

# Fátima, a deception?

Some points noted by various observers

*Paul Ellwanger*

1. Catholicism teaches we are not obligated to believe in any private revelation. Fátima is a private revelation. Only the *Bible* and the traditions of the Apostles are public revelation. We can get to Heaven without the former, but must believe the latter.

2. Satan has enormous power. In the *Old Testament* he turned wooden staffs into serpents (*Ex* 7:12). Also, God permitted Satan power over Job and his family.

3. The three Fátima visionaries were shown a vision of Hell, which was the First Secret. Since Satan was given more power, could he not have shown the children his kingdom – Hell?

4. St Matthew: “For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold! I have told it to you, beforehand.” (*Mt* 24:24-25) At Medjugorje in April of 1998, about 12 persons from the same villa were standing outside after supper when it appeared to them that the sun started to gyrate from side to side. It then started to spin, and then it came downwards, and grew in size, just as it did in 1917 at Fátima. The only difference was that since it had not rained, their clothes did not need instant drying. “And he did great signs, so that he made also fire to come down from Heaven unto the Earth in the sight of men.” (*Apoc* 13:13) There are many miracles of physical cures because of Fátima, but since Satan was granted even more power for the last 100 years, it is reasonable to believe he can cure people as well. There are a number of miraculous cures which are attributed to Medjugorje. The visionaries at Medjugorje are telling us in certain messages that we are to respect other religions. This makes them all false prophets.

5. Sr. Lucy has said that the Consecration of Russia was to be for the reparation of our sins, and offered to the Blessed Virgin Mary. However, the Church teaches that we offer reparation only to God.

6. Only the visions and messages in 1917 received the *imprimatur*. The Popes from 1917 until 1958 did not approve any visions or messages coming from the visionaries of Fátima after 1917. Yet, it was in 1929 that Sr. Lucy was told that Our Lady wanted Russia consecrated to Her Immaculate Heart.

7. Sr. Lucy’s testimony on October 11, 1991, in the interview with the late Cardinal Padiyara from India, states that “Our Lady” has accepted the consecration that was done by John Paul II, and that now Russia is converting. Really? Carlos Evaristo, who was the official interpreter and author of the book, *Two Hours with Sister Lucy*, did not lie. In this same interview, as stated in this book, Sister Lucy contradicts what she told Father Fuentes, the Mexican priest, in an interview on December 26, 1957. This is what she said then:

Father, how much time is there before 1960 arrives? . . . This is the third part of the Message of Our Lady which will remain secret until 1960. (*The Whole Truth About Fátima, THE THIRD SECRET*, by Frère Michel de la Sainte Trinité, Vol. III, p. 504 – emphasis added).

Following is an extract from the interview between Sr. Lucy and the late Cardinal Padiyara, on October 11, 1991:

**Cardinal Padiyara:** “Does God and Our Lady still want the Church to reveal the Third Secret?”

**Sister Lucy:** “The Third Secret is not intended to be revealed. It was only intended for the Pope and immediate church hierarchy.”

**Carlos:** “But didn’t Our Lady say that it was to be revealed to the public by 1960, at the latest?”

**Sister Lucy:** “Our Lady never said that. Our Lady said that it was for the Pope.”

**Father Pacheco:** “In this case, the Third Secret was only meant for two people. For you, Señora, and for the Pope?”

**Sister Lucy:** “Yes.”

8. There is much confusion and disappointment surrounding Fátima. Sr Lucy has remained with the V-2 church; even showing the parallel between her and Osee of the *Old Testament*. God, through St John, let us know what it is He wants us to do now, and that is to “Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues.” (*Apoc* 18:4). Sister Lucy ignored God’s command.

9. Even during the time of Vatican Council II, there were the apparitions at Garabandal, Spain. Our Lady told the four children to pray for the Pope, who at the time was Paul VI. She also told them that there would be two more Popes after him. We now know that there have been three more “Popes” after Paul VI with the recent election of Benedict XVI – one more proof that Garabandal is false. As a matter of fact, all of the so-called apparitions and locutions of Jesus and Our Lady since September 1914 are false. The goal of Satan is to get us to believe that the “Popes” who reigned since then, with the exception, perhaps, of Pope Pius XI, were all good and true Popes.

10. At Fátima “Our Lady” told us that Portugal would never lose the Faith. However, look at what happened at Fátima in May 2004, the very month it is alleged that “Our Lady” first appeared to the three children in 1917. A Hindu priest was permitted to set up his offerings to his god on the very spot where the apparitions appeared! Portugal has lost the Faith. Mr. Sinh Nguyen (Milpitas, California), wrote

I went to Portugal in 1995 and then in 1999 for a fact-finding tour. Each time I stayed for several weeks and I traveled up and down everywhere to see for myself if in Portugal “The dogma of faith will always be preserved” as being told by “Sister Lucia of Fátima.” which she claimed was said by Our Lady Herself. What I found is that the *Novus Ordo* “Mass” is being said everywhere . . . Not any mention that they elected a socialist government and that this satanic government allows divorce and birth control. I also had heard that in the big city of Lisbon there were strip-tease night clubs and that porn movies are rampant. Is this a sure sign that in Portugal the dogma of faith is being preserved?

11. Rabbi Schiller’s interest on Fr. Gruner’s hour-long “Heaven’s Key to Peace” about the Fátima apparitions gives pause for thought. The rabbi had nice things to say about Fátima and the Church, although nothing indicated he needed to be in the Church to be saved. Rejection of the *EENS* doctrine is of course reason why these persons believe the Church is no longer needed for their salvation.

12. Vatican II has also informed the rabbi [and the world] that salvation is for everyone, in or outside the Church. During his Diane Sawyer interview early 2006, Mel Gibson surprised the Jewess, Sawyer, by saying the same thing – that salvation is possible outside the Church.

13. We know that the prophecy of La Salette is an authentic one because it was announced that Rome would lose the Faith and become the Seat of the Antichrist. This has now happened. Most, if not all authentic visionaries were persecuted or martyred. Melanie Calvat of La Salette was no exception. She ended up in a convent in Italy, since the clergy of France did not accept what she wrote. It was Bishop Zolo of Lecce in Italy who gave the *Imprimatur* to her messages in 1879. Now, when we see how Sister Lucy of Fátima was treated like a Queen, and how the bishops, cardinals, and even the “Pope” came to visit her, and even the heads of many countries.

14. It is necessary in order to obtain the benefits of our prayers that they be approved by the Church first. Does the prayer of Fátima that we say after each decade of the Rosary have the Church *imprimatur*? It does not appear so. As for the prayers that Lucy said is to be inserted between the decades of the Rosary, the following should be taken into consideration: Since the Rosary is one of the most indulgenced prayers of the Church, it falls under Canon Law 934.2, which stated,

If a particular prayer should be assigned, the indulgences can be gained in whatever language it may be recited, provided that the translation be officially correct, either by virtue of a declaration of the Sacred Penitentiary, or of one of the local Ordinaries of the place where the language into which the prayer has been translated is commonly used: but **the indulgences cease entirely if there has been any addition, omission or interpolation.**

Through the years, we have seen three different Fátima Rosary prayers, which do not make the same sense. Which is the official one? Which one has truly been approved by the Church, before 1958 ? If the Church had considered one of them worthy of being added to the Rosary, why were these laws not adjusted to accommodate the new prayer? Not a word of advice was given the faithful from the hierarchy before 1958. The prayer was not even popular until the 1960s.

15. Our Lady already announced that Rome would lose the Faith and become the Seat of the Antichrist in 1846 at La Salette, and it came to pass that it did so in the 1960s. Why would she have to repeat the message again at Fátima; the part of the third secret which they claim is not yet revealed? And why reveal this to the false church in 1960 with the Freemason John XXIII as its head? **No consecration was even possible in 1960.** How could a false pope and his apostate bishops consecrate anything to the Blessed Virgin? By their apostasy, they have all been automatically excommunicated from the Church (Canons 2234, 2235, and 2236).

16. St. Vincent Ferrer (1350-1419), who raised a dead man to life, to have the man testify that he, St. Vincent, was the Angel of the Apocalypse (*Apoc.* 14:6), tells us that the Holy Pontiff for the Latter Days **will dissolve all religious orders** and institute a new one which will encompass all the clergy and all the lay members. Our Lady at La Salette (1846) also told us about a new religious Order for the Latter Days, which would confirm the prophecy of St. Vincent, of about 500 years earlier. The reason is obvious. All of the religious communities today are in heresy, since they follow Vatican II, and the antipopes since then. Sr. Lucy was with the Carmelite nuns and they are all part of the Great Apostasy that St. Paul warned us about. Sr. Lucy followed heretical Popes since Vatican II.

17. Pope Pius XI (1922-1939) refused to perform the Consecration of Russia.

18. On Dec. 8, 1854, Pope Pius IX declared the Blessed Virgin Mary as the **Immaculate Conception**. Then, on June 16, 1875 he **consecrated the Catholic world to the Sacred Heart of Jesus**. What was the need for the world to be consecrated to the Blessed Virgin Mary, as requested by Sr. Lucy of Fátima? If such a need existed, Pope Pius IX would have done so on June 16, 1875.

19. There are numerous miraculous events reported over the past 40 years which are associated with false prophets, including Fr. Gobbi. There are over 10,000 people in the world who have received locutions or had visions during this time.

20. The worst and most deleterious propaganda was that the *Novus Ordo Missae* is the Holy Sacrifice of the Mass. Next in severity of apostasy is that Vatican II and its four anti-Popes [and the hierarchy which supports them and implements their directives] were-are legitimate.

There was nothing about the errors of Judaism and the Talmud which are being spread by Vatican II and its other auxiliaries in the New World Order establishment operating from NY, Tel Aviv, Washington, London, Paris, Berlin, etc. Only those “very bad errors” of unrepentant Communist Russia.

21. Concern over the Fátima warning about “Russia spreading her errors” now makes about as much sense as worrying about “a second more terrible war [WWII].” Those parts of the Fátima warnings are now history.

22. In Gruner’s PAX documentary its producers transitioned smoothly from “apparition” to “lady” to “Blessed Virgin Mary”, with nary a glance at the evidence for authenticity and only a dismissive wave at the parish priest who initially thought it all a deception.

John Vennari [editor, *Catholic Family News*] was shoddy in attempting to “prove” the authenticity by his account of how the children failed to recant under threat of torture. Those children saw something they did not doubt, which impressed itself upon them. That cannot clarify the nature of the apparition.

Then, Gregory Hesse asserts that it would require too much thermal energy to dry up the mud without scorching the people, and that this is beyond the capabilities of demons. Demons would not have to apply heat, they could remove moisture. What arrogance of Hesse to think that he knows what power Satan has been allowed by God. Such conceit makes him susceptible to Satan’s deceptions – just as he is deceived about Vatican II.

23. There are traditionalists who are suspicious of Fátima because the bizarre and a-typical appearance of the sun is offered as proof the apparitions are of Heaven. They say that this is out of character with the miracles of apparitions that are of Heaven – like Lourdes.

**Lourdes confirmed an infallible dogma, but Fátima did not and is associated with confusion over such things as the Third Secret and the wording of the “angel’s prayer” – with its implicit heresy – along with other contradictions already cited.**

24. The Gruner documentary also makes erroneous statements about historical events which it attributes to the benefits of the Portuguese bishops consecrating their country. Salazar was never the “strongman,” of Portugal. He was an administrator serving at the behest of the Portuguese military, which had effected the earlier Masonic coup that drove out the monarchy and which remains in power illegally to this day, though in time their role has become progressively less obvious, because they have managed to quietly spread their Masonic ideals and practices

throughout Portuguese institutions and society. Indeed, the secrets of the secret society are now out in the open and no one recognizes them, just as with the *Communist Manifesto*.

25. The government installed by the Masons upon the ruins of the Portuguese monarchy is still illegally in power. Salazar and Portuguese Masons were very successful with the “two steps forward, one step backward” strategy. They avoided the perils of the Spanish Civil War [as Vennari incorrectly claims] not because of Fátima, but because any nationalist opposition to the Masonic agenda had been long since neutralized or eliminated – if it had ever existed.

In a relatively backwater country like Portugal there was no need for the violence that characterized Spain because there was no Catholic nationalist resistance for the Commies to destroy – only a docile clergy.

26. Has Portugal kept the faith, as Fátima promised? Only if keeping the faith means substituting the Holy Sacrifice of the Mass with the *Novus Ordo Missae* and following the rest of the evil Vatican II.

The late Sr. Lucy herself [or a stand-in double] hardly set an example of keeping the faith. This alone is the reason for a number of trads rejecting Fátima.

Fátima could take care of itself perfectly well – if it were authentic.

27. Nothing was revealed in the Fátima scenario about the upcoming withdrawal of the Holy Sacrifice of the Mass and the imposters who would pose as popes, nor of the counterfeit “council”, nor of the fast-approaching almost universal apostasy, nor of the rampant heresies [then already spreading] such as that Sacred Scripture is riddled with myth-allegory and that those outside the Church can receive eternal salvation.

We remain under a universal chastisement by God for having allowed our Faith to become so weak as to join the evil world, as opposed to resisting it. The French, Industrial and American Revolutions were the catalysts for that historically rapid reaction – a reaction which has been gathering momentum at an exponential rate.

Oremus.

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Following report is about a “priest” with direct links to Fátima

**Fatima connection in following: Luigi (Gino) Burrese**

**28 July 05**

<http://www.chiesa.espressonline.it/dettaglio.jsp?id=37078andeng=y>

## The First Sentence from Prefect Levada Makes the Legion Tremble

**The Congregation for the Doctrine of the Faith  
has handed down a stiff sentence against Fr. Gino Burrese**

The transgressions? They include the same ones charged against Fr. Marcial Maciel, founder of the powerful Legionaries of Christ

*Sandro Magister*

ROMA, July 28, 2005 – On July 19, the Catholic newspaper “Avvenire” published the following note from the general secretariat of the Italian bishops’ conference (CEI):

“Following the decree handed down on May 27, 2005, by the Congregation for the Doctrine of the Faith, notice is hereby given that the following canonical provisions will be applied to Fr. Luigi (Gino) Burrese, of the congregation of the Servants of the Immaculate Heart of Mary:

“1 – revocation of the faculty to hear the confessions of any member of the faithful in any place, as provided in canons 966 and 969 of the code of canon law;

“2 – definitive prohibition against carrying out the ministry of spiritual direction for any of the faithful, whether a layperson, a clergyman, or a consecrated religious;

“3 – revocation of the faculty of preaching, as in canons 764 and 765;

“4 – prohibition against celebrating the sacraments and sacramentals in public;

“5 – prohibition against granting interviews, writing in newspapers, pamphlets, periodicals, or on the internet, or participating in radio or television broadcasts on any matter involving Catholic doctrine, morality, or supernatural or mystical phenomena.

“This is made known for the understanding and profit of the faithful.”

Practically speaking, the CEI has made it known that Fr. Gino Burrese, founder the Servants of the Immaculate Heart of Mary, must leave the ministry and retire to private life.

Among the reasons for the action taken, the decree from the Congregation for the Doctrine of the Faith cites abuses in confession and spiritual direction. But Vatican sources have confirmed that to these reasons must be added the accusations of sexual abuse made against Fr. Burrese by some men who were his followers and seminarians during the 1970’s and ‘80’s.

The Vatican decree has not been made public. But the American weekly “National Catholic Reporter” obtained a copy of it, and their correspondent John L. Allen gave a report of it in his newsletter “The Word from Rome” on July 22.

The decree against Fr. Burrese is the first to have been issued by the Congregation for the Doctrine of the Faith during the pontificate of Benedict XVI. And it is the first to bear the signature of its new prefect, former San Francisco Archbishop William J. Levada. It was personally approved by the Pope on May 27, when he received in an audience the secretary of the dicastery, Archbishop Angelo Amato. The Pope’s approval “*in forma specifica*” does not admit appeal.

As a decree issued against the founder of a religious order on the basis of accusations going back decades for sexual abuse carried out against his followers, the decree against Fr. Burrese

recalls an analogous case, but one of much greater significance. It, too, is being examined by the Congregation for the Doctrine of the Faith: the case of Fr. Marcial Maciel Degollado, founder of the Legionaries of Christ.

And it is not out of the question that the severity adopted against Fr. Burresti is the prelude to similarly rigorous actions against Fr. Maciel.

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Fr. Burresti, who is now 73 years old, was until 1992 a member of the Oblates of the Virgin Mary, an order founded in 1816 by Italian priest Bruno Lanteri. A man with a great devotion to the revelations of Fátima, Burresti became a priest at a relatively advanced age, in 1983, but even before this he had gained great fame as a mystic and spiritual director, as well as for the stigmata and visions.

In a small way, his popularity resembled that of Fr. Pio of Pietrelcina. And not really in too small a way: hundreds of persons from Italy and beyond came to him every day seeking comfort, including high-ranking prelates, politicians, and ambassadors. From the faraway Philippines, then-president Corazon Aquino sent one of her messengers to have a rosary blessed by this man in the odor of sanctity.

His headquarters were in the countryside below Tivoli, just outside of Rome, in the area of San Vittorino, where there stands today a Marian shrine in the form of a cone made of glass and cement. It was built with the contributions from devotees. “Brother Gino,” as everyone called him, initially received his visitors in a small structure made of wood and sheetmetal, but the congregation of the Oblates replaced this with an international seminary – because Fr. Burresti was also a great magnet for vocations to the religious life.

This was until May of 1988, when first two and then five more of his young followers put an end to the enchantment. They told the superiors of the congregation that on a number of occasions the priest had lured them to his room and abused them sexually. When they were set down in writing, their accounts were a mixture of fascination and self-blame. For example:

“Fr. Gino was kissing me, and at the same time he was saying wonderful, holy things: ‘Let yourself be touched by God. Loving is not a sin.’ I was confused and paralyzed. I knew that he was a stigmatist, someone who had direct contact with the Virgin Mary. So I felt that I was wrong, that he could not be like I thought he was, because if he had been that way God would not have chosen him as his minister on earth. I said to myself: Look at how evil and rotten I am, I see malice even in the affectionate embraces of a saint.”

After they assessed the accusations, the superiors of the Oblates took immediate action. On June 6, 1988, they put Fr. Burresti on a flight to Vienna, and transferred him to the monastery of Loretto in Austria. The next day the superior general of the order, Julio Cura of Argentina, sent the dossier of the accusation to the prefect of the Vatican congregation for religious, who at the time was Cardinal Jérôme Hamer.

But the secretary of that congregation at the time was Vincenzo Fagiolo, a future cardinal, who sympathized with the accused. “He came to me often for confession,” Fr. Burresti quickly revealed. He, in the meantime, had already left behind the borders of Austria and had come back into Italy, to Montignoso di Gambassi Terme, in the diocese of Volterra in the region of Tuscany. He resides there to this day.

The fact is that the Vatican put under investigation both Fr. Burresti and the superiors of the Oblates, appointing as inspector Marcel Gendrot, a member of the Company of Mary. After an investigation lasting two months, Gendrot concluded in favor of Fr. Burresti’s return to San Vittorino, and wrote a note reprimanding the superiors of the order.

The superiors then appealed to Pope John Paul II. Their appeal, dated November 22, 1988, fills three pages. It lists the accusations: consummated homosexual acts with numerous young men, kidnapping for sexual purposes, and violation of the seal of the sacrament of confession. It rebukes the inspector, Gendrot, for covering up the investigation. It asks the Pope to take the responsibility for the case away from Hamer and Fagiolo, and to give it instead to the prefect of the Congregation for the Doctrine of the Faith at that time, Joseph Ratzinger, or to a special commission.

The reply came on the following January 3: appeal denied. And not just that. Fr. Cura and the other superiors of the Oblates were dismissed from their positions of authority. Gendrot was promoted from inspector to commissioner for the order. The case remained in the hands of Hamer and Fagiolo. The only concession made was a supplementary investigation entrusted to three cardinals who have since died: Giuseppe Caprio, Opilio Rossi, and Luigi Dadaglio. They listened to only one of the seven initial accusing witnesses (in the end there were eleven of these). One year later, in February of 1990, they concluded by permitting Fr. Burrese to stay where he was, in Montignoso, and to continue his work there, with the sole stipulation that he could no longer work with young men pursuing vocations.

But Fr. Burrese took initiative on his own. In 1992 he left the Oblates and founded a new congregation, the Servants of the Immaculate Heart of Mary, with branches for both men and women. Today the order counts 150 members.

Five years later, however, in 1997, the Congregation for the Doctrine of the Faith opened another investigation on him. The case was concluded on May 10, 2002, with a decree signed by Ratzinger and by the secretary of the dicastery at the time, Tarcisio Bertone, who today is the Cardinal Archbishop of Genoa.

The sentence takes into consideration the fact that the accusations were made past the statute of limitations, so it neither condemns nor punishes Fr. Burrese. But the 20-page report accompanying the decree – which is also in the possession of the *National Catholic Reporter* – contains passages worth citing. It was signed by the four prelates charged with carrying out the investigation, headed by Velasio De Paolis, who today is a bishop and the secretary of the Supreme Tribunal of the Apostolic Segnatura.

The report lists the accusations against the priest: violation of the seal of the confession, the illegitimate use against the penitent of confidential information revealed during confession, defamation, violation of the right to privacy, incitement to disobedience against superiors, false mysticism, and claims of apparitions, visions, and supernatural messages.

It admits that the statute of limitations has passed on the matters contained in the accusations. But it nonetheless asks the Congregation for the Doctrine of the Faith to provide for administrative sanctions against Fr. Burrese. For this reason:

“It should not be forgotten that during this process some [of Fr. Burrese’s followers] said that the accused ‘would come out of it triumphant, more esteemed than ever, and thus without any shadow, indeed more glorious than before’. [They said] ‘that the secretariat of state defends Fr. Gino, thus victory is assured.’ If no new limitation is applied to his ministerial liberty simply due to the fact that the proven offenses have been prescribed [by the statute of limitations], probably the sentence of this court will be used as an instrument of propaganda in favor of the accused. He will be able to continue to do harm to those psychologically weak persons who place themselves under his spiritual direction.”

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The stated support of the secretariat of state for Fr. Burrese – which is referred to in the report – is another of the elements that link his case to that of Fr. Maciel.

In effect, two of the prelates who work in the secretariat of state belong to these orders. Angelo Tognoni is a member of the Servants of the Immaculate Heart of Mary, founded by Fr. Burrese, and Donal Corry belongs to the Legionaries of Christ, founded by Fr. Maciel.

That's not all. The Legionaries of Christ have for many years had the support of the secretary of state himself, Cardinal Angelo Sodano.

Confirmation of the support of the secretariat of state for the Legionaries' cause came last May 20, shortly after the release on [www.chiesa](http://www.chiesa) of an article dedicated to the investigation on the Maciel case opened by the Congregation for the Doctrine of the Faith.

Thanks to a FAX sent to them without a signature but bearing the stamp of the secretariat of state, the Legionaries of Christ issued a communication that day which stated:

“At this time there is no canonical process underway regarding our founder, Fr Marcial Maciel, LC, nor will one be initiated”.

In reality, the FAX from the secretary of state was less conclusive about the future. In Italian, it literally read:

*“Non vi è nessun procedimento canonico in corso né è previsto per il futuro nei confronti di p. Maciel”.*

The formula “*non è previsto per il futuro*” is commonly used in the Vatican to indicate actions that are in the realm of possibility but about which no formal decision has yet been made.

What is certain is that the preliminary investigation in the Maciel case has moved forward since the pseudo-denial of May 20, with the accumulation of more testimonies and documents. And it is on the basis of this investigation that the Congregation for the Doctrine of the Faith – not the secretariat of state – will make its decision on the canonical process against the founder of the Legionaries of Christ.

The Burrese case teaches a lesson. It seemed to have been definitively filed away after the favorable sentence handed down on May 10, 2002. But it was reopened, and a much more severe conclusion was reached – with the presiding judge being Ratzinger, who has since become pope.

<< END OF ARTICLE FROM *Chiesa* SITE >>

Preceding article sent to *Catholic Family News*

Also at the *Chiesa* site are the following articles:

“The Legionaries of Christ: Fr. Maciel’s Trial Draws Nearer” (20 May 2005)

The newsletter by John L. Allen, Rome correspondent of the *National Catholic Reporter*, with the news on the Burrese case: “The Word from Rome” (22 July 2005)

English translation by Matthew Sherry: [traduttore@hotmail.com](mailto:traduttore@hotmail.com)

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## The Fátima-Gruner-Burresi connections

*Paul Ellwanger*

Fr. Nicholas Gruner has been a friend to “Bro. Gino ((**Burresi**))” since the late sixties, when Fr. Gruner, then Mr. Gruner, went to San Vittorino as one of the first North American seminarians there.

Reading between the lines of Fr. Gruner’s biographical information, it was apparent that Mr. Gruner and “Bro. Gino” already knew each other before Mr. Gruner decided to go into the seminary.

“Bro. Gino”, now “Fr. Gino”, still writes for *Fátima Crusader* – not at all creditable for one of the leading spokesmen of Fátima.

A couple of years ago when credible allegations against Bro. Gino ((**Burresi**)) appeared, Fr. Gruner was contacted by letter and asked if he had ever reviewed the allegations against Bro. Gino or if he had conducted his own investigation before permitting Bro. Gino to write for *Fatima Crusader*? Fr. Gruner did not respond to that simple inquiry. A second letter was written – with the same result.

I repeat: Not at all creditable for one of the leading spokesmen of Fátima.

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### “Angel’s prayer” at Fátima

“Fear not,” said he to them. “I am the angel of peace. Pray with me.” Then kneeling with his forehead on the ground, he said three times, “My God, I believe, I adore, I hope, I love You! I ask pardon for those who do not believe, nor adore, nor hope, nor love You.”

#### Comment

This implies an heretical all-inclusiveness – unrepented atheists still living, along with all in Hell, which would of course include Satan.

This prayer would not have this problem if the word “conversion” had been used instead of “pardon”. That would also have automatically excluded the non-living, such as those in Hell (and Satan).

There will always be controversy over what the Fátima “seers” said they heard.

Asking pardon for another appears to be deceitful – unless there is some punishment that would be meted out later for transgressions.

What the petitioner of a pardon is really asking is that the offended party forego exacting punishment himself, and leave it to the petitioner of the pardon to exact it from the transgressor.

Like, when a father says to a neighbor, “Please pardon my son for egging your car. I will see that he is punished and makes restitution.”

That alleged angel’s prayer looks as if the word that belongs in place of “pardon” is “conversion.”

Even in secular law a pardon does not remit guilt of the one pardoned.

The prayer amounts to asking for universal mercy, which Sacred Scripture assures us in many places cannot be.