

# 1. WHY PAY ANY ATTENTION TO FATIMA?

*Fatima was a small, little known, town in 1917 Portugal. Three little children claimed to see a Lady there and now Fatima is fairly well known. There are several reasons you should pay attention to it.*

The modern story of Fatima began in 1915, when a girl named Lúcia dos Santos with some companions saw something in the air that they could not identify which did not seem to be of earthly origin.<sup>10</sup>

In 1916, some children including Lúcia, received messages from something that years later were said to have come from an angel.<sup>11</sup> That unusual visitor indicated that something else would happen in the future.

In the little known town of Fátima, Portugal, beginning on May 13, 1917, three children (Lúcia dos Santos, Jacinta Marto, and Francisco Marto) said they saw some type of female apparition six times, once per month. The monthly appearances culminated in a visit where tens of thousands of people claimed to witness some type of miracle/change in the sky on October 13, 1917. This apparition is now commonly referred to as “our Lady,” “the Lady,” or “the Virgin of Fatima” and multiple millions believe it was Mary herself.

So, why pay attention to this?

There are at least four reasons:

- 1) Some of the events claimed to have been predicted in 1917 have taken place. This has given the Fatima messages credibility even among non-Catholics.

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- 2) The Fatima appearances, though not necessarily all the messages, have been somewhat accepted by the Vatican.<sup>12</sup> As there are at least 1-2 billion people with at least some minimal ties with the Church of Rome, this means that a huge number of people throughout the world have reasons to pay attention to the Fatima messages because of their religion.
- 3) Some of the Fatima messages are claimed to still be for the future. Whether people believe them or not, there will be repercussions from them. Some of those repercussions will likely shock the world. Some of them are scary. If you survive, you will be affected by their repercussions in the not too distant future.
- 4) Learning the truth about the shocking messages of Fatima could save you and your loved ones from making horrible mistakes.

### **Was Fatima Predicted by Anyone?**

Some Catholics believe that the apparition came as the result of a prayer by Pope Benedict XV on May 5, 1917.<sup>13</sup> Yet, many seem to be unaware that what could be considered as occult psychics in Portugal had earlier predicted that something of importance would occur on May 13, 1917.<sup>14</sup> As some of these psychic predictions were documented in a few Portuguese newspapers, this made some without strong Catholic ties find Fatima to be of interest. Some actually believe the apparition was an alien, while others a demonic wonder.<sup>15</sup>

Interestingly, although the Lady of Fatima never claimed she was Mary or the Mother of Jesus, some Vatican officials have claimed:

Fatima is undoubtedly the most prophetic of modern apparitions.<sup>16</sup>

Since millions believe that the apparition was Mary of the Bible, and future apparitions claiming to be (or implying to be) Mary are expected, many people are likely to, at least partially, act in the future based upon the belief concerning the messages of Fatima as well as on messages from future apparitions.

Enough so, that if you survive for a long enough time, you will be affected in major ways.

## 2. THE ORIGINAL VERSIONS OF WHAT WAS SEEN

*Many people believe that three children saw Mary, the Mother of Jesus, six times in Fatima, Portugal in 1917. Yet instead, the children saw a small lady wearing a short skirt and holding a pointed medallion. The Lady seemed to more closely resemble a pagan goddess than Mary and her appearance seems to have been predicted by occultist psychics.*

*Despite having reservations about what was seen, Lúcia later decided to accept the apparitions as from God anyway, despite the facts. Because Jacinta did not know the biblical truth about the devil, she allowed herself to rely on other beliefs to discount the non-Marian nature of the “Lady.”*

The generally-related story of Fatima is that three innocent children were blessed to see an apparition who gave “secret” messages.<sup>17</sup>



*The Three Shepherds, 1917 (Taken in Fatima, 2011)*

While many people have assumed that it was Mary, the mother of Jesus, who appeared to the three children in Fatima,<sup>18</sup> it would be wise to look at what was *originally* reported.

Specifically, on May 13, 1917, Lúcia dos Santos (age 10), Francisco Marto (9), and Jacinta Marto (7) claimed to see a female figure<sup>19</sup> (the Martos were cousins of Lúcia). The children described the “Lady” as beautiful, approximately aged 15-18, and being only about forty-two inches tall (about 1.1 meters).<sup>20</sup> Lúcia’s mother Maria said Lúcia described her as “a small, pretty lady.”<sup>21</sup>

The “female” apparition did not identify herself on this first visit. The children provided descriptions of the Lady to Catholic authorities, some of whom had severe questions about what was actually seen in Fatima.

### **Early Testimony from Lúcia**

Here is some of what Lúcia herself wrote about what they saw on May 13, 1917:

...we beheld a Lady all dressed in white...She... radiated a light...We stopped, astounded before the Apparition.<sup>22</sup>

She also wrote that it sometimes held a ball (not a heart) in her hands.<sup>23</sup>

Here is some of what the Parish Priest of Fatima, Manuel Marques Ferreira, wrote in 1917 that the children reported about the apparition:

The clothing was a white mantle, which fell from the head to below the skirt, which was golden from the waist to below the strings...The skirt was all white and gold... [and] fell only to the knees; the coat was white...no shoes, but white socks with no gold; about the neck there was a gold chain with a pointed medallion.<sup>24</sup>

This skirt information came as a shock to me as I was unaware of it prior to late 2010. Later I learned that in the late 19<sup>th</sup> century, some wealthy people wore “Diana” costumes which featured a “short skirt” (Diana is often historically featured that way<sup>25</sup>) along with a covering white tunic with gold spots.<sup>26</sup> This seemed remarkably similar to what the children claim to have seen in the early 20<sup>th</sup> century. A poem from the third century said Diana wore “half-boots. Her cloak is woven with gold thread,” while at least two mosaics from that period show her wearing a “short chiton” (a short tunic/skirt), and one has a cloak that goes over her head while a tapestry shows “that the ends of her cloak flutter on either side of her.”<sup>27</sup>

One reason the Fatima skirt report is not well known is that Priest Ferreira’s report and similar documents were not released until 1992, 75 years later. In 1917 Portugal, not even “ladies of the night” wore such skirts as they would have been considered to be scandalously provocative.<sup>28</sup>

Portuguese researchers Dr. Joaquim Fernandes (Professor of History at the University of Fernando Pessoa in Porto, Portugal) and Fina D’Armada speculated that the reason that the “skirt” information was not released until 1992 was that because by then much of the world would not find such descriptions of female apparel scandalous,<sup>29</sup> yet nearly all of the pictures or statues allegedly of Mary of the Bible rarely show her wearing anything shorter than a dress down to the top of her feet.

### **Assumption and More Connections to the Goddess Diana**

Perhaps it should be noted that the connection of the Lady of Fatima to Diana is more than merely the short skirt. Diana is usually “represented as a beautiful young woman,”<sup>30</sup> and was known as the “revered virgin”<sup>31</sup> and

“the Lady Artemis”<sup>32</sup> (also as “the virgin”<sup>33</sup> or “the Lady of Ephesus”<sup>34</sup>). There are suspected connections between her and how many people view Mary.<sup>35</sup> For example, “Diana... was called the *Mother of the World*”<sup>36</sup> as was Mary.<sup>37</sup>

Researcher E.C. Brewer claimed that the ancient Ephesians’ views toward the image of Diana that allegedly fell from heaven (Acts 19:35-36) were similar to how many in Avignonet, France reportedly viewed the arrival of a particular Marian image in 1283.<sup>38</sup> The image was claimed to have arrived from heaven in order, apparently to support a Marian heresy and drive out those who had a more biblically appropriate view of Mary’s role.<sup>39</sup> Miriam Lambouras, an Eastern Orthodox writer, also reported that there seemed to be a connection between the goddess Diana and what was seen in Fatima.<sup>40</sup> The arrival of images and/or ladies “from heaven” had to be handled cautiously, as such arrivals are often demonically-inspired.

Some believe that the reason that August 15<sup>th</sup> was chosen as the day for the feast of the “Assumption of Mary” is that it was related to a similar festival for Diana.<sup>41</sup> *The Catholic Encyclopedia* suggests questionable circumstances:

Regarding the day, year, and manner of Our Lady’s death, nothing certain is known... **The belief in the corporeal assumption of Mary is founded on the apocryphal treatise *De Obitu S. Dominae***, bearing the name of St. John, which belongs however to the fourth or fifth century. It is also found in the book *De Transitu Virginis*, falsely ascribed to St. Melito of Sardis, and in a spurious letter attributed to St. Denis the Areopagite... Regarding the origin of the feast we are also uncertain.<sup>42</sup>

Thus, it is known that this dogma originated from false sources. It was not officially adopted as Catholic dogma until 1950.<sup>43</sup> Despite these facts, this teaching is believed by some to have caused the greatest ecumenical advancement ever for the Church of Rome.<sup>44</sup> Yet, both the Bible in the 1<sup>st</sup> century (John 5:28-29; 1 Corinthians 15:50-54), and those like Saint Polycarp of Smyrna in the second century,<sup>45</sup> taught that Christians were awaiting the resurrection, not that some would be prematurely resurrected.

In the fourth century, the Catholic apologist Arnobius condemned Diana for having “half-covered thighs,”<sup>46</sup> which the Lady of Fatima could have displayed if she walked, sat, or any wind blew. In 906 A.D., Regino of Prüm wrote that certain women left the Catholic faith, “being seduced by the illusions and phantasms of demons” involving “the pagan goddess Diana.”<sup>47</sup> The Catholic saint Augustine specifically referred to Diana as one of several “false and lying deities.”<sup>48</sup> It would seem that apparitions that resemble Diana should be suspect to all Christians who agree with Augustine on that point.

While there are differences in appearance of Diana of Ephesus (who the Apostle Paul had problems because of in Acts 19:28-36) and her manifestation as Diana the huntress, there are clothed ancient representations of both of them with a short skirt, and one with a cape.

One cannot help but wonder why a claimed successor to the apostles would send a short-skirted pagan goddess as a gift. Yet, Pope Paul did so in 1556. Women dressed like Diana the Huntress would not have been allowed at proper Catholic functions in the 16<sup>th</sup> century.



*"The cut (from a classic relic) shows the front of the temple of Ephesus, and the statue of Diana."<sup>49</sup>*



*Statue of Diana the Huntress. Given to French King Henry II By Pope Paul IV in 1556.<sup>50</sup>*

Of course, Diana the huntress is often featured carrying a bow.<sup>51</sup> And while the Lady of Fatima apparently did not display a bow, she could perhaps be considered one, like the Antichrist in Revelation 6:2 (who is shown in vision with a bow), who will try to conquer through messages that resemble parts of Christianity, but are improperly changed (cf. Galatians 1:6-8).

Mary, the mother of Jesus, is a historical figure, not a mythological or demonic figure like the goddess Diana.<sup>52</sup> The "Lady" that appeared in Fatima was not Mary.

### **Short Skirt Confirmed by Jacinta**

In 1917, the Catholic priest and investigator Canon Manuel Nunes Formigão interviewed the three Fatima children.<sup>53</sup> Here is some of what he wrote:

Jacinta confirms that Our Lady's dress fell only to the knees... Our Lady obviously could not have appeared other than dressed with the utmost

decency and modesty...{This} constitutes a serious problem, opposing the very validity of the Apparition, giving rise in the spirit to the dread that this whole affair is a mystification, prepared by the Prince of Darkness.<sup>54</sup>

And that is true, yet Canon Formigão essentially decided that since some Catholics claimed to have felt better (physically or spiritually) because of Fatima, he dismissed the eye witness testimony that he had received.<sup>55</sup> Yet, Mary would not have been dressed as culturally immodest as the apparition was described (cf. 1 Timothy 2:9-10). Whatever the children saw, we can be certain that it was not Jesus' mother.

Certain priests have written:

As Saint Thomas {Aquinas} teaches, there is no argument against a fact — *contra factum non argumentum est*. If a statement is contrary to fact, then no authority on earth can expect us to believe it.<sup>56</sup>

To accept that the Lady who appeared at Fatima could possibly be Mary is an argument against biblical fact as “women are to wear suitable clothes and to be dressed quietly and modestly” (1 Timothy 2:9, NJB). Moreover, the fact is that Mary would not have appeared that way in 1917. The testimony from the only three who saw the Lady confirms that this was not Mary.

Because of the release of the documents of Priest Ferreira and Canon Formigão about the Lady's apparel,

Joaquim Fernandes and Fina D'Armada wrote related to the short skirt:

It could be said that this description of the Being, finally revealed in 1992, is the real secret of Fatima.<sup>57</sup>

If more people knew the truth about this they may have viewed Fatima as something not from God.

Partially to test this hypothesis, on October 11, 2010, I asked a Catholic woman who had once been to Fatima on a religious pilgrimage, if the three children saw an apparition that was wearing a skirt shorter than even harlots in 1917 Portugal wore, if she thought that this could possibly be Mary, the Mother of Jesus.

She responded with, “No, I would think that it was the devil.”

So, I explained to her that in mid 1917 both her parish priest and Lúcia thought that the Lady of Fatima was probably the devil. She was shocked to learn this. She was also shocked to learn that Canon Formigão still supported Fatima after confirming with Jacinta (and another of the children) that the apparition wore a short skirt.

It has been speculated that because Jacinta told Canon Formigão that the Lady mentioned him by name, this may be part of why he was willing to overlook the skirt fact.<sup>58</sup> I found it interesting that Canon Formigão's large mausoleum is the first thing I saw when visiting the cemetery in Fatima – it is at the entrance. Apparently some wanted Fatima's promoter to be prominent.



*Mausoleum of Canon Formigão (2011)*

Notice the dress standard that certain Catholic Fatimist priests have endorsed:

...skirts with hemlines or slits which do not cover the leg below the knee — are absolutely contrary to the norms of Christian modesty... Feminine apparel is a skirt or a dress which must cover the woman's knees when she is seated.<sup>59</sup>

Padre Pio...refused time and again to absolve any woman, no matter how important she was, who did not wear her skirts well below the knee.<sup>60</sup>

Thus, it should be clear from certain Catholic perspectives that the presence of a skirt that was to or above the knees should absolutely rule out any possibility that the "Lady" who was seen at Fatima could have been Mary of the Bible.

### **Lúcia, Her Mother, and the Local Parish Priest Believed the Apparition Might be of the Devil**

Even Lúcia had major doubts about what she saw at first, while her mother, Maria Rosa, thought that if Lúcia was not making the story up, it was likely to be “the devil’s trick.”<sup>61</sup>

The short skirt might explain why Lúcia thought the apparition she saw on June 13, 1917 may have been the devil. Because of her concerns that the Lady may be the devil, Lúcia actually claimed she would not go to see it again:

I began to have doubts as to whether these manifestations might be from the devil.<sup>62</sup>

I had a dream which only increased my darkness of my spirit. I saw the devil laughing at having deceived me...I’m afraid that it might be the devil appearing to us, and for that reason I’m not going.<sup>63</sup>

Francisco...saw me perplexed...and said, “But how can you think this is the devil? ...Aren’t you going?” ...

“I’m not going. I’ve already told you I’m not going back there anymore.”<sup>64</sup>

But, Lúcia, apparently because of peer pressure, ended up going in contradiction to her repeated statements (she also broke another promise because of peer pressure as well that year).<sup>65</sup>

When the three children told their parish priest what they saw, he said:

“It doesn’t sound to me like a revelation from heaven...This may also be a deceit of the devil.”<sup>66</sup>

Lúcia was also asked questions by a Priest Faustino, and she later wrote:

He...asked me the same questions...After this interrogation; my doubt was stronger than ever.<sup>67</sup>

Thus, the initial investigations of this matter by Catholic officials pointed to the apparition of the Lady being manifestation of the devil and Lúcia seemed to agree.

Yet, it may be of interest to note that Lúcia later wrote that, she intentionally lied to avoid meeting with her parish priest.<sup>68</sup> Perhaps his quest for the truth interfered with her hopes for importance.

### **Which of These Could Not Possibly Be Mary of the Bible?**

*The Catholic Encyclopedia* teaches, “No picture has preserved for us the true likeness of Mary.”<sup>69</sup> And that, of course, is correct.

Based upon the general consensus that Mary would have not violated cultural norms for modesty in 1917 Portugal (cf. 1 Timothy 2:9), which of the following could not possibly be the Mary of the Bible?



*Fatima Capelinha  
Statue*



*Description of Witnesses*



*Fatima Basilica  
Statue*

Which of the preceding images does not look like what the children described?

Obviously, neither the Capelinha statue nor the Basilica statue fit the 1917 descriptions (also the apparition was not wearing a crown in 1917—this was added in 1946<sup>70</sup>). The short-skirted one in the middle holding a pointed ball much more closely fits the description of the children.<sup>71</sup>

Thus, it should be clear to any with eyes to see (cf. Ezekiel 12:2) that what the three child witnesses claimed to see was definitely NOT Mary of the Bible.

Portuguese researcher Moisés Espírito Santo correctly noted:

The fact is that, at that time, a respectable lady did not wear knee-length skirts or even a little below the knee but down to the ankles like Lúcia, Jacinta and their mothers. From this one concludes that the vision was not Mary Mother of Jesus, Our Lady of the Catholics.<sup>72</sup>

Oddly, with the Fatima appearance on September 13, 1917, Priest João Quaresma (who later on became Vicar General of Leiria) claimed he saw a “clearly and distinctly luminous globe that moved from the east to the west” and was convinced it was “Our Lady.”<sup>73</sup> “Luminous globes” are often mentioned by people who claim to see aliens/UFOs.<sup>74</sup> In its article titled “Spiritism,” *The Catholic Encyclopedia* specifically warns against “luminous appearances.”<sup>75</sup>

Does Mary actually look like a lighted globe?

No, Mary doesn't look like a luminous globe, nor does she look like a woman wearing culturally immodest clothing like the goddess Diana.

## **Little Jacinta was Unaware of the Biblical Truth about the Devil**

“The devil...is called the ‘deceiver’.”<sup>76</sup> The devil is described in scripture as “that serpent of old, called the Devil and Satan, who deceives the whole world” (Revelation 12:9, NKJV) or “that old serpent, who is called the devil and Satan, seduceth the whole world” (DRB) or “led all the world astray” (NJB).

Deception is something that the devil does.

Could Jacinta have been deceived?

Sadly, it appears so.

Jacinta claimed that the apparition was not the devil, because she said, “the devil is very ugly and he is down under the ground.”<sup>77</sup>

Scripture is clear that the devil is not ugly nor is he currently confined below the ground:

14 Satan himself transformeth himself into an angel of light. (2 Corinthians 11:14, DRB)

The Spirit has explicitly said that during the last times some will desert the faith and pay attention to deceitful spirits and doctrines that come from devils (1 Timothy 4:1, NJB)

1 Then Jesus was led by the spirit into the desert, to be tempted by the devil...Then Jesus saith to him: Begone... (Matthew 4:1, 10, DRB).

Jacinta, who was only age 7, may have understood that the apparition could have been the devil if she knew what the Bible actually taught about Satan the devil. The fact that Jacinta was scripturally wrong on these points suggests that she could easily be deceived by a demonic apparition.

### **The Apparition on May 13, 1917 Seems to Have Been Predicted by Occultists**

A group of occult psychics in Portu, Portugal claimed that “something transcendental” would occur on May 13, 1917. And this was published in the Portuguese newspaper *Jornal de Notícias*.<sup>78</sup>

There was another prediction claimed to have been written on February 7, 1917 in Furtado de Mendonça, Portugal by way of “automatic writing” that moved the psychic’s hand and wrote the following backwards (and in Portuguese):

The day of May 13<sup>th</sup> will be one of great happiness for the good souls of the world...Always at your side shall ye have your friends, who will guide your steps and who will assist ye in your work...The brilliant light of the Morning Star will illuminate the path.

~ Stella Matutina<sup>79</sup>

So the above occult prophecy claimed that a light-bringer would illuminate a path on May 13, 1917. Stella is Latin for star. Matutina is associated with the morning. It may be relevant to note that the name Lucifer means light-bringer, and he is associated in sacred scripture with both the morning and stars (Isaiah 14:12-13), as well as becoming known as Satan the devil (Revelation 12:9). Although Jesus is also called the “Morning Star” (Revelation 22:16), using the type of automatic backward writing to reveal His mother does not seem to be biblically appropriate (cf. Isaiah 8:19-20), hence it should not be concluded that this Stella Matutina was Jesus.

Since “Venus” is widely known as the “Morning Star,” some have suggested an alien or cultic connection with the prophecy.<sup>80</sup>

Interestingly, some Catholics have sometimes identified Mary of the Bible with the term “Morning Star.” Notice these two accounts from Catholic clergy in the 19<sup>th</sup> century:

Amongst the stars in the heavens, there is one which is called *Stella Matutina* – the Morning Star, and under this title Mary is honored and addressed...<sup>81</sup>

Mary is the Stella Matutina; the Morning Star.<sup>82</sup>

While at first glance seeing what was written by the psychic and the fact that something appeared in Fatima on May 13, 1917, the connection between the two may suggest this was the Mary of the Bible. Caution for all is advised before drawing that conclusion.

*The Catholic Encyclopedia* in 1912 specifically condemned “spiritism” and its practices including specifically “automatic writing.”<sup>83</sup> So, obviously Catholics would not want to accept the prophecy of a “Stella Matutina” from such psychics as announcing Mary of the Bible. Joaquim Fernandes and Fina D’Armada asked:

Would Our Lady use a means of communication refuted by the very religious hierarchy that venerates her?<sup>84</sup>

That is a valid question. And the answer in this instance is no. But an appeal to psychics could be something that Satan may have helped orchestrate to try to appeal to non-Catholics to support a coming ecumenical religion he will be behind (2 Thessalonians 2:7-11), and that may call itself

“Catholic” (and this is consistent with certain reputable Catholic interpretations of 2 Thessalonians 2:7-11 as well as certain Catholic prophecies<sup>86</sup>).

### **Would Jesus’ Mother Want to Publicly Honor Herself?**

But is there any other way to demonstrate that the Lady at Fatima could not have been Mary?



*Capelinha, Fatima (2011)*

Yes.

Notice what Lúcia wrote that the apparition said on October 13, 1917:

I want to tell to you that a chapel is to be built here in my honour.<sup>87</sup>

That not only is immodest, it seems to violate what the Bible tells people to do:

31 Therefore, whether you eat or drink, or whatsoever else you do, **do all to the glory of God.** (1 Corinthians 10:31, DRB)

29 ...no flesh should glory in his sight... (1  
Corinthians 1:29, DRB)

11 ...every tongue should confess that Jesus Christ  
is Lord, to the glory of God the Father. (Philippians  
2:11, DRB)

9 Not to us, O Lord, not to us; but to thy name give  
glory. (Psalms 113:9, DRB)

Mary is not God. Despite her role as the mother of Christ (and yes, I believe that Jesus is God lest someone criticize me for using this expression), no proper Roman or Eastern Orthodox Catholic (or Protestant for that matter) believes that Mary is God either.

It is important to note that the apparition wanted a chapel built essentially for *her* glory. That is not what a true follower of Christ would have done. Mary of the Bible did not do that nor drop any hint that she ever would do that. A “Marian” apparition that appeared to Estelle Faguet at Pellevoisin, France in 1876 said, “I choose the little ones and the weak ones for my glory.”<sup>88</sup> But God specifically said the weak were chosen for His (not Mary’s) glory (1 Corinthians 1:27-29), so that apparition was false also. Actually, statements from many “approved apparitions” have requested actions for their glory or otherwise contradicted scripture.<sup>89</sup>

Lúcia also claimed to have had a visit from the apparition on December 10, 1925 (about when she went to Tuy, Spain, she was relocated to Pontevedra, Spain the next day and then back to Tuy in July 1926<sup>90</sup>). She stated that the apparition wanted the prayer sequence of the rosary done multiple times “with the intention of making reparations to me” and that the apparition would “assist at the hour of death, with the graces necessary for salvation.”<sup>91</sup> The *Fatima*

*Crusader* even claims “The Fatima Message: Salvation and Peace through Reparation.”<sup>92</sup> Yet, the Bible never says that any one is supposed to make reparations to Mary, or that she can provide any graces for salvation. The Bible states that grace for salvation is a “gift of God” and is not from any human (Ephesians 2:8-9, DRB).

### **The Apparition Did Not Behave Like Many Have Assumed**

Having read Lúcia’s writings, as well as from testimonies ascribed to her, Jacinta, and Francisco, it should be pointed out that in 1917, the apparition:

1. Did not refer to herself as Mary.
2. Did not refer worship to Jesus.
3. Referred to the Lady of the Rosary.
4. Wanted a chapel built for her glory.
5. Was not dressed in a properly modest manner for the time and culture.

Even if the apparition possibly later called herself Mary, was dressed appropriately, and referred worship to Jesus, certain aspects of the Fatima “messages” opposed scripture.

Furthermore, while some believe that the title “Lady of the Rosary” proves that she was Mary, there are some issues with that (see also the Appendix). Jacinta told Canon Formigão on November 2, 1917:

She said for us to build a chapel there but I do not remember if She said ‘to Our Lady of the Rosary’ or ‘I am the Lady of the Rosary.’<sup>93</sup>

And Lúcia? Notice her testimony and a comment:

“Build a chapel to Our Lady of the Rosary.” Lúcia has doubts if this is what was said or if it was, “Build a chapel here. I am the Lady of the Rosary” (cf. the Parochial Inquiry).<sup>94</sup>

In 1918, notice what Lúcia told a grocery store owner named Joaquina Vieira about what she saw in 1917:

Joaquina Vieira: Hey, Lúcia, what did you see?

Lúcia: I saw a Lady...I asked her who she was.

Joaquina Vieira: And, what did She reply?

Lúcia: She pointed her finger to the sky.<sup>95</sup>

So, either Lúcia was lying then, was intentionally misleading, forgot, or simply did not believe then that the Lady plainly identified herself as the “Lady of the Rosary” in 1918.

Either way, the Lady of Fatima never declared that she was Mary of the Bible according to the 1917 testimonies of the primary witnesses.

Perhaps it should be mentioned that the Lady that appeared on the 19<sup>th</sup> of September, 1846 in La Salette, France never said she was Mary either according to the witness Maximin Giraud. He said, “I saw a lady, but never ventured to affirm that it was the Holy Virgin” (he also reported false prophecies such as that the Antichrist would arrive in the end of the 19<sup>th</sup> or commencement of the 20<sup>th</sup> centuries).<sup>96</sup>



# END NOTE REFERENCES

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- <sup>2</sup> Soggi A. The Fourth Secret of Fatima. Loreto Publications, English Translation 2009, p. 33
- <sup>3</sup> Kit B, Simmons L. Apocalypse wow: Sony buys costly disaster script. Reuters, February 22, 2008. <http://www.reuters.com/article/industryNews/idUSN2252926420080222>
- <sup>4</sup> Santos, p. 92. Though Lúcia wrote that the Lady came to Valinhos on August 15, 1917, those who edited her book said this was a mistake as it was August 19, per footnote 22 on the referenced page. One of the civil authorities had detained the three shepherds and prevented them from their 13th of the month visit in Cova da Iria that month.
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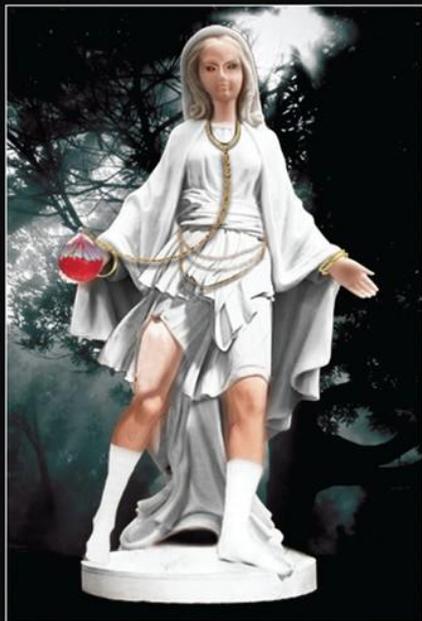
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