

The Later Apparitions

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On pg 364 Brother Michael describes a strange event. During the gathering of a large crowd at the apparition site for the seventh anniversary on May 13, 1924 a mysterious shower of white flakes fell from the sky. Upon nearing the ground they evaporated. Many similar descriptions are found in UFO reports. (The construction of the basilica did not begin until 1928.)

The phenomenon of the Sun on October 13, 1917, and this further mysterious event, caused widespread awe and wonder about Fatima. Increasing crowds of people journeyed there for anniversary events. I shall not trace that history. I merely wish to mention the path that led to such fame for Fatima, and the ensuing attention Lucy's proclamations engendered. She was rapidly building a cult around herself that caused great concern in the Church. She had the potential to alter the attitude and practices of Catholics on a wide scale, with possible threat to the authority of the Pope, and to Canon Law.

Because of the intense public interest local civil authorities and church officials urged Lucy's family to place her in a convent. On October 1925 she became a postulant in the Dorothean house at Pontevedra, Spain. The change in her physical environment, and removal by authorities to an isolated world should be noted. It was better to get this troublemaker away from Fatima. Church authorities imposed conditions of secrecy to her postulancy, not only with the usual assumption of another name but also that she not be identified to other nuns. From her earliest years, under the care of the Church, she was isolated from the world.

Shortly after entering the convent she describes a series of apparitions she revealed to her Spiritual Director.

Lucy reported another apparition on the evening of Thursday December 10, 1925, while engaged in prayer in the chapel. At the later urging of her confessor, Father Aparicio, she recorded the following description at the end of 1927. Aparicio requested that she phrase it in the first person, but she strongly insisted on doing it in the third person. TWTAFA, v 2, pg 247. We might suspect her motives for this shift in identification.

On December 10, 1925, the Most Holy Virgin appeared to her, and by Her side, elevated on a luminous cloud, was the Child Jesus. The Most Holy Virgin rested Her hand on her shoulder, and as She did so, She showed her a heart encircled by thorns, which She was holding in Her other hand. At the same time, the Child said:

"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 Me at every moment by their blasphemies and ingratitude. You at least try to console Me and announce in My name that I promise to assist at the moment of death, with all 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 fifteen mysteries of the Rosary, with the intention of making reparation to Me."

I shall not engage in analysis of this statement. There is not a single word, nor any phrase, that deals with planetary destiny. It is not a revelation. It is strictly an exhortation to prayer and worship.

Lucy's fame, and connection with the Fatima event, gave her words tremendous importance for the Church. A cult was developing around her, and around the descriptions of her further apparitions.

Therefore I question the authenticity of these further episodes. Either she was being misled by celestial personalities, or she became self-deluded. I personally believe it was at this point in time where Lucy felt a need to direct the Church and its people, in the hope of achieving the conversion she understood from the Fatima revelations. She also may have felt a desire to recapture the fame she and the other children had received at Fatima. Consider that she became a postulant in the Dorothean house at Pontevedra, Spain in October 1925, and that a mere two months later she reports this strange visit. These new "apparitions" continue in subsequent reports.

See TWTAf Pg 250-251:

Nov or Dec, 1925:

At the same place, a few months before, I had encountered a child, whom I asked if he knew the Hail Mary. He had answered "Yes", and I had asked him to say it to me, to hear him say it. At the end of three Hail Marys, I asked him to say it alone. Since he kept silence and seemed unable to say it alone, I asked him if he knew the church of Saint Mary. He said yes. Then I told him to go there every day and say this prayer: "O my Heavenly Mother, give me Your Child Jesus!" I taught him this prayer, and I went away.

Feb 15, 1926:

So, on February 15, coming back as usual (to empty a garbage can outside the Garden), I found a child there who seemed to be the same one as before, and I asked him: "Did you ask our Heavenly Mother for the Child Jesus?" The child turned to me and said: "And you, have you revealed to the world what the Heavenly Mother asked you?" And, having said that he turned into a resplendent child. Then recognizing that it was Jesus, I said to him:

Lucy then describes a conversation with Jesus in which she complains, "*The Mother Superior alone could not spread this devotion.*" She goes on in conversation, elaborating over her concern, but always being reassured by her visitor.

This report plainly shows Lucy's concern over spreading the new cult.

Lucy was moved from Pontevedra to Tuy, Spain, just over the national border, on July 16, 1926, nine months after she first entered the nunnery at Pontevedra. We have no evidence that her superiors made this move because they were concerned about her personal welfare.

Her "apparitions" continued. She described a spectacular event of a Cross with a message for the consecration of Russia. She stated that this event took place at Tuy on June 13, 1929, TWTAf. pg 462. Three years have now passed since her move to Tuy.

At this time Our Lord informed me that the moment had come when He willed for me to make known to the Holy Church His desire for the consecration of Russia and His promise to convert it . . . The communication took place in this way:

I had requested and obtained permission from my superiors and confessor to make the Holy Hour from 11:00 p.m. until midnight from Thursday to Friday.

Being alone one night, I knelt down before the communion rail in the middle of the chapel to say the prayers of the Angel, lying prostrate. Feeling tired, I got up and knelt, and continued to say them with my arms in the form of a cross. The only light came from the sanctuary lamp.

Suddenly a supernatural light illumined the whole chapel and on the altar appeared a cross of light which reached to the ceiling.

In a brighter part could be seen, on the upper part of the cross, the face of a man and his body to the waist.

On His breast was an equally luminous dove, and nailed to the cross, the body of another man.

A little below the waist, suspended in midair, was to be seen a chalice and a large host on to which fell some drops of blood from the face of the crucified and from a wound in his breast. These drops ran down over the host and fell into the chalice.

Under the right arm of the cross was Our Lady with her Immaculate Heart in her hand . . . (It was Our Lady of Fatima with her Immaculate Heart . . . in her left hand . . . without a sword or roses, but with a crown of thorns and flames . . .)

Under the left arm (of the cross). some big letters. as it were of crystal clear water

running down over the Altar, formed these words: "Grace and Mercy".

I understood that it was the mystery of the Most Holy Trinity that was shown to me, and I received lights about this mystery which I am not permitted to reveal.

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."

"So numerous are the souls which the justice of God condemns for sins committed against me, that I come to ask for reparation. Sacrifice yourself for this intention and pray."

I gave an account of this to my confessor, who ordered me to write what Our Lord willed to be done.

If one were looking for a spectacular vision this surely qualifies. Clearly she is attempting to direct the Church: *"At this time Our Lord informed me that the moment had come when He willed for me to make known to the Holy Church His desire for the consecration of Russia and His promise to convert it."* She then adds a statement that was destined to become the greatest bone of contention in the Catholic Church: *"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."*

Brother Michael, TWTAf, pg 522, traces the maneuvering by Lucy that took place with Apostolic Nuncio, Cardinal Giovanni Beda, on June 26-30, 1929, who was attending a Eucharistic Congress at Viana do Castelo, and who used the occasion to visit her. The visit was so discreet it does not show in the diary of the Tuy community, but the events are recorded in a letter Lucy sent to her Bishop. The Nuncio asked Lucy with what superiors he could talk about these matters. She replied, *"Your Excellency, (Bishop da Silva), or the Mother Superior."*

She persisted in these attempts. In a letter dated August 16, 1929 Father Aparicio, after hearing Lucy's confession, wrote once more to the Bishop, repeating Lucy's intense desire to speak with the Bishop about the devotions. The Bishop rebuffed her requests. She was becoming a pest.

In 1930 Pius XI organized a solemn ceremony in Rome of reparation for the political persecutions in Russia, which were at their height. Father Goncalves saw this as an opportunity to convey Lucy's desires to the Pope. At his request she wrote a long letter, prefacing it with the remark, *"It seems to me that Our Good Lord deep in my heart, urges me to ask the Holy Father's approval for the devotion to the Immaculate Heart of Mary that God himself and the Blessed Virgin asked for in 1925 . . ."*

Lucy then placed the responsibility for this action directly on the shoulders of the Pope. Backing off from a direct personal command by celestial personalities to herself she further remarked, *"I declare, being very much afraid of making a mistake, and the cause of this fear is the fact that I did not see Our Lord personally, but only felt His Divine Presence."*

It would appear that Lucy was playing with fire, and that she was aware of it.

To forestall any reprimand from Rome, Father Goncalves responded to Lucy's letter on May 29, 1930 with a precise request for details of her revelation. She responds by invoking the authority of the Dec 10, 1925 apparition. In Item #4 of the response she remarks, *"I felt myself being more possessed by the Divine Presence, and if I am not mistaken, the following was revealed to me"*

She then lists five requirements under that Item. The following day Goncalves sent a copy of Lucy's response to Bishop da Silva. Da Silva in turns responded to Goncalves, *"telling him laconically that he already knew of this matter and that he was going to think about it."* TWTAf, pg 530.

I offer this material to show the strange history of Lucy's attempt to influence the Church, and Catholics around the world. She did not shy away from such hope. Her emphasis was on Russia, the political turmoil brought by the Bolshevik revolution, and the ensuing massive slaughter of political opponents and visible Catholic Priests and Nuns. Brother Michael offers a detailed account of this scene, and the delicate international relations faced by the Vatican. Unfortunately, all of this effort was based on the temporal political scene, without a sense of planetary destiny in the hands of God. The consequences of her actions brought dissension and conflict in the Church body, and well nigh contempt from the Vatican.

Lucy did not realize the adverse and troubling impact her efforts had on the Church. Nor do millions today who have not given due regard to international manipulations designed to maintain a regulated world order.

And all of this turmoil came out of failure to recognize cosmic destiny.

Ernest

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(NOVEMBER OR DECEMBER, 1925)

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Pontevedra: Feb 15, 1926 A new apparition (A child turned into a resplendent child turned into Jesus) pg 251 After giving admonitions – the child disappeared.

Pontevedra to Tuy July 16, 1926.

Tuy, June 13, 1929, pg 462. Spectacular description of Cross and message for consecration of Russia.

Tuy: Early, 1930, pg 524. Divine Presence.

Tuy: May 29, 1930 pg 265. pg 526

Tuy: May 29-30, 1930, pg 528, Divine Presence

For an important and trustworthy account see *Fatima*, John De Marchi, The Mercer Press, Cork, Ireland, 1950. This account is not influenced by more recent developments and Vatican causes to stifle the ominous warnings of the Third Secret.

As I cited above, a more recent work of Brother Michael of the Holy Trinity, in three volumes, is invaluable for its assemblage of important information from various sources. Unfortunately, major portions are devoted to justification of the consecration of Russia, and Lucy's efforts to effect a transformation of Vatican policy.

Another important book is *The Devil's Final Battle*, Father Paul Kramer, The Missionary Association, Terryville, CT, 2002. Kramer does a comprehensive review of the Message of Fatima, and the opposition mounted by the Vatican to debunk the visions.

The official Fatima, Portugal site is at:

<http://www.santuario-fatima.pt/>

Another important source of information is at:

<http://www.crc-internet.org/>

The Counter Reformation Center was formed by Georges De Nantes, an outstanding French scholar who is fervent in his opposition to Church liberalizing influences since Vatican II and who maintains a Catholic "highroad between heresy and schism."

Although the children had been told to not relate the events to their families, Jacinta could not keep quiet. This led to a questioning of the children, and even later persecution by local authorities, who actually imprisoned them for a short period. This also caused family members to accompany the children the following month. Interest continued to flow outward each month until October when an estimated 70,000 people were crowded into and around a small vale where the events took place, called the Cova da Iria and owned by the parents of Lucy.

I shall not enter into a more detailed history, nor shall I discuss here the celestial phenomena observed by the entire crowd during the October visitation. In addition to the above materials many web sites exist devoted to the Fatima events. Some of those are more reliable than others, but all express concern about the truth of the revelations.

Lucy divided the Secret into Three Parts, which have come to be known as the Three Secrets. Respectively, they show (1) the result of nuclear destruction, (2) the political

circumstances that will bring this Great Judgment upon mankind, and (3) dire warnings if mankind does not alter its course. The Secrets were revealed in the visitation of July 13, 1917, FLOW pgs 165 - 166.

Here I emphasize that celestial agents withheld the Third Secret from publication in the early years prior to 1960 in order that the natural evolution of the human political scene not be interrupted. God is bringing judgment, but he is letting mankind determine for itself the nature of that judgment. Lucy knew of this time limitation and gave instructions that the Third Secret should not be opened until 1960, after, we now know, the development of nuclear weapons and intercontinental ballistic missiles. As she said, the Third Secret would become clear at that time. This was also the time of intense international tension, conducive to the deployment of tens of thousands of such weapons. Even now, after several treaties among the sparring countries, the numbers of such weapons are immense, and could destroy the earth several times over. Later I detail the events leading to Lucy revealing the Third Secret, and its subsequent history after it reached the Papal private quarters.