for something unusual, grandiose to happen, because this year is the 100-year anniversary of the Fatima apparitions. But, I, like some other people, who believe and are interested in Fatima, didn’t agree with them because the year in which Our Lady asked for the consecration of Russia was the year 1929. In 1917 Our Lady said: “I shall come to ask for the consecration of Russia...” and She came to ask in 1929 (apparition at Tuy, June 13). Why did She choose this year 1929 and why are those years 1929–1931 (in 1931 Our Lord appeared at Rianjo and said that the Pope and bishops are delaying the consecration) so crucial?
1929 – by interesting coincidence that year was named in Soviet historiography “a year of Great Break”, because in 1929 the Soviet government finally renounced the previous (less radical and more liberal) economic policy and accelerated collectivization of agriculture directed against the Russian peasantry. The reaction to this policy was the wave of peasants’ revolts in many regions of the USSR during 1929–1931.

In his interviews in the 1980s, the former Foreign Minister under Stalin, V. Molotov, said that he considers the Communist victory against Russian peasantry during collectivization as an event of greater importance than even the victory in WWII.\(^6\) So, he perceived what happened in these years as critical, coming at a juncture when the destiny of Communist dominance in Russia was at stake more than in any other moment, the situation in which the overthrow of the Communist power was the most possible. After the peasant revolts were crushed and the collectivization took place (1931–1932), the Russian peasantry, the backbone of Old Russia was broken, economically, politically, culturally...

1929 – was also the year of the economic crisis in the USA, which began in October of that year, soon after October 13. This economic crisis led into a depression, which, according to some researchers, because of the wrong policies implemented by the US administrations of Herbert Hoover and Franklin D. Roosevelt, became the “Great Depression” (interestingly, Hoover worked before in the American Relief Administration linked with help to post-revolutionary Russia and Roosevelt used councils of economic experts of the Keynesian school, who admired and used Soviet experiences – so, here we again meet “errors of Russia”).\(^7\) The Great Depression influenced the economic and political landscape of the whole world.

1929 – was also exactly the year in which one Italian prisoner began to write his Prison Notebooks. That man was the founder of the Italian Communist Party, Antonio Gramsci, and these notebooks served as the basis for Cultural Marxism, a plague devastating the modern West and in many ways modern Russia and the whole world.
But Gramsci was not an inventor of this ideology. He used the experience of the Bolsheviks that he received while living in Soviet Russia (in Moscow, not far from here) in 1922 – 1923. Here, he not only married a Russian revolutionary from the family of Lenin’s friends, met Lenin himself and watched the implementation of Communist economic policies, but also watched how the Bolsheviks sought to change the traditional culture.

He watched:

- the consequences of the legalization of abortions (the Soviet state was probably the first state in Europe to legalize them);

- the preparation of the first edition of the Great Soviet Encyclopedia, which proclaimed the Soviet power’s toleration of homosexuality (unlike in Western “Capitalist” states);

- the parades of naked men and women under the red banner on the streets of Moscow (later organized in the Bolshevik organization “Down with shame!” (Сергианство), who proclaimed that shame is a “bourgeois prejudice” and the human individual is “only an animal”;

- watched the debauchery in Bolshevik Russia, which followed after the spread of such theories like the famous “water glass theory” of the revolutionary and feminist Alexandra Kollontai (later the first Soviet woman ambassador, who remarkably did not fall victim of the Stalin purges of the Old Bolsheviks and comfortably lived under Stalin’s rule till the end of her life in 1952), which proclaimed that there is no such thing as love and that the relations between men and women are “only a physiological necessity”, “like drinking a glass of water”, so, they can be satisfied with any person, in any time, etc.

All these things fascinated Gramsci and were used by him in his development of Cultural Marxism. “Russia will spread her errors...”

September 1931 – Japan invaded Manchuria in China, the event which many historians now consider as the first in...
the chain of events which led to the Second World War.

1931 – Our Lord said to Sister Lucy: “They did not wish to heed My request! ... Like the King of France they will repent of it, and they will do it, but it will be late. Russia will have already spread its errors throughout the world, provoking wars and persecutions against the Church”.

Now I want to speak a bit about events from the history of the country, which was the subject of my historical studies during many years – Spain. In 1931 in this country happened a revolution, the monarchy fell and the Republic was proclaimed. From the beginning, the Spanish Second Republic began to manifest anti-Catholic tendencies.

May 11–13, 1931 – In many Spanish big cities many churches and convents were burned, pillaged and destroyed. The Republican government ignored (and sometimes encouraged) these events.

October 13, 1931 – During the parliamentary debates about anti-religious and anti-Catholic articles of the new Spanish Republican Constitution, the leader of left-wing Liberals and future prime-minister, Manuel Azana, solemnly proclaimed: “Spain ceased to be Catholic”.

May 13, 1936 – After the victory of the far-left Popular Front (coalition of Socialists, Communists and left-wing Liberals, supported by Anarchists) in General Elections in the winter of that year – after which Azana became president of the Republic – his associate, Santiago Casares Quiroga, became the new prime-minister. During the famous parliamentary debates of June 16, during which the leader of the right-wing opposition, monarchist Jose Calvo Sotelo, blamed the Popular Front government for the disorder and violence that reigned in Spain those days, Casares answered to him that if something happens, the only responsible party will be Calvo Sotelo himself. Left-wing radicals who attended the session, understood this menace [statement] in the sense, that if they commit some actions against right-wing opposition and Calvo Sotelo personally, they will not be punished by the government.

July 13, 1936 – At 3:00 a.m., a group of the Republican police, accompanied by the
members of the Spanish Socialist Party, came to the Calvo Sotelo apartment in Madrid, unlawfully arrested him and later murdered him in the police car.

The murder of the leader of the parliamentary opposition by the state police had such resounding effect on the country, that it was exactly after that, many people, including General Franco, who still doubted about their joining the possible insurrection against governing revolutionary forces, decided to act before it was too late.

The ensuing insurrection which began on July 17-18, 1936, would end in April of 1939 with (to use the words of Pope Pius XII) “the victory of Catholic Spain.” The other interesting fact about all this – Jose Calvo Sotelo, murdered on that “Fatima date” of July 13, 1936, was born in the town of Tuy, in a house situated not far from the convent in which in 1929 the Holy Trinity with Our Lady appeared to Sister Lucy!

As to WWII, the following event is not widely known:

August 19, 1939 – as we know, the pact between Nazi Germany and the Soviet Union (known as the Molotov-Ribbentrop Pact) was signed on August 23, 1939, but factually it was decided earlier, on that date, August 19. On this day the German-Soviet Credit Agreement, which preceded the final Pact, was signed. Also, this date is the date of Stalin’s alleged speech (alleged, because some historians, following the Soviet historiography, denied the existence of such a speech; however, other historians thought that this speech was real) in which he explained that the USSR needed to reject the union with Britain and France in favor of an agreement with Germany and that a conflict between Germany and Britain and France was in the interest of the USSR. [9]

German Ambassador to USSR Schulenburg was convinced that the decision about the Pact between Germany and Stalin (with his Secret protocol) was made exactly on the day of August 19. After the signing of the Pact, Hitler understood that Stalin would not impede his actions in Poland, thus the road to the world war was open.

I think all these events of great historical importance, which
happened on the “Fatima dates” in the period before WWII, all show us well the significance and authenticity of the Fatima message. Because we are limited in time, I will only name some of the similar dates from the period after WWII.

October 13, 1962 was the day of the first important victory of the liberal faction during the Second Vatican Council of the Catholic Church (relating to the issue of the Council commissions’ composition). On the same day, according to some sources, observers from the Russian Orthodox Church of the Moscow Patriarchy arrived at the Council. Sergianism, one of the main “errors of Russia”, entered in the Catholic Church not only literally through these observers, but through the novelties of the liberal faction, introduced in the Council documents, which aim was an “adaptation” of the Catholic Church to the “modern world”, rejecting the Social Reign of Jesus Christ.

September 13, 1963 was the day of the second important victory of the liberal faction at the Second Vatican Council – when new Pope Paul VI named four Cardinal-moderators with broad powers, three of whom were liberals, securing and reinforcing by that the liberal dominance at the Council.

Now, we come to the time of the collapse of the USSR. Interestingly again, that one of the main persons, who, around the US President Ronald Reagan, defeated USSR in the final stage of the Cold War, British Prime Minister Margaret Thatcher was born on the “Fatima date”, October 13, 1925.

Events that directly led to the collapse of the USSR – Gorbachev’s arrest, the unsuccessful attempt of a coup d’etat by Communist hard-liners, confrontation in Moscow, etc. – happened during the days of August 19-21, 1991. But, the day of the Independence of Russia (from the USSR, now hypocritically renamed simply – the Day of Russia) is celebrated on the day of June 12 (not the 13th, but the day before it). That may be an allusion of Heaven, that the conversion of Russia nevertheless is not completed.

Really, can we say, taking into account all these historical events that happened on such character dates, that the
“Fatima Epoch” has finished and belongs to history only, as some people say? Now, I come to the second part of my lecture, in which I will speak about the subject of “conversion of Russia”.

PART II:
RUSSIA IS NOT CONVERTED NOR CONVERTING!

By their fruits you shall know them” (Matthew 7:16).

Really, can we see that Russia converted to the Faith (even not to the Catholic, but to some “Christian” one) or, at least, converted from Communism?

I know that there are tendencies in the contemporary West and, surprisingly to me, even in Traditionalist circles, to consider that present-day Russia is undergoing some sort of religious and “Traditionalist” political and cultural revival.

As an example, I will take an article of such a respectful author as Robert Siscoe, that I read some years ago in a copy of the Remnant newspaper, taken by me in an SSPX chapel in Great Britain.[12] The main message of this article was that today’s Russia is almost traditional materially and she need only essence (the Catholic Faith) to make the conversion formal or final. Unfortunately, with all respect for Mr. Siscoe, I must say that such a vision of today’s Russia is no more than wishful thinking. Unfortunately, I must categorically disagree with him, because the reality in which we live in Russia now is so far from Mr. Siscoe’s picture, that sometimes it seems to me a bad dream.

No, Russia is not converted nor converting, even materially! On the contrary, it is becoming worse and worse, comparing with the situation 15–20 years ago. In recent years, Russia is going through not spiritual, but real Soviet renaissance, that can’t promise any good to us.

Not far from here, in Red Square, the mummy of Lenin still lies in a satanic mausoleum. Hundreds of monuments to Lenin and his associates are still standing in the squares and on the streets of Russian cities, towns and villages. Only a few of them were eliminated in 90s. Now, they are not only maintained under the pretext that “all this is our
Yes, in recent years in different places of Russia were installed many monuments and busts to Stalin. The last one was erected (around the new Lenin sculpture) in the so-called “alley of heads of state” in Moscow, opened in September of this year in the presence of the minister of Culture of the Russian Federation and other officials.

This tendency is something unprecedented, because even in the last few decades of the history of the USSR, in Russia monuments to Stalin were practically absent, because they were eliminated during Khrushchev’s times and only now they are being erected anew!

Thousands and thousands of streets of Russian cities, towns and villages are still named after Lenin and other Communist criminals and mass murderers (not only Russian, moreover). You can only look to the map of any – any! – Russian city, town or village on the Internet to understand that! When propositions to rename them appear, usually they are opposed under the pretext that renaming them is “expensive”.

It is not true; it’s cheap, really. And in addition it is an hypocri-
sy, because, for example, when some people damaged the big statue of Lenin in St. Petersburg on the square before the Finland train station (remarkably, for the cladding of this square, the stones that were used were from the St. Petersburg Catholic cemetery which was destroyed by the Bolsheviks), this statue was restored “in all its splendor”, using millions of our taxpayers’ money.

On the contrary, when there are even modest attempts to install something glorifying the heroes of the anti-Communist resistance, these attempts meet with hostility. For example, recently there was an attempt to hang a small plaque on the building in which one of the leaders of the White movement — who fought against the Bolsheviks during the Civil War — Admiral Kolchak, lived. This plaque only said that Kolchak was a Russian officer and explorer. There were not even any words about his leadership of the White movement and fight against Bolshevism.

But, anyway, pro-Communist organizations, after many times vandalizing that plaque, went to court, and this plaque was eliminated by the court and authorities’ decision. So, in the maps of Russian cities it is practically impossible to find any streets dedicated to heroes of the anti-Communist resistance or even Tzars and Imperial times personalities, the same with monuments. If there are any, the number is so small that it’s only an exception, confirming a rule.

Similar to the above, an accident happened some years ago in Moscow not far from here. Someone decided to open a restaurant (shashlyk-house) under the name “Anti-Soviet”. The reason was not ideological, it was only a joke, because on the opposite side of the avenue the “Soviet” cafe was situated. Some people, however, also went to court, demanding to eliminate that name, because “it’s offensive” (not the “Soviet” one, but “Anti-Soviet”!). The result, the name “Anti-Soviet” was eliminated, and the man who was the initiator of the lawsuit against the “Anti-Soviet” restaurant, was named by the Moscow mayor, Sobyanin, no less than the official Moscow representative in the Upper House of the Russian parliament (September 13, 2013)!

These are facts of ideological
character, but what about the spiritual sphere? It was claimed that Russia is now undergoing some spiritual renaissance, at least Orthodox. But, is it true? Usually Western observers note the hostility of the present-day Russia to gay-marriage and homosexuality in this case. But, they do not understand that the reasons against such things are usually, in Russia, not of a moral character and, what is more striking, that many people, who in Russia oppose gay-marriages — at the same time — for example, support abortions. It seems not logical, but it’s true. The abortion rate in Russia is still one of the highest in the world and, which is especially remarkable, there is no strong Pro-Life movement in Russia, comparing to the Western, especially Catholic, countries. Even the Orthodox church, except for some individuals, prefers not to speak about this important theme, fearing a hostile reaction of the public (I mean not liberal groups, but a wider spectrum of society) and authorities. The Orthodox church, in reality, continues the Sergianist policy of submission to the government power’s will, even if the power is not so Christian. Authorities in Russia, factually, have a pro-abortion stance. Sometimes, they can make some declaration about the “danger of low birth-rate”, etc., but usually they are only declarations and abortion remains a theme, which can’t be touched, and individuals who try to speak about banning abortions, are mocked and silenced.

In addition to that, contraception, divorce, pornography, prostitution, etc. are widespread in present-day Russia too.

Western media like to make a sensation from a supposed “spiritual renaissance” of the Orthodox Faith in today’s Russia. They usually note in this case the proximity of authorities and the Orthodox church in Russia and the long queues of people who want to see some relics.

As to the first, I already spoke about Sergianism. As to the second, they do not take into account the curiosity of the Russian people. But most important, that such observers, journalists, etc. — apart from their interest to create a sensation (or fake news, if you want) — weren’t in any Orthodox church at an ordinary Sunday celebration. Otherwise, they would see a very different picture — how small the
number of believers that are present there, even in the big cathedrals of big cities such as Moscow and St. Petersburg, compared for example to such countries as Poland, or even now more secularized countries of Western Europe like Spain and Italy. I said about ordinary Sundays, but even on big feasts, statistics testify to the same tendency. According to the police statistics, which is more objective in this case, for example, in the Easter celebrations in 2014, only 300,000 people participated.\[14\] The Moscow population is about 12 million people, or even more. You can count how small is the number of real Orthodox believers in the capital of the Russian Federation! In reality, the number of Orthodox believers has not changed much during the last decade and is about no more than 10% even in “the most Orthodox” regions, in others it’s about 2–4%.\[15\]

On the contrary, the number of Muslims is growing constantly and on Muslim feasts you can see crowds of Muslims praying around their mosques in Moscow, St. Petersburg and other cities and towns.

Moreover, the Orthodox spirituality as such in today’s Russia is very specific. Sergianism is alive not only in form, but also in essence. In recent years there were some cases of “Stalin icons” in some Orthodox churches. For example, such an “icon” was venerated in a neighborhood of St. Petersburg, Strelna, not far from the Presidential Congress palace. \[16\] Though, such and similar “icons” are not official, Stalinist and pro-Communist tendencies are widespread among Orthodox people in Russia and even among clergy. The same people can consider themselves Orthodox and praise the Soviet Union, Stalin – who is described by some of the most extremist of them as an “Orthodox leader” (sic!) – even Lenin, etc. Many Orthodox called for the canonization of Sergius Stragorodsky, instigator of Sergianism. Even Patriarch Kirill himself called for acknowledging “the achievements of the Soviet period”.\[17\]

Some days ago, on the occasion none other than the opening of the monument to the victims of political repressions (remarkably not called victims of Communist repressions), Kirill said that Communism was a “grand idea to build a free and just world (sic!) and only its implementation on practice was wrong.”\[18\]

President Putin himself, in
January of last year (2016), said that he “liked and still likes Communist and Socialist ideas” (sic!) and compared the so-called “Code of Communism builder” with none other than the Bible! Though he later also said that “practical embodiment” of these ideas wasn’t perfect, this declaration anyway is quite remarkable. Before, Putin presented a copy of Marx and Engels “Communist Manifesto” as a gift to the leader of the Communist Party of the Russian Federation, G. Zyuganov, on his birthday and later said: “Now are such times, that we must orient in this direction” (sic!).

So what Russia is undergoing now is not a spiritual renaissance, but a Soviet (or neo-Soviet) renaissance, poisoning every sphere of life. If you go to any big book shop in Moscow, St. Petersburg, etc. you will see tens or even hundreds of books of authors, which we can call “Soviet revisionists”. We can see racks of books about Stalin, for example, most of which praise him as a “great leader”, “effective manager”, etc., rejecting facts of Soviet repressions, saying, that “they never happened” or justifying them; books praising other Soviet leaders, even the most bloody of them, like Beria, etc.; and books justifying the USSR as such. Compared to them, the number of books telling the truth about Communist atrocities, ideology, leaders, etc. and books about heroes of the anti-Communist resistance are very small.

The Russian people now are actively brainwashed by such neo-Soviet propaganda. If you watch Russian state TV channels (not channels like RT for foreign...
audiences, but for the home audience, first of all), you will see many films, series and documentaries that are – if not praising – at least are presenting the Soviet period in an heroic, harmless and even cute mode (like, maybe not perfect, but the “good old days”). Different pro-Soviet, pro-Stalinist persons regularly participate in talk shows on Russian TV channels (for home audiences, first of all) as welcomed guests, usually supported by the audience.\textsuperscript{[22]}

Some years ago a law was also passed, forbidding criticism of the actions of the Red army during WWII and comparisons of the Soviet Union with Nazi Germany.\textsuperscript{[23]} Soviet mythology and patterns, stereotypes and slogans of the Soviet propaganda are actively used now in Russian foreign policy, especially in relations with neighborhood and former members of USSR countries. Such propaganda was especially active during the last foreign policy crises. When I watched Russian state TV channels and read pro-government resources on the Internet during this time, it seemed to me that I returned back to the USSR, because all the rhetoric was filled with cliches taken directly from Soviet times.

In the foreign political arena, Russia now has a friendship with Socialist Venezuela, Cuba, North Korea, China, Iran, etc. The only good thing which I can point about present-day Russian foreign policy is her actions in Syria, but these actions are because of reasons far from the reason of defending Christians or Christianity.

If we compare today’s Russia with the Russia of the 90s, for example, we can see, that if in the 90s the main ideological discourse, if there was any, was the murder of Tzar Nicholas II’s family, in which was some element of repentance for the crimes of Communism; now the main ideological discourse of the regime is the Victory in WWII, which no matter how to treat it, was a Communist victory too. Under the influence of that Victory, many things Soviet (from red banners waving massively on the streets in these days, to the ideological justification of the Communist regime and actions of different type), as I said earlier, are returning in our lives.

Factually, contemporary Russian society — from leaders to ordinary people — who can actively criticize Liberalism in words and in practice (some
consciously, some unconsciously) professes one of the main principles of Liberalism: **moral Relativism**. Especially in relation to its own history. “All this is our history” is a common refrain of people trying to defend Lenin’s monuments, Stalin’s crimes, etc. But, they do not understand, that there is no “mere history”, there is good history and bad history, and to start a new happy life, a man or a country must evaluate their past and condemn their sins trying not to repeat them.

But, this simple Christian truth is what is missing in today’s Russia! The overwhelming majority of the Russian people, from government and even Church (Orthodox) to ordinary men, are in a state of **moral atrophy**. They do not have contrition for the crimes of Soviet Communism and compassion for its victims; they refuse to condemn this evil ideology, which caused so much harm not only to the world, but first and foremost to the Russian people themselves.

On the contrary, like a victim of the **“Stockholm syndrome”**, Russian society, except for some courageous individuals, begins to justify and even praise this epoch. They try to diminish or even reject as “lies” (invented by “anti-Soviet evil-doers”) the atrocities of the Communist regime or even, recognizing them, say that they were “correct and just” and that the victims of the Communists were “traitors, Fascists”, etc. They even begin to compose plain myths like, the USSR was “a Christian country” (not explicitly, but “in its soul” and actions, they say), and that Stalin was “an Orthodox Tzar”, “hidden believer”, and similar crazy theories.[24] Or, at least, they say, that Communism was a “lightsome and good idea”, only her implementation wasn’t so perfect, etc. Ask any person on the streets in present-day Russia what they think about the Soviet period — Communism, Stalin, Lenin, etc. The majority’s answer will be positive or indifferent, but scarcely negative. According to the recent poll of the main polling center, **38% named Stalin as “the greatest man in history” (!), 32% named Lenin.**[25] Other polls indicate that the number of people considering repressions as “a political crime” lowered during the last 5 years from 51% to 39%.[26]

But we, as Christians, know that **without contrition there is no absolution!**

Until Russian society, the
Russian people understand the evil nature of the Communist ideology as such, and explicitly condemn the Communist ideology and Soviet regime, there will be no conversion. You can’t be a Christian and at the same time praise or, at least, excuse the Communist regime. You must reject the Communist regime completely with all its crimes, etc. But now the Russian Federation is the legal successor of the USSR, and has the Soviet era national anthem (though with other words) and Soviet feasts; the Soviet era is praised by parliamentarians, officials, publicists and even priests; thousands of streets in Russian cities, towns and villages still glorify Bolshevik “heroes” and on them still stand monuments to them. And in the center of the Russian capital, in a satanic mausoleum, still lies a mummy of the main Bolshevik, Lenin...

The “Fatima Epoch” is far from finished, we still live it.

Yes, the majority of Russians now aren’t Communists, but they are still Soviet. “Soviet” is a broader category than “Communist”. It relates not only to party, but also to mentality and state. By mentality, the majority of Russian people now — from government officials to ordinary workers — are in reality still “Soviet”. Even the young generation, poisoned with Sovietism by their grandfathers and grandmothers or by textbooks, are still filled with Marxist paradigms, because in the 90s people were too lazy to cleanse them from this poison. Russian people still like the things they liked in Soviet times and hate the things, persons and countries, that they hated by the directives of the Soviet power. That is why they oppose gay marriage, because there was no such thing in those times, at the same time supporting abortions and divorce. It varies little.[27]

In the spiritual sphere we also can’t see any real positive tendencies. In addition to abortion, divorce (Putin, Sobyanin and others are divorced men themselves), etc., if you simply go to the streets of Moscow, St. Peters-
burg and other cities, you will see the same immoral behavior, the same immoral fashion, poisoned by Cultural Marxism, as in modern Western countries. There is no difference. In small towns and villages, destroyed by Communist collectivization, the decadence is even more visible.

But, the situation in Russia is even worse, because of indifference to European and American countries in which there are, even if small, healthy right-wing Conservative Traditionalist, anti-Communist and anti-Liberal forces; whereas in Russia there are Soviet (or semi-Soviet) pseudo-Conservative forces justifying criminal Communism or pro-modern West Liberals. For real Traditional-minded people, any of such alternatives is unacceptable.

This is the devastation which the USSR left behind.

But, there is nothing wrong in rejecting past sins and condemning them! On the contrary, after that (but, only after that), a new happy life will begin! Moreover, in this case, a great future awaits Russia and the world – the time of triumph of the Immaculate Heart, peace and the reign of Mary... But, it’s evident now, that Russia can’t do it by herself, she needs urgent help from Heaven.

The Russian society is sick, brainwashed by decades of Communist and now, neo-Soviet, propaganda. To such a degree that it, as I sometimes think, can give birth to an even more monstrous construction than it was with the USSR, or it can be saved by a miracle. This is not only an opinion of mine, but of many whom I know – Traditional Catholics or not.

I think that all the facts (they are facts which can easily be proven) cited in my lecture, speak for themselves. And that the answer to the question: “Is Russia converted or converting?” is evident. Russia is not converted nor converting; on the contrary, it is going now in the opposite direction. It means, that the “Fatima Epoch” is far from finished, we still live it.

The modern world is poisoned by the “errors of Russia” — the West by Cultural Marxism and Russia by the Sovietism and Moral Relativism, which justifies it and refuses to condemn the crimes of the Communists and refuses to reject this evil ideology completely. The only means to save the
world was defined by Heaven in Fatima and Tuy. Russia urgently needs the consecration! It is our unique hope.

I said earlier about a miracle. This miracle was promised to us by Our Lady in Fatima. When it will happen and after what kind and number of misfortunes — depends on the Pope, bishops and us, too.

Stanislav Protasenko is the Coordinator of the SSPX community in St. Petersburg (Russia), Former Senior Lecturer in St. Petersburg university (History and Political Science). Email: stanislavp2032@gmail.com

1. Also, there is not much information about it in English or other languages and this event is considered to be a strictly Orthodox affair, that, in reality, is not special in light of Fatima.
3. Text of the Declaration with links to opinions for and against her contemporaries, can be seen here: http://www.krotov.info/acts/2013/1927/19270729.html
5. They don’t know also, that the present name of the Russian (Russkaya) Orthodox Church of the Moscow Patriarchy also comes from no other than Stalin’s times, because before, the name was another – Russian (Rossyiskaya) Orthodox Greek-Catholic Church (Cafolic (Kafolicheskaya) here is the Greek word, similar to Catholic (Katicheskaya), but it is used by the Orthodox not in the sense of origin to Rome or to Union with it, of course. So, the continuity between pre-revolutionary Russian Orthodox and her Soviet version is doubtful twice.
8. In Moscow, not far from the Kremlin you can see a memorial plaque on the house in which Gramsci lived in 1922-23 (Mokhovaya str, 16) with the plaque to the bloody Hungarian Revolutionary Bela Kun, who also lived there, and others...
9. In English see, for example, here: http://theeasternfront.org/sein_socialismus/downloads/article.pdf
13. The long list (with places and dates of erection) can be seen, for example, here: Памятники Сталину. https://ru.wikipedia.org/wiki/Памятники_Сталину#Современные_памятники
15. The police statistics from different regions of Russia can be seen, for example, here: Данные о посетивших пасхальные богослужения в 2014 г. http://www.sova-center.ru/religion/discussions/how-many/2014/d29380/
16. About the Streina “icon” with picture and quite remarkable comment of the parish priest, see, for example, here: http://www.fontanka.ru/2008/11/26/076/ About another, more recent case of a “blessing” of a similar “icon” on a military airbase near Engels city in the Saratov region (by occasion, one of the areas in which before Stalin’s times lived many Russian Catholics of German origin), see, for ex., here: https://www.saratovnews.ru/news/2015/06/16/aleksandr-prohanov-bydel-rovat-opr-chleni-geroev-vv-k-liky-svyatvy.html
17. See, for example, here: http://www.ng.ru/faith/2016/05/26/2_patriah.html
18. See, for example, here: http://www.dw.com/ru/kommentary-day-pamyati-izobrest-trepess-dny-triumfa-kt-btsudo-ujenije/a-1176479
19. Article in one of the main Russian newspapers Novaya Gazeta under the remarkable name “Putin said about his sympathies to the ideas of Communism and Socialism”, here: Путин рассказал о симпатии к идеям коммунизма и социализма. // Новая газета, 25.01.2016. // https://www.novayagazeta.ru/news/2016/01/25/117979 Putin-rasskazal-o-simpatii-k-ideям-kommuнизma-i-sotsializma
21. For example, “works” by such authors as: Mukchin, Stanklov, Puchkov, Dugin, S. Kara-Murza, Kremliev, Martirosya N, Dukov, Wasserman, Kalashnikov, etc. — to name only few of them.
22. For example, such personalities as Kurginyan, Prokhanov, etc.
23. “The initiator of this law was parliamentarian Irina Yarova, former member of the Liberal “Yabloko” party and now member of the pro-government “United Russia” party. Yarova was especially active in promoting pro-Soviet issues and also control of Religion, Internet etc. from the part of state initiatives in the last few years. She is also a supporter of the juvenile court system.
24. Such silly theories propagated in many books, selling even in respectable Russian booksops.
Why does God ask for the Consecration of Russia? Because He wishes the whole Church to acknowledge the conversion of Russia as the triumph of the Immaculate Heart of Mary. In this way all nations shall come to recognize Her greatness, and this will prepare for the universal reign of Jesus through Mary, as prophesied by Saint Louis de Montfort and other canonized saints.

The Pope and the bishops will, by this solemn public act, be underlining the teaching of Scripture that “All Nations are to serve Him” (Jesus). All creation (including Nations and Countries) are made for Christ...

By this act of consecration to the Immaculate Heart of Mary, Mary’s place in the economy of salvation will be recognized.... Mary’s role then in human history – when She was on earth – as well as now that She is in Heaven, will be seen more clearly by this solemn public act of the Consecration of Russia to Her Immaculate Heart, by the Pope and all Catholic bishops together...

By this Act of Consecration, the Church and particularly the Pope and the bishops will be honored by God. For God has promised to give a Miracle of Grace for this simple Act. HE has promised the conversion of a great Nation to Christ and HIS Church, a conversion away from the plans and designs and rule of the Militant Atheists to the embracing of the Kingship of Christ. ...

So when the Pope and the bishops bless and consecrate the Country and Nation of Russia to God through the Immaculate Heart of Mary, God Himself will also bless and consecrate Russia... At the same time, the Pope’s unique role as successor of Saint Peter as Vicar of Jesus Christ, as Supreme Head over all the other bishops – even taken together – will be made manifest by this solemn act when he commands all the bishops to join him in consecrating Russia...

By this conversion of Russia, mankind will see clearly that God is in charge of history and that nothing happens unless HE permits it or wills it. HE will give the conversion of Russia through the merits of Christ Crucified as all graces come through the Life, Passion and Death of Jesus.
Most esteemed gathering, I’m Russian. And because I’m Russian I feel that it is an acute difficulty to relate to you the feeling that I have due to the object, the theme of our discussion today. I try to perceive the small children of Fatima. They are little, with no natural way of knowing anything about my country. They lived very far away from it. And the way they find out about my country is through the Mother of God.

The hearts of these little children are filled with pain, exquisite pain for my country. And their hearts are filled with pain for this country due to the evil that awaits it. But this country they probably did love a bit because they discovered it through the Mother of God. But the evil that these little pure hearts suffered from actually occurred, it came.

In two days we will be remembering the anniversary of the 100-year jubilee of the bloody October coup. So, the matter which I dare to consider now is very complex. It is in fact so complex that even the formulation of the topic of this discussion was not uncontroversial. People debated over it. That is, the suggestion I made was to name it the 100-year anniversary of the Revolution and 25 years since the Fall of Communism. The question is raised if in fact you can say that the Fall of Communism did happen.
And this is something I would chiefly like to address. We can say that Communism has been crushed — we can also say that it has not, in fact, been crushed. And both just happen to be true.

You can say by that, that the State, the very strong State is no longer around — the State where atheism was the national doctrine, a State which persecuted and limited the rights of the faithful. And this State also happens to have other countries in its sway, the countries known as the Socialist Bloc.

It should be noted though, that in no other country of the Socialist Bloc, but Russia, were the Christians so cruelly persecuted as they were in Russia. This State of ascendant, triumphant atheism is no more. In this sense Communism has fallen. But at the same time, the doctrine, the idea of corrupting the souls of people, is still around. This idea lives on and this is why exactly it corrupts the souls of the young. It is the means and the object of the manipulation that is exercised before the people, and due to that you cannot say that Communism has been crushed, but it has fallen. …

SOME GOOD HAS COME EVEN OUT OF THIS HORRIBLE EVIL

But the paradox should be noted that, in the Catholic world — that is, the Russian Catholic world — the isolationism caused by the totalitarian regime may not have had only a negative effect. It was, of course, largely and horrifyingly negative. But there are details to consider.

It is true that Catholics were monitored with much more attention than the Orthodox. This is not at all surprising because the KGB were concerned or afraid of foreign ties. But the details — the modernist novelties [infecting the Church today] — took a very long time to get here. The isolationism caused by Communism kept the Russian Catholic Church very distant from the liberal ideas of Vatican II.

At the beginning of the 1990s, and even before the 90s, in St. Louis Church in Moscow, the Mass was celebrated in the church according to the New Rite, but at the old altar. So, the priest faced the Lord. It was of course in Latin. Communion was received kneeling, and Communion in the hand was categorically excluded. There are people present in this hall who do remember that, be-
fore the fall of the “iron curtain” caused the Russian people not only joy but also scandal, as the countries of Western Europe did not endure 70 years of Communism.

THE WORLD DIDN’T LEARN FROM THE SUFFERING OF OTHERS

Well we saw, and we couldn’t understand, how come Western Europe is filled with Marxists, Trotskyites, and Laicizers? We asked ourselves, was it the case that our tragic example was not treated as a lesson by anyone at all?

And then, we asked ourselves how come does Mohammed assault the lands of Our Lord, Jesus Christ? How come he achieves that without any fighting?

I initiated my literary career as an anti-communist writer. But as I matured, I, with astonished and terror, witnessed a new threat — that of Islamic expansion, an Islamic expansion of horrifying scope aiming at the center of the Christian continent. To this subject I devoted my book, *The Mosque of Notre Dame*. This dystopian novel was read and translated into leading European languages.

But now, as we are only two days before the anniversary of the terrible calamity prophesied about Russia, that came to be fulfilled, I cannot help but ask myself this torturous question. Was I correct in thinking that the old enemy that assaulted the Cross — that is, Communism — was now a thing of the past? And that a new enemy has replaced it — Islam — which never before since the times of Charlemagne has not been so dangerous?

A PERSISTING COMMUNIST THREAT?

I do not know whether Communism is truly gone, or not. One danger or two? Since the days of my youth, for the first time in my new book, I address the topic of the revolution of 1917 and the Civil War. I considered this topic to be settled for a long time, but as we approach the terrible anniversary, I see a lot of unsolved problems.

It is indeed true that churches, and not just Orthodox churches, are being repaired and built. The Catholic Church at Ul. Malaya Lubyanka Street, which was removed
from use in Soviet times, has now been very well restored again. You can confess your faith publicly without fear. You can without fear again preach, make pilgrimages, and buy and publish religious literature. In the times of my youth it was all the stuff of fairy tales.

But the object of the terrifying cult of the Bolsheviks of the 1920s — the Lenin mausoleum — is still visibly present at Red Square. Every station of the Moscow subway still — despite the protests of the faithful — carry the name of the regicide killer of the emperor, the Tsar, the emperor-killer Voykov. What is most peculiar is that near this station, named after the murderer, there is an Orthodox church that is named after his victims, whom the Orthodox Church canonized as saints.

So you have a church named after the victims, dedicated to them, and nearby you have a station dedicated to their murderer. The house indeed stands divided, and so does society.

Even after 100 years have passed, people are still split into “reds” and “whites.” I consider it impossible to achieve — without any official sanction of the godless, anti-God ideology of Communism — it is impossible to overcome its terrifying legacy. The thinking circles, the intelligentsia, have to work on overcoming this and fighting this.

As an institution, the Soviet Union will not be reborn, but the speculative embellishments of Marxist ideology appear to be quite purposefully encouraged by unnamed evil forces, as the country enters into a progression of very ominous anniversaries. These communist tendencies, these vogues, can become a force of new unrest or times of trouble. Communism has fallen — and Communism has not yet fallen. Out of sheer prudence, let us not ignore it.

There are three enemies advancing on the Cross — that is, Communism, liberalism, and Islam. They’re quite capable of cooperation. And they stand united in their rabid hatred of God, the Christ. It holds true, it remains true, in Europe and in Russia — a country which our Lady of Fatima talked about to the three children.
If I had to choose one word to sum up the Message of Fatima, it would be salvation. Our Lord sends His Mother to us to show us the way... Why did the Blessed Mother show hell? It's the core of the whole Message of Fatima: to go to Heaven! We were created to know God, to love Him, to serve Him in this world, in order to be happy with Him forever. So, we want to embrace the Message of Fatima... The Blessed Virgin said: “I shall come to ask for the Consecration of Russia to My Immaculate Heart and the Communion of Reparation on the First Saturdays. If they attend to My requests, Russia will be converted and the world will have peace. If not, Russia will spread its errors throughout the world, formenting wars and persecutions against the Church. The good will be martyred, the Holy Father will have much to suffer and various nations will be annihilated.”

When God commands something, it will be done, He is in control. He commanded the Blessed Virgin to command us that this [the Consecration of Russia] must be done...
What is this conversion [of Russia], then? There is no doubt about it, it only means one thing: to the true One, Holy, Catholic, Apostolic Church, outside of which there is no salvation! That is the fundamental dogma of the Church that is being denied!...

Don’t give up on your loved ones… don’t give up on Russia! Don’t give up on the Pope. We must pray, live out our consecration…I could go on and on, but I’ll say just one more thing. She [Our Lady] gave us the Rosary. She gave it to Saint Dominic to conquer the Albigensian heresy… We’re living in all the heresies now come together. In the Church, all hell is let loose, because the devil knows his time is coming to an end, that Our Lady will crush his head with the Consecration of Russia! Through St. Dominic [preaching the devotion of the Holy Rosary], the Albigensian heresy ended. And Our Lady promises that the Rosary will end wars, famine, it will end the wars in your own life.

“We must pray, live out our consecration… Our Lady gave us the Rosary.”

FR. ISAAC
MARY RELYEA
I WOULD LIKE TO SAY A FEW WORDS TO EVERYONE WHO PARTICIPATED AND HELPED AT THE CONFERENCE IN MOSCOW.

Almighty God showed His mercy to us through the manifestations of the Blessed Virgin, and gave a serious warning to the world.

In the early 20th Century, imperial Russia seemed to be one of the most powerful non-Catholic countries in the world, and seemed to be the stronghold of Orthodoxy and autocracy, but it broke down and collapsed. On its wreckage was built a new and terrible Red Empire. The world’s first absolutely atheistic state, a state which was directly hostile to the Faith and the Church. But before this, even before the start of terror and the terrible events of the Russian Civil War, as a result of which the Bolsheviks came to power, the Virgin appeared to the three children in a village in Portugal.

She told them about many important things – about the Faith, about the fact that entire nations were turned away from God and would inflict countless insults on their Lord and His Mother because of their sins and their unbelief. She asked people around the world to change their lives, to return to the Catholic Faith, to come back to Christ. They did not listen to Her. And the Lord’s punishment fell upon this sinful world.

But in this terrible warning of God, there was hope, for the Mother of God said that if the Pope will consecrate Russia to Her Immaculate Heart, it will convert to the Catholic Faith and the long-awaited peace will come!

For us, the prayerful support of our dear brothers and sisters from Canada and the United States is very important! For all those people who understand that the situation concerning Russia is very important! For all those people who understand that the situation concerning Russia is very important for the future, it is all the more important to support The Fatima Center and their work.

We are all Catholics – whether in Russia, Canada, the United States, Europe – and must pray for each other. This is the prayer of brothers and sisters in the Faith, and no boundaries and distances can divide us! Let us pray for the conversion of Russia.

ARTIMY GLUSHAEV – one of the helpers from Russia who attended our Moscow conference