

VIII Sunday after Pentecost – Fatima and the Revolution

In the name of the Father...

This year we commemorate the centennial anniversary of Our Lady's apparitions at Fatima which began on 13th May, the month dedicated to her, and culminated in the *Miracle of the Sun* on 13th October, the month dedicated to her Holy Rosary.

This year we also recall three other anniversaries.¹ First, the start of the Protestant Revolt in Germany by Martin Luther in October 1517. Then, the foundation of modern Freemasonry in England in June 1717. Finally, the Communist Revolution in Russia in October-November 1917.

Is there any connection between these events?

Our Lord founded his Church, the Catholic Church, to continue the work of the Incarnation. Claiming all authority for himself, he gave to it an authoritative commission: *All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations... teaching them to observe all which I have commanded you.*²

The commission was to be his prophet, who not so much foretells what will be, but rather speaks the words of God on the authority of God. Prior to this explicit commission at the end of his gospel, St Matthew had alluded to it in his account of the Transfiguration through imagery redolent of the commissioning of the major Old Testament canonical prophets Isaiah, Jeremiah and Ezekiel.³

It was as his commissioned prophet that Our Lord said of his Church: *He who hears you hears me; adding a warning about rejecting that voice of authority: he who rejects you rejects me, and he who rejects me rejects him who sent me.*⁴

Let us return to those anniversaries. Of the start of the Protestant revolt Wikipedia notes: *Luther sent [his 95] theses enclosed with a letter to Albert of Brandenburg, the Archbishop of Mainz, on 31 October 1517, a date now considered the start of the Protestant Reformation... Luther may have also posted [his] theses on the door of All Saints' Church and other churches in Wittenberg in accordance with University custom on 31 October... [Thus] started the Protestant Reformation, a schism in the Catholic Church which profoundly changed Europe.*⁵

In passing, we can first ask if there is any significance to the Reformation beginning on October 31 and Our Lady's final apparition at Fatima being on October 13.

¹ [De Mattei: Shedding Light on Today's Crisis](#)

² [Mt 28:18-20](#)

³ [Isa 6:1-10](#); [Jer 1:4-10](#); [Ezk 1:4-3:15](#).

⁴ [Lk 10:16](#)

⁵ [Luther's Ninety-Five Theses](#)

By his so-called Reformation, Luther rejected the divinely-conferred authority of the Catholic Church: he rejected God's prophet. In effect, by insisting on the principle of private interpretation of the Bible, Luther made each his own Pope to interpret Christianity. We can note with some irony that – in the person of the very first Pope recalling his experiences at the Transfiguration, receiving that prophetic commission – the Bible explicitly condemns private interpretation. St Peter writes: *[W]e have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place... knowing this first of all, that no prophecy of scripture is of private interpretation...*⁶ for the very good reason that in the scriptures... *There are some things in them which are hard to understand, which the ignorant and unstable twist to their own destruction.*⁷ Luther should have heeded that prophetic warning.

As the object of highest, most defining, natural instinct in man, the truth should unite all men, at least those *...who are of the truth*, under the authority which *...bears witness to the truth.*⁸ Luther's founding principle, however, was dissent. He sowed the seed of radical individualism - my truth. Wikipedia notes that Luther... *[S]tarted the Protestant Reformation ... which profoundly changed Europe.* That is something of an understatement. Rejecting divinely-conferred authority, Luther spread throughout Europe that chaos which is antithetical to God's work as St Paul writes: *For God is not a God of confusion but of peace.*⁹

Two hundred years after Luther rejected the unique claims of the Papacy, in 1717 the founders of modern Freemasonry rejected the unique claims of Christianity, the unique claims of Christ. In effect Luther had taught: *Each his own Pope – all are equal.* The Enlightenment pursued this equality to the next logical step: *To each his own religion: all are equal*, thus fulfilling Our Lord's words: *He who rejects you, rejects me.*¹⁰

Another two hundred years later, in October 1917 in Russia, now bearing the face of Communism and pursued to its ultimate conclusion, the revolution unleashed upon the world the rejection of all religion, the rejection of God, the culmination of Our Lord's warning: *He who rejects you, rejects me; he who rejects me, rejects him who sent me.* In Communism, the revolution sought to eradicate all religion, all hierarchy, all boundaries, all authority: in a word, anything which points to

⁶ [2 Pet 1:16-21](#)

⁷ [2 Pet 3:16](#) – Note that Peter is referring to Paul's letters and compares them to "the other scriptures". It seems that Paul's epistles are here being judged "canonical", and it is Peter – the Pope – who makes this judgment.

⁸ [Jn 18:37](#)

⁹ [1 Cor 14:33](#) – Note that this whole chapter is on the work of the prophet or bishop – one advanced in charity (c.f., [ch 13](#)) and therefore endowed with wisdom – a work which is to build up, unify, set in good order, the Church.

¹⁰ Within two generations, this Enlightenment unleashed the grotesque Revolution in France.

God. Totalitarian government – abusive authority – was but a means to the denial of authority and the creation of an egalitarian – classless – society, where each was his own god, an end unto himself.

The fall of the demons is the prime example of radical individualism, their refusal to be a part of something greater than themselves, be ordered to something beyond themselves, to be subject. Their pride spawned envy which spawned hatred so that in Hell each hates all the others. So also the revolution – the radical individualism – spawned by Luther and consummated in Communism – is hell on earth. Far from exalting man, it degrades him. Increasingly removed from God, it is materialist: its creed is Darwinism. It denies any God-given objective order so that reality is whatever man makes it to be. There is no God, no immortal soul, no eternal destiny, no individual dignity, so that paradoxically to further radical individualism the individual can be disposed of: think of abortion and treatment of the seriously ill.

The measure of society is virtue. The hallmarks of God's work are respect for law and order, respect for life, humility, piety, chastity, fear of God. The hallmarks of the revolution are rampant secularism, hedonism, pornography, fornication, homosexuality, divorce, adultery, abortion, arrogance, lawlessness, denial of the objective moral order, hatred of God.¹¹ The problem is not violence, but ideology. The revolution – in the guise of Russia – has conquered the world without tanks and ballistic missiles: tanks and ballistic missiles cannot prevail against it. Nor can political posturing. Its ideology has seeped into all western countries and – arguably – its principal exponent now is the USA.

One might also argue that it has seeped into the Church now abusing authority to undermine authority, insisting on the primacy of individual conscience, private interpretation by another name.

It is divinely-appointed authority which fosters order, unity, peace – for coordination requires subordination, requires hierarchy, requires authority. The revolution – throwing off that authority – fosters only radical individualism, degradation and ultimately chaos.

The revolution first took hold in Eden, when the first revolutionary – an anti-prophet – prompted the woman to throw off God's law, God's authority, promising: *you will be as gods*.¹² At that time God promised the appearance of a woman and the crushing of the revolution. Immediately prior to the Russian Revolution, appearing at Fatima from May – the month of Mary – to October – the month of her Holy Rosary, that Woman, God's prophet, gave to us effective means to partake in her victory: penance for our sins, conversion of life, prayer – especially the daily Rosary, the first Saturdays devotion. Let us hear and heed her prophetic warning.

¹¹ c.f. [Rom 1:18-32](#)

¹² [Gen 3:5](#)

During Passiontide and the build up to the confrontation of Holy Week, the preface at Mass speaks of Satan's impending defeat through the Cross: *[U]t qui in ligno vincēbat in ligno quoque vincerētur* – that he who conquered through the tree might through the Tree also be conquered. We might add: *[U]t qui in muliere vincēbat in muliere quoque vincerētur* – that he who conquered through the woman might through the Woman also be conquered. God himself has assured her victory: *I will put enmity between you and the woman... [she] shall crush your head*: neither, however, by tanks and ballistic missiles, nor by political posturing. With words of authority, God's prophet has spoken of the overthrow of the revolution, of what will be: *The Holy Father will consecrate Russia to me and she shall be converted... In the end, my Immaculate Heart will triumph.*

Our Lady of Fatima, pray for us.

In the name of the Father...