

TO SHAKE THE WORLD



Life of John M. Haffert

To Shake The World

Life of John M. Haffert

*An Autobiography...
completed three days before author's death.*

(Photographs were selected later by family and friends.)

**Dedicated to my dear wife, Patricia,
on our 25th wedding anniversary, May 1, 2001,
and to the Handmaids of Mary Immaculate,
on the Golden Jubilee
of their foundation.**

In 1978, on mandate of his bishop, the author wrote his memoirs of the first 32 years of the Blue Army, an international effort, to shake the world with the message of Fatima.

Here is the rest of the story...

© 2001 — John M. Haffert

1st printing, July, 2002 — 11,000 copies

Printed in the U.S.A.
by
The 101 Foundation, Inc.
P.O. Box 151
Asbury, NJ 08802-0151

ISBN: 1-890137-52-9

Table of Contents:

1 - A Prologue: Time to Remember	1.
2 - Roar of My Childhood	7.
3 - Vocation	12.
4 - The Brother's Vision	19.
5 - Transition	27.
6 - Travel	39.
7 - A New Magazine	48.
8 - The Day I Didn't Die	58.
9 - Sign of Hope	63.
10 - My First Wife	74.
11 - My Second Wife	81.
12 - Project 2031	88.
13 - Nuclear War Averted	97.
14 - The Big Change	106.
15 - Triumphs	113.
16 - The Popes And The Blue Army	123.
17 - Islam And The Pilgrim Virgin	133.
18 - The World's Greatest Hope	142.
19 - Core Groups	160.
20 - Loose Ends	170.
21 - New Opportunities	182.
22 - Unfolding	190.
23 - To Shake the World	198.
24 - Overlooked Saint	211.
25 - The Great Call	227.
26 - Amazing New Doctrine	235.
27 - Lest We Forget	243.
28 - Too Late?	261.
29 - The Future	267.
30 - Conclusion: At the Crossroads	279.
Appendix	293.

CHAPTER ONE

A Prologue: Time To Remember

It would seem that the sword of fire wielded by the Angel of God's Justice, as depicted in the recently revealed third secret of Fatima, struck through New York's World Trade Center on Sept. 11, 2001, piercing it like butter. Some 5,000 died. All airports of the nation shut down. The President of the United States called it the first war of the new millennium.

Two of America's most famous evangelists (Jerry Falwell and Pat Robertson) were severely criticized for saying that God permitted this devastating strike against America because of her sins. They said it was a wake-up call for the nation to do penance, to put an end to abortion, and to stop flaunting God's Law. Most of the shocked nation seemed to agree that it was a wake-up call, but most did not seem to know to what God wanted to awaken us.

In the third secret of Fatima, it is revealed that Our Lady of Fatima has been able to hold back the fiery sword of God's Justice until now, while the cry of the angel resounds over the earth: Penance! Penance! Penance!

Is it not time for the whole world to awaken at last to this message given at Fatima in 1917, a message telling us that if we continue to refuse to listen "several entire nations will be annihilated?"

When asked by the Pope what the third secret of Fatima meant, Sister Lucia said that it meant "If we have not already seen the fulfillment of this last part of the prophecy, we are moving towards it, little by little, with giant strides."

The United States put enormous resources in wealth and personnel to fighting this new war. But as in the last century, the most needed resources are spiritual. It is, as perhaps even more than ever before, a wake-up call to Our Lady's Blue Army.

"You Will Remember"

In 1978, I had delayed two years in fulfilling the mandate of my bishop to write the history of the Blue Army. "It is important that you write this story," the bishop said. "The Blue Army is important to the Church." As an excuse for the long delay I said: "I have difficulty remembering."

"You will remember one thing," the bishop replied firmly, "and that will remind you of another." I had not realized the importance His Excellency attached to this. As soon as possible I put everything aside and began to write. The book, which I titled *Dear Bishop*, was over three hundred pages. I had remembered...

Much Has Happened

That was in 1978. Thirty-two years had passed since we began the *March of Pledges* in 1946, following an interview in July of that year with Sister Lucia. In the Holy Year of 1950, with the foundation of AMI Press and *SOUL Magazine*, the "March" began to spread internationally under a new name: *The Blue Army*.

During the years following the publication of *Dear Bishop*, enormous changes have taken place. Pope John Paul II dramatically raised the consciousness of the world to the message of Fatima. He personally intervened to integrate the Blue Army into the structure of the Church. Three times he involved all the bishops of the world. Of greatest importance was the historic collegial consecration to the Immaculate Heart of Mary on March 24, 1984.¹ Changes in Russia began that same year. By the end of the decade, the Soviet Union was dissolved.

On Oct. 8th, 2000, the Pope again asked all the bishops of the world to join in an act of consecration to the Immaculate Heart of Mary. One thousand five hundred (1,500) bishops were personally present with the Pope in St. Peter's Square where the statue of Our Lady had been flown from Fatima and placed before the papal altar for the ceremony of another collegial consecration of the world, and of the Jubilee Year, to the Immaculate Heart of Mary.

It was broadcast by radio and television to the four corners of the world. The Pope said he was making this consecration of the new millennium to Our Lady of Fatima because "*as never before in the past, the world is at a crossroads.*" The spiritual warfare brought to a climax by Fatima's Lady in Light was not over. On the contrary, it was reaching a critical stage.

Personal Remembrances

In warfare there are casualties. Because of them, most soldiers do not like to remember.

^{1.} Prior to this 1984 collegial act of consecration the Pope sent to all the bishops of the world two acts of consecration made by Pope Pius XII: the first of the world, the second of Russia. The Pope informed the bishops that they would renew BOTH these acts on March 25, 1984.

And, we are truly soldiers in a very real spiritual warfare between the Woman and the Dragon. Mixed in with the victories, there are many sad incidents. Those most involved in the battle may often prefer not to remember.

More than 22 additional years have passed since I wrote the book mandated by my bishop. Most of the persons mentioned in that 1978 book are no longer with us. In those years which followed, there seems to have been an increase in the intensity of spiritual warfare affecting our apostolate. And, even though we do not like to remember the difficulties, there comes a time to look at the overall picture.

One day my wife Patricia said to me: "There was little in the book you wrote in 1978 at the request of the bishop which showed the personal side. You ought to write another book recalling some of the more personal things...the good things."

Time To Remember Again?

We had been on a routine visit to St. Peter's in Rome when the Solemn Mass of the day was just over. Cardinal Aurelio Sabattani, the Cardinal Prefect of St. Peter's, had said the Mass. The long procession of candle bearers and acolytes passed near us as they made their way to the sacristy.

To my wife's surprise, the Cardinal left the procession and came over in his mitre and vestments to give me a warm greeting. My wife was visibly impressed. "Why don't you write about things like *that*?" she said.

Such personal details may not be worth remembering. But, there are some loose ends from the recent years that, if recalled, might one day be "unloosed" by someone reading about them. With this in mind, I began, early in 2000, to write a book about the "loose ends" after fifty years of apostolate.

The Third Secret

Just when the book was finished, on May 13, 2000, the Pope ordered publication of the Third Secret of Fatima. Forty-four days later an amazing document was issued by the Congregation for the Doctrine of the Faith. I decided to divide the book, already written, into two. The first, titled *Deadline*, would focus on the meaning of the secret. The second, *To Shake the World*, would tell the rest of the story of the Blue Army and of its *new urgency in the light of the deadline revealed with the secret*.

The Vatican document of June 26, 2000, states that *Fatima is not to be disregarded* by those who claim we do not have to believe in private revelations. It quoted Sister Lucia's opinion that *the secret was a continuing ultimatum of chastisement if men did not turn to God*. Lucia herself explains the secret in a written statement to the Pope that the secret referred to the prophecy of Our Lady, ending in the words: "*Several entire nations will be annihilated.*"

As mentioned above (and as we explained at length in the book *Deadline*) Sister Lucia said: "If we have not yet seen the complete fulfillment of the final part of this prophecy, *we are going towards it, little by little, with great strides.*"²

This "amazing" Vatican document, which accompanied release of the secret, repeated the urgency of responding to so serious a message as we entered the new millennium.

The Pope had already said, before the release of the secret, that the greatness of Fatima is not in the miracle, but that it gives us the *specific response needed to save mankind from self-destruction*. Now the Third Secret reveals the Angel of God's Justice ready to strike the world with fire.

² Letter of Sister Lucia to Pope John Paul II, May 12, 1982.

What would happen if the Apostolate of Fatima were now to falter?

So, Another Book?

Thinking of this, I wondered if I should not do as my wife asked in writing this second book: Remember also some personal things, especially if they might have some value for those who follow. My warmest memories are of wonderful people. I tend to remember especially those who played the most important roles in the history of the Blue Army. But, as my wife would tell you, I cannot be considered a "people" person. I am rarely able to recall names.

Also, having always been so active, I think I never had time to remember. And, there were many things I *wanted* to forget. Should I still feel *obliged* by obedience to my bishop long deceased?

As I was considering this, I noticed in the obituary column of a daily metropolitan paper that the ages of almost all who died within the previous 24 hours were younger than I. It was the same the next day, and the day after that. And, this raised two questions in my mind: Did God extend my life after 85 years because I was to tell the rest of the story? If I did write it, would anybody care?

I did not know the answer to the second question. But the first recalled the words of my bishop who is now in Heaven: "It is important that you write this...you will remember one thing and that will remind you of another."

In remembering, I can now see that there were events in my childhood which helped shape the events that would follow. I decided to tell the whole story, as my wife wished, including some personal memories.

CHAPTER TWO

Roar Of My Childhood

The roar of the sea and the roar of printing presses filled my childhood. In all the years that followed, I think their excitement never left me. Sea Isle City, where I was born, is a barrier island on the Atlantic coast of southern New Jersey. My mother was the only child of a Philadelphia lawyer whose family had immigrated from England before the American Revolution.

The story of my parents' romance might make a great motion picture. Dad was fortunate to go to an excellent Catholic school. His father had died while he was still a young boy. His mother could not afford to send him to college, but his private school education stood him in good stead. Based on a letter he wrote, he got a job as "advance man" for a circus, traveling ahead to place advertising in local papers.

One day he saw a notice that *The Atlantic City Press*, a major daily newspaper, was looking for an advertising man for a special Easter edition. He wrote another masterful letter describing himself (not untruthfully) as the "advertising" man of the circus.

Sight unseen he was hired. When he showed up for the job, the editor saw that he was too young to have had much experience. He would not do.

“But since I am here,” my father said, “why not give me a chance?”

At the age of only nineteen years, he became the “advertising manager” of a major newspaper. Then came the great romance of his life. With it came an unexpected challenge involving a very difficult decision.

Romance Changed His Life

The *Atlantic City Press*, the largest daily newspaper in the region, covered an entire county. Dad’s work took him to its many corners. In one of those corners he met the daughter of Judge Louis B. Mathias, a Philadelphia lawyer who had moved to Somers Point, NJ, where he became a person of property and political influence.

The Judge’s accomplished daughter was an only child. She had milky white skin and black hair, played the piano, was intelligent and vivacious. With a finishing school education, she had polished manners and finesse that my father at once admired. For him, she was the perfect, but perhaps unattainable, woman. He began to help Judge Mathias with the writing and editing of a local political publication. The romance was beginning to bud.

Decision For Love

One day the owner of the *Atlantic City Press*, a wealthy man who was rarely seen at the office, called my father in. “Young man, I understand you are helping Judge Mathias with his political journal. Did you know that we are political rivals?” My father had not known. But then and there he was given an ultimatum. He quit.

He and Mother got married, and Dad accepted an offer to work for a small newspaper two counties to the south, in Sea Isle City, NJ. We remember him telling us that one reason for taking the position in that town was because it

had a Catholic church. He built his house only a block away.

The wealthy owner of the Twitchell Co., which made extracts for sodas (Coca Cola was just becoming popular), owned the weekly newspaper, *Cape May County Times*. He became Dad's friend as well as employer. In a few years, with the help of Judge Mathias, Dad bought the newspaper. It soon dominated the southern part of New Jersey just beyond the boundaries of the *Atlantic City Press*. Within fifteen years, it became one of the largest weekly newspapers in the United States.¹ Three other newspapers were added in the years which followed, including a daily newspaper in Ocean City in the very back yard of the *Atlantic City Press*.

A Big Trial

Then came the Depression. Newspapers depended on advertising for their main revenue. This revenue soon dried up. My father was barely able to hold on to one printing plant together with the now greatly diminished *Cape May County Times*. He decided to switch from newspapers to magazines.

Farm publications were continuing to succeed despite the Depression. The farmers depended on them to learn about new equipment, new methods, and new seed developments. He then founded the *Garden State Publishing Company* and, again with the help of the Judge, he bought *New Jersey Farm and Garden*.

It was the beginning of a "stable" of seven successful publications, national and international, including *Business Farming*, *Poultry Digest*, and *Feed Merchant*. After his death, they

¹ The author remembers hearing, at the time, that it was the second largest in the U.S., the first being in New Orleans. However this recollection may not be accurate.

were sold to a conglomerate in Chicago and still hold a major place in the publishing world.

Of the four children in our family, two of the brothers (Bill, who was one year older than I, and Horace, three years younger) went to work in the Publishing Company. Our sister, Betty, five years younger, became a cloistered Carmelite.

My Own Newspaper

So, I was born and raised with the roar of presses and the smell of printer's ink. When I was high school age I had the idea of having my own "newspaper." For this venture, I chose Avalon, a very prosperous town on the barrier island to the south of us.

With my father's encouragement, I launched the *Avalon Town Topics*. His company printed the title on the cover sheet and I wrote and "printed" the rest on a mimeograph machine. I would put my bicycle on the train in the morning for the trip to Avalon, where I would ride around town gathering personal news and ads from various merchants and restaurants.

The little paper had three sure fire elements of success: It reached the most important people, it was cheap, and who could turn down an enterprising kid? Of course, this was only a ten-week enterprise between sessions of school. However, in those ten weeks, I was able to treat all my friends, and I was able to follow the irresistible lure of the sea.

Big Catch

By the end of the next few summers, when I would be going far away to enter a Carmelite novitiate, I had a 25-foot "yacht," a canoe, and a covered deck skiff, known as a "sneak box," with which I could go out over the ocean breakers.

On my very last trip, before leaving for a life of vowed poverty, chastity, and obedience, it was

filled almost to the point of sinking with a stupendous catch of large bass. Although it turned over in the surf on the return to shore, dumping much of the catch, there were still so many left that they filled a deep wheel barrow to the brim.

In retrospect, I think of the calling of St. Peter. After a very long night of fishing, when he was returning weary and discouraged without having caught anything, Jesus was standing on the shore. He called out to him to go back and cast the net one more time. The catch was so great that the boat was sinking. When Peter and the others finally got it to shore, Peter fell on his knees and asked Jesus to leave him because he was a sinful man. Instead, Jesus called Peter to follow him, to become a fisher of men. And, then and there, Peter left all and followed Him.

As I left home for the seminary a few weeks later, I supposed it would be the end of my love affair with the sea. I was parting from all I had loved through my entire childhood. But, I left, with no regrets, for a greater love.



CHAPTER THREE

Vocation

I never knew my paternal grandfather. He died while my father was still a boy. My paternal grandmother, whose maiden name was Kreidt, was able to raise her three children (a girl and two boys) by renting rooms and careful handling of funds.

Her brother, Father Anastasius Kreidt, was the second American to enter the Carmelite Order in the United States. He joined a Province in Chicago that had been recently formed by Carmelites from Bavaria. I think my vocation began with him.

Father Anastasius was fluent in several languages, played the organ and piano, and was in demand for sermons and retreats. He edited and published magazines in English and German. He built the large monastery at Niagara Falls (where I spent eight years of minor and major seminary). The end of his life was especially noteworthy.

He had every reason to be proud. He was responsible for building one of the most active and prosperous Carmelite Provinces in the world. Now he was about to build St. Cyril's College in Chicago when the contractor, to whom he had advanced a great sum of money, absconded with the funds. Because my great uncle was in charge of the building he was held responsible, deprived of position and publicly humiliated, all of which he accepted with holy resignation.

Not long afterwards, when he was visiting my grandmother (his sister), he had just returned from offering Mass in the local church when he collapsed outside the door. It was a fatal heart attack.

Humiliation

When the wake was held, everyone noticed a fragrance from the coffin. It was presumed that the undertaker had placed some essences there. But when questioned he said he had not. After the wake, the perfume kept increasing until it permeated the entire house. My father recalled it as an "indescribable fragrance, which we felt to be truly supernatural."

Of course St. Cyril's College was built, but the memory of Father Anastasius was forgotten. He had died in humiliation. But, he died in the odor of sanctity, having accepted humiliation as a most precious gift of God after a life in which he had been the object of much adulation.

I was able to write about this many years later to His Eminence, Cardinal Tisserant, who was almost elected Pope in place of Paul VI, and who afterwards suffered great personal humiliation. He, too, died in the odor of sanctity.

From my great uncle, Father Anastasius, I have several precious souvenirs: the portrait, which hung in the room of his sister's house which was filled with the fragrance of his death; the chalice he received on the 25th anniversary of his priesthood and which was passed down to his nephew, Father John, and a lined book in his handwriting, with notes of his meditations and retreats.

But, the greatest legacy is the lesson of passing glory and of the value of humiliation. *It was a lesson that was to have special meaning in my life.*

Father John

The nephew of Father Anastasius, John Haffert (my father's brother) followed Father Anastasius

into the Chicago Carmelite Province of the Most Pure Heart of Mary. Father John had an even greater influence on my vocation.

Like Father Anastasius, he was gifted in many ways. He was a Latin scholar, and was fluent in German and English. He played classical piano and was a fine organist. Above all, he was holy. The Most Rev. Hillary Doswald, who was Prior General of the Carmelite Order in Rome, once remarked: "Father John is the saint of our Order."

Father John consecrated me to Our Lady before I had the use of reason. Each year...on his annual visit to Sea Isle City throughout my childhood...he gave me a "principle" to follow. I accumulated all the principles on a piece of paper which I kept in the piano seat.

But his love and prayers did more for me than the lofty goals on the piece of paper. He loved to tell the story that in one of his annual visits, while I was still very small, I came up to the Communion rail at his Mass and received Communion. He was surprised and asked me afterwards: "When did you receive your First Communion?" In telling the story he imitated my childish lisp (I think I was about five years old) as I replied with a great smile: "Dis morning!"

Father John had been the Carmelite Novice Master until the year I entered the novitiate. That year a new American Province was founded in New York from the Province in Ireland. The new foundation asked the Prior General to "lend" Father John to them since they did not have a priest with the necessary training and experience for this important position.

My First Great Trial

The reader of my book *The Brother and I* will know that, in his new location, he was to play a most important role in my final formation...transition from ascetical life in Carmel to a vocation back in the world.

I was in Carmelite formation at Niagara Falls (in the very building built by my grand uncle) for eight years. Although I had high grades and believed in my vocation, I was not accepted to solemn vows. God had another vocation for me for which all that spiritual formation would be greatly needed. But at the time I was crushed. I had enough ascetical training to accept God's Will, but the "rejection" left a wound in my heart which was still there even after God's wonderful design unfolded in the years that followed.

Perhaps now, at the end of my life, I can tell what happened without offense to anyone, and with perhaps profit to some. In the Carmelite Order at that time, as in more than one of the old contemplative communities, there was a difference of opinion as to the proper proportion between contemplative life and active life. Some felt Carmelites should live only in community, with morning meditation,

Divine Office in common, reading at meals except on special days, frequent days of recollection and retreats, days of fasting, the "great silence," etc. Others pointed out that the hours needed in teaching and parish work made so many hours of prayer impractical. Indeed, was it not the priests working in parishes and schools who were responsible for the constant growth and maintenance of the Province?

My uncle was of the first school, and in my time was perhaps its principal spokesperson. I would certainly follow in his footsteps. And on the other side was a brilliant and fine priest by the name of Fr. Matthew O'Neill. At the time I was to be solemnly professed, Father O'Neill had just been elected Provincial. He refused me on the grounds that "We are not going to remain sitting under the broom tree" (an allusion to Elias, *Book of Kings*, Chapter 19, no. 4).

When I left Niagara Falls with wounded heart, I went to teach in the minor seminary of the

newly formed New York Province, where my uncle was now Novice Master. I wrote the book *Sign of Her Heart* during those years of teaching, and later...due to the intervention of the Carmelite Prior General...was employed in the New York Province as manager of the Scapular Apostolate and editor of its magazine.

An Historic General Chapter

Most of the Carmelite Provinces in Europe had been devastated during the Second World War. Many priests, especially behind the Iron Curtain, had suffered martyrdom, like Blessed Titus Brandsma in Holland. Many monasteries and convents were in financial straits.

When the General Chapter was held in 1946, it seemed a forgone conclusion that Father Matthew O'Neill would be the next Prior General. The Chicago Province was the richest in the world, and Father O'Neill, the head of that Province, was a brilliant speaker, fluent in several languages (especially in French, Spanish, and Italian). He was the obvious choice.

I was not thinking of the election of the new general, however, when I suggested to the New York Provincial that he make three proposals to the general meeting in Rome. I suggested that the Carmelites, who focused on Elias as their "founder," needed the more proximate example and inspiration of St. Simon Stock who founded the Order in the West and to whom Our Lady gave the Scapular.

I suggested that the Carmelites acquire their former monastery at Aylesford, in England, where the Order was first founded in the West under St. Simon, and to place there the relics of the saint which for over seven centuries had remained in France where he died in 1261.

The Provincial, a gifted and holy priest (Fr. Killian Lynch, O.Carm.), liked the suggestions so much that (as he told me later) he presented

them almost word for word to the general council. *And they elected him general.*

Father O'Neill went to a mission in South America, where he died unexpectedly a few years later. The priest who assisted at his death reported that *his last words*, as he expired, were "John Haffert." I think he was referring to my uncle, who certainly always kept him in his prayers, and ever continued to pray that the Carmelite vocation, different from other callings, would cherish its contemplative rule and the way of its great saints.

My Carmelite Sister

While my vocation had its roots in Father Anastasius and Father John, it was defined in a vision to a holy brother in the house at Niagara Falls after my simple vows.¹ The story, told in my book *The Brother and I*, will be briefly summarized in the next chapter.

Another and most important part of my own vocation is that of my dear sister, who felt a call to belong entirely to God from her earliest years. When she was only five years old, my father heard soft sobs in her room. He thought someone, perhaps he himself, might have said something to hurt her without intending to do so. He went to her and asked anxiously why she was crying. She was reluctant to speak, but as he insisted with so much concern, she said: "No one has hurt me. It is just that I long so much to be with God."

¹ After a secluded year of novitiate, those who are considered worthy are permitted to take the vows of poverty, chastity, and obedience for three years. These are called simple vows. After three years, those still considered worthy are permitted to take solemn vows, i.e., the same three vows for life.

Some twelve or thirteen years later, when she learned of the Brother's vision, she determined to enter a cloister to pray and make sacrifices for its fulfillment. Whatever apostolic work has been the fruit of my vocation, my sister's life of sacrifice in the cloister is far more responsible for it than any input of mine. As I tell in my book *The Day I Didn't Die*, she suffered for every triumph.

My Sister, My Victim Soul

One particular trip, which I made to Europe to encourage formation of centers of the Blue Army, was exceptionally successful. I kept saying "I wonder what wonderful things are going to happen today!" When I got back to the States, the Prioress of my sister's Carmel exclaimed: "Thank goodness you are back!" She said that almost every day some mishap or trial had befallen my saintly sister so that, as I was saying on my missionary trip, "I wonder what wonderful thing is going to happen today," her community was saying: "We wonder what terrible thing is going to happen to Sister Therese today."

Ultimately, in 1996 when I had the mystical experience described in *The Day I Didn't Die*, she tripped and plunged down a flight of iron stairs. She was so severely injured that doctors held little hope for her life. Preparations were being discussed for her funeral. But my work was not finished, and neither was her task as victim.

As I write this, at the end of the first year of the new millennium, she bears scars of her own *very real* near-death experience. But as I am writing this, she continues, with full use of her faculties, to love and suffer for the triumph of the Sacred Hearts.

CHAPTER FOUR

The Brother's Vision

While all my life wonderful things were happening to me, holy souls behind the scenes were paying the price. In addition to my sister there was that holy Carmelite, Brother Aloysius. While I was still in high school, about two years before I entered the novitiate, I met a girl and became infatuated.

It was some four years later that I first came to know the Brother. In our very first meeting he asked: "Do you remember when you were faltering in your vocation a few years ago?" I asked how he knew. The hesitation in my vocation had lasted only a short time and had happened five hundred miles away. Since I had told no one about it, had God revealed it to him? He answered simply: "I prayed for you."

Apparently, long before we met, God had entrusted my vocation to his prayers. Many, many years later he told me that at each Holy Mass, at the elevation of the Host he prayed for me by name. Can one imagine the power of this daily prayer added to the sacrificial life of my sister? How poor an instrument I must have been, despite such spiritual support, to have made so many mistakes and failed in so many opportunities!

The story of the vision of Brother Aloysius is told in detail in my book *The Brother and I*, so I

need but summarize it here. In a vision similar to those of St. John Bosco, God made known to the Brother that I was to spread in the world a new aspect of the devotion of the Morning Offering: *To extend the morning offering through the day through consecration to the Immaculate Heart of Mary professed by the Scapular.*

However, in that book I spoke little of my personal relationship with the holy Brother. An incident at the time of his death brought to mind the reason for my first meeting with him before the vision.

How We Met

In response to part of the message Brother received from God, he founded a new division of brothers within the Carmelite Order (for which he received permission from Rome). There were seven members of the community at the time of his death.¹ After the funeral, the Prior invited me into Brother's cell and invited me to take anything I wished as a memento. The poor cell was quite bare. I opened the drawer of the table next to the small bed and there, all by itself, was *the Brother's discipline.*² It brought back a vivid memory.

While a student in the same monastery with Brother Aloysius in 1935, I had been using the discipline on Friday as the Rule required, even though it had become largely optional. I was perhaps excessive in its use, but I did not know to whom I should go for advice. (Such points of the Rule were no longer strictly observed.) After

¹ Unfortunately, due to the action of one of the brothers, the community became separated. In 2000, only a remnant of those who remained with Brother Aloysius are now "awaiting better days."

² A knotted cord used for self-flagellation.

some agonizing weeks of decision, I decided to ask permission to speak to Brother Aloysius since my classmates agreed that he was a saint.

Brother at once resolved my scruples. After his death, as mentioned above, on impulse I opened the little drawer of the table beside his bed. Its only content was his frayed discipline. "Might I have this?" I asked. It is a precious remembrance of him and of our first meeting. It receives my frequent kisses.

Father Michael Pintacura, who was spiritually formed by Brother Aloysius as a Brother of the Holy Eucharist, says: "Brother wanted his community to have perpetual adoration, in-depth knowledge of the Holy Eucharist, and to live and promote the devotion of the Scapular of Mount Carmel, living up to their community's beautiful name and keeping the spirit he tried to impart.

"Brother Aloysius is without question a saint. I know one day he will be canonized...I am confident that God will guide the Carmelite Brothers of the Holy Eucharist with His Providence as He did for their holy founder."

The Message Fulfilled

At the time of Brother Aloysius' vision, the entire account was sent to Father John (who was then, as mentioned previously, Novice Master in the New York Province at the seminary in Middletown, NY). Father John put the Brother and myself to the test. He ordered all the papers we had written (which were sent to him for evaluation of the vision and the message) to be burned. I had had a mystical experience that so convinced me

¹ Father Pintacura left the Brothers to study for the priesthood. He is Vice Postulator of the cause for canonization of Blessed Anne Marie Taigi, P.O. Box 610313, San Jose, Ca. 95161-0313.

of the truth of the Brother's message that nothing, then or since, shook this conviction. But, I wondered how it could possibly be carried out.

When I came out of the seminary, my father expected that I would work for the Garden State Publishing Company. Even though I did not know how I would fulfill the vocation indicated by the Brother's vision, I felt that I had to keep myself ready. I had to write a book.

Father John, who had been the spiritual director of Brother and myself independently for many years, even before Brother's vision, must have suffered greatly at this time. His own mother, whose saintly brother (Father Anastasius) had been a great light in the founding of the Carmelites in America, told him that he should leave the Order because of what had happened to me (as told in the last chapter). But he went on, completing 27 years as Novice Master, transforming young men from life in the world to life in Carmel in the spirit of its saints of the past.

Looking back, at the end of my own life, I wonder if God had not let him know that He wanted him now to help prepare me to fulfill the mission of Brother's vision, not in Carmel but in the world.

During the two years I taught at the seminary where he was Novice Master, he might have counseled me to continue in a religious community. Instead he was weaning me into the world while his own heroic suffering prepared the way for the fulfillment of the mission of Brother's vision, in which I feel sure he believed from the very first.

Brother was sent shortly afterwards to Palestine to assist with the Carmelite mission there in

⁴ This is because Brother Aloysius was such a humble and psychologically solid person of deep holiness. I am sure Father John considered him a saint, as I did. How wonderful it will be to see and understand all, when we are in the Divine Light.

Nablus. Except for a rare letter, we were out of contact until after the Scapular Apostolate had been established in New York and had become a success beyond anything I, at least, might have imagined. The message of his vision...of the Morning Offering, extended through the Scapular and the Rosary...now had a powerful voice.

The book, *Sign of Her Heart*, sold over 100,000 copies. And the newly formed *Scapular Magazine* attained a circulation of 163,000 copies, perhaps a million readers.⁵ The Morning Offering used by the Blue Army is the prayer which was revealed to Brother Aloysius. It has been printed millions of times and prayed by millions of souls.

Apostolate Already Begun!

Then, shortly before I left the Carmelites, my younger brother Horace had recently married. I stopped to visit him and his new wife en route to my parents' home in Sea Isle City.⁶

The first morning of my visit the newlyweds invited me to join with them in the Morning

^{5.} Based on the current estimate at the time of five or more readers per copy, since many subscriptions went to convents and schools.

^{6.} As mentioned elsewhere, my older brother William, together with my younger brother Horace, went into business with Dad. Bill was a brilliant and successful editor, and Horace worked on the business and accounting side. Bill died of cancer on Sept. 8th, birthday of Our Lady, in 1986. He was survived by his wife, Jean, and two children, Jan and Michael.

At the time of this writing, Horace and Helen, daily Communicants, have celebrated their sixtieth wedding anniversary with six children (Joseph, Patrick, Mark, Greg, Nancy, and Mary) and a host of grand and great-grand-children. Their large house on the water in Sea Isle is a lode stone for the whole family.

Offering. They handed me a holy card with a color image of Our Lady of Mount Carmel. The offering printed on the back was, word for word, the offering of Brother's vision. My good father, who had printed the Morning Offering holy cards, had already started the apostolate! Later he would go far beyond. He would publish my first book and establish a Catholic Publishing Company (*The Scapular Press*) to follow through.

During the two years I taught classes at the seminary of the New York Province of the Carmelites, I did some post graduate studies at Fordham University (which accepted my previous studies as equivalent to an MA in Philosophy), and worked on the book.

Bishop Sheen wrote the preface to that first book, *Sign of Her Heart*. It became widely known as a selection of the Catholic Book Club. The impossible seemed to be happening.

Perhaps there is much more that should be said about my father and his brother, Father John, other than what has already been said here and in my earlier book *The Brother and I*. They played a most important role in the development of the Apostolate.

In his later years, my father had a picture of the International Center of the Blue Army hanging in a prominent place in his study. It had been painted for him by Father John. Despite all the amazing accomplishments in his own life, he said that *his greatest satisfaction* was to look at that painting and to think of all that building meant as the symbol of a worldwide response to the message of Our Lady of Fatima.

Confirmed By Sister Lucia

As the reader already knows, it all began in 1946 when I interviewed Sister Lucia and learned that the message of the Brother's vision was the message of Fatima.

Sister Lucia said the *offering of the sacrifices each day was the most important element of the Fatima Message*. She described the Scapular as our "sign of consecration" to the Immaculate Heart of Mary "which all ought to wear." Stressing the importance of this devotion of consecration to the Immaculate Heart, together with the Rosary (she said they were "inseparable"), she explained that these devotions helped to *extend the Morning Offering throughout the day.*⁷

A "pledge" was formed, according to Sister Lucia's words. It was accepted by the Bishop of Fatima *to be promulgated in his name.*⁸ Using the *Scapular* magazine, sponsored by the New York Province of Carmelites, we launched a "March of Pledges." Within a year we had over a million signed pledges. We could already see a fulfillment of the Brother's vision.

Big Mistake

At the moment of this growing success, I made a mistake which was to change my life, and at the same time raise a red flag against me in the Church for years to come. The year 1946, when I went to Portugal and interviewed Sister Lucia, was the centenary of the consecration of

^{7.} The statements in this paragraph were made by Sister Lucia to the author in an interview in July, 1946, and in a later interview with Father Howard Rafferty, OCD. They were verified by Sister Lucia when her own Carmel published the author's book *Sign of Her Heart* in Portuguese.

^{8.} This statement was made by the Bishop of Fatima to the author in 1946, after the latter's interview with Sister Lucia. His Excellency then invited the Blue Army to establish its international center at Fatima. His successor became its first international president, after the death of Msgr. Harold Colgan.

the United States to the Immaculate Conception, the 300th anniversary of the consecration of Portugal to the Immaculate Conception, and the centenary of La Salette where Our Lady appeared as Queen, weeping over the world.

I had the idea of a simultaneous broadcast from La Salette, Fatima, and the U.S., with participation of the Holy Father. The Mutual Broadcasting Network agreed to air it if the Pope would participate. The Pope agreed.

Cardinal Spellman was to speak for the United States. Then, at the last moment, the Mutual Network said they did not have the time available. (Later I wondered whether they had agreed to give me the air time if the Pope was going to participate, thinking that getting the Pope was impossible.)

I should have gone to Cardinal Spellman to explain and to ask his help, but I had several lecture commitments at the time and I was trusting, even up to the last, that I would get the air time...which would probably have happened if I had presented the problem personally to the Cardinal.

The Last Straw

At the same time there was something else which greatly displeased the Cardinal. On my own, I had arranged to bring the International Pilgrim Virgin to America in 1947. His Eminence felt that it was inopportune to parade a statue of Our Lady in public. Unfortunately, it had never occurred to me to ask the Cardinal's opinion until after the statue was here.

But that was the last straw. His Eminence sent a letter to the Carmelite Provincial in New York suggesting that a priest should be in charge of the Scapular Apostolate.

I left the Scapular Apostolate, to which I had made an all-out commitment. I thought this was now the end of my work. The wound in my heart,

which had never healed since I came out of the Carmelite Order almost ten years before, was throbbing again. The Pilgrim Virgin went to Canada, and later slowly made its way from diocese to diocese in the United States, in other hands. There was nothing more for me to do. In my agony (and, I am afraid, my momentary disbelief) a message came from Brother Aloysius: "*Your greatest work lies ahead.*"



CHAPTER FIVE

Transition

Between the time I wrote *Sign of Her Heart* and the time I was given charge of the Scapular Apostolate in New York, my father had had a personal experience that convinced him to let my sister enter Carmel and to publish my book.¹ In my name, as already mentioned, he founded a Catholic publishing company called *The Scapular Press*. It began² with the publication of *Sign of Her Heart*.

With a preface by Bishop Sheen and several thousand copies distributed by the Catholic Book of the Month Club, overnight it was a

¹. For details, see *The Brother and I*.

². The first edition bore the title: *Mary in Her Scapular Promise*.

Catholic best seller. This led to the founding of the Scapular Apostolate in New York, which was established by the direct authority of the Prior General of the Carmelite Order and the Assistant General for the United States, the Very Rev. Gabriel Pausback, O.Carm., who obtained my exemption from military service by testifying that "his service is as valuable as that of a priest."³

The Scapular Press was successful, as were most Catholic publishing companies of the time, primarily because Catholic schools were flourishing, well staffed by religious communities. One of the early successes of the Scapular Press was promotion of *The Glories of Mary* by St. Alphonsus. I had read it so much, that when I learned a new language, I would read a copy of the *Glories* in that language and easily pick up vocabulary.

I came to love him so much, just from that book, that he became a special saint in my life. While I was in the seminary (perhaps in 1935), a Redemptorist priest, who had just come from Rome, told me that Saint Alphonsus was made a Doctor of the Church, *specifically because of that book*, with a view to one day proclaiming as a dogma that Our Lady is Co-Redemptrix and Mediatrix of all grace.⁴ The Redemptorists had a large, unsold stock of the *Glories*. We purchased them, and in a short time sold them all.

Another great acquisition was the right to reprint *The City of God*, by the Venerable Mary of Agreda. Meanwhile, my own book, *Sign of Her Heart*, sold over 100,000 copies, and was soon followed by *The Brother and I*.

³ At that time, only ordained clergymen or seminarians were exempt from military service.

⁴ See the author's book *Deadline*, in which the present urgency of this dogma is explained.

There was so much income from the Scapular Press that now I decided to turn all proceeds of the Press over to the Scapular Apostolate, to avoid a conflict of interest. (However, I retained ownership so that the Press would revert to me, if I were ever to leave the apostolate.) It was at this time that I married Anne Kraushaar, of whom I shall soon speak at greater length. (I have already told the story of our romance in a book written not long afterwards, titled *The Brother and I*.)

“A Holy State”

I had gone to my local bishop (the Most Rev. Bartholomew Eustace) and I told him my whole story, including the Brother's vision. I asked for discernment of my vocation. After thirty days of prayer, he said he would have liked to have me as one of his own priests, but he was convinced I should remain in the world, because as a priest I would likely be bound by parochial responsibilities. He knew I had not thought of marriage. He told me it was a holy state to which I should be open.

About a year later my brother invited me to a party at a lakeside cabin. Without telling me, he had invited Anne Kraushaar, whom he had “selected” for me. Two years later, we were married by Father John in the Church of Our Lady of Mount Carmel in Middletown, NY, where only a few years before, I had taught in the seminary. We took up residence in New York City, in a small apartment just around the corner from my office, at the then national shrine of Our Lady of Mount Carmel.⁵

⁵ This Church has subsequently been removed. The Shrine of Our Lady of Mount Carmel is now in Middletown, NY, where the author was married, and where he had taught in the minor seminary.

The Santa Maria

For relief from the city and its summer heat, based on my previous boating experience, I began to think that the least expensive and best solution was some kind of cabin boat. With the money previously earned from the publishing company, we decided to get a boat on which we could spend weekends away from the city. (Documented boats at that time paid no taxes, and due to the gasoline crisis during the war, the acquisition of a boat was less expensive than even the leasing of a small cottage.)

Since no gasoline whatever could be used for pleasure boats, I acquired a little schooner which I named *Santa Maria*, confident that I could learn to sail. Anne learned with me. Within a year we were familiar with many of the harbors of Long Island Sound. We were also familiar with the possibility of sudden squalls.

On one such occasion, I got the sails furled just in time. After the storm, a guest on board made the mistake of pulling the wrong end of the main halyard, and I had to go up the three-story high mast, hand over hand, to put it right. After a few such excursions, Anne began to lose her taste for the sea, but I greatly admired her loving perseverance.

One day we anchored in Glen Cove, NY, where we went ashore to Mass. After Mass, while waiting for the bus to return to the landing, in a window opposite the bus stop we saw an amazing notice. It was for the sale of a small estate at a price so unbelievable that it seemed like a mistake or a mystery.

Since we were on a weekend adventure, when a bus stopped at the corner, going in the opposite direction of the port, on impulse I gave the driver the address I had just read on the notice and asked if he went that way. With no intention in the world of buying a house, Anne and I went to see it.

To our surprise the lady who answered the door seemed reluctant to let us in. "But is it not for sale?" I asked. Finally she opened the door and took us into the kitchen. I noticed the call bell for the servants, with numbers of the rooms. She said no one would buy a house like this because it could not be maintained without servants and a gardener.

It had thirteen foot ceilings, inlaid parquet floors, a large living room with standing fireplace, and an arched window-wall leading down a wide staircase to the front garden. The big patio, over the three-car garage, overlooked Long Island Sound. The driveway wound from one block to the other, with a blind entrance protected by a large wrought iron gate.

I felt very awkward. What was the mystery of this house? Why was the apparent owner deliberately discouraging its sale? Just for something to say I asked if the Catholic Church was far away.

"Are you CATHOLICS?" she exclaimed.

Began Our Fortune

I can still hear her next words spoken with arm thrust toward me: "YOU are going to buy this house!" It turned out there was a family dispute. The house had been left by a wealthy manufacturer to seven heirs. None wanted to sell because of family memories. Finally the wife of one (the lady we met) persuaded her husband to move in. Then all the others agreed to put it on the market.

Five years after we bought this large house, for reasons I will soon explain, I left the Scapular Apostolate in New York. We sold the house for *six times* what we had paid for it.

We were thinking of getting a small place in Connecticut, but my father urged us to consider northwestern New Jersey. We were not interested. Even though I had been born in the

southern part of the state, all that I had seen in the north was along Route 9, much of it industrial.

Then my father, who never seemed to have even an hour to spare, said he would take time off to show me what he described as the unknown secret of the "Garden State." Both Anne and I still felt very negative, but to have a weekend with my workaholic father, I gladly agreed.

I was amazed at the beauty as we got up past the midwestern part of the state. "You can begin to like it," my father said, "but wait..."

We spent the night in an old post house in Clinton, near an old mill and waterfall, where the stage coaches used to stop on the route from New York to Pittsburgh. The next morning, I located the nearest Catholic church for Mass. It had a feeling of "home."

For the next month, Anne and I searched for properties in the area. Twice properties we had decided to buy were sold within days before we made our decision, even though both had been on the market long before we showed interest. Was God leading us to a special place?

The Farm

We had just adopted a three-month-old little girl from the New York foundling hospital. Absorbed by the baby and frustrated with so many trips to look at property, when we saw an advertisement of a farm in Washington, NJ, Anne said: "If you like it, I'll like it."

It was a 127 acre farm ten miles north of Clinton. In addition to a "million dollar view," it had a 200-year-old stone house with separate garage and a room above (perhaps for a farmer's helper) which I at once thought would make an ideal oratory and study. Other buildings included *a large barn which was fairly new.* (A few years before, an older barn had been replaced.)

(Little did I think that, within two years, this barn would be transformed into an office building for an apostolate which would soon spread through the entire world.)

I was not sure Anne would like the old farm house after living in a "mansion." But, we could build a new house, up on the side of the mountain, and still have most of the little fortune from the sale of the Long Island house, because this beautiful property, with stone house, large and fairly new barn and other buildings, cost 75% less than the house we sold.

Apparently God was not only leading us to a special place (it is now the National Blue Army Shrine of the Immaculate Heart of Mary, which some have called the most beautiful Marian Shrine in the world),⁶ but He was also providing the money necessary for a new apostolate.

A Big Adjustment

We acquired the free use of another fifty-three acres which, added to our 127 acres, made over 180 in all. We stocked it with a herd of 63 cows.

Washington, NJ, at that time, was a small town surrounded by farms. St. Joseph's Catholic Church, with rectory next door and convent across the street, was just up the street from the Post Office and fire house. Daily Mass was in the convent. I was usually the only one there, together with the sisters. Today, many of the farms are gone. They have made way for hundreds of homes.

After years of academia followed by city living, farming was an amazing new experience. One of

⁶ Among others, this statement was made by Dana, the internationally celebrated singer and member of the European Parliament. It is not so much because of the buildings, but because of the natural beauty.

the joys I remember from this experience was derived from the horses. My favorite was a five-year-old chestnut mare, well-named "Beauty." On my first ride, she tested me with a wild gallop through an orchard. I drew her into a fence. We got along very well after that.

Horses do not have souls, but some seem to be touched by devils and some by angels. I had one horse who could cut cattle almost with the instinct of a sheep dog. He was so gentle that I had no fear of letting our daughter ride him when she was still a tiny girl. If she, or any child, started to slip he would immediately stand still. As I say...as though with the soul of an angel.

I suppose I got into farming, not because I suddenly decided to be a farmer, but because the farm was there. It seemed logical to use it. But, it did not allow much time for anything else. Cattle require care. Feed has to be planted and harvested. Breeding has to be planned. The herd has to be moved from pasture to pasture. Fences have to be built and maintained. And, I was writing another book: *Russia Will Be Converted*.

We still had the schooner, but there was not much time to think of going to sea. Not long afterwards, after having enjoyed the little ship for six years, we sold it for *three times more than its original price*. My father remarked: "I think if you were a hobo kicked off a freight train, you would land in a gold mine." We soon learned it was all to serve for what Brother had prophesied when he said: "Your greatest work lies ahead."

The Secret Statue

One of our first priorities was to provide an oratory to house a copy of the Pilgrim Virgin, which the Bishop of Fatima had blessed for Russia (at the same time, Oct. 13, 1947, that he had blessed the one traveling the world). It was

to be kept in secret until we could “smuggle” it into Moscow.⁷

I had been in touch with Father Braun, of the Assumptionist Fathers, who was waiting for a visa to go to Moscow as chaplain for Embassy personnel in the Russian capital. He was going to take the statue. At this time, in 1949, the un-American Activities Committee of the United States Senate was investigating Communist infiltration into American unions and communications.

I was greatly concerned about keeping the statue secret (with good reason, as I will explain in the upcoming chapter “Nuclear War Averted”). Concerned about what to do, I remembered a fine priest whose parish was only about thirty miles away, in Plainfield, NJ. I had lectured in his parish shortly before leaving the Scapular Apostolate, and had been very impressed by the devotion I witnessed there.

The hall was filled. Almost everyone was wearing a blue ribbon as a sign that they had joined the March of Pledges. The pastor, Father Harold Colgan, told me: “We decided to wear blue as a sign of our pledge, to be the Blue Army of Our Lady.” I remembered my impression that Father Colgan was a holy priest and one I could trust. I invited him to come and bless the oratory.

The Blue Army

Father came with two of the sisters from his parish and with Marie Hart, the parishioner who had had the idea of the blue ribbons. He

⁷ A combination oratory and study was created in the room over the garage. It was there that I wrote *Russia Will Be Converted*. One could also say it was where the Blue Army, as a national and later an international movement, was born.

said Mass in the oratory. Afterwards, Marie said: "Why don't you work with Father Colgan?" I began to think about it in only a vague way.

Providential Meeting

Then some days later, in a confluence of truly extraordinary "happenings," I met Father Daniel Lord, S.J.; I *happened* to be New York for the first time in months (perhaps even the first time since we had moved to the country). He was from St. Louis, and just *happened* to be in New York City that day. I *happened* to be passing a restaurant where he *happened* to be sitting alone at a window table, in full view. Of all the streets in the largest city in America, I *happened* to be on that street and passing that restaurant. And, I *happened* to look into the window.

Father Lord was the founder and director of the Queen's Work in St. Louis, MO. Based on the long established Sodality of Our Lady, it was then the major Marian apostolate in the United States with 80 employees at the St. Louis headquarters. Father Lord had wanted me to come to work for him when I left the Scapular Apostolate, but he had not wanted to go counter to Cardinal Spellman.

As I glanced through that window, I knew in my heart that Father Lord would know whether it was God's Will that I should once again "leave all" and take up the March of Pledges, (this time under the title of the Blue Army. (He already knew Father Colgan, who had long been an ardent follower of the Queen's Work. More than once, Father Lord had been invited by Father Colgan to his parish in Plainfield, NJ.)

"What would you think, Father," I asked him, "if I were to team up with Father Harold Colgan to promote the message of Fatima?" Without a moment's hesitation, Father Lord answered: "There would be an explosion for Our Lady." That same day, I decided to give up farming and

to sell the schooner.⁸ It was an immediate decision that I knew in my heart was right.

AMI Press And SOUL Magazine

My wife, Anne, had already expressed the wish that I follow my previous vocation. With the money from the sale of the herd and the schooner, added to what we had received from the sale of the Long Island house, she agreed we would launch a new magazine on the message of Fatima under the title of "the Blue Army." Shortly afterwards, at my request, the Carmelites turned the Scapular Press back to me.⁹ Now, in addition to funds, we had a large number of books and an active list of names.

The first issue of *SOUL* magazine appeared in January, 1950, with the blessing of the Bishop of Trenton, my new diocese. (One of its early articles told of the Pilgrim Virgin arriving in Russia after being hidden in my oratory on the farm for four years. It had been transferred by Father Braun into Moscow under amazing circumstances.)

Shortly after the first issue of *SOUL* appeared in the first month of the mid-century Holy Year, the Bishop, who gave the permission, died suddenly and unexpectedly. It was a moment of

^{8.} I always had good reason to marvel at the Providence of God. For the house on Long Island, I received six times what I had paid, and I received three times as much as I had paid for the schooner after using it for seven years! Although I had served the apostolate in New York for only \$25 a week all told, I was now in a position to launch another major apostolate.

^{9.} This was due to a contract made with the Carmelites some eight years before. I had entrusted the *Scapular Press* to them with the provision that, in the event of my separation, it would be returned to me.

anxiety. What if the new Bishop, influenced by Cardinal Spellman, were to withdraw support just as we were beginning?

Our trust in doing God's Will was rewarded. The successor to the See of Trenton (8th largest diocese in the US) was the Most Rev. George W. Ahr. By God's Providence, the new Bishop knew me. He had once invited me to lecture in the major seminary of the Archdiocese of Newark where he had been rector. He became my confidant and greatest support in the thirty years that followed.

I can recall only once in those thirty years that this wonderful Bishop (whom most took to be severe) gave me an order. He asked me to write the history of the Blue Army.

It was difficult to find time for memories when the urgency of the message of Fatima kept pressing me into ever new ventures. One day, when the Bishop reminded me of his wish, I finally decided to write it as a personal letter to him with the simple title, *Dear Bishop*. Since its some 300 pages cover the history of the Blue Army up to 1978, these pages, while filling in some missing parts, are intended above all to reveal some "loose ends" to be tied up by those who follow.

CHAPTER SIX

Travel

My "conviction" about the reality and the urgency of the Fatima message had come from actually visiting Fatima. The first time I stood in the Cova, I was overwhelmed by the realization that a great miracle had been performed in that place "*so that all may believe.*"

Annihilation of nations had been predicted if men ignored the message. The conversion of Russia and world peace would result if they did. And most people, in 1946, knew nothing about it! I felt the responsibility. If I could get others to come to Fatima, perhaps they, too, would become convinced.

At that time, there were no hotels there. The only places to stay in Fatima were a few rooms in a very few private houses. Finally, we decided to build a pilgrimage facility. It would be the first one in Fatima, with the exception of some rooms at the sanctuary.¹

In the Marian Year of 1954, we chartered a plane to take some 125 pilgrims to Fatima for the

¹ The Basilica of Fatima had only recently been completed together with a house for the service of pilgrims, especially for the sick. The Cova had not yet been paved.

laying of the cornerstone. Within a year, the pilgrimage facility was ready. Cardinal Tisserant, who had read my book *Russia Will Be Converted*, came from Rome as Legate of the Pope for the dedication.

Separate Funds

I had always been concerned about purity of motive in serving the apostolate. That is why, when I was a fulltime employee of the Scapular Apostolate in New York, I turned the Scapular Press (which was enjoying ever greater income) over to the apostolate. Even when I received money for lecturing, I did the same.

Now a new problem of conscience arose. We were now taking so many pilgrims to Fatima that the numbers warranted establishing a Travel Agency. I wanted it to be part of the Blue Army, but the trustees said it should be separate because of the liability. ("What if a plane or a bus crashed, or what if something happened and people were stranded in Europe?")

So, I ended up taking the responsibility, but the profit went back into the agency to make the pilgrimages less and less expensive. The result was an ever increasing number of pilgrims. We took 22,000 pilgrims to Fatima just in the last 22 months in which I operated the agency. And, we were reaching around the world.

We Could Dare Great Things

With such a large following, we could dare great things, like chartering an entire ship from Communist Yugoslavia in order to get to Russia, and on the way, making an historic visit to the Orthodox Patriarch in Istanbul (Constantinople).

It seemed a sign of the coming Triumph, when the Bishop of Fatima celebrated Mass at the foot of the Odessa steps where the first blood of the Communist revolution was shed...*with the statue*

of *Our Lady of Fatima* standing beneath the ship's red flag, with its hammer and sickle. This statue, now known as the "Odessa Pilgrim Virgin," is the center of devotion at the Blue Army National Shrine of the Immaculate Heart of Mary in Washington, NJ.

With the second Bishop of Fatima, the Most Rev. John Venancio, we took the International Pilgrim Virgin (which was finally returned to me) to most of the nations of Africa, South America, and Asia. Three times we went around the entire world. Always clearly visible in large letters on the sides of the chartered planes was Our Lady's title: *QUEEN OF THE WORLD*.

Queen Of The World Plane

One day an airline pilot in our prayer group said: "You spend so much money chartering planes. Why don't you buy a 707 and sell it after the trip? You will be way ahead." We bought a 707 for the next world flight. *It was Our Lady's own plane!* At the entrance of the plane we enshrined St. Joseph. We installed an altar for Mass in flight. We had a special "throne" for the Pilgrim Virgin. The symbol of the Blue Army, like the Presidential Seal on the door of Air Force One (which at the time was also a Boeing 707), was at the entrance. Painted on the side of the plane in giant letters were the words: *QUEEN OF THE WORLD*.

From Home Cities Direct To Portugal

We were particularly successful because we flew from different cities all over America direct to Portugal. The price for six days at Fatima, room with bath, all meals, all transportation, *everything*, was less than the regular air fare alone. Our Lady's plane was bringing full loads of pilgrims to Fatima to experience Her presence and Her message.

Then one day, the small airline, which was supplying the crews and flying Our Lady's plane under its license, was grounded. To avoid this in future, it was suggested that we start our own airline. I don't remember, but I am told that many, even including Fr. Gobbi, advised me against it. But it just seemed like the next logical step. And, something happened that gave me great confidence.

We had been able to buy our 707 for only a million dollars, because a new law had been passed limiting sound levels at airports. (The 707 was too loud at takeoff to be in compliance.) Of course, we knew this when we bought the plane. Until the deadline for compliance, we were getting thousands to Fatima.

Suddenly, out of the blue, a company in Texas announced *a muffler that would bring the 707 into compliance!* Now the plane we had purchased for a million dollars, considered one of the safest and best planes ever made, *was instantly worth far more.* I went to see the company in Texas to order the mufflers. To my surprise, before letting out the news that they had developed the mufflers, they had bought several planes because they would double in value. If we started an airline, they offered to lease five of them to us.

The Airline

Of course, I wanted to name it the Queen of the World Airline. I compromised for Skystar...in honor of Our Lady as the Morning Star, Star of the Sea, and for us pilgrims: Our Guiding Star. In great letters, on the sides of the flagship, there would always be Her triumphant title: Queen of the World.

The reader may not remember, but about a year after the start of Skystar Airline, I think it was in 1987, there was a terrorist attack at the airport in Rome, which had become one of Skystar's prime destinations.

Then, the President of the United States went on television *advising Americans not to travel, because U.S. Intelligence had learned of other terrorist threats*, one of which brought down a Pan Am jumbo over Scotland. To save themselves, some of the biggest airlines liquidated assets (like hotel chains and the Pan Am building in New York) but never recuperated. *Twenty-five airlines failed that year, including Skystar. Two of the nation's biggest and oldest airlines, TWA and Pan Am, never fully recovered and finally failed.*²

Apparition On Her Plane

Like the Pilgrim Virgin, the Queen of the World plane itself seemed to herald Our Lady's triumph. On one of our transatlantic flights, at 33,000 feet, an object struck the windshield, almost shattering it. At the center of the impact was a deep gash where part of the safety glass had "blown" away. It was thought to have been caused by a fragment from a Russian satellite.

The President of SKYSTAR, giving sworn testimony, said in his opinion it was beyond natural explanation that the windshield held together and the plane completed its transatlantic crossing safely. He was formerly a professor of aviation at St. John's University. He had expertise which even a normal airline president might not be expected to have. He was not a person likely to exaggerate giving testimony under oath. He testified that, in his opinion, there must have been a supernatural intervention.

Unbeknown to the pilot and co-pilot until after the plane landed, Our Lady had appeared in the

² On the verge of bankruptcy, TWA was taken over by American Airlines. Pan Am went out of business, but sold the name to a new startup airline.

plane at the moment of the impact. The full story, with testimony of several witnesses, appeared shortly afterwards in *SOUL* magazine and later in *The 101 Times*.

The shattered windshield will be kept in the Pilgrim Virgin museum at the Queen of the World Center in the Ourem Castle near Fatima. Satan does his best, but Our Lady does better. What object could have struck the Queen of the World plane at 33,000 feet above the middle of the ocean?

If the plane had gone down, what impact would that have had on Fatima Travel, on the Blue Army? If Our Lady protected us then, how many more times has She intervened? How many more wonders has She worked for us all over the world? After Moscow, the Pilgrim Virgin made a triumphant visit to Poland.

Success In Poland

A letter had gone to Rome, with the forged signature of Cardinal Wszyinski, protesting the 1971 coronation of Our Lady simultaneously in fifty countries around the world (which, incidentally, I feel to have been one of the greatest triumphs of the fifty years of the Blue Army Apostolate). While the Communists tried to prevent that triumph by intercepting the Cardinal's letter, other means of communication were used, as told in *Dear Bishop*.

Despite the efforts of the Communist government to prevent it, the coronation of Poland's "National Pilgrim Virgin" took place in the main chapel of the "City of the Immaculate" founded by St. Maximilian Kolbe. (This was one of the statues blessed by Pope Paul VI for the simultaneous coronations around the world.) Also, despite all efforts to prevent it, Pope Paul VI participated in that coronation taking place throughout the world, with a message on radio and television.

At this time, the Diocese of Trenton, one of the largest in the U.S.A., was divided, creating the new Diocese of Metuchen. Overnight we had a new Bishop and new Chancellor to whom we were unknown. To them, the travel agency, the airline, a motion picture we had just produced, the Shrine, the center at Fatima, all seemed very vulnerable to litigation. The Chancellor said we should get rid of the Travel Agency. To me it was more than a Travel Agency. It was a pilgrimage apostolate. No person on the staff received more than a moderately normal salary. Any "profit" went into lowering the cost of the pilgrimages.

As mentioned above, the result was an ever increasing number of pilgrims, many of whom had never before been able to afford a trip to Europe. But, obviously, we were constantly open to litigation in the event of an accident. In obedience to the request of the Chancellor, I set the last day of the year as the deadline for transfer to new ownership.

Another national travel agency offered quite a large sum to purchase Fatima Travel (with its programs and lists).³ But, to keep it as an apostolate (lowering the price of pilgrimages rather than removing profit) we gave it to the Columbian Monument Foundation which had been recently formed to commemorate the 500th anniversary of the discovery of America under the patronage of Our Lady. (We will speak more of this later.)

Grandiose Plan

At this time, Fatima was still not as well known as Lourdes and Rome. By adding these better known destinations, it was much easier to

³ Half a million dollars, which at the time was, indeed, considered a large sum.

get so many more pilgrims to experience Fatima. After only twelve months, we were filling two planes a week.

Just before I transferred Fatima Travel to new ownership, I had developed a plan which would have made it possible to visit *almost all the major Shrines of Europe at the cost of a single trans-Atlantic crossing*. By using the *same plane in sequence*, it was possible to visit Fatima, Pontevedra, Santiago, Lourdes, Loreto, La Salette, Ars, Paray le Monial, Assisi, Rome, Paris, Lisieux, and Knock (in Ireland).

The plan was to use one plane full-time with stops at three airports: Porto (in northern Portugal), Ancona (Italy), and Lyons (France), with a fueling stop in Ireland. The entire trip was budgeted for little more than \$800.⁴

I mention this here, because I hope someone in the future may follow through. With the flight making stops in sequence at each of the four airports, pilgrims would stop in Portugal for two days. The plane would pick up the group it had left there two days before, then go to Italy where passengers again would stay for two days. The same would happen in France. Thus with one round trip of the aircraft, six hundred people would be able to visit most of the major shrines of Europe in a week at a cost a great many could afford.⁵

⁴ This was at the value of the dollar in 1987.

⁵ Not ALL Shrines could be visited on the same trip. From Porto, one could choose Pontevedra, Santiago, even Garabandal to the north, or Fatima to the south. At the stop in Ancona, the first Mass would be in the nearby Holy House of Loreto, then one could choose San Giovanni Rotondo, Lanciano, Assisi, Rome, even Medjugorje. From Lyons one could choose Lourdes, La Salette, Ars, Paray le Monial, and Paris (only two hours away by high speed train).

I had already completed arrangements with airports, bus companies, and hotels. I had also completed a little book *Go, Your Mother is Calling*, describing the itinerary. Subsequently, many used this little book to take the trips on their own.

Blessing In Disguise

But, Divine Providence delivered me just in time from so daring an enterprise. Blessed obedience! Brother Aloysius was now in Heaven. If he were still here, would he *still* say "Your greatest work lies ahead"? Another mystic said it in his place.

But, to my great sorrow, I was about to see Fatima Travel, after more than thirty successful years, fail within two years and cease operation. The Blue Army also suffered. The all-important pledges, once counted each year in the tens of thousands, dwindled to a few.

But, God was preparing the way for something greater. *He was preparing to institutionalize the Blue Army into the Church.*

My own vocation was to continue in a way I would never have imagined.



CHAPTER SEVEN

A New Magazine

One of the reasons I felt so confident about going ahead with the new airline was an event little short of miraculous. We had to have a certain amount of capital by a specified date in order to get the license for the airline. We were short \$50,000 just three days before the deadline.

Out of the blue, a man I had never met, and of whom I had never heard, came all the way from the metropolitan area to see me. He said he wanted to make a contribution for the Apostolate and handed me a check for \$50,000, *the exact amount needed before the deadline.*

It was for the Apostolate. Could I use it for the airline? I hesitated a moment, and then decided I could not make that decision. "Could I use this for an airline we are founding to operate the Queen of the World peace flights and pilgrimages to Fatima?" I explained that the investment would be covered by stock in the Skystar Company. To my utter amazement, he said, without hesitation: "I will buy \$50,000 worth of stock, and use this \$50,000 in addition for the Apostolate."

In all my years in the Apostolate, nothing like this had ever happened. The donor, Frank Giglio, was a buyer and seller of entire companies. To have him as a participating stockholder in the airline seemed even more important than his investment (which he increased over time, in each instance giving the stock to a religious community).

Later, after participating in board meetings and knowing all the facts, he said that those who had invested in the airline were likely to make a lot of money, although that was not their primary intention. If it had not been for those terrorist attacks, which virtually halted tourist travel to Europe for several months, they would have. But, most of them had participated for a higher motive. Their reward is in the tens of thousands of men and women who, because of them, experienced Fatima.

Continuing From Heaven

Mr. Frank Giglio became one of the most providential persons in the entire fifty years of our Apostolate. When I introduced him to Mother Angelica, he became, also, one of the most providential persons in the history of the Eternal Word Television Network. Ultimately, he gave up everything and joined Mother Angelica's community serving EWTN. His name in religion was Brother Marion. On her first Wednesday-night live program after his death,¹ Mother Angelica announced "great and wonderful news."

¹. Brother Marion's funeral was telecasted live by EWTN on Dec. 10. This day is: 1) The feast of Our Lady of Loreto (anniversary of the miraculous transport of the Holy House); 2) Anniversary of the vision of five First Saturdays of the Immaculate Heart. *These were two of the major devotions in Brother's life.*

For the first time, EWTN was being heard by radio in Europe, and for the first time was on television in Africa. Mother commented on the wonderful Providence of God, taking EWTN far, far beyond anything she or those around her could ever have imagined. She mentioned the death of Brother Marion four times, twice repeating: "*Now, he knows.*"

Mother Angelica said, over and over, "Now, he knows." *I had been saying those very words over and over* during the previous few days, from the very moment I heard he had died, regretting that I may not have let him know adequately while he lived what his contribution to the Apostolate of Fatima had meant.

I was thinking: "*Now Frank knows* how conscientiously we used the funds he gave, and how much good they did. Now he *knows* how much we appreciated and loved him."

Influenced By SOUL

What was it that brought Frank to our door at the moment his help was most needed? He said he had been reading SOUL magazine over a considerable period of time and he wanted the message of SOUL, the message of the Apostolate of Fatima, to reach the whole world.

A year later, while I was at Fatima, I had the opportunity of acquiring a large piece of land behind our international center (*Domus Pacis*). Just a telephone call to Frank sufficed to have the money there in 24 hours. It was almost a quarter of a million dollars.

The Heart Of It All

SOUL magazine had been the heart of it all, with each issue tailored to six questions: 1) Does this issue persuade readers to make the PLEDGE, keep it, and get others to make it? 2) Does it explain the URGENCY of this commit-

ment? 3) Does it elicit SUPPORT? 4) Does it increase RESPECT for the BLUE ARMY as the official World Apostolate of Fatima? 5) Does it include articles on the SCAPULAR, THE ROSARY, and THE FIRST SATURDAYS? 6) Is there a THEME (a special message) in this particular issue?

The magazine was our one chance, six times a year, to reach thousands of already interested persons (they had paid the annual fee of militant members of the Apostolate, in return for which they were receiving SOUL magazine). This was our most important tool. Upon it, almost all else depended.

Funding Flowed From This

We did not need to beg for money. Two annual appeals simply recalled *what we had already told our militant members in SOUL magazine*. They already knew what we were doing, and what we needed to obtain fulfillment of the requests of Our Lady of Fatima and the promised triumph of Her Immaculate Heart. And...the Apostolate flourished. When the policy of the magazine was changed, *SOUL declined from over 200,000 to less than 40,000* in a few short years, despite the fact that great news was breaking.

Russia was changing! The Berlin Wall was torn down. The Pope wrote an amazing book called *Crossing The Threshold Of Hope*, in which he linked the change in Russia to Fatima, and said it was still more urgent than ever to follow through on Our Lady's requests. "*As we approach the millennium,*" the Pope wrote, "*it seems that the words of Our Lady of Fatima are nearing their fulfillment.*"

A New Book

And, there was the message of Akita, Japan, updating the message of Fatima and repeating

its urgency. The message had been approved. It appeared in one of the very last issues of *SOUL* magazine before it was turned over to new direction.

For a time, I felt lost without a "voice" to shout the challenge to the world, the challenge issued by the Holy Father in his Fatima letter of October, 1991, that, "More than ever, we needed to follow the message of Fatima as *the alternative*," as His Holiness put it, "*to mankind's self-destruction.*"²

I decided to write a book based on the update of the message of Fatima by Our Lady at Akita. Dr. Rosalie Ann Turton, a volunteer, had started a foundation to spread the Akita/Fatima message, and to continue the pilgrimages. She said that if I wrote the book, she would publish it. At that moment something very unusual happened.

As I was completing the book, I received a telephone call from a Philippine priest who asked if he and two companions could come to see me. When would they like to come? To my surprise, he said: "Now."

It was obviously very important to them. They flew many hours to see me; then the very next day they flew many hours back. Obviously this was something of great importance that *required a personal visit*. They explained that a mystic claimed to have received a message from the Sacred Heart that I was writing a book about *something in which the Sacred Heart wanted them to be involved*. As I will explain later, I was skeptical at first. But, from the events that followed, I became as convinced as they were.

² Letter of Pope John Paul II to the Bishop of Fatima. *L'Osservatore Romano*, Oct. 24, 1997.

The Message

This radically changed my life. Two helpers were sent from Manila to help me launch a new magazine: *Voice of the Sacred Hearts*. I learned how to use a computer. There followed a virtual torrent of magazine articles and ten new books.

Once again, I had a "voice" for the Fatima message previously given in *SOUL*. It was the message fulfilled by *The March of Pledges with new emphasis on the First Saturday devotion and the First Friday/Saturday vigils*. That "new emphasis" had been the message of the book I was writing when the group came from Manila in 1990 to know what the Sacred Heart wanted. I was witness to the locution.

The new magazine and apostolate received the support of a group of six bishops headed by Cardinal Vidal. Might this one day become the BIG VOICE of which I wrote in the book *Explosion of the Supernatural?*³

I took a translation of the first issue to the Coimbra Carmel for Sister Lucia. In October of 1993, Cardinal Vidal had a two-hour interview with her. She assured His Eminence that this Apostolate was what Our Lady wanted, especially now.⁴

A new religious community, the Brothers of the Alliance of the Two Hearts, took over the magazine after a few years. The community was founded to spread the message of Communions

³. See book written by the author on this subject.

⁴. The translation into French was made by Marguerite Marie Pierce, niece of Cardinal Tisserant. A European office was opened in Fatima with the permission of the Bishop, and translation of the Portuguese edition was entrusted to Carlos Evaristo. However, the magazine, as of this writing (2001) is in English only.

of Reparation, and of the First Friday/Saturday vigils. It now has a center in Dover, Delaware, in the United States.⁵

Almost A Book A Year

In her statement to Cardinal Vidal, Sister Lucia said, "*Our Lady wants everything* (the entire pledge)." But she added: "*Especially now, the First Saturday Communions of Reparation are needed.*"

I should not have been concerned for the future of the Blue Army, since I knew it was from Our Lady. But I felt, during the three years prior to the new magazine, as though separated from one's own child and seeing that child going off in a different direction. I could not foresee that, as a result of what was happening, the Holy Father himself would soon intervene to consolidate the Blue Army more deeply into the Church.

Our Lady wanted the basic pledge fulfilled, which was the Blue Army's mission, but She wanted more emphasis on the Communions of Reparation. For this, She added to the Blue Army *a whole new group of totally dedicated apostles.*

Already On All Six Continents

In the 2001 summer issue of the Voice of the Sacred Hearts, pages 43-45, we read: "In 1990 a group of lay people and members of the clergy from the Philippines organized themselves into a movement which would take upon itself the global promotion of the Alliance of the Two

⁵ Brothers of the Alliance of the Two Hearts, P.O. Box 1719, Dover, DE 19903.

Hearts, not only as a devotion, but also as a way of life.

"All apostolic activities of the Alliance (specifically House-to-House Evangelism and the First Friday-First Saturday Communion of Reparation vigils) were approved by the Congregation for the Doctrine of the Faith on Oct. 8, 1996. The movement engages in seminars, conferences, congresses, and symposia to promote the two mentioned major goals (Enthronement of the Sacred Hearts in homes, and the First Friday/Saturday vigils). It also holds regular formation programs for its coordinators and promoters throughout the world.

"This vital Apostolate is now established on all six continents. It has been especially successful in the third world. The Bishops of the movement, not infrequently accompanied by Cardinal Vidal, have personally visited Bishops in South America and Africa to initiate the First Saturday Communion of Reparation Program. Some five thousand families in the U.S. have the program, thanks to 300 active promoters from coast to coast."

Our Lady's Constant Victories

I had so often seen triumph from defeat, that I coined the phrase: "Satan does his best, but Our Lady does better." I took strength in the words of Her great Fatima promise: "My Immaculate Heart will triumph."

After *Voice of the Sacred Hearts* was taken over by the Brothers, as mentioned, I went ahead with the writing of books I long had in mind, but for which I had never before had time. One was about the message of the Sacred Hearts titled *God's Final Effort*. But, let me get back to the time a few years after the death of Msgr. Colgan, when I was hoping to get a Bishop to succeed him as national president of the Blue Army.

Queen Of The Americas Guild

After the last Peace Flight in the *Queen of the World* plane, I had used a considerable sum to help launch the Queen of the Americas Guild, partly out of devotion to Our Lady of Guadalupe, but also to build up a relationship with Bishop Jerome Hastrich, a holy Marian Bishop who wanted to have a U.S. Center at the Shrine of Our Lady of Guadalupe in Mexico City. I had hoped that by cooperating with him, I might get him involved more deeply in the Blue Army.

As events proved, our relationship grew even far deeper. I felt as close to him as I had previously felt to Msgr. Colgan. He later became the national president of the Blue Army.

A letter was sent to all the Bishops of the U.S. asking if any one would agree to have a national center of Our Lady of Guadalupe in his diocese. One of the responses came from the Bishop of Allentown, PA, where the famous Liberty Bell was kept during the attack by the British on Philadelphia during the American Revolution. Bishop Metzger, of El Paso, Texas, headed the national committee in making the decision.

A U.S. national shrine was established at the Immaculate Conception Church in Allentown, PA, a church built by St. John Neumann.

⁶ To make the Peace Flight possible, the author sold some land and therefore was free, after the flight, to use the remaining funds as he wished. He gave \$50,000, a considerable sum at the time, to help organize the guild with the help of the great apostle of St. Joseph and of Our Lady of Guadalupe, Father Christopher Rengers, OFM Cap.

⁷ One of the author's reasons for influencing this decision was the proximity of Allentown to the Blue Army Shrine, about 30 miles distant. It is near the center of the greatest U.S. megalopolis.

The rector and other officials from the Shrine in Mexico City came for the dedication. But, the Guild's major emphasis has always centered on a U.S. Pilgrimage house in Mexico City itself, near the Shrine of Our Lady with its miraculous image.

In the years that followed, the Queen of the Americas Guild prospered due primarily to the zeal and sacrifice of a successful businessman and devotee of Our Lady of the Americas, Mr. Frank Smoczynski.⁸ As the reader will discover in an upcoming chapter, the Guild may have still another special mission.

Certainly Bishop Hastrich is helping the Guild and the Blue Army now in Heaven, even more than before. In a letter dictated to his priest-brother *as he was dying, he made that promise.*⁹



⁸ Queen of the Americas Guild, 345 Kautz Road, St. Charles, Illinois 60174.

⁹ The letter was sent just after the Bishop was buried. For the full story and actual words of the letter, see the author's book *The Day I Didn't Die*.

CHAPTER EIGHT

The Day I Didn't Die

If I were to summarize the goal of my life from the time in 1946, when I experienced the reality of Fatima after a long interview with Sister Lucia, I would describe it as a constant effort to shake the world by the shoulders and say: "Wake up! God has given us the specific response to save mankind from self-destruction!"

That was actually the theme of an important letter issued by Pope John Paul II for the anniversary of the miracle of Fatima, Oct. 13, 1991. It is a letter which confirmed all I felt about the urgency of the Fatima message. (Forgive me if I refer to it often.)

I wanted to shake the world by an international radio broadcast in December of 1946, with the participation of an American Cardinal and the Pope. Although that broadcast did not materialize, in the following years I went on television, produced a major motion picture, flew the Queen of the World plane from cities all over America and around the world, had seminars of world-class theologians at Fatima, and seminars for leaders.

It seems that I was almost breathlessly crying, over and over: "Here is Heaven's specific response to save mankind from self-destruction!"

Television

Our television program on Channel 13 in New York, beginning in 1959, gained a star rating in the *New York Times* for weeks on end. Some of the most important persons of the time participated, the most famous being President John F. Kennedy, Alfred Luns (head of NATO), Henry Cabot Lodge, U.S. Ambassador to the United Nations, the President of the U.N., famous writers like Jim Bishop, and so on. Whatever opportunity presented itself, I tried to seize.

There was little time to write books, for I was concentrating on the opportunities of the moment. They were constantly developing. However, during all this time, I was writing magazine articles, many news releases, and letters of appeal. I was terribly concerned when Monsignor Colgan died, because he, and his good name, were behind it all. But, then came Father Philip Higgins, Msgr. John Engler, many other wonderful chaplains at the Shrine, and finally Bishop Jerome Hastrich and Bishop James Sullivan.

Cross Slice Of Life

On July 7, 1996, I had a near death experience that caused me to write down in detail what was happening in my life *on a daily basis at that particular time*. To my amazement it filled 214 pages.

Bishop Hastrich, who in the last years before his death had taken the place of Msgr. Colgan in my life and who had recently died, seemed to stand before me, and say: "*Write about what you are doing now.*" The experience was so real, and he was so real, that I found myself speaking with him with the same candor and familiarity as in previous years.

I suggested that *I was so busy doing things, that I did not have time to write about them*. He reminded me that I was about to write a sort of

“annual report” to my sister in Carmel. Thinking that was all he wanted, I made that letter a more complete report than normal. *I considered that the end of it.*

A year later, it occurred to me that if the members of the Blue Army National Council could read that letter, they might take action to get the membership more involved. So, the letter turned into the book, *The Day I Didn't Die*.

What Bishop Hastrich Wanted

I financed the book myself to have it ready in time for the 1998 meeting, in the hope that the general membership would come to realize that the new constitution, introduced by Bishop E. Egan, made them responsible for the election of an effective board, and that the board had to be accountable to them. I finally knew in my heart that *this* was what Bishop Hastrich had wanted!

Some consider the book too critical of the Blue Army decline, which had become no less than precipitous in the previous eight years. But, it had the desired effect. At the same time, the book gives a view of a cross-section of my life during a period of about two months. It surprised even myself.

Many Projects At Once

When I wrote about what I was actually doing at that moment in July of 1996 (the day I thought I was to die), I was amazed myself at the number of projects in which I had become involved. On the very day that I thought I was about to leave this world (July 7, 1996), I had been working during the previous days on an international television program to celebrate the golden jubilee of the coronation of Our Lady of Fatima as Queen of the World (together with Howard Dee in Manila).

The main celebration was to take place a few weeks later on August 22. This golden jubilee of the Queenship of Mary was also the golden jubilee of the March of Pledges (which became the Blue Army)...and that day I didn't die was almost fifty years to the day that I had first talked with Sister Lucia.

A few weeks before, I had been to Rome to participate in the Congress on the Fifth Marian Dogma. In a few days, I was about to conduct the first retreat of the Lay Apostolate Foundation. Two books were just coming off the press (*NOW The Woman Shall Conquer*, and a new edition of *Night of Love*). I was deeply involved in forming a new foundation in Portugal for the international Queen of the World Center. I was working on final details for the inauguration of a new monument to the Queen of the World (Aug. 22) in Portugal.

If I had written about each action at each moment in time, how would I have had time for the action? That is what I argued when Bishop Hastrich seemed to be telling me to write "about what you are doing now." But this time, it was apparently the right thing to do. The next year, after publication of the book (*The Day I Didn't Die*), the upward change in the Blue Army began.

The Penalty

With so much activity, I had little time to pray. And I made mistakes...beginning with the failed radio broadcast in 1946, and culminating in a disagreement with the third Bishop of Fatima about the publication of Lucia's memoirs. As I look back on it now, even in the mistakes, I see the loving Hand of God.

If I had remained in charge of the Scapular Apostolate, we would not have had the Blue Army national and international centers. And, if I had remained in charge of the Blue Army, it might not have been institutionalized in the

Church for many years, and we would not have had the magazine *Voice of the Sacred Hearts*, with a new and vital apostolate of Communions of Reparation and vigils.

We would not have the Lay Apostolate Foundation or the foundation in Portugal for the international center of Our Lady, Queen of the World. I would not have written ten more books (including the first English translation of the major book on Akita).

Even more providential to me personally, in God's Merciful Love, is that in these last years of my life, I have had more time to pray. And, the some ten books I have written, (averaging one a year, including updated revisions of *Meet the Witnesses* and *Night of Love*) will still be read when I am gone.

Indeed, books like *God's Final Effort* in the following days and years, may prove more important than much of all the effort of the past. In the long run, individual apostles who read these books may be the ones who will do far more than we have ever done to shake the world with Our Lady's message.



CHAPTER NINE

A Sign Of Hope

In 1993, the year when Cardinal Vidal interviewed Sister Lucia, the Holy Father intervened to integrate the Blue Army into the life of the Church. He entrusted the task to Bishop Edward Egan (currently Cardinal Archbishop of New York) who gave the Blue Army a new constitution which could be approved by the Holy See.

The future Cardinal told us that the Holy Father had asked him to postpone completion of another assignment by the Holy See to take on this task for the Blue Army without delay. This deeply impressed a lawyer (James Broschius, Esq.) who worked closely with the future Cardinal on this Blue Army project during the next two years. He said: "I felt I was working directly for the Pope."

Bishop Egan made several visits to the Blue Army centers, both in the United States and Fatima. When the work was finished after two years, he then presided at the meeting (of Blue Army leaders from throughout the nation) in which the new constitution was unanimously adopted. It took several years before the general members of the apostolate throughout the nation came to realize that *the new constitution made them responsible*. They had to elect officers who would carry out their wishes.

As already mentioned, *The Day I Didn't Die* (published in the summer of 1997) apparently helped to advance that realization. But, something else happened which to me seemed almost miraculous.

Something "Impossible"

In June of 1998, the current Bishop of Metuchen, without any request from us,¹ appointed Father Robert Weil as chaplain of the national Shrine of the Blue Army at the very time the urgent need had arisen for proper implementation of the new constitution. Father Weil had been a founder of one of the first diocesan divisions of the Blue Army some fifty years before, as will be told in a later chapter.

He was married for thirty-one years and it seemed unlikely that he would one day be a priest. It seemed *almost impossible* that after serving the Apostolate during more than forty years as a layman, he should ever be chaplain of our national shrine in a diocese hundreds of miles from his home. After the death of his wife, he studied in a seminary in Connecticut. He was selected from that seminary shortly before ordination, virtually at random, for *our* diocese in New Jersey.

Ten years later, while he was pastor of one of the most beautiful churches in the diocese, he was asked if he would like to be chaplain to our Shrine. The Handmaids of Mary Immaculate, who serve at the Shrine, had been in close touch with Father Weil as a friend, *almost from the time they were founded*. One of the earliest members of the community owed her vocation to Mary Alice (Bob's wife), who was a mystic. Although this is being written as a part of our history, we

¹ This might have been due to a conflict within the Blue Army at the time the diocese was founded.

prefer not to go into further details, other than to say that Father Bob's "impossible" appointment took place when we were enduring great moral suffering.

"I Would Have Died"

Those who have read the life of St. John Vianney (who was perhaps Msgr. Colgan's favorite saint) may recall that when he went to the little parish in Ars, it was more a mission than a parish. There were four bars, and only one person wanted a pastor and a church. He made sacrifices and prayed to fill the church and close the bars. As he began to succeed, his enemies slandered him to the Bishop and throughout the area. (One can imagine the type of slander and vilification he endured, never defending himself.) Finally, overwhelmed by the hatred and false rumors, he decided to leave Ars.

Friends persuaded him that this would create further scandal, because then everyone would believe that the accusations by his enemies were true. He said, before his holy death: "If I had known in advance what I would suffer in Ars, I believe I would have died." Out of these trials came an incredible victory. Not only was the parish converted, but Father John Vianney became the patron saint of all the parish priests of the world.

"Never Trials Without Its Crowns"

Such moral suffering, which no one sees, has more than once been an important part of our Apostolate's history. But, as Bishop Constantino Luna told us at its very peak: "The seed in the ground must be watered."²

² Most Reverend Constantino Luna was the International President of the Blue Army.

We know from the story of Tobias and Sarah in the Old Testament, that it is at the very summit of the trial that victory comes. Tobias and Sarah, although miles apart, were *praying to God to die* because of the many false accusations and insults they endured.

Sarah, on the verge of suicide, was inspired to pray: "But, this, at least, all true worshippers know, never was a life of trials without its crowns; never distress from which Thou couldst not save." And, the Scripture says: "Two prayers that day (those of Tobias and Sarah) reached the bright presence of the Most High God...and Raphael, one of the Lord's holy angels, was sent out bearing common deliverance to the two suppliants *in a single hour*."³

It seemed that all our prayers were also marvelously answered "in a single hour" when an angel, in the person of Father Robert Weil, was assigned to our national center. *We felt at once that God was taking things into His own hands*. The direction of the Blue Army was going to turn around. It did. For this reason, I would like to share Father Weil's story, because it is such a beautiful example of the workings of Divine Providence.

One Of First Blue Army Members

When we had just started SOUL magazine in 1950, I was still living in the old farm house. Two men drove hundreds of miles from Cleveland, to talk to me about spreading the message of Fatima in their area. They were Bob Weil and Carl Evers, founders of the Cleveland Division. (Carl later joined the Brothers of the Holy Spirit.)

Bob was a welder, working in an automobile assembly plant. Not long after his long trip to

³ See *Book of Tobias*, all of Chapter 3 (in Knox translation, p. 420).

visit with me, he married Mary Alice Mason, who frequently suffered the Passion and Wounds of Jesus. Before their marriage, her long-time spiritual director, Father Joseph Gillespie, S.J., had written to a fellow priest:⁴ "When she suffers, she is dependent on others all the time (shelter, food, at times medical care). Married she would have someone to take care of her. My opinion is that she cannot do wrong in following the advice of her Director." (Our Lord had told her to marry Bob Weil, and her director agreed.)

A few weeks after they were married, Father J. M. Laplante, OMI, wrote to Mary Alice: "He (her spiritual director) assured me it was the most authentic supernatural phenomenon ever witnessed in his life. I am not surprised that the Almighty has sealed your life to Bob Weil in the bond of matrimony for protection. Bob has been such an outstanding Fatima promoter. *He is the right man designated to hold that delicate function.*"

Together With Padre Pio

In 1954, Bob and Mary Alice took part in the pilgrimage to Fatima for the blessing of the cornerstone of our international Blue Army Center. They also went with us to Italy to visit Padre Pio, the spiritual father of the Blue Army. I had the privilege of being on the altar as an assistant to Padre Pio's Mass.

Captured in a photo taken on that occasion, there was another man there with me on the altar. Fifty years later, I had forgotten who he was. After Father Bob had become chaplain of the Blue Army Shrine, having failed to recall it sooner out of humility, Father Bob reminded me that it was he. I had forgotten because we

⁴ Letter to Fr. Rodman, June 9, 1952.

lost contact during the many years he was the "protector" of Mary Alice, whose mystical phenomena were hidden by him from the world. Finally, shortly before she died, Mary Alice agreed that he could break the long silence after her death. Even then, she said: "Not for me, but for Jesus alone."

Shortly before he died, he had just finished preparing all the material for publication, including pictures of her suffering of the Passion. After I was diagnosed with cancer in December of 2000, he had given me a piece of bandage stained with her blood during one of those mystical experiences.

Confirmed By Several Directors

Mary Alice, a victim soul assisting the Blue Army, had several wonderful spiritual directors throughout her life. Interestingly enough, they were from a variety of religious communities: Jesuits, Redemptorists, and Oblates of the Blessed Virgin Mary. Fortunately, two of them placed her under obedience to write of her experiences during her religious life (which she did in few words and with obvious reluctance).

One director, Father Joseph Gillespie, S.J., mentioned above, wrote 520 typed pages of letters to a fellow Jesuit, Father Boylan (an expert in mysticism), keeping him informed of events in the life of Mary Alice on a regular basis. Most of these letters have been saved. They reveal that Mary Alice and Father Bob were witnesses to the message of Fatima in action. Together, they were making reparation to the Sacred Hearts.

Relation To The Blue Army Sisters

Father Bob told me: "Mary Alice lived in a constant awareness of God, and made every effort to accomplish God's Divine Will In every-

thing she did." Having come to know him intimately, I am sure he did the same. He was privileged to be her husband and guardian for eight days short of thirty-one years. She died in 1983.

They both knew the Handmaids from the very beginning of the community in 1953. *One of the earliest members of the community entered directly at the suggestion of Mary Alice.* Early in those thirty-one years, the Weils had adopted two girls from China. Knowing that Father Bob had always wanted to be a priest, the girls encouraged him to enter the seminary after Mary Alice died. When he was ordained in 1978, unexpectedly the Bishop of Metuchen invited him to join his diocese.

The Handmaids had remained in contact with Bob and Mary Alice during all those thirty-one hidden years. As we said above, Father Bob received his appointment as chaplain at the Blue Army National Shrine *at the very time* we were undergoing great moral suffering. It seemed more than a sign of hope. It seemed a sign of Divine intervention.

A New Director

I have written in other books, at more or less greater length, about the role of Saint Padre Pio in the Blue Army.⁵ I believe it was in 1954, on the very visit that Father Weil and I were on the altar assisting at Padre Pio's Mass, that we asked if he would accept all Blue Army members as his spiritual children. He accepted them, provided they lived up to their pledge.

⁵ We use the title *Saint* because, even though this book was published for release in early 2002, the canonization for Blessed Pio had been announced to take place later in 2002.

Another Padre Pio Blessing

This obtains for Blue Army members the promise of Saint Padre Pio: *"I will wait at the gates of Heaven until all my spiritual children have entered."* Oh, how wonderful to have him praying for us in life, and to have him waiting for us at the gates of Heaven!

Another and most important blessing came to the Blue Army through Padre Pio, while Father Bob was our chaplain, in the person of Father Ladis Cizik. Father Cizik, a great devotee of Padre Pio and of Our Lady of Fatima, had first come to the National Blue Army Center in Washington, NJ, for "Padre Pio Day," one of the biggest annual days at the Shrine. He also had led several pilgrimages to Fatima and was an active member of the Blue Army in the Diocese of Pittsburgh.

In the historic elections, which followed the year after publication of *The Day I Didn't Die*, he was elected to the National Executive Committee. In turn, he was elected its Vice President (with Bishop James Sullivan, President). Subsequently, he became Director of the National Center and the new editor of the Blue Army magazine, *SOUL*.

Before becoming a priest, Father Cizik was a certified public accountant. He had a background in finance as well as a deep spiritual preparation through devotion to Padre Pio and to Our Lady of Fatima. *It seemed that God had prepared this priest during all his life for this mission, as was the case with Father Weil.*

The Death Of Father Bob

Father Bob died on Saturday, March 24, 2001, vigil of Laetare Sunday, regularly the Feast of the Annunciation...the feast of his total consecration to Mary. Father Cizik, while anointing the body, felt his attention drawn to

Father Bob's Scapular. All his life, Father Bob had been an apostle of Our Lady's Scapular as the sign of consecration to Her Immaculate Heart. After every Mass at the Shrine, no matter how few or how many people might be present, he announced that he would be immediately available to enroll anyone in the Brown Scapular and assist those "Who would like to join Our Lady's Army, the Blue Army."

On hearing of his death that Saturday morning, my first thought was of the words of that great saint and mystical Doctor of the Church, St. John of the Cross, who died on Saturday exclaiming: "Blessed be the Lord Who wills that I die on Saturday, the day of Our Lady's (Sabbatine) Privilege..."

Another Doctor of the Church, St. Alphonsus, said: "If we do a little more than Our Lady asks (referring to the three conditions for the Privilege) *can we not hope that we will not go to Purgatory at all?*" Father Bob had done far more than a little.

I found myself praying to him and to Mary Alice, to whom he was now united. I begged that the Blue Army might find a worthy successor. *The prayer had an answer so immediate that it amazed us all.*

Priest "Appeared" In The Confessional

The day after Father Bob's death, when we were concerned and praying for a worthy successor, Father Cizik came to the Shrine to hear confessions before Mass. *A priest, unknown to him, was already in the confessional.* It was Father Joseph Czaja, a retired priest who had been a long-time friend of Father Bob in Ohio. He was the investing priest at Father Bob's ordination. Having arrived that very morning to visit Father Bob, not knowing that he had died, he had gone directly to the Shrine, because he knew it was the time Father Bob would be

hearing confessions before Mass. Seeing people waiting, he just decided to fill in.

If Fr. Cizik was amazed to find a priest in the confessional, in turn Father Czaja was shocked to know that Father Bob had suddenly and unexpectedly died, leaving us all greatly concerned that God had taken His "angel" from us, and worried about who might take his place. That same morning, Fr. Cizik asked Fr. Czaja to stay on. He agreed and was immediately loved, and he continued on from that very day in Father Bob's very same spirit.

"Literally A Wake-Up Call"

He was soon joined by another "angel," when the bishop appointed Father Anthony Dandry as full-time chaplain. Father Dandry had been conducting the Blue Army's First Friday/Saturday vigils in churches throughout the diocese. His first service at the Shrine was the First Friday/Saturday vigil of June, 2001. He described his appointment as "Divine Providence," and for a good reason.

He said: "Fatima was the catalyst for the rediscovery of my faith. It was literally a wake-up call." It all began when one day he picked up the Blue Army pamphlet, *Do You Know*, in the back of a church. It changed his life. He began to attend daily Mass. He was made a Eucharistic minister. Soon afterwards, he entered Holy Apostles Seminary in Cromwell, Connecticut.

A Last Sign

There, during his five years of study, he befriended Father Bob Weil, a fellow seminarian whom he recalls as "one of the most spiritual and zealous people I ever met." So, Father Bob answered our prayer by sending, not only one, but two wonderful, holy priests *to continue in his spirit*.

One who seemed most inconsolable at the news of Father Bob's death was my wife, Pat, for Father Bob was one of the few who understood the moral suffering we had endured and who administered to it. It was as though God had called back the Archangel Raphael before he had completed his mission to Tobias and Sarah.

At Father Bob's death, my wife's tears soon be turned to smiles by his immediate answer to our prayer: to send us priests like himself to carry on. Father Cizik, in his eulogy at Father Bob's first Memorial Mass in the Holy House, recalled a final sign of God's Providence in the relationship of Father Bob to the Blue Army.

Father Bob told him that when he and Mary Alice were on the first Blue Army pilgrimage to Fatima, in 1954, the Bishop of Fatima blessed the cornerstone of the Blue Army International Center. In the crowd of hundreds who were present, he happened to be fairly close to the Bishop as various articles were being placed in the cornerstone.

Someone suddenly said: "But we should also put in a Scapular." Hearing this, Father Bob at once took off his Brown Scapular and handed it over to be placed in the stone. That Scapular is there now.

CHAPTER TEN

My First Wife

In the previous chapters, I said that "I did this," and "I did that," but I was married to two women, who not only were a part of it, but in many cases helped make it happen. In my ascetical training, I learned about Satan, spiritual warfare, and the manifestation of God's Will through obedience. My dear spouses learned about spiritual warfare by being at the heart of it to such an extent, that, it would not surprise me to see them in Heaven wearing the crown of martyrs.

With training and a deepened faith born of years of meditation and daily Communion, I knew that God manifested His Will through authority, even when that authority might not seem just. St. John records that the High Priest of the Temple said to the Sanhedrin: "It is better for you that one man should die instead of the people, so that the whole nation may not perish."

He did not say this on his own, but since he was the High Priest for that year, he prophesied that Jesus was going to die for the nation, and not only for the nation, but also to gather into one the dispersed children of God. So, from that day, they planned to kill him" (John 11: 50).

John emphasizes this again in Chapter 18:14 when Jesus was sentenced to death: "...*Caiph*as, who was the High Priest that year...who had counseled the Jews that it was better that one

man should die rather than the people." The High Priest was voicing the Will of God which Jesus obeyed.

When, after eight years, I suddenly found myself on the way home from the seminary, it was through obedience. When that letter came from Cardinal Spellman on a Friday, and I was out of my office and my "life's work" on Monday, it was obedience to God's Will. For me, that was enough. But, what about my wife, Anne?

The letter came at a time when, as mentioned before, we had just adopted a three-month-old baby from the New York Foundling Hospital. We did not know what we would do. But knowing we would be in need for a time, we sold the Long Island house and looked for a place in the country. Obedience to God's Will had become paramount in my life, and the sudden change in our lives was bearable. Indeed, it was like a new adventure. But, what about Anne?

Her mother had died while she was still a teen-ager. Her sister, Jane (her only living near-relative) was married to a building contractor in Philadelphia. Their cousin was Bishop Benjamin, who, at the time of our marriage, was the Cardinal's secretary. (Jane was a daily communicant with a generous and loving disposition. I remained close to her throughout the years, even after Anne died and until she, too, died.)

At the time we moved from Long Island, I did not realize how serious a shock Anne would suffer. The big house on Long Island had become *home*. With the three-month-old baby, she went to stay with Jane while the old farmhouse was being cleaned up.

Where Is The Main House?

My older brother, Bill, had rented another old farm house across the valley for weekends. When my sister-in-law learned that we had

bought this farm, she drove over to see it. After looking at the barn and the farm house, she asked: "And, *where is the main house?*"

All four bedrooms of the farm house could have fit into the living area of our previous home. Instead of being set back on a sweeping driveway entered through wrought iron gates, it was on a dirt road from which, in dry weather, clouds of dust engulfed the front porch whenever a vehicle passed. For Anne, it was a very difficult adjustment.

It is not that Anne demanded fine things. She knew she was marrying a man already deeply committed to an apostolate. She had accepted this "other" commitment. She rarely complained of the sacrifices it entailed.

Country Not For Her

Anne had difficulty adjusting to the farmhouse. She was now in her early forties, and the new baby Elizabeth (Betty) was the new center of her life. All seemed well, until one day she had turned her back for a moment, and the baby rolled off the bathing table and struck the floor. In panic, Anne drove all the way to Philadelphia (in those days, even at maximum speed, a good two hour drive) to a pediatrician. The country was not for her.

I thought it was the farm house that was bothering her. I personally liked it. There was something reassuring about its thick walls and the fact that it had stood solid for two centuries. But, knowing how much Anne was suffering, we built a ranch house on an elevation away from the road with a beautiful view of the valley.

It was too late. On one of my trips to Europe for the Blue Army, I got a letter stating that the ranch house had been rented and "we" had moved to New York.

Not long before Anne moved, we had converted the barn into offices (the Ave Maria Institute)

and we were publishing *SOUL* magazine. We had employees. The mailing address had been established. I would have to go back to commuting... this time not from my home to the office, but from my office to my home.

Back In New York

It was not a good moment in our marriage. But, it had a good reason. The baby, now a beautiful little girl, would have the advantage of a fine school. After Betty graduated, I hoped we would all be together back at the farm, where the Ave Maria Institute now required that I spend most of my time,

The ranch house we had built was still rented. I had built a one-room dwelling at the top of the mountain which I now expanded. I tried to duplicate the Long Island house to some small extent, even installing big iron gates across the driveway. But by now, the apartment in New York had become "home."

Anne struggled against being uprooted a second time. It occurred to me that it would help if we went to Rome for awhile. It would be a complete change. It was the time of the Council and with all the Bishops of the world in Rome, I could "lobby" for the Collegial Consecration of Russia to the Immaculate Heart of Mary.

Life In Rome

The Travel Agency had become so successful that we were given free passage on the ship, and we got enormous discounts in the hotels in Rome which we used for our pilgrimages. Eventually we found an apartment. These were good years, both for Anne and Betty. Rome was good to us and for us.

Betty had graduated from Ursuline Academy in New York. In Rome, she went to a school in a villa on the old Via Appia. She was doing so well,

that when the school got into financial difficulties, I used *Catholic Traveler* magazine (another magazine we began to publish) to promote it, and to get it re-organized.

We had a little Mercedes Bus, living out the slogan: *Rome itself is our classroom*, following the example of Blessed Anne Marie Taigi. Several chapters could be spent on this one subject!

Yes...the days in Rome were blessed. I could handle affairs in America and still be there fairly often, because I got free air transportation as a benefit of the Travel Agency. And, the family was away from all that had caused unhappiness.

But the Council came to an end, and with it came an end for my reason to be there. Anne suggested that we make a new start by selling the ranch house on the farm (which was still rented) and buying an apartment in Florida. Anne was happy in the Florida apartment until 1975, when death came unexpectedly.

We had gone to Rome for the opening of the 1975 Holy Year. We took Sister Mary Grace, of the Handmaids of Mary Immaculate, with us. The first inkling we had of Anne's illness was that she did not feel strong enough to go to St. Peter's. She did not complain of pain, but of general weakness. She seemed all right the next day.

Anne's Decision

I mentioned earlier that Anne and I had a sizable "nest egg" after selling the Long Island House, to which was added accumulated assets of the *Scapular Press*, which came back into my possession when I left the apostolate in New York. I also mentioned that it was a lady from Father Colgan's parish (Marie Hart) who suggested that he and I work together to promote the Blue Army.

Anne played a major role in my becoming involved in the Blue Army. She encouraged me to accept the suggestion of working with Father

Colgan, even though launching a new apostolate and a new magazine *meant risking all we had*.¹

Again, just one letter from a Bishop might cause it all to be closed down, for whatever reason, and that would be the end of it. But, Anne believed in that special vocation to spread the message of Fatima. She did not think I should neglect it, no matter what the cost.

The Die Is Cast

We began by taking a loss in the sale of the cattle. As already mentioned, we remodeled the barn into offices. Within two years we had invested a great deal, running the real risk of becoming penniless. But the work was blessed, and now a new concern arose. We had begun this as a Catholic publishing business, to publish *SOUL* magazine and to carry on what had been begun some ten years before as The Scapular Press. We had not asked permission of the Bishop for anything more.

As the Blue Army further developed, all my books began to sell again, not just because of the books, but because of the Apostolate. This posed, at least in the mind of both myself and my wife, a potential conflict of interest. So, we turned AMI Press and *SOUL* magazine over to a new corporation (with the same type of contract I had had with the Scapular Apostolate in New York) and limited our income to a modest salary.

Anne lived all her life on a modest budget without complaint. And, I was so preoccupied with "doing things," that I never realized, until after her death, what a great sacrifice she made.

¹ Father Colgan had no personal funds and could not use parish funds, so all the finances for establishing *Ave Maria Institute* and *SOUL* magazine had to come from us.

Beautiful Death

It was only about two months after we had returned from our trip to Rome for the opening of the Holy Year, that one day, when I proposed going out to lunch, Anne said she felt very weak. She was not in pain. She just felt the way she had in Rome.

This time, without just waiting to see how she might be the next day, on impulse I picked up the phone and called her doctor. When he asked what was wrong, without knowing why, I found myself saying: "I think she is having a heart attack." It was something worse. It could have been cured by antibiotics if it had been diagnosed in time. It was a bacterial infection, which by now had irreparably damaged her heart.

Her death was so peaceful, that it seemed to shed new light on the First Saturday promise: "I will assist at the hour of death, with all necessary graces." Jesus had already promised a "happy death" to those who made the First Fridays. Did Our Lady's First Saturday promise mean a "peaceful" death?

From that time, I began to observe...and so far, I have found that everyone I have known who made the First Saturdays, have not only died with the Sacraments, but seem to have died *peacefully* in the arms of their Heavenly Mother.

CHAPTER ELEVEN

My Second Wife

After Anne died, I knew I had a major decision to make. In the many contacts made in traveling, I had found myself very vulnerable. Since the diaconate had recently been inaugurated in our diocese, I decided to become a deacon. One day, the Bishop asked me: "Why do you want to be a deacon when you are already so involved in the Apostolate?"

I answered that I felt vulnerable as a widower, and by becoming a deacon, I was making a commitment not to marry again. He indicated that *my vocation was already set*, and that I should not hesitate about remarriage. I then asked myself the question: "Of all the women you have come to know, is there one you might marry?" There was only one.

On a return trip from Europe on the French liner *France*, I had met Patricia Holding. She was on her way back from visiting her family in England with the prospect of marrying a New York lawyer. It turned out that she did not love the lawyer enough to marry him. God had destined her to marry me.

Her Story

When she was a child, the family had a small house in London and another in the country where she and her two sisters and brother were hustled during the blitz. It was her favorite place.

In those days in the country, they walked three miles to Mass on Sunday and three miles back. In the afternoon, Patricia, alone with her aunt, would walk the three miles again for the evening devotions and Benediction. She was a very prayerful child. We still have the old picture of the Immaculate Heart of Mary that hung in her bedroom.

Patricia has wonderful memories of both her parents. Her father, who worked in shipbuilding, received a prestigious decoration after the War.¹ Her mother was born in England of Irish parents and shared her strong Catholic faith with her English husband, who also became a strong Catholic. They gave Patricia the advantage of a convent school education.

At that time in England, a woman usually became a nurse or a secretary. Pat chose the latter and was in demand from the time she took her first job. She never stayed long in any place because she yearned to travel. The United States ultimately became her second home, but not before she had worked in different parts of Africa, as well as back in England. There, her favorite work was on Fleet Street in the bustling office of London's largest newspaper.

Pat's parents died shortly before we were married. At the time of this writing, she has two sisters and a brother living in England. Her brother is a particularly interesting man, worth

¹ BEM, British Empire Medal, awarded in the Queen Elizabeth II coronation honors list.

more than a passing word. He has an estate not far from London with his own airfield. For tax reasons, he flies regularly to the Island of Guernsey, where he has another house,

One day he invited me to fly with him, leaving the estate near London in the afternoon to arrive in Guernsey for dinner, then getting up early next morning to fly back...about an hour and half each way! I asked him if, even to save taxes, it was worth it...

He explained that he did not have to do it every day. He was allowed to spend ninety days a year in England and he also travels elsewhere. "This year," he said, "flying back and forth will save me over a million dollars." He also flies to America, where he has a home in Florida. As I say, an interesting man. And so is his sister, whom I had the grace to marry.

The wedding took place at St. Agnes' Church, in New York. We had a special blessing afterwards in the Holy House at the Blue Army Shrine in Washington, NJ. On May 1, 2001, about the time this book was expected to be published, we celebrated our 25th wedding anniversary.

Painful Adjustment

Betty Haffert, the only child of Anne and myself, was 28 years old at the time of my second marriage. She was still living at home. Somehow, I was momentarily blind to the difficult adjustment she would have to make when I remarried. During 28 years, we had become very close.

She was young and beautiful, and I thought she, too, would soon be married. My older brother, who was very devoted to her, urged that I "cut the apron strings." Betty also agreed that it was time for her to go out into the world on her own.

Because of the morals of the times, I am afraid I did this reluctantly, and with many prayers. I *knew that spiritual warfare extended to all those around me, especially those closest to me and my*

work. To protect her and strengthen her, I asked many to help with their prayers.

One day, I passed the house of the older brother of St. Mary Goretti who lived about seven miles from us. It was his sainted sister's Feast Day. As I was congratulating him, I suddenly wondered if he had been back to Italy to see the Shrine made at the house in which he was the first to find the saint bleeding to death from fourteen stab wounds. He had never seen it. He had not been to Italy in many years because he could not afford it. I took him with me a few weeks later on one of our pilgrimages.

In Naples, I hired a car and drove him to the farm where his brother lived. Their meeting, after so many years, was touching to see. Their eyes were brimming with gratitude when I made one spontaneous request: "Please ask your sainted sister to pray for my daughter." How many times through the years, in which Satan seemed to strike out in every way and in every direction, I made that request!

At this writing (2001) Betty is living in the same 250-year-old stone farmhouse where she came as a three-month-old baby in 1948. She attends the Sacraments regularly in the same old country church to which she went as a child, keeping pretty much to herself.

The old stone house, where the second phase of my own life began in 1948 (the year of Betty's birth, and also of writing the book *Russia Will Be Converted*, which led to the Blue Army Apostolate), has become not only Betty's home, but also her joy and hobby. All but about three of the original 147 acres of the farm now belonged to the Blue Army and the Handmaids of Mary Immaculate.

Her Great Gift

Most of the land was given to the Blue Army by consent of my second wife, Pat. She readily

agreed to make a gift of some sixty acres for the building of the Shrine, and also to give extensive property at the Castle of Ourem for a museum/center in honor of the Queen of the World.

It is a particular satisfaction to us that the house at the top of the hill, beyond the wrought iron gates, now belongs to the Handmaids. The ranch house became a rectory for the Shrine chaplains, and later offices for the Executive Director of the Blue Army and his assistants.

Pat and I always felt it was a blessing for us to go to Fatima at least once every year, and especially in 2000. On May 13 that year, just before my illness, we were there for the beatification of Francisco and Jacinta.

On this occasion, we spent almost two months under the sky from which the sun had seemed to plunge to earth "so that all might believe." We then spent a week in England, not knowing how long it would be before we might ever travel again. A few weeks after our return, I was in the hospital with pneumonia, and not long afterwards was diagnosed with multiple myeloma.

We spent the entire winter at home. Then at Christmas, my daughter Betty put up the tree and decorated the house inside and out. Snow fell Christmas Day. It was a precious time, especially appreciated, as it might be my last Christmas with those I loved.

Special Visit Of Our Lady

On May 1, 2001, when Pat and I celebrated our 25th wedding anniversary, a party had been planned for family and friends. It was prevented by my illness. Even that same day, I had to be in the hospital. Although the long-planned celebration was canceled, *something far more wonderful happened* which touched both of us deeply.

The reader already knows the importance of the miraculous International Pilgrim Virgin. Father Joaquim Alonso, CMF, the official documen-

tarian of Fatima who has written 80 volumes of Fatima documents, each of about 800 pages, has cited the travels of the Pilgrim Virgin as *one of the greatest of all Fatima events*.

Speaking of Pope Pius XII as "the Pope of Our Lady of Fatima," Father Alonso wrote: "Pope Pius XII profited from every possible occasion to speak of Fatima and of its beneficial influence in the Church: meetings with ambassadors, pilgrimages, dedication of new churches in honor of Our Lady of Fatima and, *above all, the wonderful travels (viajes de maravilla) of the Pilgrim Virgin, spreading Her graces to every corner of the earth.*"²

This greatest of all Fatima authorities went so far as to say that one day historians will acknowledge, not without wonder, "that never in the history of the Church have charisms descended in such abundance on the people of God: miraculous cures, conversion of hearts, the movement of great masses of people coming to honor the Virgin, without precedent in the religious history of the Church."³

Some one hundred million have prayed before this statue. Even after fifty-five years of continuous travel, it is still usually scheduled over a year in advance. On the 30th of April, 2001, the day before our 25th wedding anniversary, we received a call from the custodian (Carl Malburg). He said the statue was going to Rhode Island

². *Doctrina y espiritualidad del mensaje de Fatima*, Arias Montano Editores, 1990, p. 199. Note: Unfortunately, this last book written by Father Alonso has not been translated into English. It contains many new and profound insights on the Fatima message. Father Alonso had planned to write a similar book on the spirituality of the Blue Army.

³. *Ibidem*, p. 200.

from the Midwest. *It would be passing within half an hour from our house.* "Would you like to have it visit with you until the morning of May 1?"⁴

Carl had not known that May 1 was the special day of our Silver Jubilee, with the celebration canceled because of my illness. He did not know that, instead of all the family and friends around us, we would be alone. But, Our Lady did.

A Personal Visit

Often while traveling with the miraculous statue (as I did to all the continents of the world, together with the Bishop of Fatima), I have seen changes in its appearance. I have seen it shed tears. Once I saw it seem to smile. Hundreds of thousands, like Pope Pius XII, have said they felt the "presence" of Our Lady before it.

When we took the statue to the International Eucharistic Congress in Lourdes in 1981, we stopped in Portugal and took it to the Coimbra Carmel for one night. We learned afterwards that Sister Lucia spent most of the night before the statue. She said afterwards that it was the image most like Our Lady, as she and Blessed Francisco and Jacinta had seen Her. Yet, in my interview with her in 1946, she had said that *no image she ever saw truly resembled Our Lady as She actually appeared.*

I often thought that the statue must have become lifelike during that unexpected overnight visit to Sister Lucia. I always felt that Our Lady Herself (even though I was the one who took the

⁴ The miraculous statue had been in our former personal dwelling only once before in 55 years, and had been in our most recent home only once before, when we first moved there in 1997.

statue there) had arranged this for Her special daughter.

This is also what happened for Pat and myself. It was as though Our Lady had come by Her own plan to smile on us and to comfort us on our anniversary after so many years of perseverance through the struggle between Her and the serpent. Friends are pressing Pat to write her side of this often amazing story. Perhaps one day she will.



CHAPTER TWELVE

Project 2031

Looking back over the years we must marvel, again and again, at God's design in our lives. Sometimes we seemed to be headed in one direction only to be surprised to find ourselves in another. Such was the case with a series of events in the early days of the Fatima Travel Agency.

An expert manager in charge of the agency, Camille Paul Berg (of whom I spoke at some length in *Dear Bishop*), made it possible for almost all my time to be spent editing *SOUL* magazine, answering Blue Army mail, planning events to make known the Fatima Message, fund raising, etc. At the same time the Travel Agency was an important adjunct to the Apostolate. It often helped to shape our plans (such as the World Peace Flights, the many trips to Fatima, interna-

tional seminars¹, and so on). One of those plans, which grew out of a desire to reach young people, led to a remarkable discovery.

What About Youth?

I was thinking that mostly older people participated in the pilgrimages. We did not seem to be reaching the youth. Was there nothing we could do to get them involved?

As we were looking forward to the 500th anniversary of the discovery of America by Christopher Columbus in the *Santa Maria*, it occurred to me that we might involve young people in pious adventure: visiting the islands of the land-fall of Columbus in ships resembling his original fleet. Thinking, also, that this would help employ our travel agency personnel in winter when there would be little to do, I decided to obtain three schooners to re-enact the voyage of Columbus in the Bahamas with daily Mass and prayer. (The spiritual side of this "pilgrimage for youth" will soon become evident.)

I was able to obtain the ships for a comparatively small investment. The smaller ones (*Nina* and *Pinta*) were ocean-going fishing boats re-rigged as schooners. The *Santa Maria* was a converted sailing freighter, built in 1901. The three vessels were about the same size as the original three ships of the Columbus fleet. That could be a whole story in itself, but perhaps not much worth the telling.

Under Camille's direction, the Travel Agency flourished to the point of requiring additional employees year-round. We could not spare anyone to operate the Columbus cruise. For the rest of my life, I would be wondering what might

¹ See the author's book *A Heart For All*, available in English, French, and Italian.

have happened if we had involved young people through such a venture. It was only a small step, but it reflected our feeling of desperation as we seemed to be losing a whole generation.

But one must face reality. We just did not have the necessary personnel, and I could not take on more responsibility at that time. The idea had to be abandoned. The schooners would have to be sold. My only concern was not that I had made a mistake in judgment, but that we might lose the investment. Every penny in an apostolate is precious.

As so often happened in God's loving Providence, the schooners were sold for much more than we had paid for them. (Two were ultimately used to ferry refugees from Communist Cuba.) Moreover, the entire venture now seems to have had an even greater purpose in God's design.

Proposed Memorial

When planning the Columbus cruise for youth, I took the big schooner to explore the three islands of the Columbus landfall: San Salvador, Conception, and Holy Mary of the Conception.

To my surprise, I found that the island, which Columbus named Conception Island, was just as he had discovered it... uninhabited, unchanged. (The other two had families, schools, and even a satellite tracking station operated by the US Government.)

A hill on the unspoiled Conception Island seemed to cry out: "Put the statue of Our Lady, under whose patronage America was discovered, here." This "Project 2031" is described at some length in Chapter 14 of *Dear Bishop*, so there is no need for many details here, except to say that this could be a pan-American venture, with participation of all the nations founded after Columbus planted the Cross on San Salvador, and named the nearby islands Conception, and Holy Mary of the Conception.

Would this not create a major opportunity to shake the world, at least in our hemisphere, in 2031, five hundredth anniversary of the Immaculate's apparition in the heart of the Americas at the very dawn of our history, saying: "I who am your Mother, am I not here?" She, under whose patronage Columbus discovered America in 1492, only 39 years before Our Lady of Guadalupe appeared to Saint Juan Diego in 1531, converted eight million souls in a flash.

Wonderful Opportunity

Before Columbus, and all ninety members of his crew, set out on the final leg of their voyage, they had gathered in a chapel of the Immaculate Conception in the Canary Islands and entrusted themselves to Her. They renamed the flagship Santa Maria (Holy Mary). The day before they were going to turn back, they discovered land. The ninety men gathered at the rails of the three ships and sang the *Salve Regina*, (*Hail Holy Queen*)!

The year 2031 is the five hundredth anniversary of the miracle of the image of Our Lady, the Immaculate Conception...a miracle continuing to this day. This five century mark offers a special opportunity for re-dedication of all the nations of the hemisphere to Our Heavenly Mother.

When I made this proposal to the Bishop of the Bahamas, he surprised me with an amazing story which convinced me (and I believe it will also convince others) that this is God's Will. Since it might not be told elsewhere, I hope you will forgive me for telling it here.

Father Chrysostom's Amazing Story

Although the Islands of the landfall of Columbus are now thriving with great hotels, casinos, and frequent docking of mammoth cruise ships, in 1891, when Father Chrysostom

Schreiner, OSB, was the first permanent Catholic priest to arrive there, the Bahamas were very different. The first principal settlers were southern Tories escaping from the American Revolution.

They were led by the notorious Lord Dunmore who, after a short time as governor of New York, had been transferred in 1771 to the Colony of Virginia, where historians say "he contributed more to the grievances of the American colonists against the mother government than any other one man of the period." George Washington said of him: "Nothing less than depriving him of life and liberty will secure peace to Virginia, as motives of resentment actuate his conduct to a degree equal to the total destruction of the Colony."

Dunmore fled to the Bahamas on June 8, 1775, where the British crown confirmed him as governor. His legacy was one of profiteering and bigotry. When Father Chrysostom arrived to establish a permanent Catholic mission in the Bahamas in 1891, he found a colony so bitterly anti-Catholic, that it was thought no Catholic priest could persevere there.

An Act Of God

One bitter fruit of anti-Catholic sentiment in the Bahamas was the changing of the name of San Salvador, where Columbus landed and the first Mass was said, to Watling, the name of a notorious pirate. In a distortion of history, they also stated that one of the other islands was the site of the landfall, other than the traditional triangle of Islands: San Salvador (Holy Savior), Conception, and Holy Mary of the Conception.

Father Chrysostom felt that as long as he was there, and even if no Catholic priest at that time might effectively remain, he would dispel the falsehood in time for the fourth centenary of the landfall (1892) which came in the next year.

Columbus had given a good description of the islands (especially of San Salvador). Fr. Chrysostom knew he would need only a witnessed verification of the topography to establish the truth. With the help of two priests and a doctor from Sag Harbor, NY, who joined him, a schooner was hired to visit the islands. With four crewmen, they were eight on board. The ship sank in stormy seas off Conception Island. "What a terrible night of suffering and anxiety," Father Chrysostom later wrote of their experience. "The volley of every heavy wave exposed frightening surface of rocks."

The "Real" Miracle

All safely reached Conception Island (the island still uninhabited 500 years later). But, the real "miracle" was yet to come.

"Shipwrecked on an uninhabited and barren island, how easily said," Fr. Chrysostom remembered afterwards, "but what a terrible reality it is." What hope might they have of anyone ever finding them? They had no means of communication. They were not in a shipping lane. They were themselves in those waters as explorers. It was not likely that they would be found.

At that moment Father Chrysostom was inspired to make a vow. If God would send a ship to rescue them, he would spend the rest of his life, no matter what the hardship, to establish the faith in the Bahamian Islands. He had hardly made the vow when a schooner came into sight. "When I first sighted her coming, she appeared to me a vision," he later wrote. "I could not for the moment believe my eyes."

Years later, Sir Etienne Dupuch explained the significance of this event for the future in the *Nassau Tribune*: "As a result of his trip, Fr. Chrysostom was able to write a series of articles for the *Tribune* which so convincingly verified the landfall of Columbus on San Salvador

that the legislature passed a bill restoring the name."

Even more, Fr. Chrysostom acquired Dunmore House, the former residence of the anti-Catholic governor, to become the center of the Catholic Church in the islands. After laboring thirty years, he left a heritage of faith on broken barriers of prejudice, begetting a diocese with its own Bishop.

My "Discovery"

Ignorant of all the above, a hundred years later as we approached the fifth centenary of the Columbian discovery (as Father Chrysostom did for the fourth centenary, and coincidentally in a schooner with a similar crew of four) we, too, "discovered" Conception Island. By this time it was on the charts.

But, as mentioned above, we had no idea that it was the only one of the original three islands of the landfall just as Columbus saw it...never inhabited. It had a harbor (albeit at the moment shallow), and water at the edge of the harbor was deep enough for even the biggest cruise ships.²

Above all, while most of the islands of the Bahamas are flat, this one had a hill. And, also, as we said above, that hill seemed to say: "Place Our Lady's statue HERE." It is amazing to me that after I went to the Bishop in Nassau with the suggestion of placing a statue there in thanksgiving to Our Lady for the discovery of America, His Excellency told me that, exactly a century before, the heroic Father Chrysostom

² I estimate the depth just off the island to be about 100 ft., although the depth of access channels would have to be determined.

had been shipwrecked there and made the vow described above.³

We were diverted from following through with a monument on Conception Island, which we had intended to complete in 1992, even though the Bishop and the Bahamian Government approved. We were attracted by an offer of property to erect a monument in the Florida Keys.⁴

Meanwhile the Bahamian Government set aside Conception Island as a national sanctuary, and little by little, it became apparent, as events unfolded, that God did not want a monument to honor Our Lady of the Americas within the United States, but on the actual island of the landfall of Columbus.

In my 86th year, I will not live to see such a monument completed, almost thirty years after this writing. But, it occurred to me that this could be achieved, if the Queen of the Americas Guild would become its primary sponsor. Was that a part of God's design when we were moved to help found the Guild years before, with the intention of getting Bishop Hastrich involved in our Apostolate?

4. The details given here are from the remarkable book *Upon These Rocks* by Colman J. Barry, OSB, published in 1973 by St. John's Abbey Press, 582 pp., of which Bishop Hagarty of Nassau had said: "This book, for me, is a dream come true. It filled my soul to overflowing with respect and gratitude for what our Bahamian pioneers endured and sacrificed for this vast diocese of almost one thousand miles, its long history going back to the landfall of Columbus."

4. A beautiful 3 acre property in the Florida Keys on the ocean, and on the same latitude as the Columbus landfall, was previously offered for this monument. It was hoped that the income from the Fatima Travel Agency (see Chapter 14 of *Dear Bishop*) would help to pay for the monument and its future maintenance.

So, I wrote to the President of the Guild, Frank Smoczynski. He replied on Feb. 14, 2000: "I have given it great thought, and will bring it to our Board of Directors. Bishop Hastrich and I had reviewed the Conception Island project in the past, and thought it was going to happen."

If enough of us become involved, it will happen. Could this not be a great project for our youth? Every person in all the Americas can be a part of it by a penny or by a prayer.⁵

Thousands of people could visit there each year, as a stop for the many cruise ships now plying those waters. But even for the millions who would never visit it in person, it would stand as a symbol of the Patroness of all the Americas, who came "for all in these lands"... somewhat as the Statue of Liberty has become a symbol of the land of the free.

Five hundred years after the miracle of the Our Lady of the Americas (miracle not only of Her apparition, but also of Her image), we will praise and thank God for all the blessings of America through our Patroness, the Immaculate Conception...on behalf of all who live in its nations...and for all the world with whom most nations of the Americas share the blessings of their freedom.

The image of Our Lady of the Americas on Conception Island will be a reminder that it was in a ship bearing Her name, and on the very day when the voyage was about to be terminated, that landfall was made, and the crews, in thanksgiving, stood at the rail of the ships of discovery to sing *Hail Holy Queen!*

⁵ The Lay Apostolate Foundation will be involved in this project. Contact its website, or write to LAF, P.O. Box 50, Asbury, N.J. 08802.

In addition to Our Lady Herself, we have many in Heaven to help us to realize this project, such as Bishop Hastrich, Blessed Juan Diego, Father Chrysostom, and perhaps Columbus himself.

The third secret of Fatima is a deadline for action. Why not make 2031 a dateline for awakening the world to the mercy and power of this loving Mother, who came at the dawn of our history to say, "Fear nothing!... Am I not here?"



CHAPTER THIRTEEN

Nuclear War Averted

A book of memoirs is not supposed to be a book of proposed projects. But, as I mentioned in the beginning, I look upon these memoirs not just as a recall of past projects, but also of works still unfinished. At the end of my life, I now think of *what might have happened* if we had not tried to shake the world by the shoulders to say: "Wake up! God has given us the specific response to save mankind from self-destruction!" This bears upon what *may* happen *now* if the world does not respond.

There Would Have Been Atomic War

If there had not been a major effort to respond to the message of Fatima, I believe we would already have had atomic war. Sister Lucia, in the interview with Cardinal Vidal in October, 1993, *said there would have been an atomic war in 1985*, the very year after the Collegial Consecration (March 25, 1984). But, as Our Lord had promised, the consecration was followed by the rapid dissolution of the Soviet Union.

It had long been feared that the leaders in Russia would likely try to save themselves by an attack on the West, if their control was threatened from within. That threat became evident in 1984. Kruschchev, a successor of Stalin, pounded his shoe on the podium at the United Nations and said, "We will bury you!" But, Our Lady had made a promise. Immediately after the outburst in the U.N., *Russia's new super bomb exploded, killing most of her nuclear experts.*

This happened on Oct. 13, the anniversary of the Miracle of the Sun at Fatima. And, on May 13, 1984, the anniversary of the first Fatima apparition, *just six weeks after the Pope made the consecration of Russia to the Immaculate Heart in union with all the bishops of the world*, a massive explosion at Severmosk destroyed two-thirds of the weapons of Russia's northern fleet.

Jane's Defense Weekly, which reports on world armaments, *said a nuclear war probably would have taken place in 1985.* As said above, the critical point was reached in 1984. *In December of that year, U.S. Intelligence was shocked by the realization that the Soviet Union was in crisis.*

Before that critical moment, the world had been on the brink of war twice before: during the Cuban missile crisis, and when Hungary

declared independence from the Soviet Union. The latter proved to be a major turning point for the Blue Army some thirty years before the crisis in the Soviet Union.

War Imminent

In May of 1955, the year before the Hungarian revolution, I had gone to Mass at Fatima at the convent of the Dominicans. I was invited afterwards to have breakfast with the chaplain. He had just come from Coimbra the day before, where he had met with Sister Lucia. *He said Lucia told him that next year there would be an atomic war.*¹

Already, the United States and Russia had enough nuclear weapons to destroy all life on earth. I could hardly believe my ears. I can remember the moment in all its details: where we were sitting, the tone of his voice and his expression. But, if I could not believe my ears, I nevertheless believed. Two days later, when I was flying back to America, the thought struck me: *"But, Our Lady's predictions are conditional. She said She came 'to prevent this' if Her requests were heard!"*

Our *March of Pledges* had been growing little by little. We were feeling somewhat satisfied to have so many good Catholics (now in the millions) making the commitment. But, they were a fraction of one percent!

¹ This, at least, is the author's distinct recollection. However, he was receiving Lucia's words "second hand." She might have said that atomic war was likely to happen in the next year. But, he remembers the chaplain saying, "it will happen."

The Blue Army Was Needed!

Seeing that prediction of Sister Lucia in May of 1955 as a call to drastic action, I raised half a million dollars (a considerable amount at the time) and went to Madison Avenue in New York to find the best possible public relations firm. If they could sell soap and automobiles, they would know how to shake the world with such a message. Then, an advertising campaign was launched in St. Louis, a test city, using newspapers, radio and television. The basis of the ad was the message of Our Lady: "Error will spread from an atheist Russia, fomenting further wars..."

Afterwards, a poll was taken to measure its effectiveness. To our amazement, even after the campaign, *less than 2%* were aware of the miracle and messages of Fatima. The Madison Avenue experts said: "This is not a message which can be gotten across in the regular forms of advertising. It needs too much explanation. It needs an organization...a 'people to people' campaign." It needed the Blue Army!

So we went on television. We had big names and got on 110 stations. We pushed hard for those pledges to fulfill Our Lady's requests, working especially with and through the wonderful Catholic school system we had at that time. We went "all out" in this spiritual warfare Our Lady had declared at Fatima with Her promise: "If my requests are heard, Russia will be converted."

The Real Meaning Of Spiritual Warfare

*At the peak of all this, in 1959 the Steelworker's Union organized our employees at the Ave Maria Institute and brought the AMI and the Blue Army almost to the point of shutting down! That part is told in *Dear Bishop*, but what we have not brought out before is how*

intensely we were confronted, not only with spiritual warfare, but with *the very real power of international Communism*. Only since the dissolution of the Soviet Union has America come to know the real truth.

In 1998, the English-speaking head of the division of the KGB, which had dealt with espionage in the United States, said there were so many Soviet agents in America then that, "*We did not have to recruit; they were coming to us.*" A great number of college professors and Hollywood screen writers were blacklisted when their card-carrying membership in the Communist party was revealed by the Un-American Activities Committee of the U.S. Senate. That committee was finally overwhelmed. But, since the dissolution of the Soviet Union, we now know the truth about Communist infiltration in our nation at that time from the KGB itself.

Nuclear War Averted

When Hungarians tore down the statue of Stalin in Budapest in 1956, and the nation declared independence from the Soviet Union, they expected the United States to intervene (as we did later in the Cuban missile crisis). The new republic brought back its former Premier, Imre Nagy, who tried to negotiate with the Soviets in the very language of Lenin, who had spoken of "equality among nations."²

Radio Free Europe and the Voice of America indicated help was on its way, urging them to overthrow the Communist regime and to embrace democracy. They did, but the promised help never came. Soviet tanks invaded. Those

². Nagy and the Hungarian General Maleter were invited by the Soviets to a peace talk in Transylvania. Neither were ever heard from again.

who had stood up for freedom, expecting support from the Free World, were abandoned to prison and death. Many thought at the time that the United States should not have abandoned the Hungarian patriots.

But, in the light of what Sister Lucia had said, there would probably have been a nuclear war. She had predicted this crisis a year *before* it happened. Can we not believe it was prevented because, even if the world had not been shaken by the Fatima message, *at least enough of us had?*

It was particularly from that time (after our intensified effort following Sister Lucia's warning) that the Blue Army became a major target of the Soviet's worldwide organization of militant atheism. We came to know by *experience* the meaning of Our Lady's prophecy: "Error will spread from an atheist Russia *throughout the entire world, fomenting further wars...*"

Perhaps one of the greatest compliments the Blue Army ever had, and one of the greatest affirmations of the power of the message of Fatima, was given towards the end of 1967 by the official voice of the Soviet world organization of militant atheism: *Science and Religion*. This periodical of international militant atheism went to some half a million Communist activists in the world.

In the October issue of 1967, commemorating *the 50th anniversary of the Bolshevik Revolution in Russia*, it examined, at length, *why the revolution had not yet taken over more than one-third of the world*. It gave three reasons: Hitler, the Cold War, and the Blue Army!³

³. The entire Soviet article is to be found on pp. 334-340 in *Dear Bishop*. It was translated at the time by Father Karl Patzelt, S.J., who persuaded us to obtain the Icon of Kazan. In the perspective of history, it is worth review.

"I Did Not Receive Your Letter"

Communism was a worldwide, highly-organized militant atheist movement financed with the same wealth that sent the first man into space and built up the second greatest military force on earth. After the defeat of Hitler, this powerful and worldwide movement saw the nuclear stand-off with America (the "Cold War") and the *Blue Army* as its greatest deterrents!

Perhaps they saw the message of Fatima as one of the two main obstacles to their take-over of the world, but rather than mention a supernatural intervention, they said it was the Blue Army. There were not only overt attacks against the Blue Army. There were attacks far more insidious...such as statements in foreign countries that the Blue Army was an arm of the CIA, and letters storming the Vatican with rumors against Blue Army leaders. One could write pages about this. But, to show how insidiously and effectively the Soviet's militant atheist organization worked, I will cite one example.

Forged Letter

Our World Peace Flights with the Pilgrim Virgin were highly effective. Indeed, they were probably the most effective of any of our efforts to bring the Fatima message to the world.

In 1971, for the Silver Jubilee of the coronation of Our Lady of Fatima by Pius XII as "*Queen of the World*," we arranged simultaneous coronations of Our Lady on all five continents. Bishops of fifty nations (most of them Cardinals and/or heads of episcopal conferences) had agreed to participate, including the Cardinal Archbishop of Prague behind the Iron Curtain.

In the beginning, the Pope had endorsed the project. He had blessed the statues, and later the crowns, for the various nations. But, now

that the event was about to take place on May 13, 1971, there was no indication that His Holiness would participate with a message of solidarity with this worldwide recognition of Our Lady's Queenship. Apparently the enemy was getting through.

Cardinal Wright, then head of the Congregation of the Clergy, told us that there was such great opposition among those around the Pope that it would be difficult for me, even with his own endorsement, to get through. He suggested that the Bishop of Fatima ask all the participating Bishops to join in a request for the Pope's participation.

To our shocked amazement, one letter came directly to the Pope from Cardinal Wyszynski, the Primate of Poland, protesting this entire action. The letter asked how any one bishop could impose his idea on other bishops throughout the world. Seven years later, we learned from the Cardinal himself that the letter was a forgery. *He had not received the letter from the Bishop of Fatima asking his participation!* He had not written the letter that went to the Vatican with his signature!⁴

Can one imagine the havoc that was being caused in the Church by such tactics as interception of the Cardinal Primate's mail, followed

⁴ The author met personally with the Cardinal at the Shrine of Czestochowa, where all the Bishops of Poland were gathered (including the future Pope John Paul II) and were awaiting the visit of the International Pilgrim Virgin. However, the statue had not been permitted to leave the plane in Warsaw by direct Soviet intervention. The reaction in Poland was so severe, that the Premier of Poland asked that the statue be brought back. We may see now that this was an early crack which ultimately opened into the dissolution of the Soviet Union. For more details, see the author's book, *Dear Bishop*.

by a forged letter of protest against worldwide honor to Our Lady of Fatima? Can one imagine the harm wreaked by such tactics upon the cause of Fatima and on all those who promoted it? In the face of it all, one must wonder how the Blue Army and the message of Fatima made as much progress as it did. We must also remember that we bear the scars of that struggle.

Point Of Greatest Danger

As President Kennedy said in our 1960 TV interview, time was on our side. He believed that ultimately man's innate longing for freedom would cause the Soviet Union to collapse. *The moment of greatest danger would be when that collapse was imminent.*

As we have said, that critical moment came in 1984. We know now from Sister Lucia that, in the words of the U.S. Secretary of Defense about the Cuban missile crisis, "*It almost happened.*" So far, as mentioned above, it appears that *we have avoided nuclear war four times* (three already mentioned; the fourth we will describe in a coming chapter).⁵

Will we avoid the fifth? Or has the Blue Army been too severely wounded? The third secret of Fatima reveals the Angel of God's Justice about to set fire to the earth. Our Lady said, at Akita, it will be a chastisement by fire "worse than the deluge." But, also, as in the past, and as She said at Akita: "*So far I have been able to prevent it.*" So far...by the aid of those who have *so far* responded. As pointed out in *Deadline*, of which this book is the sequel, "So far" has a limit.



⁵. Chapter Fifteen, Triumphs.

CHAPTER FOURTEEN

The Big Change

There have been several crises in the first fifty years of our Apostolate. As we have said, one was so severe that the trustees decided to shut down our national center, then known as the Ave Maria Institute.

One of the wealthiest and most powerful unions in the U.S. came in to organize our employees. For the sake of the Apostolate, and out of concern because we were the first Catholic organization in the nation to be tested by a power as great as the Steelworkers Union (which we suspected at the time to have been infiltrated with Communists), we decided to have a religious community handle the mail and to have the magazine printed by an outside firm. But, Bishop Ahr urged us to stand up to this crisis which, with his support, we did successfully.

The reader may remember that in the beginning, with the assets of the Scapular Press, I had founded Ave Maria Institute and the AMI Press with the purpose of promoting the message of Fatima and the pledge. When the Blue Army developed, we made the Institute a non-profit corporation, with the provision that *when the Blue Army was established in more than half the dioceses of the United States*, the AMI Trus-

tees *would be replaced by a board elected from the dioceses throughout the country.*

When we felt that time had arrived, with permission of Bishop Ahr (this was shortly before the new Diocese of Metuchen was established), we wrote to all the bishops of the United States to determine how many bishops had appointed spiritual directors for the Blue Army in their dioceses.¹ The number was just over the 50% required for a new board of trustees to be elected by delegates from the dioceses throughout the nation.

The Crisis

Bishop Ahr then sent a letter to the old AMI board stating that the quota, stipulated in the original document of the Ave Maria Institute, had been fulfilled. He asked that the trustees submit to national elections. Questioning the quota, they refused. With the permission of the Bishop, we went ahead with the elections anyway.

Now we had a new board, elected by delegates from all over the United States, and the original board of AMI trustees who still questioned the 51% and maintained that the election of new trustees was therefore invalid.

Painful Solution

At this very time, the Diocese of Trenton was divided. The Bishop of the new Diocese of Metuchen (in which jurisdiction we now found ourselves) had all the many problems associated with the creation of a new diocese. The new

¹. The Blue Army was active in every diocese, but it was considered "established" only where it was formally recognized by the local bishop through written appointment of a Blue Army spiritual director.

Bishop of Metuchen heard little from our side. We were operating well under the new board. We were confident that the decision of Bishop Ahr would be upheld. Our only concern was about the possible scandal that could arise from the continued contest of the validity of our new board by the former trustees.

Normally among good Catholics who had the Apostolate at heart, the word of the Bishop of Trenton, who had been our ecclesiastical authority for thirty years, should have sufficed for the continuation of the Apostolate under the new nationally elected board. But, it seems that the former trustees, apparently with all sincerity, had become convinced that we had manipulated the figures.

To settle the matter, the new Bishop of Metuchen, the Most Rev. Theodore McCarrick, asked if all would be satisfied to abide by his decision, if he himself wrote to all the Bishops of the United States to determine, once and for all, whether the quota for national elections had been reached.

His Excellency wrote a very fine and clear letter to all the Bishops of the United States. The quota was confirmed. Under the direction of Bishop McCarrick, a new corporation was formed merging the former Ave Maria Institute into the Blue Army of Our Lady of Fatima, U.S.A. *This was the first major step towards institutionalizing the Blue Army into the Church.*

At this time, there was a growing proliferation of law suits. It seemed that everyone was suing everyone else for something or other. There was a growing concern that the Blue Army was now very vulnerable because we were a major operation with an annual budget in the millions.

End Of Travel Agency

One of the obvious risks of litigation was the close relationship to the Blue Army on the part

of the *Fatima Travel Agency, the Airline, and a new major motion picture*. We were doing daring things at a time when everyone seemed to be suing everyone else. This realization set up some serious "red flags."

A Different Ownership

Although we now had Bishop Constantino Luna, with authorization of the Holy See, as our International President, and Bishop Hastrich as our National President, we must have appeared to the new diocese to be going too fast and to be involved in too many things. As already explained in Chapter Six, at the suggestion of the Chancellor, Fatima Travel was transferred to different ownership. We gave it to the Columbian Monument Foundation.²

The new owners of Fatima Travel were sincere but without sufficient experience. They were soon at the point of bankruptcy. The agency closed. The funds were exhausted. The liability for charter flights to Garabandal, Spain, for the Great Miracle to take place there after the "Warning," remained. Dr. Rosalie Turton took on a major part of that liability with the 101

². This Foundation was formed to build a monument in the Florida Keys on the same latitude as San Salvador, first landfall of Columbus. It was to be a thanksgiving to Our Lady for the discovery of America (on the 500th anniversary) recalling that the flagship was the Santa Maria, that on the first sight of land, the crews of the three vessels of discovery gathered at their rails and sang the *Hail Holy Queen*. It was thought that the income from Fatima Travel would pay for the monument. Plans have now been transferred to the year 2031. See Chapter 12.

Foundation³, but even so, my wife and I suffered great concern.

Separate Corporations

I had never feared lawsuits, even though the wonderful lawyer we had on our Board kept warning us that we lived in a litigious society and had to be cautious. His name was Joseph Walsh. He was a professor of law at Gannon University in Erie, PA, a lifelong daily communicant who had become convinced of the importance of our Apostolate. Since he feared flying, he drove all the way from Erie (a day's journey) to attend our quarterly board meetings. He never charged a penny for his services, not even for his expenses.

It was in the hope of protecting us from litigation that he insisted on having a separate corporation for every venture which might open us to being sued. That is why Fatima Travel could not be a part of the Blue Army. That is why the Blue Army could not own the Queen of the World plane. That is why we had to set up a separate company, even when we produced a motion picture. I never hesitated to accept all that liability. Except for concern for my wife, I would not hesitate to accept it again. But, with the changing times, it became necessary to protect the Blue Army as much as possible.

³. This Foundation began with the promotion of the message of Our Lady of Akita. It derives its name from the 101 times the Akita statue of Our Lady of All Nations shed miraculous tears. Under Dr. Turton's direction, it has grown into a large apostolate for the promotion of all of Our Lady's messages. It conducts spiritual pilgrimages, especially to places of Marian Apparitions, has produced several videos, published many books, and publishes a quarterly newsletter: *The 101 Times*.

Great Blessing

With restructure, came the greatest possible blessing: *The intervention of the Holy Father* who sent Bishop Edward Egan to integrate the Blue Army into the structure of the Church. Previously, Bishop Theodore McCarrick, who was the first Bishop of the Diocese of Metuchen, had taken the first major step by dissolving the Ave Maria Institute into the Blue Army U.S.A.

It is interesting to note that *the two Bishops who did most to establish the Blue Army firmly in the Church* became subsequently *Cardinal Archbishop of New York* and the *Cardinal Archbishop of Washington, DC.* Cardinal McCarrick had integrated the old, privately-founded Ave Maria Institute, Inc. (whose trustees were chosen by myself) into the Blue Army U.S.A. Inc., with the national officers elected from the diocesan divisions of the Apostolate throughout the nation.

Cardinal Egan, at the request of the Pope, sorted out the problem of integration, giving the Blue Army a constitution acceptable to the Holy See. It took some time for the new constitution to shift into gear. It will take time, too, for the Apostolate to awaken to the challenge of the release of the third secret, on June 26, 2000, to enable Our Lady to prevent the Angel of God's Justice from striking the world. We now have good reason to hope that it will rise to the challenge.

A Final Sign Of God's Intervention

Even without sordid details, the reader has probably grasped that the Blue Army Apostolate went through serious trials. Before Cardinal Egan was sent to resolve the problems, it was arranged for Pat and myself, at our own request, to meet with three Bishops.

One of the three was Bishop John Myers of Peoria, IL, who said: "I consider the Blue Army in my diocese as my right hand." His Excellency got up at four in the morning on the day of that meeting to fly to New Jersey from Illinois. Just as I was completing this book (indeed, this will probably be the last "entry"), the Holy Father *appointed Bishop Myers to succeed Archbishop McCarrick as the Archbishop of Newark and Metropolitan of New Jersey.*

Benefits

As we look back at the years of transition, trials, and blessings, we must marvel at the design of God in the development of the World Apostolate of Fatima. Even my personal separation from the Blue Army, which seemed painfully abrupt, has been a blessing. It allowed me to participate in the management of a new magazine, *Voice of the Sacred Hearts.*

In the time-frame of the beginning of the Apostolate of the Two Hearts, two new foundations were incorporated and ten new books were written. The latter could be as important as all the efforts of the previous fifty years.

Future Influence Of Books?

Books used to reach only a very, very small percentage of the Catholic population. Catholic book stores were, and are, few and far between. For the few who did receive notice of available books, many felt they could not afford them. Now the entire text of a book can be available to millions at the press of a button, and at little or no cost. Already, three of my books are free on the internet, including *The World's Greatest Secret.*

Padre Pio said of *The World's Greatest Secret*, of which already over 100,000 copies are in print, that it would have a greater impact after

my death. So, when I am no longer here, the last ten books could possibly affect more lives than many years of previous work.

Satan's apparent victories are his defeats. What we expect to happen probably will not happen *as soon as we expect*, but we will see the wonder of God's plan later (as we shall certainly see it after entering the Divine Light).

We can but exclaim: "How wonderful and inscrutable are the ways of God!" What we see as knots and loose ends are the underside of a tapestry being woven by Him, the beauty of which we shall appreciate only in Heaven.



CHAPTER FIFTEEN

Triumphs

The greatest triumph has been the obtaining of some twenty-five million pledges throughout the world, five million of them in the United States. Is it too much to say that, based on actual statements of Sister Lucia, this played *a major role in preventing nuclear war*, as mentioned in a previous chapter? Is it too much to say that it played *a major part in the dissolution of the Soviet Union*?

Saint Padre Pio had said: "Russia will be converted when there is a Blue Army member for every Communist." At the time of the dissolution of the Soviet Union in 1990, the Blue Army had spread throughout the world. It had already received approval of the national conference of bishops in Australia, Philippines, Ireland, Italy, Malaysia, Mexico, Nigeria, Sri Lanka, Uganda, Venezuela, Vietnam (expatriated), and Spain.

In Spain alone, there were *almost 2,000 cells* with monthly meetings, governed by some fifty diocesan centers. Spain's twenty-six cloistered communities joined in the Apostolate. Thousands participated in the First Friday/Saturday all night vigils.¹

In Many Nations

Statistics are a poor measure of this spiritual force multiplied in many nations. In addition to countries in which the Apostolate reached the status of approval by the national Episcopal Conference, it flourished in many other countries with approval of many bishops including: The United States, England, Ireland, Belgium, France, Korea, Ghana, India, Liberia, Puerto Rico and Tanzania, South Africa, Germany, Argentina, Brazil, Cameroun, Canada, Columbia, Indonesia, India, Japan, Kenya, Uganda, Malawi, Malta, Myanmar, Papua-New Guinea, Peru, Poland, Dominican Republic, Haiti, Switzerland, Taiwan Thailand, and Zaire.

Without the formal approval of any bishop, the Blue Army touched many lives with response to

¹ See the important book *El EJercicio Azul, Su Historia y Estatutos*, by Anjel Hijas Palacios, 128 pages, published in 1992, available from the national Blue Army center in Madrid, and at the Convent of the Apparitions in Pontevedra (which belongs to the Blue Army.)

Fatima in other countries, even in Russia itself. On the occasion of the visit of the Pilgrim Virgin to Moscow in October, 1992, before the crowded cathedral in the Russian capital, the Metropolitan Archbishop said: "Those who have kept the faith should not be proud. Acknowledge that we are sinners. Now we have a great task to accomplish."

Then turning to us, who had been invited to stand beside the Archbishop in front of the entire congregation, he said: "*We have known about the Blue Army. We thank all those who have prayed for Russia... During the dark years, that message was our hope.*" He then invited our chaplain to pray with him before a copy of the Icon of Kazan, adding: "*We know that the original image is in Fatima.*"²

Another Sign Of Victory

Shortly after this 1992 event in the Moscow Cathedral, the Icon was taken to Rome at the request of Pope John Paul II. At this writing, it is in the papal apartment waiting for the Holy Father himself to deliver it back to the Russian people, as the Blue Army hoped would happen. Is this not another wonderful sign (some might say the greatest of all signs) of God's wonderful design in the unfolding of the message of Fatima?

In *Deadline*, I suggested that the Blue Army (because of its role in the safekeeping and return of the Icon of Kazan) would be involved in Russia's special role in Divine Providence for the coming triumph. I believe this will happen; I have only a vague thought as to how it will happen. During my lifetime, Russia was a closed society ruled by militant atheists. We came to

² See the author's book, *Finally Russia*, pp. 92-93.

know little of the deep faith and long martyrdom of the Russian people. Father Mitrophan, in his book *Holy Russia*, recalls the remark of a Russian thinker, who said: "He who does not weep will never see Christ, but he who weeps will certainly see Him."

And, Father Mitrophan, a Greek monk from Mount Athos, adds: "Only a Russian could have said this, because of the experience of his nation. It is different from anything seen in Europe, in our Balkan peninsula, or in America. The future of the world will depend on the Russian spiritual revival, in full swing today... *The power of love and forgiveness of the great Russian soul will be a road-sign for the world on its future historical path.*"³

"Nothing Short Of A Miracle"

Canon Barthas, in *Ce Que La Vierge Demande*,⁴ said: "Nothing indicated that Soviet Russia would change, short of a miracle from Heaven. Russia's secret police and discipline of terror seemed to exclude any possibility of a revolt from within. And, her nuclear power precluded forced change from without."

The Russian defector, Kravencho, in his book *J'ai Choisi La Liberté* wrote: "The safety of all civilization and the hope of peace depends upon the liberation of my country... I do not

³ *Holy Russia*, by Monk Fr. Mitrophan, Light and Life Publishing (P.O. Box 26421, Minneapolis, Minnesota 55426), p. 39. First written in Serb, it has been subsequently published in Greek, German, and English. For understanding the soul of Russia, as seen by an outsider who came to love that soul, this book is most highly recommended.

⁴ (*That Which the Virgin Asks*), Toulouse, 1967, p. 160.

think our generation will see this miracle." But, we have seen it. The Holy Father himself expressed the opinion, in *Crossing the Threshold of Hope*, that the dissolution of the Soviet Union was due to the message of Our Lady of Fatima and our response.

The Icon Of Kazan

As said above, in addition to the millions who made the Blue Army pledge, we must also count the impact of this worldwide movement in other ways. In *Dear Bishop*, written in 1978, we find a statement which seemed prophetic: "There are many other signs of the coming victory but, when all is said and done... the greatest sign of all is the *Icon of Kazan*."⁵ (See *Dear Bishop*, pp. 179-188, and 312-317.)

From the very time that we made the commitment to purchase the Icon, the Blue Army seemed to overcome a mountain of obstacles and take a giant leap forward. The Icon is truly miraculous.

At the dawn of the formation of the Russian nation, one of her greatest saints, St. Sergius, appeared to Blessed Ermogen, who had been Bishop of Kazan and then became Patriarch of Moscow. The saint said that the Icon of Kazan would be the rallying point of the Russian

⁵ This statement was made by Rev. Karl Pazelt, S.J., graduate of the *Russicum* in Rome, a seminary to train priests for service in Russia. While stationed in San Francisco, he became spiritual director there of the Blue Army. It was he who informed us of the plight of the Orthodox in their efforts to redeem the Icon. He urged the Blue Army to buy it to be returned one day to Russia. For details, see Chapter 19 of *Dear Bishop*, pp. 179-188.

people and of establishing and protecting the Russian nation.⁶

When Bishop Katkoff, Roman Catholic Apostolic Visitor of the Eastern Churches in the Western World, was asked whether the Blue Army should undertake the redemption of the Icon after the powerful Orthodox community had failed, his letter of reply consisted only of two questions: "Why do you hesitate? Is this not obviously the Will of God?"

Bishop Katkoff came from Rome when the Icon arrived at Fatima to be installed in the beautiful Byzantine chapel of the Blue Army International Center (where Pope John Paul II, according to *Inside the Vatican*, came to visit the Icon in 1982). Accompanied by the Most Rev. John Venancio, Bishop of Fatima, Bishop Katkoff participated in a solemn procession from the Blue Army house to the Chapel of the Apparitions for a ceremony of "encounter" between the original image of Our Lady of Kazan and the original image of Our Lady of Fatima.

"We have a saying in Portugal," Bishop John Venancio said, "that something wonderful happens when two famous images of Our Lady meet." As was said above, this marked a major turning point in the development of the worldwide Apostolate of Fatima.

⁶ St. Sergius, a holy monk who founded twenty-five monasteries in Russia, left his monastery to rally the divided princes of the country against the Islam rule of the Tatars. The great battle which followed prepared for the future destiny of Russia. Kazan had been the Tatar stronghold. Russia had her first Czar after the Icon of Kazan was discovered miraculously, and became the rallying sign for a new Christian Russia.

Triumph Was In Souls

Although our television programs were produced only during the few years before our national center was assaulted, they reached millions. These programs greatly strengthened the "person to person" apostolate, bringing into the Blue Army tens of thousands of new members. The Triumph was in *souls*.

This is basically what the Blue Army pledge is all about. It is a placing of souls under the mantle of Our Lady who, through the Morning Offering and the simple devotions of Rosary and Scapular, leads them to holiness and to the Eucharistic Heart of Her Son. Everything we did had this as its basic reason. Any other "triumphs" seem hardly worth remembering.

But, my Bishop asked me to remember and to write about them. A few memories, already mentioned in *Dear Bishop* and elsewhere, continue to speak for themselves: the Shrine in Washington, NJ; *Domus Pacis*, the International Center of the Blue Army at Fatima; the purchase of the convent of the First Saturday apparitions in Pontevedra, Spain (and it being saved, apparently miraculously, from destruction by termites); the Queen of the America's Guild;⁷ the Lay Apostolate Foundation; the Queen of the World Center at the Ourem Castle near Fatima;

⁷ Elsewhere, we have mentioned that I sold property for money needed for the last Blue Army Peace Flight. After the flight, we were able to give a sizeable amount of this to establish the Guild, together with Bishop Hastrich. The continuity of the Guild was due primarily to a great lay apostle, Frank E. Smoczinski. The Guild maintains a facility near the Basilica of Our Lady of Guadalupe for American pilgrims, and holds annual events for greater honor and devotion to Our Lady of the Americas.

and others...some of which have special meaning only to us who were most involved.

I rejoice to think that it was on the day when Our Lady was crowned simultaneously in fifty different nations around the world, that the crown was placed on the image of Our Lady in the dome of the Chapel of the Assumption in the Holy House at Loreto. On that very day of special triumph, I was in Moscow with the delegate of the Bishop of Fatima who crowned the statue of the Pilgrim Virgin in the Chapel of Our Lady of Hope, the statue I had turned over to Father Braun to take to Moscow in 1950.

Memorable Events

I felt safe in being in Moscow, because I was with a large group with tourist visas. But, because I wanted to go to Warsaw to see the statue crowned that day in Poland, I became separated from the group. This resulted in one of the most dangerous episodes of my life. I experienced the special intervention of Saint Padre Pio.

Another memorable event, the closing of the Holy Year at Fatima for the whole world outside of Rome, was perhaps one of the greatest days in the history of the Fatima Sanctuary. Bishop Sheen said of that great day: "The white Square of Fatima has overcome the Red Square, but the news has not yet leaked out." He then made a remarkable prophecy which proved true: the conversion of Russia, begun that day, would become manifest in some thirty years.⁸

⁸ It was exactly 33 years later that the Collegial Consecration was made (1984) followed by the change in Russia.

I felt privileged to be the only speaker in English before a million people in the Cova on that occasion.⁹

Other special memories include being a speaker, with Bishop Sheen, at the first Peace Congress in Lisbon,¹⁰ and speaker at one of the largest religious meetings in Vietnam in the presence of Church dignitaries and representatives of all the major faiths of the nation, shortly before the end of the Vietnam War. There were many wonderful, and sometimes awesome experiences.

Memorable Encounters

Among smaller experiences, I recall my meetings with Salvador Dali for his painting of the vision of Hell. He painted his own conversion.¹¹ The painting, which greatly increased in value, is still in the possession of the Blue Army.

⁹. A million pilgrims spent the night in rain and cold, and continued standing through the Pontifical Mass and blessing of the sick until noon the following day. The Cardinal legate spoke for fifty minutes, followed by a radio address from Rome by the Pope. Bishop Sheen was so impressed that he said on this day Russia was converted "but the news has not yet leaked out."

¹⁰. This congress was suggested by Pope Pius XII. Many bishops and five Cardinals attended, with 3,000 personally invited delegates from all over the world. Bishop Sheen and the author were the only two invited speakers from the United States. See the author's book, *Meet the Witnesses*, p. 49.

¹¹. When I explained the importance of this apparition, Dali agreed to paint it. When he went to Fatima to see the place of the apparition, he had a personal conversion (related to me by a canon of the diocese).

I had a close experience with several saints, including almost all the Popes of my time. Pauline, the sister and "little mother" of St. Therese of Lisieux, whom I had the joy of meeting in 1946, sent me a letter at the very beginning of the "March of Pledges" in which she entrusted my vocation to her sainted sister.

Saint Padre Pio had a special and personal role in our Apostolate. I myself heard him predict that Russia would be converted when there were enough Blue Army members. Mother Teresa, whose community was one of the first to join the Blue Army in India,¹² sat on the sofa in my office as she wrote the beautiful prayer framed in the hallway of our house.

Of special importance has been the precious hours spent with Sister Lucia. There may be a story in each of these memories. Perhaps that is what my wife had in mind when she asked me to write of "more personal things." But, they seem to me to have little value in comparison to what remains to be done for Our Lady's Triumph.



¹². Father Henry, who was the chaplain at Mother Teresa's motherhouse in Calcutta, became the first spiritual director of the Blue Army for all India.

CHAPTER SIXTEEN

The Popes And The Blue Army

A part of the message of Fatima, updated at Akita, refers to the crisis in the Church: "The work of the devil will infiltrate into the Church in such a way that one will see cardinals opposing cardinals, bishops against bishops... The Church will be full of those who make compromises and the demon will press many priests and consecrated souls to leave the service of the Lord."

Because most of us have heard of Akita only recently, we tend to forget that the message was given on October 13, 1973, at the culmination of the Second Vatican Council. Up to the time of this writing, almost thirty years of adjustment have passed. In all those years, I never liked to speak of crisis in the Church. It seemed scandalous, and some day it will be over.

Paul VI

In our previous book, *Deadline*, we quoted Sviderchosi, who, in an article in *Inside the Vatican* (Feb. 2000), saw the Church already emerging from the crisis "thanks to the Council, but also to Pope Paul VI, who was at the center

of the storm. He was disobeyed, debated, and even insulted. And yet, he was able to defend the Creed, the moral law, the dignity of the human person.”

I had not thought of writing this chapter until I read a recent interview of Dr. Alice von Hildebrand with the editor of *Latin Mass* (Summer, 2001) in which she criticized Paul VI for delaying six years before issuing *Humanae Vitae*.

But, one would have had to be at the very heart of the crisis in the Church, as was this Pope, to understand him. Svideroschi says he was living “an hour of uncertainty, and even of self-destruction.” He was living through the crisis described by Our Lady at Akita. It is said that half the bishops of the world did not accept *Humanae Vitae*. Now, many of them are seeing that Paul VI was right.

The interview mentioned above, also called into question that Paul VI had commissioned Cardinal Gagnon to investigate infiltration of the Church by powerful enemies. Afterwards, the Cardinal could not get an audience. He was sent word to give his report to the Congregation for the Clergy, specifically to be kept in a safe with a double lock. The very next day the lock was broken. The report was gone.

I decided to write this, because my personal experience with Pope Paul VI would explain why Cardinal Gagnon could not get an audience and was instructed, instead, to give his report into other hands.

You Will Not Get An Audience

The Bishop of Fatima asked me to see the Pope to request his participation in the worldwide renewal of consecration to Our Lady, in which some fifty bishops would crown images of Our Lady in their countries. This was to commemorate the 25th anniversary of the coro-

nation of Our Lady of Fatima as Queen of the World. I had no difficulty in getting the first audience. I presume it was thought that I just wanted his blessing.

He seemed very willing to participate in the worldwide honor to Our Lady of Fatima as Queen of the World. He took all the information saying he would consider it. But, this meant that I had to return to Rome for a second audience to receive the Pope's definitive answer.

To my surprise, when I returned, my every request for an audience was denied. I went to see the president of the Marian Academy, who always had access to the Pope. To my surprise he told me that he no longer had the ready access to the Pope he had always enjoyed. He suggested that the two of us go to see Cardinal Wright.

To my even greater surprise, Cardinal Wright told me: "Everyone knows why you are in Rome. You will not get an audience." Who was "everyone?" Who had the power completely to prevent even a word from us to get through to His Holiness? Who could be so opposed to having the Pope show favor to the Blue Army, and to participating in a worldwide honor to the Queen of the World?... Just two years later, Our Lady said at Akita: "The work of the devil will infiltrate even into the Church."

As we said elsewhere, the Soviets saw Fatima and the Blue Army as one of their three major deterrents, the other two being: Hitler, and the Cold War. Had it not been for Cardinal Tisserant in Rome, Bishop Venancio at Fatima, and Bishop Ahr in Trenton, it is almost certain the Blue Army would have been suppressed.

Surrounded

A holy person I knew had a vision of Paul VI as a prisoner with an impostor in his place. She was almost incredulous when I told her I had

seen the Pope over and over, and it was indeed he. But her vision was not inaccurate. He was virtually a prisoner. Too often, the only messages and visitors who got to him were through those who circled him. He felt, and he said, "the smoke of Satan has entered the Church."

I went down to the tomb of Pius XII in St. Peter's crypt. I reminded him that he had crowned Our Lady Queen of the World. I asked his help. I have told what happened elsewhere. I got my message to the Pope through a back door. I got an audience. The Pope participated in the worldwide honor to the Queen of the World with a beautiful message on radio and television.

Paul VI And Fatima

Cardinal Tisserant, then considered the most powerful Cardinal in Rome, had become a voluntary "protector" of the Blue Army after reading my book *Russia Will Be Converted*. He arranged an early meeting with Paul VI almost at the beginning of his pontificate. His Holiness said that he blessed us as the leaders of the Blue Army, "and I bless all your members."

Despite the terrible crisis in the Church, Pope Paul VI accomplished wonders. One of the greatest things he did for Fatima, and to honor Our Lady as Queen, took his "circumscribers" by surprise. From the beginning of his pontificate, we had been petitioning for the collegial consecration of Russia to the Immaculate Heart of Mary.

We campaigned directly with the Fathers of the Council. About half were in favor, half... either indifferent, or opposed. One bishop wagged a finger, and said forcefully: "You will never get that consecration."

Again my thought was: "Get to the Pope by a back door." So, I went to see a Cardinal who was known to be a personal friend of Paul VI,

and asked if we could send petitions to him, which in turn he would give to the Pope. He said "no" for what I always thought was a strange reason. He said he would not do it "precisely because I am his friend."

This strong opposition to the consecration was almost impossible to understand. It seemed as though Satan was powerfully present.

The Back Door

It happened that on the floor below the apartment of the Pope's "friend" was the apartment of Cardinal Slipy, who had spent years in a Soviet prison, and recently, in poor health, had been allowed to leave Russia. I pushed the stop button on the elevator and rang the bell.

When I asked the Cardinal if he would receive the petitions, he said: "Send them! Fill this room with them!" We did. They exceeded two million. I learned later that the aged Cardinal, who had suffered so much at the hands of the Communists, not only pleaded with the Pope, but said in a commanding way: "You MUST make this consecration."

It seemed very logical that the consecration should be made before the closing of the Council, since all the bishops of the world were right there in one place. If the Pope insisted, would they not all have joined? We know now that the answer to that question is doubtful. But, the Pope surprised the Council and the world by what he actually did.

Mother Of The Church And Fatima

It was the most important day of the Council, the day of the final session in which the major document, *Lumen Gentium*, was to be promulgated. After the solemn promulgation of the document, the Pope renewed the consecrations of the world and of Russia to the Immaculate

Heart of Mary, (referring to the same two consecrations made previously by Pius XII) and then proclaimed Our Lady MOTHER OF THE CHURCH and he entrusted the Church to Her as Our Lady of Fatima.

Unfortunately, this consecration, even though made in the presence of all the world's bishops, was not made with their participation. Pope John Paul II made the consecration in 1981, after writing to all the bishops of the world in advance, but again the critical element of the participation of the bishops was lacking. The consecration was finally accomplished on March 25, 1984. The change in Russia began later that same year.

Pius XII

Our Lady of Fatima had said "The Holy Father will have much to suffer." After my second audience with Paul VI, in which he blessed crowns for the Queenship of Mary celebration, he started to walk away. Then, to my surprise, he turned back, and said somewhat sadly: "Pray for me."

I found the same air of sadness in my first audience with Pius XII. He was called "the Pope of Fatima," because he had been consecrated a Bishop the very day of the first apparition to the children, May 13, 1917. Blessed Jacinta saw the Pope suffering, and said, many times: "Oh, we must pray for the poor Holy Father!"

The Sign Of Consecration To Her Heart

Usually, at any audience, there is always someone with the Pope. A really private audience, with the Pope alone, is extremely unusual. Yet that is what I had. Just to think...I might have asked for anything in the world! But, I asked for a papal letter in commemoration of the upcoming 700th anniversary of the Scapular

vision to St. Simon Stock. A strong message from the Pope was needed at this time, because the Scapular devotion had fallen almost into disuse.

His Holiness then invited me to submit my thoughts for the letter, but I knew it was best to leave it up to the Holy Spirit. The letter, issued by His Holiness, July 16, 1951, made that all-important declaration: "The Scapular is the sign of consecration to the Immaculate Heart of Mary." When Sister Lucia was asked later if the Scapular was an integral part of the Fatima message, she quoted those words of the Pope. As consecration to the Immaculate Heart is so central and so important in the message of Fatima, so is the Scapular.

The Last Audience

Pius XII repeatedly gave his blessing to the Blue Army. The greatest of all, is that he empowered Cardinal Tisserant to bless our international center at Fatima as his *legato a latere*. This means that the Cardinal, in this mission, was empowered to act in the place of the Holy Father. Thus, our Blue Army center at Fatima was inaugurated and blessed by this great Pope, who, when called "the Pope of Fatima," replied: "Yes. That is who I am."

He remained active almost up to the time of his death, but in the last weeks he was failing. It was about twelve weeks before he died, that Msgr. Colgan and I, together with some Blue Army leaders from different countries, had one of the last audiences granted by this Pope. There had been no audiences whatsoever for some time before. People who were expecting audiences had been waiting in Rome for days. When His Holiness entered the hall, he looked almost the same to me as he had for so many years. I had no idea that he was so ill, and so close to death.

I thought Msgr. Colgan would do the talking, but he left it up to me to speak to the Pope. When I turned around to introduce members of our group, I was amazed to see the back of the room crowded with people.

We learned later that they were persons who had been waiting for some time for such an opportunity to be in the Pope's presence. But, we were the only ones who greeted and spoke with him.

It seemed a special and final blessing to our Blue Army from a truly saintly Pontiff who had suffered so much during the Second World War, and in the world conflict with atheistic Communism.

John Paul II

My first meeting with John Paul II was in the first year of his pontificate. I was with one of our long-term Blue Army priests, Father Matt Strumski. We had an offering for the Pope to build a church in Warsaw in honor of Our Lady, **QUEEN OF THE WORLD**. I can still recall this warm-hearted Pope putting his arm around my shoulder.

At the entrance to that beautiful church today, is the outline in iron of the Pilgrim Virgin which was carried all over Poland, when the Russians would not allow the International Pilgrim Virgin to leave the Queen of the World plane. As I have told elsewhere, this had a deep and lasting effect on the Polish people, and certainly was an element in the final victory over Communism.

In 1996, when again I was able to speak to His Holiness, I asked him to bless the Lay Apostolate Foundation. A picture of the blessing appears on the front cover of my book *You, Too! Go Into My Vineyard*. The book follows closely his very long and important call to mobilize the laity: *Christi Fideles Laici*.

What is most important, is that when the Blue Army seemed to be failing, His Holiness sent the present Archbishop of New York, Cardinal Egan, to institutionalize the Blue Army in the Church. The future Cardinal spent two years at the task, and the Blue Army is now ready to face its powerful calling, to respond to the worldwide terrorist war with the message of Fatima.

The Great Task

A professional poll taken in the United States in October of 2001, showed that 75% of Catholics in the United States do not go to Mass, and 31% do not fully believe all the Church teaches. The crisis of faith, and of practice, is even far worse in the traditional Catholic countries of Europe, like France and Italy.

The "new evangelization" today is not so much for distant and pagan lands, but for our own nations. The terrorist war, ready to strike anywhere at any time, may wake people up. But, as Sister Lucia has said: "The Blue Army will have much to do." ...Let us thank God that one wonderful Pope after the other, during all the last century, have shown us the way.

The Legacy

We have already mentioned that Pope Pius XII decided to close the 1950 Holy Year, for all the world outside of Rome, at Fatima. The ceremony was one of the greatest in the history of the Sanctuary, and during the ceremonies, the Cardinal legate amazed the crowd (and the world) by saying that the Pope had seen a re-enactment of the Miracle of the Sun while the Pilgrim Virgin was in the Vatican. "Is this Fatima transported to Rome, or Rome to Fatima?" the Cardinal exclaimed. Archbishop

Sheen said: "Today, the white square of Fatima has overcome the Red Square of Moscow, but the news has not leaked out yet." He prophesied that it would become evident in about thirty years...which it did. The dissolution of the Soviet Union began in 1984.

Archbishop Sheen also made another prophecy. He said that Our Lady deliberately chose to be known by the name of Mohammed's daughter, because She came not only for the conversion of Russia, but for the conversion of Islam.

CHAPTER SEVENTEEN

Islam And The Pilgrim Virgin

Obviously, the greatest “shaker of the world” for the past fifty years has been Our Lady Herself, often through the miraculous statue known as the International Pilgrim Virgin.

In the present crisis initiated by Islam extremists, this statue...which was in the capital of Iran on the day of the coronation of the last Shah...carries a special message of hope. Before speaking of this, a further word in summary on the Pilgrim Virgin itself.

Statue Weeps

As already said, some one hundred million persons, in the past fifty years, have gazed into the eyes of this statue, which was seen to weep in public thirty-three times, reminding the world tearfully of Her message. Father Joaquim Alonso, the official documentarian of Fatima, said, by the very fact that so many millions of people have visited and/or seen the miraculous

image, it was the greatest phenomenon of its kind in the history of the Church.¹

To Enter Russia

I suggested to the Bishop of Fatima that, with so much publicity, there was little chance of the statue ever entering Russia. The Bishop then agreed that the same sculptor make an additional statue which we would try to get into Russia in whatever way Our Lady provided.² The Pilgrim Virgin, and the "secret" statue left Fatima, after a solemn blessing in the presence of hundreds of thousands, on the following October 13, anniversary of the Fatima miracle.³

The Miracle Of The Doves

One of the wonders along the path of Our Lady is known as the miracle of the doves. Canon

¹ *Doctrina y Espiritualidad del Mensaje de Fatima*, by Joaquim M. Alonso, CMF, published by Aria Moontano Editores, S.I. 1990. This very important work was the last of Fr. Alanzo's many books, which include 24 volumes, of 600 pages each, on the source documents of the apparitions of Fatima. He had planned to write a special book on the spirituality and importance of the Blue Army when he died on Dec. 12, 1981. An esteemed member of the Pontifical Marian Academy, he was an internationally recognized Mariologist.

² The sculptor was the senior Jose Thedim.

³ It should be kept in mind that only one of the two statues blessed by the Bishop of Fatima on October 13, 1947 was intended to travel the world. One was to be taken, by whatever means God would provide, directly into Russia. This was accomplished under a mantle of secrecy, and ultimately, of diplomatic immunity, in January, 1950.

Barthas, one of the greatest experts on Fatima, wrote an entire book on this phenomenon, with many pictures taken in many places. Often doves, or white pigeons, flew to the base of the statue while it was being carried. Where did they come from? What did it mean?

This wonder was repeated at Fatima at the ceremonies of October 13, 1949, just two years to the day before Cardinal Tedeschini, legate of the Pope, announced that His Holiness had seen a re-enactment of the Miracle of the Sun over the Vatican gardens, when the Pilgrim Virgin was there. The Cardinal's startling announcement took the world by surprise. Immediately afterwards, the Pope spoke from Rome by radio, and said, of the Pilgrim Virgin, that "the favors She performs along the way (of the Pilgrim Virgin) are such that we can hardly believe what we are seeing with our eyes."

Two doves had flown to the feet of the original image of Our Lady of Fatima in the presence of hundreds of thousands of pilgrims. They remained there throughout the ceremonies of the anniversary of the Miracle of the Sun until the statue returned to the Chapel of the Apparitions, after which they were no longer seen. Father Luis Gonzaga de Oliveira, O.Carm., who had arranged my first visit to Fatima in 1946, had been given permission to say Mass, alone with me in the Chapel of the Apparitions, on that historic day.⁴

⁴ Father Oliveira was the Carmelite superior in Lisbon. He was respected in Portugal as the custodian of the relics of Blessed Nuno, Portugal's greatest national hero. In the early days, I stayed with him whenever I went to Portugal. He gave me a piece of the tree over which Our Lady appeared in all the Fatima apparitions. It is now reserved in the Holy House Chapel at our National Shrine of Our Lady of Fatima, in Washington, NJ.

It was very unusual to be allowed to have Mass in the tiny chapel on such a big day. The small chapel marks the actual spot of Our Lady's apparitions. And, as I said, it was just Father Oliveira and myself alone.

At the offertory, I did not see the wine and water anywhere, so I lifted the altar cloth to see if they might be underneath. There, huddled together, were the two doves which had flown to Our Lady's statue when it left the Chapel at the beginning of the ceremonies, at about 10 a.m., and had remained there until it returned some three hours later.

As was said above, I had never seen this phenomenon before. Were the doves trained? Did they have clipped wings? The answer to both questions seemed negative, because the doves could fly, and they did not seem very tame. After the ceremonies, I got permission from the Bishop of Fatima to take the doves back to the U.S. with me.

I never told this story before because it might have seemed that I took as supernatural something that might have had a natural explanation. But, when I had the doves back in Washington, NJ, I found them to be as timid as most birds. They fluttered away whenever I approached them. The thought occurred to me to see what would happen if I took them into the oratory, above the little garage, where the Pilgrim Virgin, waiting to go into Russia, was secretly enshrined. (For further details see *Dear Bishop*, pp. 42-46.)⁵

⁵. This was the second of two statues blessed at Fatima on October 13, 1947, with the intention of being "smuggled" into Russia. In January of 1950, it entered Russia with diplomatic immunity, and has been there ever since.

At once the doves flew to the base of the statue. There I could touch them, and they did not move. Subsequently, I recalled that there were several signs by which the Holy Spirit manifested Himself in Scripture: A dove, Our Lord's breath (He breathed on them, and said "Receive the Holy Spirit"), and wind and fire at Pentecost. Only once was He manifested in living form: *as a Dove*. Could we see in this, perhaps, a symbolism of the Holy Spirit as the Spouse of Mary?

As we explained at length in *Deadline*, the role of the Holy Spirit as the Spouse of Mary will be emphasized and understood in a new light in the coming time of Triumph.

Unusual Beauty

Myself and Canon Galamba de Oliveira (who was responsible for the writing of most of Lucia's memoirs) accompanied the two statues (the Pilgrim Virgin and the statue to be "smuggled" into Russia) immediately after the ceremonies in Fatima on that anniversary of the Miracle of the Sun in 1947.

Two years after the "secret" statue had entered Moscow, we received a letter from Monsignor Thomas, who had been appointed to Russia by the Pope as Apostolic Administrator.⁶ When he was reassigned and was leaving Russia, Monsignor Thomas wrote: "I place my hope in the presence of the statue of Our Lady of Fatima in Moscow, *where She entered almost miraculously*. It is the most beautiful I have ever seen. I am grieved to be separated from it.

⁶. Almost half a century later, his successor, Archbishop Kondrusiewicz, would arrange for the two statues to meet in our presence, in Moscow in October, 1992.

I invoke Her to bless my former administrature, the most vast in all the world."

Is one often "grieved" to leave a statue? Obviously this Apostolic Administrator of all Russia felt what millions around the world were experiencing through seeing the Pilgrim Virgin: *The presence of Our Lady Herself*

My Own Grief

The reader may imagine how I felt when, after having this precious image in my oratory on the farm for two years, I delivered Her to Father Braun in New York to be taken to Moscow. The dear first Bishop of Fatima, to whom I became devoted, and from whom I received reciprocal affection, must have been aware of my sense of loss. A few months later, a most beautiful statue arrived, a gift from His Excellency with a letter asking Our Lady, through this image, to shed Her graces on me, on the Ave Maria Institute (AMI), on the Blue Army, and "on all those around."

But, it was already a consolation to know that, while present in an identical copy in that tiny chapel in Moscow, She was traveling to obtain fulfillment of Her requests for the promised conversion of Russia...and along Her tearful path, *hundreds of thousands were pledging to do as She asked!*

As I have already said, this statue was the occasion for the first meeting of myself and Msgr. Harold Colgan, in which the Blue Army was born as a national and then an international Apostolate.

First Visit To The Americas

I mentioned earlier that Cardinal Spellman had opposed the idea of the Pilgrim Virgin, so I made arrangements for the statue to make its first visit to the Americas in Ottawa, Canada.

Thousands welcomed Her. I had chosen the following December 8, our nation's patronal Feast of the Immaculate Conception, to be Our Lady's first "official" entry into the United States. It was in the Buffalo/(Niagara Falls) diocese, where the Bishop had extended his warm welcome to us. One newspaper recorded this visit as *the greatest event of the year in that area*, resulting in the largest recorded traffic congestion. After that, to use the very words of the first Bishop of Fatima, "Our Lady made Her own way."

In Red Square

When She finally arrived publicly in Russia in October of 1992, She had already been there, all those years. And now She was crowned in Red Square! Almost a thousand Rosary-saying pilgrims accompanied the International Pilgrim Virgin to Moscow in two jumbo jets. A giant image of Our Lady of the Blue Army (like the statue in front of our international center at Fatima) was painted on the sides of these giant planes (then the world's largest passenger aircraft). It is the image of Our Lady crowned, showing Her Immaculate Heart, and with extended arms holding the Scapular and Rosary. After visiting many of the nations of the world, during the forty-five years after its departure from Fatima in 1947, *the miraculous statue was arriving publicly at Her destination: Russia.*

During the coronation of the statue in front of the tomb of Lenin, Our Lady of Fatima appeared over the Square wearing a crown. Rays of light streamed down onto the Square and seemed to bounce back as though to engulf the world. This is all recounted in our little book *Finally Russia*, so we will say no more here. Now that Russia has changed, what about Islam?

The Tomb Of Fatima

Shiite Muslims believe that the only legitimate rulers of Islam are the descendants of Fatima, the only daughter of Mohammed. The tomb of Fatima is in Teheran, the capital of Iran (formerly Persia).⁸ Until the takeover by the Muslim extremists, who did the most to initiate the current world crisis, a descendant of Fatima was the King who had been brought to power with the help of the United States.

I had long believed that one day there would be a crisis involving Islam. And, I had also believed that Our Lady chose to bear the name of Mohammed's only daughter (Fatima). So, when we learned that the Shah of Iran was to be solemnly crowned, we took the Pilgrim Virgin to Iran. It was part of a "World Peace Flight" with the Pilgrim Virgin, led by the Bishop of Fatima.

As we know, the extremists in Iran ousted the Shah. One of their main grievances against the United States was the part it played in putting them out of power for even a short time. Now, an amazing thing happened.

After the death of the Shah, his son...the legitimate heir to the Peacock Throne...wrote a book in which he said that he saw the Virgin Mary as the key to rapprochement between Christianity and Islam! Crown Prince Pahlavi said in reading the Koran profoundly, he had reached this conclusion. He cited such passages as the words of his illustrious ancestor, Mohammed: "*Fatima has the highest place in Heaven, after the Blessed Virgin Mary.*"

⁸. See author's book *The Hand of Fatima*.

While we were in Teheran, on the occasion of the coronation of his father, we took the Pilgrim Virgin to the great Mosque which contains the tomb of Fatima. Although we were treated with great respect, we were not permitted to enter.

Will the day be far off when, as Our Lady was crowned publicly in Red Square in 1992, She will enter the Mosque to visit the tomb of the daughter of Mohammed, whose name She has chosen when making the promise: My Immaculate Heart will triumph, and an era of peace will be granted to mankind?" ...If so, once again it will be because many more will have gazed into Her eyes and heard Her plea.

CHAPTER EIGHTEEN

The World's Greatest Hope

At the sixth annual (LAF) Lay Apostolate Foundation retreat in 2001, we asked an important question to which no one, in that above-average audience, knew the answer. This should not be a surprise. The question was about a papal encyclical. Few Catholics have had access to encyclicals. Very few have read them.

In what may prove to be one of the most important encyclicals of his pontificate, Pope Pius XII said: *"In this doctrine and devotion lies the world's greatest hope."* What *doctrine* and what *devotion*?

A Mandate

In the encyclical in which the Pope cited the doctrine and devotion "in which lies the world's greatest hope," His Holiness mandated *by his solemn authority* (actually cited) that the devotion to which he referred was to be

renewed annually on a certain day throughout the Church. The encyclical is *Ad Caeli Reginam*. The doctrine is that of the Queenship of Mary. The devotion is *consecration to the Immaculate Heart of Mary*.

Propheesied At Beginning Of Marian Age

This recalls the great prophecy of Saint Catherine Labouré who saw Our Lady crushing the serpent, then saw Her *holding the globe of the world over Her Heart*. The saint exclaimed: "*Oh how wonderful it will be to hear Our Lady hailed as Queen of the World! It will be a time of triumph, peace, and well-being, which will be long lasting!*"

In 1830, in the apparitions to Saint Catherine, which are said to have inaugurated the Marian Age, Our Lady appeared as a triumphant Queen and Mediatrix. She appeared *crushing the head of the serpent*. Streams of grace flowed from Her down-stretched hands to cover the world. Holding the globe, Our Lady said: "This globe represents the world and *each person in particular*."¹ At Fatima, Our Lady *wore the globe over Her heart*.

New Approach

Our Lady said the globe represented the world and *each one of us in particular*. She carries us ALL over Her Heart, as though we were the *only* person(s) on that globe. Our Lady has this capacity to love each of us "in parti-

¹. This is often translated "each individual," but the actual words used by Our Lady were "chacun en particulier."

cular." In Her loving concern for each of us, She comes at Fatima to invite us *into* Her maternal heart.

In the encyclical *Ad Caeli Reginam*, in which Pope Pius XII declared "*In this doctrine (of Our Lady's Queenship) and devotion (to Her Immaculate Heart) lies the world's greatest hope,*" His Holiness mandated renewal of consecration to the Immaculate Heart of Mary each year on the Feast of Her Queenship.

Queen Of The World Center

The *Queen of the World Center* at the Castle of Ourem near Fatima, is not only to proclaim both the doctrine and devotion of Our Lady as Queen of the World, *but also to obtain fifty million names to be placed in Our Lady's Heart.* There is a practical reason for this. Experience has shown it is not so difficult to persuade persons *already devout* to make the Blue Army pledge. But many others are reluctant to make a commitment to pray the Rosary daily. Some are reluctant even to become enrolled and to promise to wear the Scapular.

Might we not persuade those millions who do not yet seem ready to make the pledge *at least to take refuge*, at this critical moment of history, *in the Immaculate Heart of Mary, our Mother and Queen?* To do this, they need but submit their names to be placed in Our Lady's Heart, as an act of consecration to Her Immaculate Heart.

Simple Act Of Consecration

Where we fail to get the full commitment to the requests of Our Lady, we may at least get this simple act of consecration...the act of sending one's name to be placed in the statue in the Ourem Castle which represents the apparition when the children of Fatima were undergoing

dry martyrdom at the foot of the Castle.² This simple act could well be a step to making the full commitment.

One of my last undertakings (including confronting cancer in my 86th year) has been the development of the international center at the Ourem Castle in honor of the Queen of the World, because it was at Fatima that Pope Pius XII, through a Cardinal Legate, crowned and proclaimed Our Lady as Queen of the World. Fatima may be considered the earthly throne of the Queen, because it was here that She made the great promise: "If my requests are heard, *an era of peace will be granted to mankind,*" adding: "*Finally, my Immaculate Heart will triumph.*"

Five buildings within the walls of the Castle are dedicated to this project. In one of them is a replica of the Holy House of Nazareth, in the

² After release from the Ourem Prison, under interrogation, Lucia told the parish priest of Fatima that Our Lady described to the children how they would have seen Her on August 13, if they had not been taken away by the civil authorities. Lucia said Our Lady would have been seen under a bower of flowers, flanked by two angels, showing Her Immaculate Heart. This is commemorated at the Ourem Castle, in the Queen of the World Center near Fatima, with space behind the heart of the statue for computer disks to be filled with millions of names.

Names to be entered into Our Lady's Heart may be submitted to the 101 Foundation or to the Queen of the World Information Center (7400 E. 53 St. N., Kechi, KS 67067).

When you go to Fatima, Portugal, we invite you to visit the nearby Queen of the World Center at the historic Ourem Castle. Call from the U.S. (011 351 249 544 808 or fax 011 351 249 544 513).

walls of which are stone from the original house. Inside is a statue with a recess in the heart which can contain millions of names on computer disks. The response already has been encouraging. *In just the first year, over two million names were placed in Her Heart.*

Often Amazing

One of the major buildings at the Queen of the World Center is to be the *Hall of the Doctors* in which will be displayed large icons of the thirty-three doctors of the Church with appropriate quotations on their teaching about Our Lady, Mother and Queen. Over two thousand Marian images, in this and the other buildings, will bear witness to devotion to Mary throughout the centuries. Together with a major collection of relics, these images of Our Lady *from all nations of the world* (many of which are already in place) *proclaim in fact the worldwide devotion to Our Lady throughout the ages, throughout the entire Church.*

Each of these hundreds of statues from all over the world, from times past and present, has a story to tell. Some are of apparitions in which Our Lady Herself has brought messages to the world, as in Lourdes, Pontmain, the Rue du Bac in Paris, Pellevoisin, Beauraing, La Salette, Akita, Tepeyac in Mexico, and so many others. They give evidence to the power of Our Lady's intercession and of Her great love for all Her children of every race.

As an example, the following story will illustrate the teaching power within this "forest" of images. It is the story of a tiny statue of the Immaculate Conception, only about ten inches high and made of wax, which a missionary priest left in the town of San Juan de los Lagos in Mexico as a souvenir of a mission he preached there about the power of prayer to the Immaculate.

The Child Came To Life

When the statue became a bit tattered and frayed with the passage of time, the local pastor relegated it to the sacristy. One old lady, who felt that, whenever she had prayed in front of this statue, Our Lady was truly listening, continued to go into the sacristy to "talk" with Her. And one day, when a child was killed in an accident during a circus performance in the town square, with pity for the grief-stricken parents, the little grandmother rushed to the sacristy and brought the little image to place it on the dead child. By the compassionate faith of this simple woman in the power and compassion of the Immaculate Mother of all, at the touch of the little image, the child came to life.

Today the little image is enshrined in a great church. The town of San Juan de los Lagos has become a place of pilgrimage drawing thousands who see in this simple little statue a symbol of the power of the Immaculate. It speaks of Her motherly compassion and of the tender and flaming love of Her Immaculate Heart. It affirms the words of Her Son: If you truly believe and say to this mountain "move," it will move.

Multiply this amazing story by the hundreds of statues at the Queen of the World Center, and you have an inkling of the power, the glory, and the intimacy of our Queen.

More Than Just Images

Jimmy Williamson, one of the founders of the museum at the Queen of the World Center, said: "It isn't the images in themselves. It is the story each statue or image has to tell. A person could spend an entire day in the museum and would *only begin to know Our Lady* as revealed in

these many images from all over the world and the stories behind them.”

Perhaps of special meaning are images of the apparitions of Our Lady, images made according to the personal descriptions given by persons to whom She appeared. They show Her as She has come to speak to our world. In the midst of this forest of images of the world's Mother and Queen, one experiences an atmosphere of faith which is enhanced by many precious relics of the saints to whom Our Lady actually appeared.

In the replica of the Holy House of Nazareth, with the unique statue with a recess behind the heart to receive millions of names, is a bit of the veil of Our Lady from the great Cathedral of Chartres. Nearby is the chalice used by St. John Vianney, who inspired this Apostolate by placing the names of his parishioners in the heart of a statue of Our Lady.

On a visit to Ars, Mrs. Helen Bergkamp, of Wichita, KS, was inspired when she saw the statue of Our Lady venerated by St. John Vianney, in the heart of which the saint placed the names of all his parishioners... a splendid idea. As one of the founders of the Queen of the World Center, Mrs. Bergkamp presented the large statue representing the August 13 vision of Our Lady of Fatima, which Our Lady said the children *would have seen*, if they had not been in prison that day at the foot of the Castle. It is the statue with a recess in the heart for computer disks with capacity for millions of names.

Thanks to Carlos Evaristo, first director of the Queen of the World Center, gathered here also is one of the greatest collections of authentic relics in the world. The purpose of it all is to affirm, before all the world, that God has entrusted its peace to the Immaculate Heart of Mary. It is to proclaim to persons throughout the world that Our Lady came to

receive all into Her Heart. It challenges us to gather names of those consecrating themselves to the Immaculate Heart in response to the spirit of the encyclical *Ad Caeli Reginam*.

Effect Of The European Union

Fatima was politically isolated in one of the smallest countries of Europe at the time Pius XII crowned Our Lady at Fatima *Queen of the World*. Now, it is part of a union of fifteen nations. Their common flag is a circle of twelve stars on a background of blue. *This flag of Europe was inspired by the medal of the Immaculate Conception, Our Lady of the Apocalypse, with a crown of twelve stars.* Changes have taken place so rapidly since the dissolution of the Soviet Union in 1990, that many have not yet fully grasped *the virtual end of boundaries* among the fifteen European nations. A new page in history has been turned.

A French woman working in London, as reported in the Washington Post in March, 2000, expressed what many upwardly mobile young people of Europe are experiencing: "It's fantastic. There is no bureaucratic limit as to where I can work. I'm very fortunate to be in my generation, to be part of the European Union."

The role of English-speaking America increases at the same time. A 27-year-old man from Italy, who took a job in London to learn English, remarked: "If you don't know English today, it's the same as not knowing how to write."

From engineering centers in Bavaria, to high-tech complexes in southern France, and the financial center of London, young college graduates are using their skills outside their own countries. A 28-year-old Spaniard, who had recently opened an internet service in Paris and who spoke Spanish, German, English, and Italian, said, in a year 2000 interview: "All in

all, I feel Spanish. Europe is just a place where I can move easily. It's like America."

The World's Greatest Hope

Not all is well with the new Europe. As in the United States, abortion is legalized. But, Our Lady holds forth new hope. The Queen of the World Center at Fatima is in a new Europe, at whose newly opened barriers there flies *the flag of the Queen of the World: The blue flag with a circle of twelve stars*. English is becoming its common language. What marvelous new opportunities are now open to the Worldwide Apostolate of Fatima.

In 1956, Pope Pius XII crowned Our Lady at *Fatima Queen of the World*. Thirty-seven years later, in 1993, Pope John Paul II took to Fatima the bullet that had almost taken his life. It was placed in that same crown with which Pius XII had proclaimed Her *Queen of the World*.

Jesus called Satan the *Prince of this world and the Prince of Darkness*. Now His Mother comes as the *QUEEN of this world, the Queen of Light*, to prepare for His reign as the King of All Nations. It is meaningful that just ten years before the beginning of the third millennium, when the message of Our Lady of All Nations had already begun to spread throughout the Church, the message of Jesus, King of All Nations, received impetus.

It is reported that Our Lord said: "I am the King of Heaven and earth. My majesty is everlasting. My most holy Mother is preparing the triumph. *The triumph of Her Immaculate Heart ushers in the Reign of My Love and Mercy.*"³

³ From the booklet *Jesus, King of All Nations*, available from the King of All Nations, 144 Sheldon Road, St. Albans, VT 05478, 802-524 1300.

Mandate Of Popes For Consecration On Feasts Of The Two Hearts

Pope Pius XI instituted the Feast of the Kingship of Jesus to be celebrated on the last Sunday of the liturgical year with the prescription that *each year, on that day, the Consecration to the Sacred Heart of Jesus be renewed*. This parallels the action of Pope Pius XII who instituted the Feast of the Queenship of Mary with the mandate that *on that day each year there be renewed Consecration to the Immaculate Heart of Mary*.

Subsequently, the Feast of the Immaculate Heart of Mary was assigned to the day following the Feast of the Sacred Heart in keeping with the message of Fatima: That *devotion to the Immaculate Heart of Mary be placed alongside devotion to the Sacred Heart of Jesus*.

Feast Of The Two Hearts

Much in this book is too trivial to merit the reader's serious attention, especially the many personal references which might distract attention from what is indeed important. But, Consecration to the Sacred Hearts, mandated by the Popes on the occasion of their feasts, is so important that an entire new book should be written on this subject.

The Sacred Heart has now asked for ONE feast day in honor of the Two Hearts, a day on which the mandated consecration will be made throughout the world. This feast, which was instituted in the Kingdom of Naples in the nineteenth century to take place shortly after the Feast of Corpus Christi, was never extended to the Universal Church.

Now the Feasts of the Sacred Heart and of the Immaculate Heart take place on the First Friday and First Saturday after the octave of Corpus Christi. Should not the Sunday immedi-

ately following be the occasion for worldwide renewal of Consecration to the Two Hearts, as Our Lord has requested and the Popes have mandated solemnly in their encyclicals?

God's Final Effort

If we had honored those mandates, would the last century have been the bloodiest in history? If we honor them now, can we not hope that the Angel of God's Justice will sheathe the threatening sword?

In the same century that St. John Eudes instituted the Feast of the Two Hearts, the Holy Spirit inspired St. Grignon de Montfort to write his revolutionary book *To Jesus Through Mary*. Shortly afterwards, the Sacred Heart made His appeal for our love through St. Margaret Mary. She said it was "*God's final effort to wrest mankind from the dominion of Satan.*"⁴

Our Lady comes in great power (the Miracle of the Sun). She comes not only as Mother of Mercy but truly as Queen. *She comes to defeat Satan and to prepare hearts for the Reign of the Sacred Hearts.* Let us proclaim in joyful hope what little Jacinta of Fatima said: "*God has entrusted the peace of the world to Her!*" Let us acknowledge, with the Vicars of Her Son, who have crowned Her Queen, that we acknowledge the power of Her intercession, that *we are Her subjects*, and ready to do as She asks.

Is this not an effort in which ALL apostolates can be one? Is not the gathering of at least a few names possible even for a child? Is it not time for those who are not yet willing to make the full commitment of the Blue Army pledge at least to indicate a willingness to take refuge in Our Lady's Immaculate Heart? Is this not a new ini-

⁴ See the author's book *God's Final Effort*.

tiative that will help vitalize the apostolate all over the world?

Battle Of The Planet

When there is a major war, such as the two World Wars of the last century, each protagonist seeks allies. Former enemies join together against a common enemy. In our time, books and films have proliferated on the *War of the Worlds*. In these fictional works, men on earth unite to prevent the destruction of the planet by invaders from outer space.

This is analogous to the call of the Third Secret of Fatima. At Akita, Our Lady said "*a large part of humanity*" will be destroyed if we do not respond. A large part of humanity is scattered over the entire planet. We call the army of response the "Blue Army," because blue is Our Lady's color and She is the Lady of All Nations to whom "God has entrusted the peace of the world."

Our Queen calls us all to respond through wonders like the Pilgrim Virgin...and even with tears of blood. All persons of good will *must become allies* in Her Army against Satan if we are to escape the fire of God's Justice.

How It Came About

Battle-scarred leaders of the past, like myself, may not be here to see the world renew its Consecration to the Sacred Hearts on the Sunday following Their feasts. But, we can rejoice to see the feasts of the Two Hearts now mandatory, one following the other, and to see the beginning of millions of names being placed in the Immaculate Heart of Mary at the Queen of the World Center in the Castle of Ourem near Fatima. ...Following is the background of that center as explained by the author in an interview with a Portuguese journalist in 1998:

Q. *How did you become interested in the Ourem Castle?*

A. In 1945, I published in America the first English biography of Blessed Nuno, the third Count of Ourem, the Count of Fatima. I considered him to be the "Precursor of Fatima." I perceived Fatima, in the light of the history of Portugal, as a *providential setting for the throne of the Queen of the World.*

Q. *Why did you create a center at the Castle?*

A. In those days there were no hotels in Fatima. Foreign pilgrims stayed mostly in Lisbon. The round trip to Fatima often took more than ten hours. On a full-day trip, pilgrims had only a few hours there. Much of this short precious time was spent having lunch, so I had the idea of presenting a program at the Castle *explaining the Fatima message in the context of the Castle's history* during the noonday meal. To attract pilgrims, we used screen projection and live actors, seven "spirits of the past," culminating in the apparitions of Fatima.

Q. *How was this authentically linked to Fatima?*

A. The first Bishop of Fatima, Dom Jose Alves Correia da Silva, told me in 1946 that he saw a spiritual connection between Blessed Nuno, the third Count of the Castle, and the Fatima message. He encouraged me in the project. Bishop John Venancio, successor of Bishop da Silva to the see of Leiria-Fatima, *personally inaugurated the Castle program.*

Q. *Why was so much property acquired at the Castle?*

A. We became more and more convinced that the Castle is closely linked to God's intervention

at Fatima. *The globe of light which preceded each of the visions seems to have originated over the Castle. At first, we acquired property just to protect the Castle area.*

Now we believe God inspired this, so we would have the property *for the Queen of the World International Center* to create the opportunity for all who believe in Her message to *become allies of Her Army to "save mankind from self-destruction,"* as Pope John Paul II put it.

Q. *Why was much of this property given to the Fatima-Oureana Foundation?*

A. The Foundation will continue to do what the medieval banquet began: Present the message of Fatima in the context of the Marian history of Portugal, whose King, in 1646, placed his crown at the feet of the Immaculate to proclaim Her Portugal's Queen, as is proclaimed in stone at the Castle entrance. Precisely on the 300th anniversary of that act by Portugal's sovereign, the Pope sent from Rome a personal legate to crown Our Lady of Fatima as *Queen of the World.*

Q. *Do you think the Pope really meant that Our Lady of Fatima is Queen of the World?*

A. Beyond doubt. In 1954, when the Pope issued his encyclical *Ad Caeli Reginam*, in St. Peter's in Rome, instituting the Feast of the Queenship of Mary, His Holiness said: *"I first crowned Her Queen of the World at Fatima."* We may presume it was because of this, that Pope Paul VI, when he visited Fatima in 1972, referred to the castle of Ourem as *"The castle of the Queen of the World."*⁵

⁵. Reported by the Rev. Fr. Carlos, Prior of Ourem.

Q. *Why are you convinced this is providential?*

A. Often in life, I have had reason to marvel at the Providence of God, and I have good reason to marvel that two separate museums, which had been formed in widely separated parts of the United States (one in Kansas, and the other in New York) decided to offer their entire collections to the center at the Ourem Castle *to present the mystery of Mary as Queen of the World.*

Q. *How does this relate to the acknowledgment of Jesus as King of All Nations?*

A. The history of the Castle *prefigured the European Union and the reign of Christ the King.* After the conquest of the castle from the Muslims in the twelfth century, the flag of the first lady of the castle, daughter of Portugal's first king, showed the eagle of Savoy. That was before countries like Poland and Russia (whose flags until modern times used the same symbol) were kingdoms. Several languages were commonly used.

The Patroness was Our Lady of Mercy, Her blue mantle extended out with all Her children protected beneath it. The royal escutcheon *was a shield with five crowns representing the five Wounds of Jesus.* +++

Remaining To Be Done

Gabriel Roschini, OMI, author of 125 books and one of the greatest Mariologists of the twentieth century, wrote: "The earth, with its five continents, may be compared to an immense cathedral with five marvelous naves. On its pediment an inscription sparkles out: *To Christ the King, and Mary Queen of the Universe.* It would be easier to separate the sun from its

light, than to separate Christ from Mary, or Mary from Christ."⁶

Although much has already been done to create a door to this cathedral at the Ourem Castle for the Queen of the World and the King of All Nations, much still remains to be done. In March, 2000, the government opened a deluxe hotel in remodeled buildings within the Castle walls. Statues from all over the world are already housed in three buildings of the Queen of the World complex and another major building, as mentioned above, will be the Hall of the Doctors of the Church. The complex is expected to be the largest Marian museum in the world.

One of the problems for Fatima pilgrims is transportation to the Castle which is a fifteen minute taxi ride from the Cova, the place of the apparitions. However, more and more pilgrimage groups, traveling by bus, include a visit to the Castle in their schedule. In the future, the sight-seeing trains at Fatima may include the Castle in their itineraries, at least a few times a day, as they already include the Shrine of Ortiga which is on the way to the Castle.⁷

^{6.} *The Virgin Mary in the Writings of Maria Valtorta*, Kolbe Publications, p. 371.

^{7.} These sightseeing "trains" (a series of cars pulled by a tractor-locomotive) carry pilgrims with stops at the Sanctuary of Fatima, Aljustrel (the homes of the children), Valinhos (the place of the August 15 apparition the day the children were released from Ourem), the parish church of Fatima, and the ancient shrine of Our Lady of Ortiga, where Our Lady appeared to a deaf mute shepherdess and cured her. The trains run continually, so that one may get on and off at will at each stop.

We leave all these "loose ends" to providence...the providence that may move someone reading these lines to become an apostle of the *Queen of the World*.

The Queen of the World Center at the Ourem Castle seems part of the tapestry of triumph being woven by God, of which we see now only the knots and loose ends. Much needs to be done to extend the understanding of devotion to the Sacred Hearts, the Immaculate Heart of the Queen, and the Merciful Heart of the King... of all nations, of all peoples, of all the world.

Our Lord said one of the five reasons for the five First Saturdays was reparation for offenses against Her in Her images. Especially at this time, when sacred images of Our Lady have been removed from some churches, Her images from all over the world are to be found at the Ourem Castle. In the heart of one, are being gathered the names of those who would like now to take refuge in Her Immaculate Heart.

Saint Alphonsus Liguori, a Doctor of the Church, wrote almost prophetically: "The devil did not know how better to repair his losses in the overthrow of idolatry (as in the case of the miraculous image of Our Lady of Guadalupe)⁸ than by attacking Her images.

But the holy Church has defended them, even by the blood of martyrs. Hence all Mary's clients often visit Her images and the churches (and places where Her images are honored) are precisely, according to St. John Damascene, *the cities of refuge, in which we can find safety from the chastisements which we have deserved by our sins.*"⁹

⁸. Words in parenthesis by the author.

⁹. *The Glories of Mary*, reprinted by Tan Books, p. 515.

Find New Ways!

There seems little more that we can do in these limited pages than to let through a little glimmer of light which may attract the reader to find new ways to shake the world with the message of its Queen. The angels are there to help their Queen, *and to help us*. The message of Fatima deeply involves devotion to Saint Michael¹⁰ and the intercessory power of the angels, from the very first apparitions in 1917 to the secret revealed in 2000.

Many of us may not live to see the fullness of the promised Triumph, but we see its signs. We can expect it in this new century. May the guardian angels of every person on earth lead each one to respond. One of the signs of the Triumph is to be seen in that ancient castle, standing guard over the holy lands of Fatima where the angels prepared Her coming and where She promised: "In the end, My Immaculate Heart will Triumph...*an era of peace will be granted to mankind.*"



¹⁰. Carlos Evaristo, first custodian of the Queen of the World Center at the Ourem Castle, has written a break-through book on this subject titled, *Saint Michael, Angel of Portugal, Angel of Peace, and the Fatima Connection*, 3rd Edition, Regina Mundi Press, International Crusade for Holy Relics, 1999.

CHAPTER NINETEEN

Core Groups
Religious Communities and the Triumph

In *You, Too, Go Into My Vineyard*, we explain the importance of religious core groups for *the continuity* of apostolates. Religious communities, founded to foster a particular apostolate, also provide spiritual power.

Brother Aloysius Scafidi, O.Carm., who was considered a saint in his community, felt a calling to found a Carmelite community for the same apostolate to which he said I was called. With permission of the Carmelite Prior General, Brother founded the Community of the Carmelite Brothers of the Holy Eucharist. It split into two branches, one of which is still active and growing. The other had about ten members when he died. As of this writing, there are only two. They are waiting to "restart" when vocations once again flourish in the Church.

The remnant Brothers who were formed by Brother Aloysius, and another who became a priest, should have been discouraged by now. But, they have the example of the amazing story of the foundation by Pere Lamy of the congregation of *the Servants of Jesus and Mary*.

Failed Four Times!

Our Lady told Pere Lamy to found a community to promote Her devotion. But, after a propitious beginning, so many obstacles arose that he had to start all over again. Then a second time obstacles arose. Again, all came to naught. Still, following the direction of Our Lady, he started a third time. When success finally seemed at hand, there arose almost incredible obstacles and dissension. Again, it seemed the end.

Encouraged by Our Lady, Pere Lamy persevered until finally, *for a fourth group*, the Bishop got approval of the Congregation of Religious in Rome. Before very long, there was a promising community of seventeen lodged in a suitable monastery. After all this, Our Lady told the holy founder that *only one of the seventeen* would be able to withstand Satan's efforts to harm Her Congregation. Jealousy, false accusations, and almost incredible sources of division reduced the community to four. The Bishop died. The new Bishop listened to the dissidents who had left the community, and even the last four were disbanded.

This has not been unusual in new foundations. The greatest suffering in the life of St. Alphonsus was a division in his Order of Redemptorists, and rejection of himself as its superior. St. Peter Julian Eymard had a similar experience. But, the communities founded by these saints, and others like them, ultimately spread through the world with great benefit to the Church. Satan must send legions to destroy religious communities, and perhaps even more legions to prevent their very beginning.

How many religious communities have been decimated, even disbanded, in this past century! What a test of faith for those who have struggled and persevered, like St. Alphonsus and Pere Lamy, who, *even up to his death, supported the*

faithful ones and remained their confessor, even though he knew that he was not to live to see to the fulfillment of Our Lady's command.

This also happened with the Carmelite Brothers of the Holy Eucharist founded by Brother Aloysius. But, all religious communities can be expected to flourish with great benefit to souls, in the time of the Triumph of the Sacred Hearts. Our Lady told Pere Lamy that, *after the "period of wars" when there would be only a remnant left, there would be a great flourishing of religious communities in the Church.*

Coming Time Of Great Holiness

Father Lamy also said that the era of peace brought about by Our Lady, will result in a *period of great holiness, which will take a generation (about thirty years) to bring about.* In this period, he said, religious vocations will flourish. There is a good reason for this. The coming Triumph will be the beginning of a new time. It will be the time of the Reign of the *Eucharistic Christ* and of the "new and Divine holiness."

Although many believe in the True Presence, few are truly *aware* of It. When this awareness comes, many will want to respond to the calling of the Sacred Heart, heard loud and clear through Mary, not only to serve, but to be ever more intimately in His sacramental Presence.

This means that many will long to be in convents and monasteries, in the chapels of which Jesus dwells, *truly present.* In *Deadline*, to which this book is the sequel, a chapter is devoted to the need for restoring reverence for the Eucharist, and *the special obligation this imposes on the Fatima Apostolate.*

Although I had been a daily communicant all those years (sometimes with amazing help from my Guardian Angel), I was always awed by the Divinity of Jesus in this Sacrament. After all, He

was coming to worldly me, and He was GOD... coming to me in the greatest of all His miracles.

Eucharistic Awareness

In the book you are now reading, my hope is that sharing my personal experiences in the Apostolate might be helpful to others. It might help some, who may be like me, to know that, although I was a daily communicant for over seventy years, it was only at the very end of my life that I began to experience a lively awareness of the True Presence of Our Lord in the Blessed Sacrament. Was it because I had lived to see the dawn of the Triumph of the Sacred Hearts? Perhaps.

But, I feel that I can trace it to specific aids and events which God has recently given to lead us into the new times. One of the great recent aids Jesus has given us, through Maria Valtorta, is a wonderful and detailed revelation of Himself as man as well as God.¹

I have mentioned elsewhere that I came to know of this great gift through Bishop John Venancio, saintly second Bishop of Fatima. He was reading it in the original Italian before present day translations were available. It was easy for him, because he had spent many years in Rome. I was struggling with the Italian, because the vocabulary of the book is so rich. But already, its wonder was touching me.

¹ See the author's little book *That Wonderful Poem*. Anyone who doubts the authenticity of this work, *Poem of the Man-God*, despite the mandate of Pope Pius XII to "publish it as it is," should read the introduction to Jean Aulagnier's book, *The Diary of Jesus*, Kolbe Publications, 2464 Forest, Sherbrooke, Quebec, Canada, J1K IR4. The author parallels all the *New Testament* with the Valtorta account.

Since the Bishop was reading the book day after day, over and over, one day I asked him a question to which I had been seeking an answer for so many years. I asked: "Bishop, does this book increase your awareness of Jesus as being human as well as Divine?" It was almost in a reverent whisper, that he answered, "Oh, yes, more and more!"

Gifts For The New Time

Jesus told Maria Valtorta He had given us this work for this very reason. He wishes us to realize what it means for Him to have become *man*. His Heart, beating for us in the Eucharist, is the *human Heart of God*. In my own life, I think awareness that Jesus was *always spiritually* present, made me less aware of the importance of His physical Presence in the Blessed Sacrament. If I could experience His intimacy anywhere, why was it so important to go to Him in the tabernacle?

This all changed with just one sentence in that book. When the Apostles were deeply saddened to know that Jesus would so soon be going back to Heaven, He consoled them with the reminder that He was giving them the Eucharist: "*I will be with you, not only spiritually.*" The day before the institution of the Eucharist at the Last Supper, the holy women disciples were sad with premonition. Looking at them with great love, and thanking them for their love, He said: "I will leave something to you...something that will keep *Me in you, and you in Me.*"²

Moreover, He told Saint Margaret Mary Alacoque: "If you were *the only person on earth,*

². Volume 5, English edition, p. 456.

I would have instituted this Sacrament *just for you.*" I had always thought that was because she was such a special devotee of His Sacred Heart. It was not for me.

Again, this changed with one little incident out of the fifteen thousand handwritten pages from Maria Valtorta. It was when Jesus seemed to show predilection for another person, and St. Peter felt miffed. Noticing this, Jesus said: "*Oh, Peter, if you knew the capacity of My Heart for love!*"

To explain that He loves *each* of us with that same intensity, He asked Peter if he could count all the pebbles on the bottom of the Sea of Galilee (they were in Peter's boat),, "No," Jesus said, "*you could not.*" Could he count all the times in the year that the waves of that Sea would wash its shores?... "*No, you could not.*" Then neither could anyone measure *the love in Jesus' Heart for each and every soul.*

Preparing For The New Times

Shortly before the middle of the last century, at the same time Jesus was revealing His dual nature through Maria Valtorta, He was making new revelations of *the Mercy of His Heart* through Saint Faustina, from whose diary we have quoted so often in *Deadline*. Through this saint, preparing for the new times, He made known that *His Heart of Mercy is the human Heart of God*, and His great desire is to be *one with us* in the Eucharist. It is the HUMAN Heart formed from, and beneath, the Immaculate Heart of Mary, *to be united to our own human hearts.*

Concerning the Mass, Saint Faustina said that, at the moment Our Lord was instituting the Eucharist at the Last Supper, He seemed (as we often saw Saint Padre Pio at the moment of the consecration) *to be suffering.* At the very moment Jesus separately consecrated the bread

and wine, *the entire Passion appeared to her to be already accomplished.* Only the physical acts of the Passion remained to be carried out.

How truly the Mass makes Jesus, and His Loving Sacrifice on Calvary, present to us! *Awareness* of this reality in the Mass, and of the *physical presence of Jesus in the Eucharist*, is transforming. In the new times, this awareness will transform the world.

The New Times

I regret that I will not be here in this wonderful new time of the Triumph to share in its apostolate. Out of love for Brother Aloysius, I would have liked to have helped the Carmelite Brothers of the Holy Eucharist. I would like to have been here to aid and comfort communities serving the apostolate, especially those founded to serve the Blue Army in the midst of many trials. But, as I leave this world, this does not cause great concern. The flourishing of such communities, in real holiness, will be a major part of the time of the Triumph of the Sacred Hearts.

At least I have some precious mementos to leave, such as Brother's Rosary and discipline. They are in front of the statue of Our Lady in my bedroom, together with a stole that was used by Father John, the holy Carmelite who was the spiritual advisor of Brother and myself. These will go to the community at the time of my death, together with other personal effects of Father John,³ who should be honored by the community as our spiritual director when it all began.

³ Most importantly, his stole, chalice, and Carmelite habit.

Who Will Follow Through?

After the Great Event, which will be followed by the Triumph (either without chastisement or through chastisement), there will be urgent need for holy religious, especially for those dedicated to Our Lady and the Eucharist.

Fortunately the Handmaids of Mary Immaculate, who were formed for the Blue Army Apostolate, have survived the past almost fifty years of spiritual warfare. Like Pere Lamy's *Servants of Jesus and Mary*, they have experienced wave upon wave of attacks, from within and from without, that might have destroyed them.

Satan, with his angelic intelligence, knows the importance of unleashing his many legions against religious communities when they are being formed. From experiences like those of St. Francis, St. Ignatius, St. Alphonsus, and so many others, he knows the power they can wield against him as they spread through the world.

Father Michael Pintacura,⁴ who was spiritually formed by Brother Aloysius as a Brother of the Holy Eucharist, when asked to comment on the above, answered: "Brother wanted his community to have Perpetual Adoration, in-depth knowledge of the Holy Eucharist, and to live and promote the devotion of the Scapular of Mount Carmel, living up to their community's beautiful name and keeping the spirit he tried to impart.

"Two days a year could be put aside to remember their founder's name day, and the day of his death, because Brother Aloysius is with-

⁴ Father Pintacura left the Brothers to study for the priesthood. He is Vice Postulator of the cause for canonization of Blessed Anne Marie Taigi, P.O. Box 610313, San Jose, CA 95161-0313.

out question a saint. I know one day he will be canonized.

“Use of modern high-tech communication could facilitate the apostolate of the Brothers world-wide. Now is the right time. As Brother Aloysius has always done, I hope they will take a leap in Faith and Trust. I am confident that God will guide the Carmelite Brothers of the Holy Eucharist with His Providence, as He did for their holy founder.”

Importance Of Core Communities

We are looking forward to the Great Event,⁵ and subsequent era of Grace in the world (hopefully without the need of chastisement) for the full flourishing of religious vocations. Elsewhere, we have mentioned our hope for the future of the Apostolate through *formation of lay leaders* by the core communities. This was the first work undertaken by our Blue Army sisters in the United States. Already great are the accomplishments of the Blue Army communities in Italy and Korea.

It was to the Blue Army sisters in Rome that the Pope sent for the documentation on Fatima after he was shot on May 13, 1981. Mother Ludovica, Foundress of the Community, took the documents to the Pope in the Gemelli Hospital. Three years later, when the Collegial Consecration was made in Rome, prominent in the tens of thousands crowding St. Peter's Square was the Italian Blue Army's giant banner: World Apostolate of Fatima!

As we have said, we can expect *Satan to send legions of his fallen angels to attack all religious communities and apostolates, especi-*

⁵. A worldwide illumination of conscience. See the author's book, *The Great Event*.

ally those likely to contribute most to the Triumph of the Sacred Hearts. If this spiritual warfare were visible to our eyes, how earnestly we would defend ourselves with sacrifice and prayers!

These are some of the intentions I would like to take to Heaven to plead before Our Lord, Our Lady, and all the saints. We need holy priests, brothers, and sisters in all religious communities. I would pray for them all.

Because of the special importance of the message of Fatima, I would pray for the Carmelite Brothers of the Holy Eucharist, the Handmaids of Mary Immaculate, and the other communities of the Immaculate Heart of Mary serving our Apostolate in Spain, Italy, Korea... and others that will arise. May they one day cover the earth!





John M. Haffert as a Carmelite Seminarian



Above: The William Haffert family...standing sons William (Bill), John, and Horace, seated Dad (William), daughter Elizabeth (Betty), and Mom (Louise)

Below: Elizabeth enters Carmel becoming: Sister Therese of the Queen of Carmel





Above: Fr. John Haffert with Dad (his brother William)

Below: Fr. Anastasius Kriedt (who died in the odor of sanctity), brother of John Haffert's paternal grandmother





Brother Aloysius Scafidi, O.Carm. and John Haffert





Above: Hull of the *Peter* boat, being built by John Haffert and friends Below: The *Peter* boat completed





Above: Anne, Dad, and friend on their *Santa Maria*
in Long Island Sound
Below: John and Pat Haffert on their Honeymoon
on the River Seine in France





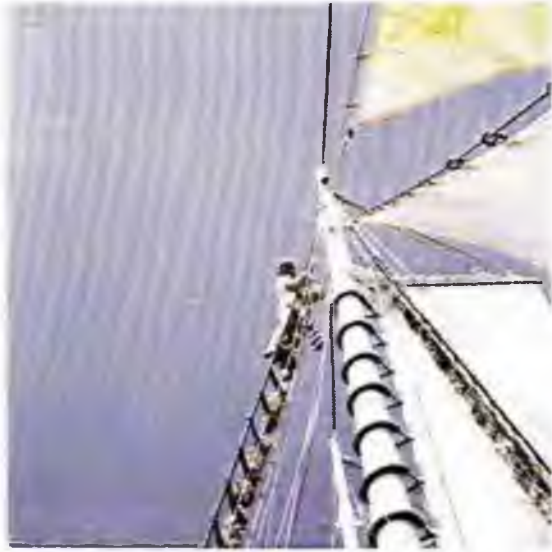
Above: The Haffert family at Christmas...far left is John Haffert's wife Anne, baby daughter Betty, and John
Below: Betty as a little child





John Haffert had a great love for the sea...
Above and below: On a boat in Capri





Above: Climbing the mast
Below: Haffert family clan





Ourem Castle near Fatima, Portugal
(Home of the Oureana Foundation Marian Museums)



Above: John Haffert and Msgr. Harold Colgan,
co-founders of the Blue Army
Below: The first office of the Ave Maria Institute
in the converted barn—1949-50



CHAPTER TWENTY

Loose Ends

Perhaps it is natural to think, at the end of one's life, of what one would do if life were beginning over. Perhaps, now the emphasis would be to make the message of Fatima known through television and the internet. But the most effective way will probably always be "person to person."

Some of the best efforts to have good religious films on television have failed. It would seem that a film on the message of Fatima would have little chance, although one has already succeeded (a box office success produced by Warner Brothers and subsequently repeated many times on television).

Shortly before my retirement, we produced a film for the general public. We knew we had no idea of how it should be done. We raised five million dollars and entrusted it to a Hollywood director with *carte blanche*. We reserved only the right to censor the final product.

Five million dollars at that time (1985) was enough for a pretty good production. It was a box office success in the try-out city (St. Louis). In the premiere in Hollywood, it got a better than 80% favorable rating, high enough for a box office success.

A part of the crisis mentioned earlier prevented the film from being released. We released it on tape for those who had contributed to it. One person said it was so "great," he viewed it forty-three times! We have suggested an update of the film *based on the Third Secret*.

Lay Apostolate

Two other projects of very great need and value are: 1) Formation program for lay leaders, followed-up annual seminars or retreats; and, 2) Intercommunication among leaders of the various apostolates, especially those of mutual purpose. We have shown that this can be done in our Lay Apostolate Foundation retreats.

The more leaders expand their apostolates, the more they need to be spiritually renewed. Those who feel the call to be leaders need to be formed. As testified in my book *You, Too, Go Into My Vineyard*, some of our greatest apostles were developed in as little time as a two-week seminar at Fatima.

They were already "spiritually" developed because most of them had long been daily communicants. But, they were transformed into apostles of the message of Fatima by learning and experiencing its reality beneath the very sky from which the sun had plummeted "so that all may believe." All those who have been long-standing daily communicants should be considered candidates for apostleship. They become formed by Our Lord Himself in the Sacrament of His True Presence.

Primarily with this in mind, we were about to build a pilgrimage facility at the Blue Army National Shrine in Washington, NJ at the very time of my resignation in 1987. The cost of getting to Portugal was getting higher, and our Shrine had developed its own aura as "the American Fatima." But certainly, there are many centers and retreat houses near most

major cities for formation seminars, where meetings of the lay leaders can be held to exchange experiences and ideas.

It was to promote such meetings and spiritual formation, and to hold up lay saints as models, that we established the Lay Apostolate Foundation. Although we leave this world with some concern for its implementation and continuity, we entrust it to Our Lady and to the trustees and advisors who have helped in its formation.¹

Purposes

The basic goal of LAF is involvement of the laity in the life of the Church in fulfillment of the mandates and guidelines of Vatican II. In addition to the purposes mentioned above (formation, retreats, exchange among leaders) it is hoped that this Foundation may provide *the sustained effort necessary to follow through with the canonization of lay saints*, and to make known those already canonized as models and inspiration for lay involvement in evangelization. This has been one of the greatest desires of Pope John Paul II, whose almost book length *Christi Fideles Laici* explains this great need.

On July 7, 2001, His Holiness approved two decrees clearing the way for the beatification of

¹ Especially to the founding spiritual director, Rev. Richard Soulliere (also director of Marian Movements of the Archdiocese of Miami and of the Legion of Mary for the Southeastern United States); Stacia de Nicola (founding trustee), and the officers of the Board of Advisors selected from our annual retreatants.

a married couple from Rome, Luigi and Maria Beltrame Quattrocchi.²

The news release from the Vatican said: "The decrees mean the Pope can fulfill *a desire he has expressed for many years* to beatify a married couple as a recognition of how many men and women live holy lives through the vocation of Christian marriage."³

For many years it was hoped that the parents of St. Therese would be beatified. Only one miracle was needed for both. But who was promoting the cause? Who was telling the world to look to them for a miracle? Who will follow through in the future, either for them or for the little-known other heroes of holiness who are models of involvement of the laity in the life of the Church?

I spoke of this at some length in my book *You, Too!*, and also in *Deadline*. To stress holiness in the laity is not only the most innovative message of the Second Vatican Council. It is essential to the Triumph of the Sacred Hearts. Perhaps the best way to further illustrate the need for this would be to cite specific examples.

More lay persons have been beatified/canonized during the *pontificate of Pope John Paul II* than in all the previous five hundred years! Yet most remain largely unknown, and often, after a good beginning, most causes languish for lack of promotion by a continuing organization. *Only two lay persons* (Bl. Anne Marie and St. Benedict Joseph Labre), other than martyrs, *before*

² The second decree affirmed a miracle through the intercession of this couple. Their beatification has recently taken place. Indeed, the Pope has personally pressed so many such causes, that their number, in *his pontificate alone*, exceed by far that of the previous five hundred years.

³ *The Catholic Spirit*, July 19, 2001, p. 7.

1987 had been beatified or canonized in five hundred years!

Following is a list of lay people who give us a glimpse of God's effort to inspire lay persons to heroic holiness in this age. Some have already been raised up by the Church, but many have not. The reader will note that there seems to be a *different message of holiness from each of them*:

Blessed Isidore Bakanja wore the Brown Scapular of Mount Carmel as Our Lady's garment. A godless overseer ordered him to take it off. When he refused he was cruelly beaten. He put it on again. He was whipped even more severely and died of his wounds. By his example, may we never be without Our Lady's garment of salvation!

Alexandrina da Costa was a victim soul who lived the last thirteen years of her life solely on the Eucharist. This wonder was confirmed by a commission appointed by the Church. She received messages to encourage the consecration of the world to the Immaculate Heart of Mary. May we also become victims of love of Our Lord in the Blessed Sacrament!

Saint Juan Diego, to whom Our Lady appeared with the gift of Her miraculous image, which is life-like and beautiful to this day, became Her humble apostle at the place of Her apparitions. Eight million pagans were converted in less than ten years. By his example may we be apostles of the messages given by Our Lady in our day for the conversion of sinners and the Triumph of Her Immaculate Heart!

Frank Duff founded the Legion of Mary, another major force in the Church. He encouraged its members to live the de Montfort *act of total consecration*. May our total consecration make us effective instruments for the triumph of the Church.

Estelle Faguet, miraculously cured by Our Lady when She appeared at Pellevoisin (confirmed by the Church), received intimate revelations about the Scapular and the Sacred Hearts. May the Scapular be for me a living sign of union with the Immaculate Heart of Mary, that my heart be worthy of the Heart of Jesus.

Blessed Contardo Ferrini was a professor of Roman law and also a politician (on the Council of Italy's greatest industrial city, Milan). May his example show that in every walk of life, even in politics, we can become saints.

Little Rose Ferron, marked with the stigmata and Our Lord's crown of thorns, lived on the Eucharist. She was a victim for sinners and for her own bishop and diocese. Through Jesus' Passion, with the Eucharist at the center of our lives, may we obtain special help for our own bishops.

Blessed Pier George Frassati, handsome son of famous and rich parents who had little time for him (dysfunctional family), prayed the Rosary daily, had a great love of the Eucharist, and made night Eucharistic vigils. He became a leader of Catholic youth. Forty-five years after his death, his body was found incorrupt. By his example, may we turn family dysfunction into paths of holiness.

Venerable Pauline Jaricot founded the Living Rosary Association and the Society for the Propagation of the Faith, a major force in the Universal Church today. May God use us for major service to the Church which will last far beyond this life.

Elizabeth Szanto Kindelman was widowed with six young children. She worked in a steel mill, struggling to feed her children with only a few hours sleep at night. Yet she got to daily Mass and made at least one daily visit to the Blessed Sacrament. She received the beautiful messages (approved by her bishop) of *Our Lady's Flame of Love*. May her example inspire us under any circumstances to get to daily Communion and to visit Our Lord in the Sacrament of His Love.

Saint Benedict Joseph Labre tried seven times to enter a religious community. He was finally told his mission was in the world, and he became a great saint as he made pilgrimages to Our Lady's Shrines, especially the Holy House of Loreto. As often as possible, he made the Forty Hours of the Eucharist. May his example confirm our call to holiness in the world.

Blessed Bartolo Longo was a lawyer and a Satanist, actually ordained "priest of Satan" by a "bishop" of the sect. Thinking he would be damned, he remembered the words of Our Lady: "He who promotes my Rosary will be saved." He founded the Rosary Shrine of Our Lady of Pompeii. By his example, may we know and experience the power of the Rosary!

Venerable Louis and Zelle Martin, the parents of St. Therese (the Little Flower), were affluent middle class. Louis invested in stocks, and they had many employees in their manufacture of lace. But, when they died, St. Therese said: "I had parents more worthy of Heaven than of earth." Many years after their deaths, their Brown Scapulars, which had united them to Our Lady in life, were found incorrupt in their tombs. May their example inspire all who live in affluence to use God's gifts without attachment to them.

Blessed Francisco and Jacinta Marto, to whom Our Lady of Fatima appeared, faithfully fulfilled what She asked. They bear witness to the power of the message of Fatima to make us saints. By their example, may we live up to the Blue Army Pledge, which contains the specific requests of Our Lady "to save the world from self-destruction" (Pope John Paul II).

Blessed Joan (Gianna) Molla was a very successful medical doctor. In the second month of the pregnancy of her fourth child, a tumor was found in her womb. To remove the tumor would have caused the death of the fetus. She refused the operation. A week after the child was born, she died in great pain. Her last words were: "Jesus, I love You! Jesus, I love You!" May her example be an inspiration for all who are tempted to abort their babies, and of defense of life in the womb!

Blessed Elizabeth Mora had a husband, a well-to-do lawyer, who had left her for another woman. She had to resort to manual work to support herself and her children. She never denounced her husband. She forgave him and prayed for him. After her death, he returned to the Church and became a priest, living in penance. May her example teach us to guard the indissolubility of marriage.

Saint Joseph Moscatti, the first layman in five hundred years to be canonized (with the exception of martyrs and of Saint Benedict Joseph Labre), wanted to be a religious. He was told that, as a doctor and professor of medicine, he was needed in the world. He was canonized in 1987...a model for doctors. By his example, may we accept our vocation as our way of holiness.

Venerable Theresa Neumann, a stigmatist whose living of the Passion of Our Lord inspired thousands, said: "I want anything and everything that comes from God!" May her example inspire us to holiness in the world by accepting all that God, in His Wisdom and Love, chooses to send us.

Blessed Frederic Ozanam, like Frank and Maisie Ward Sheed, evangelized on street corners of Paris. Challenged by hecklers about the concern of the Church for the poor, he founded the St. Vincent de Paul Society and dedicated his life to the poor. May we dare great achievements like the St. Vincent de Paul Society.

Bertha Petit, who received beautiful messages on the Sorrowful and Immaculate Heart of Mary as ONE with the Sacred Heart of Jesus, heard Our Lord say to her in the Holy House of Loreto: "Do you know that I, and naught beside, am your life?" May we understand the mystery of the unity of the Sacred Hearts...that through the Sorrowful and Immaculate Heart of Mary, Jesus becomes our entire life.

Martha Robin lived for sixty years on the Eucharist, without food, sleep, or drink. Her primary message was to provide annual retreats for lay persons. May we realize the need to purify and strengthen our resolve through an annual retreat.

Frank Sheed and Maisie Ward Sheed were called by G. K. Chesterton "the roar" of the early 20th century Catholic revival. They preached on street corners (Catholic Evidence Guild), wrote many books, founded a major Catholic publishing company, influenced the lives of millions. May their example inspire married couples to strive together for a fruitful lay apostolate by evangelization by word and print.

Blessed Anne Marie Taigi, mother of seven, had gifts equal to those of the most famous saints of all time. When she died her husband said in deposition for her beatification: "She never refused my rights and never insisted on her own." (She is the special patroness of the Lay Apostolate Foundation.) May her example be an inspiration for all wives to the greatest heights of holiness.

Venerable Matt Talbot, after being an apparently hopeless alcoholic, spent his remaining forty-one years as a daily communicant. He founded a movement of total abstinence which was joined by thousands. May his example inspire us to overcome addictions through the great power of daily Communion.

Emily Tamisier founded the quadrennial International Eucharistic Congress, the greatest single event in the Church for honoring Our Lord in the Eucharist (usually with the Holy Father present). She was given the title: "The Joan of Arc of the Blessed Sacrament." May we be inspired to dare great things for the Church and for the Eucharist!

Philibert Vrau, who helped Emily Tamisier launch the first Eucharistic Congress in Lille, France, was known as "the holy man of Lille." He strove to make his city completely Catholic through nocturnal adoration, Catholic education for all, the St. Vincent de Paul Society to help the poor, and the St. Luke Society (which he founded) to Catholicize the medical profession. His accomplishments were little short of phenomenal. May it be our purpose to make "completely Catholic" the towns or cities in which we live.

Bob and Mary Alice Weil, married in chastity for thirty-one years. He the protector. She the victim. By their example, may we live our married lives chastely according to our state of life.

All So Different

Perhaps the reader may have skipped through the above, in order to get on with "the rest of the story." But, they show us the many ways God wills, by these holy examples, to inspire lay persons to help transform the Church in this new time. *Each model shows a different aspect* of holiness in the world. And, their message is for this present time.

As we said above, all the beatified and canonized persons except two, have been raised to the altars *just s* little was done in five hundred years before the Council to give the Church examples of heroic sanctity in the laity, one reason is that outside of the religious orders, which promote causes of their lay third order members, there has never been a continuing organization or group to *follow through* with the often costly and lengthy process.

There Are Many More...

It is amazing to this writer that the causes of some of those cited above have *not yet begun*. Some which have begun have lingered for many years. Some of the very great, like "the holy man of Lille," seem almost forgotten.

The reader may think of other heroic lay apostles of recent times, such as Catherine de Hueck Dougherty, foundress of the Madonna Houses, and Irene Posnoff, foundress of the *Foyer Oriental* in Brussels. How diverse are the lay vocations in the Church! In this time, more than ever before, the laity must hear the call to holiness and to responsible involvement

in the apostolic life of the Church. *Past achievements of holy lay persons show us the way.*

In the important messages of Our Lady of All Nations, we are told to "Mobilize the laity." This is no longer something just to be wished. It is something which must be done.

Her Apostolate

The Third Secret of Fatima, especially as explained at Akita and by the Vatican document of June 26, 2000, offers a new battle cry: *To help Our Lady hold back the fiery sword of the Angel of Justice.* Going along in the footsteps of the past is not enough. We look forward to the "great event," the illumination of conscience, praying that this great act of mercy will be enough finally to awaken the world to the reality of supernatural intervention to save mankind from self-destruction.⁴

Some, whose judgment and spiritual insights we trust, fear that atheistic materialism has already won a victory. They fear that mankind has gone too far from God to be affected, even by so great an act of God's Mercy. But, this is not what the past teaches us. So far, Our Lady has been holding back the sword of Justice *because of the response already made.* If we do more than we have done, can we not hope that the world can be saved by Grace, rather than by fire?



⁴ See the author's book, *The Great Event.*

CHAPTER TWENTY-ONE

New Opportunities

A true history of the Fatima apostolate would include the stories of hundreds of motivated persons all over the world who contributed to the obtaining of some twenty five million pledges.

We have already mentioned Carl Evers and Bob Weil who founded the Blue Army division in Cleveland when the Blue Army first began. Their story is typical of the time. This is how it was told in the Cleveland diocesan newspaper on June 29, 1951: "Not quite a year ago, a meeting was called in Cleveland to organize a new post of the Catholic War Veterans...a post to be dedicated to Our Lady of Fatima. Nobody showed up but Carl Evers and Robert Weil. They had never met, but each was there for the same reasons.

"*First*, they knew what modern war is. They were veterans of World War II (which had ended with atomic destruction in Japan only five years before). *Second*, they had heard about the peace message of Our Lady of the Rosary given to three children at Fatima in 1917, in the First World War. *Third*, each had addressed himself to fulfilling the requests of Our Lady of Fatima: consecration to the Immaculate Heart of Mary (the Brown Scapular), frequent recitation of the Rosary, the sacrifices necessary to carry out well his daily duties, and Communion of Reparation on the First Saturday of the month.

"While waiting to see if anyone else would come to the meeting, Evers and Weil got to talking. They decided to form a partnership to promote Our Lady's world peace crusade. After investigating the Blue Army, they said: "That's for us." In the six months since, they have:

"MADE dozens of speeches about Our Lady's peace crusade, and about the Blue Army's part in it;

"SPENT \$2,000 of their own money—\$75 a week out of their total earnings of \$175—in promotional work;

"DISTRIBUTED, free, about 5,000 Scapulars and the same number of Fatima leaflets, novena leaflets, and pledge enrollments in the Blue Army;

"ENLISTED 4,000 new 'recruits' in the Cleveland and Youngstown dioceses."

"Evers said he was electrified two years ago when he heard about the promises of Our Lady of Fatima. He said: 'Here was a sure-fire guarantee of peace from the Mother of God Herself. I felt that something had to be done to bring its hope to people. Only Divine Providence can prevent a new war.'"

Motivation

People like Bob Weil and Carl Evers were motivated by the threat of atomic war after the bombing of Hiroshima and Nagasaki which ended World War II. The last secret of Fatima, revealed at the beginning of the new millennium, cries out to the world: *Deadline!*

This motivating cry comes at a time full of new advantages. Until almost the last decade of the last century, we did not even begin to imagine the present communications by satellite, dozens of channels of television, multi-purpose computers, smaller than our now obsolete typewriters. The motivation of the Fatima message have been updated by Our Lady Herself (as in

Kibeho and Akita) and by the Magisterium of the Church.

Could the apostles of today not accomplish in a short time what once took years? Sooner or later people must realize what the Pope said in October, 1991, that the world has *one alternative to self-destruction*: The specific requests given by Our Lady at Fatima. *The Blue Army is the Apostolate of that alternative.*

That Responsibility Now

I am not writing these notes to reminisce. I am writing in the hope that our new leaders will be ready to grasp every opportunity, by the new marvels of technology, *to hold before the world the message given to the atomic age at Fatima*, and confirmed by the Miracle of the Sun. It is a message ever more urgent. And, it is backed by more than eighty years of fulfilled prophecies, of miraculous signs, and of limited chastisements (atheistic communism, the Second World War, etc.). All confirm the great chastisement, portrayed in the last secret of Fatima, which according to Sister Lucia now threatens the world: *the annihilation of entire nations.*

We can count on special help from Our Lady, Queen of the World, now as in the past. When we began to expand the Blue Army into Europe in the middle of the last century, we were often amazed at the special help we received. Who would have thought that the most powerful Cardinal of the Church would keep our book¹ by his bedside and become our worldwide "Protector" and advocate?

Who could have foreseen that Our Lady would entrust us with the redemption of the

¹. *Russia Will Be Converted*, by John M. Haffert, AMI Press, 1949.

Icon of Kazan?...or have inspired us to purchase a 707 aircraft to fly pilgrims to Fatima from their own cities across America?...or any one of the many other opportunities, year after year, placed in our hands to shake the world by the shoulders and say: *"Wake up! Here is the alternative to self-destruction!"*

Greatest Advantage Now

The single greatest advantage to the Fatima apostles of the new century, is the intervention of Pope John Paul II. Other Popes encouraged the Fatima message. *This Pope has said that it COMPELS the Church.* He personally intervened to integrate the Blue Army into the official structure of the Church.

The Blue Army's new Constitution involves every militant member in the governing and leadership of the Apostolate. It is structured to provide "leaders" who are aware of their responsibility and alert to new opportunities to cry to the world: *"Wake up! Here is the alternative to self-destruction!"*

It should be enough to say "This is the way to save many souls!" (Our Lady said: "If people do as I ask you, many souls will be saved.") *But, unfortunately, people are not as interested in saving souls of others, as in saving themselves from being burned to a crisp in atomic fire.* That is why Our Lady added: *"Sins are the cause of war,"* and if people continue down the present road: *"Several entire nations will be annihilated."* It is up to all the believers to present this alternative to a morally tepid and endangered world! (Please read carefully the book of which this one is the sequel: *DEADLINE!*)

Major Motion Picture Film

The major motion picture film we produced about the Fatima message, starring Martin

Sheen, is based on the *true story* of an atomic scientist who suffered a nervous breakdown when he saw what he and his fellow scientists had unleashed. He was the nuclear physicist who predicted the probability of a nuclear tornado, and persuaded the Russians to cancel a major atomic test which might have reached the critical point of igniting the atmosphere.²

When he learned about Fatima, he saw it as the one solution. As we have already said, perhaps the almost inexplicable delay in releasing the film is Providential. Some other remarkably successful films were not released until some years after their initial production. This film on the Fatima message could be updated with a powerful prologue based on release of the Fatima secret.³

Another film could be made about the Icon of Kazan. What an amazing story!

Even more importantly, there could be a film about the relationship of Islam to the message of Fatima. Archbishop Sheen said he believed Our Lady chose the name "Fatima" because it is the name of Mohammed's daughter, and that *Our Lady came also for Islam...a religion that believes in Her Immaculate Conception and in the Virgin Birth.*

Without offending Islam, the story could be told of the Moorish Princess in the Ourem Castle who became a Christian, taking the name of Saint Aurea, a young woman who died for

². This was at the height of the Cold War. There was no formal acknowledgement by the Russians that Dr. J. Rand McNally's intervention had caused them to cancel the atomic test which might have ignited the atmosphere, but it was just after his intervention that they acutally did so.

³. For details, see *The Day I Didn't Die*, p. 180.

the faith at the hands of Mohammed I in Spain. The name of the Castle was changed to her Christian name, *Aurem*.⁴

The place where she was buried on the opposite hill was given her original name, *Fatima*, where *Our Lady appeared in 1917 in the thunder of a great miracle, promising "an era of peace for mankind."* As we have said over and over, (and as *Our Lady* has repeated in Kibeho, Rwanda, and in Akita, Japan), *this is a warning and a message for the entire world.*

There are new means of reaching that world with this message which so many have ignored, perhaps just because it is so identified with the Catholic Church. But, the moment is coming, *perhaps with the first use of an atomic weapon by terrorists*, when the world must be ready to listen.

Not In A Day

It is said that there is no such thing as a "quick fix." That is especially true of a "specific response" which requires spiritual conversion. It took three hundred years after the miracle of *Our Lord's Resurrection* before crosses began to appear on top of the obelisks of Rome.

Now, it will not take three hundred years. The world is different. It now has worldwide, instant communication. Television is almost ubiquitous. Alert, truly motivated, daring leadership *can accomplish in this century what we only dreamed of accomplishing in the last.*

It will not be in a day, because it is ultimately a person by person call to spiritual

⁴ Now called Ourem, it has been for over a thousand years the religious and political center of the area for *Fatima*, the County of Ourem.

commitment. It has to be step by step, from one opportunity to another. At the same time, *the leadership must dare what seems impossible in the belief that all is possible with God.*

If we ourselves truly believe that we have the specific response to save mankind from self-destruction, we will not count the cost, and we will not rest until we have made the world aware of it. That, according to voices from Rome (such as Cardinal Tisserant and John Paul II) and voices from Fatima (Sister Lucia and the first two Bishops), is our vocation. It is the calling to *all who know and believe the Fatima Message.*

Power Of Being At Fatima

One great advantage to the new leaders of the Apostolate is the Blue Army's center at Fatima. It is largely empty from November to May, even though the climate of Portugal is semi-tropical. It accommodates over two hundred pilgrims at a time (all rooms with private facilities), with two chapels and a modern auditorium with facilities for simultaneous translation. There could be no better investment than to make this excellent facility available at low cost, or free, for those who would come to Fatima for leadership seminars. *One's presence at Fatima can be in itself a motivating experience.*

As was said earlier, it was on my first visit there, in 1946, that I became motivated. In the Chapel of the Apparitions at Fatima, I became aware that *here* Our Lady had performed a great miracle "so that all may believe"; *here* She had given the conditions to end war and bring about the Triumph of the Sacred Hearts. *I suddenly felt concerned* that, despite the Miracle and despite the fulfillment of the Fatima prophecies, *the world did not know.* I suddenly felt *personally responsible.*

Others Had Similar A Experience...

William Thomas Walsh had a similar experience. He was in Portugal and interviewed Sister Lucia within weeks of my own interview with her. He writes: "I came home from Portugal convinced that nothing is so important as making known what the Mother of God asked in those apparitions of 1917, which for some reason have been so neglected, so distorted, so misunderstood. The future of our civilization, our liberties, our very existence may depend upon the acceptance of Her commands."

Walsh proceeded to write one of the best books on Fatima. I had intended also to write a book about the apparitions, but the one by Walsh filled the need, and I concentrated on the "March of Pledges" (which a few years later came to be called "the Blue Army").

When we built the Blue Army International Center at Fatima, directly in front of one of the entrances of the sanctuary, it was not only to provide shelter for pilgrims, but to provide the opportunity for future apostles to *experience* Fatima. In off-season, when rooms are often empty, inexpensive seminars could be held here at this very place where Our Lady told us what was needed to save mankind from self-destruction. It can provide the opportunity to *experience* Our Lady's call for heroic apostles, like the blessed children to whom She entrusted Her message.

In this new century, we pray that many will say, as did those apostles of the past like Carl Evers and Bob Weil: "We were *electrified* by the warnings and promises of Our Lady of Fatima."

Are you listening? Now, go and do something.

CHAPTER TWENTY-TWO

Unfolding

I near the end of the "rest of my story." Many things have been told in other books, especially *The Brother and I* and *Dear Bishop*. Many still remain untold. Most seem to me of little importance, but I am sure my Bishop gave me a mandate to write the story of the Blue Army that it might serve as a background for those in the future who will bear this grave responsibility.

Some things I have observed in the past century may help in the new. One is: What we expect to happen *will take longer than we expect*.

Another is, that Fatima, at the hinge of history, *has not yet been fully discovered*. By that, I do not mean only that *the importance* of Fatima has not yet been fully appreciated, but the *meaning* of Fatima is not yet fully understood. For example, we always thought "conversion of Russia" meant a religious conversion. Some even thought it meant the unity of the Orthodox Church with the Church of Rome.

But, that is only part of what it meant. Twice, in speaking of the Collegial Consecration, Our Lord indicated to Sister Lucia that the change in Russia would be an end of the atheist domination. It would be the changing of Russia from an atheist state, to a nation with freedom of religion. *This part has already happened*.

Buried Meanings

We were first dazzled at Fatima in 1917 by a great miracle and a simple message. Ten years later we are given the message of the First Saturdays, and told that "now is the time" for the Collegial Consecration of Russia to the Immaculate Heart. Sixteen years after that, the first two parts of the secret were revealed. Finally, in 2000, the last part was revealed.

From the first to the last, in all these messages there is still much to discover. There are messages hidden in the words, and even in the Miracle of the Sun. In Rwanda, Africa, where solar phenomena accompanied some of the apparitions in a manner recalling the miracle of Fatima, the very fact of abnormalities in the sun was seen as a most serious sign from God.

There remains still so much to discover. Why did Our Lady announce in advance that St. Joseph would come at the time of the great miracle (performed that all might see and all might believe) with the HOLY CHILD "*to bless the world and bring it peace*"? What is the role of St. Joseph? Why the Holy Child?

Some are already receiving special lights about this. The same applies to the other "silent" apparitions during the Miracle of the Sun. Another discovery awaiting the world, the most important of all, is the real meaning and importance of *devotion to the Immaculate Heart of Mary*.

Like A New Discovery

Our Blessed Mother said She came because "God wishes to establish in the world devotion to my Immaculate Heart." Does the reader remark that there is something unusual, indeed,

something like a *new discovery* in that statement? Is it the word "establish?"

Despite all that was done in the past to honor the Immaculate Heart of Mary, *God now desires a new extension of this devotion*. Now it is to be *established* in the universal Church.

It had been in the Church for centuries, with growing emphasis in the past three hundred years after the Feasts of the Sacred Heart of Jesus and the Immaculate Heart of Mary were introduced through St. John Eudes. Now *it must become a devotion for everyone*. Into a world being devoured by sensualism, God wishes to *establish* devotion to the Immaculate Heart in the world.

In His Love and Mercy, He wishes to inflame us with the Immaculate Flame of Love of the Heart of Mary...one flame with the Sacred Heart of Her Son. Have we so much as made a good beginning? In this light, the Scapular devotion takes on a *whole new significance*.

Ignored Sign

How many writers take cognizance of the Scapular held out by Our Lady in the final vision at Fatima, at the climax of the Miracle of the Sun? How many have paid heed to the words of Pope Pius XII: "*It is our sign of consecration to the Immaculate Heart of Mary*"? How many regard the words of Sister Lucia: "She wants everyone to wear it; it is the sign of consecration to Her Immaculate Heart."? *The full meaning of this is yet to be understood.*

Recently, speaking to a small religious community, I asked if anyone would say that the Scapular was *the greatest of all devotions to Our Lady*. Most of us might hesitate to make so superlative a statement. But, St. Claude de la Colombiere, who was chosen by Our Lord to receive the revelations of His Sacred Heart from St. Margaret Mary Alacoque, said just that.

Of all devotions to Mary, the saint said, "I aver, *without a moment's hesitation*, that the Scapular is the most favored of all." As the chosen apostle of the Sacred Heart, he spoke with special authority.

St. John of the Cross, mystical doctor of the Church, said that at the moment of his investiture in this holy habit, the Scapular, Our Lord revealed to him His Sacred Heart in a manner he had never before experienced.

It is the very special challenge of the new generation to affirm the great power of this sign of consecration to the Immaculate Heart of Mary. It is especially a challenge for the Blue Army, which has already made a good beginning.

Two Hearts

I add this chapter at the end of "the rest of my life" because I have personally experienced this unfolding of the Fatima message, often with surprise. That is why all the words spoken by Our Lady at Fatima, with brief commentary, are in an appendix to this book.

I have already confessed that, despite the many times I had read those words of Our Lord that He insisted on the Collegial Consecration of Russia to the Immaculate Heart of Mary, "*So that My entire Church will know that it was through Mary that this favor (the change in Russia) was obtained,*" I overlooked the importance of His last words: "*So that afterwards, devotion to Her Immaculate Heart will be placed alongside devotion to My Own Sacred Heart.*"¹

¹ Written by Sister Lucia, May 18, 1936. See the author's commentary on Lucia's memoirs, *Her Own Words to the Nuclear Age*, p. 306.

It was as though I had never read them at all, until one day, as though a light was switched on, those amazing words suddenly stood out in all their meaning. There are many lights in the Fatima message of which we so far have seen only a glimmer. Few know *what must be done now to fulfill this request of Jesus*, which is so important that *the change in Russia*, after the Collegial Consecration to the Immaculate Heart, *was to be the sign that this was the time to establish the devotion to the Immaculate Heart alongside devotion to His Own Sacred Heart*. (See the author's book *God's Final Effort*.)

Beginning

In view of the importance of the Message of Fatima as an alternative to mankind's self-destruction, it is frightening to think that, even after all the publicity attendant upon the revelation of the Third Secret, *most of the world is barely aware of its meaning*.

Despite all that the Popes have done and said, most of the Church seems still hardly aware of devotion to the Immaculate Heart. We have *barely moved* towards a popular devotion to the Two Hearts. Many even hesitate to pronounce the words *Sacred Hearts*. Yet, St. John Eudes popularized use of that term in the Church almost five hundred years ago. In the Litany of the Sacred Hearts, said daily by the Congregation of Jesus and Mary, the saint even substituted "Sacred Hearts" for "Sacred Heart," because he said the Hearts of Jesus and Mary were One. He wrote: "The Son of God is the Heart and Life of His Mother."²

² *The Admirable Heart of Mary*, by St. John Eudes, p. 25.

In the revelations of *Her Flame of Love*, Our Lady asked that our intentions of each Hail Mary of the Rosary include the prayer: "Send forth the graces of your Flame of Love on all mankind." She said that *Jesus is Her Flame of Love*, and those who wear the Scapular will be the special apostles of this Flame of Love.³

The Holy Spirit has unfolded this message of the Immaculate Heart to a few. At Fatima, we are told that God wants us to unfold it to the world. The Enthronement of the Sacred Hearts in homes, with great and healing graces for families, is already well under way. The first Friday/Saturday vigils, in loving reparation to the Sacred Hearts, are gradually increasing. Can we not expect more lights to be switched on, more signs and wonders to hasten the increase of these devotions throughout the world?

Mysteries In The Secret

The last secret of Fatima, revealed on June 26, 2000, expresses the thought of John Paul II: *God has given us the specific response needed to save mankind from self-destruction.* The Angel of God's Justice stands ready to strike the world with fire. *Our Lady has been able to prevent it until now.* (This is the message of my last book, *Deadline*, of which this book is the sequel.)

Sister Lucia seems to have had this in mind, when she wrote to her confessor: "Our Lady has promised that the scourge of war will be held back if this devotion⁴ is practiced. Our Lady

³. See the author's book, *Her Glorious Title*.

⁴. The First Saturdays and the other requests of Our Lady.

said that we would see the chastisement put off to the degree that we strive to propagate it. But, I fear we will not do more than (we are doing) now (and) that God, little satisfied, may withdraw the Arm of His Mercy and let this chastisement fall upon the world which will be *horrible, horrible*, as never before."

The priest, who had been Lucia's confessor for twelve years, was impressed that she had underlined the words "horrible, horrible." He said: "I was impressed by the way she affirmed and foretold the events. She does not doubt it. She speaks *as if she is seeing the future*. I think Our Lady showed it to her."⁵

Since we have been shown the Third Secret, we too are seeing the future. The Prefect of the Sacred Congregation for the Doctrine of the Faith said that the vision of the angel with the fiery sword is in accord with the message of Akita.⁶ It is *the message of chastisement by fire* (which will be "worse than the Deluge") if we do not finally respond.⁷

Blessed Jacinta said: "*Tell everyone!*" We must do this.

I hope what has been said frankly in these pages about spiritual warfare, as well as of

⁵. *Ce Que La Vierge Nous Demande*, p. 173.

⁶. Cardinal Ratzinger, Prefect of the Sacred Congregation for the Doctrine of the Faith, told this to Bishop John Shojiro Ito when the latter was hesitating to make the prophecies of Our Lady of Akita known, even though he was convinced that the Akita events were supernatural. Later the Cardinal confirmed this to Howard Dee, Philippine Ambassador to the Holy See, who recorded it in his book *Mankind's Final Destiny*. See the author's translation of *Akita, the Tears and Message* by Fr. Teiji Yasuda.

⁷. See the author's book, *The Meaning of Akita*.

past triumphs, will give both warning and encouragement for those who face the great responsibility of the new phase of what God has shown in the miracle and message of Fatima to be His Will for our world now...His "specific response to save mankind from self-destruction."

We must not be afraid, we must not hesitate, to hold this alternative before the eyes of the world. Blessed Jacinta's final message, addressed to her cousin Lucia, was: "Do not be afraid to tell everyone that God wishes to establish in the world, devotion to the Immaculate Heart of Mary, and that Jesus desires that Her Heart be honored alongside His Own Sacred Heart."

We can expect the alternative to become ever more apparent in events to come.



CHAPTER TWENTY-THREE

To Shake The World

Did you, the reader, ever send a very large donation to a cause without receiving a glowing letter of appreciation from the famous person at the top? But, when a small donation was sent, there was only a form letter in return. And, when only a promise of prayers was sent with no money, there was no answer.

Knowing the need and power of prayers, in the more than fifty years of our Apostolate, we did almost the opposite. When we raised a very large sum for something major, such as a motion picture or writing a difficult book like *The World's Greatest Secret*, we asked for *daily prayers* until the project was accomplished. We made it a point to cultivate the support of holy souls, not only with personal letters of appreciation, but occasionally with gifts. To shake the world with a spiritual message, prayer is more important than money.

Examples

We cited the extraordinary examples of the prayer power behind our Apostolate through victim souls like Mary Alice Weil, my sister, Sister Therese, and Brother Aloysius. While giving them special mention, we do so in the name of

all those thousands who responded to our call for prayer. Sometimes one victim soul is enough. Father John de Marchi, of the Consolata Fathers, attributed his great successes to Rosa Freitas at Fatima. But, we counted literally on thousands.

On August 5th, 2001, my sister celebrated the sixtieth anniversary of her entrance into Carmel as a cloistered nun. Some of her sisters in the community said they felt they were celebrating, not just sixty years of service, but of love. As mentioned earlier, shortly after I wrote the book *The Day I Didn't Die, she almost really did.*

In the prayers of thanksgiving on the day of her Jubilee, she prayed before her fellow sisters and before the relatives and friends who had come from near and far: "Blessed be God for all my sister companions today, in this Carmel and all Carmels. I thank God especially for recovery from my accident, judged fatal, and for all the care and prayer that turned that prognosis around."

Prayer alone cultivates the good ground in which the seed falls, grows, and ultimately bears a rich harvest. We can shake the world only to the degree that our Apostolate is truly holy. When the Child Jesus asked Lucia why nothing was being done about the devotion to the Immaculate Heart of His Mother, she replied that her Superior said there was nothing she could do. "Of herself, nothing," Jesus said, "but with Me, she could do it all."

Supported by the prayers and sacrifices of others like my victim sister, I always felt that the Sacred Hearts accomplished it all. I felt like a pencil in the Divine Hand. From day to day out doing the work, I had little idea of His beautiful design. Only now, do I begin vaguely to see it in my own life...formed in *Carmel*, and then brought out into the world with Brother's message.

Early Revelation Of The Immaculate Heart

I received a special light on this under unusual circumstances. In the middle of the night, at the site of an ancient Carmelite monastery in the Busaco Forest in Portugal¹ (where, for over two hundred years, Carmelites had lived behind cloistered walls), I seemed to hear voices saying: "Explain that as 'Israel' refers to the people of God, 'Carmel' refers to *the people of Mary*. The Scapular is the sign of consecration *for all*."

At that hour I could find nothing on which to write, except the flyleaves of a book. I scribbled down the thoughts that later were developed into the book *Her Glorious Title*.

It began with the vision of the prophet Elias with the rising *from the sea* of a foot-shaped cloud. (Clouds normally form in the sky.) St. John Eudes, in his *Admirable Heart of Mary*, made several comparisons between Her Immaculate Heart and the sea. (*Sea* is one of the meanings of *Mary*.) The saint said: "The Heart of Mary is a sea of wonders and an abyss of miracles. It is the *extraordinary masterpiece* of essential and uncreated Love, in which the effects of infinite power, wisdom, and goodness shine more brilliantly than *in all the hearts* of angels and men." (Chapter 8)

Was this what Elias saw when he told his servant seven times to go out and look over the sea, until finally a foot-shaped cloud emerged as a sign of God's merciful relief to the three-and-a-half year drought which had brought Israel to its knees?

¹ The original monastery has now been converted into a hotel. The room in which the author was staying adjoined the original cells of the monks.

Here in the Busaco Forest, where for more than two hundred years Carmelite monks had led eremitical lives in the spirit of Elias, the message inspired by those voices was that the Scapular devotion goes far beyond being one of affiliation to the Order of Carmel. *It is the devotion of consecration to Our Lady's Heart, Her Flame of Love.* And, through those who practice this devotion, She will now extend Her Flame of Love throughout the world.

The ultimate meaning is found in the words Jesus, Himself, spoke to St. John Eudes: *"I have given you this admirable Heart of My dear Mother to be one with yours, so that you might have a heart worthy of Mine."*

Enrollment in the Scapular places the soul *at the foot* of the mount of holiness (symbolized by Mount Carmel) from where Our Lady waits to help us on the ascent of Carmel to total consecration to Her Immaculate Heart, to the *total* consecration described by St. Grignon which will lead us into the "new and Divine holiness."

This was stated in a *special document on the Scapular* issued by the Holy See in November of 1996, wherein we are told: "The three phases of the ascent of Mount Carmel are: imitation, union, and likeness to Mary." The document gives the example of the fruit of these three elements of the Scapular devotion in the life of Maria Petijit who, living in the world, "reached the heights of mystical experience with Mary."²

² *Rite of Blessing and Enrollment in the Scapular of the Blessed Virgin of Mount Carmel*, issued by the Congregation for Divine Worship and for the Discipline of the Sacraments, Nov. 29, 1996. Prot. 2243/96/L, Part One (the Doctrinal Statement), par. 17 and footnote.

Confirmed By Sister Lucia

When I interviewed Sister Lucia in 1946, I had only one thing in mind: I wanted to know WHAT Our Lady wanted of us. What *specifically* were Her conditions for the final Triumph of Her Immaculate Heart? I said that I presumed the first condition was the Rosary.

To my surprise, she at once denied this. She said the essential condition was *the sanctifying of our daily actions*. Essential to this, was *devotion to Her Immaculate Heart*. The wearing of the Scapular brings us Her *promised* help to avoid sin (and for additional benefits, make the formal act of consecration through the ritual of enrollment). For those who persevere, Our Lady has promised to obtain *the graces they need to be saved*. As we have said before, Lucia said the Scapular devotion was a necessary part of the Fatima message: "*It is our sign of consecration to Her Immaculate Heart.*"

Formula Of Holiness

But, Our Lady at Fatima is asking something far more...something for which devotions like the Rosary and Scapular are simply the aids. She wants us to live as *really belonging* to Her in a special way. She asks us to pray the Rosary, to make the First Saturday devotion, and *to live our Morning Offering*.

The devotion to the Immaculate Heart of Mary, which God wills now to establish in the world, is contained in the Blue Army pledge. It costs nothing. It is not difficult. And, it is for everyone.

For Everyone

The voices in the Busaco Forest were saying: "Tell them that *Carmel means the special people of Mary*, as *Israel means the special*

people of God." The original meaning of *Israel* was the nation of God. Both devotionally and biblically, it refers to *all the people of God*, over and above the nation of Israel. And, *Carmel* refers to the people of Mary, over and above the religious community to which Our Lady entrusted this devotion.

At Garabandal, in reported apparitions of Our Lady of Mount Carmel holding the Holy Child, for which at this writing we await judgment of the Church,³ Our Lady said: "*I have come for all My children with the desire of bringing them all to Our Hearts... I hold them all beneath My Mantle.*"

She did not appear dressed in the Carmelite habit, as in the final vision of Fatima. She was dressed in white and blue, colors most common to most of Her other apparitions under many different titles. Although She identified Herself as *Our Lady of Mount Carmel*, She was not wearing the habit of the religious order, as tradition tells us She did in Her apparition to St. Simon Stock.⁴ *She was holding on Her wrist (as She had held the Rosary at Fatima) only the small Scapular...like the ones worn by millions of Catholics all over the world.*

³. The Church could not approve until after certain prophecies (a warning and a miracle) were confirmed. But, the bishop of the diocese said he found nothing to contradict *in the message*.

⁴. This is why, in keeping with centuries of tradition, Our Lady of Mount Carmel is always shown in the dress of a Carmelite. We distinguish the image of Our Lady of Mount Carmel by the Carmelite garb. How else could the children of Fatima identify Her in the final apparition, in which no words were spoken? Even after universal acceptance of apparitions like Pellevoisin and Garabandal, this is probably how Our Lady of Mount Carmel will continue to be distinguished from other Marian images.

People Of Mary

The main reason Our Lady was not dressed in the Carmelite habit in this apparition, and also in the Scapular vision of Pellevoisin, could be that Our Lady wishes us now to see the Scapular Devotion as the sign of consecration to Her Immaculate Heart for ALL. It has become more than a sign of affiliation to the ancient brotherhood of Carmel.

Indeed, that brotherhood today is far different from what it was in the past, far from the original eremitical life on Mount Carmel. Indeed, in service (parishes, schools, etc.) there is often little difference between Carmelites of today and the secular clergy. Some no longer even wear the holy habit. But, this brotherhood, which originated on Mount Carmel, has become the people of Mary, now counted in the millions around the world.

The document from the Holy See, of Nov. 29, 1996, points out that although the Scapular wearer becomes affiliated to the Carmelite Order, "the possibility is not excluded *for those who see in it a sign of hope and protection of Mary for a Christian life and eternal salvation.*"⁵

What seems most important to realize, in this time which Sister Lucia calls "the third day" of Fatima, is a more profound understanding of Our Lady's gift of the Scapular as a *call to everyone for greater holiness, through Mary, known as "the ascent of Mount Carmel."*⁶

⁵. Part one, Par. 7. See Footnote. This seems to state what the wearing of the Scapular means to most individuals.

⁶. See the author's book, *Her Glorious Title*.

For The New Generation

We can envy the generation that follows, when all this will become clear. The message of the Sacred Hearts, a message of overwhelming Merciful Love, has already begun to shine forth in special souls. Soon it will shine forth in many.

Blessed Dina Belanger exclaimed: "Jesus, Mary!... I adore, I believe, I trust, I love," consumed in Them. "*I abandon myself to Your Two Hearts. Give thanks to the Blessed Trinity for the enlightenment I have been granted; thank Them for the rushing waves of love that They are soon to release.*"⁷ Blessed Dina, like St. Faustina, was raised to the altars as an exemplar of the "new and Divine holiness," which we have said, will be the Triumph of the Sacred Hearts.

This next generation may also see raised to the altars a lay woman who was widowed at the age of 33 and struggled to raise her six children in Hungary in the aftermath of the Second World War. Her name is Elizabeth Szanto...a wondrous example to the laity of the world of devotion to the Sacred Hearts carried to Eucharistic perfection.

To Elizabeth Szanto, Our Lady said that all God wanted of her was to live her consecration to Her Immaculate Heart by sanctifying the little things in her life...the daily sacrifices... *whatever God chose to send her*. In return Our Lady said: "My *Scapular-wearing*⁸ daughter! There are many sins in the world! Help me, all of you, to save souls! I will place a torch in your hand.

⁷. *Autobiography*, published by the Religious of Jesus and Mary, 1995, p. 213.

⁸. Our Lady actually used the word "Carmelite."

"It is the Flame of My Heart's Love. I am your kind and loving Mother. If you put your trust in Me, I shall save you." Our Blessed Mother explained that this Flame was Jesus, Who revealed His flaming Heart to the world at Paray le Monial over three hundred years ago.

Flame Of Love

Our Lady said: "*My Flame of Love will start from Carmel...this Flame of Love blinds Satan. Live in My graces so that it will spread from one person, who embraces this devotion, to another.*" Then Our Lady added: "The Flame of My Heart's Love is burning so much, that I want to shower on people, not only its light, but also its warmth. *I can no longer keep it for Myself. It is flowing toward you with the strength of an explosion. My love will burn up the hellish hatred of the world that more souls may escape damnation. Nothing like this has happened before in the course of history.*"

Our Lady's Flame of Love unites us to Jesus, Whose Heart is one with Hers. She places this Flame as a torch in our hands, which *blinds Satan. It is the burning counter-fire which blocks the fire of God's Angel of Justice.* (This message is developed at length in the book *Her Glorious Title*, especially chapters eleven through nineteen.)⁹

God's Final Effort

Elizabeth Szanto experienced fulfillment of those words of Our Lord to Saint John Eudes: "I give you this admirable Heart of My dear Mother *to be one with yours, that you might*

⁹ *Her Glorious Title*, 178 pp., published in 1993, distributed by 101.

have a heart worthy of Mine." Devotion to the Heart of Mary, in itself, includes devotion to Our Lord's Sacred Heart. And, the converse is true. *They are one Flame of Love.*

This was symbolized by Our Lady at Pellevoisin, when She drove Satan from the bedside of the dying Estelle Faguet, saying: "What are you doing here? Do you not see that she is wearing My livery *and* that of My Son?" Estelle was wearing the Brown Scapular, which had been known for hundreds of years as "Our Lady's Livery"...the Sign of Her Heart. At Pellevoisin Our Lady declared it to be also the Sign of His Heart.

Not Equal But One Flame Of Love

Saint John Eudes was perhaps the first to speak and write in detail of the "*Sacred Heart of Mary.*" It seems amazing that I am writing this exactly four hundred years after his birth in 1601, and forty-six years before the time of St. Margaret Mary Alacoque, to whom Jesus revealed *His Sacred Heart.* It is amazing that it has taken four centuries for the message of the Sacred Hearts to begin to be heard.

St. John Eudes had a major role in *the unfolding of God's plan for consecration to the Two Hearts.* He composed the Mass and office of the Immaculate Heart and the Mass and office of the Sacred Heart. *He joined the Two Hearts. He spoke of Them as One.*¹⁰

¹⁰. St. John Eudes is described by Charles Lebrun as "the author of the liturgical worship of the SACRED HEARTS." One of his greatest works is *Le Coeur Admirable de la tres sacréeMere de Dieu.* For a summary, see the author's book *Her Glorious Title*, the first chapters of which quote this work of St. John Eudes extensively.

Also, in the beautiful prayer taught just in the last century *by God the Father* to Mother Eugenia (as approved by the Church) we say "I come to You with Jesus and Mary...*in union with Their Hearts.*"

"Sacred" does not mean "divine." It means consecrated or *held dear to God*. The Hearts of Jesus and Mary are two flames which God has joined together into One Great Flame of Love for Him and for us. We begin to enter into this Flame of Love with our own consecration to the Immaculate Heart of Mary by the Scapular.

"To Have A Heart Worthy Of Mine"

When we grasp this, we no longer pause. We take the leap of love into the one flame of Their Two Hearts. We identify ourselves with the human heart of Mary to enter into that Flame of Love which is Her own union with the Heart of Our Savior.

This is not a matter of our choice, but of God's choice. This is not a matter of our planning as the way to become intimate with our Father God, but His. After some eight hundred years, we begin to see fulfillment of the prophecy of Saint Dominic: "*One day, through the Rosary and the Scapular, Our Lady will save the world.*" We deserve chastisement. God wishes to save us through love.

Awareness Of The True Presence

The Message of Fatima will bring to fulfillment what Saint Margaret Mary Alacoque described as "*God's final effort to wrest mankind from the dominion of Satan.*"¹¹

11. This was the subject of my book in 1999: *God's Final Effort*.

Like the children of Fatima, in the light of Mary's Heart, the coming generation will be aware of the True Presence of the Human Heart of God in the renewal of Calvary in the Mass and in the tabernacles of the world. It will be the Triumph of the Sacred Heart, in the Sacrament of His Love, finally obtained through the Immaculate Heart of Mary. This is why Our Lady comes at Fatima, *offering Her Heart*, and at the same time *revealing in its flames the True Presence in the Eucharist*.

Our Lady told Elizabeth Szanto that reception of the Eucharist always increases the Flame of the torch that blinds Satan: "Participation at Mass always increases the blinding effect of My Flame of Love. Offer your daily work for the glory of God! If you are in the state of grace, this will increasingly blind Satan. Live in My graces, that Satan may be blinded in larger regions of the world."

Jesus told Elizabeth: "In each parish, a reparation group should be urgently organized... Mankind needs prayerful souls the most... you are responsible for one another... Trust My Mother... She will take all those who trust Her under Her maternal protection... The evil one will be humiliated and mindlessly fall back to hell. The future world, *which is in the making*, will be illuminated by My Mother's smile!"

At the end of my life, I feel that I have only begun to understand this wonderful, *ever unfolding mystery* that Blessed John XXIII spoke of as the "mystery of Fatima."¹²

¹². In his homily on May 13, 1956, shortly before his election to the papacy, he said: "Fatima appears to me a mysterious land, opening up a new apostolate, launching a new appeal to the eternal principles announced by Christ...to the entire world...which impresses me deeply."

Looking back, I sometimes wonder which of the more than twenty-five books¹³ I felt called upon to write, over a period of more than half a century, might best express it all. With few exceptions, it appears now that they were *all* a part of the "unfolding," all related in a more or less marvelous way to what we have come to understand to be "*God's final effort to wrest mankind from the dominion of Satan.*"¹⁴

There is still much to be discovered about the meaning of the final visions in the Miracle of the Sun, as suggested in what I consider one of the most important of my books: *Her Own Words to the Nuclear Age*. In particular, there seems a special need to better explain, and put into practice, the words of Sister Lucia concerning the final vision of Our Lady of Mount Carmel with the Scapular: "She wants everyone to wear it. It is the sign of consecration to Her Immaculate Heart."



^{13.} See appendix for a complete list of the author's books.

^{14.} This is a reference to the author's book, *God's Final Effort*.

CHAPTER TWENTY-FOUR

Overlooked Saint

Even though fifty-five years have passed, it does not seem so long ago that I suggested to Very Reverend Father Killian Lynch, as he was going to the Chapter in Rome (at which he was elected General): 1) Acquire and restore the ancient Carmelite monastery in Aylesford, England; 2) Bring relics of St. Simon back to Aylesford from Bordeaux, France; 3) Research the life of St. Simon Stock to make him better known.

As General of the Carmelite Order, Father Killian did all three, but he told me afterwards that even further research in England failed to turn up more than was already known about St. Simon, due to the loss of documents. One reason for this is that mechanical printing had not yet been invented. There were only manuscripts, most of which have been lost through wars, plague, and (in the case of St. Simon) the destruction of monastery libraries in England, in the sixteenth century, by King Henry VIII.

It must amaze us that some "scholars" call into question historical realities, like the life of St. Simon and the Sabbatine Privilege, because of a scarcity of documents from those times (the thirteenth and fourteenth centuries), even as they deny that Our Lady gave the Rosary to St. Dominic despite the unchanged tradition.

Saint John Eudes lived five hundred years later than St. Simon, in the seventeenth century. Yet, after the Congregation of Jesus and Mary was dispersed and property confiscated in 1792 in the French Revolution, many of his books were lost. *To this day not one copy, of at least ten of them, has ever been found* after a search which lasted over a hundred years.¹

It is therefore not surprising that the documents on the life and vision of St. Simon Stock which have been found, give us little more than the barest skeleton of his life. Could it not also be that during all these years, this great saint, who received for us a sign of salvation, has asked to be hidden in order to focus attention only on the great gift itself?

Like the gift of the Rosary to St. Dominic, the gift of the Scapular to St. Simon was too great an event in the Church to have been recorded in only one country. Carmelite monasteries were established by St. Simon himself in several of the university cities like Bologna, Paris, and Bordeaux, and perhaps also Salamanca. (The Scapular vision took place in 1251 while he was on visitation to the monastery established at Cambridge University in England.) Despite the scarcity of documents found in England, may we not hope that others will be found in some of the old libraries in other countries?²

¹ We know of them only because of references in other works. After a search throughout Europe, which began in 1826, when the Congregation was re-established, twenty volumes were found and finally edited in 1905.

² Had he had the opportunity, this is a task the author himself would have pursued, because little effort seems to have been made in this regard.

His Greatness

It was obvious that St. Simon Stock was exceptional in his own right, if for only two reasons: 1) When the "Brothers of Our Lady" had to escape from Palestine (due to the inroads of Islam) to England and France, Our Lady chose St. Simon to bring them together and save them from extinction. He became their first Prior General in the West. 2) Through him, Our Lady gave to the Church the devotion named by St. Claude de la Colombiere, *of all devotions to Our Lady, "the greatest of all."*

Tradition says that the saint received the Scapular while pleading with Our Lady to save the Carmelites, by reminding *Her that they had been Her devotees from the earliest Christian times.*³ He asked a sign for a few. *He received a sign of salvation for the entire world.*

Reasons

There are several reasons why we may believe that in this third millennium, as we approach the Triumph of the Immaculate Heart of Mary, St. Simon should be known. We need his example and the power of *his intercession* to understand the mystery of Our Lady's great gift, as it has now been revealed at Fatima as *the sign of consecration to Her Immaculate Heart.*

St. Claude de la Colombiere said that in making the Scapular promise to St. Simon, "*Mary revealed all the tenderness of Her Heart.*" And,

³ The Carmelite tradition goes back to the prophet Elias, who saw a prefigure of the Immaculate in a foot-shaped cloud. See the author's books: *Sign of Her Heart* and *Her Glorious Title.*

Our Lady said *She came at Fatima because "God wishes to establish in the world devotion to My Immaculate Heart."* When Our Lady held the Scapular out of the sky in the final vision of Fatima, Lucia said she understood *"It is because She wants everyone to wear it. It is the sign of consecration to Her Immaculate Heart."*

As we strive towards fulfillment of the Fatima promise of the Triumph of Her Immaculate Heart, we can ask St. Simon to obtain from Our Lady, through the Scapular, another gift: *the gift of his own total consecration.* This transforming devotion of total consecration to the Immaculate Heart of Mary is the basis of the "new and Divine holiness," which will be the Triumph of the Sacred Hearts.⁴

Another reason why we may believe that this is a time when St. Simon should be better known, is that he has recently begun to manifest himself to those seeking to live the *totus tuus* consecration, the first devotion for which, as recommended by St. Grignon de Montfort, is the Scapular.⁵ My personal conviction that this is a time for St. Simon to be in the foreground was enhanced by personal experiences in 1946 when I went to England to his former monastery in Aylesford, and then to France to pray at his tomb in Bordeaux.

Aylesford

The monastery in Aylesford, founded by St. Simon, was one of the greatest Carmelite houses in the world at the time of Henry VIII.

⁴. See the author's book, *Deadline*.

⁵. *Ibidem*.

Confiscated by the schismatic king, it became the residence of the Lord Sheriff of Kent (the county south of London, known as the Garden of England). It is beautifully situated on a river which flows to the estuary of the Thames.

I was surprised at its magnificent condition. The dining room of the friars had become the Lord Sheriff's court room. The main building had become his palatial residence. Nearby stone buildings, which had contained cells of friars, were somewhat in ruin but with their walls still standing.⁶ The entire property, except on the side of the river, was surrounded by a high stone wall.

What Would I Say?

With some foreboding, I presented myself at the gate house. What was the reason I would give for wanting to see his Lordship? Should I say simply that I was from America, this had formerly been the residence of St. Simon Stock, and I merely wanted to visit?

Whatever I said, I got in. The Sheriff had recently died. His widow was unbelievably receptive. She showed me some precious vestments left over from the days of the Carmelites, over four hundred years before. I decided to tell her all about Saint Simon Stock. I said how wonderful it would be if she would give this property back to the Carmelites. A servant came to tell her she had a call from London. She told him to say she would call back.

⁶. The very large monastery chapel, dedicated to Our Lady's Assumption, has, of course, been destroyed like the great Shrine Church in Walsingham. The foundations have now been excavated and the area used once again for religious services.

I asked if I could visit the old cells, and perhaps take a piece of the now rotted wood inside the walls as a souvenir. She seemed touched by the reverence I felt. To make a long story short, within two years the Aylesford Monastery was back in Carmelite hands, and is today one of the most important Marian Shrines in England.

I arrived in Bordeaux in the early morning by train and walked to the Cathedral...one of those beautiful early Gothic Cathedrals of France. After assisting at early Mass at the main altar, I then followed the priest into the sacristy. I told him I was devoted to St. Simon and had come from the United States to pray at his tomb.

By God's Providence, he happened to be the Rector of the Cathedral. He took me to the side chapel dedicated to St. Simon. Its beautiful stained glass windows spoke of the life of the saint, especially, of course, of the Scapular vision. I knelt at the altar under which the relics of the saint were preserved.

As I was praying, a man arrived (I forget whether it was the Rector or another priest of the Cathedral) and opened the altar, exposing the *actual bones of the saint* before me. And, left me alone! (I am reminded of the time a pilgrim to the tomb of St. Patricia in Naples had the same experience, and he tried to steal a tooth.)⁷

⁷ When the tooth was removed, blood flowed forth. It was gathered in two ampules. It remains normally dark and solid, but on sincere recitation of the Creed, it becomes red and fluid. In this writer's opinion, it is one of the most remarkable miracles he has seen, even more than the miracle of St. Januarius.

Needless to say, I was deeply moved. And, I did not betray the great trust that I had received in being left with the actual body of this saint, who more than seven hundred years before, only ten years before his death, had asked Our Lady for a sign for Carmelites and received a sign of salvation for the whole world ...a sign of consecration to Her Immaculate Heart, since worn by persons of all stages of life, from Pope to peasant, and held from the sky by Our Lady in Her final appearance at Fatima. Bordeaux did not want to give up something as precious as the entire body of the saint, but his head was returned to Aylesford, where it is now solemnly enshrined in a special Reliquary Chapel.

His Life

A life of the saint was written by Father Pannetier, who was in charge of the relics in Bordeaux at the time of the French Revolution. Three copies of the original edition of this biography are in the Carmelite Generalate in Rome. To save the relics from the ravages of the revolution, Father Pannetier smuggled them to safety at night. They were returned to the Cathedral when the anti-religious rage subsided. But, the priest who had protected them went to the guillotine. St. Simon had obtained for him the death of a martyr.⁸

In England, the memory of the saint came to be almost forgotten. A few years ago, I visited the rector of the old church in the town of Stock. He was a devout Anglican priest, one of

⁸. The heroic story of Father Martinien Pannetier will be found in *Profiles in Holiness*, by Rev. Redemptus Maria Valabek, O.Carm., Edizinoi Caramelitane, Rome, 1996.

those who was concerned about the validity of Orders in the Anglican Church.⁹ He knew nothing about St. Simon. He found confirmation in one of the books he pulled down from the shelves in his study where we met. He was as pleased as if someone had just given him a nice gift.

He Is Real

There is little more that we need to know about this saint, other than the wonder of the Scapular vision described in the first major history book of the Carmelite Order, written by an internationally respected authority (the Most Rev. John Grossi) only a hundred years after St. Simon's death.

As already said, we have lost many details of his life as we have of other saints of his time, such as St. Dominic, because of the loss of manuscript documents. Even the original manuscript of the Grossi book might have been lost had it not been that it was one of the early books published by the new process of type-printing.¹⁰

It is an important document on the Scapular vision because of the reliability of the author,

⁹. At the time of Pope Leo XIII, when an earnest effort was made to reunite England to Rome, it was determined that there had been a rupture in the sequence of the ordination of bishops, and that it could not be sure that any Anglican priests were subsequently validly ordained. Some found a Catholic bishop in France, who was willing to re-ordain them. It seems that this priest in Stock was one of those. An increasing number are now returning to Rome.

¹⁰. *The Viridarium*, by the Most Rev. John Grossi, O. Carm., was written in 1389. The printing press was developed by Gutenberg about 59 years later, in 1448.

and because it was written within a time when the author *could verify the story with living persons, who had talked to those who actually knew St. Simon.*

Those who would like us to believe that the Scapular vision has no documentary foundation, suggest that the Most Rev. John Grossi "heard of the Scapular vision sometime after 1390" because he did not mention it in previous writings. He would have had no reason to mention it in previous writings, because it was already so *widely known throughout the Church.*

There was no written testimony of how Lincoln emphasized the most famous words of his Gettysburg address, until you read them below, *over one hundred and thirty-five years later.* The failure of anyone to have previously written it down, does not mean that we have no way of knowing, and therefore have a right to deny, how he said them.

We are fortunate to have the historic record of the Scapular vision and of the Scapular promise in the book by the Most Rev. John Grossi. At the same time, it is to be regretted that details of the life of St. Simon, which *we know by tradition* preserved to us by martyred Father Pannetier, are belittled "for lack of original documentation."

Validity Of Tradition

Above, I cited the example of the way Lincoln accented an important passage of the Gettysburg address. My English teacher, in 1935, (when I was 20 years old) told me how Lincoln pronounced the words, *because his own teacher was present at Gettysburg when Lincoln spoke.* A hundred years later, I may have been the first to record that in saying, "of the people, by the people, and for the people," Lincoln accented the word "people." Apparently *no one had*

thought to write it down. Can we imagine how many details have been lost from the lives of great men of seven hundred years ago, when there were no books?

At the present writing, over a hundred and thirty-five years after the fact, I can testify with full confidence that Lincoln emphasized the word "people" in his Gettysburg address. In a similar time period, the Most Rev. John Grossi, Prior General of the Carmelites, recorded the Scapular Vision of St. Simon Stock.

He was internationally known as the Prior General of a major religious order who knew he was writing of perhaps the most important event in the Order's history. He was writing at a time when the fact he was recording was already widely believed throughout the Church, and which, therefore, he was merely affirming. He said that *he had verified what he wrote from previous documents and witnesses. And, he described the vision of St. Simon Stock and the Scapular Promise, exactly as they are generally accepted today throughout the universal Church.*

Those who deny that promise, might be guilty of something far more serious than just denial of almost eight centuries of Church Tradition. They go counter to the *Magisterium of the Church* expressed in the Second Vatican Council.

Shortly after Pope Paul VI promulgated *Lumen Gentium* (which was the major document of Vatican II), His Holiness referred to paragraph 67 as *"the thought of the Council and my own thought."* He then declared that: "Of all traditional devotions in the Church to be 'fostered and encouraged,' as the Council directed, in our day, *the two devotions MOST to be fostered and encouraged are the Rosary and the Scapular of Mount Carmel.* The Scapular promise of salvation is *the very heart of the devotion, because only by that promise, as has been explained in detail in other writings, does*

the wearing of the Scapular *become a continuing act of faith, hope, and love of God.*

Moreover, this great promise is consonant with the teaching of various doctors of the Church: that anyone persevering in devotion to Mary will not be lost. It is also consonant with common sense, which says that no one who wanted to live and die in mortal sin would want to be under Our Lady's Mantle. Finally, it is confirmed by almost eight long centuries of experience in the Church.

During all that time, we know of no person clothed in the Scapular who died impenitently. On the contrary, in well-documented examples, the Scapular has been "miraculously" removed from persons who refused to be reconciled with God.¹¹

And, I have *repeatedly* heard of instances where the Scapular was *accepted by a repentant sinner* and placed over the shoulders shortly before death. What joy when that happens! What confidence and peace it provides to the loved ones left behind! Prayers are answered and God's Mercy is boundless! Praise God for His love and kindness...His benevolence, to wrap a soul in the arms of His Mother and ours...to enfold, protect, and save the soul from the fires of hell. Our Lady keeps Her promises, and this promise to St. Simon Stock, and to all of us, is a tremendous gift from God of unfathomable value!

Doctrinal Statement Of The Holy See

The Congregation for Divine Worship and for the Discipline of the Sacraments issued a major

¹¹. The word "miraculously" here is not used in its strict sense. It is used only to indicate that some cases seem so extraordinary, as to be beyond coincidence or merely natural causes.

document on the Scapular on Nov. 29, 1996 (Prot. 2243/96/L).

The doctrinal section covers five points from which we quote the following excerpts:

1) Devotion to Our Lady of Mount Carmel is bound to the history and spiritual values of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel and is expressed through the Scapular. Thus, whoever receives the Scapular becomes a member of the Order and pledges him/herself to live according to its spirituality in accordance with his/her state in life;

2) The Order of the Brothers of the Blessed Virgin *was born on Mount Carmel...to bind themselves to Her in a special way.*

3) The visible sign of reception to this Fraternity was the habit (or part of the habit) of the Order. The Scapular of Carmel, or the habit (also called by other names in different places) *is one of the devotions most loved by the people of God. The great diffusion of the Scapular seems to have been due to the tradition of a vision of Our Lady, documented at least since the end of the fifteenth century.*

4) During one of its difficult times, the Order asked to get full recognition and stability within the Church... Mary, Patroness of Carmel, seemed to have *answered this plea with a vision to the English Carmelite, St. Simon Stock. She held in Her hand the Scapular and assured the holy Prior General saying: "This is a privilege for you and the Order: whoever dies wearing this Scapular will be saved."*

Later on, it was widely believed that the Blessed Virgin, Mother of God and our mother, would deliver from Purgatory, on the first Saturday after death, the Carmelites and people associated with them, who observed chastity according to their state, recited prayers or fasted, and wore the habit of Carmel. This is the so-called Sabbatine Privilege.

New Importance

It is to be expected that Satan will do all in his power to minimize this devotion today, when, after such a long decline, due largely to "scholars" who said the promise and the Sabbatine Privilege were not "historical," (and especially since the Our Lady's appearance at Fatima, where She was seen by the children dressed as Our Lady of Mount Carmel in the last vision on October 13, 1917) the devotion is spreading widely among the faithful.

At Fatima, Our Lady not only held the Scapular out of the sky in the final moments of the Miracle of the Sun, but *the conditions of the Sabbatine Privilege of the Scapular are the very conditions given by Our Lady of Fatima for the conversion of the world.* ("If my requests are heard, an era of peace will be granted to mankind.")

As the promise of salvation is at the heart of the Scapular devotion, so one might say that the devotion, the primary devotion of consecration to the Immaculate Heart of Mary, is *at the heart of the Fatima message.*

In his letter of March 25, 2001 commemorating the 750th anniversary of the bestowal of the Scapular through St. Simon Stock, Pope John Paul II, said: *"The most genuine form of devotion to the Blessed Virgin, expressed through this humble sign of the Scapular, is consecration to the Immaculate Heart of Mary.¹² In this way the heart grows in communion and familiarity with the Blessed Virgin, as a new way of living for God..."*

Describing the Scapular as *"a treasure for the whole Church,"* His Holiness added: "The

¹² Cf, Pius XII, letter *Neminem profecto latat*, 11 Feb. 1950.

sign of the Scapular points to an effective synthesis of Marian spirituality, which then nourishes the devotion of believers and makes them *sensitive to the Blessed Mother's loving presence in their lives.*"

"She wants everyone to wear it," said Sister Lucia, explaining why Our Lady appeared with the Scapular in the final vision of Fatima, because, "It is the sign of consecration to Her Immaculate Heart." Since devotion and consecration to the Immaculate Heart of Mary is the main reason for the apparitions and miracles of Fatima, *the Scapular ceases to be merely a matter of scattered personal devotion.* Our Lady said the establishment of devotion to Her Immaculate Heart *is willed by God at this time* in a special way to help bring about a new era of holiness in the world.

As Pope John Paul II expressed it in speaking of the Scapular: "A *new way of living for God.*"

Promise Of Salvation

We know of only one absolute assurance of dying in the State of Grace: the promise made by Our Lord to St. Margaret Mary Alacoque to those who will have received Holy Communion in honor of His Sacred Heart on *nine consecutive First Fridays.*

Even the promise Our Lady attached to the *five First Saturdays* devotion is not absolute. It states that Our Lady will be present at the hour of death with all the help needed. It does not guarantee that the dying person will accept that help.

Also, the Scapular Promise of Salvation, although consistent with the "promise" by saints and Doctors of the Church that anyone who perseveres in devotion to Mary will be saved, is not absolute. It is conditional upon perseverance in the devotion. It is conditional upon wearing the Scapular *at the moment of death.*

It must be very obvious that, a person who wants to be clothed in the Scapular at the hour of death, *wants* to be saved. To want to be saved is to want to be with God forever. And, *that* is a sign of salvation. This truth does not diminish the greatness of Our Lady's promise.

St. Claude de la Colombiere, a theologian and the one chosen by Jesus to receive the messages of His Sacred Heart from St. Margaret Mary, said: "*In that promise, Mary reveals all the tenderness of Her Heart.*" The saint adds, that, "Although saints and Doctors of the Church have told us that for persevering devotion to Our Lady we will be saved, I need but reach out and touch my Scapular, *and I know.*"

When the Pope John Paul II said of the Scapular that it was the most genuine form of devotion to the Blessed Virgin, His Holiness indicated the very heart of the devotion... not only as a devotion of consecration to the Immaculate Heart, but also of *intimacy* with our Heavenly Mother. He wrote: "The sign of the Scapular...nourishes the devotion of believers, and makes them *sensitive to the Blessed Mother's loving presence in their lives.*"

At Pellevoisin, Our Blessed Mother invited Estelle Faguet to come and kiss the small Scapular on Her breast. Aside from the Estelle's experience of the great love and real presence of the Hearts of Jesus and Mary as she obeyed Our Lady's loving invitation, *this was the most intimate moment in the history of approved Marian apparitions.*

It is touching to recall that St. Catherine Labouré rested her hands in Our Lady's lap in the apparitions in Paris, and that Our Lady rested Her hand on the shoulder of Lucia in the apparition of the Five First Saturdays. But, in revealing the Scapular as the livery of Her Son as well as of Herself to Estelle Faguet and to us, Our Lady invites us to come and

place a kiss on Her very Heart, and in doing so, embrace the Sacred Heart of Jesus. It is little wonder that Pope John Paul II said of the Scapular that it makes us "sensitive to the Blessed Mother's loving presence..."

I have added this chapter, after writing of other "loose ends" of my life, because the critical attitude towards the Scapular vision, first voiced in the Protestant Reformation, is still heard now. We must be thankful to the apparition of Our Lady in Her final vision of Fatima (holding the Scapular) for Heavenly affirmation of the Scapular with its great privileges.¹³

Like the Anglican priest in Stock, not many have been aware of the great saint through whom Our Lady gave us, as St. Claude said, Her "greatest devotion." Not many in England have even been thinking about it since the sixteenth century following the Protestant Reformation.

Meanwhile, Our Lady has appeared at Fatima, at the climax of the Miracle of the Sun, holding the Scapular out of the sky "because She wants everyone to wear it...it is the Sign of Consecration to Her Immaculate Heart."¹⁴

Are you wearing the Scapular? Are you encouraging others to wear it? Those words, with the great promises behind them, should help us to shake the world.



^{13.} It is the promise of salvation which makes the Scapular devotion what it is, namely a continuing practice of the acts of faith, hope, and charity. See the author's book, *Sign of Her Heart*.

^{14.} Sister Lucia said that she was aware of this at the moment of the apparition. She added that if she had not understood this, Our Lady would, Herself, have spoken those words.

CHAPTER TWENTY-FIVE

The Great Call

Another saint who must be considered our special patron is St. Maximilian Kolbe, who had prophesied that "One day, Our Lady's cavaliers will carry Her image over the Kremlin into the heart of Moscow."

We were not aware of that prophecy when we flew over the Kremlin, bringing the Pilgrim Virgin to Moscow in October of 1992. And, we had not realized until afterwards, that the day we landed in Moscow was the anniversary of the founding of the Militia of the Immaculate by the saint who made this prophecy.

We deliberately planned our trip to leave Fatima on OUR Feast of Our Lady of Victory (Oct. 7). Ten days later we arrived in Moscow on Russia's Feast of Our Lady of Victories. We had not known in advance that this was one of the four major Marian feasts of the year in Russia. We carried Her image over the Kremlin, as the saint had prophesied. It was crowned in the heart of Moscow—in Red Square—by a recently baptized Russian youth, part of a group of youth from all over the world who had come for this occasion.

Call to Unite

What joy in Heaven on this day of triumph!... a day many thought they might not live to see... the day the miraculous image of Our Lady of Fatima, after traveling the world, calling Her children to pray...had finally arrived in Red Square, after leaving the white square of Fatima forty-five years before.

No one in Heaven could have rejoiced more than St. Maximilian...to think that this greatest sign of the final victory of Mary took place on the very anniversary of the day he founded the Militia of the Immaculate. Had we planned that? No, God had done this. It was only in recognizing the Hand of God in this that we began to wonder what it meant. Was St. Maximilian telling us something?

He had prophesied that "Our Lady's Cavaliers" (Knights) would bring Our Lady over the Kremlin in victory. But, who were these 940 persons in those two jumbo jets who were accompanying Our Lady?

Granted, they were largely Blue Army members, but among them were fervent and active members of other movements, such as Saint Maximilian's own Militia, the Legion of Mary, the Apostolate of the Two Hearts. But, they were all the cavaliers of St. Maximilian who made a great call to the world as the message of Fatima was first being heard. His call was to unite all who love Our Lady to strive together for Her triumph.

Great Saint-Martyr

Is this not why he wanted the Militia of the Immaculate to be a movement, rather than an organization? Is it not because his call, his example, his direction is for us all? Let us call upon this great saint and model! Let him unite us to win the victory of the Immaculate.

We may tend to think of St. Maximilian, more because of his martyrdom than because of his holiness. We focus on his heroic sacrifice at Auswitz, when he stepped forward and took the place of another man who had been chosen to die. But, he was a great saint before he gave his life to save that of another man who had cried out for mercy because he had a wife and children. We should think of him not so much as the Saint Martyr, but the Martyr Saint.

Convinced that the world could be saved from the tidal wave of evil gathering on the horizon after the First World War, St. Maximilian founded the "City of the Immaculate" (about half an hour from Warsaw), with a Shrine to honor Her and a printing plant to issue books, pamphlets, and, above all, a major magazine...all proclaiming that the answer to the tidal wave of evil was the Immaculate. By the time the Germans invaded Poland, seven-hundred Franciscan friars had joined the saint in promoting devotion to Mary.

One of my "personal" memories of this great saint took place on the world flight with the Bishop of Fatima, to deliver crowns to various nations for the worldwide coronation of 1972.

Where He Said First Mass

I had left the group to take a taxi to the church where Our Lady had appeared to Ratisbonne, and where St. Maximilian had said his first Mass. I had little time, because I was supposed to be at the hotel when the group arrived. I just wanted to spend a few minutes at the altar of the apparition for the success of the trip and for the *triumph of the Immaculate Heart of Mary*. (Emphasis made for a reason, about to be made clear.)

Mass was being said at the altar of the apparition. Even though (since the altar faced the wall) I could see the priest only from behind,

something made me decide to wait until I could ask him to say a Mass for the Triumph of the Immaculate Heart.

It turned out that he was Father Andrea D'Ascanio, a Capuchin priest closely associated with Saint Padre Pio. He was on his way from Naples to Milan and had stopped in Rome just to come to this church to offer Mass for that very same intention: the Triumph of the Immaculate Heart.

When I persuaded him to accept a stipend for a Mass for this same intention, he asked if I had ever heard of the Blue Army. (He did not know me, and I was wearing no outward sign.) He said Saint Padre Pio was its real Founder. I invited him to the hotel to meet the Bishop of Fatima, and we learned that he felt called to found a "Blue Army" for youth called "The White Army," which has since then spread through the world. It has a center in the United States near Emmitsburg, Maryland. What wonders Our Lady performs in the wake of simple efforts!

Like Saint Padre Pio, whom we have long recognized as the spiritual father of the Blue Army, do not all the saints have special concern for the Triumph of the Immaculate Heart (eminently including St. Maximilian!) as our patrons and inspiration? Were they not all present with us in Red Square in October, 1992?

St. Maximilian Again!

As we have said, Saint Maximilian had gathered seven hundred friars around him in that "City of the Immaculate" to do just what we had been doing in the Blue Army: Trying to shake the world by the shoulders, crying: "Wake up! Your Heavenly Mother is worried about you and wants to save you!"

And, this saint seemed always with us. In 1971, when we chartered a cruise ship from

Yugoslavia (as "tourists" going on a Black Sea Cruise), we had intended to fly directly to Venice to pick up the ship. To our surprise, the Pope announced that he would beatify Maximilian Kolbe on the very day the ship was scheduled to sail. We flew to Rome, attended the beatification, and then succeeded (not without difficulty!) in arriving that same night in Venice with the Pilgrim Virgin to board our "cruise" to the Soviet Union on a ship flying the flag of the Red Star. In the port of Odessa, we celebrated Mass at the very place where the first blood of the Communist revolution was shed. Then we wrapped the statue, and secretly carried it on a flight from Odessa to Moscow.

When, in 1992, we would finally carry Her to Moscow publicly with almost a thousand pilgrims, we were fulfilling a prophecy of our Saint of the Immaculata.

On our first group trip to Russia in a chartered Yugoslav ship, we were camouflaged as tourists. But, years later in 1992 after the dissolution of the Soviet Union, we were in Russia openly as a Blue Army of Our Lady wearing blue jackets with the insignia of the Sacred Hearts and carrying the International Pilgrim Virgin, which had been traveling the world forty-four years for this very moment.¹

The barriers that were normally closed, in front of the tomb of Lenin in Red Square, opened before us. Our Lady appeared as described else-

¹. There were two coronations in Red Square this same day. At the first, for which a small statue was used, the apparition took place. At the second, which took place in the evening when the youth participated in the actual crowning of the International Pilgrim Virgin, they experienced the dry area around the statue in the midst of the rain. In the book *Finally Russia*, photographs show wet umbrellas at the time before the crowning, then dry as the crowning took place.

where. (Fr. Henry Bordeaux, O.C.D., the spiritual director of a visionary on the pilgrimage, signed a statement testifying to its credibility.) It had been raining until the moment of Our Lady's crowning. Then, to everyone's amazement, while the water poured all around on Red Square, the rain ceased to fall on that spot. It was as though some giant, invisible umbrella had been placed over the group honoring the Queen of the World.

The witnesses are too many and too credible to allow any doubt that this really happened. As I have already mentioned, we had another wonderful sign of a sun phenomenon when we dedicated the Queen of the World monument at the Ourem Castle on August 22, 1996. Many such signs and little triumphs encourage our hope in the final Triumph She has promised when enough people are fulfilling Her requests: "Finally my Immaculate Heart will triumph. Russia will be converted and an era of peace will be granted to mankind."

We could imagine St. Maximilian saying to us today from Heaven: "I was there with you as you flew over the Kremlin. My hand joined those who crowned Our Lady in Red Square. I stood beside Our Lady as She appeared over the square, crowned and shedding light upon the world. Do not overlook the 'coincidence' that this triumph took place on the anniversary of the founding of the Militia of the Immaculate. When I founded the Militia, Fatima was just becoming known. It was two years after my death that the International Pilgrim Virgin went forth from Fatima, calling the attention of the world with so many prodigies. With joy, I accompanied Her."

Now we know, as Saint Padre Pio has said, that the ultimate victory will come when enough persons have made the pledge issued from Sister Lucia and the first Bishop of Fatima, the pledge containing the four basic requests of

Our Lady needed for Her triumph (*morning offering, daily Rosary, wear the Scapular, and First Saturday Confession and Communion in reparation to the Immaculate Heart of Mary*).

Where Do We Sign?

Venerable Theresa Neumann was enlightened when, after examining a pamphlet explaining the message of Fatima and the pledge, she exclaimed: "And, where do people sign?"

Our great and united task must be to get as many persons as possible to sign the Blue Army pledge. It contains Our Lady's basic requests. Like the Militia, it is a movement; only its militant members are organized. The only commitment is a spiritual one: *Living* the morning offering, with the help of the devotion of the Rosary, the Scapular, and a monthly Confession and Communion.

St. Padre Pio had said, "Russia will be converted when there is a Blue Army member for every Communist." I tell you, the ultimate Triumph of the Immaculate will come only when there is a sufficient number who have made the pledge, supplemented especially by those who make the First Friday/Saturday night vigils.²

On May 30, 1930, Jesus explained to Sister Lucia the reason for five First Saturdays in honor of the Immaculate Heart of Mary. He said: "My daughter, the motive is simple. There are five kinds of offenses and blasphemies uttered against the Immaculate Heart of Mary:

1) blasphemies against Her Immaculate Conception;

² See the author's book, *Night of Love*.

2) blasphemies against Her virginity;

3) blasphemies against Her Divine Maternity, and at the same time, refusal to recognize Her as Mother of men;

4) blasphemies of those who openly seek to foster in the hearts of children, indifference or contempt, and even hatred for this Immaculate Mother;

5) and the offenses of those who directly insult Her in Her Sacred Statues.³

If all who love the Immaculate cooperate in the flames of Her Immaculate Heart, how soon the victory will come! If all who believe in Her message unite in getting commitments to fulfill Her requests (the basic pledge with the First Saturdays), it will be soon.



³. See *Sr. Lucia's Memoirs*, p. 465.

CHAPTER TWENTY-SIX

Amazing New Doctrine

“Send Your angels to guard and guide us! *May all Your Blessed in Heaven intercede for us.* May Your souls in Purgatory pray for us, as we pray for them.”¹

During Her very first apparition on May 13, 1917, Our Lady revealed that a teenager named Amelia (who had recently died in the little parish of Fatima) would be in Purgatory “until the end of time.”

St. Robert Bellarmine, Doctor of the Church, tells about a person appearing to St. Lutgarde all clothed in flame and in much pain. When the saint asked who he was, he answered her: “I am Innocent III who should have been condemned to Hell for several grievous sins, had not the Mother of God interceded for me in my agony, and obtained for me the grace of repentance. Now I am destined to suffer in Purgatory till the End of the World, unless you help me.”²

¹ This is part of the beautiful prayer taught by God the Father to Mother Eugenia in 1932. Her messages from God the Father were approved in 1945, after a ten year canonical enquiry. For further information, contact Father of All Mankind Foundation, 2171 Joy Road, Auburn Hills, MI 48326.

² *The Thirty-Three Doctors of the Church*, by Rev. Christopher Rengers, OFM Cap. published by TAN, p. 504.

Apparently MOST Souls Do Go THERE

In the past, most souls have expected to go to Purgatory, and they got what they expected. And, since most souls are not daily communicants, or do not keep the Blue Army pledge and receive the Sabbatine Privilege, they almost certainly end up in the expiatory flames. It was in mercy that Our Lady made known the plight of Amelia to the children at Fatima, so that her relatives and friends would help her.

As we pray for a person like teenage Amelia, she can pray for us. Such a soul must long to help us to shake the world with the Message of Fatima, which Our Lady said can save many souls! We long ago learned that shaking the world with the Message of Fatima is not to be done by Madison Avenue shrewdness, but by spiritual strength.

And, there is a vast army, vitally powerful, just waiting for us to call it to our aid. It is the army of the Church Suffering. I became acutely aware of this over fifty years ago, at the very beginning of my apostolate, when I edited and published a book based on series of articles by Fr. Thomas Dooley, S.J., titled *God's Guests of Tomorrow*.

From Moment To Moment

Many who have known us in life, now in Heaven or in Purgatory, long from moment to moment to hear even a sigh from us. When Cardinal Newman is canonized, perhaps one of his greatest contributions will be found to be his Tale of Gerontius (put to music by the great English composer, Sir Elgar). It puts us in the place of those millions of souls between earth and Heaven. The Venerable Cardinal says that although they are without bodies, it is as though they still had them. They hear and

feel...longing for God's Triumph, not only for themselves (now assured to them) but for us.

God the Father, in the messages to Mother Eugenia (approved by the Church), told us to pray: "Let all Your Blessed in Heaven intercede for us. Let the Holy Souls intercede for us, as we do for them." These two armies of the Church triumphant and the Church suffering are longing to help us. They wait only for our call.

FIDE

Some time not long after AMI Press, I founded a service titled FIDE (Friends in Death Exchange) with the thought especially of daily communicants, of whom people usually say when they die: "So and so was a saint!" As in the case of teenage Amelia, few would think to pray for that soul.

Archbishop Vachon of Ottawa, who was the first to receive the Pilgrim Virgin when I brought it to America in 1947, wrote a letter shortly before his death to be read from all pulpits. It read: "I am in Purgatory. Pray for me." He was so saintly that most who knew him would have thought he went straight to Heaven. But, like most of us, he thought he would have to pass through Purgatory.

I thought the same way, so I set up a telephone network. The key person of the network was a retired AT&T employee in Pittsburgh, Betty McDermott, who could make free telephone calls anywhere in the country.³ We had other

³ At the time of Betty McDermott's death, the Blue Army called upon Father Cizik, currently National Executive Director and Vice President, to speak at her funeral Mass. While this may have seemed coincidental at the time, it now appears to have been another link between Father Cizik and all aspects of the many Blue Army activities of the past.

key persons in local regions. When a member would die, a telephone call would go to the regional person *that same day*.

All members pledged that the day they received a call, they would offer a *plenary indulgence that same day for the deceased member*. Only DAILY Communicants could be members, for daily Communion is necessary for a daily plenary indulgence.

The reaction of those I invited to join was enthusiastic. Many had thought of the same need. Matt Visconti, of Ridgefield, NJ, said: "Wonderful idea! I need all the prayers I can get, and I will be glad to help others." Elsa Dietz of Milwaukee wrote: "FIDE is the grandest thing to come into my life." Mrs. Paul Gates, of Chico, CA, said: "FIDE is wonderful...a needed 'must' for today!"

All of us were wrong. There is something "grander." There is a far greater, far more wonderful "must" in the world today, by which there is no need to go to Purgatory at all!

St. Alphonsus, Doctor of the Church, said explicitly, for those who fulfill the three conditions of the Sabbatine Privilege, that if they do "a little more" they may hope "not to go to Purgatory at all." How many have taken the saint at his word? We have so long believed that "all souls go to Purgatory" that, even after keeping our Blue Army pledge and making the five First Saturdays, still we will go to Purgatory.

St. Therese, while still only a novice, was discussing this with another sister (Sister Maria Philomena) who believed in the near impossibility of going to Heaven without passing through Purgatory.⁴ Therese at that moment

⁴ *The Teaching of St. Therese on Purgatory*, by Fr. Dr. Hubert van Dijk, ORC.

revealed a doctrine, which is now turning all common opinions on Purgatory upside down.

She said: "You do not have enough trust. You have too much fear before the good God. I can assure that He is grieved over this. You should not fear Purgatory because of the suffering there, but should instead ask that you not deserve to go there in order to please God, Who so reluctantly imposes this punishment. As soon as you try to please Him in everything and have an unshakable trust, He purifies your every moment in His love, and He lets no sin remain. And, then you can be sure that you will not have to go to purgatory."⁵

One day when she heard some of her novices talking about having to expect being in Purgatory, she said: "Oh! How you grieve me! You do a great injury to God in believing you're going to Purgatory. When we love, we can't go there."

A New Doctrine

Rev. Dr. Hubert van Dijk, ORC, from whose paper we have drawn much of this chapter, says: "This is a new doctrine." Most souls will continue to go to Purgatory, but those who follow this new doctrine will not.

St. John Vianney said: "It is definite that only a few chosen ones go directly to Heaven and do not go to Purgatory, and the suffering there that one must endure exceeds our imagination."

Indeed St. Teresa of Avila, who may have seen the transition of many souls, says that only three went straight to Heaven. Two were St. John of the Cross and St. Peter of Alcantara. The third was a quite ordinary Carmelite friar,

⁵ *La Doctrine de Sainte Therese sur le Purgatoire*, by Philippe de la Trinite, 1992, p. 16.

and when she saw him enter straight into Heaven, she said: "I was amazed."

Our Lord let her know "it was because of a privilege to our Order." (Of course, the only such privilege is the Sabbatine.) A person who had seemed so ordinary to her, and probably had many faults, had earned that precious privilege which is available to every one of us just by faithfully living the Blue Army pledge.

Proof

The sub-prioress of the convent in Lisieux, Sister Marie Febronia, had heard that St. Therese encouraged the novices to believe they could go straight to Heaven. She considered this presumptuous, and reproached St. Therese. The saint tried to explain her point of view with no success. The sixty-seven-year-old Sr. Febronia clung to her belief. Finally St. Therese, to whom God was more Father than Judge, said: "My Sister, if you look for the justice of God, you will get it. The soul will receive from God exactly what she desires."

Not even a year had passed when Sr. M. Febronia died. Three months later Therese had a dream which she related to her Mother Prioress, and which was then documented: "O my Mother, my Sr. M. Febronia came to me last night and asked that we should pray for her. She is in Purgatory, surely because she had trusted too little in the Mercy of the good Lord. Through her imploring behavior and her profound looks, it seemed she wanted to say, 'You were right. I am now delivered up to the full justice of God, but it is my fault. If I had listened to you, I would not be here now.'"⁶

⁶ *Annales de Sainte Therese*, Nr. 610.

Dr. Dijk concludes: "An infinite number of souls who suffer in Purgatory, and for whom the Church prays daily, did not need to go there. What God considered the exception became the rule, and the rule—to go straight to Heaven—became the exception." He adds: "Nobody would expose themselves to the danger of Purgatory by living a mediocre and—as is the case so often today—a sinful life, if they only thought of the intense sufferings in Purgatory."

In this regard, the mystics unanimously say that the least suffering in Purgatory is much greater than the greatest suffering here on earth! The reason for this is that once in Purgatory, one does not go through the time of God's Mercy, but of God's Justice. Here, the Lord's word applies: "I tell you, you will not get out until you have paid the very last copper" (Lk 12:59).

The many who carelessly say, "I will probably spend some time there," are gravely wrong. Nobody just spends some time there. One has to suffer there like one has never suffered nor could have suffered while on earth. One, often, even suffers a long time there. If the Poor Souls in Purgatory had known on earth what to expect, Purgatory would have remained empty."

Offends God

Perhaps what is most extraordinary about this new teaching of our latest Doctor of the Church, is that she told her novices that they offended God when they thought they had to go to Purgatory. If so, most of us have been offending God or at least hurting Him. Our fear of Purgatory is due to seeing God as anxious to punish us as often as we deserve.

"I know of myself," said Saint Therese, "I would not merit even to enter that place of expiation, since only holy souls can have

entrance there, but I also know that the Fire of Love is more sanctifying than is the fire of Purgatory. I know that Jesus cannot desire useless suffering for us, and that He would not inspire the longings I feel, unless He wanted to grant them." At the moment of our death we already have our place in Heaven. Afterwards there is no longer any growing in grace. Who does not go through Purgatory, misses only suffering.

St. Therese explained in a letter to Father Roulland, missionary in China, that if only we trust the Blessed Virgin, we will obtain the grace of making an act of perfect love should we have some trace of human weakness, and so, we will reach Heaven immediately after death.

That is the meaning and the promise of the Sabbatine Privilege. And, there is Our Lady's great promise to those who make the Five First Saturdays: "I will assist at the hour of death with all graces necessary."

Father Van Dijk says this teaching of St. Therese is probably why God inspired the Church to make her one of its 33 Doctors, in the illustrious company of other Doctors like St. Thomas Aquinas, St. Gregory the Great, St. Augustine. It is a message given in the time of Mercy.

Extends The Morning Offering

What a tremendous incentive is this "new doctrine" to make and keep our Blue Army pledge and to try to live the "little way" of St. Therese, through extending our morning offering throughout the day with nearness to Our Lady through the Rosary and the Scapular.

If we also make the five First Saturdays well, and especially if we make the vigils and promote these devotions, St. Therese and St. Alphonsus (TWO Doctors of the Church) tell us

we need but trust our loving Father in Heaven. Longing to receive us, He gave Our Lady the power to obtain for us a perfect act of love at our last moment. We will not have to go to Purgatory at all.



CHAPTER TWENTY-SEVEN

Lest We Forget

Certain persons who played important roles in our lives and in the building up of the World Apostolate of Fatima should be remembered. They should be remembered not only because of what they have done or are doing, but because they remind us that we are not alone in trying to shake the world.

I frequently mention the Handmaids of Mary Immaculate, the community founded for the Blue Army in which I place much hope for the future. Not to be forgotten are the Felician Sisters, especially Sister Mary Miranda who in 1950 was the "apostle of the year" in the March of Pledges. Particularly through schools run by the Felician Sisters, she had personally obtained one thousand pledges. Later she founded a House of Prayer at our national center and could be called the co-foundress of the Blue Army National Shrine.

There was the holy Franciscan, Father James Cholewka, who was the first chaplain at the Holy House convent. He recorded the times he heard the angels singing there. He and I traced the way through the adjacent woods for the Rosary Way and the Way of the Cross, which since has been traveled by thousands of pilgrims.

Others already being forgotten include Maria do Carmo, who was in charge of our Blue Army house at Fatima in its formative years. She was a Portuguese noblewoman who had been the head of Catholic Action of Portugal. She was the prime organizer of the campaign for gold and jewels for the crown which was used in 1946 when the Pope, through a legate, crowned Our Lady of Fatima Queen of the World.

King Of Portugal

Maria introduced me to the Infanta, the saintly aunt of Dom Duarte, King of Portugal,¹ who raised him after the death of his mother. His Highness, godson of Pope Pius XII, was a direct descendant of Blessed Nuno (the Precursor of Fatima) whose daughter married King John I.

Shortly before the Infanta died, she brought the Duke to see me and indicated that I should work with him in some way. It seemed prophetic. He subsequently played a major role in the Queen of the World Center at the Ourem Castle (of which Blessed Nuno had been the third count) and is one of its three principal trustees. (He is the current Count of Ourem.)

¹. Dom Duarte de Braganza is the recognized King of Portugal to reign when the monarchy is restored. The monarchist party is increasing in popularity.

Almost a year after I had begun this book, when I was doing the final editing, I remembered an amusing incident which took place at the Duke's wedding. It is the kind of personal story I tend to forget, yet which the reader might have expected after reading the first few chapters.

Over the years, both myself and my wife Pat, became rather close to the Duke. When he was invited by the Mayor of New York to come for the celebration of the centenary of the founding of the Borough of Queens (named for an English Queen who was an ancestor of the Duke), he came all the way from New York with a large commemorative picture which now hangs in Pat's bedroom.

The Duke had not married. There was concern about an heir to the Portuguese throne in anticipation of the monarchy being restored in Portugal, as it had been in Spain.²

The Royal Wedding

One day I received a call from the Johnson estate in Princeton. Mrs. Johnson (heiress of the Johnson and Johnson fortune) invited us to dinner with the Duke and a young woman named Isabel. The Duke had already confided to me that he loved Isabel, a member of the Spanish nobility. She was at the top of his list as a prospective bride, but he had hesitated to ask her. Mrs. Johnson feels to this day that

² There is a very active monarchist party in Portugal supported largely by the youth. Millions of Portuguese have emigrated to the four corners of the world. It is felt that having their king back (they lost him in the 1910 revolution which brought a godless government to the country) would give them a greater sense of identity.

she was the one responsible for their wedding, and that may indeed be the case.

With great pomp, the royal wedding took place in the fifteenth-century Gothic church of the Jeronimo monastery in Lisbon, built as a thanksgiving to God for the discovery of the sea route to India by Vasco da Gama. Pat had a beautiful dress for the occasion. Largely to avoid wearing a morning suit (as was required), I wore the robe of the royal order of the Immaculate Conception, an order which the Duke had conferred on me some time before. It was rather splendid, with the crest of the Order embroidered on the upper left side. (I have asked to be buried in it, not as a sign of honor, but because of its special relationship to the Queenship of Mary.)³

When we arrived at the cathedral, passing through dense crowds, Pat requested a private room to adjust her hose. We were directed to the back entrance. By the time Pat was ready, the main entrance had been closed. The President of Portugal and the Prime Minister were arriving. The royal bride and groom would be following shortly afterwards.

Every possible seat seemed filled with nobility from all over Europe and the cream of

³. The Center of the Order is the Royal Chapel in Vila Viosa. Before its image of the Immaculate Conception, the King placed his crown in 1646 declaring Her Queen. Never since has a monarch of Portugal worn the crown. According to van Duren, the chapel is "the spiritual center of Portuguese unity." The Order was established by John VI, King of Portugal and Brazil, "for outstanding civil and military merit to Portuguese, Brazilian, and foreign nationals." See *The Cross and the Sword*, by Peter Bander van Duren, a supplement to *Orders of Knighthood, Awards and the Holy See*, p. 175.

Portuguese society. To our amazement, the usher took us all the way down the aisle to where a select group was awaiting the arrival of the dignitaries. Apparently my knightly robe, seen rarely in Portugal (I was the first American to have received the Order), had dazzled him.

The Duke's brother Henry (Count of Coimbra), who had been with us on the 1992 trip to Russia with the Pilgrim Virgin, gave us each a warm embrace. So now, with the television cameras rolling, we were thought to be persons of special importance. We were among the first to welcome the royal couple. It seemed that Our Lord gave Pat some of these nice memories to compensate for some that were not so pleasant.

Early Sign Of The Conversion Of Russia

Not long after the Collegial Consecration of 1984,⁴ the Duke was invited to St. Petersburg in Russia. On his return he told me an amazing story. When he left for Russia, he had no idea why he had been invited. He thought it might have had something to do with Russian art. To his amazement, the meeting at which he was invited to speak took place in the great Cathedral of Our Lady of Kazan, which the Communist government had turned into an atheist museum, the center of world atheism.

Gone were the atheist exhibits. On the front wall was an immense copy of the Icon of Kazan. *They asked the Duke to speak about Fatima.* The whole affair was broadcast on Russian tele-

⁴ After asking all the bishops of the world for their participation, Pope John Paul II consecrated the world to the Immaculate Heart of Mary. Sister Lucia confirmed that this consecration fulfilled Our Lady's prophecy: "The Holy Father will consecrate Russia to Me and she will be converted."

vision. I was so stunned by this story that I asked His Highness to repeat it while I made a video. To this day, on viewing it, one must be amazed. Apparently the Duke had been invited to speak about Fatima rather than someone else, because he was not a religious or political figure, yet represented the country where Our Lady of Fatima appeared. He recalled Our Lady's prophecy that "an atheist Russia will spread her errors throughout the entire world." He spoke fearlessly of Her promise to "convert" Russia.

One must remember that this happened before most of the world had any idea that Communism was about to be overthrown, and the main pressure against the Soviet regime was religion. A few years later, just before the dissolution of the regime, Gorbachev would say to the Pope: "Our greatest mistake was the suppression of religion."

Just before he left St. Petersburg, the Duke was given a small pin of the "new revolution." It bore the escutcheon of the flag of Russia as it was under the monarchy (the Czar). "We cannot wear it openly," they said as they gave it to him. Together with the video, that pin is now in my room at Fatima. His Highness gave it to me, perhaps in recognition of all the Blue Army had done to spread the Message of Fatima throughout the world.

Maria Freitas

I had virtually forgotten all the above, even though it is an important part of our history. We do so easily forget the past in our preoccupation with the present, even though the past can illuminate our way into the future.

Already, even at Fatima, Maria do Carmo is almost forgotten despite her very important role in the history of Fatima. That she not be forgotten, the Blue Army erected a statue of Our

Lady of the Blue Army⁵ on her tomb in the cemetery of Fatima, the same cemetery where the parents of the children of Fatima are buried, and where Blessed Francis and Jacinta were interred before removal to the Fatima Basilica.

Two other very great persons in the Blue Army history are also buried there: 1) Father Andrew Fuhs, who founded the Blue Army in Germany and who later became rector of the Blue Army International Center in Fatima; 2) Dona Maria Freitas, the secretary of the first Bishop of Fatima, who became (and remained for many years) the Blue Army's first international secretary.

Both were multilingual. Maria Freitas was fluent in English, Portuguese, French, Spanish, Italian, and Chinese. *She was a most providential person in the development of the World Apostolate of Fatima.* Her sister Rosa was a bed-ridden victim soul whom Maria had first brought to Fatima in the hope of a cure. Instead they remained to suffer and to assist the Fatima apostolate. She handled much of the Bishop's foreign language mail.

Father John de Marchi, one of the first foreign priests to come to stay at Fatima, was one of those who (like myself) counted on Rosa's prayers and Maria's help. Some years after Rosa died, he confided to me: "Of all the saints in Heaven, she is the one I pray to most intimately."

⁵ This giant statue stands in front of the International Center of the Blue Army at the very entrance of the Sanctuary of Fatima behind the Basilica. Our Lady, crowned as Queen, extends Her arms wide with the Rosary in the right hand and the Scapular in the left, while on Her breast is revealed Her Immaculate Heart.

So Many!

Other great persons in the history of the Blue Army, like Monsignor Strazzacappa in Italy and Abbé Richard in Paris, Albert Setz Degen in Switzerland, and Father Pablo Bausmann in Spain, are remembered at length in my book *Dear Bishop*. But, how many others there are!

First and foremost, of course, is Monsignor Harold Colgan, the parish priest who took up the Message of Fatima in 1947 and challenged his parishioners to wear something blue as a sign of their Fatima pledge. "We will be the Blue Army of Our Lady," he said, "against the Red Army of Satan."

He and I became spiritual partners. We were of one mind and heart. But, his full story remains to be told! His body is in the crypt of the Holy House Convent of the Handmaids. I am sure they have gathered enough material, one day to add to the little I have written of him in *Dear Bishop*. He was truly a holy priest of God and devoted child of Mary.

Elsewhere we speak of God's Providence in sending us holy priests as chaplains of the Shrine in Washington, NJ from the very first day, and onwards without interruption. The same has been true of successors to Msgr. Colgan, although when he died I had no idea who his first successor might be. It was a matter of no little concern because I did not think, in those days, that an apostolate headed by only a layman would be taken seriously.

At this time, the Church announced placement of the Feast of the Immaculate Heart of Mary immediately after the Feast of the Sacred Heart. I saw this as a milestone in the fulfillment of an important part of the Fatima message: That devotion to the Immaculate Heart be placed alongside devotion to the Sacred Heart. To celebrate this great occasion,

I organized a trip to Paray le Monial for the Feast of the Sacred Heart, and to be in Pontevedra the very next day for the Feast of the Immaculate Heart.⁶ (To make this possible we chartered a plane.)

Feast Of The Two Hearts

It seemed doubtful that we could have a special Mass for our group at the actual place of the apparition of the Sacred Heart in Paray, because there were sure to be great crowds for the feast. But, the large crowds worked in our favor. The main celebration with the Bishop of the diocese (Autun) was in the Basilica. It seemed a special sign from *the Sacred Hearts that we had the actual chapel of the apparitions to ourselves.*

In Pontevedra, Spain, the convent of the apparition of the Immaculate Heart belonged to the Blue Army. On the newly placed feast of the Immaculate Heart, we again had that sacred place to ourselves.

Shortly before the millennium, the Feast of the Immaculate Heart was made obligatory. A step further will be its elevation to the same rank as the Feast of the Sacred Heart, and still another when the day following both feasts (a Sunday) is made the Feast of the Two Hearts, on which all will be asked to

⁶. It was in the Chapel of the convent in Paray le Monial in France that Our Lord revealed His Sacred Heart to St. Margaret Mary Alacoque and made the promise of the nine First Fridays. It was in Pontevedra, Spain, that Our Lady revealed Her Immaculate Heart and made the promise of the five First Saturdays. The distance between the two is about 1,000 km.

fulfill the mandates of the Popes for annual renewal of consecration to these Sacred Hearts.⁷

"I Love You, John"

I invited Monsignor Anthony Connell on this trip of the Two Hearts in the hope that, with a little persuasion, he might become the successor to Monsignor Colgan.⁸ He did.

He was enthusiastic about the building of the Shrine in Washington, NJ. and spoke especially of having a fountain in a reflecting pool, which later became the setting of our monument to the National Guardian Angel of the United States. This wonderful priest, given to us by the Sacred Hearts, died on a Saturday of a massive heart attack, falling over onto the altar still with Jesus' truly present Body, Blood, Soul, and Divinity.

To the best of my memory, it was only one or two days before that he said good-bye to me. He seemed in absolutely perfect health. I realized afterwards that God must have had given him awareness of His call. A head shorter than myself, to my surprise he leaned forward, rested his head on my chest, and said: "I love you, John."

7. This was a request of the Sacred Heart when He asked for the International World Youth Congress in Moscow in 1992. After much debate, the congress passed a resolution to work and pray for the establishment of this feast.

8. Monsignor Connell had a large parish and school, with a community of sisters. He had greatly admired Msgr. Colgan and was a promoter of the Blue Army. He had great devotion to Our Lady.

Where They Will Not Be Forgotten

When Monsignor Connell died, the Shrine was just nearing completion. Since Msgr. Colgan is buried there (in the Holy House crypt) I had hoped to complete our cemetery on the hill above the Shrine in time to have Msgr. Connell also on that holy mountain. The family was willing, but we were delayed in getting the necessary permissions (from Township, State, and Diocese).

When the cemetery was finally consecrated, some thirty priests participated. It is hoped that all priests and religious who serve at the Shrine can be together here in the holy ground where they served so many souls and fostered God's Kingdom, and where they will not be forgotten.⁹

Brother Aloysius is buried in a general cemetery in Wheeling, W. Va. His successor, Brother Simon Rooney, has requested that he also be buried in our cemetery because he was so closely linked with our Apostolate. I pray that this will come to pass.

Cathedral Of The Sacred Hearts

Another most providential person not to be forgotten, is His Eminence Eugene Cardinal Tisserant, the first great protagonist of the Blue Army in Rome. This eminent Cardinal, who spoke eighteen languages, was reputed to be the most influential Cardinal in the Church,

⁹. (editor's note: Shortly after John Haffert's death on October 31, 2001, his remains and those of Msgr. Colgan, the co-founders of the Blue Army, were the first to be buried in this cemetery on the sloping hill overlooking the Blue Army Shrine. It is beautiful, seemingly emanating a feeling of peace and holiness.)

not only because he was the Dean of the College of Cardinals, but because of the high esteem in which he was held by three successive Popes.

He sponsored the Blue Army in Rome after reading my book *Russia Will Be Converted*, which he kept at his bedside, as already mentioned before. This great Cardinal obtained permission from Pius XII to come to Fatima as the Pope's *personal legate* for the blessing of the Blue Army International Center.¹⁰

He also obtained the first approbation from Rome of the Blue Army International Statutes. His niece, Marguerite Marie, who worked for seven years with his Eminence in Rome, remains to this day one of our closest personal friends. This great Cardinal dedicated his cathedral on the outskirts of Rome to *the SACRED HEARTS*. He was before his time...the time *now* when the devotion to the Two Hearts is to be established in the Church. May he continue to help us from Heaven as he helped us in the Eternal City.

Henrietta Bower

In an international movement like the Blue Army, there are perhaps thousands who should be remembered, not only in the United States (where the movement began) but in the more than one hundred countries where it carried the message of Fatima with its call to respond to Our Lady's requests. One who had great influence on myself, as well as on the Apostolate, was the Honorable Henrietta Bowers, daughter of the former governor of Malta.

¹⁰. As a "legate," the Cardinal acted in the name of the Pope, with the effect that the blessing was that of the Holy Father himself.

England must count her as one of the greatest lay apostles of the twentieth century. She was one of the first leaders of the Blue Army in England and raised a considerable sum to help pay for our center in Fatima. (It was the only major contribution from any country outside the United States.)

In 1959, on a pilgrimage to Lourdes, I encountered one of Henrietta's all-night vigil groups. The tired members had just completed their First Friday/Saturday night vigil at the grotto, having flown from England the previous day. This following day, still without sleep, they would fly back.

Somewhat to my surprise, tired though she was, Henrietta said she would like to join me as I was about to climb to the top of the hill and make the Stations of the Cross. She took off her shoes on the rocky path and followed me in bare feet. It was a long climb to the Lourdes calvary. Since she was somewhat heavy, it must have been extremely painful for her. Later, I learned that she had done this with the prayer that I would promote the all night vigils. It is little wonder that these vigils have become one of our apostolate's major devotions.¹¹

Shrine Chaplains

Msgr. Colgan, who had already died when the Shrine at our national US center opened in 1978, had as his successor, Msgr. Anthony Connell. When Bishop Ahr blessed the Shrine, we had one particular worry: we did not know how long we might wait before we had a chaplain. But, Our Lady had already provided.

That same day of the blessing, a Father Kim, whose brother was a bishop in Korea,

¹¹. See *Dear Bishop*, p. 292.

arrived to tell us that *he had been sent to be a spiritual director* for the Korean Blue Army in the United States. He remained as our first Shrine chaplain. In the years which followed, many of those who regularly attended Mass at the Shrine have been Asians who emigrated to the United States after the Korean and Vietnam wars. They seem to have made the Shrine their spiritual center. Father Kim was author of the monumental work, *The Catholic Church in Korea*.¹²

During the succeeding years we never once failed to have holy and Marian priests serving at the Shrine. For a time we had the Oblates of the Virgin Mary, holy priests who will never be forgotten. Two priests died on this holy mountain while serving as chaplains: Father Peter Bennett and Father Robert Weil. We have already spoken of Father Weil.

Father Bennett (who received his vocation at Fatima)¹³ was a blessing to us somewhat as was Pope John Paul I to the Church. He was appointed chaplain of the Shrine *and director of our national center* while Bishop Hastrich was President. He was determined to restore the Blue Army in every way. But, he lived only 33 days.

The night before Padre Pio's birthday, he arranged a little shrine to Saint Padre Pio in the Blessed Sacrament Chapel for a special remembrance the next morning at Mass. But, he did

^{12.} Available in English as well as Korean from the Blue Army, U-AM 2 Dong, 125, Busan, South Korea.

^{13.} While in the Navy, Father Bennett read one of my books, and when his ship docked in Lisbon, he got a car and went to Fatima. In the Chapel of the Apparitions, he felt called to the priesthood. Wherever he went, he preached the Blue Army and was always available to conduct the all-night First Friday/Saturday vigils.

not arrive to celebrate it. He had died early that morning on May 25, the birthday of the Blue Army's spiritual father, to whom he had exceptional devotion.

I say he was like Pope John Paul I, not only because of the 33 days, but because he prepared the way for another wonderful priest, Father Ladis Cizik, who was also a great devotee of Saint Padre Pio and who would indeed bring new direction and life to the Blue Army. Did Padre Pio send these two wonderful priests, so devoted to him as well as to the Blue Army?

But I am opening a Pandora's box here. How many should be remembered! Speaking above of Father Kim recalls Father Matthew Strumski, a navy chaplain in the Korean war who wore out a pair of combat boots carrying a statue of Our Lady of Fatima up and down the war-torn peninsula preaching the message of Fatima as the ultimate answer to the war against Communism.

He was the main speaker at the very first meeting of pilgrims at our national center in Washington, NJ. His story will be found in the early issues of *SOUL* magazine,¹⁴ including a picture of the worn combat boots and of Father Matt, outstanding in his white navy uniform, speaking from the balcony of AMI.¹⁵

Like Father Matt, most of those who should be remembered in the Fatima Apostolate will be found in the some five thousand pages of bound copies of *SOUL* magazine from 1950 until now.

¹⁴. There are complete, bound sets of *SOUL* at the Blue Army National Center.

¹⁵. The large building of Ave Maria Institute was converted from the barn on the author's farm. Ownership was later transferred to the Blue Army. A part was destroyed by fire in 1989.

Not to single him out, but because his story has a special meaning, I would like to close by telling at least part of the story of Alfred Williams. It is a story that reminds us that we do not have to re-invent the wheel. We have been given the legacy of a vital apostolate.

Alfred's apostolate began in New Orleans with the distribution of a small leaflet in which he had listed all the words spoken by Our Lady at Fatima. He titled the leaflet: *DO YOU KNOW?*

Where Do People Sign?

One day, on a visit to his native Austria, he visited Venerable Theresa Neumann, a celebrated stigmatist whose cause for canonization has begun. He asked what she thought of the leaflet. As I mentioned previously, Theresa read it carefully in silence. After a pause, she looked up, and asked: "*Where do people sign to do what Our Lady asks?*"

Alfred at once realized that it was not enough to let people know the message of Fatima. *It was even more important to get a commitment from them TO DO what Our Lady asks.* He added the Blue Army pledge to the leaflet and was soon sending hundreds of pledges to Fatima.¹⁶

Inspired by his achievement, I invited him to participate in one of our apostolic formation programs at our International Center at Fatima. Further impressed, I invited him to accompany the National Pilgrim Virgin on visits throughout the United States.

^{16.} The reader may remember that Father Anthony Dandry, chaplain of the National Blue Army Shrine at the time of this writing (2001), attributes his "conversion" to this leaflet.

In The Tens Of Thousands

Everywhere, he made known the words of Our Lady and the importance of responding to Her requests. He never spoke of himself. He said that every moment speaking to people was a precious moment in which to squeeze in just a little more of Her Message. He explained the importance of the Scapular and the Rosary, and spoke of the Sabbatine Privilege, and of the great promise of Our Lady to those who would make the five First Saturdays: *She would assist at the hour of death with all the graces and aid necessary.*

He distributed up to 50,000 Scapulars and Rosaries *each month* over a period of twenty-three years. His *DO YOU KNOW?* leaflet came to be counted in the millions. Today, in many languages, it remains one of the most effective tools of the Fatima Apostolate.

In the end, Alfred Williams himself obtained more pledges for fulfillment of the requests of Our Lady of Fatima perhaps than any other person who has ever lived. He said that the two weeks of that seminar in Fatima had changed his life.

At The Hour Of Death

At age 85, he died on Saturday, July 15, 2000, the Vigil of the Scapular Feast. He had not been content with giving Our Lady special devotion just on the *First Saturday*. On the day of his death, as on *every Saturday*, he prayed the Chaplet of Mercy and fifteen decades of the Rosary before morning Mass with the cenacle group. At 3:00 he said the chaplet and another Rosary with his dear wife Betty, who had been partner and companion, not only of his life but of his apostolate. They were praying the *fifth* Rosary of that day in their evening prayer when

Al slipped into the Eternal Light, without even a sigh.

Can we not expect that he, and others like him who gave their lives striving for the Triumph promised at Fatima, will be interceding now in Heaven for those who strive to make that Message known even more earnestly now, since the revelation of the Third Secret by the Pope and by Our Lady at Akita?

May his beautiful death, like his life, be a glowing example to us all. If there were even ten more like him, perhaps we might already have the Triumph Our Lady promised. Al's beautiful death was another testimony of the fulfillment of the great promise of the five First-Saturdays. It was full of grace and peace.

I believe that all those who love Our Lady earnestly and fulfill Her requests, and help Her to be known and loved more by others, can look forward to that kind of a death. Are you one of them? If not, begin now.



CHAPTER TWENTY-EIGHT

Too Late?

The massacre in Rwanda in 1994 is a tragic example of failing to respond to Our Lady's requests in due time. The deadline proved to be ten years.

Within the short period of four months, out of a population of five-and-a-half million, one million in Rwanda were brutally killed by their own neighbors *in exactly the way Our Lady said it would happen* if people did not listen to Her requests. In addition to the million brutally slaughtered, 1.3 million were internally displaced. Two million fled to neighboring countries to avoid being killed. Nearly all the working systems within the country collapsed.

World Vision, which gave the above figures, began working in Rwanda immediately after the slaughter. It described the genocide as "one of history's worst." *This tragedy could have been prevented.*

The words spoken by one of the visionaries of Rwanda proved all too true: *"I know what makes You suffer. It is because the day will come when we will wish we had listened to what You have been telling us about loving, serving, and doing what You ask...but it will be too late."*

Let us repeat again that some of the one million men, women, and children died *in precisely the manner foretold by Our Lady* if

people did not listen to Her message: "A river of blood...people killing each other...bodies without heads."¹

It Was Too Late For Us All

We now know that the United Nations knew the massacre was imminent but did not intervene. The deadline came so quickly that it was soon too late for any of us who might have done something about it.

I recall with regret that the local Bishop, who ultimately approved the apparitions at Kibeho, Rwanda, had encouraged me to write a book about them in English a few years before the massacre. Partly because of criticism of those who were then running the Blue Army, loudly voicing against any "unapproved" apparitions, I did not write it. I should have heeded the Bishop.

Our Lady said that the message given in Rwanda was *for the whole world*, which, She said, "*is on the edge of catastrophe.*" Certainly this relates to the Third Secret of Fatima. In reference to the future, of which we shall speak in the next chapter, Rwanda may be our greatest lesson from the last century.

Peaceful Country

The small republic of Rwanda, in the center of Africa, is a beautiful mountainous region in which the Nile has its source. At the time of the apparition, 97% of the people were farmers. They were celebrated for their natural joy

¹ Originally, it was thought only 500,000 had died. In April, 2000, *World Vision* put the number of those killed at one million, about a fifth of the entire population of the country.

and sense of hospitality. The majority were Christians. Even though the country was as small as Haiti, it had eight dioceses. Kibeho, the place of the apparitions, is in the prefecture of Gikongoro, the poorest region of the country. Before the massacre, of 52,433 inhabitants of this Province, 35,000 were baptized Catholics. The total population of the nation was 5,514,796 at the time Our Lady appeared in 1982-83.

To show the magnitude of the massacre, in percentage of its population to that of the US the slaughter would equal *the mass slaying of FIFTY MILLION men, women, and children* in the United States. Moreover this horror, which literally staggers the imagination, is not over. It will not be over for years to come as explained in our book, *Too Late?*.

Why Didn't The Catholics Listen?

Since most Rwandans are Catholic, why did they ignore the warning given them by the Mother of Heaven? 22,000 Rwandans saw the visionaries cry out as Our Lady described what was going to happen (during apparitions which lasted continuously over a period of many weeks).

The present Bishop of the diocese of the apparitions, the Most Rev. Augustin Misago, told CNS on July 10, 2001: "Yes, the Virgin Mary appeared at Kibeho... The message focuses on the *urgency* of conversion and the need for prayer. They say the world is going badly; therefore, people must convert *as soon as possible*."²

The people of Rwanda had *ten years* to respond. What must be most chilling for us, as we mentioned above, is that Our Lady said in Rwanda that She came for the entire world. She

² *The Catholic Spirit*, July 19, 2001, pp. 1-2.

said: "I am concerned not only for Rwanda or for the whole of Africa. I am concerned with, and turning to, the whole world. The world is on the edge of catastrophe."

And to think, *only a brief decade* after Our Lady spoke of "the river of blood, people killing people, bodies without heads," *prophecy became grim reality*. How should we count down from the time of the release of the last secret of Fatima, which Sister Lucia said referred to the annihilation of entire nations, *towards which we are hastening "with great strides?"*

A nun in Rwanda said simply: "It is like the end of the world here." Another said: "Hell has swallowed us." I believe that is literally what happened ten years after the warning.

And, how many years do *we* have? Should we not do all in our power, with a sense of the greatest urgency, to prevent perhaps an even greater tragedy from happening to entire nations around the world?

Very Different

In Rwanda, every word of the seven visionaries, all of whom saw Our Lady individually, *was recorded*. This is the first time we know of tape recorders being used for any apparition, so far, approved by the Church. In previous approved apparitions (Lourdes, La Salette, Fatima, Beauraing, etc.), *the canonical inquiry was made afterwards*, and sometimes only years afterwards. But in Rwanda, the canonical investigation began *while the apparitions were taking place*.

The work of medical and theological examiners, which began during the apparitions and continued afterwards, resulted in authorization of a public cult at the place of the apparitions at the end of only five years. (At Fatima, it took ten years. And, in Akita, it took twelve years.)

The message was essentially the same as in all previous apparitions approved by the Church: a call to penance and to the Eucharist, with great emphasis on the Rosary as an aid to following the path of virtue. But there was something very different about the visionaries themselves.

Included Paganism And Islam

Alphonsine, 17 years old, was a Catholic from a dysfunctional family. Her parents were separated. (She alone continued to have apparitions after 1983, till 1989.)

Stephanie, 14 years old, lost her father in 1978 and was raised by her mother together with four other children. She was Catholic, as was Agnes, 22 years old. (During apparitions to Agnes, there were solar phenomena which were recognized to be supernatural.)

Marie-Claire, 21 years old, was a grammar school teacher. She received a special message concerning the chaplet of Our Lady's seven sorrows.

So there were five Catholics, from late teens to early twenties, and then there were Vestine and Emmanuel. Vestine, 22 years old, *was the daughter of a Muslim father and a Catholic mother.*

Emmanuel, the only boy (13 years old) was *pagan, as were his parents.* He and his family were baptized a year later.

These seven persons saw Our Lord and Our Lady successively, at different times. Unlike the apparitions of Beauraing, La Salette, and Fatima, they did not see the apparitions as a group. The messages they received, although basically similar, had different nuances. But they were essentially all ecumenical and eschatological. Our Lady was saying: "ALL (Christians, Muslims, Animists, Buddhists, etc.) *are beloved by God. Love one another. Respect each other.*"

She placed a special obligation on Catholics. They were to do penance, pray the Rosary, turn to Our Lady of Sorrows. By fulfilling Her requests, they were to help obtain mercy for all.

Special Challenge

As said above, Our Lord and Our Lady gave to the world in Rwanda not only a message, but a lesson. The magnitude of 1,000,000 dead in Rwanda, in an eight-week melee of slaughter, is only part of the picture. Out of the total population of five and a half million, another two million fled the country as refugees. Then there are the wounded, the mutilated, and 70,000 accused killers in jail.

In 2001, there were 65,000 households headed by children. A lovely little country at peace had suddenly been shredded in horror. The warning for the entire world given by Our Lady at Akita seemed to be exemplified in Rwanda, including those frightening words: "Those who survive will envy the dead."

The last secret of Fatima, made public in the middle of the Jubilee Year as we entered the new millennium, revealed the Angel of God's Justice with the sword of destruction raised *over the whole world*, which Our Lady said in Rwanda was "*on the edge of catastrophe*." So far, Our Lady has held back the fiery sword. So far...

Like the people of Rwanda, we probably think the fiery sword will not strike *us*. It may seem too awful for God to permit. Our Lady said at Akita that the fire striking the world will take "the good with the bad."

Will it not be because the good failed to act in time?



CHAPTER TWENTY-NINE

The Future

In the chapter titled *Unfolding*, I confessed my own surprise that it took over fifty years before I first *realized* the magnitude of those words of Our Lord, in which He gave the reason why He had insisted on the collegial consecration of Russia to the Immaculate Heart of Mary. The Western World longed for the change in Russia. It was so important to world peace!

It seemed disproportionate that so *great an event was designated by Our Lord* for what appears to be so simple a reason: "*So that afterwards, devotion to the Immaculate Heart of My Mother may be placed alongside devotion to My Own Sacred Heart.*" This meant that the change in Russia, begun in 1984 and reaching its climax with the dissolution of the Soviet Union in 1990, *was the beginning of a new era: The era of the Two Hearts.*

It is a matter of great concern that this message has not yet been grasped by many who should know. When can we hope that it be grasped throughout the entire world?

Message Of The Sacred Heart

The reader will recall that shortly after I ceased being national director of the Blue Army, I was visited by a priest (the Rev. Edgar Arellano, often seen on Eternal Word Television Network) with three other persons from Manila. One of them was a seminarian who said *the Sacred Heart had made known that I was writing a book that would involve them.*¹ (Since then, he was ordained a priest in the religious order founded for the apostolate of the Alliance of the Two Hearts.)

I was skeptical. If Our Lord wanted to share with them the message in the book I was writing, why would He not have given them the message without having them travel so far? Feeling myself a person of little consequence, I could not understand why Our Lord should be sending them to me. While thinking of an excuse to keep them from coming, then I thought: "If they believe so strongly that they are being sent by Our Lord, why not?"

As will be mentioned in the next chapter concerning our subsequent Youth Congress in Moscow, which they sponsored in conjunction with the 101 Foundation because of these same messages from Our Lord, I saw the "impossible" happen.² "By their fruits ye shall know them,"

¹ The book was *To Prevent This*. The message was later expanded in a second book, *God's Final Effort*. It explains the message of the Sacred Hearts for the new era.

² One of the requests of the Sacred Heart was that a feast be established in honor of His Heart AND the Immaculate Heart. The Moscow Congress passed a resolution for this. Such a feast had already been established in Italy, but was never extended to the Universal Church. See the author's book, *God's Final Effort*.

Our Lord said. And, by those fruits, I became convinced of the authenticity of the messages. Following that first meeting in Florida, the apostolate of the "Alliance of the Two Hearts" unfolded, ultimately backed by a group of six bishops headed by Cardinal Vidal.³

As already mentioned, I became editor of their new magazine *Voice of the Sacred Hearts*, promoting the Communions of Reparation and the First Friday/Saturday vigils. Other messages led to the International Congress of Youth in Moscow in October, 1992, followed *one month later* by a congress of world-class theologians at Akita, Japan, to study the apparitions that took place there in 1973 (approved in 1984).

As will be stated again in the next chapter, I would have thought it utterly impossible for a new organization, on only a few months notice, to fill the Cosmos Auditorium in Moscow with adults and youth from fifty countries, and equally impossible that the same sponsors could hold a meeting of theologians in Akita only one month later. But the "impossible" happened. *Out of this we can grasp something of what the future holds.*

Akita

The messages of Fatima, updated at Akita, say much of what is going to happen. Other sources, like the locutions reported by Father Gobbi, even dare to speak of specific times.

I was not privileged to be present at the meeting of the theologians held in Akita, to which world-class theologians were invited by Bishop Sato (the acting bishop) and of Bishop Ito (his

³ For further information contact the US center at PO Box 1719, Dover, DE 19903, or the Philippine center at 2313 Isabel Street, Santa Anna, Manila.

predecessor, who had approved the apparitions in 1984). But, I was asked to translate into English the talk of one of the major theologians who participated (Rev. René Laurentin) and I read the concluding report.

Ultimately that message, given at Akita, which gave advance notice of the Third Secret of Fatima, will take effect throughout the Church. If we are to judge from the past, we are talking about many years. But, new technology in communications can make a big difference. So far, the message has barely broken the surface.

In September 2000, when I spoke in Covenant House in Fort Lauderdale, Florida, I thought the recently revealed Secret of Fatima would have prepared the way for speaking to troubled young people of the meaning and urgency of this message. To my surprise, *not one person in the Covenant House audience had even heard of the Secret, or of it having been made known by order of the Pope.* Yet it had been in all the newspapers! It was published even in the bulletins aboard transatlantic ships.

It is difficult to predict the impact of our effort "to shake the world" with the Fatima message, perhaps even within the Church itself. The messages in Rwanda had spread throughout that tiny nation. The message of Fatima has not even spread to many of our neighbors.

What Will Happen?

Fatima speaks of several entire nations being annihilated. Akita speaks of the destruction of "a great part of humanity." These are not threats. These are statements of a conditional fact. If the world has not responded during the past century, with two World Wars culminating in the use of a weapon capable of instantly destroying masses of humanity, what likelihood have we that the world will respond now?

No matter what we do now to gain the attention of the world, can it exceed what God has already done in withholding the Third Secret of Fatima, and then having the world wait almost breathlessly for six weeks, after the Pope's announcement that he had ordered it to be made known? The best Madison Avenue publicists must envy such a Divine strategy. Yet, even now, how many know? How many pay attention?

As will be explained in the next chapter, especially for those who are responding to the message, there is great hope. But the destruction of a great part of humanity, in view of the lack of response, seems likely.

Still Unfolding

When we look at that image of the first part of the Third Secret...the image of light from the Immaculate Heart of Mary holding back the fire of God's Angel of Justice...we might consider an alternative *if the world does not respond*, even though Our Lady said that only "so far" She has been able to hold it back because of the few who have responded.

Will Her light, which has been holding back the fiery sword, cease to shine? Or will it shine in a new way, in a new direction? If God's Justice must finally strike the earth, might not *Her light prevent it from striking those who are responding?*

In our interviews in 1958 with dozens of witnesses of the Miracle of the Sun at Fatima, published in the book *Meet the Witnesses*,⁴ we were particularly impressed (and to some

⁴ A new updated edition of *Meet the Witnesses* is being published by the 101 Foundation for release in 2002.

extent surprised) that while almost everyone was terrified when the ball of fire plunged earthward, *a few were filled with peace, almost joy*. I learned that these few had already been doing what Our Lady came to ask. They had been living good lives and *were frequent Communicants*.

It would seem that Our Lord was speaking of this threatening chastisement, rather than the end of the world, when He said: "All will be as it was in the days of Noah; in those days before the flood they went on eating and drinking, marrying and giving in marriage until the time Noah entered the ark... So will it be at the coming of the Son of Man. *One man taken, one left, as they work together in the fields; one woman taken, one left...*" (Matthew 24, 37-43)⁵

In Rwanda, Our Lady said: "*If you do not take refuge in God, where will you hide when the fire will be everywhere?*"

"Our Lady has come," said one of the visionaries (Alphonsine), "to prepare the coming of Her Son. The world (as it is now) will end. The return of Jesus is near. The end of the world (as it is now) is not a punishment. It has been long foreseen. The Virgin Mary has come to alert us and to prepare us for the return of Her Son."⁶ This "coming of Her Son" is expected to be Eucharistic.

⁵ *The Holy Bible*, translated by Msgr. Ronald Knox, published in 1944 by Sheed and Ward. Note: The Anglican Bishop of London, writing the *London Sunday Times*, said: "I know no modern translation of the Bible as good as this."

⁶ *Les Apparitions de Kibeho*, by Rev. Gabriel Maindrion, 1988, p. 97.

The Era Of Peace

The writings of Luisa Picaretta, many of which were approved by Blessed Annibale di Francia, whom the local bishop appointed as censor,⁷ speak of a new era of life in the Divine Will which will begin "*after the purging of the earth and the destruction of a large part of the present generation.*"⁸

Our Lord explained here, too, that the destruction would not be a punishment, but a purgation to end the times of defiance of God's Will. It will initiate the era of the fullness of the fruits of the Redemption. Luisa's own life was a miraculous confirmation of this message. She was a living miracle of the Eucharist... living some sixty years with no other Food.

Saint Faustina and Blessed Dina, two of the recent saints already practicing the "new and Divine holiness" of the era of triumph as described by Luisa, reveal that it will be Eucharistic. Blessed Dina said: "*The veil of mystery has been torn asunder. He is there, my God, infinite Unity, adorable Trinity, under the appearance of a small piece of bread. Jesus is there, in His Sacred Humanity, His Heart, His Precious Blood, His Soul, His eternal Divinity; He is there, whole and entire, in each Host consecrated throughout the world and in each Fragment of consecrated Host. 'Lord, I used to believe firmly by the grace of faith; now You are granting me, in addition, the extraordinary grace of understanding.'*"⁹

⁷ Blessed Annibale was beatified by Pope John Paul II in 1991.

⁸ *When the Divine Will Reigns in Souls*, Luisa Picaretta Center, PO Box 5, Ortega Station, Jacksonville, FL 32210.

⁹ *Autobiography*, 1995 English edition, p. 214.

That is what we are striving towards. That is our future. In this era of the Triumph of the Immaculate Heart of Mary, one with the Sacred Heart of Jesus in the Eucharist, *He will reign in the Sacrament of His Loving Real Presence*, and the world will identify the Sacrifice of the Mass with that of Calvary, *as revealed in the final vision of Fatima.*¹⁰

Yet To Be Discovered

St. John Eudes wrote: "The Heart of the Mother of God is a world of marvels, an abyss of wonders, the source and principle of all the virtues we admire in our Glorious Queen." That world of the Heart of the Mother of God has not yet been discovered. That abyss has not yet been sounded.

The saint said: "Her Heart is a vast sea of grace, a measureless ocean of perfection, an immense furnace of love. Would that I might lose myself as a drop in this ocean or be consumed like a straw in this furnace, so that nothing of what I write could be considered

^{10.} Another saint of the new and Divine holiness, St. Faustina, had a vision of the Last Supper, and was told that in the moment of consecrating the bread and wine, the entire Passion was consummated. She said that there only remained the external, physical part to be fulfilled. The final vision of Fatima reveals Our Lord on the Cross beneath the Father and the Holy Spirit, with Blood from His Head and Heart flowing down to a Host and then into a chalice. Our Lady stands beneath the cross, and from the pierced left Hand of Jesus, there streams down over the altar (above which the vision took place) the words *Mercy and Graces*. The altar in the Holy House chapel at the Blue Army national center in Washington, N.J., is a part of the altar of the apparition. The other part is in the shrine of the apparition in Pontevedra, Spain.

as coming from me, but only from Jesus...that not my voice but His be heard."

So inspired, the saint wrote the greatest of all books on the Immaculate Heart of Mary.¹¹ It was virtually lost for over a hundred years like St. Grignon de Montfort's *True Devotion*.

I would like to quote here almost half of its 352 pages, but would single out what the saint says about the Immaculate Heart of Mary and living in the Divine Will. It is as though he had a vision of that coming era of triumph when the prayers of centuries will be heard: "Thy Will be done on earth, as it is in Heaven." This is why we were told at Fatima that NOW: "God wishes to establish in the world devotion to the Immaculate Heart of Mary."

Empire Of The Divine Will

St. John called the Immaculate Heart of Mary the "empire of the Divine Will." He seemed to hear God say to Her: "*Thou art My Heart, My love, My bride...My beloved in whom I am delighted and well pleased...because thy love for My Divine Will is so great that thou art identified with It.*"

He added: "Mary's Heart was the *triumphal car* of the Divine Will bearing a triumph over all its enemies. It was the Heaven of the glory of God's Eternal Will. The Divine Will ever reigned in the most holy Heart of the Queen of Heaven, and thus will it ever be...the Divine Will possesses Her admirable Heart more mightily, more magnificently, more gloriously by far than all other hearts that ever were or shall be in Heaven or on earth."¹²

^{11.} *The Admirable Heart of Mary*, P.J. Kennedy and Sons, 1948, 352 pages.

^{12.} *Ibid.*, pp. 236-239.

Mary was the first, after Eve, to live in the Divine Will, from which Eve fell. Living in the Divine Will, in the sense revealed now as we approach the Triumph, is a new level of holiness to which more and more souls aspire. The quickest and surest way to arrive at that level is by total consecration to the Immaculate Heart of Mary.

This emphasizes again the importance of the devotion of the Scapular, the sign of consecration to Her Immaculate Heart.¹³ It emphasizes the importance of the Blue Army pledge, for which the Third Secret of Fatima shows that time may be running out.

Danger

Father Gabriel Maindron, in his book on the apparitions in Rwanda, written just a few years before the Rwanda massacre, said: "Without sinking into pessimism, because there are signs of encouragement, *one must admit that we may be on the eve of catastrophe.*" Certainly he had no idea that it was so close.

Some might say that if this is the future, why should we bother about trying to shake the world by the shoulders to let it know that God has intervened with a message *to save mankind from self-destruction*? I hope that the sharing of at least some of the small events in this book may help answer that question.

Each day the purgation is *delayed*, souls are saved. The Flame of Love is being passed by one soul to another often unseen, unperceived.

¹³. See the author's books *Sign of Her Heart*, *Her Glorious Title*, and *The Scapular Guide*. The latter was written at the same time as this book in 2001, and is presently being edited for future release.

And, before the purgation (which, unlike the flood, may be sudden) we expect an illumination of conscience through which many, many souls will be alerted and prepared. (See the author's book, *The Great Event*.)

Turning Point

The Pope said, in the year 2000, that the Message of Fatima is *most urgent*. That means that *the Fatima apostolate is most urgent*. We are living at a turning point of history. The first renewal of the world was by the deluge. The second was by the redemption. *The third is arriving now*, when the fullness of the redemption will be experienced *in the triumph of the Sacred Hearts*.

Jean Guitton, one of the greatest Catholic philosophers of the last century, said, rightly, that we are *at the hinge of history*. We have developed weapons capable of destroying whole masses of people in a moment. These weapons have now been made more powerful, more numerous, and ready for use by more nations. A few of the present weapons could cause a nuclear tornado...*ignition of the atmosphere around the earth*...destroying much of all life on our planet.¹⁴

Our Choice

If we are practical people, we know that we are not speaking of what might happen. Given the ungodliness and hatred in much of the world, we are speaking of what...without Divine intervention...will happen. That is the meaning of Fatima's Third Secret.

¹⁴. This was the statement of atomic scientist, Dr. J. Rand McNally Jr., which the Blue Army revealed in the motion picture film: *State of Emergency*.

In this, the time of Mercy, the Divine chastisement is restrained to give us time to respond. During this limited time, we ourselves will determine how the world will enter the time of triumph.

Jesus said to Luisa Picareta: "The reign of the Divine Will shall be accomplished in two ways: 1) triumphantly, that is with truths made manifest, with Its prodigies, and Its immense and infinite goods; 2) by Justice, that is with Divine chastisement for those who do not want to know It triumphantly. It is up to creatures, therefore, to choose the way in which they want to receive It."¹⁵

Our Lord did not say triumphantly (that is, by Grace) or by Justice. He said it will come in *both ways*. Does that not mean that each of us, individually, may choose one or the other? In this precious time of Mercy, when the great light from the Immaculate Heart of Mary holds back the sword of Justice, we must strive with every possible resource to convince the world that it faces this awesome choice.



¹⁵. Selected passages of the *Book of Heaven*, p. 20.

CHAPTER THIRTY

Conclusion: At The Crossroads

The mandate of the Most Rev. George W. Ahr, the Bishop who guided our Apostolate in the path of obedience for thirty years, bolstered by requests from family and friends, drew me to write this book. It has been written in the hope that some of the experiences recounted will help others in the continuing spiritual warfare for the victory of the Sacred Hearts.

St. Paul speaks of it as a "principle" that "*when I want to do right, evil is at hand*" (Romans VII, 21). When the contradictions seem to overwhelm us, we are probably at the threshold of a new and greater victory. St. Paul also says that *where evil abounds, Grace abounds all the more*. Understanding this can keep us from becoming discouraged. Perhaps the brightest light shining from the past is the light of hope.

Nuclear War Averted A *Fourth* Time

In previous chapters, we spoke of the three times nuclear war was averted by response to the Fatima message. There was also a fourth time which remains virtually unknown.

The reader will recall from the last chapter that the Sacred Heart *asked for an international congress of youth in Moscow in October, 1992*, to be followed one month later by a congress of world-class theologians at Akita, Japan. With only eleven months' notice, believing that this was indeed a message from the Sacred Heart, Moscow's Cosmos auditorium was rented for this event, and the 101 Foundation chartered two 470-passenger planes to take Our Lady's devotees to Russia for this event. What happened was so extraordinary that it seems worthwhile to point out again that *before it happened, it seemed impossible*.

In the Blue Army, I used to take *two years*, using a magazine which reached a million readers, to fill an international peace flight in a plane carrying only two hundred. The Alliance of the Two Hearts and the 101 Foundation together had only a fraction of those resources, and only a comparatively small list of followers. Yet, they were so confident that Jesus had requested it, that they risked chartering two planes which carried 940 pilgrims (with a project cost of several million dollars)! Many years of experience with peace flights caused me to believe that this was *impossible*.¹

Yet, the two planes were completely filled. Hundreds of others, especially from various countries in Europe, arrived in Moscow on their own. All in all, delegates from *fifty nations* attended the youth congress in honor of the Sacred Hearts, and to crown Our Lady of Fatima in Red Square. How could they even have learned of it in such a short time? What inspired each of them to spend thousands of dollars to make the trip?

¹ See the author's book *Finally Russia*, published by the 101 Foundation.

How true are the words spoken by the Holy Child at Pontevedra, for being told the superior said it was impossible for her to do anything to spread the message of the Immaculate Heart of His Mother, He said: "Of herself, nothing. But, with Me, she could do it all."

"Messenger Of Her Royalty"

The reader already knows that this great event in Moscow was a *culmination of forty-four years* during which the Pilgrim Virgin had traveled the world as "the messenger of Her royalty" (Pius XII). It had set out from Fatima towards Russia in 1947 *at the suggestion of an international youth congress*.

The first Bishop of Fatima told me when I was privileged to escort the Pilgrim Virgin to America in October of 1947, that Fatima first became an "international" shrine with *the same 1946 youth congress*, the first official international event held at Fatima. It was that youth congress which passed the resolution to carry Our Lady's statue (the Pilgrim Virgin) to Russia.

The reader knows what happened when the statue finally entered Red Square forty-four years later, and was crowned there. But, what is not known is *why the Sacred Hearts would have wanted this great effort in October of 1992*. Why would They want so many dedicated souls to make so great a sacrifice, so great an act of faith, at that particular time and in that place?

Response To Grace

We have said that getting almost a thousand people to fill two jumbo jets to attend the ceremonies in Moscow seemed impossible with such meager resources and on such short notice. But, the impossible happened *because hearts devoted to the Sacred Hearts were in-*

dividually touched to respond. Almost everyone who participated said they felt "called." They did not come for a "trip." They came praying and fasting. Their sacrifices are perhaps the major part of the story (as told in the book *Finally Russia*). It is more about sacrifices than it is about triumph. These pilgrims to Moscow were part of the mystery of Fatima, the mystery of the coming Triumph of the Sacred Hearts.

We begin to grasp that mystery when we review *what happened in Moscow at the very time the daring decision was made to charter a second plane and to book the Cosmos auditorium for an international youth congress.* What happened was almost as astounding as the dissolution of the Soviet Union just one year before.

Atheists Back In Power

At the very time it was decided to charter the first jumbo jet to take the Pilgrim Virgin to Moscow, on August 19, 1991, the democratic government in Russia suffered a *coup*. A *committee headed by the chief officer of the KGB seized power.* The "White House" and the Parliament were surrounded. Armed divisions and tanks had been despatched to St. Petersburg and other areas.

That same day the Patriarch of Moscow had been scheduled to say Mass in the Cathedral of the Assumption in the Kremlin for the Feast of the Transfiguration. It was an historic event. The Cathedral had previously been used only as a museum glorifying atheism.

For the first time, in religious freedom, crowds overflowed the Cathedral into the Square inside the Kremlin walls. When the faithful came down from the Kremlin after the ceremony, in which the Patriarch had asked them to welcome into their hearts the peaceful and

radiant Light of the Transfigured Lord, they found it circled with tanks.

Russia was once again ruled by militant atheists headed by the KGB. The Patriarch called for a vigil the night of August 20-21 "that in this octave of the Assumption of Our Lady, Protectress of Russia (Our Lady of Kazan), She will not leave us without protection and will guard us." He prayed: "*Mother of God, help us to be mutually reconciled with truth and with God.*"² The prayer was answered. Television around the world showed the impressive pictures of unarmed persons stopping the advancing tanks which claimed only four victims before the coup collapsed.

The Soviet Union had been dissolved the year before on August 22, 1990, Feast of the Queenship of Mary. Now, just one year later, on that same Feast of Her Queenship, the coup to restore the atheists to power was broken. The triumphant image of the Queen of the World would now be crowned in Red Square.

We will know with certainty only when we are in Heaven to what degree the sacrifice and faith of the 1500 youth and adults, who came to Moscow to honor the Sacred Hearts at great personal sacrifice, made that triumph possible. But, before that great act of faith, we were told of an even more amazing message from the Sacred Heart: *This pilgrimage and congress would prevent nuclear war.*³

². Reported by Dr. Irene Posnoff in *Lettre du Foyer Oriental Chrétien*, Sept. 1991, p. 2.

³. The actual message, given through the Brother Seminarian (now a priest) was that, without the pilgrimage and world congress, the chastisement by fire would come "very soon." But, this pilgrimage and congress would enable Our Lady to continue to hold it back. See the book, *Finally Russia*, p. 5.

We remember that in 1955, Sister Lucia was reported to have said that nuclear war was likely to occur in the next year. On hearing this, some of us offered to sacrifice almost everything we owned in an increased effort to alert the world to the Fatima message.

The very next year, 1956, Hungary threw off the Communist yoke, elected a democratic government and declared its independence. For the moment, the break with Russia seemed to have succeeded. But, Soviet tanks came. Thousands of Hungarian patriots died. Nuclear war was in the balance.

I am personally convinced that *the great effort made*, between the reported words of Sister Lucia and the Hungarian revolution, *saved us from nuclear war*. It was the little extra great effort Our Lady needed to continue to hold back the fiery sword of God's Angel of Justice a little longer.

Effort Itself Is Counted

The message of hope in the events of the past century, is the message of the value of *trying to shake the world by the shoulders, as much as it is in succeeding*. I always felt especially that this was true of the motion picture film, *The State of Emergency*. It has had, so far, only a limited release on video, and it may never have a widespread release. *But many thousands of people prayed and made sacrifices because they wanted to make the message known, not only among Catholics, but to all the world.*

Some people offered daily prayers for years, in addition to making monetary sacrifices. How much does such a great effort weigh in the scales of Divine Justice? This book could be rewritten with such examples. They often involve subjective judgment and might be discredited by many. But, we can be sure that any

sacrifices we make are used by Our Lady to send forth the rays from Her Heart, which hold back the chastisement of the world and increase the number of those who will share in the Triumph. As the Fatima message continues to unfold, we pray that the sacrifices and effort, so far made mostly by a loving few, will also unfold.

Why The "Unfolding"

The "unfolding" of the Fatima message reached a new plateau with the release of the Third Secret. But, our part in the "unfolding" has been neglected. Few even know all the words spoken by Our Lady at Fatima. For the convenience of the reader we have included them all in the Appendix.

A careful and prayerful reading of ALL Our Lady's words will reveal that we are entering the era of the reign of the Sacred Hearts. It is a message that began in the 13th century (e.g. St. Mechtilde and St. Walburga), picked up momentum in the 17th century (e.g. St. John Eudes, St. Margaret Mary) and *now appears as "God's final effort to wrest mankind from the domination of Satan."*⁴

Why has this urgent message been so widely ignored? One reason could be that the miracle of Fatima seems *to defy our senses and credibility*. In a recent revision of my book *Meet the Witnesses*, I cited the example of Mrs. Erminia Caixeiro, of White Plains, NY who opened my eyes to the magnitude of the miracle of Fatima, *fourteen years after I had written that book after contacting hundreds of witnesses.*

⁴ Words of Our Lord to Saint Margaret Mary Alacoque. See the author's book, *God's Final Effort*.

It Was Too Great

Mrs. Caixeiro was speaking to a group in the Blessed Sacrament Chapel of the Blue Army Shrine in Washington, NJ. At the back of the chapel is a stained glass window depicting the Miracle of the Sun. Suddenly interrupting her description, she pointed to the window, and cried out: *"It was not like that! The sun came down on top of us. We felt the heat. We thought it was the end of the world!"* Suddenly the expression on her face turned to fear as she gestured with her arms, indicating the ball of fire coming. Based on this experience, *I doubt whether any mere words, or any amount of repeated testimony, can convey the awesomeness of this miracle.*

I have come to believe that the Jesuit theologian and scientist, Fr. Pio Sciatizzi, was right in saying it is "the greatest, most colossal miracle in history," with *very serious implications*. It indicates that a chastisement, *so far* been held back, could *seem* to be the end of the world.⁵ This "falling down of the sun" takes on new meaning since the revelation of the Third Secret: the *apparition of the Angel with the fiery sword*.

The Hope

A few have tried to shake the world by the shoulders, and say: "Listen! God is showing us the alternative to man's self-destruction!"

⁵ The word SEEM is emphasized, lest this phrase be taken out to context. It means that the chastisement will be so terrible that to those experiencing it, as in the miracle of Fatima, it will indeed *seem* to be the end of the world. If it does come, it will be only the end of an era.

Even though it seems that so little has been accomplished until now, there are many reasons for hope.

One reason, even when visible results seem small, is *that God rewards the effort*. Through those who make the effort, "so far" Our Lady has been able to hold back the fiery sword. Unfolding world events may persuade many more to respond to the call, so that many may enter the time of triumph by Grace rather than by Justice.

What has so far prevented the fiery sword of God's Justice from striking the world? Our Lady Herself told us: "With my Son, I have intervened so many times to appease the wrath of the Father. I have prevented the coming of calamities by offering Him the sufferings of the Son on the Cross, His Precious Blood, and beloved souls who console Him and form a cohort of victim souls. Prayer and penance and courageous sacrifices can soften the Father's anger."⁶

A "cohort" is a band of warriors, the subdivision of an army. A victim is a person *who accepts whatever God wills*, making whatever sacrifices are needed to follow His Holy Will throughout the day. Was Our Lady speaking of the Blue Army as being among Her cohort of victim souls? I believe so.

The first condition of the Blue Army pledge is that we offer up each day the sacrifices required to fulfill our daily duty. Blue Army members make this offering each day. The meaning of this most important condition

⁶ See the words of Our Lady in the author's book, *The Meaning of Akita*, and the author's translation of Father Jeiji Yasuda's book, *Akita — The Tears and Message of Mary*.

for turning back the wrath of God was first revealed at Fatima by the angel who told the children "*Make of everything you do a sacrifice.*" Prepared by the angel, the three children were able at once to say "Yes" when Our Lady asked them in Her first apparition: "*Will you be willing to accept whatever God wills to send you, and to offer it up for the conversion of sinners and in reparation for the offenses committed against the Immaculate Heart of Mary?*" In other words, *are you willing to join Her cohort of victim souls willing to make of everything they do a sacrifice?* We are not to be frightened by the word "victim." Its first meaning is "consecrated" or "set apart."

Sister Lucia has said that we fulfill what Our Lady asks *by the sanctification of our daily duty.* Our Lady said most souls who go to Hell do so because of sins of impurity. She asks that we offer the sacrifices necessary to be pure (avoiding the occasions of sin) in reparation for such sins which greatly offend Her Immaculate Heart, and which cause so many souls to become separated from God.

At The Crossroads

As the Message of Fatima continues to unfold, it will bring the eastern and western branches of Christianity into unity.⁷ Its message

⁷ This seems already very close. Soloviev arrived at the conclusion: "However deep the trench dug between our Church and the western Church, it has not been dug by Divine Hands but human ones. The separation is tolerated by God, but it is not His Will. His Divine Will is always the same: That there be one flock and one shepherd." And, in the message of Fatima, and the almost miraculous saving of the Icon of Kazan by the Blue Army, the trench is closing. See the author's books *Deadline*, chapter on the Icon of Kazan, and *The Hand Of Fatima*.

for Islam will become increasingly urgent.⁸ The most immediate urgency is response.

On October 8, 2000, in union with all the bishops of the world (1,500 of whom were present in St. Peter's Square), the Holy Father asked *whether science would bridle itself with morality or whether it would plunge forth unbridled*. He then prayed to Our Lady: "Today, as never before in the past, humanity stands at the crossroads...we therefore entrust to Your maternal care ourselves, the Church, our entire world."

His Holiness said this prayer *before the statue of Our Lady of Fatima* brought to Rome for this special Act of Entrustment. Afterwards, the statue was carried through the crowds of tens of thousands, among whom banners of the Blue Army could be seen. Television and radio carried the event through the entire world.

It was little more than two months before this Jubilee Year act of consecration, made *in union with all the bishops of the world*, that the Pope had released the final Fatima secret. It would seem that the Vicar of Christ could hardly do more to shake the world by the shoulders, and tell it: "*As never before in the past, humanity stands at the crossroads. Heed the Message of Fatima.*"

Let us follow the Vicar of Christ in his effort to shake the world and say: "Remember the warning of Fatima's plunging sun! Turn from the wide road leading to God's Justice into the

⁸ It is written in the Koran: "Fatima (referring to the daughter of Mohammed) has the highest place in Heaven after the Virgin Mary." Archbishop Sheen said Our Lady chose the name Fatima because She came not only for the conversion of Russia, but also of Islam. See author's book, *The Hand of Fatima*.

narrow road to victory marked out for us by the Queen of the World...before it is too late."⁹

Deadline

SO FAR, with the help of a few generous souls, the Mother of Jesus has been holding back the angel's strike. But according to Sister Lucia, it seems *we are nearing a deadline* after which it could be too late. Now, the secret has been revealed *while it is still NOT too late!*

With miracles of tears, as Pope Pius XII said, it seems that *Our Lady Herself* went forth to "claim Her dominion," *pleading with us to help Her hold back the sword of Divine Justice*. In Her first words of the July, 1917 apparition (the apparition of the secret), She said we must pray "*in honor of Our Lady of the Rosary, because only She can help you.*" We find an excellent example of this in the Bible when God entrusted the deliverance of His people to Moses, as He now entrusts our deliverance to Our Heavenly Mother.

Holding Up The Arms Of Moses

Moses prayed with outstretched arms when the battle was going badly for the Israelites against the forces of Amalec. As long as he did so, the battle went in the favor of God's people. When Moses could no longer hold out his arms, the battle favored the forces of Amalec. The holy followers of Moses *held up his arms until the victory was won.*¹⁰

⁹. This is a paraphrase of the Pope's Fatima letter of October 13, 1997.

¹⁰. *Exodus*, XVII, 9-15.

This is what we must do for Our Lady, to whom, as Blessed Jacinta said, God has now "*entrusted the peace of the world*"...as He once entrusted victory to Moses. Needed now are a *sufficient number* to respond to Her call. Saint Padre Pio indicated this, when he said: "Russia will be converted when there is a Blue Army member for every Communist." This modern holy man and prophet was saying: "*The victory will come when there are a sufficient number responding to Our Lady's requests.*"

In the light of the revelation of the final secret of Fatima, that need of a *sufficient number* is reaching a deadline. The important Vatican document that explains the secret is startlingly clear: "*The angel with the flaming sword recalls similar images in the Book of Revelation.*"¹¹

"This represents the threat of judgment over the world. Today the prospect that the world might be reduced to ashes by a sea of fire is no longer pure fantasy. Man himself, with his inventions, has forged the flaming sword."

Will we obtain the sufficient number in time to prevent that flaming sword from striking us? Respond to Her call! Respond to Her tears! Let us find new ways to shake the world into living the Blue Army pledge! Let us mobilize the laity, the daily communicants! Let us prepare the way with fifty million names in Our Lady's Heart at Her Fatima throne. Let us call upon the souls in Purgatory and all the saints of Heaven to join us. It is still not too late. Our Lady needs so little to do so much!

EEEE

^{11.} *The Apocalypse*. See especially Chapter 12.

APPENDIX

THE MESSAGE OF FATIMA
IN OUR LADY'S OWN WORDS

PART ONE

"Fatima is *one of the greatest signs of the times* in the 20th century because it announces many of the later events, and *conditions them on the response to its appeals*," said the Pope in his Fatima letter of October 13, 1991 (*L'Osservatore Romano*, October 24, 1991). His Holiness said the greatness of Fatima lies not so much in the miracle, but that it offers *the specific response necessary to save mankind from self-destruction*.

Many books have been written about the miracle and about these messages which are of vital importance to every man, woman, and child on earth. To better know the message of Fatima, and to continue to discover its meaning in relation to current events, we present here *all the words* of the apparitions, with answers to some of the questions.¹

The First Apparition

In the Spring of 1916, a year before the appearance of Our Lady of Fatima, God sent an angel three times to prepare the three children

¹ The author expresses his thanks to David Blum, editor of the *Divine Mercy Messenger*, P.O. Box 6305, Erie, PA 16512, who first suggested this "bird's eye view" of the apparitions of Fatima.

to whom Our Lady would soon appear. The children were Sister Lucia (still living in 2001) and her cousins, Blessed Francisco and Jacinta.

The angel in the first apparition said: "*Do not be afraid. I am the Angel of Peace. Pray with me.*" Prostrating himself on the ground the angel prayed three times: "*My God, I believe, I adore, I trust, and I love You. I beg pardon for those who do not believe, do not adore, do not trust, and do not love You.*"

Then the angel rose and said: "*Pray in this way. The Hearts of Jesus and Mary are attentive to your supplications.*" The children were speechless with awe. The words of the angel's prayer were imbedded in their memories.

The Meaning

"Angel" means *messenger*. God sent His angel before the appearance of the Queen of the World at Fatima to deliver the message that Our Lady Herself would afterwards affirm with a warning, a promise, and a great miracle.

In this first apparition, the Angel does not identify himself by his name, but *by his mission*. He is the "Angel of Peace." Peace for mankind is the promise of Fatima. Appearing a year later, Our Lady said that if the world responds to Her Fatima message, "*An era of peace will be granted to mankind.*" More recently, Sister Lucia has said that *all the wars of the past century, after the Fatima apparitions, could have been avoided if the world had responded.*

"Pray With Me"

The Angel of Peace *invites us to pray with him*. When we pray for the reign of God in the world, all the angels and saints are joined with us in that prayer. *He asks us to pray in reparation for all who deny God, and to*

believe, to adore, to trust, and to love Him. It is a message not just for Catholics. It is *a basic message* delivered by God's Angel of Peace *to all the people of the earth*. The last part of the Fatima message (the Third Secret), made public on June 26, 2000, reveals that if the message of the Angel of Peace continues to be ignored, the *Angel of Justice* stands ready to cast fire upon the earth.

The Sacred Hearts

The Angel of Peace concluded his message with reference to the *Hearts of Jesus and Mary*. He said these Sacred Hearts eagerly await the prayer of reparation for those who do not believe, do not adore, do not trust, and do not love God.

Why did the Angel say that *the Hearts of Jesus and Mary* await this prayer? Should he not have said that God awaits it? In His Mercy (as Our Lady of Fatima would reveal in due time) *God has entrusted the peace of the world to the Immaculate Heart of Mary*, one with the Sacred Heart of Her Son.

We deserve God's Justice more than did Noah's generation in the Old Testament. But, after the time of Noah, *two Hearts redeemed us on Calvary*: the Heart of Jesus pierced by a lance, and the Heart of Mary pierced by sorrow. *These are times of God's Love manifested through those Two Hearts*.

The angel speaks of the Heart of Mary in close relationship to the Heart of Jesus. *These two Sacred Hearts together restored man to God's Grace*, which the two hearts of Adam and Eve together had lost for us.

The Second Apparition

It was in the summer of 1916 that the angel came a second time while the children

were at play. He said: "What are you doing? Pray! Pray much! The Hearts of Jesus and Mary have merciful designs upon you. Offer prayers and sacrifices constantly to the Most High."

Lucia asked: "How must we sacrifice?" The angel answered: "Make of everything you can a sacrifice and offer it to God as an act of reparation for the sins by which He is offended and in supplication for the conversion of sinners. You will thus draw down peace upon your country. I am its Guardian Angel, the Angel of Portugal. Above all, accept and bear with submission the suffering which the Lord will send you."

Lucia said: "These words were like a light which made us understand Who God is, how He loves us and how much He desires to be loved...and how pleasing sacrifice is to Him and how, on account of it, He grants the grace of conversion to sinners."²

The Meaning

In this second apparition, the Angel asks: "What are you doing?" The children were playing. The angel might ask us the same question if he came while we were watching television. He would explain that God now wills that *we make of whatever we are doing a sacrifice, something holy.* (The word "sacrifice" means "to make holy.") Even the hours before a television set we can offer to God.

"The Hearts of Jesus and Mary have merciful designs on you," the Angel adds. *Their Love can no longer be contained.* They desire to enflame all hearts with love of God.

² This and all other quotations are from Chapter 20 of the book *Her Own Words to the Nuclear Age*. The book contains the entire memoirs of Sister Lucia, with commentary by John Haffert.

We are not asked to do something new. We are asked "*above all*" to accept whatever God may send us in the course of the day, uniting our hearts to the Sacred Hearts, Who offered all for us.

Our Own Nation

Again, as in the first angelic apparition, the Angel identifies himself by his mission rather than his name. He is the *Guardian Angel* of the nation. Our nation shames its angel before the Face of God with many sins, especially 4,000 innocent babies slaughtered in the wombs of their mothers each day in our beloved country.

It may be too much for us to think of all the sins of the world which cry out to God for Justice. But, we can think at least of the sins *of our own nation*. As the Angel tells us, we can offer up the trials of each day in reparation "*to draw peace upon your country.*"

The Third Apparition

The children were praying with the words taught to them by the angel, when suddenly, holding a chalice and Host, the angel appeared before them again. Leaving the Host suspended in the air, he then suspended the chalice beneath it. Drops of Blood came from the Host and dripped into the chalice.

Prostrating himself, as had the first time, he asked the children to pray with him and say three times: "*Most Holy Trinity, Father, Son, and Holy Spirit, I adore You profoundly. I offer You the most precious Body, Blood, Soul, and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifference, by which He is offended. By the infinite merits of the Sacred Heart of Jesus and the Immaculate*

Heart of Mary, I pray for the conversion of poor sinners." Rising, he took the chalice and the Host in his hands. He gave the Host to Lucia and gave the chalice to Francisco and Jacinta, saying: "*Take and drink the Body and Blood of Jesus Christ, horribly outraged by the sins of ungrateful men. Repair their crimes and console your God.*" The Angel then prostrated himself again. Once more, he repeated three times the prayer to the Most Holy Trinity, offering Jesus from all the tabernacles of the world in reparation and for the conversion of sinners.

At once, we think of so many talking and hastening from Church just after receiving Our Lord. They seem not aware, as was the Angel, that they are now living tabernacles containing Jesus (Body, Blood, Soul, and Divinity) before Whom all the angels of Heaven fall down to adore.

In this third apparition, the Angel does not identify himself. But, we understand that he is the Archangel Michael. There is reason to believe the chalice and Host were taken by the Archangel from the tabernacle of the Church of St. Michael in Juncal, about twenty miles from Fatima. Fr. Luis da Costa, the parish priest there at the time, had always left a Host in the tabernacle, together with his chalice. He later revealed that, at the time of the apparition, the Host had disappeared from the tabernacle and the chalice had been moved.³

³. An investigation, carried out by Carlos Evaristo in 1992, disclosed that Fr. da Costa was very disturbed when he found the Host missing, and found a Drop of Blood on the cloth at the bottom of the tabernacle. He alone had the tabernacle key. After wondering about this for years, his concern was put to rest when he learned of the third apparition of the angel who brought the Blessed Sacrament and the chalice to the Fatima children. Many years before, St. Michael had appeared in Juncal. That is why the church was dedicated to him.

As Blood dripped from the Host to the chalice, the Angel offered Jesus in the Eucharist to the Trinity in reparation. He then prayed that sinners be converted *"by the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary."*

An entire book could be written about this. It is linked to the "final" vision of Fatima, which took place on June 13, 1929, of which we shall speak in due course. But, let us address just the three most often asked questions: Why the bleeding Host? Why was the Host given to Lucia and the Blood to Francis and Jacinta? How can we speak of the "infinite merits" of the Heart of Mary?

Answers

Over six hundred years before this apparition, a woman in the town of Santarem (half-way on the road between Lisbon and Fatima) took a Host from her mouth after Communion for an unholy purpose. It bled profusely. Overcome with remorse, she and her husband reported the wonder to the Bishop. The Host was solemnly enshrined in Santarem's "Church of the Holy Miracle." For more than six hundred years it has remained incorrupt, evoking reparation as though in preparation for this third angelic apparition of Fatima.

Nothing offends the Sacred Hearts more than irreverence to the Blessed Sacrament. Indeed Our Lady, following the apparitions of the Angel, would request a special Communion of Reparation on the First Saturday of every month in honor of Her Immaculate Heart, just as Jesus had previously asked for a Communion of Reparation on the First Friday in honor of His Sacred Heart.

Perhaps the Angel communicated Francis and Jacinta from the chalice because they had not yet made their First Communion. *Several*

commentators see this as a reference to the Church in Russia, where Communion is given with the Precious Blood. Others have suggested it might have been because they were soon to die and Lucia was to remain on earth.

When Francisco at first did not understand fully what it meant, Lucia explained that *Jesus is wholly present under both species*. At once, he said (as though now he fully understood): "Oh, I knew God was inside me...but I did not know how."

The Angel prostrated himself after the children had received Jesus. Now prostrate *in front of the children*, the Angel again offered the prayer of adoration three times. The Angel was adoring and offering Jesus *now present in three little children* in reparation to the Trinity, and for the conversion of sinners "through the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary."

Infinite Merits Of The Sacred Hearts

As in his two previous appearances, Saint Michael refers to the Hearts of Jesus and Mary. He tells us to pray for the conversion of sinners through Their "infinite merits." We usually apply the word "infinite" only to God. But, the Angel is affirming here what was said by St. Grignon: "Mary is by Grace what Jesus is by nature." Many other saints and doctors of the Church have spoken in a very similar manner.⁴ Her Heart is truly one with His. Their Hearts form One single Flame of Love.

⁴ St. Bernardine of Siena said: "To become the Mother of God, the Blessed Virgin had to be raised to a sort of equality of the Divine Persons by an almost infinity of graces." St. Thomas Aquinas said: "From the fact that She is Mother of God, She has a certain infinite dignity."

Recently, it has become affirmed that Our Lady was the only one, after Adam and Eve, *who lived completely in the Divine Will*. Many saints of the era of the Triumph of the Sacred Hearts, like Saint Faustina, will have this great gift which is said to give "infinite" merit to their prayers and actions. They are the infinite merits of God's Own Divine Will.

In Her very first apparition, following the three messages of the angel, Our Lady would explain: "*God wishes now to establish in the world devotion to My Immaculate Heart.*" This devotion is the door to life in the Divine Will. In the course of the Fatima apparitions to follow, it would become clear that Jesus now desires "*that devotion to the Immaculate Heart of My Mother be placed alongside devotion to My Own Sacred Heart.*"⁵

If there is something "new" in the messages of the angel, perhaps it is that all three times *the Hearts of Jesus and Mary were acknowledged*. The angel prepared the way for the Queen of Angels by announcing *the essence of the entire message of Fatima*, which, in the words of Pope John Paul II, offers to the world "the specific response necessary to save mankind from self-destruction."

5. Our Lord told Sister Lucia that the reason He insisted on the collegial consecration of Russia to the Immaculate Heart of Mary, was so that the world would know, when the change took place in Russia, that this favor was obtained through Her Immaculate Heart... "So that afterwards, devotion to Her Immaculate Heart be placed alongside devotion to My Own Sacred Heart."

APPENDIX

THE FIRST APPARITION OF OUR LADY
MAY 13, 1917

PART TWO

"We were so close," Lucia wrote, "just a few feet from Her. We were bathed in the light that surrounded Her or, rather, radiated from Her. Then She spoke to us."

"Do not be afraid. I will not harm you."

"Where are You from?"

"I am from Heaven."

"What do You want of me?"

"I have come to ask you to come here for six months in succession on the 13th day at this same hour. Later on, I will tell you who I am and what I want. Afterwards, I will return here yet a seventh time."

"Shall I go to Heaven?"

"Yes, you will."

"And, Jacinta?"

"She will go also."

"And, Francisco?"

"He will go there, too, but he must say many Rosaries."

"Is Maria da Neves in Heaven?"

"Yes, she is."

"And, Amelia?"

"She will be in Purgatory until the end of the world. Are you willing to offer yourselves up to God and to bear all the sufferings He wills to send you, as an act of reparation for the

sins by which He is offended, and for the conversion of sinners?"

"Yes, we are willing."

"Then you will have much to suffer, but the Grace of God will be your comfort."

Sister Lucia reports that, as Our Lady said those last words, She opened Her hands. A brilliant light streamed from Her. In that light they saw themselves in God "Who was the Light," and moved by an interior impulse which was communicated to them, they fell to their knees, saying: "*O Most Holy Trinity, I adore You! My God, my God, I love You in the most Blessed Sacrament!*"

Before ascending back into Heaven, Our Lady finally said: "*Pray the Rosary every day in order to obtain peace for the world and the end of the war.*"

Questions

The children were so close to Our Lady. Did She seem real to them or was She like a spirit, all made of light?

She seemed so real to them that they did not at first think She was from Heaven. Lucia said, despite the great light, they thought She was a person from somewhere around the country whom they had never seen before. Our Lady is *body and soul* in Heaven. She Herself was really present before the children.

How old was Amelia when she died? Why would she be in Purgatory until the end of time?

She was about 19. It seems that her family had thought she went quickly to Heaven and did not continue to pray for her. In Her mercy, Our Lady let it be known that this soul very much needed prayers. Let us not forget our own loved ones.

Why would Francisco have to say many Rosaries? This statement of Our Lady would seem to imply that Francisco was not as holy as Lucia and Jacinta, since they were not told they had to say "many" Rosaries.

Actually Francisco was the "contemplative" of the three children. He did not hear Our Lady speak and therefore concentrated on what he saw. What impressed him most in all the course of the apparitions, was that Light shining from Our Lady. He said later; "What I loved most of all was to see Our Lord in that Light from Our Lady which penetrated our hearts. I love God so much! But He is very sad because of so many sins! We must never commit sins again."

The Light

As the light from Our Lady so much impressed Francisco, it ought also to impress us. This light prefigures the Triumph of the Immaculate Heart of Mary, when She will cause the Light of God to shine upon the world, causing us to be "lost in God" and aware of Our Lord's true presence in the Eucharist.

From the time of this first apparition of Our Lady of Fatima, Francisco was impelled to offer many Rosaries in reparation to Our Lord, offended by so many *careless Communion*s and *neglected* in so many *tabernacles*.

In conclusion, Our Lady tells us in this first apparition; 1) She wants us to offer up to God whatever He chooses to send us, in reparation for our sins and the sins of others; 2) She is our real, loving Mother who can be present wherever She wills, and *is always listening when we pray*; 3) Purgatory is real; 4) The Grace of God will be with us and comfort us in fulfilling Her requests; 5) If we say "yes," as did the children, Her Immaculate Heart will

flood us with Divine Light, and make us aware of the true presence of Our Lord in the Blessed Sacrament.⁶

THE SECOND APPARITION OF OUR LADY
JUNE 13, 1917

Just as in May, on June 13, 1917, there was a great light, and in the next moment Our Lady was on the little tree (about six feet above the ground). At once, Lucia asked: "What do You want of me?"

"I want you to come here on the 13th of next month, to pray the Rosary every day, and to learn to read. Later, I will tell you what I want." Lucia then asked for the cure of a sick person. *"If he is converted, he will be cured within the year."*

"I would like to ask You if You will take us to Heaven."

"Yes. I will take Francisco and Jacinta soon. But, you are to stay here some time longer. Jesus

⁶. At this point in my writing, I was already suffering from a serious illness but I strove to write the above, because I had promised Dave Blum to give him this synopsis of the Fatima message for his publication, *Divine Mercy Messenger*.

At the time, I was in such pain that I had not slept. Three days later, I was diagnosed with multiple myeloma. I entered treatment by radiation and chemotherapy, and was not able to write for four months. My first thought, as my mind and computer ability improved, was to complete this work.

wishes to use you to make me known and loved. He wants to establish in the world devotion to My Immaculate Heart."

"Am I to stay here alone?" Lucia asked, sadly.

"No, My daughter. Do you suffer much? Do not be discouraged. I will never forsake you. My Immaculate Heart will be your consolation and the way that will lead you to God." As Our Lady spoke these last words, She opened Her hands, and in an immense Light that emanated from Her Heart, Lucia said: "We saw ourselves as though immersed in God. Jacinta and Francisco seemed to be in the Light which rose towards Heaven, and I in that part of the light poured out on the earth.

"In front of the palm of Our Lady's right hand, was a heart encircled with thorns which pierced it. We understood that this was the Immaculate Heart of Mary, outraged by the sins of humanity, seeking reparation."

Questions

Why the apparition of the Immaculate Heart of Mary pierced with thorns?

All six apparitions of Our Lady are like chapters of a book. Each one reveals a little more. Here Lucia is told she is to convey a special message to the world. Although Francisco and Jacinta will soon go to Heaven, she is to remain because Jesus wishes to use her "to establish in the world devotion to My Immaculate Heart."

How important is this message?

The Vatican document of June 26, 2000, in which the last secret of Fatima was revealed, affirmed that *the very heart of the Fatima message* was "to establish in the world devotion to My Immaculate Heart."

THE THIRD APPARITION OF OUR LADY
JULY 13, 1917

After the flash of light, Our Lady was present again, and Lucia again asked: "What do You want of me?"

"I want you to come here on the 13th of next month, to continue to pray the Rosary every day in honor of Our Lady of the Rosary in order to obtain peace for the world and the end of the war, because only She can help you."

"I would like to ask You to tell us who You are, and to work a miracle so that everyone will believe that You are appearing to us."

"Continue to come here every month. In October, I will tell you who I am, and what I want, and I will perform a miracle for all to see and to believe."

Lucia then made requests for favors people had given her. Our Lady said it was necessary for such people to pray the Rosary in order to obtain these graces during the year. She then concluded: *"Sacrifice yourselves for sinners. Say many times, especially whenever you make some sacrifice: "Oh My Jesus! It is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary."*

Questions

Why did Our Lady say that She is the only one who can help us?

Jacinta answered this question with the statement: "God has entrusted the peace of the

world to Her." Our Lady is not taking the place of God. She is doing the work God has assigned to Her. She is holding back the sword of fire wielded by God's Angel of Justice.

What is the principal message of this vision?

We are shown the power of the Rosary to bring peace to the world, and the need to make sacrifices of all we do, offering them for love of Jesus, for the conversion of sinners, and in reparation to the Immaculate Heart of Mary.

Why reparation to the Immaculate Heart of Mary?

What offends the Heart of Jesus, offends the Heart of His Mother. Our Lady said that most souls go to Hell because of sins of impurity, and She offers Her *Immaculate Heart* as a refuge for sinners. We repair the wounds of Her pierced Heart when we seek refuge there from Satan and the world.

The Vision Of Hell

Just after Our Lady taught the children to say frequently, "O Jesus, it is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary," Our Lady showed the children a vision of Hell as a sea of fire.

She then said: *"You have seen Hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war (World War I) will end. But, if people do not cease offending God, a worse one will break out during the pontificate of Pius XI.*

"When you will see a night illumined by an unknown light, know that this is the great sign

given by God that He is about to punish the world for its crimes by means of war, famine, and persecutions of the Church and of the Holy Father.

"To prevent this, I shall come to ask for the consecration of Russia to My Immaculate Heart, and the Communion of Reparation on the First Saturdays. If My requests are heard, Russia will be converted and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred. The Holy Father will have much to suffer. Several nations will be annihilated.

"Finally, My Immaculate Heart will Triumph. The Holy Father will consecrate Russia to Me and she will be converted, and an era of peace will be granted to the world."

Our Lady told them to keep this a secret for the time being. Then, She said: "When you pray the Rosary, say after each mystery: *O my Jesus, forgive us our sins, save us from the fires of Hell. Lead all souls to Heaven, especially those most in need.*"⁷

Questions

How can devotion to the Immaculate Heart save many souls?

This devotion, in fulfillment of the three basic requests of Our Lady, (and the fourth of the First Saturday devotion) will make ourselves holy and our prayers effective.

⁷ Often the words "of Thy mercy" are added, because this is understood to be Our Lady's meaning. Indeed, this usage is so widespread that it has become almost standard. See the author's book, *Her Own Words to the Nuclear Age*, pp. 255 and 264.

How do we practice this devotion?

We begin with an act of consecration. This can be implemented by enrollment in the Scapular which Our Lady held from the sky in Her final appearance at Fatima. Lucia said "this is because She wants everyone to wear it. It is the sign of consecration to Her Immaculate Heart."

By doing as Our Lady asks, (by being souls consecrated to the Immaculate Heart, and especially those who make the total consecration to Mary)⁸ so many more souls could be converted and the annihilation of nations could be averted.

Why did Our Lady tell them to keep this secret?

Lucia herself said it was because at the time (in 1917) at least two parts of this message would not have been understood. This could have prevented approval of the Fatima message (which was given in 1927).

When revealed in 1942, errors from an atheist Russia had already spread throughout the world. Three years later, the use of atomic bombs showed the possibility of the other almost unbelievable prophecy: "Several entire nations will be annihilated."

When did the "unknown light" appear?

The night of Jan. 24/25, 1938. It seemed that all Europe was ablaze. Millions who witnessed it thought the world was on fire. Hitler invaded Austria, and the Second World War followed.

⁸. The "totus tuus" consecration of Pope John Paul II, as explained by St. Grignon de Montfort.

What did Our Lady require "to prevent this?"

In addition to Her basic requests, She asked for the consecration of Russia and the devotion of Communions of Reparation on five consecutive First Saturdays. She said She would "come back" to explain, which She did on December 10, 1925 and again on June 13, 1929. In the last apparition, She said it was time for the consecration of Russia to Her Immaculate Heart. Both messages were in ample time to have prevented the Second World War.

What is the meaning of "finally" My Immaculate Heart will triumph?

In Portuguese, Our Lady said "*por fim,*" which could also be understood to mean "in the end" or "at the end." This could mean when Her requests are "finally" heard, or it could mean after the annihilation of nations, if Her requests are not heard. To soften this, Our Lady encouraged us with two great promises: The conversion of Russia, and *an era of peace for mankind.*

Rest Of The Secret

Immediately after the last words of July 13, quoted above, Our Lady added: "*The dogma of the faith will always be kept in Portugal.*" Then, immediately, Our Lady showed the children *two visions that were still kept secret until they were revealed June 26, 2000, by order of Pope John Paul II. Lucia describes them in these words:*

"At the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire. But, they died out in contact with the splendor that Our Lady radiated towards him from Her

right hand. Pointing to the earth with his right hand, the Angel cried out in a loud voice: "Penance, Penance, Penance!"

"And, we saw, in an immense Light that is God (something similar as to how people appear in a mirror when they pass in front of it), a bishop dressed in white (we had the impression that it was the Holy Father).

"We saw other bishops, priests, men and women religious, going up a steep mountain, at the top of which was a big Cross of rough-hewn trunks, as of a cork tree with bark.

"Before reaching there, the Holy Father passed through a big city half in ruins, and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way.

"Having reached the top of the mountain, on his knees at the foot of the big Cross, he was killed by a group of soldiers who fired bullets and arrows at him. And, in the same way, there died, one after another, the other bishops, priests, men and women religious...and various lay people of different ranks and positions.

"Beneath the two arms of the Cross, there were two Angels, each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs, and with it, sprinkled the souls that were making their way to God."

Questions

What does the vision mean?

The Vatican document, in which the secret was released, explains: "The angel, with the flaming sword on the left of the Mother of God, recalls similar images in the Book of Revelation (the Apocalypse). This represents the threat of judgment which looms over the world. Today, the prospect that the world might be reduced to ashes by a sea of fire, no

longer seems pure fantasy. Man himself, with his inventions, has forged the flaming sword."

What does Sister Lucia herself say the vision means?

In the very beginning of the same document releasing the secret, the Secretary of the Congregation for the Doctrine of the Faith recalled that *on May 12, 1982, Sister Lucia wrote to the Holy Father*: "The third part of the secret refers to Our Lady's words: 'If not, (Russia) will spread her errors throughout the world, causing wars, and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; **various nations will be annihilated.**'" (Emphasis added.)

Sister Lucia added: "*If we have not yet seen the complete fulfillment of the final part of this prophecy, we are going towards it, little by little, with great strides.*"

The secret deals with the present world crisis in faith and morality. It is a repetition of the final words spoken by Our Lady at Fatima: "Men must cease offending God, Who is so much offended."

THE FOURTH APPARITION OF OUR LADY AUGUST 13/15, 1917

On August 13, shortly before they were to leave for the place where Our Lady appeared, the three children of Fatima were taken away by the civil authorities who tried to cajole or frighten the children into a denial of the apparitions.

Finally, on the morning of the 15th, they were threatened with death in boiling oil. They thought, one after the other, that they were

really going to die. But, when this terrible threat failed, they were set free and returned home.

That afternoon, Our Lady appeared to them in a grove not far from their hamlet. As before, Lucia asked: "What do You want of me." Our Lady replied: "*I want you to continue to go to the Cova da Iria on the 13th, and to continue praying the Rosary every day. In the last month, I will perform a miracle so that all may believe.*"

"What do You want done with the money that the people leave in the Cova da Iria?"

"*Have two litters made. One is to be carried by you and Jacinta, and two other girls dressed in white; the other one is to be carried by Francisco, and three other boys. The money from the litters is for the Feast of Our Lady of the Rosary, and what is left over will help towards the construction of a chapel which is to be built.*"

"I would like to ask You to cure some sick persons."

"*Yes, I will cure some of them during the year. Pray, pray very much and make sacrifices for sinners. So many souls go to Hell because there is no one to pray and to make sacrifices for them.*"

Questions

Is there any special meaning to the two litters?

Canon Barthas of Toulouse, France, perhaps the greatest of all experts about the Fatima events, believes that they refer to the two International Pilgrim Virgin statues which left Fatima on May 13 and October 13 of 1947 to be carried on litters to Russia, one circling the world from the East and the other from the West.

Pope Pius XII, referring to both simply as "the Pilgrim Virgin" said: "It seemed that Our

Lady went forth as though to claim Her dominion, and the favors She has performed along the way are such that we can hardly believe what we are seeing with our eyes.” (Both statues reached Russia in 1991 and 1992.)

Was there any other message in August?

In an interrogation by her pastor shortly after they were released from prison, Lucia said that on August 15 Our Lady told them that, *because of what had been done to them*, the miracle in October would not be as great, and, if they had been in the Cova on August 13 (at the time they were spirited away by the administrator of Ourem), “they would have seen Saint Joseph with the Child Jesus giving peace to the world, Our Lord blessing the people, Our Lady of the Rosary with an angel on each side, and Our Lady surrounded by an arch of flowers.”⁹

Does this have some special meaning?

It shows that the evil men do affect us all. It explains the urgent need for reparation today.

Why did Our Lady describe the vision the children had not seen?

First, even though the children were not present, and even though the thousands of people in the Cova did not see Her, She was there. Second, part of what they missed on this day they would see on October 13.

⁹ This is from Lucia's answer to questions given by the Pastor of Fatima, August 21, 1917, recorded in *Caderno de Apontamento do Paroco*, p. 12, and from a letter of Sister Lucia. It is Fatima Document #4.

THE FIFTH APPARITION OF OUR LADY
SEPTEMBER 13, 1917

Our Lady appeared as usual, following the flash of light. She said: *"Continue to pray the Rosary in order to obtain the end of the war. In October Our Lord will come, as well as Our Lady of Sorrows, and Our Lady of Mount Carmel. Saint Joseph will appear with the Child Jesus to bless the world. God is pleased with your sacrifices. He does not want you to sleep with the rope on, but only to wear it during the daytime."*

"I was told to ask You many things," Lucia said, "the cure of some sick people and a deaf mute..."

"Yes, I will cure some, but not others. In October I will perform a miracle so that all may believe."

THE SIXTH APPARITION OF OUR LADY
OCTOBER 13, 1917

It had been raining heavily for hours. The Cova was a sea of mud and water. Following the usual flash of light, Our Lady came. *"A chapel is to be built here in My honor. I am the Lady of the Rosary. Continue to pray the Rosary every day. The war is going to end and the soldiers will soon return to their homes."*

Again Lucia presented petitions to Our Lady that people had given her. Our Lady said: *"Some, yes, but others, no. They must amend their lives and ask forgiveness for their sins."* Then, looking very sad, She added: *"Do not offend the Lord, our God, any more, because He is already much offended."*

After those last words of Our Lady, the rain stopped and the crowd of some 100,000 saw the sun seem to move and revolve "like a St. Catherine's wheel." The children saw in the sky next to the sun, the visions of St. Joseph with the Holy Child, Our Lord and Our Lady of Sorrows, and Our Lady of Mount Carmel with the Scapular.

As the visions ended, the sun (or ball of fire) plunged towards the earth as though about to engulf it. All thought it was the end of the world. Instead, the fiery ball returned to the sky. Instantly, the people's clothing and everything in the Cova...even where there had been deep pools of water...was dry and clean.

Questions

What was the meaning of the series of visions during the miracle?

Most feel that the Holy Family, followed by Our Lady of Sorrows, and then by Our Lady of Mount Carmel, signify the Joyful, Sorrowful, and Glorious mysteries of the Rosary. They also emphasize the family, the importance of St. Joseph (as He and the Holy Child bless the world together), reparation to Our Lady of Sorrows, and the wearing of the Scapular of Mount Carmel as the sign of consecration to the Immaculate Heart of Mary.

THE FIRST SATURDAY VISION

As She had promised in the July 13 apparition of 1917, Our Lady of Fatima "came back" on Dec. 10, 1925, to request the First Saturday Communions of Reparation. She appeared with the Holy Child in Lucia's very small room in the Dorothean convent in Pontevedra, Spain.

The Holy Child was elevated beside Our Lady, who placed Her hand on the shoulder of Sister Lucia. Jesus was the first to speak: *"Have compassion on the Heart of your Most Holy Mother covered with thorns with which ungrateful men pierce it at every moment, and there is no one to make an act of reparation to remove them."*

Then the Most Holy Virgin said: *"Look My daughter at My Heart, surrounded with thorns with which ungrateful men pierce it at every moment by their blasphemies and ingratitude. You at least try to console Me and let it be known that I promise to assist at the hour of death, with the graces necessary for salvation, all those who, on the first Saturday of five consecutive months, shall confess, receive Holy Communion, recite five decades of the Rosary, and keep Me company for fifteen minutes while meditating on the mysteries of the Rosary, with the intention of making reparation to Me."*

Eight weeks later, the Holy Child Jesus appeared alone to Sister Lucia. He asked, sadly: *"What is being done to promote the devotion to the Immaculate Heart of My Mother in the world?"*

Lucia answered: *"I told the Mother Superior, and she said there was nothing she could do."* The Holy Child replied: *"Of Herself, no. But with My Grace, she can do it all."*

Questions

Why five Saturdays?

Asked this question at the request of Lucia's confessor, Jesus explained it was for denial of the Immaculate Conception, denial of the Divine Maternity, denial of Our Lady's perpetual virginity, belittling Her to children, and for irreverence to Her images.

What is the meaning of the promise: "I will assist at the hour of death with the graces necessary..."?

This promise implies the *presence* of Our Lady at the hour of death. When we promise to assist at a ceremony or to assist at a friend's wedding, do we not mean especially that we will be *present*?

This new promise of Our Lady seems to add another dimension to the promise of salvation attached to the Communions of Reparation in honor of the Sacred Heart on nine consecutive First Fridays. It seems to promise a peaceful and "happy death."

Did the Superioress do anything to make the message known?

Apparently not. Sister Lucia tried to do it in letters to her family. But, the sad plea of Jesus went long unanswered. We must respond now, when Sister Lucia has said (in an interview in October of 1991) that Our Lady wants all Her requests heard, but *especially the five First Saturday Communions of Reparation.*

THE FINAL VISION

The last vision of Fatima with a public message took place on June 13, 1929. Sister Lucia describes it: "Suddenly the whole chapel was illumined by a supernatural light and a cross of light appeared above the altar reaching to the ceiling.

"In the bright light at the upper part of the cross could be seen the face of a man and his body to the waist; on his breast there was a dove, also of light...and nailed to the cross was the body of another man.

“Somewhat above the waist, I could see a Chalice and a large Host suspended in the air onto which Drops of Blood were falling from the Face of Jesus crucified and from the wound in His side. These Drops ran down onto the Host and fell into the Chalice. Our Lady was beneath the right arm of the cross. It was Our Lady of Fatima with Her Immaculate Heart within a crown of thorns and flames. Under the left arm of the cross, large letters as of crystal clear water which ran down over the altar, formed the words *Grace* and *Mercy*.

“I understood it was the Mystery of the Most Holy Trinity which was shown to me, and I received lights about this Mystery which I am not permitted to reveal. Our Lady then said to me: *'The moment has come when God asks the Holy Father, in union with all the Bishops of the world, to make the consecration of Russia to My Heart, promising to save it by this means.'*”

Questions

What is the meaning of this vision?

It shows the identity of Calvary with the Mass and the Blessed Sacrament, in which the Father and the Holy Spirit participate.

Why was the consecration of Russia, which Our Lady requested now in 1929, delayed until 1984?

Lucia said it was because the world had not responded to Our Lady's requests and therefore, did not deserve it. Immediately after the consecration was made on March 25, 1984, the Soviet Union began to dissolve.

What does Our Lady mean when She says "Keep Me company?"

It means that, when we make the fifteen-minute meditation of the First Saturday devotion, She will be "present" in a special way.

Why are the First Saturdays so important?

Sister Lucia said they are most important, first of all, because this devotion *renews our purpose once a month* to live up to what Our Lady asks. Second, at Pellevoisin, Our Lady said that what most offends Her Immaculate Heart (and, therefore, that of Her Son) are careless Communions. On the five First Saturdays, we make a Confession and Communion of Reparation, prepared by saying the Rosary and meditating on the Rosary mysteries in the company of Our Lady.

Is there a preferred way to make this devotion?

The preferred way is often called the "night vigil of the Sacred Hearts." It begins with the Mass of the Sacred Heart on the First Friday evening, followed by Adoration of the Blessed Sacrament, and closes some time after midnight on the First Saturday with Mass of the Immaculate Heart for the First Saturday.

There is adequate time for the Rosary, for Confession, and for meditation. Furthermore, these vigils are in keeping with the express wish of Our Lord, Who said, "*I desire that devotion to the Immaculate Heart of Mary be placed alongside devotion to My Own Sacred Heart.*"

EEEE



Above: John Haffert with a Felician Sister in the Holy House at the Blue Army Shrine
Below: John Haffert with the first Handmaids of Mary Immaculate who came to serve the Blue Army





Above: Funeral of Bishop Ahr

Below: Sister Mary Joseph, Superior of the Handmaids of Mary Immaculate, at Blue Army function with Pat and John





Above: Prof. Plinio Correa de Oliveira, Founder of the Society for the Defense of Tradition, Family, and Property (TFP) with the International Pilgrim Virgin Statue
Below: Artist Salvadore Dali showing his rendition of the "Vision of Hell as seen at Fatima" to Msgr. Colgan





Above: Pope Paul IV with John Haffert
Below: John Haffert with John Marto,
brother of Jacinta and Francisco





**Above: Msgr.
Colgan blessing
Fatima Travel
as it begins its
mission to
bring pilgrims
to Fatima and
other famous
Shrines**

**Right: Mr.
Camille Berg,
first manager of
Fatima Travel**





Above: Against the background of the world, John Haffert discusses details of the Around-the-World trip with the Bishop of Fatima, Most Rev. John Venancio, on the eve of departure. Just visible over the Bishop's shoulder are the words, "The Blue And The Red World."

Lines, on the map in the background, go forth from centers of Communist power to different parts of the world, and from centers of the Blue Army of Our Lady, promoting the Message of Fatima throughout the world



Above: John Haffert with the Icon of *Our Lady of Kazan*
at *Domus Pacis* (House of Peace),
the Blue Army House in Fatima, Portugal



Above: *Domus Pacis* in Fatima, Portugal

Below: A dove at Fatima, which remained on a picture of *Jesus, King of All Nations* for 20 minutes on the 1992 World Peace Flight. A holy priest said he was given to understand that it represented peace in the form of a dove.





Above and below: 1992 World Youth Congress





Above: Peace Flight Logo painted on the plane

Below: Wire outline of Our Lady made by Fr. Matt Strumpski. On an earlier pilgrimage, when the statue itself was not allowed to enter Poland, Fr. Matt carried in this outline. The result was an outcry from the people, and great religious freedoms followed. Our Lady wins again







At the Vatican in St. Peter's Square, with Our Lady



Above: Russian soldier studies the International Pilgrim Virgin Statue at Moscow Airport



Above: Russian youth convert crowning the International Pilgrim Virgin Statue in Red Square
Below: John Haffert examines a few of the over 525 boxes of religious articles, weighing over 5 tons, brought into Russia on the 1992 World Peace Flight. Most of the materials were taken to the Immaculate Conception Church, now a primary seat of devotion in Moscow





Above and below: Marching into Red Square





Above and below: John Haffert crowning a small statue of Our Lady in Red Square





Above: Only one month after the 1992 Peace Flight, the Two Hearts Apostolate, directed by Fr. Edgardo "Bing" Arellano (second from left) succeeded with another important and successful convention which took place in Akita, Japan
Right: John Haffert with Sister Agnes Sasagawa, visionary and stigmatist at Akita





Above: John Haffert, in his 84th year, at Fatima at the Beatification of Francisco and Jacinta on May 13, 2000.

Goodby John...

See you later...

See you in Heaven



ISBN 1-890137-52-9



9 781890 137529

101 Item #BJ22 \$11.95