

si si no no

THE ANGELUS ENGLISH-LANGUAGE ARTICLE REPRINT

Let your speech be “Yes, yes: no, no”; whatever is beyond these comes from the evil one. (Mt. 5:37)

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“I SHALL HARDEN PHARAO’S HEART” (EX. 7:3)

THE BLINDNESS OF CATHOLICS

AND THE SOCIAL KINGSHIP OF CHRIST

If there is one truth Tradition hands on to us which today is almost completely ignored and openly refused by almost all Catholics, it is the social Kingship of our Lord Jesus Christ. When speaking of the relations between Church and State, the “cake” is divided amongst the secularists (like the French), the atheists (like the Soviets), and “healthy secularism.” For the Church’s doctrine—for that is what is involved—not even a few crumbs are left.

But how could this have happened in such a short time? For, if we glance at the papal encyclicals, we see that until 50 years ago the teachings on the confessional State, the superiority of the spiritual power over the temporal power, the indirect power

of the Church, *etc.*, were still acknowledged and present though subjected to a severe critique even then. The answers to this question guides our inquiry towards two key events of the last century: the rise of communism with its lethal influence on the Catholic world, and the great apparitions of the most Blessed Virgin to three shepherd children of Fatima on July 13, 1917, apparitions made famous because of the great secret confided to the three children, and the apparition of June 13, 1929, at Tuy, Spain.

We propose a reflection developed in three phases corresponding to three sections: **1)** the analysis of the essence of communism and the solution proposed by Heaven; **2)** the tragic choice of



the path of diplomacy by ecclesiastical authorities: Popes Pius XI and Pius XII; and 3) “Russia will spread her errors in the world”: The Ostpolitik of John XXIII is the principle of the new concordats.

Analysis of the Essence of Communism and the Solution Proposed by Heaven

The Woman and the Dragon:
Fatima and Moscow

At the beginning of the 20th century, the Great War between the Woman clothed with the sun and the dragon (cf. Apoc. 12)—a war that has traversed all history without exception—became increasingly radical and reached its summit by “becoming incarnate,” as it were, in two events: At one extremity of the European continent, the cradle of Christianity, in the small, unknown village of Fatima, this Woman appears in all her splendor and maternal solicitude; at the other extremity, in the great Russian nation, the most extensive and most populous of Europe, the most perverse and deleterious attack of the devil is unleashed on the world, an attack characterized by lies, blasphemy, and death. These are the characteristics of the first beast spoken of by St. John in the Apocalypse (c. 13), which receives all his power and authority from the dragon: he “opened his mouth unto blasphemies against God” and provoked imprisonment and martyrdom.

It is because the power of this beast, this “creature” of the devil, comes from the dragon himself that it cannot be confronted with human means, and even the ordinary means of grace are inadequate. That is why the God of mercy sent in person Her who from the beginning was predestined to crush the head of the evil one, and He gave us a simple, concrete means for combating the snares of our time: devotion to the Immaculate Heart of Mary, to be accomplished in two very precise ways: the five first Saturdays of the month and the solemn consecration of Russia to the Immaculate Heart of Mary.

But why did God choose to make the salvation of the whole world depend on such puny and in a certain way insignificant means? Why these precise means and not others?

The answer to these questions resonates sweetly in Catholic ears while it is a motive of scandal, anger, derision, and incredulity for others. The simplicity of God shatters the cunning of the devil, and His weakness, as St. Paul writes, is stronger than every power, human or diabolical. It is clear that what is required here is an act of faith, without which the

remedy proposed by Fatima seems pure madness; and this is precisely what the Virgin demands when she asks that the Holy Father and all the bishops consecrate Russia to her.

The history of the last century is the history of God’s goodwill and the resistance of men of the Church to grace, for they have preferred to follow another, more “reasonable and concrete” way: the path of diplomatic compromise with communism. Where the Lord demanded that Russia be consecrated, thereby manifesting the centrality of the social Kingship of Jesus Christ by the Immaculate Heart of Mary, the men of the Church answered by refusing to perform the consecration and by compromise. The consequence is before everyone’s eyes: the blindness of the ecclesial authorities, the dissolution of Christendom, and the spread of Russia’s errors throughout the world.

Historical and Dialectical Materialism

Above all, we must understand the essence of communism so as not to confuse it with transitory aspects of historical opportunism. The essential characteristic of communism is materialism, but not a superficial materialism that is the same as consumerism. It involves, rather, a unified conception of reality. Lenin explained it very well: “The philosophy of Marxism is materialism.... The philosophy of Marx is integral philosophic materialism.”¹ Thus there is nothing that transcends man, who is reduced to a purely material being. But, to avoid falling into a widespread error, it must be made clear that scientific or Marxist materialism does not assert that matter is absolute:

It is impossible to betray a more complete incomprehension of Marxism, since the principle of Marxism is specifically that there is no absolute, that there is nothing that can be posited as having a self-sufficient, lasting existence; there are only forces in conflict which allow nothing to last or exist.²

Indeed, this materialism is distinguished from “traditional” materialisms by its historical and dialectical character. For those who are not familiar with modern philosophy, dialectical materialism conceives of reality not only as pure matter (which then manifests itself in numerous ways, including those we define as spiritual realities but which are in reality, according to materialism, nothing else than the product of the evolution of matter), but also as matter infinitely in motion. And this motion is not fortuitous, but always occurs as the opposition between two contraries (thesis and antithesis), which produces a new situation (synthesis); the synthesis in turn becomes the thesis, which must be surpassed by another antithesis, and so on.

One last passage: dialectical materialism is the law, not of “things” but of history and society:

The world must not be conceived of as an ensemble of set things, but as an ensemble of processes in which things stable in appearance and their intellectual reflection in our minds, concepts, traverse an uninterrupted process of becoming and decline.³

Thus all reality is nothing other than matter and dialectical movement. The consequences of this theory are evident, as Engels clearly asserts:

If, in one’s investigations, one always proceeds from this way of seeing things, then the exigency of solutions and definitive truths is finished once and for all: one is always aware that all acquired knowledge is necessarily limited, that it is conditioned by the circumstances in which it was acquired; likewise one no longer abides the old antinomies between true and false, good and bad, identical and different, necessary and contingent.⁴

It is only too clear that such a conception of reality is not only the negation of the Christian vision, but it is in some way its dissolution. In effect, communism is not properly speaking an alternative to Christianity, for in fact communism does not propose an alternative. One cannot state: “This type of society is the communist ideal,” or “This type of man is the object of communism.” A good many have interpreted communism in this way and have committed some unbelievable blunders. By placing contradiction at the very heart of being, the issue of communism can only be nihilism. There is no goal, no finality in communism: that would require an order, a stable value above others. But all that is denied at the outset. Communism has no other “purpose” than negation itself, revolution for revolution’s sake.

Marx did not start from the proletariat, its needs and sufferings, or from the need to deliver it and then discover Revolution as the only means of saving the proletariat. On the contrary, he proceeded in the opposite direction....By looking for the possibility of Revolution, Marx found the proletariat.⁵

Clear. And upsetting. We find ourselves faced with “a revolution of the revolution.” In effect, common sense tells us that a revolution can be a means of obtaining an end: in keeping with this understanding, Marxism has generally been identified with the cause of the proletariat. But nothing is more false:

Revolutionary action is not a means for him [the Marxist]: it was willed as the gigantic work in which the new man will create himself; it is question of finding the means to bring about this revolutionary action. In Marx’s time, an excellent means presented itself: the extreme misery and complete dissatisfaction of the working class. The happiness of the working class, or proletariat, does not constitute an end for the Marxist, as is commonly believed, but it is the wretchedness of the proletariat which is a means for revolutionary action....In order to

develop a total revolutionary will that desires to conserve nothing, in which nothing conservative remains, which seeks to transform everything, to create an entirely new society [only to revolutionize it anew] men were needed who had absolutely nothing, who were divested of everything.⁶

This was exactly the state of the proletariat, who lived in a condition of affective, cultural, and spiritual deracination, or uprootedness. This is the state today of the majority of people, deliberately exposed to the most deleterious perversions. Think about it: why facilitate the break-up of marital unions by legalizing divorce; the destabilization of the family by women’s liberation, cohabitation, *etc.*? Why encourage the destruction of the youth by increasingly decriminalizing drugs, by favoring harmful amusements, by abandoning youth and children to immoral societies? Why the deracination of man from his own civilization and culture in the name of multiculturalism? All of that serves the revolutionary cause, for when man is weak and unstable, only then is he easily manipulated and exploitable.

The Remedy

Faced with this “materialization” of the spiritual and the supernatural, God sets an act of consecration as the remedy. It is in the very disproportion between the enormous machine of the revolution and the little remedy indicated by Heaven that the wisdom of God appears. He wills that all recognize (and this is why He demands a public, official consecration) the conversion of Russia as the exclusive effect of the decisive action of the supernatural in history, so openly liquidated by communism; and He wills to accomplish this in particular through the intercession of her who not only fully lived the supernatural dimension, but carried in her womb the very Author of grace, acquiring thereby an almost infinite dignity, according to the famous expression of St. Thomas. The public consecration would moreover clearly manifest the essentially evil and diabolical nature of communism.

We emphasize this point: the consecration requires a supernatural act of faith on the part of the Sovereign Pontiff, that is to say, the head of the Church, which regenerates and nourishes souls by divine grace.

Thus on the one side communism stands as the social embodiment of naturalism; on the other, God exalts the supernatural life and her who is the Mediatrix of all graces. God thus is offering a supernatural means and requires a supernatural act to save Russia and the world from the plague of communism, promising an equally supernatural

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particular in the States which enjoy the unity of the Catholic Faith.”⁸

The Jesuit Fr. Messineo indicates explicitly that the principle of the confessional State is necessary because

it is based on two revealed premises: the true religion can only be one and unique, and [the true religion] is exclusively the Catholic religion, towards which converge all the historical and dogmatic proofs. To these premises is added a principle derived from the order of reason, namely, right connects ontologically only with truth.... The conclusion is that it is impossible to uphold the thesis of the secular State and its separation from the Church, with neutrality towards all religious confessions without distinction as a consequence, without first overturning the solid bastion called dogma.

So as to avoid any misunderstanding, let us emphasize that the Church does not condemn the fact that in some situations one or several States may maintain a certain neutrality towards the different religious groups, or that one may seek a practical accord with a self-proclaimed secular State. What the Church refuses is the idea of the secular State as the governing principle of the relations between Church and State, as the ideal towards which to tend.

Recapitulation

1) Communism is essentially revolutionary (its key principle is historical and dialectical materialism); it tends towards the theoretical negation and the practical destruction (since communism is principally praxis) of all that is stable. It is intrinsically perverse.

2) It has an eminently social aspect.

3) The Virgin of Fatima offers in remedy eminently supernatural means which alone allow us to confront a really diabolical system.

4) By the request for the consecration of a nation, Russia, the Virgin forcefully expresses the necessity of a Catholic social order for the good of souls and true world peace; the nature of this order was sketched.

The Tragic Choice of Diplomacy by Church Authorities: Popes Pius XI and Pius XII

In the preceding section, we gave a rapid but essential “diagnosis” of the evil that invaded the world at the beginning of the 20th century and of the “therapy” offered by Heaven. The Virgin at Fatima came to open our eyes to contemporary history and to offer us the only exit door by which to escape from the evils that were going to be unleashed. The Virgin did not give several options, but only one obligatory way: that of the consecration of Russia to her Immaculate Heart and the Communion of reparation on five first Saturdays of the month.

result: the conversion of Russia. The most Blessed Virgin Mary does not promise economic development, the opening of international relations, diplomatic agreements, *etc.*; she promises the conversion of Russia and, consequently, peace as the fruit of the re-established order between man and God.

Faced with the big lies of communism, which becomes a system, a synthesis of reality; faced with communism, which is embodied in a society, Russian society, from which it extends its revolutionary “progress,” encompassing all that exists and engulfing everything in its dialectical and nihilistic process—faced with all that, it is futile to deploy the ordinary arms of diplomacy and mediation, “for our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places” (Eph. 6:12). Pope Pius XI, after the total failure of diplomatic action (as we shall see below), recognized this diabolical trait of communism by defining it in the Encyclical *Divini Redemptoris* as “intrinsically perverse.” It is not just some aspects of communism that are erroneous; nor is it question, as some have given to understand, of good ideas achieved by bad means. No, it is the very soul of communism that is perverse.

Subversion of the Social Order

One last aspect is worth highlighting: from what we have seen, it is clear that the Communist Revolution, having no other ideal to pursue than revolution itself, is not limited by time or space. It aims at the whole of human society, which is precisely this “matter” subject to dialectical movement. Communism thus tends by nature to destroy everything ordered and stable in society. Pius XI explicitly underscores this aspect, describing communism as

a system full of errors and sophisms. It is in opposition both to reason and to Divine Revelation. It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the State.⁷

This is why the Virgin is not content to call for personal conversion, which is necessary, but asks for the conversion of an entire nation. It is not only individuals that must correspond with the divine plan, but also society with its structures and organization.

The principle of the confessional State is not a theological thesis that has been discussed and discarded, but a truth that “Leo XIII proclaims as a requirement of politico-religious organization according to the principles of Catholic thought, in

The Vatican's Ostpolitik under Pope Pius XI

Now we must show what the response of churchmen to Heaven's request was by considering the Holy See's actual conduct towards the communism imposed on the countries of Eastern Europe during the pontificate of Pius XI.

The first phase of the Milanese pontiff's policy towards the communist countries was compromise. The Sovereign Pontiff's intention was obviously to come to the aid of the populations struck by cold and hunger because of Lenin's catastrophic policies. But so doing, the Holy See opened the door to a *de jure* international recognition of the Bolshevik government. Not only that, but this "safe conduct" forced the Pope to keep silent about the unbelievable oppressions to which the Bolsheviks subjected the people whose liberators they declared themselves to be. The Russian refugees, having learned of these contacts, publicly made known to the Pope their disagreement in an open letter by their "National Committee":

The newspapers are forecasting the conclusion of a concordat between the Holy See and the Bolsheviks. It matters little whether the news is true or not, for the form of the agreement with the Bolsheviks can change nothing in our relations with them. It is the very fact of the existence of these relations which afflicts us.⁹

They knew very well the real intention of the Soviet authorities: they were going to use everything for their own perverse ends, even the charitable works of the Church. Fr. Walsh, in charge of the Holy See's mission in Russia, quickly realized that the official presence of the Church in Russia would be of benefit to no one but the Bolshevik government, which made him play its own game. Fr. Walsh rapidly perceived the perversity of the communist strategy, which is why he was accused by the communists of being the cause of obstacles to the dialogue between Rome and Moscow. He mentioned it explicitly to Cardinal Gasparri, Pius XI's Secretary of State:

In general, they want us to begin working, to assume heavy expenses and to transport the greatest amount possible of materiel onto Russian territory; then, when the difficulties inevitably begin...we shall have no further guarantee of protection beyond the normal rights granted Russian citizens. Those of us who are familiar with the death sentences, prison, exile, confiscation of property, and many other fierce displays of vengeance and class hatred which take place in Russia, know and take the liberty of informing you that, in these conditions, our work is impossible. Consequently, if I do not succeed in obtaining an acceptable precise, written agreement, I see no other alternative than the aid mission's dignified and immediate retreat.¹⁰

The Holy See decided to ignore Fr. Walsh's appeal and not only to continue the mission, but

also to engage in diplomatic relations with Moscow in the person of the Jesuit Fr. d'Herbigny, a diplomat highly appreciated by the Bolsheviks but viewed with suspicion by Cardinal Pacelli, then Nuncio at Berlin.

The Vision of Tuy

The good God looked with pity upon His Church being "used" by the Bolsheviks, who exploited both the Holy Father's aid missions to the martyred Russian people and the imprudence of Vatican diplomats; that is why He deigned to give Sister Lucy, who was then in the novitiate of the Dorothean Sisters at Tuy, a clear sign about the path to follow.

While the seer was in the chapel for a holy hour on June 13, 1929, she beheld a marvelous apparition. Above the altar she saw Jesus crucified and above Him a dove and the face of a man; it was a theophany of the Blessed Trinity. Then she saw suspended before the crucifix a chalice and host, and on the host there fell from Jesus' face and side drops of His precious blood, which ran down and collected in the chalice. Beneath the right arm of the cross (thus to Sister Lucy's left) stood the Blessed Virgin with her Immaculate Heart in her right hand. Beneath the other arm of the cross, letters formed the words "Grace and Mercy."

Let us listen attentively to the narrative made by Sister Lucy to Fr. Gonçalves:

Then our Lady said to me: "The moment has come when God asks the Holy Father to make, in union with all the bishops of the world, the consecration of Russia to My Immaculate Heart, promising to save it by this means....

Later on, by means of an interior communication, Our Lord said to me, complaining: "They did not want to heed my request!...Like the King of France they will repent and do it, but it will be late. Russia will have already spread its errors throughout the world, provoking wars and persecutions against the Church: the Holy Father will have much to suffer."¹¹

In this message, we find a great gift from Heaven: God sees that His Church has taken the wrong way, a way that not only will not stop the Communist Revolution, but will allow the communists themselves to infiltrate the Church. And so the Blessed Trinity manifests once again a design of "Grace and Mercy" for the world through the most Blessed Virgin and her Immaculate Heart:

Faced with an eternal hell [shown to the three little shepherds of Fatima on July 13, 1917, in the first part of the secret], faced with the hell on earth of the Bolshevik Gulag, God presents the Immaculate Heart of Mary to us as the final recourse, the last hope of salvation for a world on the way to perdition.¹²

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Sister Lucy, confiding in Fr. Fuentes, expressed herself in the same vein, stating that it is the last plank of salvation offered by Heaven, after which, if it is refused, only chastisement will remain.

The salvation of the world, then, depends on the conversion of Russia through the consecration of this nation to the Immaculate Heart of Mary by the Holy Father and all the bishops in communion with him. God's design is very clear and unequivocal: it is necessary to return to a Christian social order by affirming *apertis verbis* the social kingship of our Lord in the triumph of the Heart of His most holy Mother. The Revolution must be countered by the Divine Order; naturalist materialism by the supernatural; the secularization of the temporal order by its subordination to the supernatural.

Other Signs from Heaven

We know for a fact that the Pope learned of the message of Tuy from Fr. Gonçalves and from the bishop of Leiria, Msgr. da Silva, between July 1930 and August of the following year, yet he did not want to comply with Heaven's request that he consecrate Russia to the Immaculate Heart of Mary.

In August 1931, Sister Lucy had another revelation from Our Lord. Jesus told her that she consoled Him very much by asking Him for the conversion of Russia, Spain, and Portugal. He asked her to beseech His Mother often to obtain the consecration and to ask her also for the conversion of Europe and the whole world. Then He said to Sister Lucy:

Make it known to My ministers that given they follow the example of the King of France in delaying the execution of My request, that they will follow him into misfortune. It will never be too late to have recourse to Jesus and Mary.¹³

In this message, the reference to France recurs, referring to King Louis XIV, of whom the Sacred Heart asked, in 1689 by the intermediary of St. Marguerite-Marie Alacoque, that he consecrate himself and his court to the Sacred Heart and build an edifice enshrining the image of the Sacred Heart, which would also be placed upon the royal standard. Jesus asked the Jesuit order to be the heralds of devotion to the Sacred Heart and in particular to advocate His specific request. Neither the king nor the Jesuits heeded Heaven's request: the French royal dynasty ended tragically exactly a century later with the decapitation of Louis XVI, while the Jesuit order was suppressed in many European nations in the second half of the 18th century and finally dissolved by the pope in 1773!

After this severe rebuke, Our Lord added that there was still time to have recourse to Him and to His most holy Mother. That is why He sent two other strong messages: the sad result of the Vatican's Ostpolitik and the Bolshevik Revolution in Spain. In 1933, the confidential secretary of Fr. d'Herbigny, who had been made bishop, known as Fr. Deubner, disappeared without a trace. All that is known is that he was seen for the last time in Berlin in the company of Clara Zetkin, an international agent of Moscow and about whom it was learned—only too late!—that she was Fr. Deubner's aunt! The news shook up the Secretariat of State and the Pope himself, who decided to ask for Msgr. d'Herbigny's resignation, which was received on March 30, 1934, on which date the Commission "Pro Russia" that he had founded was also suppressed.

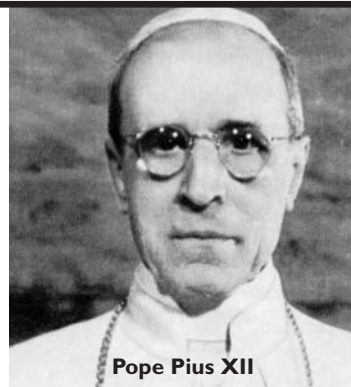
We cannot get into the Spanish Civil War here; it suffices to underscore one key aspect: the revolution in Spain failed because the Spanish episcopate and the Holy Father wholeheartedly supported the anti-revolutionary forces and denounced the lies and injustices of the communists. It suffices to think of Cardinal Goma, the archbishop of Toledo, who openly preached the just anti-communist crusade led by General Franco. It was not political motives in the partisan sense of the word that pushed the Church in this direction, but the awareness that the rights of God and of the Church must be defended, if necessary, even by the sword. It was Pius XI himself, during an audience granted to Spanish refugees at Castel Gandolfo (September 14, 1936) who blessed this legitimate crusade: "Our blessing goes out in a special manner to all those who have assumed the difficult and perilous task of defending and restoring the rights and honor of God and religion."¹⁴ Faced with a diabolical revolution that sowed death, especially among the clergy and religious, in one of the most Catholic nations of the world, the Holy Father resolutely changed his attitude towards communism, and on March 19, 1937, he published the famous Encyclical *Divini Redemptoris*, in which he called communism by its name, describing it as "barbarism," "diabolical," and "intrinsically wrong," and stating that "no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." Pius XI's energetic tack was in conformity with the good God's directives; however, it was only in regard to the negative part of Heaven's requests. He ought to have carried out the other aspect, the consecration of Russia to the Immaculate Heart, an act that Pius XI, alas! did not have the courage to accomplish.

And Pope Pius XII?

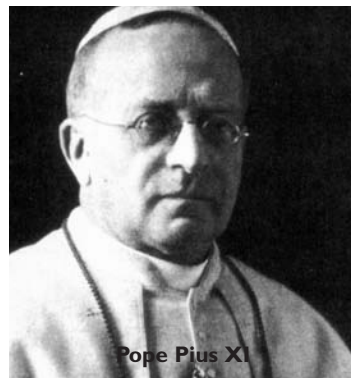
Obviously, in this article it is impossible to analyze the relations between the Catholic Church



Shrine of Our Lady of Fatima, Portugal



Pope Pius XII



Pope Pius XI

and communism from 1917 to the present. We tarried over the first phase conducted by Pius XI for it was during this period that the signs of God’s will and the disastrous consequences of disobedience to this will became clear. Pope Ratti only responded to half of Heaven’s requests.

Under Pius XII, in general a policy of non-collaboration with communism was maintained, but neither did this Pontiff consecrate Russia in the way requested by the Blessed Virgin. In this regard, a digression is necessary. On October 22, 1940, kneeling before the Blessed Sacrament exposed, Sister Lucy heard Jesus address to her these words:

Pray for the Holy Father, sacrifice yourself so that his courage does not succumb under the bitterness that oppresses him. The tribulation will continue and augment. I will punish the nations for their crimes by war, famine and persecution of My Church, and this will weigh especially upon My Vicar on earth. His Holiness will obtain an abbreviation of these days of tribulation if he takes heed of my wishes by promulgating the Act of Consecration of the whole world to the Immaculate Heart of Mary, with a special mention of Russia.¹⁵

Let us remark that our Lord explicitly asks that Russia be mentioned in a special way that distinguishes it from the rest of the world. It is now more than ever opportune to emphasize this detail, for it concerns a blinding proof that the consecration of the world that would be made almost forty years later by Pope John Paul II did not correspond to Heaven’s demands since the explicit mention of the Russian nation does not figure in it.

Two days after this communication from heaven, Sister Lucy, interiorly moved by grace, decided to write to the Holy Father. With Fr. Gonçalves’s permission, Sister Lucy addressed her letter to her superiors so that they might forward it to Bishop da Silva, who in turn would forward it to the bishop of Gurza.

Towards the end of November or the beginning of December of that year, Bishop da Silva replied to Sister Lucy, commanding her to modify her letter. These are the most important modifications:

The Secret. In the version written December 2, 1940, Sister Lucy must leave out two fundamental parts of the secret: the first is the explanation that the Second World War would begin during the reign of Pius XI; the second is the unbelievable suppression of these words of the Virgin: “In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, which will be converted, and some time of peace will be granted to the world.”

The message of Tui. Bishop da Silva makes her remove these explicit words of the Blessed Virgin: “The moment has come when God asks the Holy Father to make, in union with all the bishops of the world, the consecration of Russia to My Immaculate Heart, promising to save it by this means” and replace them by a paraphrase of this demand, which, however, does not mention the requirement that all the bishops of the world be united to the Holy Father at the moment of the consecration!

Pius XII thus read a message that had been mutilated in its essential parts; this may help to explain the incomplete nature of the consecration made by the Holy Father on October 31, 1942, which only partially fulfilled the requests of Our Lord, as Sister Lucy explained to her superiors the following year. During this time, Pope Pacelli blessed and favored every public initiative linked to Fatima.

In the month of May 1952, the Virgin appeared once more to Sister Lucy, telling her: “Make it known to the Holy Father that I still await the consecration of Russia to My Immaculate Heart. Without this consecration Russia cannot be converted, nor can the world have peace.”¹⁶ And in fact, on July 7, 1952, the Holy Father explicitly consecrated Russia, but this time it was the other condition that was not fulfilled, that is to say, union with all the bishops in the world.

That was the last major action Pius XII accomplished in favor of the requests of the Blessed Virgin at Fatima; afterwards the Sovereign Pontiff’s fervor towards the message of Fatima waned. It is


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likely that he was affected by the strong influence of a series of “scientific” articles published in the *Nouvelle Revue Théologique* under the pen of the Jesuit Fr. Dhanis (who, as it happened, is quoted in the document published by the Vatican in 2000), in which, on the one hand, he diminished the scope of the Fatima message, reducing it to a simple “private revelation” that ought not in any case influence the public decisions of the Church; and, on the other, he raised doubts about the credibility of the continual revelations received by Sister Lucy and of the visions of the three shepherds.

Another factor that weighed heavily upon Pius XII’s determination was the presence in the Secretariat of State of Monsignor Montini, who believed in a diplomatic solution with regards to communism. Certainly, Pius XII adopted, on the contrary, an intransigent stance thanks to, among other things, his relations with the Primate of Hungary, Cardinal Mindszenty.¹⁷ Pope Pacelli was considered as “anti-democratic” because of his hostility to communism,

1) approving, on July 1, 1949, the Holy Office’s decree of excommunication against Catholics who supported atheistic communism; 2) warning the Catholics who, on their own initiative, wanted to inaugurate a “dialogue” with the communists...; and 3) vigorously protesting against the bloody repression of the Hungarian revolution ordered by Khrushchev.¹⁸

However, in the final years of his pontificate, Pope Pius XII ended up bolstering, in a certain sense, the worldwide expansion of communism because he did not realize that the spreading “anti-colonial” movement was nothing other than a strategy to enable communism to expand in the Third World, which in fact happened, provoking revolutions and massacres. 

(To be continued)

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¹ V. I. Lenin, *Three Sources and Three Integral Parts of Marxism*.

² J. Daujat, *Connaître le Communisme*.

³ F. Engels, “Hegel, Feuerbach et la dialectique,” in C. Fabro, *Matérialisme dialectique et matérialisme historique* (Brescia, 1962), p.212.

⁴ *Ibid.*

⁵ A. Rosenberg, *Storia del Bolchevismo* (Florence, 1969). The author was a member of the Trilateral.

⁶ Daujat, *Connaître le communisme*, pp.51-52.

⁷ Pius XI, *Divini Redemptoris* (March 19, 1937), §14.

⁸ A. Messineo, “Democracy and Religious Liberty” [Italian], *La Civiltà Cattolica*, 1951, c. 2420, p.135.

⁹ Quoted in Frère Michel de la S. Trinité, *The Whole Truth about Fatima Vol. II: The Secret and the Church* (New York, 1989), p.564.

¹⁰ A. U. Floridi, *Moscow and the Vatican: The Soviet Dissidents and “Dialogue”* [Italian], (Milan 1976), p.20.

¹¹ Frère Michel de la S. Trinité, *The Whole Truth about Fatima*, II, 464.

¹² *Ibid.*, p.493.

¹³ *Ibid.*, pp.543-44.

¹⁴ *Ibid.*, p.639.

¹⁵ *Ibid.*, p.732.

¹⁶ Frère Michel, *The Whole Truth about Fatima*, Vol. III: *The Third Secret* (New York, 1990), p.327.

¹⁷ Cf. J. Mindszenty, *Mémoires* (Milan, 1974).

¹⁸ Floridi, *Moscow and the Vatican*.