

## Mr. Julio Loredo Declarations in Moscow

Córdoba, June 9, 2007

Dear Sirs:

Salve Maria!

I begin this note with a phrase from Sr. Dr. Plinio: "Inauthentiity participates in the lie," and it seems that this would apply fully in the analysis of the ill-advised statements of Mr. Loredo in Moscow and his subsequent rectification.

The news from *Zenit* on May 22, 2007, "Russia celebrates the 90th anniversary of the apparitions of Our Lady of Fatima," and later broadly divulged by the *Lepanto* website, attributed statements to Mr. Loredo that raised a controversy.

Contrary to what Mr. Loredo sustained, "My statements appeared In the Spanish text (and only in it) ..." his words were also published in the Portuguese, Spanish and Italian editions. [Mr. Aprea reproduces the *Zenit* editions in those languages, omitted here]

"We are dedicated to the apostolate not only in Russia," Julio Loredo continued to explain, "but also in the countries of the East, and here we are guided most especially by the grace and faith of John Paul II regarding the fact that the evangelization of Eastern Europe is one of the great challenges of the new millennium. The apostolate in Russia has a providential, prophetic meaning, because we are touching the mystery of Fatima, which sums up that this epoch of crisis will end and see the triumph of the Immaculate Heart of Mary."<sup>1</sup>

The discomfiture and displeasure that his statement caused in many places moved Mr. Loredo to send to *Lepanto News* a rectification, in which he did not enter into a discussion of the merit of his controversial phrases, but rather presented the behind-the-scenes of the story which, in his view, explains his rectification: "The Archbishop of Moscow had a private meeting with Secretary of State Card. Tarcisio Bertone several months before to present the project. The latter approved the idea and the general lines of the Conference." According to this plan, Mr. Loredo would be one of the special invited guests and one of the conference speakers.

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<sup>1</sup> "Noi ci siamo dedicati all'apostolato non solo in Russia ma nei Paesi dell'Est, anche se qui siamo guidati in modo molto speciale dalla grazia e dalla fede di Giovanni Paolo II, intorno alla quale l'evangelizzazione dell'Europa orientale è una delle grandi sfide per il nuovo millennio".

Mr. Loredo's report made it clear that the Cardinal did not consider *Luci sull'Est*<sup>2</sup> an adversary not in communication with the [progressivist ecclesiastical] Structure. He [Card. Bertone] considers it, on the contrary, as an active participant and collaborator with the success of Moscow.

Now then, in face of the actions of Loredo, acting as an official representative of *Luci sull'Est*, we ask ourselves: Where is the position of RESISTANCE to the Vatican *Ostpolitik*, declared by Sr. Dr. Plinio, which should be maintained by *Lucci sull'Est*? And the position of RESISTANCE to the auto-demolition of the Church? What happened? How did the historic RESISTANCE Statement of the TFPs made in 1974 dissipate after the death of Sr. Dr. Plinio?

The treatment received from Rome and Moscow constitutes a true “partnership” with the Structure. Notwithstanding,, Mr. Loredo boasts that his participation was something “very prestigious” for *Luci Sull'Est*!

Describing the behind-the-scene story, Mr. Loredo suggests that Card. Bertone had given the Archbishop concrete rules for dealing with the Russian Orthodox Church ( OC) in order to avoid problems. And what was the goal toward which these norms were directed? To an ecumenical goal, without a doubt! It is evident that the norms of Card. Bertone would not favor the Church of the Martyrs, the Church of Silence, but rather the Church collaborating with the Russian regime and the OC, that same OC which, since the times of Stalin, has acted as a branch of the Communist Party (PC).

Let us note, moreover, that if the Faith of the Russian people were really so great as Mr. Loredo estimated, this would by no means have led to ecumenism, but rather to great and and heroic manifestations of Catholicism.

Let us remember here that Sr. Dr. Plinio considered ecumenism a “super-market of religions,” a generalized apostasy. What does Loredo think about this?

What was insinuated in the rectification of Mr. Loredo was a defense and praise of the Archbishop of Moscow: “A reasonable man”! One who was forced to pay “a diplomatic tax” in his public statements, but in private is less enthusiastic about ecumenism... “ Who cannot see in these words the language characteristic of the Structure?

Let us continue. In Loredo's declarations on the behind the scenes story, there is no mention of the collectors of the *diplomatic tax*, the dictatorial state of Putin, where the return of the symbols of the hammer and sickle to the flag of the Russian army was recently approved.

Is this “tax” a contractual clause of a new Pact between the Vatican and Moscow? Such a pact would have its most remote origin in the “*diplomatic tax*” of the “Metz Accord.” As everyone recalls, in August of 1962, under the orders of John XXIII, Card. E. Tisserant met with Metropolitan Nikodim of the Orthodox Church of Moscow, a Colonel of the KGB, to sign an agreement, whereby the Russian Patriarchate accepted the formal invitation to send observers from the Orthodox Church to the Council.

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<sup>2</sup> Mr. Loredo was acting as a representative of *Luci sull'Est*, an association that was founded in March 1991 in Rome under the inspiration of Prof. Plinio Corrêa de Oliveira to fight Communism and to promote the message of Our Lady of Fatima.

The “*diplomatic tax*” charged by Moscow on that occasion was the agreement that during the Council Communism would not be discussed, spoken of, or condemned.

Would Mr Loredi, by his presence and his statements, not be validating this new and very possible Accord?

Also, a few months ago Putin visited the Vatican, where it was emphasized that the meeting between the Benedict XVI and Putin “served to maintain the good understanding between the Catholic Church and the Orthodox Church (OC).” We all know that, since the time of Stalin, the OC is but another tentacle of Communism, and that, thanks to these new pacts, neither Putin nor the OC fears that the Vatican or the *Luci sull'Est* will inspire either authentic martyrs or strong adversaries against the despotic anarchic--communism of the regime, which is leading Russia to a chaotic situation and revolutionary utopia. In face of this tragic panorama, is Mr. Loredi, by his presence and his declarations in communist Russia, attempting to validate this situation? If not, how can one explain that Mr. Loredi does not suffer any persecution from this regime?

What is certain is that this “*diplomatic tax*” would never be paid by Sr. Dr. Plinio. He once commented: “I would prefer to be demolished by what I cannot support, than to support what I would like to demolish.” Would Mr. Loredi and those whom he represents agree with this opinion?

The same *Zenit* news report also contains ecumenical statements of the Archbishop of Moscow, likewise unacceptable, and which were not included in the text that was circulated by *Lepanto News*:

The [Catholic] Archbishop of the Archdiocese of the Mother of God in Moscow, Dom Tadeusz Kondrusiewicz, told *Zenit*: “The Virgin of Fatima spoke about the conversion of Russia to God, but she did not say that it had to be exclusively Catholic».”

In Archbishop’s Kondrusiewicz's opinion, the mystery of Fatima pertains not just to Catholicism, but also to the Orthodox Church and all the confessions that suffered during the time of Communism.

“As the Catholic Church, we help our Orthodox brothers and together we strive to continue and develop dialogue between us,” said the Archbishop. “Mary is present in the Orthodox Church no less than in the Catholic Church and even, I would say, much more so in Russia. Her image is an always a pure figure for both the Catholic and the Orthodox; so, without a doubt, her apparitions have an ecumenical character.”

In the event that took place in Moscow, it becomes clear that a “blasphemous Catholic-Orthodox Our Lady” was spread there. How could this be the true Our Lady of Fatima?

Finally, that an important representative (as far as I know the President of the Italian TFP) of an entity like *Luci sull'Est* was a protagonist at this event in Moscow, with the implications seen, well deserves an official repudiation, public and formal, by those who have the obligation to defend the honor and good name of Sr. Dr. Plinio.

In closing, with regard to point 2 of the rectification of Mr. Loredó that reads: "At a conference break, specifically when we were eating at the table...", I found an excerpt from a meeting of Sr. Dr. Plinio at the EE (Eremo of Elias) of July 20, 1980, which says the following:

"You should not participate in any way at Jezebel's [Progressivism's] table; you should not want anything to do with it until Jezebel is overthrown; then, after overthrowing Jezebel, your soul will be so full that you will not want anything of that which you desired before."

Finally, by giving his opinion on the "centrality" of Russia in the Message of Fatima, Mr. Loredó showed himself to be in line with the thinking of the Structure, set out in July 2000 by the current Card. Tortorella and the then Card. Ratzinger, and in this way, departed from what was always sustained by Sr. Dr. Plinio.

Furthermore, while considering the fall of the Iron Curtain as the beginning or a sign of the conversion of Russia, Mr. Loredó pointed to the beginning of the Reign of Mary without the chastisement, which directly contradicts the teachings of Sr. Dr. Plinio on this matter.

At a meeting for the Eremo de Jasna Gora on December 31, 1975, Sr. Dr. Plinio commented: "There is one thing that has always called my attention, which can be formulated in the following way: Throughout the history of TFP, you will have noted that there is something that is completely peculiar which is not so much the history of fidelities, but the history of infidelities. Our history is full of infidelities." And, perhaps, we could add, this is one of the most sinister.

Then, some considerations of Sr. Dr. Plinio on the TFP and its future:

"Belonging to TFP is to understand and feel the call to change this world and destroy this destruction [of the Revolution]."

"The TFPs are like a unit that descends into the contemporary world to denounce. And we say this openly: You throw your garbage on us, your defamations against us. You slander and persecute us. We do not retreat, we do not bend, we do not stop speaking out. On the contrary, we move forward. And as you decline, we will denounce your decline even more forcefully.

"It is possible that (at the end of the world...) my successor will appear and say that the situation is no longer the same, that the world cannot be fought as before; that we will be shut down as the Jesuits were in the 18th century and the Templars in the 14th century, and that is why we have to pretend to be in accord with the world. Infamies like these could happen. But from the moment that we abandon perfect radicalism, we will have begun to fall. The question is perfect radicality, which leaves no margin for anything else. This is what it is about."

With the desire that Our Lady turn all of the TFPs into "legions of an unbreakable sacral fidelity," I take my leave,

*In Domino,*

Alberto Aprea

PS.1: A large part the material used here was sent to me from different parts of the world by persons who were shocked at the news in *Lepanto News*.

PS 2: There will be no shortage of persons who will laugh at Loredó's statements and actions in Moscow. Instead, they should pray for him that he can replace them with a contrite and reparatory lament.