

We are About to enter the 1960s

History it turns out has ways to be deceptively hidden

and, with the right investigation, there can be ways to uncover things, that can lead to the truth of history. From this hypothesis, we will enter the 1960s worlds of Sister Lucia, Monsignor Capovilla, who later became a Cardinal, two Popes, the end times and the beginning-scenes of silencing Fatima.

We continue to relate the story of Sister Lucia.

In 1955, Cardinal Otta viani, the pro-Secretary of the Holy Office, went to see Sister Lucia. What they spoke about was not publicly released, yet, I would be remiss, as an historian, if I did not tell you what Cardinal Otta viani had said to the public in a press conference in 1967.

Cardinal Otta viani stated that the Third Secret, or third part, is a prophecy, in essence a foretelling of the future. That simple statement is more important than you think, because it forms the genesis, yes genesis, of our story. Sister Lucia, the seer of Fatima, has remained true to her cause and never has forgotten her

mission as a witness of the apparition, and of the Message of Our Blessed Mother. Chances are, as mentioned before, the real reason Lucia cried when she had visited Fatima in 1967 was not for tears of joy but for tears of sadness. She was so close, yet so far away, and the pope was afraid to give her even a few minutes alone, as if in avoidance. An avoidance of what?

For years a Divine Lady's Message of warning had been entrusted to Lucia for revelation. Part of it dealt with Communism.

For over fifty years, a secret request was entrusted to Lucia at Fatima for the, Consecration of Russia (the Soviet Union), to the

Immaculate Heart of Mary, but the request was largely ignored. [The fervent ideology behind that great nation of the Soviet Union, as Russia was known, was: Communism.

The following, are critical transcribed words, additionally, presented to you in this wonderful book. They come from the interview Sister Lucia had with Father Augustine Fuentes, who wrote about the times of evil, as he set it down on paper, all in Spanish but now, provided for you in English, although remember, not everything is just about Russia.

She said, Tell them, Father, that many times the Most Holy Virgin told my cousins as well as myself that many nations will disappear from the face of the Earth, that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not beforehand obtain the conversion of that poor nation....In the plans of Divine Providence God always, before He is about to chastise the world, exhausts all other remedies. Now, when He sees that the world has not heeded any of them...(Jesus) offers us with a certain trepidation the last means of salvation.

His Most Holy Mother. Indeed, if we despise and reject this ultimate means of salvation, we shall not have any more forgiveness from Heaven, because we will have committed a sin which the Gospel calls the sin against the Holy Spirit. This sin consists of openly rejecting, with full knowledge and consent, the salvation which

He offers....” This message was unfortunately in the 1960s kept hidden, and under wraps. However, the interview was first published in July, nineteen fifty eight, and reprinted in many

magazines around the world.

At this point in time, Rome was engaged in a series of high-level conferences collectively called the Second Vatican Council. You have probably studied them in your class, however, they were and are not supposed to be strict Catholic dogma; in fact, they are a step below the Bible. Although this is not to say that they were not important. The Pope at this historic time was Pope John XXIII, who went all out for his Vatican Council of the 1960s. His actions reached the point of paranoia, and one of the results, was that all commentary on Fatima was suppressed.

However, a strange event happened in Italy in 1960, As if someone was telling someone something, a wave of devotion swept the people of Italy. with the bishops solemnly doing something that's connected to Fatima, they oh consecrated Italy to the Immaculate Heart. As you can imagine, consecrating Italy is not the same as consecrating Russia.

We do know now that Pope John XXIII did finally open an envelope written by Sister Lucia, on August 17, ahead of the official instructions entrusted to her by the Blessed Mother—saying the Pope of nineteen sixty was to open it. John XXIII was the Pope of nineteen sixty and received it from Cardinal Ottaviani and Reverend Paul Pierre Philippe, OP.

It is an interesting piece of information. It is found in fascinating detail, in the book by Antonio So Chee, an excellent researcher and commentator from Italy. He wrote *Il Quarto Segreto di Fatima* (Translation: The Fourth Secret of Fatima.) This notable book was published in English in 2009. In essence, Pope John XXIII did not believe fully in the story of Fatima and all its implications, going so far as to abscribe, that the Fatima apparitions, are only characteristic expressions, of a region or group, that raise or aggrandize the

magninity of the Fatima apparitions. In essence, a secretive, unusual link was related concerning the Third Secret and the Vatican.

This is the story of what happened August 17, nineteen fifty nine: “On that August, upon reading the Third Secret, the Pope instructs his personal secretary Monsignor, Loris Francesco Capovilla to ‘Write.’ And, I wrote under his dictation: this is a quote, ‘The Holy Father, has received from the hand of Monsignor Philippe, this writing. It was decided to read it on Friday with his confessor. There being abstruse locutions, he called Monsignor Tavares, who translated [it.] He allowed his most intimate collaborators to see it. It was finally decided to reseal the envelope with this phrase ‘I do not express any judgement.’ Silence before something that could or could not be a manifestation of the divine.” End quote.

What had ensued was, after reading the text, Pope John XXIII wrote a personal note, and put it in the envelope containing the Third Secret. This is marked as an addendum. So, you might be thinking, what has all this got to do with the prophecies of Fatima, Saint Malachy and his prophecies, and Nostradamus, and the so-called end times? There is more than meets the eye.

Between August of 1959 and January of 1960, rumors saying the Pope had read the Message swept the world, and the Catholic Church tried to play it as no big deal. On February 8, nineteen sixty an international communiqué

was released to the worldwide media: it was learned, Pope John XXIII *had* read it. This was learned through the words of a simple unsigned Portuguese press agency communiqué. Catholics throughout the world waited for the Pope to read the letter and reveal the 3rd Secret of Fatima, but this new Pope did not permit its words to be told. At this point in time, the series of high-level conferences collectively called the Second Vatican Council was

about to start.

Italian author Enrico Galavotti wrote years later, that when Capovilla

was testifying, during the Vatican investigative procedures, as to whether John XXIII should be canonized a saint, in his book with the title in Italian *Processo a Papa: La Causa, di canonizzazione, di A.G. Roncalli*, translation < The Processes of the Pope, The Cause of canonization, of A>G>Roncalli, Capovilla gave his opinion why the Pope didn't care about his reputation. This Third Secret, Pope John XXIII said, did not seem, to, quote. "consist entirely of things supernatural." End quote.

But, John XXIII dared not risk knowledge that he did not believe in the Blessed Mother of Heaven, or to use Capovilla's words, "did not dare to risk an immediate interpretation" of his disbelief "in the midst of the complex" pro-"Fatima phenomenon". John thought he was cool and smart. His trick was not to use the terms disobedience or unimportant, but to use coded terms like locutions and not assuming responsibility.

To the end of his time, he fastened his stance about Fatima. That, coupled, with the line that said "I do not give any judgement," places a heavy strange method of disavowing responsibility to disclose publicly the 3rd Secret, and worse, an illogical disobedience to the wishes of God, as told to Sister Lucia by the Blessed Mother's instructions. Her instructions always go on the side of God.

According to research of Fr Laurentin, Pope John XXIII read the information of the Third Secret, in the presence of Cardinal Ottaviani, Prefect of the Holy Office in nineteen fifty nine. Then, again within 12-14 months, John XXIII allowed the Secretary of State,

“leaders of the Holy Office...also other persons...” access to the contents.

One person who was given permission to read the Third Secret, was Reverend Malachi Martin. A span of many years can tear on the facts and make things quite nebulous to an **unsuspecting reader, and people wishing you not to know the full story. It becomes a game of hide-and-seek, living in a river of darkness by twisting facts so much so, that it becomes mired as a story that it sounds it is all part of a conspiracy. That is true in the case of Reverend Martin, an adviser to three Popes, that he never read it, but as you shall see on the pages of the book, he did read it.**

From nineteen fifty nine onwards, Sister Lucia was put under a strict policy of silence that culminated with the nineteen sixty policy that Lucia was not allowed to accept any visitors without the “explicit permission” of the Pope, except members of her family. Incidentally, on November 10, nineteen fifty nine, Pope John twenty third met with former Papal Nuncio, Cardinal Cento, and Bishop Joao Venancio. It seems that soon thereafter, the Pope notates a note that the good Sister Lucia will be taken care of via instructions by the Holy Office, and “that everything will be brought to a good end.” No other details exist. What Sister Lucia knew about the Third Secret and any connection, if any, to Vatican Two falls under speculation, for now, but not what was illuminated and ascertained in the early nineteen sixties concerning a Vatican myopic fragrance, so sweet and alluring to an average person which flowed on, sweetly calming, you. But it was deadly, as it was intended to muzzle the story, that almost worked, totally concerning Fatima. It turned into a fracas.

Now, we hit the section I call The Myopic Fracas of 1962 to 1964.

A strange series, of events popped up in the early 1960s concerning Fatima. Ever since 1966, when Bishop Joao Venancio, former International President of the Blue Army, requested

a learned Claretian priest Joaquin Alonso to begin thoroughly investigating the history of Fatima, we've seen myriad books published on the subject of Fatima.

About a decade before nineteen sixty six, Fatima had been in the news through television in black and white, the main way to see TV at that era. One in particular among various American programs were those offered by Bishop Fulton J. Sheen—and others. These programs were important in bringing news about Fatima to the public. One such institution that gave the public information worldwide was the Blue Army, now known as the World Apostolate of Fatima.

But, let us follow a beam of light that sheds the following beam on a slightly different matter, attributed to Sister Lucia *because it was true.*

Mid-last century, the 3rd Secret was synonymous with nineteen sixty, but why?

Lucia, as early as 1946, had stated the Blessed Virgin had wanted the release of the 3rd Secret of Fatima to be done in nineteen sixty.

The Third Secret, it is quoted, “would be opened and red to the world upon her death or in 1960, whatever would happen first.” So, what possibly happened to negate it? as history saw nineteen sixty come and go, and nothing was revealed in nineteen sixty!

In nineteen sixty, in short, it was because the then Pope refused to release any 3rd secret and forbade any mention of Fatima because he thought it would conflict with his series of high-level proceedings of cardinals, called Vatican II, in where he invited (demanded?) those partaking in Vatican II to “just keep quiet”, about Russia, and

Communism, as he had also invited the Russian Orthodox Church to come and they had made a secret agreement with Rome, that, nobody on any account would be allowed to debase and speak about the wrongs of Communism. The philosophy of Communism was that the State was everything, and that people should follow and do whatever the State says, and that there was no room for religion.

On March 17, nineteen ninety, in an Italian magazine called *Il Sabaa-to*, Cardinal Silvio Oddi made a statement about the Third Secret and the Pope of the sixties. He first sounds like he desires to tone it down on anything negative about the Pope, but ends with the idea he must be silent, for he knew the Pope had invited the Orthodox bishops to attend the call of Vatican II and this Pope felt it would interfere. Those Orthodox bishops were from the Soviet Union.

He stated, “I believe I knew John XXIII quite well [the Pope in 1960]. Since I’ve spent a number of years at his side. If the secret had concerned realities consoling for the Church, like the conversion of Russia or the religious rebirth of Eastern Europe, I believe that he would have brought pressure to bear to make the Secret public. By temperament he did not hesitate to communicate joyful things....But, when I asked him during an audience why in nineteen sixty he had not made public the last part of the message of Fatima, he responded with a weary sigh, ‘Don’t bring that subject up with me, please.’” In other words, keep quiet and don’t ask questions. He never publicly revealed the Secret. John XXIII did invite observers from the Russian Orthodox to attend the Vatican II conferences and, believe it or not, while treated as invited guests, Our Blessed Lady and all things Fatima were ostracized by the commissions and the popes.

Many high-ranking bishops during that time had travelled to the convocation

in Rome, and had desired to do a small stopover in Portugal to see

Sister Lucia, however, all were denied on arrangements from the Pope. In a series of mistreatments, secret coercions and double crosses to Fatima, a horrible transaction arose. None of the high ranking Vatican II conferences were open to any discussion about the existence of Communism.

It was exactly what the Communist leaders of their day wanted, and bolstered first by John XXIII and continued in June of nineteen sixty three by Paul VI, all maneuvers by attendees to bring the matter up for consideration were stymied by men loyal to John XXIII and Paul Sixth, perfectly timed for intervention who sat at the right committee desks.

There were Council members who did not resign themselves to this weird silence, and there were people, who stood up several times and tried to deliver petitions.

For example, on the eve of the second session, December 3, nineteen sixty three, a Bishop de Provence Sigaud gave a petition signed by over 200 Council Fathers from forty-six nations to the Cardinal Secretary of State, addressed to Pope Paul VI, whereupon the errors of Marxism, Socialism and Communism could be refuted. THE PETITION was received, cordial words were exchanged that it would be handed to the Pope, and months later when a major exchange was to be addressed by the attendees of the third session in autumn of 1964 titled, "The Church in the Modern World," not a peep was in the paragraphs of "the agenda" regarding Marxism, Socialism and Communism.

It was basically a repeat from the first declarations of the opening sessions of 1962, a total ignoring of those persecuted behind the Iron Curtain. That was the sad state of the world. Millions and millions of people, were under the power and control of Communism, so that it continued to grow that by nineteen eighty two, 73% of the world was Communist.

We find another example, during the third session, a bishop from China, Bishop You Pin, rector of the Catholic University at Formosa demanded in the name of 70 bishops, the addition of a section to openly discuss Communism. “Communism is a militant atheism,” he said. His words fell on deaf ears.

The leaders of the Blue Army, the forerunner of the Fatima World Apostolate, had their emissaries and they spoke up. Miss Emma Folon, the secretary of the Belgian section of the Blue Army, sent a formal request to each of the 2,500 Council high-level cardinals and bishops for the Pope to, among various issues, to consecrate Russia to the Immaculate Heart of Mary. An archbishop from Brazil, D. Geraldo de Provenca personally delivered to Pope Paul VI on February three, nineteen sixty four, a petition signed by 510 bishops of 78 nations requesting the Pontiff to do a Consecration “of the world” in union with all the Catholic bishops and to specially mention Russia. In the name of 70 Polish bishops, Cardinal Wyszynski had also attempted a request in 1964 to the Holy Father for consecrations, and he did so several times.

In September of 1964, we had the Bishop of Monreale, Sicily, and the Bishop of Faro, Portugal, ask for the consecration of the Church, of the world, of Russia to the Immaculate Heart of Mary. It is said, the official requests failed to reach the members of the commissions charged with making and drafting official reports. How far deep the brakes were put and how deeply involved the actual Popes were is for other historians to disseminate.

What a story that would be.

From the depths of the chambers of the Vatican those cries of a pro Fa tima nature floated into thin air regarding Russia. Within Vatican II meetings there were other things on the agenda, including issues of dogmatic arguments and counter actions involving non

Fatima issues which the Popes seemed more preoccupied. Believe it or not, on November 21, 1964, Pope Paul VI did do some kind of consecration. The words are found at this link, known as [Historical Link 2](#). (The third Link is in Chapter 7). You are going to pause this file.

Now, we have come to a point in this audio file to do a pause. Pause file. Open up this final audio, and go to page 11 which is 2nd to the last page. Near the top you will, locate LINK 2, which is in pink script. Then, click on it and it will take you to a cool link to read. After you have finish reading the real book link, come back to page 11, **highlight remainder of text to finish reading this audio.**

He praised the Blessed Mother, spoke of apostolic missions, and those imprisoned for the faith, praised God, and recommended (*commendamus in latin*) the whole human race. It was said he had renewed the Consecration of Pie us the twelfth. But, he did not. Read the link. In essence, Vatican II neither condemned, nor mentioned atheistic Communism or said the words, “Consecration to Her Immaculate Heart,” in the exact proceedings and gatherings, of Vatican II Council. And, that is why Saint John Paul II had to re-attempt another try of Consecration in 1982 and also nineteen eighty four.

As we are about to conclude this audio file, we come to realize the following, which after reading it, we shall enter the beautiful story of the apparitions of Garabandal, and which we implore you to advance to page 55 of the book. Pope John the twenty third said the secret did not pertain to his time, but it did.

The Vatican Communiqué of nineteen sixty ended with the stoic words that the Catholic Church desires not “to take the responsibility of guaranteeing the veracity of the words the three shepherd children said that the Virgin Mary had addressed to them.” On November 21, 1964, his successor Pope Paul the sixth did a consecration, neither mentioning Russia or Immaculate Heart as

the center of consecration, and he did the consecration alone. Similar to the apparition of Fatima, we now criss cross into the series of stories that make up Garabandal, where occurred a couple of world encounters, that in perspective, defied medical examinations; and that came to light about 60 years ago, and it is a story that takes you to Garabandal, Spain. It is a special part of the book that must be read, and no audio file will do justice to replace it. So, please read it. Go to page fifty five.