

SISTER LUCY **TRUTH**

PROBLEMS WITH *CALLS FROM THE MESSAGE OF FATIMA* Commentary by Dr. Peter Chojnowski

Introduction to the Work and Its Importance for Sister Lucy Truth

Calls from the Message of Fatima is a book written by “Sister Lucia of Jesus and of the Immaculate Heart,” translated by the Sisters of the Monastery of Sancta Maria and the Convent of Our Lady of Good Success, and published in Lisbon by Secretariado dos Pastorinhos in 2000.

It is advertised as being “Authorized by the **Congregation for the Doctrine of the Faith**, Rome.” It is copyrighted by the **Carmel of Coimbra** and by the **Fatima Shrine**. The first two paragraphs of the preliminary note of the book, written by **Bishop Serafim de Sousa Ferreira e Silva of Leiria-Fatima**, contain the following:

The author of this work is Sister Lucia (Sister Maria Lucia of Jesus and of the Immaculate Heart to give her full religious name)... **I wish to assure readers of this book that it was her idea and was written by her....** Finding herself inundated with constantly repeated questions concerning the apparitions and the visionaries, the message they received and the reason for some of the requests contained in that message, and feeling that it was beyond her to reply individually to each questioner, Sister Lucia asked the Holy See for permission to write a text in which she could reply in general to the many questions that have been put to her. This permission was granted, hence the present work entitled in English: *Calls from the Message of Fatima*. The work is, in effect, a long letter, written entirely by Sister Lucia and addressed by her to all those who have written to her concerning their doubts, questions, and difficulties, and their desire for greater fidelity in living up to what was asked for from Heaven in the Cova da Iria. (p. 3) [emphasis ours]

The preliminary note continues:

On May 13, 1982, a year after the attempt on his life in St. Peter’s Square, Pope John Paul II came as a pilgrim to Fatima.... These words of the pilgrim Pope who has spread the message of the Virgin Mary in Fatima throughout the world with such energy and authority, are **the key to interpreting the book which Lucia has given to us.... In it we find the mature and full synthesis of the message Sister Lucia received from the Mother of God....** the publication of Lucia’s book, the fruit of prolonged meditation, and bearing the date of March 25, 1997, provides what we might call **her authorized explanation of the whole of the Fatima message.... Lucia’s book is, in a sense, the seer’s spiritual testament, and was written especially for all who asked her for an authoritative interpretation of the message of Fatima.**

[Sister Lucia] refers back with conviction to the Magisterium of the Church in our own day; to which she has always been faithful in her religious life and in her serene and trusting obedience to the Pope and to the Holy See, even in all that she says concerning the phenomenon and message of Fatima.

Here we find a Sister Lucy Truth goldmine. Here is a text from 1997, which has every official stamp of approval that can be imagined for a Fatima-related book.

1. It says that it was written by “Sister Lucy” (i.e., Sister Lucy II) and is her “spiritual testament” and her “authoritative interpretation of the message of Fatima.”
2. It is “authorized” by the Congregation for the Doctrine of the Faith. This congregation was headed by Cardinal Josef Ratzinger.
3. It was copyrighted by the Coimbra Convent and the Fatima Shrine.
4. “Sister Lucy” asked permission of the Holy See, headed by John Paul II, to write this book.
5. The preliminary note to this book is written by the (former) bishop of Leiria-Fatima, Serafim de Sousa Ferreira e Silva.
6. We are assured that this is the authorized version of the entire Fatima Message.
7. Finally, we are comforted that “Sister Lucy” “refers back **with conviction**” to the Magisterium of “our own day” in making any judgments on the Message of Fatima, and she has obeyed “the Pope and the Holy See” with regard to “the phenomenon and message of Fatima.”

So if we are to find a variance between the testimony of the woman who we now know to be Sister Lucy II, as compared to the testimony and the account of the real Sister Lucy of Fatima (Sister Lucy I), it should be found here.

Generic and Vague Descriptions of Early Life

Just for the record, the author clearly identifies herself with Sister Lucy of Fatima by stating, “My own parents, Antonio dos Santos and Maria Rosa, had seven children.” “[One was] Lucia de Jesus Rosa dos Santos, who is talking to you now” (p. 39). Here is a **clear confession** of what we now know to be Identity Theft. **She is not merely a prop for the cameras; this woman has assumed the identity of the real Sister Lucy of Fatima.**

The next parts of the book, pp. 40–43, are simply very generic descriptions of an almost ideal Catholic life of Portuguese families during the early years of the 20th century. Nothing specific—for the simple reason that she does not know the specifics! She is relying on third hand accounts. For example, “Everyone fulfilled the precept of keeping holy the Sundays and the other Holidays of Obligation. In the morning, everyone went to Mass” (p. 43).

As someone who deals daily with sheep, I can tell you that this does not sound like someone who knows about the reality of taking care of sheep:

Surrounded by the enchantments of nature, their innocent souls live with a longing for the supernatural which their intuition, prompted by grace, tells them is even richer and more enchanting. (p. 48)

After this completely generic, Catholic tourist guide view of Portuguese peasant life, without any concrete details or memories, she says, “I think, dear pilgrims, I have now answered all your questions about the family background of the three humble shepherd children whom God chose in order to transmit His Message to you through them.” (p. 48)

Theologically Problematic Reflections on the Eucharist and “For Many”

Much of the text of *Calls*, at least until p. 134, is made up of pious and theological reflections concerning lines taken from the words of the Angel of Portugal to the Three Children. They are so general and scriptural that anyone with a knowledge of basic Catholic spirituality could have written them as meditations on the words of the Angel. The place that I believe is worth considering as to the question of authenticity, is found on p. 113, and consists of a meditation on the Holy Eucharist and what the Redemption means.

The text, on p. 113, reads as follows: “Jesus gives us his Body *and then His Blood* which, He says, is ‘poured out for many’.”

This woman obviously attends the Novus Ordo Mass in which “communion” is received under the species of both bread and wine; first the host is received in the hand, and then you walk over to the chalice, which someone is holding, and take hold of that and receive it. This practice is, no doubt, the reason behind the bizarre way in which Sister Lucy II received “communion” from John Paul II at Fatima, on May 13, 2000, reaching up to grab his hand and having to have the host pushed into her mouth.

The text continues:

The word “many” as used here does not exclude “some,” as if Jesus did not die for all; but, as I have heard some commentators saying, that word **is to be understood in the sense in which it was used in the language of that people:** “many” being the opposite of “one,” **that is, one who dies instead of many.** It was in this sense that the high priest, Caiphas, justified the necessity of the death of Jesus: “You do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish” (Jn 11, 50).

This is an obvious attempt to embrace John Paul II’s Universal Salvation and the notion of a “Cosmic Christ” by avoiding the obvious meaning of the sacramental form “for many” instead of “for all.” The clear teaching of St. Thomas Aquinas, the Council of Trent, and the theological tradition of the Church demonstrates that the “many” is referring to those who have the grace of the Redemption applied to their souls by their willing participation in the Christian life. It in no way refers to the *One who does the redeeming*.

Where a cloistered Carmelite would hear “some commentators saying” something about the meaning of the term “for many” in this novel and heterodox interpretation is beyond me.

So does the Eucharistic formula of consecration, then, continue to speak of the Jews, who do not die, instead of referring to the Catholics who are redeemed by the Sacrifice of the Cross, anticipated at the Last Supper? Why would the real Sister Lucy have any problem with the idea that there are many who go to Hell because of their refusal to submit to the Law of God? Wasn’t that what the First Secret was about, and wasn’t Lucia’s entire mission to warn people about the dangers to their salvation and the loss of faith?

Also, it must be remembered that this text was approved by the Congregation for the Doctrine of the Faith in 1997, which means by Cardinal Josef Ratzinger. Was his much touted change of the eucharistic formula simply a change of the meaning of the words of consecration entirely? Was “for many” used to refer to the Jews for whom Christ instead died so that they would not suffer misfortune, rather than referring to the Catholics who are redeemed by the Lamb of God and who are not **all**? “Sister Lucy”

seems to say so. We must believe “Sister Lucy”!

Even if “Sister Lucy” means to say that the “many” are all of the Redeemed as opposed to the “one” Redeemer, it still is an explicit statement of Universal Salvation since the “One” is said to die for the tribe, which, clearly in “Sister Lucy’s” interpretation, is meant to be the entire human race. If not, why go through such conceptual contortions with regard to the obvious meaning of the term “for many” as opposed to “for all”?

Our Lady of Mount Carmel Has Nothing to Do with the Brown Scapular

In the chapter dealing with “the call to a life of total consecration to God,” “Sister Lucy” starts out:

In my view, **the apparition of Our Lady of Mount Carmel means total consecration to God.** By showing herself clothed in a religious habit, she wished to represent all the other habits by which those who are totally consecrated to God can be distinguished from ordinary secular Christians. (p. 180)

Later on in this chapter in which nothing other than the religious life is discussed, we hear the constant refrain from “Sister Lucy” about the necessity of “obedience”:

All of us, but more especially consecrated souls, need to live by faith: that faith which sees God in others, **in authority**, and in everything that happens: that faith which assures us that **authority represents God** and, then, by obeying, we are doing the will of God. (p. 181)

Surely, with another chapter of *Calls* dedicated to the meaning of the apparition of Our Lady of Mount Carmel, we would find another chance for “Sister Lucy” to speak about the Brown Scapular and its role in protecting the faithful in this age of apostasy. No. Instead we have another chapter filled to the brim with Bible quotes, this time on “the [generic] call to holiness” (p. 195).

Who Exactly is “Sister Lucy” Calling Us to Obey?

On p. 210, we read:

It is Moses who transmits God’s message to his people. Could it be that no one else is capable of speaking directly to God?... In Moses, we see represented the Head of the Church, commissioned by Jesus Christ with the task of passing on to us the laws and words of God. Therefore, we have to believe in God and in his Church, just as the Israelites believed and said to Moses, “Go near, and hear all that the Lord our God will say, and speak to us all that the Lord our God will speak to you; and we will listen and obey” (Deut. 5, 27). **This should be our response too: to listen to the Church, and believe what it says—certain that what it tells us is the word of God—and obey. “We will listen and obey.”**

Salvation is Possible to Those Without Faith

“Sister Lucy” claims on pp. 195–196 that salvation is possible without faith:

Everyone is obliged to be holy, even those who have no faith. **Obviously in the case of those who have no faith, the holiness will be that dictated by their own conscience**, and there will be no supernatural merit because they will not have the fundamental reason that gives value

to true holiness: “to be holy because God is holy”, namely the desire to be holy in order to please God, to become like God, to do His will, to give pleasure to God and prove to Him how much we love Him.

As I was saying, those who do not have the happiness of possessing the gift of faith are also bound to become holy by a dictate of human conscience: for the same reason **we say that even without knowing God those who fulfill the natural law can be saved**, as St. Paul tells us.

“Sister Lucy” Reasserts that She is the Author of *Calls*

The book ends in the following way, fully testifying to her assertion that she is the author of this text.

25th March, 1997. With the help of God and in order to carry out his will, **I have today finished this humble work of explaining and interpreting the appeals of the Message of Fatima.** I place it in the pure hands of Mary, for Her to present to the Lord, begging Him to make use of it for His glory, and for the good of souls and His Church.

The Elephant in the Room

After the preceding points, it would be good to point out the elephant in the room. Let us recall what Bishop Serafim Ferreira Silva wrote in his preface to the book:

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So what is the elephant in the room? It’s that “Sister Lucy” felt it important enough to dedicate an entire book not only to vague spiritual reflections but one that repeats the liberal theological talking points that became popular after Vatican II, and that precisely these modernist reflections on the Eucharist, universal salvation, even to unbelievers, **make up the “authoritative interpretation of the message of Fatima.”** Fatima wasn’t about the three Secrets, about promoting specific devotions to Our Lady which would in turn prevent World War II, the Cold War, and the damnation of countless souls. No, we are told that Fatima was *actually* about post-Vatican II theology, specifically the sort promoted by John Paul II.

Apparently it took 80 years *after* the fact for “Sister Lucy” to realize and tell us the true meaning of Fatima. It also so happens that the Vatican completely endorses this message—after all, it coincidentally is the exact same message they have been promoting for 60 years. Before 1960, Sister Lucy repeatedly warned of the dangers and catastrophes that would come from not heeding Our Lady’s message. She spoke of the vision of hell and the souls falling like snowflakes into the flames. She was so insistent on these points that she and other Fatima devotees were denounced as “prophets of doom” by John XXIII and other liberal theologians. But now with *Calls*, “Sister Lucy” is happy to report that everyone can be saved, even unbelievers who simply follow their conscience. Don’t worry about hell! Probably doesn’t even exist!

Any attentive reader should immediately see something amiss here.