

Fatima and Catholic Social Reconstruction  
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VOLUME ONE:

# Integral Humanism



## Fatima and Catholic Social Reconstruction

### Volume I: Introduction

#### Integral Humanism: What is Man and What Can He Become

Shalom!

This means the peace of the Lord be with you, peace of mind and peace of heart, the peace which is a sign of God's presence and of integral wholeness. We continually bless each other with the sign of peace, the world has been blest by the Prince of Peace and more than once by his mother, the Queen of Peace; yet it is something that continues to allude us. What is it, how did we lose it and where do we find it?

Peace is "the tranquility of good order" that begins with the knowing and ordering of oneself (interior peace) so that each person can be a source of peace to others (social peace). Interior peace results from a mind that knows and a heart that wills to possess truth and goodness, which are manifest in beauty. Social peace presupposes interior peace and "results from the serenity that accompanies the agreement of human wills." Thus, Peace is evidence of a well ordered society, a well ordered family, community, state and nation.

Moreover, peace is one of the 12 fruits of the Holy Spirit that flow from a heart that loves God. These fruits include:

<b>Charity</b>	<b>Benignity</b>	<b>Faith</b>
<b>Joy</b>	<b>Goodness</b>	<b>Modesty</b>
<b>Peace</b>	<b>Long-suffering</b>	<b>Continency</b>
<b>Patience</b>	<b>Mildness</b>	<b>Chastity</b>

These are the fruits Jesus speaks of when he tells us "you will know them by their fruits" (Matt 7:16). These are the fruits desired by God; we mistakenly think that the fruit He desires is borne out of doing great things for His glory, great works and significant projects. God is not concerned with our greatness, he is not concerned with the significance of our projects; men are not made great by what they do; they are made great by how they do it. Every project or mission carries its trials; it is the way we conduct ourselves in the midst of these trials that counts.

How successful can a man or woman be judged who accomplishes or attempts to accomplish great things at the expense of others, who accomplishes them selfishly and unjustly by sowing division, killing joy, destroying the faith of little ones and, among other things, by pride fully disturbing the peace? The successful man is the one who faces adversity and does not sin but rather grows in faith and love, peace, patience and long suffering. These fruits are evidence of self conquest achieved by men and women full of sincere love; they are not come by easily. They require sacrifice and long years of moral and spiritual growth culminating in death to self.

Common sense proves this but it is grasped more profoundly by understanding the relationship of these fruits to the ultimate sacrifice of Christ which makes their growth within us possible. This relationship between Christ's sacrifice and these fruits becomes clear when we reflect on the nature of fruit; fruit grows on trees. On what type of tree do these fruits of the Holy Spirit grow?

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" Rev 22: 1-3).

The fruits of the Holy Spirit grow on the Tree of Life. All twelve of these fruits are perpetually renewed every month (a good reason why we should be perpetually renewed by the practice of monthly confession, by which we are pruned to bear more fruit). Adam and Eve, in their state of original integrity, were permitted to eat from this tree of life, God intended them to bear perpetual fruit, but instead they sinned:

“From **any** tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die” (Genesis 2:17)

The tree of life was among all the trees in the garden freely given to Adam and Eve for food. We find this out at the time of their expulsion when they were specifically barred from the "Tree of Life" which grew in "the midst of the garden":

"Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"— therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life" Genesis 3:22).

Apparently, God intended Adam and Eve to eat from this tree and to bear the fruits of the Holy Spirit, but their disobedience caused a rupture in their relationship (with God, with themselves and with each other) that made them unworthy to partake of its fruit. We find this theme taken up by Saint Paul in the New Testament:

Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.... But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. " (1 Corinthians 11:32).

Adam stood as the world's father and champion, but he failed the test of his intellect and will and was consequently judged, disciplined and barred from the tree of life lest he and Eve receive it unworthily and bring an even greater condemnation upon themselves. Unfortunately, Adam and Eve did not have the Sacrament of Reconciliation by which they could be perpetually renewed and thus would have to bear their guilt until peace could be restored by the power of reconciliation. The first thing Jesus does following his resurrection is to institute the Sacrament of Reconciliation for the restoration of the peace lost by Adam, and he uses the personal guilt of the Apostles to establish it:

“Peace *be* with you; as the Father has sent Me, I also send you.” And when He had said this, He breathed on them and said to them, “Receive the Holy Spirit. “If you forgive the sins of any, *their* sins have been forgiven them; if you retain the *sins* of any, they have been retained” (John 20: 21-23).

Presumably, if Adam would have prevailed what followed would have been avoided and like the conquering angels he would have enjoyed deepest communion with God through the beatific vision. Instead, as God had warned, (Genesis 2:17) his sin brought death and he was barred from the tree of life, the only way to union with God:

“I am the way, and the truth, and the life; no one comes to the Father but through Me” (John 14:1). The speaker of these words is Jesus; he is making it clear that he is the giver of life and the only way to the Father. By giving his life, he purchased life for men as St. Peter says, by being crucified "on a tree" (Acts 5:29), perhaps from the wood of the same tree that grew in Eden. In this way Jesus in the Eucharist, the Bread of Life (John, 6:35), which is the fruit of his sacrifice, shows himself to be the tree of life foreshadowed in Genesis and revealed in the Apocalypse. We can only bear fruit when we are vivi-

fied by the life giving blood which is the "sap of this tree."

"I am the true vine, and My Father is the vinedresser. "Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes it so that it may bear more fruit. "You are already clean because of the word which I have spoken to you. "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me. "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing" (John 15: 1-8).

The Fruits of the Holy Spirit revealed in the Apocalypse grow on the Tree of Life next to living waters that flow from the throne of God where we find the victorious lamb.

"And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. And He came and took the book out of the right hand of Him who sat on the throne. When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying,

**"Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation" (Rev. 5:6-9).**

The conclusion of all this is that God nourishes His people in the Eucharist supplemented by reconciliation that they may bear perpetual fruit that is pleasing to him and is evidence of their pedigree as the sons and daughters of God and Temples of the Holy Spirit. "My Father is glorified by this, that you bear much fruit, and *so* prove to be My disciples" (John 15:8). The twelve fruits of the Holy Spirit are the fruits of a well lived spiritual life that endeavors to do all things great and small with:

Charity	Benignity	Faith
Joy	Goodness	Modesty
Peace	Long-suffering	Continency
Patience	Mildness	Chastity

for the glory of God and the salvation of souls. Devotion is necessary but insufficient for the task that lies in front of us. God's children must embrace the cross and willingly walk within the crucible of fire that they may be tested and in all things bear fruit. I am certain that empty speculation, searching for signs and looking for messages and miracles even when accompanied by great zeal cannot get the job done. The job requires consecration, sanctification, intellectual commitment and moral and spiritual training necessary to be a fit instrument in the hand of God. If God's children honestly assess themselves and commit themselves to do all that is necessary to cultivate these fruits in their due season they would be blessed with interior peace and have the ability as instruments of the Holy Spirit to transform the earth and to heal the nations. Then, according to Saint Louis De Montfort (2000)

"They will be like thunderclouds flying through the air at the slightest breath of the Holy Spirit. Attached to nothing, surprised at nothing, they will shower down the rain of God's word and of eternal life. They will thunder against sin; they will storm against the world; they will strike down the devil and his followers and for life and for death, they will pierce through and through with the two-edged sword of God's word all those against whom they are sent by Almighty God" (57-58).

Spiritual, moral and intellectual growth and the fruits of the Holy Spirit cannot be separated from the tree of life on which they grow. That is, sanctification resulting in abundant fruit cannot be separated from

WORTHY reception of the Eucharist; it is the tree on which the fruits grow; apart from it there can be no real enduring fruit. The potency of this Eucharistic Tree of Life and its well cultivated fruits is manifest in the fact THAT EVEN ITS LEAVES HAVE MEDICINAL POWERS FOR THE HEALING OF NATIONS. This task requires sanctification and spiritual growth, it also requires mastery of the churches social teaching. According to Pope John Paul II, (1991),

The "new evangelization", which the modern world urgently needs and which I have emphasized many times, must include among its essential elements a proclamation of the Church's social doctrine....This doctrine is... a source of unity and peace (para 5).

### **The Queen of Peace and Catholic Social Doctrine**

The story begins with the encyclical *Rerum Novarum* promulgated by Pope Leo XIII on May 15, 1891. Leo issued the first of the modern papal social encyclicals, which was dubbed the "Magna Carta" of Catholic Social Doctrine. He was concerned with the rise of socialism and the inability of capitalism to satisfy genuine human needs. He foresaw the rise of Marxism and understood the inherent contradictions built into atheistic socialism and unregulated capitalism that were exacerbating progress towards peace and social justice. The pope invited all sides to examine their behavior and to act in accordance with the norms of justice. Unfortunately, the tide of worker dissatisfaction, exacerbated by writers such as Marx and Engels, had reached a peak. Unregulated private property, a liberal spirit of Social Darwinism and lack of a social safety net significantly contributed to the growing tumult which required rectification including the necessity of social reconstruction base on Gospel norms and the natural law. Eventually, significant changes would come but not until the New Deal of Roosevelt and the rise of Communism in Soviet Russia.

Consequently, by 1914 all prospects for peace faded and the world plunged into the First World War. By March of 1917 the Russian Empire collapsed under the collective weight of war austerity, the rise of occultism, famine and social unrest. Within seven months the Bolsheviks brought Holy Mother Russia, the bastion of Orthodoxy, to its knees. Using the Kremlin as a platform, the communists were intent on promoting materialism and atheistic communism through violent worldwide revolution, including the destruction of nations and war against God, His church, Christianity and all forms of religion. The malicious tenor of the attack can be garnered by a letter from Lenin to an old schoolmate: "Ha ha ha we are going to tear the whole thing down....and then we will set up a temple to our father" (Carrol, 1981). Men like Lenin and those who follow him can never bring peace, harmony and world brotherhood as they boast. Peace is a fruit of the Holy Spirit that only grows on the tree of life which is the body of Jesus; apart from Him they might do great things but they will never do good things:

*Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not" (Isaiah 59:78)*

To counter their assault and to help bring an end to the war, on May 13, 1917, the Blessed Virgin Mary (the Queen of Peace) appeared to three young children (Jacinta and Francisco Marto and Lucia dos Santos) at a place known as Fatima in Portugal. What followed was a series of miraculous events meant to turn the world back to God so that it could be healed and find peace.

During her visits she accurately foretold a public miracle (the miracle of the sun) "for all to see and believe", prophesized World War II (which would be preceded by an "unknown light" which occurred on January 25, 1928 as recorded in newspapers throughout the northern hemisphere), she named and identified a future pope (Pius XI), the rise of Communism in Russia and consequently throughout the world to be followed by the triumph of Her Immaculate Heart, the conversion of Russia and then a promised "Era of Peace". All these events have been fulfilled except the full conversion of Russia and an Era of Peace. Jacinto and Francisco have been beatified, and on November 13, 2008 Pope Benedict XVI dispensed the five year waiting period to begin the process for the beatification of Sister Lucia the last survivor of the three Fatima seers who died February 13, 2005.

To avoid global calamity Our Lady asked for the consecration of Russia to her Immaculate Heart, which she promised would be followed by its conversion. After decades of controversy and continued delay, the consecration was finally accomplished by Pope John Paul II on March 25, 1984 and was followed shortly thereafter by the granting of religious freedom in Russia in 1990, which Sister Lucia said was the beginning of the conversion prophesized by the Virgin Mary.

" Sister Lucia explained that the collegial Consecration made on March 25, 1984, was accepted by God. She said that the "conversion" of Russia...meant the granting of freedom of religion in that country." (Haffert, 1999, chapter two).

The granting of religious freedom in Russia has been followed by an increasing number of significant events including the formal dissolution of the Soviet Union on the Feast of the Immaculate Conception complimented by the taking down of the communist flag from over the Kremlin for the last time on Christmas Day thereby symbolizing the end of atheistic communism and foreshadowing the return of Russia as a world power to its ancient Christian patrimony. On June 1, 2010 Russian President Dmitry Medvedev demonstrated his commitment to this patrimony by signing a law making July 28 a national holiday thereby officially recognizing the founding of Russia as a Christian nation with the baptism of Prince Vladimir in Kiev in 988. Speaking at the annual celebration commemorating the Baptism of the Rus he said:

"The continual work of the Russian Orthodox Church will affect the revival of Christianity in our nation. Thanks to the Orthodox faith Russian culture through the years has acquired Biblical values on which the system of moral ideals for our nation is built" (US Department of State, 2010).

Russian moral ideals and cultural patrimony are built over a deep reservoir of spiritual energy connected to the fulfillment of its messianic destiny, along with other Slavic nations, to Europe and to the world as written in its own national literature, as prophesied at Fatima and as contained in the Diary of the Polish Saint, Sister Faustina. It is fitting that the nation that waged war against God for almost an entire century should be the one out of which He is to be most glorified.

Sister Luca has passed away, but before she left earth to be united with her friends in heaven she revealed to us that Fatima is an ongoing process that is only in its "third day":

"People expect things to happen immediately within their own time frame. But Fatima is still in its Third Day. *The Triumph is an ongoing process.*"

Now, repeating herself, she said: "Fatima is still in its Third Day. We are now in the post Consecration period. The First Day was the apparition period. The Second was the post apparition, pre-Consecration period. *The Fatima Week has not yet ended*" (Haffert, 1999, chapter 1).

Much is left to be done. According to the seer, the first day was the APPARITION PERIOD (1916-1929) followed by the second day or PRE-CONSECRATION PERIOD (1929-1984) and the third day or CONSECRATION PERIOD (1984 -present). We are now in that third day. As John Haffert, lay founder of the World Apostolate of Fatima (better known as the "Blue Army") and for decades the personal interviewer of Sister Lucia (who helped him establish the Blue Army), stated, "We presume the seventh day will be the 'era of peace'" (1990, chapter 2). This leaves three days for apostolic works leading to the seventh day of peace.

The consecration occurred in 1984, so the first two days lasted approximately 68 years, an average of 39 years each. We are now in 2011; it has been 27 years since the consecration of Russia and the events of this day are still unfolding. Thus, we are at the crucial half way mark and soon we will be in the next fourth day. Sister Lucia did not tell us the themes for these next three days, but following the pattern of the first three, I will tentatively label them as: POST-CONSECRATION-PRE CONSTRUCTION, CONSTRUCTION, POST-CONSTRUCTION - GLOBAL EVANGELIZATION.

## Summary of the Fatima Seven Days

- First Day: **Apparition-Period**  
 Second Day: **Pre-Consecration Period**  
 Third Day: **Consecration Period** (consecration to the Immaculate Heart of Mary, conversion begins along with initial plans for a Christian social system in Russia)  
 Fourth Day: **Post-Consecration-Pre Construction Period** (full spiritual conversion of Russia and final draft of plans for a Christian social system)  
 Fifth Day: **Construction Period** (building of a Christian commonwealth in Russia and preparation for evangelization of Europe and the nations)  
 Sixth Day: **Post-Construction-Global Evangelization Period** (Russia has established a Christian social system and leads global evangelization aimed at world peace)  
 Seventh Day: **Era of Peace** (worldwide religious, economic and political peace, a new man and a new humanity).

Christian men and women cannot sit by waiting for Our Lady to do all of the work. An Era of Peace requires, first of all, growth in personal holiness and the ability to bear fruit followed by all hands to the plow in every domain of human endeavor but especially in the areas of education, formation and politics. This series is a contribution to all three with a special plea to place spirituality and personal holiness before all efforts at social reconstruction. My greatest fear is that we will strain at the gnat of social reconstruction and swallow the camel of personal sanctification on which all success of the former necessarily depends. Good social structures do not make good men and women (although they certainly impact their development); good men and women make good social structures that impact future generations but not as much as the relationships that happen within them. Interior personal sanctity first, external social reconstruction second:

“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. “You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also”( Matthew 23:25).

That said, following the necessary prerequisite and ongoing process of interior metanoia, our best efforts as laymen and women must be devoted to concretizing the universal principles of Christian social ethics to the particular social domains in which we find ourselves. Wisely constructed constitutions, solidaristic economic social systems, successful educational theories and pedagogies do not and will not happen spontaneously. God the Creator made us in His image as co-creators. He works with men and through them; we must do our part for the renewal and social reconstruction of the world.

"The laity must take up the renewal of the temporal order as their own special obligation.... Pre-eminent among the works of this type of apostolate is that of Christian social action which the sacred synod desires to see extended to the whole temporal sphere, including culture" (Vatican II: Decree on the Apostolate of the Laity, 1965).

This type of work requires both sanctity as well as speculative and practical wisdom, understanding and knowledge:

Centers of documentation and study not only in theology but also in anthropology, psychology, sociology, and methodology should be established for all fields of the apostolate for the better development of the natural capacities of the laity-men and women, young persons and adults. Laymen should above all learn the principles and conclusions of the social doctrine so as to become capable of working for the development of this doctrine to the best of their ability and of rightly applying these same principles and conclusions to individual cases (*Decree on the Apostolate of the Laity*).

This book, *"Integral Humanism"*, is devoted to the message of Fatima, to social reconstruction and attainment of the promised Era of Peace by "applying these principles" to the various nations throughout the world. It initiates a seven volume journey into the Church's social doctrine by first unpacking the deepest of its principles, the one that is ancillary to everything else, the one which John Paul II states, is "the proper starting point of the social question" viz., the mystery, dignity and nature of human person, of man and woman (anthropology/psychology) made in the image and likeness of God.

The goal of this volume is to develop a definition of human nature (integral humanism) supported by compelling reasons based on empirical verification and logical demonstration that expound and reveal hidden mysteries about man and his dignity as a being made in God's image. Classical philosophical arguments will be made clear and buttressed by new scientific insights that facilitate perennial definitions and explanations and allow us to transcend them into something new and spectacular that is suitable for the work of creating and building solidaristic social structures for a new man and a new humanity.

To accomplish this task requires keeping track of unfolding global events especially as they concern Russia and the Message of Fatima and uniting the recent findings in the hard sciences to theology, philosophy and social science necessary to discover deep treasures hidden within the human body and soul that reveal the deepest mysteries about who man is. We will dig deeper into the theology of the body than has heretofore been done to discover evidence of God's creative power and the fundamental Trinitarian imprint written into the depths of each person. This will be done in such a way as to clearly articulate and integrate theological and philosophical understanding of human nature utilizing scientific demonstration and data from the fields of chemistry and molecular biology in support of what is increasingly known as the Personalist school of politics made popular by Pope John Paul II who, as a professor, devoted all of his free time to this endeavor. According to George Weigel (1999), in 1968, while finishing an early draft of *Person and Act*, he wrote to a close friend and colleague, the future Cardinal Henri de Lubac:

"I devote my very rare free moments to a work that is close to my heart and devoted to the metaphysical significance and the mystery of the PERSON. It seems to me that the debate today is being played on that level. The evil of our times consists in the first place in a kind of degradation, indeed in a pulverization, of the fundamental uniqueness of each human person....To this disintegration, planned at times by atheistic ideologies, we must oppose, rather than sterile polemics, a kind of "recapitulation" of the mystery of the person."

Following his lead, we will endeavor to discover and unfold the significance and the mystery of each human person on which all plans for personal sanctity and political and social reconstruction ultimately rest. To do this, we must be able to find a significant difference of kind between human beings and all other animals, that is, some unique attribute(s) that only human beings possess and that no other animal possesses to any degree at all. We will find these differences by delving deeply into a study of the human body and soul. In the process, we will have to consider arguments about chemical evolution and animal psychology forwarded by atheist scientists and juxtapose them to counter arguments proposed by theist and Christian thinkers such as Thomas Aquinas and John Paul II. In the end, our research will be rewarded by the discovery of the deepest truths about man resulting from an integrated approach utilizing recent research in molecular biology, perennial philosophical ideas and properly progressive theological perspectives such as Personalism.

If this research is capable of providing a unique definition of man that points to a Creator and demonstrates that man is indeed made in the image and likeness of this Creator, we will have achieved our purpose, viz., the necessary anthropological foundation ancillary to a detailed study of ethics, politics and Catholic social doctrine required for the successful undertaking of social reconstruction that awaits us in the coming Era of Peace.

Chapter One will provide an overview of the integrated methodology advocated for needed future advancement in theology, philosophy, social science and the physical and natural sciences. If you are already familiar with the scientific method and methods used in philosophy and theology this section could

be passed over. Nonetheless, it is recommended reading.

Chapter Two begins the search for an integral humanism by examining the question of the origins of life and its association to the soul. It provides a compact comparison between the idea of chemical evolution (abiogenesis, which had its origins in communist Russia), the scientific idea of biogenesis (life from life) and the philosophical idea of the soul as life force.

Chapter Three continues the exploration of life by focusing on DNA and its relationship to the body and soul. It is demonstrated and concluded that DNA is more associated with the spiritual nature of the soul than it is with matter; that is, DNA and the life force that animates the human body are both related to matter but have their origin in the soul.

Chapter Four undertakes an examination of human and animal thinking to show their similarity and to INDICATE HOW THESE SIMILARITIES HAVE LED TO MISTAKEN CONCLUSIONS SUCH AS THOSE MADE BY DARWIN IN HIS "DESCENT OF MAN" and those scientists who have followed in his footsteps.

Chapter Five utilizes classical PHILOSOPHICAL IDEAS TO DEMONSTRATE DIFFERENCES OF KIND IN HUMAN THINKING AND ACTING. These ideas are buttressed by contemporary examples and unique demonstrations to reveal inimitable human attributes not shared by any other animal to any degree whatsoever.

Chapter Six continues building on the demonstrations of the previous chapters and enters into a new discussion of the theology of the body to discover that the body is a theological text book that reveals the greatest mysteries of the Creator. This conclusion is reached from an empirical scientific analysis, which supports truths known previously only from theology. In short, man is made in the image of God in both body and soul and both of these are compelling introductions to the mystery of God.

The combined findings of these chapters provide a new definition of man that builds upon and expands what philosophers and theologians have previously stated about him. This definition provides the groundwork for successful development and needed application of Catholic social theory suited to the special requirements of the 21st century. It builds on an enduring foundation and provides an anthropological bulwark ancillary to a social program that is able to meet and successfully contend with challenges from the esoteric New Age community who have monopolized the airwaves and contemptuously thrown down the gauntlet, which we have picked up in the name of Catholic social doctrine and its application in the modern world.

They have a detailed integrated and highly exciting program of social reconstruction; so do we. Their answers are stimulating to contemporary ears; ours are more stimulating. Their answers are in many ways very good; ours are in every way better; they only need to be made known along with reasoned demonstrations that reveal their superiority. A strong and adamant foundation assures confidence in demonstrated truth; it does not need to stoop to ad hominem arguments, deception, partial truths and psychological or sociological manipulation. Although these are unceasing components of a storm that furiously howls all around us; we are not deceived nor is the world going to be deceived any longer; an Era of Peace is at hand and we are going into the promised land under the mantle of the Queen of Peace, Theotokos. Shalom.