

# The Mediatrix of all Graces and the Vision of Tuy

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You have already heard about the Consecration of Russia but we haven't really explained it in full so I would like to tell you about the vision at Tuy. Tuy is a city in Northern Spain on the border between Spain and Portugal. And to put this in context, we must remember what Our Lady said on July 13<sup>th</sup>. Again on that day, as on the previous two days, and as one would also see on October 13<sup>th</sup>, the light came from Her hands. On July 13<sup>th</sup> after She opened Her hands and showed the children the vision of hell, the Lady, the Blessed Virgin, gave that secret, the first part of which is the vision of hell.

The Secret is divided into three parts. The second part of the Secret is what She said after She showed the little shepherds the vision of hell. This second part, conveyed immediately after the vision of hell, contains the very words of the Virgin Herself recorded by Sister Lucy in her memoirs, both in her third memoir as well as in the fourth. These memoirs, by the way, are published in their entirety and are still available. We have photocopies of them and so you can see for yourself what they say. I quote here, from the Vatican's own web site, what the Blessed Virgin said in the second part of the secret:

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 [the First World War] is going to end. But if people do not cease offending God a worse one will break out during the Pontificate of Pius XI. When you see a night illumined by an unknown light know that this is the great sign given you by God that He is about to punish the world for its crimes by means of war, famine, persecution of the Church and persecution of the Holy Father. To prevent this [to prevent these punishments], I shall come to ask for the consecration of Russia to My Immaculate Heart and for the Communion of reparation on the First Saturdays. If My requests are heeded Russia will be converted and there will be peace; if not, Russia will spread her errors throughout the world raising up wars and persecutions against the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me. Russia will be converted and a period of peace will be granted to the world. In Portugal the Dogma of the Faith will always be preserved, etc.

So this is the prophecy of the second part of the secret. There is no controversy about this text. Everyone acknowledges that this is what the Blessed Virgin said on July 13<sup>th</sup>. There is a simple choice to be made, either to obey Our Lady or to ignore Her. We can ignore Her by not thinking about it or not even hearing it or we can ignore Her by knowing it, hearing it, and believing it, but not doing anything about it. "If My requests are heeded, Russia will be converted and there will be peace...If My requests are heeded many souls will be saved and

there will be peace.”

So the Blessed Virgin promised on July 13<sup>th</sup> that She would come back to ask for the consecration of Russia. She would come back to ask for the Communion of reparation of the First Saturdays. Yesterday we told you about how Our Lady came back on the 10<sup>th</sup> of December, 1925, asking for the Communion of Reparation of the First Saturdays. Today we’re going to tell you know about how Our Lady came back to ask for the Consecration of Russia.

On June 13, 1929, Lucy was in Chapel between 11 o’clock and midnight. Actually from 11 o’clock to midnight it was still June 12<sup>th</sup>. She had permission from her superiors to make a Holy hour on the Thursday before the first Friday. Lucy was fulfilling the request of the Sacred Heart given to Saint Margaret Mary, because she wanted to gain the special promises for all those who do that devotion. And at midnight or close to midnight, she was very tired. She had been prostrate on the ground before the Blessed Sacrament saying the prayer of the Angel.

Oh most Holy Trinity, Father, Son and Holy Ghost, I adore Thee profoundly, and I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrilege and indifference by which He Himself is offended. And by the infinite merits of His most Sacred Heart and the Immaculate Heart of Mary I beg of Thee the conversion of poor sinners.

Since she was tired, she got up and knelt at the Communion rail, with her arms extended in the form of a cross. The chapel was dark. There was no light in there except for the vigil light. Here is how Lucy describes it in her own words. I’ll be repeating something of what she said:

I had requested and obtained permission from my superiors and confessor to make the Holy hour from 11 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 these prayers 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 light 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.

Her she is describing the vision of the Most Holy Trinity as you will see in a moment. She then described what was below the arm of the cross.

A little below the waist [of Christ crucified] suspended in midair, was seen a chalice and a large Host onto which fell some drops of blood from the face of the Crucified and from a wound in his breast. These drops fell 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 left hand. [It was Our Lady of Fatima and She also held the Rosary.] Under the left arm of the cross some big letters, as if of crystal clear

water running down over the altar, formed these words: “Grace and Mercy”. I understood that this was the mystery of the Most Holy Trinity that was being shown to me.

Frere Michel has rightly called this apparition the Trinitarian Theophany. As with the Miracle of the Sun there is nothing else like it in the whole history of the world or of the Church. By this apparition God himself signified the singular importance of what Our Lady was about to tell Sister Lucy.

We might remember that in Catholic theology about iconography or sacred pictures, we cannot depict a picture of the Divinity since the Divinity is invisible. But we can depict a picture of the Most Holy Trinity showing the individuation of the three persons. And so a vision of God would show that He was present and, and show that He was endorsing what was to follow in a most formal way, and therefore He had this vision of Himself, of the Most Holy Trinity. The Father receiving the Son by the sacrifice of the cross; the vision itself taking place over the Tabernacle of the Altar with the Holy Spirit between the Father and the Son.

Even the aspirations of the Son and the Father generating the Holy Spirit could be interpreted from this vision. This Theophany is, then, the moment in which God gives the most formal request ever given since the time of the Gospels. This is what Our Lady said, and so it was.

“The moment has come.” She didn’t say the day, the hour, or the week, the month, the year; she said: *the moment*. “The moment has come when God asks.” It’s Our Lady who speaks but She says it is God who asks. “The moment has come in which God asks the Holy Father to make in union with all of the Bishops of the world the Consecration of Russia.” Here we see it is a particular consecration. In the same sentence She is talking about the Bishops of the world and then She specifies the country of Russia. She is not asking for a general consecration. She is asking for a specific consecration.

“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 Russia by this means.” If we think for a moment on the phrase “by this means”, if you’ve studied Saint Thomas, at least a little as I have, this phrase is most significant. If you want to write a book or a letter you may have wonderful ideas but without a pen or a computer or a pencil or some writing instrument you cannot write. Not everyone who has a pen is a writer but no writer is without a pen. We need the instrument to write with.

And so it is by this means; there’s only one means, there is no other means. It is the means that God has given to save Russia and to give peace to the world. After thirty years of doing this work I might say I wish there were another means. But there is no other means. When Lucy, after seven years, consulting her confessors, had tried to reach Pope Pius XI, she had been told it would be considered after seven years, it was then 1936 and the Spanish Civil war was about to break out. Lucy was still living in Spain. The people could see that the war was about to break out, just as today we can foresee it if we study well world events.

And so Lucy’s confessor asked her: “Should I continue to insist? Should I change

anything?” And Lucy answered. The year before, she had told her confessor: “Yes, continue to insist.” But this year she answered in a different way, although in a way it was much more dramatic. She said: “I don’t know.” But added: “... a short time ago I was asking Our Lord why He would not convert Russia without His Holiness doing that consecration.” And Jesus answered her. He did not say: “You misunderstand, My daughter.” He did not say: “Oh there’s another way to do this.” Rather, He confirmed her understanding. He would not convert Russia because, and I quote: “Because I want My whole Church to acknowledge that consecration as a triumph of the Immaculate Heart of Mary so as to extend its devotion later on and place the devotion to the Immaculate Heart alongside the devotion to My Sacred Heart.” God wants — Our Lord wants — that the devotion to the Immaculate Heart be placed alongside the devotion to the Sacred Heart.

If you read the Psalm, I think it’s 31, you will find that the thoughts of His Heart are to all generations. God’s plan to place devotion to the Immaculate Heart beside His Sacred Heart has existed from the beginning of time, but it is in our time that it is to be realized. Above all, as Saint Thomas tells us, what distinguishes our Catholic religion from all the false religions is that it is an invitation, or it is approaching an invitation, to be intimate with Our Lord. It is a religion certainly of the mind and of the will but it is also, and especially, a religion of the heart. We must love God with our whole heart, with our whole mind and our whole strength. It is love which is central to all the Commandments. As Our Lord asked; what is the Commandment that all the prophets and all the laws depend upon? It is to love God with your whole heart, your whole mind, your whole strength and your whole will, and love your neighbor as yourself.

And what Our Lord wants to show is not only His respect and honor for His Mother as He is commanded to do in the fourth Commandment as Her Son, but especially to show His love for Her, and to show Her as an example to us as how we should live and love Him. He wants to establish in the world devotion to Her Immaculate Heart. He wants that devotion established to such an extent that it is on the same level as devotion to His Sacred Heart. And that is why He tells Sister Lucy “I will not convert Russia, I will not bring peace to the world any other way.”

Now Lucy was sent to jail, put in prison when only ten years old. The Masonic Mayor of Ourem, had kidnapped them, arrested them and put them in jail for two days, offered them money and candy and then finally threatened them with being boiled in oil, but Lucy would not change her testimony. She would neither disobey Our Lady by revealing the secret before it’s time nor would she deny seeing the Blessed Virgin.

It is the same Lucia who maintained her testimony unbroken. That is why God chooses certain people for prophets. One could ask: “Why didn’t Our Lady come to me or why did She come to you?” She chose Lucy out of one billion Catholics, because of her capacity to tell the truth even when she was beaten by her mother because her mother thought she was lying. It would have been easier for her to say I didn’t see Our Lady. It would have been easier to tell the Mayor of Ourem that she didn’t see Her. But rather than tell a lie, she was willing to die and willing to take these beatings time and again.

So we have her testimony. We have her unrestricted testimony down to 1960. Time and again she insisted: “No, no, it is not the consecration of the world, only Russia.” We have the statements and I believe we’ve quoted some of them to you already, and I will give them to you

after this talk in both Spanish and Portuguese, what Lucy said both in 1946 to William Thomas Walsh, in 1949 to Father Thomas McGlynn, in 1982 and 1978 to Father Umberto Pasquale. To all of them, again and again she said the Blessed Virgin Mary never asked for the consecration of the world. She only asked for the consecration of Russia.

And so there has been some confusion about this. Where did this confusion come from? Well we must remember that for ten years, actually eleven years in 1940, her confessor was an Archbishop, the Archbishop of Gurza, who became the Archbishop of Valladolid, and he was becoming tired of sending messages to the Popes and not being answered and not even hearing the message. And so he told Lucy on the 24<sup>th</sup> of October, 1940, to ask for the consecration of the world. He told her to ask the Pope, to write the Pope in this sense.

Now Lucy was very upset because she knew that this was not the request of Our Lady of Fatima. So she went before the Blessed Sacrament in prayer and asked Our Lord what she should do. She wanted to obey her confessor but she wanted also to obey Our Lady. And it seemed to her that it would be a contradiction. If she obeyed one, she would disobey the other. And so Our Lord answered her that day. And He told her that for the consecration of the world that He, Jesus, would shorten the days of what He called 'the present distress'. The present distress He referred to was the Second World War. But peace would not come from that consecration.

Sister Lucy then wrote the letter on orders from her Bishop but it wasn't the request of Our Lady of Fatima. And she knew it then and knew it all the time during her whole life afterwards. In 1942 on the 31<sup>st</sup> of October, Pope Pius XII did consecrate the world to the Immaculate Heart of Mary. He repeated that consecration again on December 8, 1942. Now according to Winston Churchill, the Prime Minister of Britain at the time, and Britain's war chief, who did not know about this consecration, up to that time the allies lost every battle, but at a certain point, what he calls the 'hinges of fate' turned, and the allies won every battle.

And as Our Lord said to Sister Lucy, I think it was Ash Wednesday 1943, this consecration was accepted and the Second World War, the present distress, was shortened because of it, but the consecration did not bring world peace. And this is where the confusion has been ever since. For people who want to either oppose Our Lady of Fatima or who think that they must be super loyal even against the truth, they either forget or never heard of this distinction that Jesus Himself makes.

A consecration of the world is a general consecration to the Immaculate Heart. It has benefits, it has graces but the promise of world peace, the promise of the conversion of Russia is not for that consecration. In fact in May of 1952 Our Lady appeared to Lucy again. And this is published by the Italian Bishops Conference, in their book, *Il Pellegrinaggio della Meraviglie*, published under their auspicious in 1960. It's on page 440 and Lucy says that Our Lady told her: "Make it know to the Holy Father that I continue to wait for the consecration of Russia to My Immaculate Heart and without that consecration Russia cannot convert nor can the world have peace."

Not everyone has thirty years of their lives to spend studying and promoting the Message of Fatima. For some mystery reason, known only to Providence, that has been my vocation. If it

can't be any clearer, I don't know what it would be. Now what did Our Lord have to say about the delay? In Rianjo, Spain, a small Maritime city, about an hour and a half drive from Pontevedra, Lucy spent two summers. She went there because she was very tired. She was worn out. Fatima had just been approved the year before by the Bishop and she was sent to Rianjo because she was not known there, so that she could get some rest.

She went to the home of the Mother Superior's blood sister. I went there first in 1986. The town of Rianjo, to that day, had not known that she had been there for two summers. I asked people where it was that she stayed and they responded that she had never stayed there. Finally before we left there was a woman about seventy years old that told us that "yes, she had stayed at our house. My Aunt did not even tell me who she was. But between 1930 and 1931 I saw a newspaper report about Lucy and I recognized her as the nun that was staying in my house." So in the second year she came to know the secret that only her Aunt knew.

It was there in Spain, in Rianjo, that Our Lord gave perhaps the most distressing message of the Message of Fatima. Lucy was in the chapel across the street, less than five minutes walk from the home where she was at the time. She was praying in the Church of Our Lady of Guadalupe and there she was asking for the conversion of Spain, of Portugal and of Europe. And Our Lord spoke to her. He said 'you please me very much by praying for the conversion of those poor nations.' He said 'ask it also of My Mother.' He then dictated two prayers for her to say.

The first prayer is: "Sweet Heart of Mary be the salvation of Russia, Spain, Portugal, Europe and the whole world. Sweet Heart of Mary be the salvation of Russia, Spain, Portugal, Europe and the whole world." He said "pray this prayer often." He then said, "At other times, pray as follows: 'By Thy pure and Immaculate Conception, oh Mary, obtain for me the conversion of Russia, Spain, Portugal Europe and the whole world. By Thy pure and Immaculate Conception, oh Mary, obtain for me the conversion of Russia, Spain, Portugal Europe and the whole world.'"

Then Our Lord had something very powerful to say but before I give that to you I'd like to reflect for a moment. Our Lord, Lucy and the Message of Fatima, know that it is not just Russia that needs conversion. It is not just decadent North America, although we certainly need conversion, but rather she was praying for the conversion of Portugal, Spain, Europe and the whole world. The whole world needs conversion. But that does not take away at all from the fact that it is through the Consecration of Russia that Russia will be converted and it is through that Consecration that the world will be converted.

Then Our Lord said to Lucy: "Make it known to My Ministers, given they follow the example of the King of France in delaying the execution of My command, they will follow him into misfortune." What is the reference to the King of France? Saint Margaret Mary Alacoque on the 17<sup>th</sup> of June, 1689, one year before her death, received a message for the King of France from the Sacred Heart. The King of France was told to consecrate the Kingdom of France in a public ceremony to the Sacred Heart and that the Sacred Heart was to be put on the flag of the Kingdom of France. By this act of consecration, he was told that God would humble all the King's enemies, in other words all the Protestant Kings who were opposed to the King of France.

Now the Kings of France took the attitude that they did not have to obey and so did the Jesuit confessor of St. Margaret Mary Alacoque, unlike the Jesuit confessor who counseled Sister Lucy. And we know the result due to the King of France ignoring the Message. Our Lord said it was precisely because of his having ignored God's command to the King of France, that what happened to him took place. First of all, we see in 1759, some seventy years later, that the Jesuit Order was suppressed by the Pope. And in 1789, one hundred years to the day, on the 17<sup>th</sup> of June, the King of France was stripped of his legislative authority by the Third Estate.

Less than four weeks later was the storming of the Bastille and the imprisonment of the King of France. And finally in 1793 he was decapitated by the soldiers of the revolution. Not simply killed, but executed as if he were a criminal. Our Lord evokes this example of the King of France in His admonition to the Hierarchy about them ignoring the command to consecrate Russia: "Make it known to My Ministers, given they follow the example of the King of France in delaying the execution in My command, like him, they will follow him into misfortune."

This is part of the Fatima Message. And we see it with the official revelation of part of the Secret on June 26, 2000. That vision they revealed, is a vision of the Pope, bishops, priests and religious being executed by soldiers. They are shot, not guillotined, but it is an execution by soldiers in uniform. The vision of June 26<sup>th</sup>, 2000 is what Our Lady, what Our Lord Himself was telling Lucy to make known to His Ministers. That is what was really shown to us on June 26, 2000. It is the prophecy of the execution of the Pope, the bishops and the priests for not obeying this command.

Now we can pretend that we don't have to pay attention, that it is "only a private revelation" that really, we need to have the vision repeated, and so forth and so on. But the fact is, the Church has recognized this Message and this vision as coming from God. What they have not explained to you is that it is a consequence of ignoring the consecration request. That is what has been the missing piece. And although I think I over-extend myself sometimes, not to praise myself, but I sometimes try too hard to get this message out because it is literally true. I seem to be misunderstood. I had an Archbishop tell me one time, "Father, if you were just a little more moderate, if you were just a little bit less insistent, we would pay more attention." And I said, "Your Excellency, if you can tell me how to say this in such a way that we can get the message across, please show me how." He never answered me.

But I would urge you that, whereas they might say that since I've been doing this for thirty years I am somewhat prejudiced, I'm somewhat of an extremist, they cannot say the same about you. The question really comes down to: What harm is there in doing exactly what Our Lady asked for? We have the example in the Old Testament of Naaman the Syrian General. Naaman was a Syrian. He was not of the house of Israel. In fact Our Lord, in talking about the Old Testament, referred to the story of Naaman and his cure. It is most instructive for us today.

Naaman had a servant girl who said to Naaman's wife, "if your lord wants to be cured of his leprosy he should go to Israel. He should ask the prophet to cure him." Naaman did not know where to find this prophet, so because he was an important man in Syria, a Syrian General, with his retinue of more than one hundred men he went to the King of Israel, and asked to be cured. And the King thinking that Naaman wanted to fight, and was looking for a pretext to go to war, tore his garments and said, "Am I god that I can cure leprosy?"

And the prophet in Israel heard of this and sent word to the court and said “send Naaman to me so that all Israel will know that there is a prophet in the land.” And so Naaman went to the prophet. This is all recounted in Sacred Scripture, the fourth book of Kings, chapter 5, verses 1-15. The prophet did not meet Naaman, but instead sent his messenger and said “if Naaman wishes to be cured he must go down to the River Jordan and bathe seven times.”

Naaman was an important man. He was not greeted by the prophet and it seemed to him an insignificant thing to do. In anger he said, “We have better rivers in Syria. We have the Euphrates and so forth. This little river Jordan is not worth it.” But Naaman was blessed with counselors who said to him: “if the prophet had asked you to do a difficult thing, would you have done it?” And he replied “yes.” “Then”, they responded, “why don’t you just do this little thing and see what happens?” So Naaman, although he had been angry moments before, took the advice of his counselors, went down to the River Jordan and washed himself, and after the seventh time, as Scripture tells us, when he came out of the river his skin was as smooth as the skin of a baby. His leprosy had disappeared.

This is what we need for today. We have tried everything else. We have tried every means to bring about peace and obviously they have not worked. We have Mr. Bush in the United States promising us twenty more years of war. We have Mr. Putin who is now announced that he is targeting European cities with his missiles because he doesn’t like the Americans putting their bases in Eastern Europe. I’m not here to take sides between Mr. Putin and Mr. Bush but both of them are basically promising us more and more war.

We have enough nuclear arms and other kinds of weapons to wipe out humanity many times over. Just because so far we haven’t used them doesn’t mean we won’t in the future. According to the Message of Fatima, if we don’t act in time, definitely something very bad will happen, because entire nations will be annihilated. And so the question is: what does it cost us to obey Our Lady of Fatima? It doesn’t really cost anything. It requires four thousand seven hundred Bishops to say a prayer which takes about ten minutes and to do that in their special robes in their Cathedrals or in Rome or in whatever other place the Pope says to do it. To do this solemnly and publically, in the middle of a Mass after the Gospel, would add ten extra minutes to the Mass.

As a result of this public ceremony, we will have the conversion of Russia and world peace. Now someone might say, “but that can’t be.” How can we have the conversion of Russia just because the Bishops and the Pope said this prayer together, at the same time on the same day? There is no proportion between this ceremony being done, and the result that will take place. But it is precisely because there is no proportion that God insists upon it being done this way. God wants it to be seen that it will be the result of the intervention of the Blessed Virgin. It is not our own human actions.

On the other hand, there are people who think they know better than the Mother of God. They think that it cannot be like this. There was a priest, Father Danis, who happened to be a Jesuit, who said it was impossible for this to happen and that the Pope could not make this happen. Well I was witness myself on the 8<sup>th</sup> of October 2000, when, without any command to do it, just an invitation, one thousand five hundred Bishops and Cardinals came to Rome to

consecrate the world. One thousand five hundred. That's one third of them without even trying. In the other message, the other text that Lucy gives, on page 555 of the book *The Whole Truth About Fatima* by Frere Michel in the English edition, Lucy writes down Our Lady's Message as follows:

The moment has come in which 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.

She goes on to say:

So many are the souls condemned by the Justice of God for sins committed against My Immaculate Heart that I come to ask for Reparation. Offer yourself in sacrifice for this intention and pray.

When people see that the Immaculate Heart of Mary has converted Russia, they will at least, in the beginning, not be so self-confident and continue to blaspheme Our Lady, Her Perpetual Virginity, Her Immaculate Conception, and Her Motherhood of God. They will be a little shaken, to say the least, in their conviction that they are right because they will see for themselves. And after awhile, they will recognize that they've been in error. But God wants to demonstrate Our Lady's power to the whole world. And He has chosen a way to do it. And so He has reserved world peace only to this act of Consecration. That is why Our Lady said in May of 1952 that without this consecration Russia cannot convert. Without this Consecration the world cannot have peace.

This is leading me on to my talk this afternoon, but I'll just give you a little of it here. Sister Lucy said in 1957:

Father, the Most Holy Virgin is very sad because no one has paid attention to Her Message, neither the good nor the bad. The good continue on their way without giving any importance to this Message. The bad, not seeing the punishment of God actually falling upon them because of their sins, continue in the way of sin without caring about this Message. But – believe me Father – God will chastise the world and this will be in a terrible manner. The punishment from Heaven is imminent.

That is a short version of the request for the Consecration. There is no place for doubt or for the one hundred other things you could think of: Why don't we do this, or why not that, or why not the other thing?

We can deduce, even if we have never thought about it before, that if Our Lady says there is no other way, then really, there is no other way. If God works a miracle to say, "This is what I want you to do", then that is what God wants us to do. Now we might think that we are smarter than God but the fact is He has chosen this way. If you want some reasons for why God might chose this way, I can think of a number of reasons. However these are theological opinions. We certainly will see the reversal of the Apostasy which started in the Church a thousand years ago in 1054, when the Orthodox said yes to God, yes to Christ, yes to the Church, but no to the Pope.

The Lutherans in 1517 said yes to God, yes to Christ, no to the Church and no to the Pope. In 1717 the Masons said yes to God, no to Christ, no to the Church and no to the Pope. And finally the Marxists in 1917 said no to God, no to Christ, no to the Church and no to the Pope. All of these will be reversed with this one gesture. And when the secular authorities say that the secular authority must be obeyed above the religious authority as they are proposing to do in certain legislation to have priests reveal the secrets of the confessional to prevent crimes and so forth, we will see an end to those things. Because all authority comes from God although there are two swords as Pope Boniface pointed out in the Bull *Unam Sanctam*: the temporal sword or temporal authority, and the spiritual sword, which is spiritual authority. He was using the two swords of Peter. The spiritual authority is higher than the temporal authority and there is indirect command of the temporal authority by the spiritual authority.

And this will be confirmed by this miracle seen by the whole world of the conversion of Russia and world peace. Because by that act, first of all the Orthodox will see that the Pope does have power and jurisdiction to command the Bishops when he finally gives the command to consecrate Russia. And the Protestants will see not only that the authority of the Pope but also that grace comes through the Church, not outside it. And the Masons will see that their idea of a new world order built upon a secular model which excludes the revelation of Christ, which excludes the Church, which excludes the Sacraments, is not the way to peace, nor the way to order the world.

And the Marxists will see that they have been living a lie from the beginning. It has been a trick of the devil to pretend that they're going to help the poor this way when in fact it is the super rich who financed Marx to write his thesis, and who have controlled the opposition and continue to control it to this day. If you've studied Marx's as I have, you'll notice some things he leaves out. He never attacks the power of the banks. Engels was a son of a banker but it is not just for that reason. It is because the banks paid for the revolution and have controlled it from the beginning.

And this will be seen when the conversion of Russia takes place. This will be seen by everybody. In one fell swoop the thousand years of rebellion against Christ's order, Christ's plan for order in the Church and in the world will be overturned. And for those who think that the temporal authority is more important, they will also see that this is not true. There are many more things we can say, but we are out of time, so we will continue later. We will have the *Angelus* in a moment and then whatever else was announced, and then lunch. I hope that this has helped you. This afternoon I will talk about Sister Lucy's meeting with Father Fuentes and the reason why Our Lady is so sad. In the name of the Father and of the Son and of the Holy Ghost, Amen.