

GARABANDAL

THE MESSAGE OF OUR LADY OF MOUNT CARMEL

APRIL-JUNE 1988



AS A RESULT OF THE MIRACLE, RUSSIA WILL BE CONVERTED.

The Church in Silence

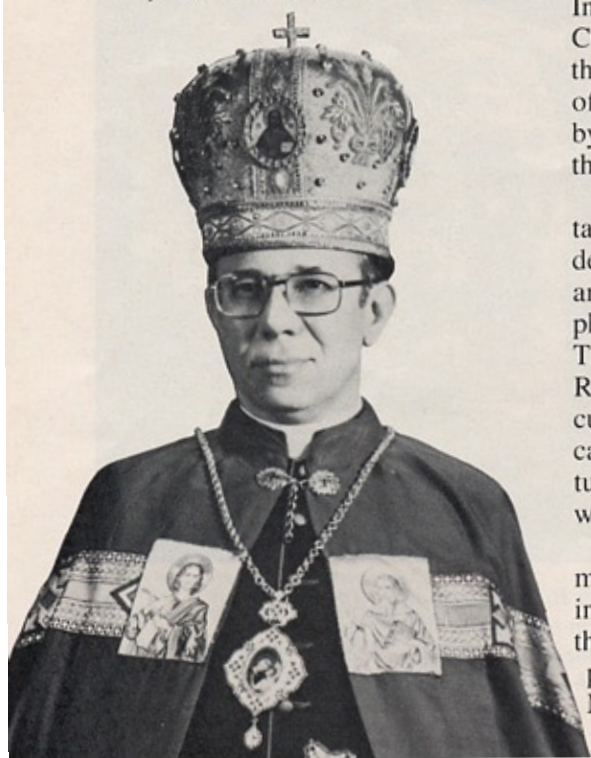
By Marie FitzPatrick

Months before 1988 dawned, the media was heralding the news about 1,000 years of Christianity in Russia. Some proclaimed the celebration as the "Millennium of Christianization of Ukraine." Others the "Millennium of Orthodoxy." These pronouncements were very confusing. How could the USSR whose constitution declares atheism as the official state belief permit established Christian Churches to conduct religious affairs; or celebrate the millennium of a religion whose Church exists only in silence or diaspora; or call a millennium of worship by the Orthodox Church which was created in 1054?

But equally confusing was understanding this millennium in light of the prophecies made at Fatima and Garabandal. How could Our Lady prophesy that Russia will be converted if it has been for 1,000 years?

Fortunately, I had an excellent mentor, Most Reverend Robert M. Moskal, Bishop of the Ukrainian Catholic Diocese of St. Josaphat in Parma, Ohio, to guide me through this labyrinth of confusion by gener-

Bishop Robert M. Moskal



ously supplying literature, pictures, and a video cassette.

Christianity in the Soviet Union

The millennium of Christianity commemorates the dramatic conversion of the people of Kievan-Rus in 988. In that year, Prince Vladimir chose Christianity, which was brought through the Byzantine Empire, as the official state religion, proclaiming it by a mass baptism on the banks of the Dnieper River.

When Vladimir arrived at the capital, he directed that the idols be destroyed, then built many churches and entered upon a campaign of physical, spiritual and social reform. Throughout Kiev and the land of Rus, Christianity developed a new culture affecting literary works, education, music, architecture, legislature and a national organization within and outside of the Church.

Kievan-Rus existed until the mid-thirteenth century when it was invaded by the Mongols. It was after this the legacy passed on to the newer principalities, one of which was Moscow, a small duchy to the north-



The Ukraine, roughly the size of France, is the "breadbasket" of the USSR.

east, the kernel of the future Russian State. After centuries of division through wars, this country formed a Soviet Ukrainian Republic and in 1922 became part of the Union of Soviet Socialist Republics (USSR). In 1930, Stalin ushered in a period of centralization and Russification and in 1932-33, to break the back of the strong Ukrainian nationalism, he engineered an artificially induced famine, one of the worst holocausts in history yet little known to the world at large, in which 10 million men, women and children were starved to death.¹

On April 5, 1945, the Soviet media began an intensive anti-Catholic campaign. Weeks later, the entire clergy of the hierarchy of western Ukraine, secular and monastic, was arrested. The persecution lasted five years, a dozen bishops were arrested and tortured and over 800 priests were imprisoned. Only Metropolitan Joseph Slipyj, after 18 years in prison, was rescued as a result of the previous diplomatic efforts of Pope John XXIII.

A committee was established to reunify the Ukrainian Catholic Church with the Russian Orthodox Church which, instead, declared the Ukrainian Church extinct. The

*"A year later, he was arrested
by the Secret Police and
sentenced to 15 years hard
labor."*

Orthodox Church was infiltrated and its Primate became a theological tool of the State. The Ukrainian Church, which pledges allegiance to the Pope, was abolished by 1946 and forcibly incorporated into the Russian Orthodox Church.

Workers in the Vineyard

Pope Pius XI, knowing the conditions that existed in Russia, urgently petitioned priests to volunteer to serve the Byzantine Rite Catholics behind the Iron Curtain. Walter J. Cizek, S.J., of Shenandoah, Pennsylvania, ordained June 24, 1937, in this rite, was the first to answer the call. After studying in Rome, he entered Russia on March 19, 1940. A year later he was arrested by the Secret Police and sentenced to 15 years hard labor. He served five years in solitary confinement in Lubianka Prison, Moscow, and then was transferred to the Siberian

The late Joseph Cardinal Slipyj, shown meeting with Pope John Paul II, spent 18 years in Soviet prisons before he was finally released.

slave-labor camps above the Arctic Circle. In 1947, Father was declared "legally dead." However, he was released from prison in 1955, and was given restricted freedom in the USSR where he functioned as a priest while working in factories and as an auto mechanic. In 1963, after 22 years of Soviet confinement, he was exchanged for a Russian couple, Ivan D. Eyarov and his wife, who were held for espionage in the United States.

Fr. Cizek died on December 8, 1984 and proceedings for his canonization have been officially opened. It was written about him: "He was an unassuming man, whose simplicity and humility made credible his incredible experiences . . . Faith was the key to his inner life, the source of his constant joy and unfailing kindness to everyone he met."²

Father Cizek is not alone in receiving the saintly crown through witnessing to Christ in Russia. On August 28, 1949, after the liquidation of the Mukachevo Eparchy, some 165 priests refused to join the Rus-

sian Orthodox Church; 18 priests were martyred and 147 deported to camps in Siberia.

Among the martyrs was the young Bishop Theodore G. Romzha who was the Administrator of the Basilian Order. Having outwitted the Soviets during the Assumption Pilgrimage, he was riding in a horse-drawn carriage when it was hit by a heavy military truck and the passengers were thrown into a ditch. As a result, the Bishop's jaw was broken in three places, he lost all his teeth, his hands were crushed, his head slashed and

The late Father Walter Cizek, S.J., with Garabandal visionary Conchita. Father Cizek, whose cause for beatification has been introduced, was bi-ritual in both the Latin and Byzantine Rites and volunteered in 1940 to serve Catholics in Russia. After spending the better part of 20 years in Soviet prisons and slave labor camps, he was released in 1963. He became a believer in Garabandal, visited with Conchita at her home, and always carried on his person one of the small "relic" medals containing a piece of misal kissed by Our Lady at Garabandal.



The Church in Silence



Bishop Theodore G. Romzha suffered a martyr's death in November, 1947, while hospitalized after a bad accident. He was given a lethal injection by a nurse under orders of a Soviet doctor.

his body was covered with bruises. He was taken to the hospital of the Basilian Sisters. Unable to take food, he could not receive Communion. He asked that the Blessed Sacrament be brought to his room. Later, a nurse under orders from a Soviet doctor administered a lethal injection and he died a martyr's death.³

The Byzantine Church on September 1, 1986, opened the cause for canonization for Bishop Romzha, Bishop Paul Peter Gojdich, O.S.B.M., and Bishop Basil Hopko, who "were called to make heroic sacrifices for the Faith and the Rite."

Russia Today

Can we dismiss the 40's with its imprisonments and persecutions and say that today Russia has religious freedom? Not so. In Spring of 1986, the autobiography of Father Mykhailo Havryliv reached the West through the underground journal, "Chronicle of the Catholic Church in Ukraine." In his book, Father tells how, after graduating from the Russian Orthodox Leningrad Theological Seminary in 1979, he openly chose to



become a priest in the underground Ukrainian Church which no one had done before.

He vividly relates how the State penetrates the Orthodox Church from the Patriarch down to the village priest. He has been continually harassed by the KGB but not arrested, and now has been conscripted into the army a second time (usually there is only one conscription) so that he will be kept away from his people.⁴

Then there's Yosyf Terelya who represents something new in Ukrainian religious leadership by lay people. "He is a spokesman for the underground Church and probably a policy maker, yet he is not a priest," says Leonid Rudnytsky. Between 1980 and 1984, he managed to organize the Catholic Action Movement.

Released from prison in February, 1986, he was threatened with a life sentence if he persists. On August 4, 1987, Terelya delivered a letter to the Kremlin signed by himself and 210 members of the underground Church, requesting that the Church be legalized. Letters smuggled out in 1987 tell of his courage in view of his kidnap, harassment and torture. He was able to emigrate to the West after his release from Soviet labor camps in September, 1987. "The people are becoming more courageous," commented a priest, "They are tired of being underground."⁵

The January, 1987, report of the State Department on "Soviet Repression of the Ukrainian Catholic Church" noted that "the Soviet regime has officially liquidated the

"The people are becoming more courageous... They are tired of being underground."



On Tuesday, September 29, 1987, at the conclusion of the Synod of Ukrainian Catholic Bishops in Rome, this picture was taken of the Ukrainian Bishops of the free world and a group of laity, with the Holy Father, Pope John Paul II. On July 7-12, 1988, the official Millennium celebration will take place in the Vatican with the Pope presiding.

Church and has also attempted to erase it from historic memory."⁶

In the letter of December 7, 1987, to Soviet leader Mikhail Gorbachev, 258 members of the U.S. House of Representatives declared that super-power relations will not improve until the Soviet Union halts repression of religious believers.

Recently, Tatiana Goritschewa, a Russian exile and author, spoke of a return to faith of the intelligentsia of



The Pines in Garabandal, as seen from the belfry of the village church, symbolize the long-awaited liberation for Ukrainian Catholics and all Christians suffering from religious persecution behind the Iron Curtain.

the younger generation. In a conference in Vienna (1984) she declared, "In Russia we live in an aggressive atheistic country. Since the time of the Revolution (1917) hundreds of thousands of Christians have been killed. This is still happening. The best Christians die in jail. I would like, however, to speak to you about a great joy, about a marvelous thing that is happening now in Russia. Religiously, we are at the beginning of a new birth. The Church, oppressed from the outside, is becoming very strong and pure inside through

The Tapestry of the Church in Flames

A beautiful tradition yet one born of persecution and sadness. The tapestry expresses, through the beauty of Ukrainian embroidery, the suffering of women imprisoned in the Soviet Union for their Christian beliefs and particularly, for trying to worship God as Ukrainian Catholics.

Ukrainian women prisoners have built up a tradition of making miniature tapestries as markers for the holy books of the liturgy. The tapestries are made by pulling colored threads from old garments. They are kept small so that they can be hidden during sudden searches.

Below is part of one of these tapestries. Its design was conceived in the solitary confinement of prison camps. Its theme, a church in flames, represents the destruction of the Ukrainian Catholic Church.



Editor's note: While serving time in Russian slave-labor camps, Father Walter Ciszek made secret arrangements to hear the confessions of Catholic women prisoners some of whom were, no doubt, women of the Ukraine. He described them as being "next to angels."

The Church in Silence

suffering. This is the Church making the Way of the Cross, but it is also the Church that knows about arising anew."⁷

The Millennium

By no stretch of the imagination could this recent revival be called a millennium of Christianity. Where then can we find the faith of a 1,000 years? Just where it always was, where it began, with the Christians of the Ukraine, and like the early Christians of Rome, they worship in catacombs. The early Christians were fed to the lions; the Ukrainian Christians are fed to the bear. They are abused, persecuted, pummeled, battered, tortured, enslaved, starved and killed.

While the Ukrainians in the Free World are celebrating this Millennium, those in the Ukraine who have adopted the faith of their forefathers, exist only in the catacombs, in the hearts of prisons, concentration camps, and on collective farms, factories or mines. Are these Ukrainian Christians of the underground Church, the Church in silence, awaiting as did their Roman counterparts, freedom of religion through a heavenly sign in the sky?

Bishop Robert Moskal explained that Moscow is contriving again to undermine the Ukrainian Catholic Church by inviting "select natives" to take part in the Millennium celebration in Moscow with no commemoration in the Ukraine. It will be done only for "political propaganda."

The Pope and Russia

The Holy Spirit had inspired the election of a Pope who is both sensitive and knowledgeable about the trials of the Ukrainians; sensitive because his roots extend deeply into the Byzantine Rite on his maternal side and

knowledgeable because he is wise to the schemes and strategies of the Russians having had to cope, as Karol Cardinal Wojtyla, with Communist rulers in Poland closely linked with the Soviets. When speaking at the Ukrainian Catholic Bishop's Fifth Synod in Rome, he expressed this greeting, "I am a Slav like you... the Bishop of Rome is with you today. He rejoices at your lively faith, at your Christian perseverance and daily remembers your fatherland."

In his greeting to Ukrainian Catholics in Canada (1987), His Holiness remarked, "Your Ukrainian heritage and your Byzantine spirituality, theology and liturgy prepare you well for the important task of fostering reconciliation and full communion." Thus, the Holy Father anticipates a union of the Roman and Byzantine Rites with the Orthodox Church and ultimately following that, the reunion of all Christianity. He envisions the role of the Ukrainian Church as very important in the future. With its strong devotion to Our Lady, it is seen as a Marian light cast upon ecumenism.

Archbishop Fulton Sheen offered this interesting reflection regarding ecumenism. "Will the Cross which Communism holds in its hand find Christ before the Western world finds the Cross? It is our belief that Russia will find the Christ before the Western world unites Christ with His redemptive Cross."⁸

Pope John Paul II, no doubt, feels that we are entering into the time frame when all this could happen. On March 25, 1987, the day the Marian Year encyclical was issued, Cardinal Ratzinger told the Roman press corps, "For the Pope, this is not just another ordinary jubilee year... the Pope wishes to interpret the signs of the times in the light of faith and thus

offer directions for the journey of the Church and humanity."

Russia and the Collegial Consecration

It is said that as the Virgin was appearing to the seers at Fatima, the scourge of Communism was riding in a box car on its way to Russia. From there militant atheism was unleashed like a monstrous tidal wave and continues to engulf the nations of the world especially the emerging ones.

Tales of cruelty and oppression, not only in the Ukraine but elsewhere in third world nations, give credence to the spreading of the Marxist doctrine of anti-religion, anti-God.

It has been as Our Lady said on July 13, 1917, at Fatima: "If my requests are granted, Russia will be converted and the world will have peace. If my requests are not granted, 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 and various nations will be annihilated."

However, she also gave us a message of hope: "In the end, my Immaculate Heart will triumph and an era of peace will be given to the world." But Our Lady stipulated one pre-condition before we could expect this promised era of peace, and that was that Russia be consecrated to her Immaculate Heart by the Pope and all the Bishops in a "collegial consecration" on the same day in a solemn and public way. Only they are empowered by God to make such a public act of reparation and to solemnly and publicly consecrate a nation to God.

In 1929, while in the convent chapel at Tuy, Spain, Sister Lucia asked Our Lord why He would not

"After each great attempt, the little voice of Sister Lucia has said 'No'."

convert Russia without the Consecration. Jesus answered, "Because I want My whole Church to acknowledge the Consecration as a triumph of the Immaculate Heart of Mary." It would be as Our Lady had said earlier at Fatima, "Only I can help you."

Attempts to make this Consecration occurred in 1942, 1952, 1964, 1982 and 1984. Pope Pius XII's consecration in 1942 and renewed in 1952 did not fulfill Our Lady's request since not all the Bishops participated. Later, during the Second Vatican Council, Pope Paul VI renewed the solemn Act and while the Bishops rose to applaud, Our Lady's request still went unanswered. When Bishop Venancio of Leira [and Fatima] learned the Act was not properly done, he called a meeting in December, 1974, to petition the Pope for the Consecration through Joseph Cardinal Slipyj. However, this action did not achieve its objective.

Pope John Paul II has always been aware of the importance of the Collegial Consecration. As a cardinal, he took part in the Polish Conference of Bishops (1971) which issued a pastoral letter dedicated to the Collegial Consecration. This act was repeated in all the parishes as the preparation for the great appeal by the Polish Primate, Cardinal Wyszynski, at the special papal audience granted on the occasion of the beatification of Maximilian Kolbe in October, 1971.⁹

On May 13, 1982, John Paul II went to Fatima to make the Consecration and the throng of one and a

half million that filled the vast Cova da Iria were overjoyed at what they thought was the long-awaited "collegial" Act. In the assembly was a 75-year-old discalced Carmelite nun, Sister Mary of the Immaculate Heart better known as Sister Lucia of Fatima. She no doubt remembered what Our Lord had told her: "...pray very much for the Holy Father. He will do it [the Consecration] but it will be very late! Nevertheless, the Immaculate Heart of Mary will save Russia. It has been entrusted to her."¹⁰

For a time the world believed the 1982 Consecration had been made precisely as requested but then it began to be questioned. Recently the Abbe Pierre Caillon cleared up the uncertainty. In the February 1987 issue of *Stella Maris*, he stated that in questioning two friends who also know Sister Lucia, they affirmed that the Consecration had not been made precisely as requested because it must speak solely of Russia. After

each great attempt, the little voice of Sister Lucia has said, "No."¹¹

Mindful of the urgency of the Consecration, Pope John Paul II attempted it again in 1984. He invited the Bishops to unite in the Consecration with him. Unfortunately, some of the Bishops refused the invitation.¹²

Garabandal and Russia

Garabandal is God speaking to the world in crisis which includes the Church, the priests and the people. Besides the two major Messages given at Garabandal by Our Lady, are those concerning the Popes, the Church suffering and the conversion of Russia.

At Garabandal, a great Miracle has been prophesied to take place at the Pines that will leave at the site a permanent visible supernatural sign that can be photographed and televised but not touched.

On July 20, 1963, Garabandal visionary Conchita, in a locution

The Iconostasis of a Ukrainian Catholic Church enhances the sanctuary where the Holy Eucharist is kept. The gate-like structure tells the story of Christian salvation through its many icons (paintings).



The Church in Silence

with Our Lord, asked if the Miracle would convert Russia. He replied, "Yes, she will be converted and thus everyone will love Our Hearts." Later, in an October, 1968, interview, Conchita said, "... Russia will be converted as a consequence of the Miracle."

Father Gerald Farrell, a Maryknoll missionary, explained the Warning and Miracle uniquely in terms of missionary work. "I believe that two prophecies given by Our Lady at Garabandal reveal God's beautiful antidote. These prophecies tell us that God, through a sovereign act of His mercy, is going to give everyone, regardless of their present relationship with God an opportunity for conversion. The two events prophesied by Our Lady are designed to bring about elements essential to every conversion, those found in the very words preached by Our Lord: 'Repent and believe the Gospel.'"

"The Warning, the first event, is designed to bring about our repentance. Everyone at the same time, believer and non-believer alike, will see his relationship with God in a moment of truth and will be given the opportunity to repent of his sins. It will be an event unique in the history of mankind."

"The Miracle, the second event, is designed to bring about or deepen our faith in the Gospel, i.e., our faith in Jesus Christ because it will clearly be He Who is working this Miracle, and it will point to the true Church. As with the Warning, the benefits of this Miracle will be available to all."¹³

Taking these events in this light we can understand Our Lady's prophecy: "As a consequence of the Miracle, Russia will be converted and all will love Our Hearts." This puts the promise of deliverance into a time frame.

A prophecy of Garabandal which helps to further establish this time frame is contained in a letter Joey Lomangino (blinded in an accident in 1947) received from Conchita dated March 19, 1964. She wrote: "Today, the feast of St. Joseph, while at the Pines, I had a locution with the Blessed Mother during which she told me... that you shall see on the very day of the Miracle." On a holy card Conchita sent Joey she added, "The Virgin said, 'The first thing he shall see will be the Miracle which my Son will perform through my intercession, and from that time on he will see permanently.'" Today, Joey is 57 years old. Think about it.

Our Lady also gave an important prophecy concerning the Popes. On June 3, 1962, hearing the church bells tolling, Conchita remarked to her mother that they were for the death of the Pope, John XXIII, and that there would be only three more Popes. A few days later, at a Mass for John XXIII, Conchita was with a group of women including Paquina Ortiz (Dr. Celestino Ortiz' wife), who said, "Perhaps with the Pope's death, the Council (Vatican Council II) will end, too." Conchita replied, "Another Pope will come and the Council will continue."

"Well, I agree that another Pope will come, but as for the Council... Perhaps the new Pope won't think like John XXIII."

"Another Pope will come and the Council will continue."

"You seem to be very certain of that... It could well happen otherwise."

"I'm telling you, and I repeat: another Pope will come and the Council will continue. And I also tell you that only three Popes remain..."

"Oh, you are saying that from the prophecy of St. Malachi..."

"St. Malachi? That's the first time

I heard of that. The Virgin told me that after this Pope (John XXIII) there remain only three..."¹⁴

In a 1979 interview, Santander businessman and witness to the Garabandal events, Placido Ruiloba Arias, related that he had been told by Bishop Francisco Garmendia, who knows Conchita, that she cried for two days upon learning of the death of Pope John Paul I. When asked why, she replied, "Well, this means that now there remains only a single Pope [John Paul II]."

If, then, according to Garabandal, Russia will be converted as a result of the Miracle, and according to Fatima, the Collegial Consecration will precede that conversion, everything must happen within the reign of John Paul II.

So, dear brothers and sisters of the Ukraine, celebrate your Millennium! Rejoice! Spread the news! Be not dismayed! The Lord God has send His Blessed Mother to bring the good news of your deliverance. □

1. The famine is the subject of a 60 minute video, "Harvest of Despair," and a book, *Harvest of Sorrow*.

2. Father Cizek wrote two books about his years in Russia, *With God in Russia* and *He Leadeth Me*.

3. *You Shall Be Witnesses unto Me*, by A. Pekar, O.S.B.M., pp. 25-35.

4. "Father Havryliv: The Story of an Underground Ukrainian Priest" by Andrew Sorokiwski, USA TODAY, September 18, 1987, Special Ukrainian Supplement, p. 7A.

5. "Terelya Suffers Persecution for His Church," by Bohdan Hodiak, USA TODAY, September 18, 1987, Special Ukrainian Supplement, p. 7A.

6. Special Report No. 159, U.S. State Department, Bureau of Public Affairs.

7. GARABANDAL, April-June 1985, p.8.

8. *The Life of Christ*, by Archbishop Fulton J. Sheen, pp. 4-5.

9. NEEDLES, Spring, 1975, p.18.

10. NEEDLES, Autumn, 1975, p.11, GARABANDAL, July-September, 1982, p.10.

11. THE FATIMA CRUSADER, September-October 1987, pp.8, 28.

12. *The Marian Year of His Holiness, Pope John Paul II*, by Malachi B. Martin, p.14.

13. GARABANDAL, January-March, 1987, p.13.

14. *She Went in Haste to the Mountain*, by Father Eusebio Garcia de Pesquera, O.F.M., Cap., Book 3, pp.139-141.