

Fatima and
the
Apocalypse

Introduction (Please Read)

This writing is a transcription of a series of thirteen audio recordings found at www.veritascaritas.com/series/fatima-and-the-apocalypse/. The thirteen recordings are of a series of thirteen live presentations concerning the miracles of the sun at Fatima, Portugal, Tre Fontane, Rome, Italy, and Orem, Portugal, along with the implications of the messages and warnings associated with those miracles. Those implications are exceedingly pertinent in our present day, which the author/narrator of the recordings makes clear.

The miracle of the sun at Fatima, occurring in 1917, is perhaps the most under-appreciated astronomical event of all time. Furthermore, there is today as much or more upheaval, scandal, and dissension within the Roman Catholic Church as at any time throughout her 2,000-year history. The author/narrator makes a clear and compelling case relating the messages of Fatima, Scriptural prophecies, and the current state of the Church and the world. It is a case worthy of consideration.

Given the general lack of publicity and knowledge concerning the miracle of the sun at Fatima, and the subsequent miracles at Tre Fontane and Orem, one can readily understand how it would be that non-Catholics may be dismissive of the miracles. Although most Catholics do have some knowledge of the miracle of the sun at Fatima and the messages related to it, most pay it little heed, generally thinking of the Fatima event generally as a private revelation, and hence then being left up to one's own discretion as to what degree to pay it heed. However, as the author/narrator emphasizes, the date, time, and location of the miracle of the sun were all announced in advance, and a genuinely miraculous event was publicly witnessed by upwards of 70,000 people. It was *by no means* a private revelation, it was a public spectacle, and a public spectacle with few peers in all of recorded history.

Several similar public miracles have happened much more recently, at Tre Fontane in Rome, Italy, and in Orem, Portugal. The corresponding messages given at Fatima, and subsequently, are messages of dire importance to the Church and the world, and they are the point of this presentation.

The author/narrator of the thirteen audio recordings is a Roman Catholic Priest. The following is stated on the website where these recordings are found: "The priest featured in these recordings is a Catholic Priest in good standing with their local ordinaries and Rome." The identity of the Priest, the audience to whom the Priest was originally speaking, and those who maintain the website are all unknown to the transcriber. The following is stated on the web page where these recordings are found: "Veritas Caritas is a collection of audio sermon recordings by a traditional Catholic priest. This site is maintained by Catholic laity and shared with permission of the priest."

These thirteen presentations were given, in 2017, to a group of Carmelite Nuns, as is mentioned by the narrator/author during an exhortation to that group to pray. As that exhortation is not specifically relevant to a lay reader, the transcriber did not include that exhortation. The original location of these presentations is unknown to the transcriber.

Because these are live-audience audio presentations given over several days, the author/narrator many times repeats the points made during his preceding presentations. Additionally, the author/narrator will oftentimes, after reading a quotation, repeat the main points of that quotation for emphasis, sometimes multiple times. For benefit of brevity, and because the reader has the option to re-read these pages at leisure, the transcriber has removed

most of the repetition by the author/narrator. The transcriber has striven to not alter the content or intention of author/narrator, only to make it more succinct and readable.

The transcriber has added section titles in an effort to construct a meaningful outline of the material, and hence also to be able to include a meaningful Table of Contents. The transcriber has maintained the original thirteen divisions, by presentation, which results in an irregular outline form, for example, the material covered in the eleventh presentation is very clearly a continuation of the material from the preceding, tenth presentation, so the first section number of the eleventh presentation is "11.1.2.9."

Throughout the presentations, the author/narrator very often speaks quite rapidly, sometimes failing to enunciate words, or perhaps even omitting them (such as articles or conjunctions). In those cases where the transcriber is confident of the author/narrator's meaning, the unspoken words have been added for clarification. All additions by the transcriber, with the exception of the section headings, are enclosed in square brackets [like this]. The transcriber has added question marks enclosed in parentheses, (?), in those locations where the words spoken are impossible for the transcriber to distinguish.

There are marks of emphasis throughout this writing. Many of them, but not all of them, are evident in the speech of the author/narrator. The transcriber has taken liberties to add marks of emphasis.

To the Non-Catholic Reader

There are many terms, precepts, and concepts presented in this paper with which the author/narrator assumes the recipient already has familiarity; after all, his original audience was Carmelite nuns in a convent. For those not conversant with the Roman Catholic faith, some of the precepts or concepts mentioned or referred to may seem odd or off-putting, but they should not be. All such precepts stem from the Church founded by Our Lord, Jesus Christ, on the foundation of the Apostles and Prophets, roughly some 2,000 years ago.

A simple example of terminology, and one that bears explicit mention, is the name used for the final book of the New Testament canon. Catholics commonly refer to it by its Greek name, *Apocalypse*, rather than its common English name, *Revelation*, and may very well use the two names interchangeably, as this author/narrator does.

If one rejects Christianity, or the Roman Catholic Faith, altogether out-of-hand, such a one is encouraged to research the miracle of the sun at Fatima, Portugal, which is a matter of historic fact, as well as the more recent miracle of the sun at Tre Fontane in Rome, which was recorded on video and shown on television in Italy.

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1. Fatima and the Apocalypse 1: The Virgin of Revelation

God bless us, and the Virgin protect us.

I want to explicitly acknowledge my debt and gratitude to Our Lady of Fatima, she has to get the credit for anything good, true or beautiful in these novena conferences; all the faults are mine.

One little note before we get started, as is my custom throughout the conferences, the quotes will be edited, cut, and pasted for the sake of time and clarity.

Ave Maria Purissima, in the Name of the Father and the Son and the Holy Spirit, Amen.

1.1 Luigina Sinapi

On September 8th, 1916, the birthday of Our Lady, the Servant of God Luigina Sinapi was born in a small town about ninety miles south of Rome. At the age of sixteen, Luigina joined the Daughters of St. Paul in Rome, but she wasn't able to persevere because of her poor health. Shortly after she returned home, her mother died suddenly, so at the age of seventeen she took over the care of her younger brothers. But her health continued to decline. She was stricken with terrible abdominal pains, which led to the discovery that she had an inoperable intestinal tumor. On August 15th, 1933, Luigina received the Last Rites and was already in what seemed to be her last agony, when suddenly she saw Our Lord next to her bed, smiling down upon her. He said, "I have come to give you a beautiful gift. Look!"

On the other side of the bed, Luigina saw a beautiful woman, smiling at her. She thought her own mother had come with Our Lord to take her to Heaven, and said, "Oh! You've become so beautiful in Heaven, mother! So much, that I don't recognize you!"

Our Lord said, "Look a little closer." It was Our Lady. Our Lord said, "We've come to make you a proposal. You are free to choose: Do you want to die, and ascend into Paradise, or would you be willing to offer yourself as a victim for the Church, and for Priests?" She was shown the situation in the Church and spiritual condition of so many Priests who were living in danger of losing their souls.

She chose to stay and offer herself as a victim for the Church, and for Priests. Our Lord then told her that she was going to remain a laywoman in the world and told her that His Mother would be her advocate and guide, that she would often be misunderstood, that she would suffer greatly, and that she would die alone, all of which [later] came to pass. When Our Lord finished speaking, Luigina was suddenly, completely healed. Not long afterwards, her family was scattered when they lost their home and as a result, her little brothers were sent to relatives and to boarding school, while Luigina left to work in Rome.

1.2 *Tre Fontane*

And so it was that on April 12th, 1937, she took a pilgrimage to *Tre Fontane*, a Trappist Abbey south of Rome along the *Via Laurentina*, where there are actually a number of spiritually significant sites. There's a chapel built over a crypt, where St. Paul was held just before his execution. It's also the burial site of St. Zeno and his 10,203 companions who were

Christian slaves who worked on the construction of the baths of Diocletian and then in about AD 299 were massacred when the project was finished. The chapel itself got its name, *Santa Maria Scala Coeli*, Saint Mary of the Stairway to Heaven, as a result of a famous vision that St. Bernard had there. He was saying a requiem Mass in that chapel, in the presence of Pope Innocent II, when suddenly he had a vision of souls being released from Purgatory by virtue of the Mass, and them being escorted by angels, up a staircase, to Heaven. The abbey also has a church built on the very site, where on June 29th, AD 67, St. Paul was martyred. Inside that church, in the back corner on the epistle side, there's a short marble chopping block across which St. Paul laid his neck. A soldier chopped off his head, which bounced three times down a gentle hillside. At each point where St. Paul's head bounced, a spring immediately began to flow, which is why it's now called "*Tre Fontane*," "The Three Fountains." The church itself is level, of course, but along the epistle side there's a rail. Between the rail and wall there are three Altars, each one built on sort-of a very long step which roughly follows the natural slope of the hill. So, on the epistle side there's a marble chopping block in the back corner and this sloping area with three side Altars along the wall, and each Altar is built immediately above one of the springs where St. Paul's head bounced, and under each Altar is a pipe, where the water would flow.

1.3 Our Lady's Appearance to Luigina

In the nineteenth century the Trappists planted a great number of Eucalyptus trees in the area surrounding *Tre Fontane*. Luigina was walking in a large grove of these trees on a nearby hill [during her pilgrimage visit of April 12th, 1937], when her attention was drawn to a dirt cave, in which she saw what appeared to be the remains of an aborted baby. Saying a prayer of mercy and forgiveness, she dug a little grave and buried a Miraculous Medal together with the little bones. Suddenly, Our Lady appeared to her, enveloped in a great light. Our Lady told Luigina:

"I will return to this place of sin, and I will convert and make use of a man who combats the Church and who will desire to kill the Pope. Go to St. Peter's Square, and there you will find a lady dressed in black who will take you to her brother who is a Cardinal. To him you will transmit what I have just told you, and you are to tell him also, that soon, he will become Pope."

Luigina did as she was told. She went to St. Peter's Square, and came upon the woman dressed in black. It was Marquise Elisabetta Pacelli, and Marquise then introduced Luigina to her brother, Cardinal Eugenio Pacelli. Luigina told the Cardinal what Our Lady had said. Having heard the message, Cardinal Pacelli responded, "If they are roses, they will bloom." Two years later he was elected Pope, and took the name Pius XII.

1.4 Bruno Cornacchiola

"I will return to this place of sin, and I will convert and make use of a man who combats the Church and who will desire to kill the Pope."

What follows are a series of quotes and paraphrases taken, for the most part, from the personal diaries of that very man, the man who combated the Church and desired to kill the Pope, and which are recorded by Saverio Gaeta in his brilliant book, *Il Veggente*:

“In Rome, on May 9th, 1913, a mother gave birth to her third son. The child was born into a very rough family. His father, Antonio Cornacchiola, was in and out of jail, and when he was home he was a screaming, blaspheming drunk who beat his wife and children. The baby was baptized on August 15th, the Feast of the Assumption. The reason for the three-month delay was that his father insisted that the Godfather be present, so they had to wait until he was released from jail. At the ceremony, his father was well under the influence. When the Priest asked him what name he wanted to give the baby, his father replied ‘Giordano Bruno, like the guy you Priests burnt alive.’ The Pastor, obviously opposed to naming a child after a condemned heretic, tried to dissuade Antonio, until he finally agreed to drop ‘Giordano’ and to only use the name ‘Bruno.’”

1.4.1 Sidebar: Giordano Bruno

Now, if you don’t know who Giordano Bruno was, then you won’t really get the full force of how truly outrageous the little baby’s father was acting here, so we’ll pause for a moment to explain that. Giordano Bruno was a Dominican Friar who was ordained in April of 1572, and by 1576 had already been formally accused of heresy. He found his way to Rome, but he didn’t find his way to the faith. He abandoned the Priesthood shortly thereafter and wandered about, apparently oblivious to his solemn vow of chastity, joining various sects, practicing magic (as in “sorcery”), and because of an insolent attitude, managed to be excommunicated by the Calvinists in Geneva as well as the Lutherans in Germany. In 1599 he was tried for heresy by the Roman Inquisition, proclaiming that Christ was not God, but merely an “unusually skillful sorcerer”, that the devil will be saved, that the Holy Spirit is the soul of the world, for denying the Most Holy Trinity, and so forth. He was given time to retract his errors, but he refused to retract in any way and insisted that the judges had no authority over him. And so on January of 1600, the inquisition finally condemned him, for his theological errors (*not* for his defense of the Copernican system of astronomy, nor for his doctrine that there was a plurality of inhabited worlds). He was turned over to the secular authorities who burned him at the stake in the Campo de’ Fiori in February of 1600.

“Enlightened thinkers” turned him into sort-of a “poster boy” as a supposed martyr for science and free thinking, as opposed to the “evil, retrograde” Catholic Church. Certainly, any one of us with a scientific education that touched upon astronomical matters has heard of Giordano Bruno; he’s just another club they use to beat on us. In Rome he has a public monument; why is that? Well, in 1884 Leo XIII published his great Encyclical, “*Humanum genus*,” on Freemasonry. In response, the Grand Master of the Grand Orient Lodge of Italy sculpted a statue of Giordano Bruno which, in 1899, was unveiled at a public plaza in Rome to the accompaniment with a lot of speeches and a bunch of Masonic mumbo-jumbo. And every year since then various and sundry Masons, atheists, pantheists, free-thinkers and other enemies of the Church gather at the statue on the anniversary of his execution for a ceremony in which a representative of the mayor of Rome lays a wreath at its feet. It’s a perfect illustration of the teaching of Leo XIII who said: “Possessed by the spirit of Satan, whose instrument they are, the Masonic sects burn like him with a deadly and implacable hatred of Jesus Christ and of His work and endeavor by every means to overthrow and to fetter it.”

Okay, all that by way of background. Don’t think that the fine arts don’t matter, they really matter. Without such a sculpture, what are the odds of a man like Antonio even knowing about Giordano Bruno? Little or none. The fine arts are very important.

1.5 Bruno Cornacchiola (Continued)

So, as we were saying, when the Priest asked him what name he wanted to give to the baby, he said, “Giordano Bruno, like the guy you Priests burned alive.” The pastor argued with Antonio until he agreed to drop “Giordano” and only use the name “Bruno.” And so it was, that little Bruno Cornacchiola was baptized.

It was a rough life. He comments on his childhood: “abandoned to ourselves, surrounded by squalor and misery, we kids spent a very sad childhood.” As a child, he was always hungry. Bruno:

“At home we ate badly, if we ate at all. Often my father, in a drunken fit, would throw everything out the window, so like little dogs, we would run around trying to collect something. In those days restaurants had wastebuckets outside which contained the slop meant for the pigs which we would dig through, and take the bigger pieces and eat them. We’d steal the locust beans from the horses.”

By the age of ten Bruno was living on the streets, sleeping in a cemetery chapel and on some steps leading up to the Basilica of St. John Lateran. “Wrapping myself in newspapers, going to bed with tears, hunger, and burning anger against everybody, because I saw them happy and rich.”

On a cold morning in January, 1927, a widow in her sixties on her way to daily Mass gently woke up Bruno and asked him why he slept there, and how old he was. “Do you take Communion?” asked the lady.

“What’s ‘Communion’?” Bruno asked.

“How do you not know? Doesn’t your mother take Communion?”

“On occasion she makes pasta, or minestrone.”

“The good lady understood my frightful ignorance and the urgent need to help me, and she invited me to follow her into the church, promising me a piece of pizza for breakfast. Hungry as I was, I could not get a better gift: of all the talk, I had only understood ‘pizza’.”

Every morning for several months, besides making sure he had his breakfast, the widow took Bruno to a catechism class, taught by a Passionist Priest to the most abandoned children. He learned his basic prayers. During the retreat in preparation for Confirmation and Holy Communion, when the Priest preached the meditation on love for Our Lady, he invited all the boys to kneel before the painting of Our Lady at her Altar. Bruno later recalled, “I looked at the Virgin Mother, I thought of her love, and I compared to my mother’s, how different they were, and how happy a child of that mother would be, and he said to her in his heart, “If you’re really my mother, take me with you.”

After finishing the retreat, he was Confirmed and received his first Holy Communion with a group of boys from a reform school. After the ceremony, carrying a booklet on the Holy Mass, written by St. Alphonsus, and the Rosary that had been given to him as a remembrance, he returned home, intent on putting into practice the good things he had learned.

“I found my mother at the top of the stairs, fussing in front of the stove in the middle of a cloud of smoke, preparing to feed my father. As soon as she saw me, she scolded me because she hadn’t seen me since I’d run away.

“The confessor told me I must not be a cause of worry to you and dad, and I must ask your forgiveness. So I ask you to forgive me for all the wrongs I did to you: the punches, the slaps, and the bites I gave you. I ask you to forgive me for breaking your finger.”

“Do you still think about those things? Just give me a hand’ and she gave me a kick that made me roll down the steep stairs. I got upset and returned to my old self. Filled with profanity, I threw the book and the Rosary because I had no stones at hand, and I left home.”

He slept where he could and ate when he could.

“In the squalid misery in which I was forced to live, without being able to see the slightest glimpse of an exit, and a conviction that bourgeois society was solely responsible for my misery and unhappiness, [this] filled me with hatred and a desire for vengeance.”

At the age of twenty he got his first real pair of shoes, new clothes, and a new coat, when he entered the military. He returned to Rome in September, 1935 and got engaged to Yolanda Logato, whom he had known since he was a small child. They argued over the marriage: Bruno wanted it to be secular, Yolanda insisted it be in the church. He finally agreed to be married in the sacristy, which came to pass in March, 1936. After the ceremony, Bruno went to his father-in-law’s home to get Yolanda’s trunk with a few sheets and clothing. Then as a honeymoon trip, the two newlyweds walked down to the square where Bruno’s parents and his brother Mario’s family were living, in two adjacent cabins. Between the two buildings was a five-foot wide and six-and-a-half-foot long space covered with a canopy, in which they set up a bed made out of a couple of planks of wood covered with a bag stuffed with corn leaves: the newlyweds made themselves at home.

Bruno began to attend underground meetings of the Communist Party, and they soon convinced Bruno to become a spy, so he enlisted as a volunteer in the Italian Army mission that the Mussolini government was organizing to support Franco, the Catholic side, in the Spanish Civil War. Spain had fallen under the control of the Communists and the Spanish government had the support of Stalin while Franco was the leader of the forces fighting the Communists. Bruno’s mission was to pass information about Franco’s forces on to the Communists. He fought in many battles, and also repeatedly betrayed his wedding vows.

During this time he became friends with a German soldier named Otto, who spoke to Bruno about the Lord, and the Bible. One day Bruno asked Otto to enter a Catholic church with him. Otto refused: “I will not go in to that ‘synagogue of Satan’, into that puppet theater, where there are men who say they are sent by God and who invent so many stupid things.”

Bruno was amazed to hear this language coming out of the mouth of someone who had been telling him to believe in Jesus Christ. “What are you saying? You say the same things I heard in my house as a boy: blasphemies and insults to the Priest, who we called ‘cockroach’.”

Otto explained, “I’m a Protestant. We are against the assertions of the Catholic church, beginning with Confession, which is the invention of Priests to spy, and we are also against the Mass, the Eucharist, the Immaculate Conception, etc.” Otto continued: “Do you know who is paying for this war that we are fighting? It is the beast of the Apocalypse, number six-six-six. This beast, feeding on idolatry, who is responsible for the ignorance of

the poor, who brings misery to the people and pays for wars and revolutions, is in Rome, in the Vatican. It's the Pope, who sits on God's throne, showing himself, saying that he is God." Bruno shuddered.

"I had a murderous thought. If he's responsible for so much evil, I'll kill him. I went into a shop in Toledo that sold knives and bought a small, sharp dagger with a bone handle and sheath and I engraved 'Death to the Pope' on the blade, and I said to myself, 'If I happen to meet the beast in Rome, I swear that I will save the people by killing him.'"

In June, 1939, Bruno returned to Italy and was greeted by his wife [and] his little daughter, Isola.

"As soon as she saw me she hugged me and through her tears told me, 'Our Lady of Pompeii brought you home safely.'

" 'Well what are you saying? I came back by myself.'

" 'No, it's because of the prayers Isola and I said here in front of the picture of Our Lady of Pompeii.'

"And Bruno responded, 'We must destroy all images, rosaries and crucifixes, and burn all these idolatrous and diabolical superstitions.'

"I started opening drawers, rummaging through furniture looking for any religious object to destroy it and burn it. I started with the painting of Our Lady of Pompeii which I threw on the ground, trampling it, and after crushing it, burned the image. Then I pulled a wooden crucifix off the wall, which I broke into pieces on my knees, and threw it into the garbage."

He found a modestly paying but steady job, working for the city bus and tram company. He rented a small apartment, and every Sunday went to the Evangelical Baptist Church. He tried to persuade his wife to become Protestant as well, but in spite of his screams and slaps, she resisted tenaciously. One day she told him, "Look, Bruno, I'll follow you, if you prove that the Catholic Church is false. Why not make the First Fridays of the next nine months, going to Confession and receiving Communion. If, after that, you still want to stick with your choice, I'll follow you. If instead the Lord will have made you change your mind, you will return to the Catholic Church."

Bruno accepted her challenge with a solemn oath and made the First Fridays from February through October, 1940. At the end of the challenge he told his wife that he still felt the same, so she would have to follow him.

He worked hard, with some success, to bring others out of the Catholic Church. On Easter Sunday, 1943, the Baptist preacher "rebaptized" Bruno and his wife. Some years later, Bruno met the pastor of the Seventh-Day Adventist church, and because he found the Adventist pastor more intransigent against the Catholic Church than his pastor, on September 8th, 1945, Bruno left the Baptist church and joined the Seventh-Day Adventists. In 1946 Bruno was appointed the Director of the Adventist's Missionary Youth Association; at that time there were about fifteen people in the community. In less than two years those numbers swelled to one hundred and fifty, thanks to Bruno's vigorous propaganda, and the groceries donated by American Adventists.

In his great hatred for "the beast of Rome" he devised a plan to assassinate Pope Pius XII. He'd even picked the date: September 8th, 1947, the Feast of the Nativity of the Blessed Virgin Mary, Our Lady's birthday. And as a weapon he intended to use the dagger on which

he engraved “Death to the Pope”. And in the meantime, Bruno didn’t miss an opportunity to unleash his hatred against the Catholic clergy. He encouraged his children to spit on every Priest they met in the street. Once, he caused a serious accident, closing the doors of a bus while a Priest was getting off, and the poor man fractured both of his legs in the fall. Bruno managed to steal the black, leather bag of another Priest and hide it under his seat while the Priest was busy searching his wallet for money for a ticket. “When the Priest noticed the theft, he asked me if I’d noticed something. I told him I’d seen a passenger get off with that bag in his hand, but I had thought it belonged to him.”

1.6 Bruno Cornacchiaola’s Visit to *Tre Fontane*

On Easter Saturday, April 12th, 1947 Bruno attended the Seventh-Day Adventist services (they meet on Saturdays instead of Sundays). The pastor gave Bruno the assignment to preach publicly against Our Lady, and in particular against her Immaculate Conception and her perpetual virginity. He went home for lunch; he intended to take his family to the beach while he prepared his sermon. Yolanda couldn’t go, she was bed-ridden because she hadn’t yet recovered from yet another violent beating from her husband. Carrying his notebook and a Protestant Bible tucked in the very leather bag he’d stolen from the Priest, he set out with his three children, Isola, age 10, Carlo, age 7, Gianfranco, age 4. They just missed the train, so Bruno decided to take them to a place he’d roamed as a boy, a beautiful place covered with a thick grove of Eucalyptus trees and any number of small caves, the hill of *Tre Fontane*. The hill of *Tre Fontane* was of course the very place where, exactly ten years before, to the very day, on April 12th, 1937, Luigina Sinapi had seen the Blessed Virgin Mary and had been told that “I will return to this place of sin, and I will convert and make use of a man who combats the Church and who will desire to kill the Pope.”

On the way to *Tre Fontane* Bruno passed a statue of Our Lady which had the words “Virgin Mother” carved on the base. He stopped, pulled out his pencil, and wrote on the base of the statue “You are neither virgin, nor mother.”

1.7 Apparition of The Virgin of Revelation

While the older kids played ball, he sat in the shade of a Eucalyptus tree with little Gianfranco at his side, studying his Bible, and preparing a talk to ridicule the Immaculate Conception. The first sentence that Bruno wrote that morning is so bad I can’t even repeat it. They lost the ball and called their father to help find it. Bruno told little Gianfranco not to move, and went with Carlo to find the ball, while Isola began to pick flowers to bring to her mom. They couldn’t find the ball, and when they returned, Gianfranco was nowhere to be seen. He called two or three times, but there was no response. There was a small, wide, low cave nearby, and Bruno quickly climbed up to it, where he saw Gianfranco kneeling at the entrance, his eyes fixed toward the back of the cave, repeating over and over again, “*Bella signora, bella signora*”, “Beautiful lady, beautiful lady.” Later on, little Gianfranco explained that the “Beautiful Lady” had taken him by the hand while he was sitting under the tree and led him to the cave. Since Adventists pray without joining their hands, Bruno was angry that his little boy was so obviously imitating Catholic prayer, kneeling with his hands joined. He said to Isola, “I don’t want you children to play ‘Beautiful Lady’,” but she replied that she didn’t know that game. Bruno continued:

“Having said this, the little girl stopped, turned, goes to the cave and drops her bouquet, kneels to the right of Gianfranco, joins her hands in prayer, and stares at the back of the cave and starts repeating ‘Beautiful Lady’. I thought they were teasing me, so I gave a slight slap to Carlo and told him to go play too. He said, ‘Daddy, I don’t know this game.’ He no sooner finishes this sentence than he stops, turns, goes to the cave, kneels to the right of Isola, and then begins to repeat with the rest ‘Beautiful Lady’. It seemed like they’d swallowed a gramophone record, continuing to repeat the same phrase.”

Well, that did it. Bruno lost his temper, grabbed Carlo under the armpits and, with a curse, tried to lift him. But he didn’t even budge him – it was like trying to lift a solid block of granite anchored in the ground. The child was completely immovable, and it was the same when he tried to move Isola, and Franco. Bruno:

“I look in the cave. I think maybe it’s a witches’ lair, or is the devil, or some Priest playing a joke to scare us. I run in with clenched fists, shouting ‘Who’s in here?? Up!! Get out! Come out!’ But the cave is dark, empty, there’s no one. I was filled with fear. I go out, and the kids are still in the same position. I shout at them: ‘Isola, Carlo, Gianfranco, get up!’ I was paralyzed with fear and I thought, ‘I hope I’m dreaming,’ and I cried out from the depths of my heart, ‘God, save us!’ I began running from side to side looking for help and then stopped and burst into tears with my hands in my hair. No sooner had I cried ‘God save us’ when suddenly I saw two pure, white hands moving toward me and lightly touch my face. Something was pulled from my eyes. I felt some pain, and I found myself in the deepest darkness. I could see neither the cave, nor what was inside, and I found myself kneeling with my hands joined in prayer. A true peace, tranquility, an indescribable joy that I’d never experienced entered into me. Then I see, inside the darkness of the cave, a small light become increasing larger. It gets stronger, as if the Sun, a thousand suns, blazing with intense light had entered the cave, making everything disappear, and I feel weightless, and rapt in an unknown light. In the midst of this supernatural light I see with astonishment and emotion I can barely endure the figure of a woman of Paradise.”

So Bruno saw a beautiful woman, wrapped with an intense golden light which, despite its incredible brilliance, he could look at without harm. She has a motherly but sad expression, wearing a green veil with a brilliant white dress and a rose-colored sash around her waist. In her hands she held an ash-gray book, the Bible. She was standing barefoot on a rock which was also glowing from the heavenly light. He was already in a state of joyful ecstasy but her face captured his eyes and heart. As he said later, “He who experiences exceptional joy of resting his eyes on such a heavenly beauty will only want death, in order to enjoy such beauty forever.”

An indescribably beautiful fragrance filled the cave. He saw that the beautiful lady was slowly moving her left hand and pointing at something at her feet. He looked upon the ground, he saw a crumpled, black cassock on top of which was a smashed crucifix. She began speaking to Bruno, slowly and rhythmically for about an hour. Although his children could see her, and see her lips moving, throughout it all, they heard nothing. Later Bruno could remember every single word, as if it were some recording in his mind that he could replay over and over. Now most of this message was secret and remained so until recently, when Saverio Gaeta discovered a copy of it in Bruno’s journals. As far as I know, these

excerpts are the first translation of this message in English. I'm indebted to the good Catholic woman who so generously helped me with the translations, and I commend her to your prayers.

1.7.1 Message of The Virgin of Revelation to Bruno Cornacchiola

The Virgin of Revelation:

“I am she who is related to the Divine Trinity. I am The Virgin of Revelation. You persecute me. Enough now! Come back to the holy fold, the eternal miracle of God, where Christ laid the first stone, that foundation on the eternal rock, Peter. Do not forget who has always loved you and never forgotten you.” (We think of his first Communion retreat.)

“You have been saved through the nine first Fridays of the Sacred Heart of Jesus, a divine promise that you made before entering into lies, and making yourself an enemy of God, and a merciless, unfounded enemy. Repent! Do penance for the salvation of others. I will always be close to you. Your faithful bride, and hundreds of other people in your same condition will enter the fold. The means that I will use is you. Be strong, and strengthen the weak. Uphold the strong, and reassure the unbelievers with prayers. I will convert the most obstinate with miracles I will work with this sinful soil.” (Our Lady was speaking of the soil of the grotto, which was a place that, up til then had a bad reputation as a place of great immorality, And, true to Our Lady's promises, the dirt from *Tre Fontane* has proven to be miraculous, just as Lourdes is famous for its miraculous water. More on that tomorrow.)

“Your friends will become your enemies, who will launch themselves against you to dishearten you. Be strong. You will be consoled in the exact moment that you believe you are abandoned. God prizes and values the conversion of the obstinate sinner. I tell you that my heart always cries, in a spiritual, mystical sense, for disbelief, and sin against God. Come to the heart of Jesus! Come to the heart of a Mother! And you will be consoled, you will be unburdened of your sorrows. All sinners, come! Consecrate yourself to the Immaculate Heart of a Mother without doubting that you will be helped. Who can lament of being banished from me, if he has consecrated himself to my Heart? Who has ever sought help, and has not been helped?

“Here is a sign for you. To every Priest that you will meet, you will say ‘Father I must speak to you.’ If he answers ‘Ave Maria, my son, what do you want?’ and then points to another priest and says ‘This is who you need,’ do not be silent. He is the one who will bring you back into the holy fold of God, the Heavenly Court on Earth.

“Where is charity? What of the fruits of love? Hard-hearted, they are used to being hardened, especially shepherds of the flock who do not do their duty, and give a scandal to the flock and divert it from the way, the truth, and the life because too much of the world has come into their souls. Go back to the beginning, to the source of

evangelical unity: charity, far from the world. You are in the world, but not of the world.

“How many miracles, how many apparitions, all for nothing? Far from life and the truth of the Father who loves?

“Hard times are prepared for you, and before Russia converts, and leaves the way of atheism, a tremendous and severe persecution will arise. Pray it can be stopped. The time is now passing to the end of all things of the world. The Word of the One who made everything is true. Prepare your hearts. Draw closer with more fervor to the Living Sacrament among you, the Eucharist, which one day will be desecrated and no longer believed to be the real presence of my Son.

“Draw near to the Heart of Jesus my Son, consecrate yourselves to the Heart of a Mother which bleeds, always in a mystical sense, continually for you. Give praise to God who is among you. Distance yourself from the false things of the world: vain shows, obscene pictures, superstitions of every kind, falsehood and other evils, vanity and spiritism are things that the evil one will use for the persecution of God’s creature.

“Satan is loosed for a period of time for the sanctification of the saints.

“Children, be strong, resist the infernal assault, do not be afraid, I will be with you, with my motherly heart, to give courage to yours, and soothe your sorrows.

“The entire Church will undergo a terrible test to clean up the carnage that is infiltrated among its ministers, especially among the orders of poverty. Moral testing, spiritual testing. For the time indicated in the heavenly books, the forces of evil will endanger priests and faithful by assaulting them with whatever means they can, especially false ideologies and theologies.

“With Christ as leader, I will fight for you.

“Here are the weapons of the enemy, reflect on it: blasphemy, sins of the flesh, obscenity, hunger, illness, death, astonishments worked by science.

“Here are the weapons that will make you strong and victorious: faith, fortitude, love, uprightness, constancy in good things, the gospel, meekness, truth, purity, honesty, patience, bearing everything far from the world and its poisonous attendants. Ask to be saints and do good, and to sanctify yourselves, distance yourself from the world while living in the world.

“Humanity is lost because it no longer has ones who lead it sincerely in justice.

“There are terrible times for all. Faith and charity will remain intact if you are attentive to what I tell you. These are the moments of trial for all of you. Stay fast on the eternal Rock of the Living God. I will show you the path from which the Saints exit victoriously to the Divine Kingdom. The path is love, love, and love.

“The Holy Spirit will soon descend upon you to strengthen you if you ask Him, with faith, to prepare yourselves and to fortify yourselves in the day of God’s great battle.

“Preserve the weapon of victory, faith. Love one another. Love one another so much annulling in yourselves the depths of haughtiness and pride. Humility in the hearts. Love each other and greet each other with greetings of love and unity.

“God bless us.” (At this point, Bruno asks to be able to add as a response: “And The Virgin protect us,” and Our Lady consented.)

“Abolish hatred. There will be days of sorrow and mourning. From the east a strong people, but far away from God, will unleash a tremendous attack and will break the most holy and sacred things, when it will be allowed them to do so. You will have love and faith, love and faith, all to make the Saints shine like the stars in heaven.

“Pray much and you will be relieved of persecution and pain. To transform sinful flesh from sin to sanctity do penance with pure love. With obedience to the true guardian to the heavenly court on Earth, the Pope.

“What was, has been, and ever will be the purpose of Christ’s death? To appease the wrath of paternal justice and to sprinkle His creatures with His pure and precious blood in order to fill them with love until they love one another. It is love that wins everything. Divine love, love of virtue. Do not forget the Rosary, which cooperates much with your sanctification. The Hail Marys which you say with faith and love are so many golden arrows that reach the heart of Jesus.

“The world will enter another war, more ruthless than the previous ones.

“Satan’s wrath is no longer held back.

“Children, become holy and sanctify yourselves. Love each other much and always.

“The darkening of conscience and evil that will increase will testify to you of the coming of the final catastrophe. Anger will be unleashed over all the Earth – Satanic freedom, which will be allowed, will bring massacres everywhere. Unite yourselves in the love of God – make one rule: the living Gospel. Be strong in the truth of the Spirit. The sheepfold of Christ is and will be the salvation of all who want to be saved. You will see men, driven by Satan, make a united league to fight every form of religion. The most stricken will be the Church of Christ to cleanse it of the filth that is in it.

“At the end, many will be converted through the many prayers and to the return to love of all, and through powerful, divine manifestations. Permission will be given, for a time, to those who destroy everything and everyone, then the Lamb will show His eternal victory. He will destroy evil with good, the flesh with His Spirit, hatred with love.

“The holiness of the Father...” (that’s what The Virgin calls the Pope)
“...reigning a sovereign and divine love will suffer greatly for a while from something, briefly, which under his reign will happen. A few others will still reign on the throne, the last one a Saint, will love his enemies. Showing it, creating unity and love he will see the victory of the Lamb.

“Priests are dear to me, they will be trampled and slaughtered. Here’s the broken cross, near the cassock, which signify the stripping of the exterior signs of the priesthood. When these things come to pass, this will be the sign, that it is the time that charity will become cold.” (Charity that will cool is a concept Bruno repeated in public meditations.)

“At this time the priests will show that they are truly my children by living in purity, far from the world, by being more righteous, by following the way of Calvary. The laity, united in one faith, giving a good example of righteousness in the world must work very hard among the ranks of Satan to bear the works of the hearts (?) for salvation. Never tired of being close to the heart of the Eucharistic Jesus, line up under the standard of Christ, fortify yourselves, preparing for the battle of faith. Do not be lazy in the things of God. You will see times that men will do the will of the flesh better than that of God, being constantly dragged in the mud, and into the abyss of voluntary perdition. God’s righteousness will soon be heard on Earth. Do penance! Only the Saints that are among you, in the hermitages and the convents and everywhere, hold back the destructive anger of divine justice. The moment is terrible, for that day comes which will soon descend upon the earth. There is still time for sinners to repent and place their entire lives under our mantle in order to be saved. Go to the loving Heart of Jesus my Son, fill yourselves with love, wash yourselves with the blood of the Divine Redemption.

“You’ll bring these things to the Holiness of the Father” (the Holy Father) “at the time that will be revealed to you by a priest who will be your guide. I will send him to you in due time. If someone asks you, talk about what you were, and what you are now, after this grace. But for now, be silent. I will guide you. Do not be afraid of the assaults of your friends, who you will see as enemies. Come to the grotto to pray for all unbelievers, heretics, and obstinate sinners. Pray much for those whom you’ve deceived. Bring them along the path of the Way, the Truth, and the Life. Say this to them: ‘The way is one, Christ. The Catholic sheepfold, apostolic, Roman, and the holiness of the Father, the Pope, is the true representative of the Heavenly Court on Earth. The truth is one: God the Father, His holiness, and His justice. The Life is one: the Holy Spirit, in His Sacraments, and in His ministers. I am the Beloved of the Divine Trinity. The Beloved of the Father, because I am the Daughter, the Beloved of the Son, because I am the Mother, and Beloved of the Holy Spirit, because I am Bride. Love, love, love.’”

When she finished speaking, she smiled at Bruno and the children, turned around, walked through the wall of the grotto, and disappeared.

1.7.2 Aftermath of The Virgin's Appearance to Bruno

Bruno was in a daze, but before they left the cave, he used his door key to scratch a message: "On 12th April 1947 The Virgin of Revelation appeared in this grotto to the Protestant Bruno Cornacchiola and his children, and he was converted."

The children were all excited as they went to a nearby church to make a thanksgiving. He pointed at the Tabernacle and told his children, "Remember that I told you, that Jesus was not present in the Eucharist, in that little piece of white bread? Well, I stand corrected. I have to tell you that Jesus *is* there, that He *is* really present."

Bruno told his children to say nothing, but as soon as they got back to the apartment block, the kids told everyone they met. When they came home, his wife could smell a beautiful perfume coming from him. Bruno threw himself at her feet and burst into tears. "What I taught you about the Madonna is all false. It's true what the children said, we saw an apparition at a cave at *Tre Fontane*. Forgive me, Yolanda, of all the evil I have done to you." Yolanda was stunned by such a profound change in her husband. She knelt down and embraced him, and they remained in prayer for a long time.

Our Lady had given Bruno a message and a mission: "You will bring these things to the Holiness of the Father" (the Holy Father) "at the time that will be revealed to you by a Priest who will be your guide. I will send him to you in due time." But first, Our Lady told him he had to locate the Priest she had chosen to bring Bruno back into the Church. She had told Bruno, "To every Priest you will meet, you will say 'Father I must speak to you'. If he answers 'Ave Maria, my son, what do you want?' and then points to another priest and says 'This is who you need' do not be silent. He is the one who will bring you back into the holy fold of God, the Heavenly Court on Earth."

The very next morning, in obedience to Our Lady, Bruno began searching for this Priest. This was actually a real test that Our Lady put him through; in the 1940's there were a lot of Priests in Rome. Bruno continued bumping into Priests and making this request over and over and over again: "Father, I must talk to you," and then time and again, the Priest didn't give the right answer, which left Bruno standing there, looking like a moron, and then just after asking if he could talk to the Priest, he had to immediately excuse himself as if he had nothing to say, and leave the poor Priest with the impression that Bruno was either rude, or out of his mind. He took a lot of abuse over this. Finally, after more than two weeks of this he was nearing the end of his rope and falling into despair when everything happened just as Our Lady has predicted.

The Priest he was finally directed to put Bruno and Yolanda through catechetical instruction, then had them place their hands on the Holy Bible and adjure the errors of Protestantism, and heard their Confessions. That evening, Bruno returned to the cave. As he was praying, suddenly the Virgin appeared. "Radiant and smiling, She looks at me, makes a sign with Her head as if to say 'Yes,' and She is gone. The cave is completely filled with a beautiful fragrance; everything is joy in my heart."

1.7.3 Formal Investigation into the Apparition

The case made the newspapers. Bruno and the children were even interrogated separately by the police, but they were unable to find any significant differences in any of their accounts. Finally in mid-June, 1947, Bruno and his three children were called before a Commission of the Vicariate of Rome. After Bruno had given his testimony, the President of the Commission asked him if he ever wondered if it was the devil who had appeared to him, and Bruno replied:

“Well, if what appeared to me to tell me to return to the Catholic Church is the devil, then he is converted, and there is no more need of the Church, Hell is closed, and the fighting between Christ and Satan is over, so you don’t have anything to do anymore. Close everything, and go away. If, however, the devil did not convert, and he sent me to you, that means that you agree with him, and I was fine as I was.”

Little Gianfranco’s testimony was particularly endearing. The judges had to chase him around the room and bribe him with candy in order to interview him:

“What did you see?”

“I saw a lady!”

“Well, what was this lady like?”

“Beautiful!”

“Oh, like us?”

“No! She was beautiful, more beautiful!”

“Like that statue over there?”

“She wasn’t a statue, she was alive!”

The testimony of this little four-year-old actually impressed the judges. One wrote “This explanation means it’s an authentic apparition.”

Another wrote “My judgment was of credibility, especially because of the naive testimony of that child.”

1.7.4 The Vatican’s and Papal Reaction

A few weeks later, on July 22nd, 1947, a Vatican car picked up Bruno at home, at 2:00 a.m. Accompanied by a Priest, he ascended to the apartment of Pius XII, where three Jesuits were present. In regard to Pius XII, Pius XII had told one of the Jesuits that he knew about the apparition and he wished to meet the seer. Bruno recorded the scene in his diary:

“I was excited and I read the message, leaving it to the Pope, who wept to hear it. We took an oath not to speak. It’s a secret, but posterity should know.”

Now, many years later, Bruno’s spiritual director revealed another interesting detail. Pius XII himself had revealed to Bruno that on that April 12th, the Pope himself had received confirmation directly from Our Lady of Her appearance elsewhere in Rome.

At a later date, Bruno met the Pope at a public gathering. On that occasion, he fell to his knees before the Holy Father, and with tears in his eyes, gave him the dagger engraved with “Death to the Pope” with which he had planned to kill him, and begged for forgiveness, which Pius XII instantly granted him, telling him that if he had carried out his plan, he would have given one more martyr, and one more Pope, to the Church. At that audience, the Pope encouraged Bruno to give public conferences and told him “Be constant in truth.”

Permission for pilgrimages and devotion to the Virgin of Revelation was given with unusual speed by the Vicariate of Rome. Pope Pius XII blessed the statue of Our Lady, The Virgin of Revelation in St. Peter’s Square on October 5th, 1947, less than six months after Her appearance to Bruno and his children. After the Pope blessed the statue it was taken, amidst huge crowds, on a 7½ mile-long procession from St. Peter’s Square to *Tre Fontane*. According to the estimates by the public authorities, there were 100,000 people in the procession when it arrived at the cave.

In October of 1982, the Diocese of Rome erected an Altar in front of the cave. It's worth hearing a brief explanation of how that came about. Over the years [after the first apparition in 1947], Bruno had specific premonitions about many events. For example, in February of 1982, he sent a warning to the Pope (with an apology for skipping the proper protocols) about an upcoming attempt on his life. On April 22nd, 1982, Bruno received a reply from the Vicariate of Rome telling him that "his letter, addressed to the Holy Father on eastern holidays, has arrived in his august hands." In May, the Pope [John Paul II] went to Fatima to thank Our Lady for saving him [during the assassination attempt of May 13, 1981], and in fact, while he was at Fatima, a Priest of the Society of St. Pius X, Father Juan Fernandez Krohn, stabbed the Pope with a bayonet and wounded him, but was stopped before he could kill him. St. John Paul II, who as a Cardinal had visited and prayed at the grotto (at *Tre Fontane*), ordered that an Altar be erected in front of the cave, and then sent personal delegates to speak with Bruno about the warning he had sent, and to let him know that that was the reason why he ordered the Altar to be erected in the grotto.

At the shrine the Vicariate of Rome has a public chapel staffed by conventional Franciscans where the Holy Sacrifice of the Mass is publicly offered. Through the many miracles the number of people who pray at the grotto or make pilgrimages there is steadily increasing. In Lourdes, Our Lady works miracles with the water, in Rome, with the soil. The dirt from what was once a place of sin and immorality has become a source of grace. More on that tomorrow.

1.8 Bruno Cornacchiola, Mystic

As for Bruno, in April, 1948, under the direction of Our Lady, he founded a catechetical association, and devoted his life to teaching the truth to non-Catholics, fallen-away Catholics, and Catholic youth. Here is a man who truly understood the absolute importance of living in, and according to, the true faith. As he would ask "All religions, they say, give salvation, but then I say, why did Jesus come, if there were already so many religions?" And he often asked, "If even the Protestants are saved, why did The Virgin come to me, and tell me to go back to the holy sheepfold, when She could have left me very well where I was, among Adventists?"

One day a nun asked Bruno to go and visit a crippled Priest. "I asked him how he'd hurt himself, and he replied that it had happened by falling from a bus at Piazza Gioachino Belli. I looked at him, and I cried 'Father, it was me! It was me! I did it on purpose because I hated Priests. I beg you to forgive me of my crime.' He blessed me, we embraced, and both wept."

That first message at *Tre Fontane* on April 12th, 1947 was only the first of sixty messages, dreams, and prophecies that he received periodically up to a few months before his death. He died on June 22nd, 2001. And through it all, he always pointed out, repeated to his various directors and confessors, and even wrote on the bottom of some messages that "The above facts are to be believed by pure human faith and I subject myself to every judgment of Mother Church." We'll take a closer look at some of those messages, and miracles, tomorrow.

As for Luigina Sinapi, Bruno didn't know anything about her experience at *Tre Fontane* until after her death. She had a holy death in Rome in 1978. In 1987 she appeared to him and said: "April 12th, 1937, you have to offer yourself as a victim for the conversion and sanctification of Priests and religious who abandoned the path of the doctrine of morality by whose fault many souls go to Hell."

1.9 Prayer to The Virgin of Revelation

We'll close with an officially-approved prayer to The Virgin of Revelation:

“Most holy Virgin of Revelation, you who are in the Divine Trinity, we beg you to turn your merciful and benevolent gaze toward us. O Mary, who are a powerful Advocate before God, and can obtain miracles for the conversion of unbelievers and sinners, help us obtain from your Son Jesus the salvation of our souls, perfect health of the body, and all the graces we need. Give the Church and its leader, the Roman Pontiff, the joy of seeing the conversion of its enemies, the spread of the Kingdom of God throughout the world, the unity of believers in Christ and peace to all nations. We beg for the true peace of all nations so we can better love and serve you in this life, and may we come one day to see and thank you eternally in Heaven. Amen.”

2. Fatima and the Apocalypse 2: Messages and Miracles

God bless us, and the Virgin protect us.

Once again I want to explicitly acknowledge my debt and gratitude to Our Lady of Fatima, she has to get the credit for anything good, true or beautiful in each one of these conferences, and I'll take the credit for the blame, or the blame, rather, for the faults.

And again, through the conferences, all the quotes, well, not all of them, but the quotes in general will be edited, cut, and pasted for the sake of time and clarity.

Ave Maria Purissima, in the Name of the Father and the Son and the Holy Spirit, Amen.

2.1 Admonition to Heed The Virgin of Revelation

[Yesterday] we saw that the first message [received by Bruno Cornacchiola], on April 12th, 1947, was only the first of sixty messages, dreams, and prophecies that Bruno received periodically up to a few months before his death. Today, we'll take a closer look at a few of those messages and a few of the miracles [related to *Tre Fontane*]. But before we do that, we'll briefly consider the remarks made on December 8th, 2015 by Cardinal Jose Martins, the Prefect Emeritus of the Congregation for the Cause of Saints. In regard to the significance of these messages he wrote:

“I personally consider the publication of these messages to be of great spiritual benefit. The many unpublished messages, the warnings of The Virgin over the course of half a century, have an undeniable catechetical and prophetic value. The Virgin predicted the crisis that would erupt in the clergy. The cassock thrown on the ground and the broken cross at her feet are an image that in 1947 could not be well understood but one that in the following decades has been presented in all its drama, and she warned of many other rifts and dangers that threaten the Church in the world today, as well as in the near future.”

2.2 Messages from The Virgin Received by Popes

So, in order to get as much context as possible before we draw all this together, or start drawing it together, we'll start by considering three other messages. The first two were delivered to Pius XII, the third to St. John XXIII.

The Virgin of Revelation to Pope Pius XII, February 21st, 1948:

“I say this to my Priest sons: Jesus [is] cold, because he is forgotten and abandoned by you in His hidden love. Prayers and visits warm Him so much, but now everyone is cold, and Jesus is cold. Warm Him. Mother asks that of you. Love Him, and do not desecrate Him, but make Him loved by all. Give an example of how to love Him: He is forgotten.” (And the Virgin started crying.) “Jesus, the sweet and

humble of heart, my dear sons, my beloveds, He is the font of pure water, yet He is thirsty. You're becoming worldly, divesting yourselves of the sacred, to desecrate and abandon the priesthood given to you by my Son. The world thirsts for truth, but you no longer give it the water to quench its thirst. Many of you give bad example. You forget the mandate of Christ: go and preach to every creature. From your fruits, they will recognize you are mine. Sons make Jesus known. The gospel, you have completely forgotten. Turn to the living water, the source of life. Bring souls to Christ. The thirst of Jesus must be your thirst. Souls! Give Him souls to drink; only souls! Only that's the way you give proof to the world that you're truly worthy of the mandate of my Son. My creatures, give Him to drink. Woe to you, if you do not execute this mandate! You're the shepherds! Guide the flock to the holy fold, the Church!" (She stops weeping.) "Jesus searches for the fruit of your life. Jesus is hungry, hungry for your love. This fruit is your works, your faith, your charity. Save and sanctify souls. Work according to the will of Christ the Priest. You must dedicate yourselves completely to worship at the Altar and to the guidance of souls for the glory of the Father with efficacious help of the Holy Spirit.

"My children, many will come in my name, they will do deceptive wonders. Have faith in what my Son Jesus told you in the beginning: that He'd always be among you, and with you, until He drinks from the chalice again. Therefore you will be persecuted, and in persecuting you they will persecute my Son. They will try to convince you to live as the world lives. Do not listen. Practice the true love of neighbor without class distinction. All have a soul to be saved, treat all equally as one family, let them always know the loving heart of Jesus. The Sacrament of the Altar, the prisoner of love, forgotten by many, is all there is to give. I have given Him to you, you give Him to others with respect, and true love.

"Call me and have me called 'Mother'. I am Mother of the pure clergy, Mother of the holy clergy, Mother of the faithful clergy, Mother of the united clergy, Mother of the living clergy. Do not forget that the world watches you, and desires and expects from you an example of a holy life, lived heroically." (Again, she's crying.) "Distance yourself from the world, give example that you are of Christ. Give proof of your love by forgiving each other and stay far from discord and hate. It is a Mother who asks this of you: Love one another."

Well, where are they? Where are they? There's almost no faith, almost no charity. Where is the faith? You know a Priest that actually believes that the Bible is the inspired, inerrant Word of God (in other words, that God doesn't lie), and that our understanding of Scripture has to be in accordance with that of the Fathers's (in other words, Tradition doesn't lie), well, he's going to be mocked, and ridiculed, and laughed at by most Priests. I don't need the fingers on two hands to count the Priests that I personally know that believe the Bible is true, and I don't say that with any happiness. Without faith, there can't be charity. If you're not praying, and sacrificing yourself for Priests, who will? Who will? There's almost no faith, almost no charity. We're talking about Priests; we're talking about Priests. If you're not praying for them, sacrificing yourself for them, then who will?

The Virgin of Revelation to Pope Pius XII, August 15th, 1949:

"Little children, listen to the call that my maternal heart addresses to you. Why do you not turn away from sin? If you persevere in it, this will lead you to the most grievous of losses. The people walk in wickedness of sin because they lack

knowledge of the plans of God, which are full of love. The Lord will seek all hearts, it is to teach them the true path of peace, and He will make His truths known to the ignorant and despised and to them He will tell his plans and his thoughts, to those who use science as an excuse to deny me, to the rich of the world, to the arrogant. He who loves good and suffers for it, he who knows the truth and is persecuted for it is truly born in Christ, to live of His life, and to go to God the Father. God the Father loves justice because it's right. Listen to that voice, that is, the voice of justice, true justice, sanctifying, reparative justice. Awaken to justice, and escape the world that perishes in its worthless mud. Go to Jesus, children! It is a mother who tells you with the bitterest pain in her heart, who is embittered for your hearts hardened to sin. Go to Him! Repent of the evil that you continually do, trampling on the good and the true. God wants you to repent of your sins. From His earthly home in the Eucharist, Jesus waits for your hearts to change them from stone into flesh. My little children, love Him! He lives in love; He awaits yours! He, my Son, is your only salvation. Children, go to Him! Live in Him and be with Him. Do it for me. I'm your Mother, who loves you so much. Even me, present at Golgatha at the redemption with my love I bore with Jesus, for Jesus, and in Jesus. He calls you, and wants to save you. Go! Do not wait for Him to say to you, 'Depart from Me!.'

The Virgin of Revelation to Pope St. John XXIII, August 15th, 1958:

“Many Apostolic souls are required, courageous in truth and love, full of a living, working faith, lovers of true love, and these will have to make known the times. There will be a tremendous earthquake that will shake the entire globe. I'm giving you a maternal warning: neither go about, nor go to sleep, if you are in mortal sin! But confess and repent of what you have done, and do not do it anymore. Do not sin, my children, do not sin! For in an instant, sinners will be called to judgment, and the judgment of God is infallible. Yes, my children, the Sun will darken and the stars will fall, but do not hear only the material meaning, there's a part to be interpreted spiritually, and it will be the sons of the proud, and the stars of the arrogant that will fall, as Satan has already fallen. Pray! Pray much, and do penance with every means at your disposal. Do penance on every occasion that it is presented to you. It is a request of my Son, and a request of my Son, Jesus, is easy because it is a request of love. The penance He asks you, is to love your neighbor and give a good example through your life. With my Son and God the Father do not hate anymore, always forgive, do not take vengeance. Jesus is a judge. Say this ejaculation: 'Jesus, Son of the Virgin Mary, have compassion and pity on us, save many souls.' Outside of the True, and the Holy, the Roman Catholic, and Apostolic Church there is no true peace, there is no true love, and there is no real salvation. The Priest is your true salvation, he's your true sanctification but only in a way, and it is this: listen to him and practice the teachings of the truth that comes from his mouth. It will be my Son who speaks to you, through the Priest. Outside of the Father's house (where it the Pope, the holiness of the Father) there is darkness and confusion. Running everywhere that you believe opportune, these words but first of all write them in your heart: 'With Jesus, the Son of the Virgin Mary, I crucify my flesh for eternal life.' Sing in joy, read the truth, in sorrow recite the psalms. Pray in joy and in sorrow; pray always. Prayer is the breath of the Spirit. Be loving and thoughtful of all, practice the works of mercy. Loving everyone does not mean holding an attitude of Satanic false misery of sentimentality.

To love everyone means remaining in peace with everyone, and doing for all that which you would want everyone, even your enemies, to do unto you. You will have to suffer greatly through the fault of the imprudent. Remain firm in faith, because that is the precise point that Satan tries to make you fall. Love and forgive, forgive and love. It is a mother who asks this of you, I am the Virgin Mary, the Mother of Jesus, and your Mother of Love. Go forward in conquest. The victories will be yours, if you live according to the dictates of the Holy Spirit. The resolute assurance of salvation is to walk in the Word of God, to return to the pure source of the gospel, to listen to the word of salvation from the Apostolic See, the Church that radiates to all the world, and do not listen to the falsehoods of the world. Do not remove the priestly habit! The habit is a reminder, it is a heavenly sign.”

2.3 The Virgin’s Messages and the Olivet Discourse

Since, as Cardinal Martins pointed out, the warnings of the Virgin regarding the crisis in the clergy and other risks endanger to threaten the Church and the world today, and in the near future, have an undeniable and catechetical prophetic value, we’re going to spend some time taking a closer look.

There’s a remarkable consistency in the sixty visions, messages, and prophetic dreams over the course of some fifty years. Besides translation, the real challenge was just selecting the passages. Organizing them wasn’t too challenging, since the broken cross and the crumpled cassock that lie at Our Lady’s feet already provide a very clear context for Her message. They are symbolic representations, a visual key for understanding Her messages and placing them into context. And beyond that, She actually explained their precise significance when She told Bruno, “Here’s the broken cross near the cassock, which signifies the stripping of the exterior signs of the Priesthood. When these things come to pass, this will be the sign that it is the time that charity will become cold.” So the stripping of the exterior signs of the Priesthood is the sign that charity has grown cold. And of course that gives us a very, very clear context for the Virgin’s message, since Our Lady is citing a line spoken by Her Son in the 24th chapter of St. Matthew’s Gospel. Verse 12: “And because iniquity has abounded, the charity of many shall grow cold.”

“Because iniquity has abounded, the charity of many shall grow cold.” In Greek, the actual word used here for iniquity is “*anomia*” which literally means “lawlessness”, an utter disregard for God’s law. As one commentary put it, “*anomia*” refers to general immorality and licentiousness, to impatience regarding rules and discipline and to connivance at, and imitation of, even practices. Okay, because of lawlessness, because of an utter disregard for God’s law, the charity of many shall grow cold, and according to Our Lady, when we see the stripping off of the exterior signs of the Priesthood we know that we are in that time. And exactly what time that is is also clear from the Scriptural context. As we said, this Scripture is taken from chapter 24 of St. Matthew’s Gospel. It’s often referred to as “The Olivet Discourse” simply because Our Lord spoke those things as He stood on Mt. Olivet. He’s looking down on Jerusalem and the Temple. It’s also sometimes called “The Little Apocalypse” because Our Lord is speaking about the end of the world.

Now, The Virgin of Revelation already stated that the time is now passing to the end of things of the world. But She also gave an exterior sign, that would be visible to everyone that has eyes to see, and would be able to understand the significance of what they were seeing. And this was in 1947, a time when, as Cardinal Martin pointed out, the cassock thrown on the

ground and broken cross at Her feet were an image that could not be well understood, but now, unfortunately, are all too clear to each one of us.

So, following Our Lady, we'll use selections from the Olivet Discourse as a framework for putting Her comments into context. For the most part, I'll refrain from comments, since they're self-explanatory.

“And ye shall hear of wars and rumors of war” (Matthew 24:6)

April 12, 1947, The Virgin:

“The world will enter into another war, more ruthless than the previous one.”

November 10, 1973, Bruno:

“The Israelis and Arabs are coming to an agreement, but it will always be a forced agreement and there will always be a powderkeg with fire nearby, and one day it will ignite and blow up everything and ruin the whole world with all living things.”

March 12, 1983, a message delivered to the Vatican, The Virgin:

“Love one another. It is a time of true love, to avoid a more powerful and destructive war than the last two world wars. The danger is at the door: a nuclear war. Men reckless and proud, in Satanic arrogance want the world in their hands, not thinking of the kingdom of Heaven. They do not prepare for peace and so they rashly prepare themselves for destruction. The atom bomb is ready, men without conscience threaten to use it, and the danger is becoming closer than you think. For years, I have tried in all ways to warn you, and you have not listened to me. But my Son, by an act of mercy, still allows you, through my intervention, a period of time to for you to reflect on your conscience. Radioactive rain pollutes everything from plants to water, from animals to man. It can be avoided. As I have already said in April 12th, 1947 and elsewhere in years long past. Call it ‘Apocalypse,’ but it will occur if you do not convert. There will be no bomb shelters that will save you. Take refuge in the Church, the Church, created by my Son for the salvation of man, and do true penance, staying away from the vices of the flesh, depart from the world of evil and sanctify yourselves with holy things. Pray, my children! Pray in faith, and you will be saved from the Satanic hell that has arrived in your midst. It is a Mother who loves you and who asks this of you; listen to me!”

June 3rd, 1986, Bruno:

“It’s a dream, but what I saw made me tremble. The world involved in atomic warfare and people fell dead, plants dried up, and animals as well as men.”

December 31st, 1990, The Virgin of Revelation:

“Everyone is talking about war and peace. The war will extend to the world, if you do not convert.”

“And there shall be pestilences and famines, and earthquakes, in [divers] places.” (Mat. 24:6)

August 15th, 1958, The Virgin:

“There will be a tremendous earthquake that will shake the entire globe.”

August 4th, 1999:

“With the Holy Virgin I find myself on a high mountain. She says ‘Look!’ I look and I see a multitude of busy people, like ants, coming and going. Some fall to the ground, I see they lash out and strike each other, and I also hear their agitated voices, angry, blaspheming, and accusing each other of the evil in the world. Some are at war with weapons in their hands. I see blood, and the dead everywhere. Suddenly I hear the Earth shake under my feet. I sweat, I get scared. The Virgin tells me, ‘Do not be afraid. It is an earthquake, a sign, a call for the world to convert.’

“I ask ‘These are signs of a call for conversion? Are there any signs of them recalling the doctrine the spirit truth that they have fought?’

“The Virgin answers: ‘They are deaf and foolish. They see signs that are a reminder, but they do not reflect on this reality.’

“The Virgin shows me religious men and women, Priests, Bishops, Cardinals, and tells me ‘See, these fools deny the true God and probably (?) made themselves gods. The corruption and spiritual evil you see is being done to satisfy their god, and their material good. They are evil and fail to do good. Evil is entered into them. They are out of their minds, and walk on the wrong path. They have no faith and do not believe.’ As the Virgin speaks, I hear the loud shrieks of bloodthirsty people full of wrath and I see the blood flowing like waters in the stream.”

“Take heed that no man seduce you. For many will come in my name, saying, I am Christ; and they will seduce many.” (Mat. 24:4-5)

The Virgin of Revelation:

“My children, many will come in my name and they will do deceptive wonders.”

There are so many false apparitions. For my money, the worst one, the very worst one, in our day-and-age, the one that has caught so many, just droves of people, into diabolical scenarios is Medjugorje. Now set aside the fact that the Ordinary on two different times, twice has condemned the thing, it’s obviously false. Any spirit that appears on demand is not from Heaven. That’s just a principle: any spirit that appears on demand is not from Heaven. If a spirit appears on demand, and that’s exactly what happens with these so-called “visionaries”, then you’re at a séance. You’re at a séance. Anyone with eyes to see can easily contemplate; I’ll just throw one incident out there which makes everything perfectly obvious. It’s filmed, you can readily see this on the internet. On January 14th, 1985, that’s thirty-two years ago, on January 14th, 1985 during one of the so-called apparitions, while Vicka, one of the fake visionaries, was supposedly in ecstasy a Frenchman poked at her eyes and she jerked back. It’s all on film. Now, it gets worse, Immediately after this fakery, Vicka claimed that the reason she pulled back was because Our Lady had appeared with the Child Jesus, and coincidentally, just when the Frenchman poked at her eyes, it looked as if the Child Jesus was going to slip from Our Lady’s hands. This is on film, she’s caught saying this. Are we supposed to believe that Our Lady would come down from Heaven and slip and drop the little

Baby Jesus just when some guy pokes at her eyes, just like the Three Stooges? Now, if you saw someone dropping a baby, if anyone saw somebody dropping a baby, would you jump backwards, or would you jump forwards to try to catch the baby? Can any reasonable man believe this thing? It's just blasphemous. People who are seduced by these lies are seduced because they want to be seduced, and there's droves of them, and you can't convert them. More than twenty years of going after this, I've had one person take these warnings seriously. This is a powerful spirit, and it's not of God, and the Priests are silent. We continue:

August 14th, 1999, The Virgin to Priests:

“My priest sons, believe that there's only one life, one doctrine, one salvation. Believe in Christ, my Son, who chose twelve Apostles choosing one of them as the rock, Peter, on whom He founded His Church, which gives life, by means of you. If you do not believe, and through your own fault others do not believe, you will go for all eternity into that Hell that exists and is real. God, my dear children, not only gave you the true faith, but with it the Church, the only way of salvation. It is one, holy, catholic, and apostolic, under Peter, the Roman Pontiff.

“Then they shall deliver you up to be afflicted and shall put you to death” (Matthew 24:9)

January 1st, 1985, Bruno:

“I am transported to the center of Rome, to the Piazza Venezia. A huge crowd is crying ‘Revenge! revenge! Terrible revenge!’ Many dead were in the square and on the streets. I also saw blood, all over the world, entire world smeared with blood. Suddenly the crowd shouted: ‘Everyone to St. Peter’s! Everyone to St. Peter’s!’ So I too in the crowd was pushed to St. Peter’s while everyone in a chant of hatred and anger continued to shout ‘Revenge!’”

At the same time, Bruno heard another word screamed fiercely: “Ves Bosnick” which, in Russian, as he later discovered, means “without God”.

“The Pope, Cardinals, Bishops, Priests and Religious were within the colonnade in St. Peter’s Square. They are barefoot and crying, and dried their tears with a white handkerchief in their right hands, while they had ashes in their left hands. I asked ‘Why, Lord, why all this?’ and I heard the voice of the Virgin cry out:

“‘Mourning, great mourning! Pray for help from Heaven! Do penance! Pray, penance.’ Then she repeated three times: ‘Pray, pray, pray! Penance, penance, penance! They cry because they can no longer hold back the evil that rages in the hearts of the men in the world. Men must return to the true God.’ And she said ‘To the Holy God – do not debate “which God?”’

“Then I heard a different voice, a stronger voice cry out, saying: ‘I Am.’”

“Then the Virgin began to speak again: ‘Man must humble himself and obey God’s law and not look for another law that moves him away from God.’

“Then the different voice, the stronger voice cried out: ‘My Church is one, and you have made it many. My Church is holy, and you have made it unholy. My Church is catholic: it is for all men of good will who accept and live the sacraments, My Church is apostolic: teach the way of truth and you

will have and you will give life and peace to the world. Pray, humble yourselves, do penance, and you will have peace.’”

That vision came back time and again.

March 6th, 1996, Bruno:

“Terrible night full of fear, macabre dreams: the dead, blood, blood everywhere, blood from Piazza Venezia and in the world, blood at St. Peter’s.”

October 15th, 1997, Bruno:

“Today I’ve relived the dream in which the Virgin brings me to Piazza Venezia, and from there I saw all the terrestrial world drenched with blood. Then She brought me with the atheist crowd to St. Peter’s, and there in the square were the Pope, Cardinals, Bishops, and Priests, Religious men and women, with handkerchiefs in one hand and ashes in the other. Ashes on their heads, and wiping their tears with their handkerchiefs. How many suffering!”

There are similar visions.

February 10th, 2000, Bruno:

“I’m with all the faithful in St. Peter’s to gain jubilee indulgences. We suddenly hear a booming of a great explosion then screams ‘Death to the Christians!’ A crowd of barbarians ran into the Basilica, killing anyone they met.”

March 27th, 1977, Bruno:

“Deaths, imprisonments, beatings and sorrows! So many deaths! So much blood in the street! All against Christians who believe in and love the Eucharist, the Immaculate Virgin, and the Pope. Those who do not deny these three realities were taken, tormented, and killed.”

His visions of a Pope in distress:

January 21st, 1975, Bruno:

“I’m always dreaming of the fleeing Pope. Everything explodes. Blood, much blood. Many are attacked. Many Priests and Sisters are dismembered in St. Peter’s square. Wounded.”

January 19th, 1982, Bruno:

“Last night I dreamt again, I’m in St. Peter’s, right in front of the Basilica waiting for the Pope. The people around were shouting ‘Here he is! Here he is!’ A cry: ‘The Pope is on the ground stained with blood.’”

March 1st, 1983, Bruno:

“What you have shown me, Lord, so much blood on the Pope’s white cassock, do not allow it to happen, and killed.”

February 7th, 1986, Bruno:

“While the Pope was celebrating Mass, there was a great confusion, and voices rose threatening. They advance towards the Altar, the police began shooting, there are shouts: ‘Flee! Flee! The Pope is hit!’ Blood reddened the white cassock and shouts heard: ‘He is dead! He is dead.’”

“There shall then be great tribulation, such as has not been seen from the beginning of the world ‘til now neither shall be.” (Matthew 24:21)

April 12th, 1947, The Virgin:

“The time has now passed to the end of all things of the world.”

April 12th, The Virgin:

“Hard times are prepared for you, and before Russia converts and leaves the way of atheism, a tremendous and severe persecution will arise.”

August 26th, 1999, Bruno:

“Lord, why do I so often have dreams so ugly as to frighten me? Earthquakes, tsunamis, hoards of assaults against peaceful Christians, rapes, blasphemies, and sins of all sorts?”

May 12th, 1967, Bruno:

“The vision of today was terrible. I saw many people fall into a pool of blood, crying for help, and the people passing by laughed without regard to those in the road who were being massacred. A voice shouted ‘Behold, misery is on Earth! Death will make many shed their own blood. Repent, pray you are helped by God’s mighty hand.’”

July 17th, 1992, Bruno:

“What tragedy will there be on this earth! This night I saw men and women pouncing on each other, and blood flowing on the ground like water.”

April 25th, 1984, Bruno:

“This night I have lived the last days of the world. The deluge, Sodom and Gomorrah put together, united with the last days of Pompeii are nothing compared to what I have seen.”

January 1st, 1988, Our Lord:

“You have example: Sodom and Gomorrah. They did not repent, they did not do penance, they did not pray, and you know what justice is done to them. Another example is like Nineveh, who listened, repented, prayed, and did penance, and they were saved, as you proclaim the prophesies that you do not remember any more and you have forgotten through your own fault. While I still announce to you that if you do not convert, fire and the sword will descend upon you. By your own fault, on all, small or great, sinful or innocent, good or bad. That’s why we call you all to conversion: true peace, and true love. What you call peace, and all that you are doing for peace is nothing but deceit, because there is no conversion, there is no prayer to the

One and Holy God, there is no penance for purification for the forgiveness of your sins. All this is preparing for a Satanic war and you will lose your souls. Know this, that Satan, the evil one, the ancient serpent is thirsty for souls. He wants souls in Hell, the punishment deserved for his own will. I call you: 'Convert, sons!' And I call you Sons of Mercy if you convert, Sons of Resurrection if you change your life by renewing your heart. Repent and love. This is the sound of the trumpets of the final battle: Love, peace, mercy."

"The Sun shall be dark, and the Moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven be moved:" (*Matthew 24:29*)

August 15th, 1958, The Virgin:

"Yes, my children, the Sun will darken and the stars will fall. Do not hear only the material meaning, there's also a spiritual meaning, it will be the sons of the proud and the stars of the arrogant that will fall, as Satan has already fallen."

"Then they shall deliver you up to be afflicted, and they shall put you to death: and ye shall be hated by all nations for my name's sake." (*Matthew 24:9*)

April 12th, 1947, The Virgin:

"Priests will be trampled and slaughtered. Satan's wrath is no longer held back. The darkening of conscience and evil that will increase will testify to you of the coming of the final catastrophe. Anger will be unleashed over the earth. Satanic freedom, which will be allowed, will bring massacres everywhere. You will see men driven by Satan make a united league to fight every form of religion. The most stricken will be the Church of Christ to cleanse it of the filth that is in it."

December 16th, 1995, Bruno:

"Something serious is being prepared against those who follow Christ. Besides the holocaust, they will be crushed and banished through the fault of those who have eyes and do not see, ears and do not hear, mouths and do not speak, and leave the evil ones to do evil."

April 12th, 1947, The Virgin:

"From the east, a strong people but far away from God will unleash a tremendous attack and will break the most holy and sacred things when it will be allowed them to do so."

July 21st, 1998, Bruno:

"I dreamt that Muslims surrounded the Churches and closed the doors with believers inside in prayer, were throwing gas and starting fires from the roofs."

January 1st, 1999, Bruno:

“A punishment will suddenly come from the east. They will receive the power to be able to subjugate those whom they call ‘infidels’. This will happen very soon.”

“And many false prophets shall rise, and shall seduce many.” (Matthew 24:11)

April 12th, 1947, The Virgin:

“The entire Church will undergo a terrible test to clean up the carnage that has infiltrated among its ministers. Moral testing, spiritual testing, the force of evil endanger priests and faithful by assaulting them with whatever means they can, especially false ideologies and theologies.”

April 12th, 1947, The Virgin:

“Prepare your hearts! Draw closer with more fervor to the living Sacrament among you, the Eucharist, which will be desecrated, and no longer believed to be the Real Presence of my Son.”

February 2nd, 1960, The Virgin:

“This is the time of mercy, and many things are coming true. Blood and tears, the blood of Christ, your Mother’s tears, the exact sense of the truth is lost, is no longer understood.”

December 31st, 1990, The Virgin:

“False prophets seek with all means to poison souls, changing the doctrine of Jesus, my beloved Son, into Satanic doctrines, and they will remove the sacrifice of the cross that is repeating on the altars of the world. These poisoners will take away the means of salvation, and they’ve already penetrated into the light of the Church.” (Dean’s note: This hearkens to Jesus’s reference to Daniel, and note well that they’ve already (in 1990) penetrated into the *light* of the Church.)

August 14th, 1999, The Virgin:

“Hell exists! It is a place of condemnation for those who live the madness that there is no eternity. Do not deny the evidence!”

September 21st, 1988, Bruno:

“What I have dreamed will never happen. It is too painful and hope the Lord will not allow the Pope to deny all the truths of the faith to put himself in place of God. How much pain I felt in the night! My legs became paralyzed, and I could no longer move for the pain which I felt when I saw the Church reduced to a mass of ruins.”

“And then shall many be scandalized, shall betray one another, and shall hate one another.” (Matthew 24:19)

April 12th, 1947, The Virgin:

“Hard-hearted shepherds of the flock who do not do their duty give scandal to the flock and divert it from the way, the truth, and life because too much of the world has come into their souls.”

January 1st, 1999, The Virgin:

“They prepare souls for perdition and not for salvation because [they do] not propagate the truth false heretical and idolatrous doctrines denying the true faith while defending false beliefs that lead into perdition.”

August 14th, 1999, The Virgin (to Priests):

“Do not reject the ancient holy things, and do not provoke schisms, but work and pray for unity, and not for union. Remember my children that loving everyone is not doing what others do who live in error, idolatry, and heresy. These things are to be rejected so as not to fall under the judgment of God. Many have lost this concept of truth and do not realize that they walk, and cause you to walk in the false way far from the substantial ideas of doctrine.”

January 9th, 1986, The Virgin:

“Satan cannot do anything against the Church because it is divine, but he can do a lot against the souls in it. He will introduce evil under the guise of morality, under religious guises, under political and social guises. Families will be affected, especially by dragging them into indifferentism and unbelief, or to exaggerate a form of devotional piety bordering on idolatry. This is the evil at times when you live, my beloved children. Every form of evil is gathered together in this time. You have a terrible responsibility to choose: either God, or the world with all its deceits.”

January 9th, 1986, The Virgin:

“For the sake of mercy I call you all to conversion, but for the sake of justice I have to let go of my Son’s hand precisely because justice has to be fulfilled.”

March 13th, 2000, The Virgin:

“My children, salvation is not bringing together all religions to make of them a cluster of heresies and mistakes, but to convert them to the unity of love and faith.”

“Because iniquity has abounded, the charity of many shall grow cold.” (Matthew 24:12)

The Virgin:

“The broken cross near the cassock signify the stripping of the exterior signs of the priesthood. This will be the sign that charity has grown cold.”

November 12th, 1986, The Virgin:

“This I say to my Priest children: By living as Priests or Religious, you have forsaken the world, while still living in the world. You have renounced the comfortable and wealthy life. You’ve accepted a life of renunciation and sacrifices. You have promised to live the counsel of Jesus, and He was the first

to give you a good example of how to live them. So you must live them, as my Son, in the perfection of the Father's will, the religious virtue, with the help of charity. You my Fathers, have accepted and worn the cassock and the religious habit to separate you from the world, yet you make yourself distracted by so many vain, useless, and futile things, thinking very little about living the exercise of the life of perfection, that primitive religious perfection so needed to cooperate with Jesus for the salvation of those souls waiting for light and salt from you, the consecrated ones."

August 14th, 1999, The Virgin:

"Many of my sons, Priests, have lost the dignity of the Priestly order, no longer live in honesty and love, no longer catechize souls. My dear children, understand that a man has a soul to save and a soul continue to live eternally. Do not forget the last things, and teach them to others. What is death? What is judgment? What is Hell? What is Heaven? What is eternity? The Word, my Son, who is the Way, the Truth, and the Life has made this known to you. But many of you through philosophy or false science deny the truth, do not make it known to souls thirsting for truth. You have this responsibility, my sons."

January 4th, 1992, Bruno:

"Lord, you once showed me in the early days of the graces received a line of Priests who entered a church and came out in civilian dress. Now you're showing me them in a cassock but they're one against other, Christians fighting because they no longer have a leader to guide them."

(I take that to be the Traditionalists in disarray, wearing cassocks but with no charity.)

January 1st, 1999, The Virgin (to Priests):

"My children, I repeat again, wear the cassock and the habit that sets you apart in your consecration, acceptance of a life given completely to my Son."

March 11, 1970, Bruno:

"What a bad night I passed! The Pope surrounded by Cardinals and Bishops who shout at him by saying revolutionary words. We do not want to live an imposed life but to be free, and practice religion according to our own desires and local system. The Pope shouted, crying, no it is not possible to replace the worship of Christ with pagan cults, the Church has fought so much to break down atheism and idolatry. The Pope is caught, and hurled into a well."

August 30th, 1993, Bruno:

"I dreamt that a squad of delinquents wanted to attack St. Peter's with loads of dynamite. I begged them not to but it took me and tied me over a mine and I should have blown up with it. I prayed, I begged, nothing. I'm freed by the Virgin, I go to the Pope to tell him the danger that's going on, everyone laughs, in the room there were Cardinals."

August 1st, 1966, Bruno:

“I find myself in the Piazza in front of the church called the Scala Sancta, was set up as a hall, and Bishops, Cardinals, and personalities from each branch of the category present. Suddenly, the whole facade of the church collapses over many Bishops, Cardinals, and others.”

August 28th, 1986, Bruno:

“St. Peter’s Square, with The Virgin who shows him those who obey the voice of God in Jesus Christ, the Pope, surrounded in glory singing praises. Those who did not obey were sunk in gloomy and sorrowful darkness. ‘See, my son,’ the Virgin tells me, ‘Even the Pope gives an order that seems to be mistaken to you, you are obliged to obey, unless this order touches on faith, morality, or charity, then no.’”

November 12th, 1986, Bruno:

“She takes me to a big square and says, ‘Look what they do to my children, those who remain faithful to the faith and the Church of my Son and the great persecution for a true purification.’ I see many Priests in their cassocks, religious men and women and religious habits of all shapes and colors, all in a row, and the guards pushed them and dragged them one at a time onto a wooden stage. They make them kneel and ask them ‘Get rid of the habit!’ So they answer ‘No!’, they took his head and put it on a stump, and they were beheaded by the executioner who had an axe. The blood spurted everywhere, and those who’d waited for the same martyrdom cried out: ‘These are the souls who cry out under the Altar of God’. The assassins and those who witnessed this slaughter shouted: ‘Hurrah for atheism! We finally freed ourselves from the habits and the vows that kept us slaves, believing in the existence of God, and here, we’re finally free.’”

January 1st, 1990, The Virgin:

“Men of God, those who are called to save men, who encounter obstacles in fulfilling their proper duty, when they will not speak of God, of Jesus Christ, nor the Holy Spirit. They will not even be able to speak of me, who is the true Mother of God, true Bride of God, true Daughter of God. They will be prevented and they will not be able to speak of Sacraments or of Sacramentals. Those who will speak of these things will be martyred, morally and physically, and will become true confessors of Jesus Christ.”

“But he that shall persevere to the end, he shall be saved.” (Matthew 24:13)

April 12th, 1947, The Virgin:

“Come to the heart of Jesus! Come to the heart of a Mother! And you will be consoled, and you will be unburdened of your sorrows. All sinners, come! Consecrate yourself to the Immaculate Heart of a Mother, without doubting that you will be helped. Who can lament of being banished from me, if he has consecrated himself to my heart? Who has ever sought help, and not been helped? Children be strong, resist the infernal assault, do not be afraid, I will be with you with my motherly heart, to give courage to yours, and sooth

your sorrows. With Christ as leader, I will fight for you. Ask to be saints, and do good, and to sanctify yourselves. Distance yourself from the world while living in the world. Faith and charity will remain intact if you are attentive to what I tell you. These are moments of trial for all of you. The Holy Spirit will descend upon you to strengthen you if you ask Him with faith to prepare yourself, and fortify yourself for the days of God's great battle. Preserve the weapon of victory, faith. Love one another. Love one another with humility in your hearts. Love one another, and greet each other with greetings of love and unity. It is love that wins everything. Do not forget the Rosary: the Hail Marys that you say with faith and love are so many golden arrows to reach the Heart of Jesus. Never be tired of being close to the Heart of the Eucharistic Jesus. Line up under the standard of Christ, fortify yourself, preparing for the battle of the faith. Do not be lazy in the things of God."

There's a lot to meditate on, there. It's easy to see why Cardinal Martin said he personally considered the publication of these messages to be of great spiritual benefit, why they have an undeniable catechetical and prophetic value. There's a lot to meditate on, there.

2.4 Miracles at *Tre Fontane*

Let's talk briefly about the miracles. As we said yesterday, the number of people who pray at the grotto and make pilgrimages there is steadily increasing. In Lourdes, Our Lady works miracles with the water, in Rome with the soil. The dirt from what was once a place of immorality and sin has become a source of grace. I've been there three times. There's so many ex-votives that people left in thanksgiving for favors received, conversions, for healings, and ex-votives like crutches, braces, so forth, pictures, testimonies, there's so many they've literally dug a semicircular tunnel through the hill behind the cave in order to have some place to put them all. I haven't been to every place in Rome, but I've been around there, there's more ex-votives there than any place I've seen. So, before we close, we'll briefly consider three miracles.

2.4.1 A medical miracle

One of the earliest miracles was the case of Carlo Mancuso, he was a thirty-six-year-old father that fell down an elevator shaft. He shattered his right hand and his pelvic bones. His screams of pain were so terrible that it shook up an entire neighborhood. Someone sprinkled dirt from the cave over his body, and instantly, he began to walk. He got up, he began to walk, he didn't have any pain. Now what was even more amazing is that x-rays showed that his bones were still broken. They hadn't healed, and not only he had no pain, he had full movement, and use of his limbs. That's just one of many cases that can't be explained in light of science. So that's one medical miracle.

2.4.2 A moral miracle

Of course, in and of themselves, moral miracles are far greater than medical miracles. In a certain sense, they're infinitely greater, because on the one hand, a medical miracle we're

talking about the order of nature but with moral miracles we're talking about the order of grace.

Obviously, Bruno's conversion is a moral miracle. One of the Carmelite monks told me a story a few years ago. His brother-in-law was teaching in New York City and some years ago he brought a group of his students to Rome. They visited the grotto at *Tre Fontane*, and one of his students, when he walked in, instantly converted, just like that. Now what makes this particular conversion even more moving is that when that student walked into the grotto, he was a Satanist.

Why is Our Lady doing so many miracles? To confirm the truth of her message that She really did appear there to Luigini and Bruno and let us know that in spite of the fact that Her messages are very challenging, in spite of all the chaos, sin and disorder in the Church and in the world, that She hasn't forgotten us, that She loves us, She *really* loves us, and Her messages are messages of love and truth from Her Immaculate Heart, because She loves us.

2.5 The Miracle of the Sun at *Tre Fontane*

One last miracle, and we'll close. In November of 1979, the Virgin told Bruno that on the thirty-third anniversary of her first apparition (as the Virgin of Revelation), on April 12th, 1980, she promised to make a great sign in the Sun to bring unbelievers to faith. She told him not to say anything. His confessor told Bruno to write it all down, show it to a particular Mother Superior as a witness to the prophecy of the upcoming miracle. He did so, then at a talk on that first Friday of April he mentioned to members of his catechetical group that Our Lady had promised spiritual material graces for April 12th. On April 12th there were more than three thousand people, including twenty-five Priests, gathered at the grotto to hear Bruno speak and to attend the commemorative Mass. Now, to picture this, the Altar is up at the cave if this is the Altar the cave is behind it with the statue and there's like a little sort of a the the chapel it's open on that end so it's an arch over it but it's just open to the open air, and so if you it had any crowd at all, most of the people outside, with three thousand people most of them are going to be just sitting out there on this plaza that they can look in into at the Altar but it's just there to cover there's not much protection from the winter there. Okay. So the Mass began at about 5:00 p.m., at about ten of six it was interrupted for about half an hour until 6:20 because of the miracle. And this was not an abuse, they just had three thousand very excited Italians so they had to halt the Mass so the people could actually calm down and return their attention to the Holy Sacrifice. I will quote from two reports, one ecclesiastical, and the other secular.

"The official report sent by the Franciscan Alphonsa de Carini to the Minister General Order Fr. Bartalimo Bemalco contains a summary of the written testimonies gathered in the days following the miracle. The Sun seemed to move through the sky towards the grotto and approach the earth. It could be seen with absolute ease without hurting the eyes as a ball of fire, rotating wildly. Seeming larger than normal, there appeared inside its iridescent crown in various colors, mainly red, pink, and black, like incandescent magma moving rapidly, as if boiling, forming different configurations variously identified by the witnesses: a cross, an "M", a heart surrounded by stars of dripping blood, the monogram of Christ (IHS), two joined hands, the Virgin of Revelation. Some declared they saw the solar crown dissolve and reconnect in three circles of various colors. Others have noted that despite the obstacle of numerous trees, the Sun bounced around in clear sight with a warm and vivid light, almost like fire. It illuminated the Chapel of the Convent where the Eucharist is kept, the fronds of

the trees and the clothing of the people. The notebooks of the accounts of those who were present, and among them, many children, together with numerous religious, civil, and military authorities are kept in both the archives of the Franciscans as well as the archives of the catechetical association founded by Bruno. There have been the same testimonies, always about the 12th of April, in particular 1982, 1985, 1986, and 1987 on the 40th anniversary.” Now many lapsed Catholics returned to the faith, there were many physical cures, a medical center was set up and after extensive research the miraculous nature of those cures was confirmed.

In 1986, the Miracle of the Sun was recorded by a TV camera, [and] was shown on Italian TV. I’ll take a selection of quotes from a translation of an article from *Il Tiempo*, a large daily newspaper in Rome. *Il Tiempo*, 18 April 1986:

“On the 12th of April last, at the Sanctuary of the Three Fountains at the Via Lorentina, [the] Sun pulsated for a considerable time like a heart subject to violent emotion. At the same time, other incredible changes were observed on the Sun’s surface, all of them faithfully filmed by a cameraman who happened to be on the spot at the time. As though in a surrealistic vision, the Sun at one moment turned bright red and at another emerald green. It’s colors glowed in gigantic shafts of light shone down from the sky onto the thousands of witnesses who flocked to the hill. The crowd at *Tre Fontane* included both highly placed ecclesiastics and personalities from the worlds of politics and the arts. Starting from the 33rd anniversary of her apparition there were to be, precisely as the Virgin of Revelation had prophesied, many manifestations and graces both inward and external. We have to admit that this promise, great and binding as it was, was very precisely carried out. The whole phenomenon has been filmed by a TV camera, even if, and it is important to remember this, the attitude of the Church remains marked by the utmost reticence.”

(Transcriber’s note: Reader, please refer to an insertion in the Appendix concerning the article from *Il Tiempo*.)

So, obviously besides confirming that She really did appear to Luigina and Bruno, besides confirming these challenging messages really are from Her, besides confirming She hasn’t forgotten us, that She loves us, She *really* loves us, besides confirming Her message and Her message of truth and love for Her Immaculate Heart, by working a spectacular miracle so many times, the Virgin of Revelation gave us another very important and perfectly obvious message. Small wonder that as early as June, 1948 Bruno record his diary:

“The Virgin made me understand that the message of Fatima continues at *Tre Fontane*.”

3. Fatima and the Apocalypse 3: The Miracle of the Sun

God bless us and the Virgin protect us.

Once again I want to explicitly acknowledge my debt and gratitude to Our Lady of Fatima, she has to take the credit for anything good or true or beautiful in these novena conferences and the faults are mine.

Ave Maria Purissima, in the Name of the Father and the Son and the Holy Spirit, Amen.

3.1 Miracle of the Sun at *Tre Fontane* Is A Continuation of the Message of Fatima

Now even had Bruno not written anything at all about Fatima in his diary (and there's actually more than one reference) the recurrence of the Miracle of the Sun to large crowds at the grotto [of *Tre Fontane*], multiple times, from the thirty-third anniversary to the fortieth anniversary of Her first appearance to Bruno, these repeated miracles are also obvious signs pointing directly towards Fatima. And that this happened so many times on April 12th is also an obvious sign of linking between the apparitions in Rome and those in Fatima.

Okay, so these are signs pointing towards Fatima, signs that demonstrate a link between the apparitions at *Tre Fontane* and those in Fatima, but obviously there's more to it than that. Heaven never acts without a purpose. What do these things mean in themselves? What does the Miracle of the Sun mean in itself? What is Our Lady telling us by repeating that stupendous miracle so many times? Why did She do that? And what does it mean to say that the message of Fatima continues at *Tre Fontane*?

3.2 Meaning of the Miracle of the Sun

Let's start addressing these questions, starting with the question, "What does the Miracle of the Sun mean in itself?" Now in order to properly address this question, first we need to talk briefly about symbolism. And then we need to take a closer look at the miracle as it appeared originally in Fatima, on October 13th, 1917. So we'll talk briefly about Christian symbolism.

3.2.1 Christian Symbolism In General

Symbols communicate to us in a heavenly language, as it were, so that all of those who have the light of faith to see things can understand. Heaven is, and always will be, speaking to us in symbols, because the things of God are so far beyond our words and our ability to comprehend the realities of the spiritual world. As one iconographer wrote: "Symbolism expresses indirectly, through images, that which cannot be expressed directly in material or verbal forms. Being a mysterious language, symbolism also hides truths which

deflects (?) from those who are not open to the truth, and makes them understandable to those who know how to approach them.”

Another author gives us a different angle on these same realities, while treating of symbolism in Sacred Scripture:

“Biblical symbolism and imagery is not a code. Biblical symbolism, like poetry, is evocative language, used when discursive, specific language is insufficient. The Bible uses evocative imagery to call up to our minds various associations which have been established by the Bible’s own literary art. For example, if, in Revelation 13, St. John would have wanted to say ‘Nero,’ he would have said, ‘Nero.’ Instead, he said ‘beast’. By using the symbol ‘beast’ he was not just giving a code for Nero, he is bringing to mind a whole series of Biblical associations: The beast in the Garden, Nebuchadnezzar turned into a beast, the three beasts in Daniel’s vision, and so forth.”

Okay, so by means of the Miracle of the Sun, Heaven is telling us something, we’re being told something, but by means of symbolism. We’ve seen that symbolism is a mysterious language which expresses realities which cannot be expressed directly in material or verbal forms in a direct way by using images, or even poetic language. [An example you may be familiar with is the writing of] St. John of the Cross, [who] addresses and expresses himself, in mysterious, evocative, poetic language, in his writing of The Dark Night of the Soul, for example.

We’ve also seen that Christian symbolism is meant to bring up a whole host of various related ideas. In other words, one symbol can and is meant to stand for, and to bring to mind a whole series of related spiritual concepts.

And there’s another very important principle to keep in mind. Christian symbolism *hides* truths to those who are not open to the truth and makes them understandable to those who know how to approach it. Anyone who has read the Gospels carefully is aware that the parables of Our Lord work in exactly the same way. The parables are, by virtue of their form as well as their content, a rebuke to the Jewish leadership and a warning of coming judgment. Now why is that? Because here, and now I’m going to paraphrase several commentators, a parable hides the truth which it contains to those who are not open to the truth, yet it’s understandable to those who *are* open to the truth. Our Lord Himself made this very clear in the Gospel of St. Mark 4:11-12:

“And when He was alone those around Him with the Twelve asked Him about the parables, and He said to them, ‘To you has been given the secret of the Kingdom of God, but for those outside, everything is in parables, so they may indeed see, but not perceive, and may indeed hear, but not understand, lest they should turn and be forgiven.’”

At this point Our Lord is alluding to a passage in the sixth chapter of the Prophet Isaiah, where Isaiah was commissioned to speak to Israel. I quote from the Prophet:

“And He said, ‘Go and say to this people, “Keep on hearing, but do not understand, keep on seeing, but do not perceive,” make the heart of this people dull and their ears heavy, and blind their eyes, lest they see with their eyes, and hear with their ears, understand with their hearts, and turn and be healed.’”

Okay, that’s fair enough, but now listen to the next line, this is really important. Isaiah:

“Then I said, ‘How long oh Lord?’ And He said, ‘until cities lie waste without inhabitant and houses without people, the land is a desolate waste, the Lord removes people far away, and the forsaken places are many in the midst of the land.’”

In other words, the very fact that Our Lord was teaching in parables was itself a prophetic sign of upcoming judgment on the nation. He’s making a point, that first century Judea was in the same wretched condition that Israel was in the days of Isaiah, and as a consequence was facing the same outcome. Its cities were going to be laid waste and its people slaughtered and scattered, and all that, of course, came to pass. And keep in mind that from the very beginning of His ministry, even the Sanhedrin knew that Christ had been sent by God. After all, what does Nicodemus say to Him, right at the beginning of His public ministry? “Rabbi, we know thou art a teacher come from God, for no man can do these miracles that thou dost, unless God be with him.” They knew, right out the gate. Our Lord taught in parables because the hearts of the people were not open to His messages. They heard His message, but they didn’t understand. He wasn’t hiding the truth from them, they just didn’t *want* to hear it. The people who believed *would* understand the parables. Our Lord intended the veiled meaning of His words to be revealed to anyone that was seeking the truth to be found in them. But as we know, the great majority were not interested in seeking those truths. Our Lord preached to a perverse generation. His message reached a remnant of Israel, but left the rest hardened, unresponsive, and under His judgment.

And we can see each one of these elements at play in Fatima. In Fatima there are symbolic messages given, but the three little children were given secrets of the Immaculate Heart. The three little children were given the explanations of what these things mean, but for those outside everything is in symbols, so they may *indeed* “see, but not perceive” and “hear, but not understand.” So for example, St. Francisco saw everything that the girls saw, but he never heard a word in any of the apparitions. In fact, when the Angel of Portugal had told them to pray [and] make sacrifices for sinners, he laid awake all night wondering what the Angel had said, and he didn’t find out the next day, until Lucia and St. Jacinta told him. On July 13th, after Our Lady had showed them the visions and explained them to Lucia and St. Jacinta, she told Lucia, “Do not tell this to anyone; Francisco, yes, you may tell him.”

In 1943, Sister Lucia was told to write the third secret, and struggled mightily to obey since the middle of September. She’s trying to obey but she couldn’t - try as she might, she couldn’t get it committed to paper. But then on January 3rd, 1944 Our Lady appeared to her and told her: “Be at peace, and write what they order you, but not what has been given to you to understand its meaning.” At that point Sr. Lucia was instantly able to commit the vision to paper.

“Write what they order you, but not what has been given to you to understand its meaning.” In other words, the very format of the third secret itself as it’s been revealed to us is already a sign of judgment – a sign of the condition of men’s hearts. Seeing, you will not see, and hearing, you will not understand. In Fatima there are symbolic messages but the three little children were given the secrets of the Immaculate Heart. The three little children were given the explanations of what these things meant, but for those outside, everything is in symbols.

I would suggest that the very fact that Our Lady teaches in symbols is perfectly analogous to the reason Our Lord taught in parables, and is in fact a prophetic sign itself of upcoming judgment. Our Lady teaches in symbols because for the most part, the hearts of the people were not, and are not, open to Her message. But also like Our Lord, Our Lady intends

the veiled meanings of Her symbolic messages to be revealed to those seeking the truths to be found in them.

3.3 Account of The Miracle of the Sun in Fatima, Portugal

So now, let's take a closer look at that miracle, as it appeared originally in Fatima on October 13th, 1917.

In 1917, Portugal was ruled by the Freemasons. For the most part, the Portuguese press and the social elites were extremely hostile to Catholicism. It was so bad that Lisbon had been proclaimed to be the atheistic capital of the world (so there's many a parallel to our situation).

For three months, since July 13, three small children, who could neither read nor write, Lucia dos Santos, 10 years old, her two cousins, now St. Francisco Marto, 9 years old, and St. Jacinta Marto, 7 years old, had been predicting that Our Lady would perform a great miracle on October 13th. A miracle had been publicly announced, three months in advance, as to the precise date, time, and place. There is literally nothing like this in the entire history of the world. The precise date, time, and place of a public miracle had been announced three months in advance in a country controlled by the Freemasons by illiterate, peasant children from a tiny village in the hills of Portugal. And so it was, that on October 13th, 1917, some seventy thousand eyewitnesses, men, women, and children from every social class and cultural level, believers and unbelievers alike, were standing in Cova da Iria, a muddy sheep pasture. It was pouring rain, and had been all morning, but about a half-hour before Noon solar time, Lucia asked everyone to close their umbrellas out of respect, and begin the Rosary, and for the most part, the crowd obeyed.

The rain suddenly stopped, and just as suddenly, the sky completely cleared. This abrupt change of weather caught everyone by surprise. Lucia cried: "Look at the Sun!" The people could look on the Sun with no pain. It appeared as a pale disk, and then the Sun started shooting out light, lighting the atmosphere, the trees, the ground, the people in the different colors of the rainbow. Then the Sun began making strange, abrupt movements, dancing, spinning.

The people began crying out "Marvel! Marvel!" Realizing they were in the presence of something holy, most, but not all, of the men uncovered their heads. The Sun stopped moving. Then it began to dance and spin again. It stopped. It began to dance and spin a third time. Immediately after this was the most terrifying aspect of the miracle: the Sun suddenly seemed to plunge towards the earth. We'll quote from eyewitnesses:

"Then suddenly one heard a clamor, a cry of anguish breaking from all the people. The Sun, whirling w seemed like a wheel of fire which was going to fall on the people."

"Everyone within an area of thirty-two miles thought it was the end of the world."

One witness, who was later a contractor in California, was about eleven miles away from Fatima. He was twelve years old, and he was herding sheep. He said, "I don't remember to this day what happened to the sheep. All I can remember is this fireball came

down upon earth, and I knew I was about to be burnt alive, and I ran, and I ran, and I ran. All I can remember is my fear, and I've often waked up at night running from the fire.”

“We thought it was the end of the world. The fire of the Sun was on top of us. At the time that the fire was coming on there were shouts, parents were throwing themselves, protecting over all their children, people were shouting their sins out loud and confessing, crying for mercy. They fell to the knees in the mud and the water, confessed their sins and call for mercy. But what happened? The fire went back into the sky.”

Those are all quotes from eyewitnesses, eyewitnesses who thought they were about to be burnt alive, burnt to death with fire falling from the heavens. Terrified parents instinctively throwing themselves over their children to protect them, people screaming out their sins and crying out for mercy, eyewitnesses who thought it was the end of the world.

And all those people, who were for the most part soaked to the bone, were amazed to discover that they were dry, and so was the ground.

At least seventy thousand witnesses, braving the rain and mud, the clouds part, disappear, clear sky, the Sun shoots all the colors of the rainbow out, it whirls and spins and dances three times, breaks free, hurtles towards the earth. People are convinced they're about to be burnt alive, they're falling on their knees in the mud and water, crying out for mercy, then the Sun retreats, leaving everyone in dry clothes, on dry ground. At least seventy thousand witnesses, and many of them not believers. There are also many moral miracles. Many of the previously unbelieving witnesses converted.

The three children had a series of apparitions at the same time that the crowd was witnessing the Miracle of the Sun. We'll get to that in a few minutes.

3.3.1 The Underappreciated Magnitude of this Miracle

The Miracle of the Sun, and the prophecy of that miracle three months in advance, are *verifiable, historical facts*, and it's completely and utterly amazing. Just to make sure we have some idea of how amazing it is, we should pause there for a moment to put this event into its proper historical context. If we step back a little bit and consider the entire history of the world, to put the Miracle of the Sun into context, we can see we have five roughly comparable events, five miracles of absolutely incredible magnitude, the same rough category:

- There's the parting of the Red Sea by Moses,
- There's the stopping of the Sun and the Moon in the sky by Joshua,
- There's the moving back of the Sun a full ten hours in the sky by the prophet Isaiah,
- There's the total eclipse of the Sun during a full Moon, which is a complete impossibility, which took place at the crucifixion of Our Lord,
- And There's the Miracle of the Sun by Our Lady.

And only one of those was publicly announced (date, time, and place) beforehand – only one. So in the whole history of the world there are five of these miracles, four of those miracles are found in the Holy Bible, three in the Old Testament, and one in the New Testament, and out of those miracles, the only one that was predicted beforehand, three months beforehand, as to the precise date, time, and place happened **in our own time**: that's Fatima. It's completely incredible. It's a miracle of Biblical proportions, *literally*. That's not an exaggeration. It's a miracle of Biblical proportions, and in all of world history there is nothing like it. You should let that sink in. You should let that sink in – that's important, that tells us something as well.

But, in spite of the magnitude of this miracle, it's been treated like the biggest non-event in history: "Oh, Miracle of the Sun. (Yawn) I wonder what's on Channel 45." I wouldn't be a bit surprised if there were more people who knew who won the World Cup in Soccer last year, or even ten years ago, than there are people who know about the Miracle of the Sun.

We've had a hundred years of Scripture scholars with all kinds of big degrees writing learned dispositions in which they tell us that Moses didn't write the first five books of the Bible, telling us that the Bible is just chocked full of myths we picked up from the pagans, the prophecies are impossible, denying the miracles of Christ, etc., etc., etc. Our seminaries are full of these kinds of professors. Why haven't they been praying on, meditating, studying, and writing about the Miracle of the Sun?

3.3.2 General Implications of Astronomical Events

So, what does it mean? What does it mean in itself? St. Vincent Ferrer gives a general principle in regards to warnings in the sky. I quote:

"By studying holy scripture, by factual experience, we know that when any great and heavy affliction is about to come on the world, often, some warning sign is shown in the sky. This happens by the mercy of God, so that people, forewarned of impending tribulation by means of these signs may obtain a tribunal of mercy, through prayer and good works, a reversal of the sentence passed against them by God, or, at least by penance and amendment of life, they prepare themselves against the impending affliction."

Okay, so when a great affliction is about to come on the world, Heaven often puts a warning in the sky so people may either avert the punishment, through prayers and penance, or prepare themselves to suffer the affliction. Let's turn to particulars: signs of judgment in the heavens.

Everyone knows that the Sun, Moon, and stars separate the day from the night, and are used to mark out our days, years, and seasons. But how many of us have stopped to consider that God has also deliberately set them up there for signs? In Genesis 1:14 we read: "And God said, 'Let there be lights in the firmament of the heavens, to separate the day from the night, and let them be for signs, and for seasons, and for days, and years.'"

Obviously, we're all familiar with the Star of Bethlehem as a sign of Our Lord's birth, we're all familiar with the miraculous eclipse of the Sun during the full Moon on that first Good Friday as a sign that the Creator of the world was hanging on the cross. In both scripture and tradition, signs of judgment in the heavens portend God's wrath falling in judgment. They're prophetic signs, foreshadow the overthrow and destruction of kingdoms, nations, or peoples, and ultimately the world. For example, in the book of the prophet Isaiah, chapter 13, we read of signs of judgment in the heavens, and I quote:

"The day of the Lord comes, cruel, with wrath and fierce anger. For the stars of the heavens, and their constellations will not give their light. The Sun will be dark at its rising, and the Moon will not shed its light. I will make the heavens tremble, and the earth will be shaken out of its place."

Now in this case, the prophet is referring to the upcoming destruction of Babylon, which is also in itself a type of the end of the world. So, one of the reasons God has set the Sun, the Moon and the stars up there is to be used as signs of His upcoming judgments.

The Sun, the Moon and the stars also symbolize rulers and governors. Why? Because Heaven rules the Earth, and those things placed in the firmament, the Sun, Moon and the stars, symbolize rulers here on Earth. Cornelius a Lapide, the great 16th century Bible commentator, makes this clear when he's speaking of corrupt rulers: "The Sun, Moon, and stars are obscured when the leaders of the Church, or the world, depart from justice and holiness to depravity or wickedness."

3.3.3 Implications of the Rain and Colors of the Rainbow

Beams of light in general are symbolic of graces and virtues from Heaven shining down, and of course they're shining down on the people gathered in the *Cova*, and light is also symbolic of faith. The beams of light were shining on the people, but were the people *reflecting* that light, by a life of faith, a life of charity? The downpour which suddenly ceased followed immediately by the clearing of the sky and then the Sun shooting out various colors reminds us of the Great Flood, and the rainbow.

The rainbow is a visible reminder on the one hand that, even if we don't understand, as long as we're faithful and obedient like Noah and his family, that even if the whole world be swallowed up in a flood, God is merciful, and will take care of us. So that's on the one hand. And on the other hand, the rainbow is also a sign of what happens to man if they are evil and faithless and disobey God. The rainbow is a visible sign that God will never destroy the world again with water, and so this aspect of the miracle reminds us of God's judgment. One commentator points out that the Hebrew word for "rainbow" that Moses used is the same word that is used to refer to the bow as a military weapon. The idea implied in the Genesis passage seems to be that God has taken the weapon that He's used to judge His creatures and He's hung it in the sky. That's perfectly consistent with the ancient Jewish understanding. They understood that when the waters subsided, God placed the rainbow in the heavens as a sign of the covenant that He'd made with Noah. The rainbow is God's immense bow of war, but God lays aside His bow and hangs it in the clouds. The ends of the bow are pointed downwards in the same manner as when a warrior lowers his bow when he declares peace. It's a sign that His wrath is cooled. It's a sign that He would not again flood the world. It's a sign there would be peace between God and man as long as man did not go back to "the days of Noah". But the rainbow is also a reminder that if man does break the covenant with God, and returns to the days of Noah, then a worse chastisement will fall upon him. Like the flood, it will be a world-wide destruction, and like Sodom and Gomorrah fire will fall from the sky and destroy the world. So the rainbow is a promise, but it's also a warning that God hates sin, and He's destroyed everything once before, and He will do it again. And the warning is very clear: Men must not return back to the days of Noah.

Okay, so what does that mean, to say that men must not return back to the days of Noah? That's easy to see simply by consulting the ancient Jewish commentaries known as the Midrash. They say precisely what sins were going on in Noah's day to provoke God to destroy the world with water. I will quote. In two different places these ancient commentaries state that: "The generation of the flood was not wiped out until they wrote marriage documents for the union of a man to a man, and for a man to an animal."

In other words, the sins which provoked the Great Flood were the same sins for which Sodom and Gomorrah were destroyed by fire and brimstone from heaven, and are, sadly

enough, the same sins which we have going on all around us these days, not only approved and promoted, but even *protected* by our federal government and many other governments throughout the world. The rainbow is a warning and a reminder to all who have eyes to see. As St. Gregory the Great pointed out, “Because the rainbow has the colors of water and fire, it is a reminder of the Great Flood as well as the future destruction of the world by fire.”

The rainbow reminds us that in the days of Noah we broke the covenant and called down judgment upon ourselves but now it’s hung up in the sky as a sign that God won’t destroy the world again with water. But it’s also a reminder that if man returns to the days of Noah, if man breaks that union with God, is no longer being fruitful and multiplying, if man ignores the warning of the rainbow by mocking God with perverse marriages, then, fire *will* fall from the sky, and *will* destroy the world.

And isn’t it interesting that the sodomites have chosen the rainbow, as the symbol for their movement? There are seven different colors in God’s rainbow. Seven’s the number of completion and perfection, But the “gay pride” flag, and what an appropriate use of that word, “pride”, the “gay pride” flag uses the rainbow and over time it has wound up with a six-colored rainbow flag as a representation of their perverse movement. Of course the number six is the number of incompleteness and imperfection. Their flag is a complete mockery of the sign that God made with man, the seven-colored rainbow. It’s truly diabolical. It’s a public proclamation, it’s mankind symbolically saying that we will not serve you, honor you, or obey our covenant with you, and in a Satanic inversion of Fatima, on the very night, that these very type of marriages which called down God’s judgment in the Great Flood were decriminalized in these United States, that very “gay pride” “rainbow” was projected in the darkness of night, on the White House.

3.3.4 Implications of the Sun’s Movements

In ancient times, if a rabbi were asked to quote a Scripture he had to give a sort of an explanation as he did it. The explanation was called a Targum, it’s a kind of a cross between a translation and a paraphrase. A Targum on Deuteronomy 28:15 describes the reaction of Moses’ announcement of curses coming on Israel, because that’s the section with the curses on Israel. Here’s the Targum: “The earth trembled, the heavens were moved, the Sun and Moon were darkened and the stars withdrew their beams.” The Scripture commentator says:

“The cosmic order of nature and the course of the Sun, Moon and stars was seen as essential to the ongoing welfare of the world’s existence. This order is interrupted and dissolved when men go against the spiritual order of God’s laws, which are to regulate the course of their lives. Hence God judges the heavens by destroying its orderly movements in order to indicate that mankind has violated *His* moral order, and is being judged. He alters the fixed pattern of Sun, Moon, and stars to indicate judgment on those who have wrongly altered His moral patterns, especially through idolatry.”

Now St. Alphonsus summarizes the teaching of the Fathers in regards to a line in chapter 4 of St. Matthew’s Gospel: “And the powers of heaven shall be moved.” I quote from St. Alphonsus: “Another sign of the end of the world will be in the powers of heaven shall be moved. Some understand this to mean tremors, and unusual movements which will occur in the heavens, that is, the firmness of the heavens will seem to be lacking, as they will tremble before the Lord comes to judge the world.”

3.3.5 The Falling of the Sun Towards the Earth

St. Alphonsus again: “The coming of the judge will be preceded by fire. Fire will descend from Heaven and shall burn the earth and all things upon the earth. The earth, defiled by sin, must be purified by fire.” So the falling of the Sun is meant to remind us of the fire from the sky that totally destroyed Sodom and Gomorrah, and at the same time, it’s also meant to remind us of the fire from the sky that both Scripture and Tradition tell us, will destroy the world, before Our Lord comes to judge the living and the dead. And so this aspect of the miracle is also meant to remind us of God’s judgment. And as we’ve seen, witnesses themselves were convinced that when the Sun was falling, they were actually seeing the end of the world.

3.3.6 Parting of the Clouds, and the Dry Land

The day started out with torrential rains and ended with dry land to remind everybody of two incredible events in the Bible: the Great Flood (we’ve already talked about that) but also to remind them of the parting of the Red Sea. Each of those events are well known worldwide, and many, including Catholics and a massive number of Priests, most especially seminary professors and so-called “Scripture scholars” have now come to believe and teach that these are just pious stories written to teach lessons. In other words, God’s Word is nothing of the sort, but just a really old, Middle-eastern version of Mother Goose, or the Grimm Brothers.

We’ll talk briefly about the parting of the Red Sea. The Lord leads the people out of Egypt with a pillar of fire, and parts the Red Sea so that they can cross on dry land. Pharaoh’s army are destroyed, and the people are freed. Even though they’re in the desert, they’re fed with miraculous manna falling from heaven, and they’re given water from the rock to drink. In spite of all that, the people of Israel are often longing to be back in Egypt. And then when they’re given a chance, they return to the pagan practice of Egypt by building a golden calf and, as the Scriptures tell us, Moses says they “rose up to play.” That’s a euphemism that Moses used to refer to perverse and impure behavior, as any good commentary will make clear. This incident, and the fact that from that point forward God forbids them from eating pork (that’s the food of the Egyptians), makes them kill and eat bulls and rams, which are all Egyptian pagan deities, this incident and the punishment are all clear signs that even though God took the people out of Egypt, Egypt hadn’t been taken out of the people.

The people of Israel had walked unharmed on dry land through that sea, they’d been set free from their slavery, and seen with their own eyes the power and might of God in all His marvel. But they hadn’t changed their hearts; their hearts were still back in Egypt. St. Paul tells us that these things are written for our instruction. In other words, Exodus is a type of our Christian life – the passage of the Red Sea and the destruction of Pharaoh and his armies is a type of Baptism and freedom from sin and slavery to Satan, the manna is a type of the Most Blessed Sacrament feeding us on our Christian journey, the passage over the Jordan into the Holy Land is a type of our passing over to Heaven after a holy death. That being said, how many of these 600,000 men, not counting women and children, that left Egypt, went through the Red Sea with this amazing miracle, saw the miracles of Mt. Sinai, and the different plagues on Egypt, how many of the 600,000 men, and that’s not counting the women and children, that were adults when they left Egypt, made it alive into the Promised Land?

Two, just two: Caleb and Joshua. *Two*, out of 600,000 adult men, two made it into the Promised Land. The rest died off in the desert as a punishment for their sin. So the parting of the clouds and the dry land is a sobering, symbolic reminder that viewing marvels and miracles is *not enough*. We have to repent from our sins, break away from our sinful attachments, and have a true conversion of our hearts. We have to cleave to the Living God and put away (?) the false idols of this world: wealth, power, sinful pleasures. Words are not enough. It didn't work for the people of Israel, and it won't work for us. It has to come from the heart, with true faith, and true charity.

3.4 The Meaning of the Miracle of the Sun In Itself

There's more symbolism, but that's more than enough to formulate a decent answer to the question, "What does the Miracle of the Sun mean in itself?" Well, it's a symbolic message with many aspects, it portends God's wrath falling in judgment, it reminds us of the flood, it reminds us that if we return to the days of Noah, if we break that union with God and are no longer being fruitful and multiplying, if we ignore the warning of the rainbow by mocking God with perverse marriage, then fire *will* fall from the sky, and will destroy the world. It's a reminder that we must not follow in the footsteps of the people of Exodus, that our words and exterior actions are not enough, but we must *truly* repent, we must truly convert from our hearts and follow the One True God, and no other, all the days of our lives, with no compromise. It's a reminder of the end of the world, that God's judgment is looming.

Noah preached for a hundred years before the flood struck, and as we know, almost no one paid any attention to his warning. The Miracle of the Sun is a very, very clear warning from Our Lady about upcoming events; it's a wake-up call for all those with eyes to see. But as it was in the days of Noah, so it is in our days: very few seem to be taking Her warnings seriously, either. As we close in on the hundredth anniversary of the Miracle of the Sun, we should ask ourselves if *anyone* has paid *any* attention to Our Lady's warning.

So we consider the meaning of the miracle itself, we briefly considered what a grave warning it is in and of itself. We don't have time today to answer the questions about what Our Lady is telling us by repeating that stupendous miracle so many times and why She did that. But what does it mean to say that the message of Fatima continues at *Tre Fontane*?

3.5 The Visions Shown to the Three Children at Fatima

But there is one other aspect of the miracle seen at Fatima we should consider before we close, and that's what the children saw, during the miracle. In September, Our Lady had told the children that "In October, Our Lord will come, as well as Our Lady of Sorrows, and Our Lady of Mt. Carmel. St. Joseph will appear with the child Jesus to bless the world."

In October, then, right at the end of Her apparition, Our Lady opened Her hands, and Her own light reflected on the Sun as She continued to ascend, and that's when Lucia cried out "Look at the Sun!" After Our Lady had disappeared in the vastness of the sky then the children saw, next to the Sun, but on the left, St. Joseph together with the child Jesus, who was about one year old, He blessed the world three times. On the right of the Sun they saw Our Lady of the Rosary dressed in blue and white. This is oftentimes referred to as the apparition of the Holy Family. St. Joseph, the father of family, the head of the family is holding Our Lord, and Our Lady is at their side. The blessings given were meant to bring

peace to the world. But just reflect, how over this past century since that vision, that most fundamental unit of society, the family, with the father as the head of the family and the mother underneath his authority as the heart of the family, and the child in loving obedience to both parents – just reflect, how the God-given family structure has largely been destroyed. Fatherhood has been mocked, ridiculed and rejected in so many ways. Under the influence of cultural Marxism, which is one of the terrible errors of Russia, the headship of the father over his wife and family has been largely rejected, and with it, went the Fatherhood of God. Woman has usurped the role as the head of the family and Godly, loving obedience is a rare commodity, indeed. And of course we see this very phenomenon in the spiritual realm in the Church itself. There's precious little fatherhood left in the Church. So, among other things this apparition is a call to return to the proper model of the family – a return to recognizing the proper headship of the man, and most especially God the Father, and a symbolic promise of peace when we do. This apparition faded.

Then, Lucia saw Our Lord dressed in red, Who blessed the world, and beside Him stood Our Lady of Sorrows in purple robes but without a sword in her heart. Our Lord appeared as the Divine Redeemer cloaked in red as a symbol of His most precious blood that He shed to redeem mankind. Our Lady of Sorrows appeared without a sword, wearing purple as a sign of sorrow, and penitence. She didn't have a sword visible because she was not pointing to any particular sorrow, but rather her whole life of co-redemptive suffering as a sign of her sorrow, suffering, and tears that she shed as the co-redemptrix, in union with the most precious blood of her son, her divine redeemer. In this apparition, among other things, Our Lord and Our Lady call for recognition of her co-redemptive suffering and for reparation to her Immaculate Heart, as later was established in the First Saturday devotions which are so poorly attended most places in the world.

This apparition also faded away, and then Our Lady of Mt. Carmel appeared, holding the child Jesus, and at one level of course this was an indication for Lucia, although it would take years for her to accomplish. Why might Lucia be called to Carmel? Carmel, stretching all the way back to St. Elias, the father, Carmelite order, Carmel is a place for gathering God's children and conquering even idolatry, as we see in III Kings 18 [I Kings 18]. Carmel is a place of fruitfulness and beauty, as we see in the Canticle of Canticles 7:5, Jeremiah 50:19, and Isaiah 35:2. Carmel is a place of union with God, as we see in III Kings 18:42 [I Kings 18:42]. "Carmel" means "the gardenland" in Hebrew; it's evocative of the Garden of Eden. Our Lady is the new Eve, and thus Her new garden is in Carmel. After two letters from Pope Pius XII, personal letters, Sr. Lucia was finally allowed to enter Carmel and take the habit with Our Lady's scapular, thus putting on the cloak of Our Lady, and consecrate her life as a Carmelite in the service of Mary. Just as the prophet St. Elias passed on his cloak to St. Elisha, and in so doing imparts a share of his spirit to him, so Our Lady passes on Hers, to Her children that lovingly wear Her scapular. Everyone should wear their scapular, all the time.

The Miracle of the Sun is an unmistakable confirmation that Our Lady had spoken to the children. The Miracle of the Sun is an unmistakable confirmation that Our Lady had delivered a message to the children. Heaven never acts without a purpose, and so the Miracle of the Sun, a miracle, as we've seen, of unprecedented proportions, of literally Biblical proportions, is a sign pointing toward the corresponding message of unprecedented importance, a message of Biblical proportions. In that regard, we'll close with a short reflection from a famous mainstream Italian journalist Antonio Socci in which he speaks of the extraordinary character of the message:

“Fatima has received, on the part of the Church, which in general is always very cautious concerning supernatural phenomena, a recognition *without equal in*

history, and which places this apparition and this message objectively above and beyond all of the so-called ‘private revelations’. All of the succeeding Popes have credited the [Fatima] apparitions with official discourses, acts, and pilgrimages, often invoking Biblical comparisons. The third part of the secret, that for the entire twentieth century had fed apocalyptic rumors, was revealed by the Holy See with an official approbation that also has no precedent in Christian history. In fact, all the previous apparitions containing a prophetic message for humanity have been made public informally, without engaging the authority of the Church. But in the case of the third part of the secret of Fatima, the contrary has happened. When, after a long, dramatic deliberation the Pope personally decided to publish the text of the third secret, it was announced in the most solemn manner. From the sanctuary of Fatima, before the Pope and the Visionary, by the Vatican Secretary of State. And it was even published on June 26, 2000, with the accompaniment of a theological commentary by the highest doctrinal authority of the Church next to the Pope, Cardinal Joseph Ratzinger, Prefect of the Formal Holy Office, who presented the text of the secret and his commentary at nothing less than a press conference televised worldwide. It is really impossible, after all of this, to continue to speak of the ‘relative importance’ of the message. The exceptional words pronounced by St. John Paul II say exactly the opposite: ‘The appeal made by Mary our Mother at Fatima is such that the whole Church feels obligated to respond to the requests of Our Lady. The message imposes an obligation on Her, the Church.’”

God never acts without a purpose, and so a miracle like this, a miracle of unprecedented proportions, points towards a corresponding message of unprecedented importance. The apocalyptic overtones in the miracle itself point towards apocalyptic overtones in the message.

In her last public interview, Sr. Lucia said: “Father, the Most Holy Virgin is very sad, because no one has paid any attention to her message, neither the good nor the bad. The good continue on their way, but without giving any importance to her message. The bad, not seeing the punishment of God actually falling upon them, continue their life of sin without even caring about the message. But, believe me, Father, God *will* chastise the world, and this *will* be in a terrible manner.”

The Most Holy Virgin is very sad, because no one has paid any attention to her message, neither the good nor the bad. Over the next few days, we’ll meditate on that message, and what it means for each of us, and enroute, answer the questions we posed earlier today.

4. Fatima and the Apocalypse 4: The First Secret

God bless us and the Virgin protect us.

Once again I want to explicitly acknowledge my debt and gratitude to Our Lady of Fatima, she has to get the credit for anything good or true or beautiful in any of these conferences and, uh, all the faults are mine.

Ave Maria Purissima, in the Name of the Father and the Son and the Holy Spirit, Amen.

4.1 The Fatima Message

Let's turn to the message. Our Lady's message in July is indeed the heart of the Fatima message. July 13th, 1917, I read from Sr. Lucia's memoirs:

“A few moments after arriving at the *Cova da Iria*, near the holmoak, where a large number of people were praying the Rosary, we saw the flash of light once more, and a moment later Our Lady appeared on the holmoak.”

So, parenthetically we'll insert Sr. Lucia's description of Our Lady from the May apparition so we get some idea of what they're seeing. “There before us in a small holmoak we beheld a lady all dressed in white. She was more brilliant than the Sun and radiated light more clear and intense than a crystal glass filled with sparkling water when the rays of the burning Sun shine through it. We were so close, just a few feet from her, that we were bathed in the light which surrounded her, or rather, which radiated from her.”

We continue with July:

“‘What does Your Grace want of me?’ I asked.

“‘I want you to come here on the 13th of next month, to continue to pray the Rosary every day in honor of Our Lady of the Rosary, in order to obtain peace for the world and the end of the war, because only she can help you.’

“‘I would like to ask you to tell us who you are, and to work a miracle so that everybody will believe you are appearing to us.’

“‘Continue to come here every month. In October, I will tell you who I am and what I want, and I will perform a miracle for all to see and believe.’

“I then made some requests, but cannot recall now just what they were. What I do remember is that Our Lady said it was necessary for such people to pray the Rosary in order to obtain these graces through the year. And she continued: ‘Sacrifice yourselves for sinners, and say many times, especially when you make some sacrifice: O Jesus, it is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.’ As Our Lady spoke these last words, she opened her hands once more, as she had done during the two previous months. The rays of light seemed to penetrate the earth, and we saw as it were a sea of fire. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke now falling back on every side like sparks in huge fires, without

weight or equilibrium, amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. (It must have been this sight which caused me to cry out, as people say they heard me). The demons could be distinguished by their terrifying and repellent likeness to frightful and unknown animals, black and transparent like burning coals. Terrified and as if to plead for succor, we looked up at Our Lady, who said to us, so kindly and so sadly:

“You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end; but if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that he is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father.

“To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she will be converted, and a period of peace will be granted to the world. In Portugal, the dogma of the Faith will always be preserved;’ etc.”

(Sr. Lucia wrote “etcetera”. Back to Our Lady.)

“Do not tell this to anybody. Francisco, yes, you may tell him.”

Now Lucia is the only one of the three children who spoke to Our Lady during the apparitions. St. Jacinta could see and hear Our Lady, but never spoke to Her during these apparitions, and as we pointed out yesterday, St. Francisco could see the Blessed Virgin and the visions perfectly, but he couldn’t hear Her words. We continue:

“When you pray the Rosary, say after each mystery: O my Jesus, forgive us, save us from the fire of hell. Lead all souls to Heaven, especially those who are most in need.’

“After this, there was a moment of silence, and then I asked, ‘Is there anything more that you want of me?’

“No, I do not want anything more of you today.’

“Then, as before Our Lady began to ascend towards the east, until she finally disappeared in the immense distance of the firmament.”

This is the heart of the Message of Fatima. The previous apparitions were preparing for it, the miracles associated with the following three apparitions, most notably of course, the Miracle of the Sun, were confirmations of this message. There are three parts to the message, they’re all interlinked and interdependent, they treat of individuals, nations, and the Church. Today we’ll consider the first part, the vision of Hell, which pertains to the salvation of individuals.

4.1.1 Reflections on the Vision of Hell

The first thing, the *very first thing* Our Lady shows the children, little children, is this terrifying vision of hell. All of the warnings about famines, wars, persecutions, and annihilation of nations, as frightening as they are, pale in significance to this striking reminder of eternal damnation. Our Lady focuses our attention on the one thing that we should all be focused on, which is our eternity. She's come to remind us of one of the most important truths of our holy Catholic faith, a truth which is denied, ignored, or laughed at in our apostate age, laughed at and ignored, even by Priests. Consider this line from a letter Sr. Lucia wrote to a young seminarian. I quote: "Do not be surprised that I speak to you so much about hell. This is one truth it is necessary to recall often in these times, because we forget that souls are falling into hell in droves."

Or, consider this warning from the Virgin of Revelation: "Hell exists; it is a place of condemnation. Do not deny the evidence." On the other hand, how many times have we heard some so-called "sophisticated" person just dismiss the traditional description of hell? They just sort of wave it off, with a condescending smile, suggest that no educated person could actually believe there's some fiery, underground prison full of damned souls and demons. That these sort of ideas are just medieval or childish fantasies for simple people. How many times have we heard these same kinds of people, people like immensely popular best-selling author and preacher Bishop Robert Barron, for example, suggest that hell is at best some sort of nondescript, featureless space somewhere which we don't really know a lot about but we can be sure that it's virtually empty, if it even exists at all. That the Church has never ever taught that anyone actually goes to hell. I'd bet good money I'm not the only one here that's heard these kind of claims.

Now just ask yourself, does the vision that Our Lady showed the children sound anything, even remotely, like some "empty, nondescript, featureless space somewhere," or does it sound exactly like the terrifying descriptions and inferno that we find in Scripture and Tradition? Let's take a quick look at Scripture and Tradition.

4.1.2 Hell in Sacred Scripture and Tradition

4.1.2.1 *Existence of Hell*

We'll just take a few examples from both the Old and New Testament.

- Isaiah 33:14: "The sinners in Sion are afraid; trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?"
- Ecclesiasticus 7:19: "The vengeance on the flesh of the ungodly is fire and worms."
- Apocalypse 20:15: "And whosoever was not found written in the book of life was cast into the pool of fire."
- Apocalypse 21:8: "As for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake which burns with fire and brimstone: which is the second death."
- Mark 9:46-48: Where we find the explicit words of our Divine Savior Himself: "It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire: Where their worm dieth not, and the fire is not extinguished. For everyone shall be salted with fire."

We've taken a glance at the inspired, inerrant Word of God, now let's quickly consider Tradition.

Treating of hell, the Catechism of the Council of Trent speaks of: "That most loathsome and dark prison which the souls of the damned are tormented with unclean spirits in eternal and inextinguishable fire. This place is called Gehenna, the bottomless pit, and it is hell, strictly so-called."

Hell exists, it's terrifying and it's not some "empty, nondescript, featureless space" somewhere.

4.1.2.2 Population of Hell

Are there really demons in hell? The inspired, inerrant Word of God is explicit on this point. Our Lord, speaking of Judgment Day, says: "And He shall say to them also that shall be on His left hand: 'Depart from my, you cursed, into everlasting fire which was prepared for the devil and his angels.'"

What about damned souls? There are certain modern theologians, men like Hans Urs von Balthasar and Bishop Robert Barron who have dared to suggest that beside the demons, no one is in hell, that we can actually dare to hope that all men are saved. But this idea that all men are saved is itself a doctrine of the devil. In August 1458, Pope Pius II condemned the statement, and I quote, this is condemned: "All Christians are to be saved". This is condemned. This is condemned, which means the contrary must be true. If "all Christians are to be saved" is false, then some Christians are not saved, that is to say, "some Christians are damned" must be true. We'll just cite one Scripture as a proof text: Luke 13:23-24: "And a certain man said to Him, 'Lord, are they few that are saved?' But He said to them, 'Strive to enter by the narrow gate, for many, I say to you, shall seek to enter, and shall not be able.'" Christ, Our Lord, was asked if there are few that were saved, and the Lord answered, Jesus Christ answered, the second person of the Most Blessed Trinity, God the Son, answered: "Strive to enter by the narrow gate, for many shall seek to enter, and shall not be able." Many "shall not be able" to enter means that many will not be saved. We have God's word on it.

So there are definitely damned souls in hell, many damned souls, just as the children saw in the vision. Now this really shouldn't be any surprise. We can say of our times what the great Doctor of the Church St. John Chrysostom said of his: "Most Christians are walking on the road to hell throughout their life. Why should anyone be surprised that the greater number goes to hell? To arrive at a destination, we have to take the road that leads there." But don't think for a second this only pertains to the faithful. Speaking of Priests, St. John of Avila, another Doctor of the Church, states: "So great and so many are the obligations of a Pastor that he who fulfills only a third of them will be estimated by men to be a saint, but if he only contents himself with that, he will not be able to escape Gehenna." St. John Chrysostom also commented: "I do not speak rashly. I do not think many Priests are saved, but that those who perish are far more numerous."

The Virgin of Revelation has very grave warnings for priests: "You prepare souls for perdition, and not for salvation, because you do not propagate the truth, but false, heretical, and idolatrous doctrines, denying the true faith, while defending false beliefs that lead to perdition. My Priest sons, believe that there is only one life, one doctrine, one salvation: believe in Christ. If you do not believe and through your own fault others do not believe, you will go for all eternity to that hell that exists and is real."

So, not only are there many damned souls in hell, we even *know the names* of some of the people in hell. If you open your Bibles to the book of Numbers, chapter 16, you can read about the schism of Korah, Dathan, and Abiram. These are Priests that led a rebellion against Moses during the exodus, and the Bible tells us that “the earth broke asunder under their feet and devoured them with their tents, and all their substance, and they went down alive into hell, the ground closing upon them, and they perished from among the people.” The earth broke asunder under their feet and they went down alive into hell. Korah, Dathan, and Abiram went down alive into hell.

“Now, wait a minute, Father, are you sure when it says they fell alive into hell, that the Bible is speaking of Gehenna, where the devils are?” Yes, we are sure of that. Commenting on this passage, three Doctors of the Church, among others, St. Jerome, the Venerable Bede, and St. Robert Bellarmine all teach explicitly that Korah, Dathan, and Abiram fell into the place of the damned.

And, the common teaching of Scripture and the Fathers is that Judas is in hell. So we know the names of some of the people in hell. And note well that one is an Apostle and the other three are Priests of the Old Covenant. So there are definitely damned souls in hell, many damned souls, and we definitely know the names of some of the people in hell. Anyone that claims otherwise has opposed himself to Scripture, Tradition, and the authentic teaching of the Popes.

4.1.2.3 *Torments of Hell*

We continue. What about the pains, the fire, the torments? The principle pain of hell is the pain of loss, the pain of having lost God. St. Thomas says that since this is the loss of an infinite good, that is to say, loss of the Lord our God, since this is the loss of an infinite good, the pain of the damned is in a certain sense infinite.

St. Anthony Mary Claret points out that “When a soul enters hell, God sheds over it so vivid a light that it can know, to the limits of its capacity, the greatness of His infinite Divine Essence. Because this knowledge is very clear in the damned soul it presents very vividly to it the immense happiness and blessedness which it could have enjoyed in God, from this a bitterness comes which is inconceivable, inasmuch as at every moment it is driven towards God with a burning desire and also realizes at each instant that it is cast off by the Lord. So, the grief of a soul in hell is boundless, due to its loss of God.”

The damned are folded in on themselves, so to speak: they are filled with anguish, hatred, pain, rage, and despair, unending despair. There’s no relief, ever, and there is no hope – no hope, ever, ever. And the damned are tormented by the worm “that dieth not.” That is the realization of how easily they could have been saved. They are tormented in their memory by the thought of the time that was given to them in this life, that they might use it to save their soul, and yet they spent it procuring their own damnation. They are tormented by remembering all the graces they received and wasted, and by the fact that that loss is irreversible, forever. Forever: they will never have anything they desire, they will be tortured forever, they will never have any peace, ever. There’s no relief, ever, and no hope, ever.

The damned will also suffer the pain of sense. The greatest pain of sense is the pain inflicted by the fires of hell. The fire of hell is dark. St. Thomas teaches that it will only give enough light to increase the torments of the damned. So the damned will see the horrible deformities of the other damned souls and the terrible forms of the demons through the burning smoke and dark flames. St. Vincent Ferrer says our fire is cold, compared to hellfire. St. Theresa of Avila says the difference between painted fire and our fire is much less than the

distance between our fire and hellfire. Hellfire tortures the sense of touch; the damned are totally immersed in fire: fire below, fire above, fire to the sides, just as the children saw. They are breathing fire, fire penetrates everywhere and burns without consuming. And then after Judgment Day, when the damned get their bodies back, those parts of the body that were especially used in sinning are burnt all the more. To blasphemers, the tongue will burn more, thieves the hands, and so forth. Fire will be spewing out of their mouths, the ears, the eyes of the bodies of the damned. They'll be totally steeped in hellfire and wishing to be annihilated, but still never consumed. There's no relief, ever and no hope, ever. After judgment day the damned will also suffer the pain of immobility. However they land in hell on the last day, they remain in that position without moving, for all eternity. There's no relief, ever, and no hope. They will be tortured by unbearable hunger for all eternity and unquenchable thirst that not even an ocean of water could relieve, but they'll never get a single drop. Their hearing will be tormented by the incessant shrieking, howling, cursing, blaspheming, and desperate wailing of the damned. The damned soul wails and shrieks because he's lost God, and he's lost Him for all eternity. He can never love God. He hates Him, he'll hate Him forever, even though he realizes God is infinitely good, and worthy of infinite love.

St. Alphonsus states that the damned soul will hate and curse God and all His gifts of nature and grace. He will curse being created, curse his partners in sin, curse being redeemed, if he had received the Sacraments he will curse being Baptized, curse being Confirmed, curse having Confessed his sins, curse having received Holy Communion. He will hate the Angels and Saints, especially his Guardian Angel and his patron Saints, and above all, Our Lady. But he will principally hate and curse the Most Blessed Trinity, and most especially the Second Person Who became man, and died for him. He will curse Our Lord's wounds, His Precious Blood, His pain, and His death.

4.1.2.4 Eternity of Hell

Now, some fools joke about going to hell because that's where all their friends are going to be. No one has any friends in hell. St. Thomas teaches that the greater the number of the damned in hell, the greater the misery of each one. No one has any friends in hell. The damned are all folded-in on themselves, so to speak, and filled with anguish, hatred, pain, rage, and unending despair. But the most terrifying aspect of hell is eternity – eternity. Imagine walking to the Rocky Mountains, taking one teaspoon of soil and rock and walking all the way to the Atlantic Ocean and tossing it in. Back and forth, back and forth, Rockies to the Atlantic, one teaspoon of soil and rock at a time. By the time you'd leveled the entire Rocky Mountains to the ground, and tossed all the rock and debris into the Atlantic Ocean, one teaspoon at a time, eternity wouldn't be half-over, it wouldn't be a hundredth over, it wouldn't be a thousandth over, it wouldn't even have gotten started. Eternity is a terror above all terrors.

Sr. Lucia: "What made the biggest impression on Jacinta was the idea of eternity. Even in the middle of a game, she would suddenly stop and ask, 'But, listen, doesn't hell end, after many, many years then?' or again, 'Those people burning in hell, don't they ever die? Don't they turn into ashes?'"

Eternity is the terror above terrors. In hell there's an entrance, but there is no exit. Consider these excerpts from Sr. Lucia's writing:

"Certain people, even pious people did not like to speak of hell to the children so not as to frighten them, but God did not hesitate to show it to the three children, one

of whom was only six, and knew quite well that she would be horrified, to the point of being consumed with fright, I would go so far as to say. One thing that sanctified these children was to see the vision of hell.

“The vision of hell filled Jacinta with horror to such a degree that every penance and mortification was as nothing in her eyes, if it could only prevent souls from going there. Jacinta often sat thoughtfully on the ground or on a rock and exclaimed: ‘O hell, hell! How sorry I am for the souls that go to hell! And the people down there, burning alive, like wood in a fire.’ Then shuddering, she knelt down with her hands joined and recited the prayer Our Lady had taught us: ‘O my Jesus, pardon us, save us from the fire of hell, lead all souls to Heaven, especially those most in need.’

“Jacinta remained on her knees like this for long periods of time, saying the same prayers over and over again. From time to time she called out to her brother and myself: ‘Francisco! Francisco! Are you praying with me? You must pray very much, to save souls from hell. So many go there, so many! So many people go to hell, so many!’

“Jacinta was most deeply impressed by some of the things revealed to us in the secret. Such was the case with the vision of hell, and the ruin of the many souls who go there, or again, the future war with all its horrors, which seemed to be always present in her mind. When I saw her deep in thought, and I asked her, ‘Jacinta, what are you thinking about?’

“She frequently replied, ‘About the war which is coming, and all the people who are going to die and go to hell. How dreadful! If only they would stop offending God, then there wouldn’t be any war, and they wouldn’t go to hell.’

“One day, I went to Jacinta’s house to spend a little time with her. I found her sitting on her bed, deep in thought. ‘Jacinta, what are you thinking about?’

“‘About the war that is coming. So many people are going to die, and almost all of them are going to hell!’

“When I went to visit her during her illness sometimes she would suddenly grab my arm and say ‘I’m going to Heaven. But since you are staying here, if Our Lady lets you, tell these people what hell is like so they don’t commit any more sins and don’t go there.’”

4.1.3 Offenses

St. Jacinta told Kenna from McGowl (?) [indecipherable] that Our Lady had revealed to her that sins which lead the most people to hell are sins of the flesh. That people must give up luxury and impurity, that they must not remain obstinate in sin, they must do penance. Fashions that will greatly offend Our Lord will appear. People who follow God should not follow fashions. The Church has no fashions: Our Lord was always the same. Now the passage on fashions intrigued me, so I spoke with a friend of mine whose first language is Portuguese, and I asked him, “I have a question about the word in the lines that we translate as ‘fashions’. How can that word be understood in Portuguese? Can it be understood in Portuguese to refer to such things as Communion in the hand, girl altar boys, and so forth?”

He told me, “Absolutely, Father, absolutely, Father.”

The Virgin of Revelation has warned Priests “Do not reject the ancient holy things.” Everyone here can easily expand on these thoughts himself. I’ll limit myself to an observation. In Fatima, the Blessed Sacrament Chapel used to be in a building right behind

the apparition site. It was built in such a way that if you knelt down in front of the site where Our Lady appeared, you were lined up with Our Lord. If you'd extended a line from where you're kneeling, through Our Lady, right into that building, it would point directly to Our Lord in the Most Blessed Sacrament of the Altar. The symbolism was absolutely beautiful: to Jesus, through Mary. Just beautiful, beautiful. Well, they've moved Him. He's now way in the heck gone up to the other end of the *Cova*, in an underground Chapel, just like He was in the wee hours of Good Friday, and it's placed in such a way that, during the processions, everyone walks over the top of Him. In other words, everyone symbolically tramples on Our Lord in the Most Blessed Sacrament of the Altar, every night, every night. We can't possibly do enough Communions of reparation to make up for all the horrific and blasphemous ways He's treated, especially in the Sacrament of love, and even in Fatima.

In 1947 The Virgin of Revelation said: "Draw closer, with more fervor, to the Living Sacrament among you, the Eucharist, which one day will be desecrated, and no longer believed to be the Real Presence of My Son."

"Fashions that will greatly offend Our Lord will appear." "People who follow God should not follow fashions. The Church has no fashions: Our Lord is always the same."

One more excerpt. In 1957, Sr. Lucia was interviewed by Fr. Fuentes, the Vice Postulator for the Beatification of Jacinta and Francisco. St. Lucia:

"My mission is not to announce to the world the material chastisements, which will surely come, if the world does not pray and do penance. No. My mission is to indicate to everyone the imminent danger we are in of losing our souls forever if we remain obstinate in sin."

4.1.4 Impiety

It's obvious from what we've heard that the reality of hell plays a central role in the message of Fatima, but that raises a question, and the question is, "why? Why?" Because one of the most remarkable aspects of this past hundred years has been the extraordinary loss of any sense of sin. As Pope Pius XII stated in 1946: "The sin of the century is the loss of a sense of sin."

On the Feast of Our Lady of Lourdes, in 1949, Pope Pius XII stated: "We are overwhelmed with sadness and anguish seeing that the wickedness of perverse men has reached a degree of impiety that is unbelievable, and absolutely unknown in other times." Almost seventy years ago, the Holy Father warned us that mankind has lost its sense of sin, and has reached a degree of wickedness never before seen. If that was the 1940's, *what about now?* What about now? Just look around. As one preacher wisely noted, if God doesn't pass a judgment on America, He'll have to apologize to Sodom and Gomorrah.

Once you recognize this general loss of the sense of sin and the absolute tidal wave of wickedness accompanying it, the prophetic significance of this terrifying warning comes into focus. In an age absolutely drenched in wickedness, in an age when the population has lost its sense of sin, in an age in which the Priests deny that anyone even goes to hell, in an age in which people actually joke about being damned for eternity, in an age when people buy and actually sing music about about being damned, about being on the highway to hell, Our Lady came to warn us of the terrifying, eternal consequences of sin; about the absolute reality of hell. The loss of a sense of sin, is the sin of the century. Let's make sure that cannot be said of us.

We'll close with some thoughts from Sr. Lucia.

In 1953, a priest asked Sr. Lucia:

“Do you really believe that many people go to hell? I myself hope that God will save the greater number.”

Sr. Lucia: “Many are those who are lost.”

Father: “Certainly the world is a cesspool of vices, but there’s always hope of salvation.”

Sr. Lucia: “No Father, many are lost.”

“My mission is not to announce to the world the material chastisement which will surely come, if the world does not pray and do penance. No. My mission is to indicate to everyone the imminent danger we are of losing our souls forever if we remain obstinate in sin.”

“Hell is one truth that is necessary to recall often in these times, because we forget that our souls are falling into hell in droves.”

“Many are those who are lost.”

Repent! Stop sinning! Make a good confession. Live in the state of grace.

“Many are those who are lost.”

“Many are those who are lost.”

5. Fatima and the Apocalypse 5: The Second Secret

God bless us and the Virgin protect us.

And once again I want to explicitly acknowledge my debt and gratitude to Our Lady of Fatima, she has to get the credit for anything good, true, or beautiful in any of my conferences and all the faults are mine.

Ave Maria Purissima, in the Name of the Father and the Son and the Holy Spirit, Amen.

5.1 Second Part of the Fatima Message: Our Lady's Requests

Okay, let's turn to the second part of the message which pertains to the salvation of nations and the social order and to persecution and freedom for the Church. We'll review the pertinent parts of the message. Sr. Lucia:

“Our Lady said to us, so kindly and so sadly, ‘Continue to pray the Rosary every day in honor of Our Lady of the Rosary in order to obtain peace for the world and an end to the war because only she can help you. You’ve seen hell, where the souls of poor sinners go. To save them, God wishes to establish the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end. But if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He’s about to punish the world for its crimes by means of war, famine, and persecutions of the Church and of the Holy Father. To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays. If my requests are heeded, Russia will be converted and there will be peace. If not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated.’”

So Our Lady promised peace and the conversion of Russia if her requests were heeded. She gave three requests:

First request: Pray the Rosary.

“Pray the Rosary every day in honor of Our Lady of the Rosary in order to obtain peace for the world and an end to the war, because only She can help you.”

Second request: The five Communions of Reparation on the First Saturdays.

Now before the outbreak of hostilities of WWII, Sr. Lucia wrote: “Whether the world has war or peace depends upon the practice of this devotion along with the consecration to the Immaculate Heart of Mary.”

Sr. Lucia asked Our Lord, “Why five Saturdays?”

Our Lord answered: “My daughter, the reason is simple. There are five kinds of offenses and blasphemies committed against the Immaculate Heart of Mary:

- 1 First, Blasphemies against the Immaculate Conception
- 2 Second, Blasphemies against her perpetual virginity
- 3 Third, Blasphemies against her divine maternity while refusing, at the same time, to recognize her as the mother of men
- 4 Fourth, The blasphemies of those who seek publicly to sow in the hearts of children indifference or scorn or even hatred, towards this Immaculate Mother
- 5 And Fifth, Offenses of those who outrage her directly in her holy images

There, my daughter, is the reason why the Immaculate Heart of Mary inspired me to request this small act of reparation, and in consideration of it, to move my mercy to forgive souls who have had the misfortune to offend her.”

Third request: The consecration of Russia to her Immaculate Heart.

Our Lady: “I shall come to ask for the consecration of Russia to my Immaculate Heart. If my requests are heeded, Russia will be converted, and there will be peace.”

She warned of terrible punishments if Her requests were not heeded.

“The war is going to end” (She of course was speaking of WWI) “The war is going to end, but if people do not cease offending God a worse one will break out in the Pontificate of Pius XI. When you see a night illumined by an unknown light, know this is a great sign given you by God that He’s about to punish the world for all its crimes, be means of war, famine, and persecutions of the Church and the Holy Father. To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart and the Communion of Reparation on the First Saturdays. If my requests are heeded Russia will be converted and there will be peace. If not, she’ll spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated.”

5.1.1 The Requested Consecration

Now there’s a lot there, so first, we’ll briefly touch upon WWII, then in a few minutes we’ll consider the errors of Russia.

World War II: Our Lady speaks of the war and preventing it: “If people do not cease offending God a worse war will break out during the Pontificate of Pius XI. To prevent this I shall come to ask for the consecration of Russia to my Immaculate Heart and the Communion of Reparation on the First Saturdays.” Our Lady of Fatima came to ask just that on June 13, 1929. Appearing to Sr. Lucia while she was making a Holy Hour in the Chapel of the Convent in Tuy, Spain. Our Lady: “The moment has come when God asks the Holy Father to make, in union with all the Bishops of the world, the consecration of Russia to my Immaculate Heart, promising to save it by this means.”

Now we can get some idea of the effects of such a consecration by considering the case of Portugal. On May 13, 1931, in response to Sr. Lucia’s urging, the bishops of Portugal consecrated their country to the Immaculate Heart. The results were first, a striking rebirth of Catholic life, second, an almost unbelievable rise in vocations, third, a complete political and social reform in line with Catholic social principles, and fourth, Portugal was given peace, and spared from both the Spanish civil war, and the Second World War.

In the spring of 1936 Our Lord told Sr. Lucia the conversion of Russia would only occur when it was solemnly and publicly consecrated to the Immaculate Heart of Mary by the Pope together with all the world's bishops.

- In October, 1942, without the bishops, Pope Pius XII consecrated the world to the Immaculate Heart of Mary.
- In 1952, without the bishops, Pope Pius XII consecrated Russia to the Immaculate Heart of Mary.
- In May, 1967, Pope Paul VI renewed the consecration of the world to the Immaculate Heart, again without the bishops.
- In June, 1981, St. John Paul II renewed the consecration of the world, again without the bishops.
- In May of 1982, St. John Paul II renewed the consecration of the world, again without the bishops.
- On March 25, 1984, St. John Paul II renewed the consecration of the world to the Immaculate Heart with the bishops. The Pope wanted to consecrate Russia by name, but his Cardinal Paul Joseph Cordes (he was the official representative of Pope Francis at the Fatima anniversary celebration in Kazakhstan on May 13 of 2017) as Cardinal Cordes pointed out, St. John Paul II told him that he “did not mention Russia explicitly, because the Vatican diplomats had urgently asked him not to mention this country, because otherwise political conflicts might perhaps arise.” During the actual ceremony, the very words of the Pope himself made it clear the consecration still hadn't been done. During the consecration of the world, not Russia, to the Immaculate Heart, he said, obviously referring to Russia “enlighten especially the peoples of which you yourself are awaiting our consecration and confiding.” All this is reported in the Vatican newspaper Zuerto Romano on March 26, 1984.

I'm very well aware of the controversy on this point, but I'll put my money on the Pope. If St. John Paul II said the consecration hadn't been done, then it hasn't been done. There's another reason why these arguments really don't make any sense, that the consecration was definitively done in 1984, since in 1991 and then again in 2000 St. John Paul II repeated these consecrations of the world to the Immaculate Heart. In fact in Rome on May 19 of this year [2017], Cardinal Burke stated “In fact the consecration of Russia to the Immaculate Heart of Mary did not take place as She requested and the Communion of Reparation on the First Saturdays did not become the practice of the universal Church. It is more important now to make a specific consecration of Russia to Her Immaculate Heart as the Mother of God requested at Fatima.” In any event, it's obvious that Russia hasn't converted, and Russian Orthodoxy is certainly not Catholicism, and as we'll see, her errors are still spreading throughout the world.

5.1.2 World War II

Back to Our Lady: “When you see a night illumined by an unknown light, know that this is a great sign given you by God that He's about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and the Holy Father.”

St. Vincent Ferrer: “When a great affliction is about to come upon the world, Heaven often puts a warning in the sky, so that people may either avert the punishment through prayers and penance, or they prepare themselves to suffer the affliction.”

The secret [of Fatima] had not yet been published, when on the night of Tuesday, January 25, 1938 there was an astronomical event so spectacular it not only made the papers, but even the scientific and astronomical journals. There was a red aurora that was seen over the whole of Europe, across north Africa, even Bermuda and all the way down to southern California. Now that's really rare. I lived in the Arctic and I probably saw red once or twice. I've seen the Northern Lights a lot, and it's super-rare to see red, let alone something like that. Immediately afterward, Sr. Lucia explained the significance of this event to her Bishop, her provincial superior, and her confessors. As she wrote in her third memoir "God made use of this to make me understand that His justice was about to strike the guilty nations."

In 1967, Cardinal [Manuel Goncalves] Cerejeira, who was the Cardinal Patriarch of Lisbon from 1929 to 1971, the Cardinal testified: "The imminence of this war, and its violence and extent was communicated by Sr. Lucia to the Bishop Piera (?) seven months before its beginning. I possess a summary of it, which says the following: 'The principal chastisement will be for the nations that wanted to destroy the Kingdom of God and souls. God has resolved to purify in their blood all the nations which want to destroy His Kingdom and souls and yet He promises to be at peace, and grant pardon, if people pray and do penance.'"

If that were true in the 1930's, that God was resolved to purify in their blood all the nations that wanted to destroy His Kingdom and souls, then what are we to think of our times? Of our nation?

Sometimes one hears the objection: "But why would Our Lady say the war would break out during the pontificate of Pius XI? The war didn't start in 1938, or during the reign of Pius XI, but rather in 1939, during the reign of Pius XII." Well, Hitler himself gave the answer. In a speech to the Reichstag, the German Parliament, on January 30, 1939, Hitler stated that he decided on the invasion of Austria in January of 1938. "If people do not cease offending God, a worse war will break out during the pontificate of Pius XI."

It's estimated that the total number of deaths in WWII was *fifty million*. After the war, a priest asked Sr. Lucia: "It's a shame the secret was not published before the war. Why didn't you make it known early?"

Sr. Lucia replied: "Because no one asked me to."

Now, that's not a flippant answer, it actually reveals an important point. Friar Mabelle (?), the Most Holy Trinity explains:

"It was not God's will that Sr. Lucia reveal the secret on her own authority, without the consent of her superiors. There's often a grave misunderstanding of God's designs at Fatima. His primary purpose was not to warn the people directly and democratically for them to convert. This would have been the case if Sr. Lucia published the prophecies of the secret on her own initiative. God's design is entirely different. He wants to save the world through devotion to the Immaculate Heart of Mary, but He also wills that the Pastors of His Church be the ones who establish this devotion solemnly, using their God-given authority."

5.1.3 The Spread of the Errors of Russia

Let's turn to Russia.

Our Lady: "If my requests are heeded, Russia will be converted, and there will be peace. If not, she will spread her errors throughout the world, causing wars, and persecutions

of the Church, the good will be martyred, the Holy Father will have much to suffer, and various nations will be annihilated.”

As we know, her requests were not heeded. World War II broke out, and Russia did not convert, and still hasn't, we all know that. But although the Cold War ended, Russia's errors are still spreading out throughout the world. Now, this is such a vast subject we only have the time to focus on two specific areas, and still, we're only going to look at those in the broadest outlines. We'll start by considering the political and cultural errors of Russia, and again, we only have time to touch on this in the most superficial way. For the most part, what follows is paraphrases and quotes I've stitched together.

5.1.3.1 Cultural Marxism

Georg Lukacs of Hungary and Antonio Gramsci of Italy, the fathers of cultural Marxism, taught that Communism was impossible in the West until both Western civilization and Christianity were destroyed, since they had blinded the working class to its true Marxist class interests. Lukacs recognized that the great obstacle to the creation of a Marxist regime was Western civilization itself. As he said, “I see the revolution and destruction of society as the only solution. A worldwide overturning of values cannot take place without the annihilation of the old values and the creation of new ones.” So there we have the agenda of cultural Marxism in a nutshell, explained by one of its creators.

Antonio Gramsci, the other creator of cultural Marxism, argued that the West would have to be de-Christianized by means of a “Long March through the Institutions.” Now what he meant by this is that the culture must be the new battleground and all cultural barriers to the acceptance of Marxism must be removed, or reconfigured according to Marxist principles. All cultural barriers to the acceptance of Marxism had to be removed or reconfigured, starting with traditional family, moving on to the churches, the arts, cinema, theater, literature, science, history, entertainment, schools, colleges, universities, seminaries, civic organizations, the organs of mass media, newspapers, magazines, radio, and now television, and so forth.

Pat Buchanan comments on the Long March:

“In other words, they had to get into the culture and change the people's way of thinking, and if people were thinking about patriotism, and nation, and God, and country that was too resistant to Marxism, it could never take hold. So they had to erode and destroy that in the individuals. That began what is called the Long March through the Institutions, through the seminaries, through the churches, through the media, through Hollywood and all the rest of it to create an anti-Christian culture which would destroy Christian beliefs and convictions in the vast majority of the people so they would embrace the ideas they'd rejected, and they'd be open to a takeover, basically, by Marxists. Not political Marxists, but cultural Marxists.”

Now the great historian Christopher Dawson reflected on the consequences were society to lose its common principles and ideals, which is exactly the explicit goal of the cultural Marxists. Christopher Dawson:

“It is easy enough for the individual to adopt a negative attitude of critical skepticism, but if society as a whole abandons all positive beliefs, it's powerless to resist the disintegrating effects of selfishness and private interest. Every society rests, at the last resort, on the recognition of common principles and common ideals and if it

makes no moral or spiritual appeal to the loyalty of its members it must, inevitably, fall to pieces.”

Well, here we are, watching what precious little remains of Western civilization falling into pieces, or more accurately, being smashed into pieces. The question is how did this move from Marxist theory into the wider culture, how did we get here? Given the time, we only have the time to make a thumbnail sketch of the work of the Frankfurt School. It's founded in 1923 in Frankfurt, Germany with the primary goal of destroying traditional Christian culture in Germany. When Hitler came to power in 1933 they fled to the United States, since every single member of the Frankfurt School was not only a cultural Marxist, but also a Jew. With the help of Columbia University, the school reestablished itself in New York City, and changed its focus from destroying traditional Christian culture in Germany to destroying it in the United States.

They realized that the American working class would not lead a Marxist revolution because it was becoming part of the middle class, the bourgeoisie. Who then, would lead the revolution? They sifted through our society, and tried to find disaffected people and in the 1950's they settled on the idea of a coalition made up of Blacks, students, feminist women, and homosexuals.

By crossing Marx with Freud they invented something called “Critical Theory”. Critical Theory involves making the most destructive criticism of every possible cultural norm in order to destroy the current social order. For example, everyone who is successful in business or has a position of power in the Church or state is an “oppressor”, those who are not successful are automatically “victims”. Somebody who defends the notion that there's actual different social roles for men and women is a misogynist or chauvinist or fascist. Fathers and Bishops are patriarchal tyrants and so forth and so forth. They took a long view, and their unfortunately influential writings continually poured out contempt on the different institutions: the traditional family, the churches, the arts, cinema, theater, literature, and so forth. In institutions of so-called “higher education” the cultural Marxism of the Frankfurt School is more commonly known as “multi-culturalism”, or more loosely as “political correctness”.

The Frankfurt School also adopted the technique of psychological conditioning. “Today, for example, when the foot-soldiers want to do something like normalize homosexuality they do not argue the point philosophically. They just beam television show after television show into every American home with only normal-seeming White males as homosexuals. The Frankfurt School's key people spent the war years in Hollywood. One author summarized the specific recommendations of the Frankfurt School:

1. Creation of racism offenses
2. Continual change to create confusion
3. The teaching of sex and homosexuality to children
4. The undermining of schools' and teachers' authority
5. Huge immigration to destroy identity
6. The promotion of excessive drinking
7. Emptying of churches
8. An unreliable legal system with bias against victims of crime
9. Dependency on the state for state benefits
10. Controlling and dumbing-down of media
11. Encouraging the breakdown of the family”

That's what the errors of Russia look like. We certainly don't have time to cover each of those topics in detail, so we'll briefly consider just a few of the tactics of the cultural Marxists.

5.1.3.1.1 The attack on the family

One of the principle goals of the Frankfurt School was to destroy traditional relations between men and women, and I quote: "To further their aims they would attack the authority of the father, deny the specific roles of father and mother and wrest away from families their rights as primary educators of their children. Abolish differences in the education of boys and girls. Abolish all forms of male dominance (hence the presence of women in the armed forces), declare women to be an oppressed class and men as oppressors. The Frankfort School scholars taught that even a partial breakdown of parental authority in the family might tend to increase the readiness of a coming generation to accept social change."

So this drive to no-fault divorce, towards homosexual marriage, this relentless denigration of the traditional father in the mass media, the phenomenon of feminism: these things didn't spring out of a vacuum.

That's what the errors of Russia look like.

5.1.3.1.2 Politically-correct speech

The cultural Marxists use words as weapons, not as means of conveying truths. The whole notion of "political correctness" has its origin in the Frankfurt School, and we're not to be thought of as "racist" or "fascist" and someone can't be "judgmental", and, (according to political correctness,) is one not only required to be "non-judgmental" (a politically-correct term which, when correctly translated, means we're supposed to quit conforming our judgment to the laws of God), but, according to political correctness one also must embrace at the same time a whole host of politically-correct moral absolutes, cultural Marxist absolutes, which include diversity, choice, sensitivity, sexual orientation, reproductive rights, sex education, safe sex, safe schools, safe environments, inclusion, and tolerance.

One blogger has some penetrating insights as the to actual function of politically-correct speech:

"Political correctness is Communist propaganda writ small. The purpose of Communist propaganda was not to persuade or convince, nor to inform, but to humiliate, and therefore the less it corresponded to reality the better. When people are forced to remain silent when they are being told the most obvious lies, or even worse, when they're forced to repeat the lies themselves, they lose, once and for all, their sense of probity. To assent to obvious lies is to cooperate with evil and in some small way, to become evil one's self. One's standing to resist anything is thus eroded and even destroyed. A society of emasculated liars is easy to control. I think if you examine political correctness it has the same effect, and is intended to."

That's what the errors of Russia look like.

5.1.3.1.3 The mass media

By 1937 in his encyclical on atheistic Communism, the Pope was already warning the world about the relationship between the non-Catholic press and international Communism. This is in 1937. It hasn't improved over time. I think we can just take it as a given that our

media, in large part, are controlled by cultural Marxists, and I don't want to waste our time for something so self-evident.

5.1.3.1.4 The sexual revolution

The very phrase "sexual revolution" was coined by a member of the Frankfurt School. Now he was a Freudian psychoanalyst named Wilhelm Reich. As E. Michael Jones has pointed out, Reich discovered that the best way to attack the social system which rests on the authority of the father who represented the authority of God the Father on Earth was to persuade the young person to engage in sexual activity before marriage. Once God was out of the picture the authority of the father disappeared, with that, the whole social order based on the moral order collapsed, since sexual morality is the foundation of social order.

Obviously, getting the man involved in the sexual revolution was not the great challenge. The great problem was getting the average woman to participate since, in a fling, she has far more at stake, and Lenin taught: "The success of a revolution depends on the degree of participation by women." Reich saw that when he was dealing with an individual woman he had a very hard time breaking down her moral standards and inhibitions. As long as she remained difficult to corrupt, the revolution couldn't move forward. By a study of psychology, and, I would submit, guided by demonic inspiration, Reich discovered a way to effectively corrupt women in massive numbers. As he saw, individually women were difficult to corrupt, but if they're immersed in social situations where it seemed like everyone is doing it, they'd have a difficult time preserving their moral standards and inhibitions. Now if that sounds far-fetched or unbelievable, listen to this. In a lecture several years ago at Loyola College in Baltimore, Maryland, a so-called "Catholic" college, the professor stated that sexual promiscuity and hooking-up among college students was voluntary, which doesn't sound too controversial. Now remember, Reich makes the claim that if a woman is placed in a large group in which forbidden things are discussed or acted out then in that atmosphere of social pressure she'll have a difficult time upholding her moral standards. Okay, so in the light of Reich's claims listen to this response to the professor's statement that sex among college students is voluntary:

"A young woman, a dormitory Resident Advisor, walked up to me afterwards and chided me: 'Dr. Goring, you're mistaken about that. The peer pressure and the way things are set up makes promiscuity practically obligatory. It doesn't matter what the school says officially, the rules are to be broken. This freedom can make girls dizzy and unsure of whatever else they believe about saving one's self for marriage. When it seems like everyone else is doing it, it is hard to say "no". I deal with it more frequently, and turn my eyes from it, every day as an RA.'"

Now the technique suggested by Reich in breaking down the moral inhibitions of women are applied literally, right out of his books. Things like Woodstock and similar musical festivals, the sexual revolution of the '60's, this is a function of sex-ed classes, the reality in almost all the college dorms today, the fashion industry, the porn-drenched mass media, most especially the entertainment industry all play a crucial role in sustaining this atmosphere because after all, as Lenin so correctly pointed out, the success of a revolution depends on the degree of participation by the women.

Please don't think these people had no idea what they were unleashing. We need to realize that in regard to the sexual revolution in the West, the cultural Marxists had a very clear idea of what a society in the throws of sexual anarchy would look like. In 1956, Pitirim

Sorokin, he's a Russian sociologist that was exiled after the revolution described just such a society:

“During the first stage of the revolution (the Bolshevik revolution) leaders deliberately attempted to destroy marriage and the family. ‘Free love’ was glorified by the official ‘Glass of Water’ theory: ‘If a person is thirsty,’ so went the party line, ‘it is immaterial what glass he uses when satisfying his thirst. It is equally unimportant how he satisfies his sexual appetites.’ The legal distinction between marriages and casual relations was abolished and abortion was facilitated in state institutions. Premarital relations were praised, and extra-marital relations were considered normal. In a short period of time millions of lives, especially of young girls were wrecked, divorces skyrocketed as also did abortions, hatreds and conflicts mounted rapidly. So did mental illness. Work in the nationalized factories slackened. The total results were so appalling the government was forced to reverse its policy. The theory was declared to be counter-revolutionary and it was replaced by an official glorification of premarital chastity and of the sanctity of marriage. Abortion was radically curtailed, and divorces made impossible for the vast majority of citizens.”

It is important to realize that men like Wilhelm Reich were very familiar with the results of this social experiment with sexual anarchy inside the Soviet Union. That didn't deter him in the slightest. He knew exactly what to expect.

5.1.3.2 *Infiltration in the military*

Let's talk about another application of Reich's techniques. In January of 2002 the Islamic Association of Palestine News Agency reported that experts from the CIA and the Shin-Bet (the internal security service of Israel) recommend that the relatively conservative Palestinian society be flooded with porn, with drugs, and with gambling in order to keep Palestinian youths from joining the resistance against Israeli occupation and apartheid. Two months later, at 4:30 p.m. on March 30th, 2002, Israeli military forces occupied the city of Ramallah on the West Bank. Now that's where Bethlehem is, in the West Bank. Israeli military forces seized three of the four Palestinian TV stations broadcasting in the area, and immediately began broadcasting triple-X porn over these stations. The situation in Ramallah was made much worse by the fact that Israelis imposed a curfew, enforced by snipers stationed on rooftops, forcing people to stay indoors, where naturally enough, anyone seeking information about the occupation would turn to the local TV stations.

Some months later, the House heard testimony from Benjamin Netanyahu at the time he was the former Prime Minister of Israel. He is now, again, the current Prime Minister of Israel. Netanyahu advocated here, in the House of Representatives in our United States, transmitting provocative or explicit television programs via satellite into Iran, because the influx of pop culture would prove subversive to the conservative Islamic regime. He explicitly stated that the United States could incite a revolution by using shows from network TV, and he gave specific examples of programs produced by the Fox Network which he considered to be so subversive that they could incite such a revolution: Melrose Place and Beverly Hills 90210. He explained the reason these shows were so subversive is that they featured beautiful young people in various states of undress, living glamorous, materialistic lives, and engaging in promiscuous behavior.

Following the invasion of Iraq by American forces porn immediately became available, and American military police actively prevented Iraqi police from enforcing vice laws, actively prevented them from curtailing the flood of this type of filth in Iraqi society.

So what are we talking about here? We are talking about the military application of the cultural warfare of the Frankfurt School. We are talking about psychological warfare. We are talking about the military use of porn. We are talking about psychological warfare of the most wicked kind. It is so wicked, in fact, it can only be placed in one category: diabolical. That's not an exaggeration. This is actually a sin known as "diabolical scandal" because those who commit this sin are actually attacking their brothers in precisely the same manner as demons. We are talking about the deliberate and diabolical military use of porn to demoralize and disrupt a conservative and relatively stable society, and everybody here ought to spend some serious time thinking about that. Since our country is basted in this stuff, 24/7: TV, movies, billboards, magazines, internet, and our country projects this filth, globally, 24/7.

That's what the errors of Russia look like...that's what the errors of Russia look like. And we live in a country, that in our day and age, is more responsible than any other for spreading those errors.

One of my good friends is a Russian, an economer (?), he's actually a Russian Priest. One day he told me, "I couldn't believe it, when I got here to the U.S. I didn't know it was possible."

And I said, "You didn't know what was possible?"

He said, "To actually have a successful Marxist country." Then he said, "But there's one big difference: you love your chains, but we resisted."

5.1.3.3 *Infiltration in seminaries*

Before we leave this point, let's note that Wilhelm Reich made another key discovery, a key discovery that's borne great fruit in the Long March through the Institutions. Reich learned that it was utterly useless to debate the existence of God with a seminarian, but as E. Michael Jones points out, Reich saw clearly that the idea of God evaporated from the minds of seminarians who became enmeshed in sexual vice. The idea of God evaporates from the minds of seminarians who become enmeshed in sexual vice. Reich's discovery has had practical applications in seminary formations, at least here in the United States. I'll limit myself to one example. In the late '70's, in a scandal that was publicly exposed at the time, the rector of St. John's Seminary in Plymouth, Michigan was showing the seminarians Triple-X movies. He later moved to a position in which he could inflict even more damage, serving as the Bishop of Saginaw in the 1980's, until he died in 2004, and I pray for him every day. The idea of God evaporates from the mind of seminarians, or Priests, or Bishops who become enmeshed in sexual vice.

That's what the errors of Russia look like.

It wasn't only the cultural Marxists who targeted the seminaries. Bella Dodd was a Communist who served as legal counsel for the Communist Party here in the United States until Bishop Sheen brought her into the Church. She stated that: "In the 1930's we put 1,100 men into the priesthood in order to destroy the Church from within." Those young men weren't necessarily Communists, they were young radicals, and the idea was for them to become ordained, and then strive for positions of influence and authority.

In 1953 Manning Johnson, another formal official of the Communist Party in America testified before the House Un-American Activities Committee: "The tactic of infiltration of religious organizations was set up by the Kremlin. In the earliest stages it was determined that it would be necessary to concentrate Communist agents in the seminaries because these

institutions make it possible for a small, Communist minority to influence the ideology of future clergymen to the paths conducive to Communist purposes.”

5.1.3.4 *Infiltration in government*

But in regard to the sexual revolution, that’s not the only error of Russia that we currently export. Remember the agenda of the cultural Marxists that was explained clearly by one of its creators: “The revolution and destruction of society is the only solution. A worldwide overturning of values cannot take place without annihilation of the old values and creation of new ones.” Now by way of illustration, compare and contrast, consider the quote I’m going to read:

“Creative destruction is our middle name both within our own society and abroad. We tear down the old order every day, from business to science, literature, art, architecture, and cinema, to politics and the law. Our enemies have always hated this whirlwind of energy and creativity which menaces their traditions, whatever they may be, and shames them for their inability to keep pace. Seeing America undo traditional societies, they fear us, for they do not wish to be undone. They cannot feel secure so long as we are there for our own existence, our politics threatens their legitimacy. They must attack us in order to survive, just as we must destroy them to advance our historic mission.”

Now that’s pure, undiluted cultural Marxism. That quote was taken from the writings of Michael Levine, he’s a former member of the Reagan and George W. Bush administrations, he’s a leader of the neoconservative movement, which largely controls the Republican party, and if you reflect on what he’s saying, you’ll start understanding much more about our foreign policy and our interminable wars. Just think about the unbelievably arrogant and messianic attitude expressed in that paragraph, that the United States must destroy other countries, that we must destroy traditional societies in order to advance our historical mission. “They should fear us, because we will undo them.” “They cannot feel secure because our very existence, not our politics, threatens their legitimacy, that they must attack us in order to survive just as we must destroy them to advance our historic mission”.

Well, what is our “historic mission”? Is it to try to get the Heaven, or is it something else? Did I miss something? What’s the function of a country? To make it easier to get to Heaven. The greatness of a country is measured by the number of canonized Saints they have. Think about that. Malta has us whipped every way from breakfast.

Consider the Wolfowitz doctrine, so-called after another neoconservative who, among other things was The Undersecretary of Defense for Policy under George W. Bush. This is a policy – the Wolfowitz Doctrine – this is a policy calling for the United States to take preemptive military action to suppress potential threats from other nations. You know what “preemptive military action” is? That’s Pearl Harbor, only it’s us, “Pearl-Harboring” other people, and also to prevent any other nations from rising to “superpower” status.

That’s what the errors of Russia look like.

This sort of insanity in the upper levels of our government has led to one of the ironies of history. In an article which was published on April 12th of this year [2017], the 60th anniversary of the Virgin of Revelation’s first appearance to Bruno at *Tre Fontane*, this article is provocatively entitled “Is That Armageddon Over the Horizon?” Paul Craig Roberts reports:

“Russia is preparing for hot war. Russia is now convinced that Washington is preparing for a U.S. preemptive nuclear strike against Russia. Published US war plans against China have convinced China of the same. The Russian leaders have said clearly that Russia will never again fight a war on her own territory. The Russians couldn’t put it more clearly: provoke a war, and we will destroy you on your own territory.”

Russia is now convinced that Washington is preparing for a preemptive US nuclear strike against Russia. With things like the Wolfowitz doctrine, why wouldn’t you be concerned about that? You’d have to be crazy not to be concerned about that. Published US war plans against China have convinced China of the same. The Russian leaders have said clearly that Russia will never again fight a war on her own territory. The Russians couldn’t put it more clearly: “Provoke a war and we’ll destroy you on your own territory.”

The Virgin of Revelation:

“The danger is at the door. A nuclear war. Men, reckless and proud, in satanic arrogance want the world in their hands, not thinking of the Kingdom of Heaven. They do not prepare for peace, instead they rashly prepare themselves for destruction. The atom bomb is ready, men without conscience threaten to use it, the danger is becoming closer than you think.”

“If my requests are heeded, Russia will be converted and there will be peace. If not, she will spread her errors throughout the world, causing wars and persecutions of the Church.”

Our Lady was not heeded, Russia *has* spread her errors throughout the world, and now our country is busy *really* spreading them. In regards to causing wars, in an interview with the late Zbigniew Brzezinski (he’d been the national security advisor to President Carter, very [seldom] interviewed), he revealed that President Carter signed the first directive for secret aid to the Mujha-Hadeen in Afghanistan in a provocative action that actually *caused* the Soviets to come in. The secret aid went in six months before the Soviets rolled into Afghanistan, and in fact this started, President Carter started a program called “Operation Cyclone” in which the CIA set up Islamic training schools in Pakistan, and taught the Mudjha-Hadeen terrorist techniques. The Mudjha-Hadeen are now known by names like “The Taliban” and “Al-Khaida.”

The Virgin of Revelation: “From the east, a strong people, but far away from God, will unleash a tremendous attack and break the most holy and sacred things when it will be allowed them to do so.”

Before we leave this topic, some remarks from Cardinal Burke are worth pondering. Before I went to Rome from St. Louis, then-Archbishop Burke said: “If Catholics continue to speak out on life and family issues they’ll face persecution.” There’s going to be persecution in regard to this, that’s clear. We live, as our Holy Father says, in a society of the culture of death where people want to convince us that everything should be convenient, and comfortable, and they don’t like to hear a voice which says this isn’t right. Bishops will be persecuted, he said, and also Priests and lay people. It’s what it means to be a sign of contradiction. We just have to accept that, we have to remain tranquil in proclaiming the truth with charity, but insisting on the truth. If we look to the example of Our Lord, we take up the cross.

Let’s close this section with a few comments from Patrick Buchanan: “The United States has undergone a cultural, moral, and religious revolution. We’ve lost the cultural war

with cultural Marxism, which I think has prevailed pretty much in the United States and is now the dominant culture, whereas those of us who are traditionalists are the counter-culture.”

5.1.3.5 Religious Errors of Russia

So we took a superficial look at the political and cultural errors of Russia. After all, when we talk about Russia, most people think in terms of Marxism, and that’s true. But we also need to remember that when Our Lady was speaking to the children, the Communist revolution had not yet taken place. At that time, Russian Orthodoxy was the religion of that country. It’s impossible to understand the errors of Russia without considering the *religious* errors of Russia, the errors of Eastern Orthodoxy. In that light, we’ll only mention four of the principle errors of Orthodoxy that are of particular interest today.

The first and most serious error pertains to Our Lady. The very reason for the Communions of Reparation on the five first Saturdays is to make reparation for different kinds of offenses and blasphemies committed against the Immaculate Heart of Mary, the first of which is blasphemies against her Immaculate Conception. But that’s precisely what the Orthodox do, they deny she’s immaculately conceived.

The second error pertains to the Orthodox concept of Church unity and the role of the Pope. We quote from the Orthodox website:

“In practice, the Church of Constantinople has functioned for centuries as the Church responsible for guiding and preserving the world-wide unity of the family of self-governing Orthodox Churches. But it must be noticed, that this responsibility is merely a practical and pastoral one. The Orthodox Churches govern themselves, electing their own Bishops, and organizing their own lives. There is no one dominating authority in the Orthodox Church, no particular Bishop, or See, or document which has authority over the Churches.”

So the Orthodox have splintered themselves into all kinds of particular, independent, national Churches, they do not recognize any ultimate authority, and in so doing, reject the clear Gospel teaching of Christ regarding the primacy of Peter, the Bishop of Rome, over all the Church. So that’s the second error.

The third error pertains to marriage. Again we quote from an Orthodox website:

“The Orthodox Church recognizes the sanctity of marriage and sees it as lifelong commitment. However, while the Church stands opposed to divorce, the Church is concerned for the salvation of its people, does permit divorced individuals to marry a second, and even a third time. Second or third marriages are performed out of the concern for the spiritual well-being of the parties involved, and is an ‘exception to the rule,’ so to speak.”

Okay, so the Orthodox, who claim to be faithful to the teachings of Christ, allow men to keep turning his wife in on a new model, for a grand total of three wives. But I don’t get why you’d stop there, I mean, why not seven, I mean, why three? Anyway, in so doing, they’ve totally and completely corrupted the clear Gospel teaching of Christ regarding the indissolubility of marriage. So that’s their third error.

And the fourth error pertains to Holy Communion. The Orthodox allow these divorced and so-called “remarried” people to receive Holy Communion. In other words, by

allowing a divorced person, now living in sin with someone who is not really his spouse to receive Holy Communion, they officially allow sacrilege, and in so doing, have completely and totally corrupted the Scripture on Apostolic teaching regarding the proper dispositions needed to receive Holy Communion worthily. So that's the fourth error.

5.1.3.5.1 Spread of the Religious Errors

Those are some of the religious errors of Russia. In point of fact, each of the last three errors have been heavily promoted, and I say this with great sorrow, in Rome. There, whereby their Orthodox Churches govern themselves, electing their own Bishops and organizing their own lives has been promoted to the assent of the Bishops under the title of "decentralization", by arguing that power should be passed from the Holy See to the Bishops' Conferences of the various nations.

And as well we know, the errors of the Orthodox somehow recognizing people living in sin as actually being married and then compounding that scandalous recognition by extending to those poor sinners an official invitation to make sacrilegious Communion, those have both been heavily promoted as well, I say this also with great sorrow, in application of *Amoris Laetitia*.

We'll just list a few of the dioceses in which the Pope to varying degrees has shown his approval for the mode in which they're applying *Amoris Laetitia*. And although there are some differences, nonetheless, in each one of these cases, the bottom line is that in these dioceses, active adulterers are to be given Holy Communion. Diocese (this is just three, there's more): Buenos Aires Pastoral Region of Argentina. The Pope wrote a letter to these Bishops "Praising their guidelines as an authentic interpretation of *Amoris Laetitia*. The letter goes so far as to say there are no further interpretations." [Transcriber's Note: In a subsequent presentation, during a review which has not been retained in this version of the presentations, the author and narrator specifies this letter as an "Acta". It is properly *Acta Apostolicae Sedis*, and the author and narrator specifies that it is specifically and "act of Pope Francis."] Diocese of Malta, whose pastoral guidelines are published in the official newspaper of the Vatican, *L'Osservatore Romano*. And the Diocese of Rome. In all, there are some differences, nonetheless, the bottom line is that in each of these Dioceses, active adulterers are supposed to be given Holy Communion. In other words, many of our supposedly Catholic leaders have embraced these religious errors of Russia, and in so doing are actually and literally advocating for pastoral parish practices that will bury their people and any Priests that are weak enough to go along with them, right into the depths of Hell...the depths of Hell.

That's what the errors of Russia look like.

Let's close with some thoughts from Sister Lucia. On Dec. 26th, 1957, Fr. Gustin Fuentes met with Sr. Lucia at her convent in Coimbra, Portugal. He was able to converse with the Fatima seer at great length. Upon his return to Mexico he gave a conference on the meeting in which he reported Sr. Lucia's words. Fr. Alonso, the official Fatima Archivist for sixteen years stressed that the account of the conference was published with every guarantee of authenticity, and with due episcopal approval, including that of the Bishop of Fatima. Fr. Fuentes affirmed that the message came from the very lips of the principal seer:

"Sr. Lucia told me that two of the means for saving the world are prayer and sacrifice. "Regarding the Holy Rosary, Sr. Lucia said, 'Look, Father, the Most Holy Virgin, in these last times in which we live, has given a new efficacy to the recitation of the Rosary. She has given this efficacy to such an extent that there's no

problem, no matter how difficult it is, whether temporal or above all, spiritual, in the personal life of each one of us, of our families, of the families of the world, of the religious communities or even the lives of peoples and nations that cannot be solved by the Rosary. There's no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Holy Rosary. With the Holy Rosary we will save ourselves, we will sanctify ourselves, we will console Our Lord, and obtain the salvation of many souls.”

Pray your Rosary.

6. Fatima and the Apocalypse 6: The Consecration of the Russia

God bless us and the Virgin protect us.

Once again I want to explicitly acknowledge my debt and gratitude to Our Lady of Fatima, she has to get the credit for anything good, true, or beautiful in these novena conferences, all the faults are mine.

Ave Maria Purissima, in the Name of the Father and the Son and the Holy Spirit, Amen.

6.1.3.5.2 The Errors of Russia in the Church

St. John Paul II taught: “There are no mere coincidences in the plans of Divine Providence.”

On May 13th, 1917, the very day that Our Lady first appeared at Fatima, Eugenio Pacelli, the future Pius XII, was consecrated a Bishop by Pope Benedict XV in the Sistine Chapel right in front of Michelangelo’s magnificent painting of the Last Judgment. He became the Vatican Secretary of State under Pius XI. The book Pius XII: Before History records that some prophetic remarks he made during conversations in 1933. Cardinal Pacelli: “Suppose that Communism is the most visible among the organs of subversion against the Church and the tradition of Divine Revelation. Thus we will witness the invasion of everything that is spiritual: philosophy, science, law, teaching, the arts, the media, literature, theater, and religion.” And that is exactly what we’ve seen. That *is* the Long March through the Institutions. In one prophetic sentence, Cardinal Pacelli summarized the agenda of the cultural Marxists.

He continued, speaking explicitly of Fatima: “I am concerned about the confidences of the Virgin to little Lucia of Fatima. The persistence of Our Lady in the face of the danger that threatens the Church is a divine warning against the suicide of modifying the faith, liturgy, theology, and soul of the Church.” Our Lady of Fatima brought a divine warning against the suicide of modifying the faith, liturgy, theology, and soul of the Church. But since his time, haven’t we modified each one of those? Is there anything we haven’t modified?

Cardinal Pacelli: “I hear around me partisans of novelties who want to demolish the holy Sanctuary, reject the adornments of the Church and make Her remorseful for Her historical past. I am convinced that the Church of Peter must affirm Her past, or else She will dig Her own tomb.” And we, for the most part, demolished the Sanctuary, and rejected the adornments in our Churches. Haven’t we made any number of public apologies for the historical past of the Church? In what sense *do* we affirm the Church’s past?

Cardinal Pacelli: “A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe that man has become God, that His Son is only a symbol, a philosophy, like so many others. And in Churches, Christians will search for the red lamp where Jesus awaits them like the sinful woman crying out before the empty tomb, ‘Where have they taken Him?’” Hasn’t that day already come? Are we not living in that day, when in Churches, we have to search for the red lamp where Jesus awaits us, like the sinful woman crying before the empty tomb, “Where have they taken Him?” Hasn’t that day already come? Are we not living in that day, when the civilized world

has denied its God? Hasn't that day already come? Are we not living in that day, when the Church *is* doubting, as Peter doubted, or even worse?

What else can this statement possibly mean, taken from the homily preached on December 27th, 2015, by the successor of St. Peter? Speaking of the finding of the child Jesus in the Temple, Pope Francis stated: "Instead of returning home with His Family, He stayed in Jerusalem, in the Temple, causing great distress to Mary and Joseph who were unable to find Him. For this little escapade, Jesus probably had to beg forgiveness of His parents. The Gospel doesn't say this, but I believe that we can presume it."

"Jesus probably had to beg forgiveness of His parents."

Are we not living in that day, when the Church is doubting, as Peter doubted, or even worse? What else can this statement possibly mean? When speaking of Our Lady of Sorrows on May 29th, 2015, the successor of St. Peter stated:

"I often think of Our Lady, when they handed down to her the dead body of Her Son, covered with wounds, spat on, bloody, and soiled, and She, in that moment, remembered what the Angel had said to Her: 'He will be king, he will be great, He will be a prophet' and inside, surely, with that wounded body lying in her arms, that body that had suffered so much before dying, inside, surely she wanted to say to the Angel, 'Liar! I was deceived!'"

"Inside, surely Our Lady wanted to say to the angel, 'Liar! I was deceived!'"

6.2 The Requested Consecration, Marian Dogmas, Pope Pius XII

As we've seen, in Rome, on April 12th, 1937, Our Lady appeared to Luigina Sinapi at a small cave in *Tre Fontane* and told Luigina she'd return to that place and convert and make use of an enemy of the Church, a man who wanted to kill the Pope. She told Luigina to deliver that message to a Cardinal, and also to inform him he would soon be Pope. That Cardinal was of course Eugenio Pacelli who some two years later became Pope Pius XII. As we've seen, in October, 1942, without the Bishops, Pope Pius XII consecrated the world to the Immaculate Heart of Mary. As we've seen, on April 12th, 1947, exactly ten years to the very day that Our Lady had appeared to Luigina, and at the same small cave near *Tre Fontane*, Our Lady appeared to Bruno Cornacchiola. He was instantly converted, and given a message to deliver to the Pope. As we've seen, Pius XII wept when Bruno read him the message, and the Pope told Bruno that on April 12th, he himself had received confirmation directly from Our Lady of Her appearance [elsewhere] in Rome. But what we *haven't* considered until now is one particular aspect of that message that Our Lady had Bruno deliver, and that has to do with her Assumption. Let's turn to that now.

On May 1st, 1946, the year *before* the Virgin of Revelation appeared to Bruno, Pius XII had asked all the Bishops of the world this question: "Do you, venerable brethren, in your outstanding wisdom and prudence, judge that the bodily assumption of the Blessed Virgin can be proposed and defined as a dogma of faith? Do you, with your clergy and people, desire it?" And in fact, when She appeared at *Tre Fontane* the following year, The Virgin of Revelation gave a Heavenly response to the Pope's question when she stated to Bruno the following:

“Because I’m immaculate, my body *could* not decay, and did not decay. After three days of sleep in ecstasy of love I was brought to the Throne of Divine Mercy by My Son with the angels to be made Mediatrix of Divine Graces among obstinate sinners. My body did not know corruption, my flesh could not decay, and did not decay, so as to be Queen of the children of the resurrection. Now and always I am the Kingdom of the Divine Trinity.”

We’ll pick up the rest of the story from the brilliant work of Ferrer Michelle (?) of the Holy Trinity:

“On October 29th, 1950, the statue of the Pilgrim Virgin of Fatima arrived in Rome. On the following morning, October 30th, 35 Cardinals and over 450 Bishops met with the Pope, who for the first time officially informed them of his intention of defining the dogma of the Assumption very soon. At the end of his Allocution, he asked them, ‘Is it therefore pleasing to you, venerable brethren, that we proclaim and solemnly define as a dogma revealed by God the bodily assumption of the Blessed Virgin Mary into Heaven?’ And they unanimously assented. That day, October 30th, was the eighth anniversary of Pius XII’s consecration of the world to the Immaculate Heart of Mary.

“The statue of the Pilgrim Virgin of Fatima had stopped, for three days, in a church located right behind the Vatican Gardens, on land belonging to the Holy See. The Pope went for a walk in the garden. Pius XII:

“ ‘On October 30th, 1950, around 4:00 o’clock in the afternoon I took my usual walk in the Vatican Gardens, reading and studying various official papers as usual. I went up the path to the grotto of Our Lady of Lourdes to the top of the hill. At a certain moment, having lifted my eyes above the papers I had in my hand I was struck by a phenomenon I had never seen before. The Sun, which was fairly high, looked like a pale, yellow, opaque globe completely surrounded by a luminous halo which nevertheless did not prevent me at all from staring attentively at the Sun without the slightest discomfort. A very light cloud was before it. The opaque globe began moving outwards, slowly turning over upon itself and going from left to right, and vice versa. But within the globe, very strong movements could be seen in all clarity and without interruption. The same phenomenon repeated itself on the following day, October 31st.’

“The Pope’s housekeeper, Sr. Pascalina, reports that after returning from his walk the Holy Father immediately described this spectacle he had just witnessed, and added, ‘The following day, full of hope we too went to the gardens in hope of seeing this spectacle, too. But we came back disappointed.’

“The Holy Father immediately asked, ‘Did you see it? Today was exactly like yesterday!’

“The next day, November 1st, 600,000-700,000 pilgrims, along with 36 Cardinals and over 600 Bishops, were present at the ceremony in which the Pope solemnly declared that ‘It is a dogma, divinely revealed, that Mary, the Immaculate and Ever-Virgin Mother of God, at the end of her earthly life, was assumed, body and

soul into Heavenly glory.’ Pius XII taught that the Assumption is really the consequence of the Immaculate Conception. As he later wrote:

“‘The two dogmas are intimately related. These two singular privileges, bestowed upon the Mother of God, stand out in a most splendid light at the beginning and at the end of Her earthly journey. For the greatest possible glorification of Her virgin body is the compliment, at once appropriate and marvelous, of the absolute innocence of Her soul, which was free from all stain.’

“During the ceremony there was another beautiful sign in the sky, described by Sr. Pascalina:

“ ‘A deep blue sky extended above the cupola of St. Peter’s. Beside the Sun one could also see the crescent of the Moon, just above the cross in the cupola. How was this possible? The others saw it and were astonished. As we recited on Lauds that day, “Who is this, fair as the Moon, beautiful as the Sun?” Already it was most extraordinary that the day was so warm and so clear and as crescent of the Moon over the cupola of Michelangelo was a wonderful symbol.’

“The ceremony concluded with a Papal Mass of the Assumption. That afternoon the Pope took his usual walk in the Vatican Gardens, and again he saw the dance of the Sun. Pius XII: ‘The same phenomenon took place on November 1st, the day of the definition, and then, on November 8th, the octave day of the same Solemnity. Since then, nothing more.’”

6.2.1 Meaning of the Signs Given to Pope Pius XII

So Pius XII was the only witness of this miracle, and that raises the question, “what does this mean?” We’ll take a few minutes to consider just that. Each time Pius XII saw the vision he was walking in the Vatican Gardens. The symbolism here is pretty obvious. Here we see the spiritual father of the human race walking in a garden, and just as Adam stood for the whole human race, so the Pope stands for the whole Church. So this is a reminder of the fall, and an encouragement to the Church to be obedient.

The arrival of the Pilgrim Virgin statue at the church adjacent to the Vatican Gardens and the subsequent dancing of the Sun both point directly to the events at Fatima thirty-three years before. We’ve already seen that when God alters the fixed pattern of Sun, Moon, and stars, it indicates judgment is looming over those who’ve wrongly altered His moral patterns, especially through idolatry. And, we’ve already also seen, it is also a sign of the end of the world. The fact that the Holy Father, and *only* the Holy Father, saw this miracle is indicative that the message is for him precisely as the spiritual father, the head, the Pope. It’s an absolute proof, given directly to the Pope, that Our Lady truly came to Fatima and that Her message is truly urgent. It’s a personal message to him, reminding him that he *is* the head, and that *only* he can fulfill Our Lady’s request to consecrate Russia, as She asked. It’s a sign, that Her request could finally be accomplished, and it’s a sign that She’s there to give him the strength and the grace to do just that, right then. To take this opportunity to make the consecration.

Pius XII tells us the precise location in the garden where he saw the miracle, by the grotto of Our Lady of Lourdes. And as we know, the message of Our Lady of Lourdes was that Our Lady is the Immaculate Conception. And as we've seen, Our Lady's Immaculate Conception and Her Glorious Assumption go hand-in-hand and complement one another. So this location shows a symbolic link between the two dogmas, and also, is evocative of the message of the Virgin of Revelation. Both the date and the location are also symbolic, in terms of reparation to the Immaculate Heart. The first time the Pope saw the miracle of the Sun, it was the eighth anniversary of his consecration of the world to the Immaculate Heart. And again, seeing the miracle while standing near the grotto of Our Lady of Lourdes symbolically links the two dogmas of Her Immaculate Conception and Her Glorious Assumption. The Assumption itself is a sign of the absolute perfection of Our Lady's entire life, from Her Immaculate Conception, her freedom from all sin, her life of perfect virtue, and complete and total obedience to God. Accepting and proclaiming the dogma of the Assumption and connecting it together with the Immaculate Conception would, and did make reparation for the Church as a whole, because in this act, the Church as a whole gave public honor to the Immaculate Heart of Mary, whereas the errors of Russia, especially denying Her Immaculate Conception, publicly offend Our Lady.

And it's also significant that the proclamation of the dogmas was thirty-three years to the very week after the Bolshevik Revolution. Ferrer Michele (?) points out other implications of the dates. The Pope saw the dance of the Sun on October 30th, the date of the official announcement that the dogma of the Assumption was to be defined, then again on October 31st, the vigil of the definition, on November 1st the actual date of the definition, and finally, on November 8th, the octave day of the definition, and thus, the miracle was a sign showing that the solemn definition of the dogma of the Assumption was pleasing to Heaven.

What about the symbolism seen in the sky during the ceremony, as described by the Pope's housekeeper, Sr. Pascalina? "A deep blue sky extended above the dome of St. Peter's. Beside the Sun one could also see the crescent of the Moon, just above the cross in the cupola. How was this possible? The others saw it and were astonished. As we recited on Lauds that day, 'Who is this, fair as the Moon, beautiful as the Sun?'" Now, the Scriptural passage that Sr. Pascalina is referring to, the Scriptural passage that was recited in the Divine Office, at Lauds that very morning (the Divine Office of course is the official prayer of the Church), the Scriptural passage that was brought to her mind by the view of the Sun and the Moon just over the cross on the dome of St. Peter's, that Scriptural passage is found in the Canticle of Canticles 6:9: "Who is she, that comes forth as the morning rising, fair as the Moon, bright as the Sun, terrible as an army set in array?"

This line is traditionally understood to be referring to the Blessed Virgin Mary. Pope Pius XII himself explained the symbolism on this Scriptural passage:

"The sacred liturgy does not tire of calling Our Lady 'fair as the Moon, bright as the Sun, terrible as an army set in battle array.' Beautiful as the Moon: it is a way of expressing Mary's exalted beauty, as the Moon shines resplendent in the dark heavens, so is Mary's beauty set apart from all other beauties which are but shadows beside Her. Mary is the most beautiful of all God's creatures. 'Bright as the Sun.' The Sun is a source of light, warmth, and life. Now Mary, beautiful as the Moon, shines brightly as the Sun and irradiates life-giving warmth. Whenever we speak of her, or speak to her, let us not forget that She is really our mother, for through Her, we received Divine life. She gave us Jesus, the source of grace. Mary is the mediatrix, and dispenser, of graces. 'Terrible as an army set in battle array.' Against the enemy, Mary is also strong and terrible like an army set in battle array. After Adam's pitiful

act the first mention of Mary tells us of enmity between her and the serpent, the enemy of God and man. As necessary as it is for her to be faithful to God, so necessary it is that she be victorious over the Devil. Preserved from all stain, Mary crushed the head of the tempting and corrupting serpent. Whenever one draws near Mary the serpent flees, even as when the Sun rises darkness disappears: where Mary is, Satan is not. Where the Sun is, the dark is powerless.”

So the symbolism seen in the sky during the ceremony, with the Sun and the crescent of the Moon visible beside it, just above the cross on the dome of St. Peter’s Basilica, this symbolizes the beauty, the charity, and the strength of Our Lady, most especially at the foot of the cross where she stood, faithfully united to the Father’s will as she watched her Son die in the most extreme conditions as she united herself perfectly to His supreme sacrifice. And of course it is taking place right over the site of the martyrdom of the first Pope. That scene in the sky is also reminiscent of another line in Scripture, a line never before used in the Mass of Our Lady’s Assumption until that very day, and in fact, is the very first line of that Mass. That line, first used in the Mass of Our Lady’s Assumption on November 1st, 1950, was taken from chapter 12, verse 1 of the Apocalypse of St. John: “A great sign appeared in Heaven: a woman clothed with the Sun and the Moon under her feet and on her head a crown of twelve stars.”

So, at one and the same time, this conjunction of heavenly symbols reminds us of the martyrdom of St. Peter, of Our Lady’s fidelity at the foot of the cross, of the fact that in Her military might, so to speak, she would be the protector and defender of the Holy Father in all his battles, of her immense charity, of the fact that she is the Mediatrix of All Graces, of her unspeakable beauty, of the fact that she is the woman of the Apocalypse, and The Virgin of Revelation. All-in-all, it’s a reminder that in the end her Immaculate Heart will triumph.

6.2.2 Why No Consecration?

Pius XII died in October, 1958. Now on the forty-first anniversary of the Miracle of the Sun, October 13th, 1958, he was buried in a crypt in St. Peter’s Basilica. Before we move on, let’s ask ourselves a very important question. Why didn’t Pope Pius XII, a Pope who had seen the Miracle of the Sun, who was so obviously devoted to Our Lady, why didn’t he order that all the Bishops of the world unite with him, and at the same time solemnly consecrate Russia to the Immaculate Heart of Mary? After all, on May 8th, 1950, a full six months *before* he had seen the Miracle of the Sun, Pius XII had already declared: “The time for doubting Fatima is past, the hour for action has arrived.” But in spite of that, he did not act. He did not fulfill Our Lady’s request to consecrate Russia to Her Immaculate Heart in union with the other Bishops of the world. Why didn’t he do it? Why haven’t any of the Popes, to this very day, fulfilled Our Lady’s request? We’ll spend some time pondering that question.

6.2.2.1 Contingent Prophecy

As a preliminary point, let’s keep in mind that the messages of Our Lady of Fatima are contingent prophecies that pertain to devotion to Her Immaculate Heart. They’re contingent prophecies that contain blessings of peace and salvation for heeding Her requests and warnings of destruction and damnation for not heeding Her requests. Since Scripture has a lot to say about contingent prophecies, in the hopes of coming to a deeper understanding of why

Pius XII or any of the other Popes haven't yet consecrated Russia, let's spend some time reflecting, with the help of several commentators, on Scriptural teaching regarding contingent prophecies, and then we'll apply what we've learned to the question of consecration, okay? So let's get started.

In the Book of the prophet Jonah the Lord told Jonah to arise to go to Ninevah, a huge pagan city, the capital of the Assyrian Empire, and to preach that in forty days Ninevah would be destroyed. And the pagan citizens took this warning seriously, they took it seriously, and when the King of Ninevah got word of Jonah's preaching he also believed. He personally repented, did penance himself, and then by his proclamation made every effort to ensure that all his subjects took this warning very seriously. In his commentary on this passage, the great Cornelius a Lapide states that: "By force of the preaching of Jonas the Ninevites received faith in the one true God, the God of the Hebrews, and by that faith they believed that Ninevah would truly be destroyed unless they repented." And so the people from every social class, the greatest to the least did penance, fasted, and put on sackcloth, a repentance that came from the hearts of the people rather than being imposed on them from above.

It's also important to see that Jonas didn't go down a list of the sins the Ninevites needed to repent from. All he told them was they had forty days and they're gonna be destroyed. The Ninevites were pagans: real, live, genuine pagans, and in spite of that, the prophet didn't go down a list of sins they needed to repent from. Do you know why Jonah didn't go down a list? Because he didn't need to – they already knew. Everyone knows. It's written on our hearts, as St. Paul makes clear in Romans, chapter 2: "When gentiles, who have not the law, do by nature what the law requires they show that what the law requires is written on their heart." See, generally speaking the issue in repentance is not knowledge. Generally speaking, people know when they're doing wrong. The issue is not knowledge.

No, the issue in repentance is in the will, because people don't want to quit sinning. And when the Ninevites found out that the judgment of God was looming, that they had only forty days, they didn't respond with things like, "Don't judge me!", "It's *my* choice!", "I can't help it, God made me this way!", "Eat, drink, and be merry, for in forty-eight days we all die!", "Let's party!" or any of the other stupid excuses for sin and sinful behaviors that we're all so familiar with. The Scripture records they knew they were wrong, they knew they were under the judgments of God and they didn't make any excuses. They took responsibility, they did penance, and they cried out to the Lord to have mercy. Now Jonah's message was a contingent prophecy: a warning of things to come if the Ninevites didn't repent. The Lord Himself explains this principle very clearly in the 18th chapter of the book of the prophet Jeremiah:

"If at any time I declare concerning a nation or a kingdom, that I will pluck it up and break down and destroy it, and if that nation concerning which I have spoken turns from its evil, I will repent of the evil I intended to do to it. And if, at any time I declare concerning a nation or kingdom, that I will build and plant it and if it does evil in my sight, not listening to my voice, then I will repent of the good which I intended to do to it."

In other words, God's judgments are contingent upon repentance, and His blessings are contingent upon obedience. And in regard to the repentance of the Ninevites, the Scriptures tell us: "And God saw their works, they were turned from their evil way, and God had mercy with regard to the evil which He had said He would do to them, and He did it not."

6.2.2.2 Fatima is Contingent Prophecy

And all this applies to Fatima. See, just as God sent Jonah with a terrifying warning that His judgment was looming over Ninevah, so also He sent Our Lady to Fatima with a terrifying warning that His judgment was looming over the whole world. But there is one huge, immense, incalculable difference: the Ninevites heeded the warning, and repented. God sent Jonah to Ninevah and they heeded His warnings and repented. And God sent Our Lady to Fatima, but who has heeded Her warnings, and repented? Even little Portugal has divorce, abortion, and so-called “homosexual marriages”.

God’s judgments are contingent upon repentance, His blessings are contingent upon obedience. In terms of repentance, Our Lady gave specific warnings to mankind; in terms of obedience, She made specific requests. In terms of warnings, Our Lady showed a terrifying vision of Hell, and told the children that they had seen Hell, where the souls of poor sinners go. In terms of warnings, during the height of the first world war, Our Lady specifically warned that if people did not cease offending God, then a worse war would break out during the Pontificate of Pius XI, and that God *would* punish the world for its crimes by means of war, famine, and persecutions of the Church and the Holy Father. In terms of warnings, Our Lady also *specifically* warned that if Her requests were not heeded, then Russia *would* spread her errors throughout the world, causing wars and persecutions of the Church, that the good *would* be martyred, that the Holy Father *would* have much to suffer, and that various nations *would* be annihilated.

In terms of warnings, Our Lady did the Miracle of the Sun, a miracle of unprecedented and Biblical proportions which, as we’ve seen, points to a corresponding message of unprecedented and Biblical importance, a very sobering, symbolic warning that God’s judgment is looming, that the end of the world is at hand. Could there be any more serious warnings than these: Hell, wars, famines, persecutions of the Church, nations annihilated, the end of the world? No! It isn’t even possible to conceive of more serious warnings, it isn’t even possible to conceive of more serious warnings than these. And yet, in spite of these warnings and most especially in spite of an absolutely unique, preannounced, miraculous warning of literally Biblical proportions, what sort of fruits of repentance have we seen in a hundred years since these warnings? What nation has heeded Her warnings? Who has heeded Her warnings? God’s judgments are contingent upon repentance, and His blessings are contingent upon obedience. We didn’t heed Her warnings and as a consequence we had World War II. We didn’t heed her warnings, and as a consequence Russia has spread her errors throughout the world and the Church.

6.3 Requests of Fatima Unheeded

In terms of requests, Our Lady said that people should cease offending God. Our Lady asked that people stop offending God. How’s that going? To get some idea of what sort of moral conditions were prevailing in the decade after Our Lady appeared in Fatima with this request, consider this: according to official French government statistics, in 1925, four million people, that’s 10% of the French population, four million people were infected with syphilis. In 1929, four years later, eight million people, 20% of the French population were infected with syphilis. In just four years, in a country that at that time would have had a majority of baptized Catholics, the number of people infected with syphilis doubled, and it sure didn’t double because they were all drinking out of the same bottle of Coke. And in 1929

the government calculated that during the previous decade syphilis had killed 1.5 million Frenchmen, as many as had died in the four years of World War I. *Syphilis*.

Our Lady asked that people stop offending God. And that's just one country. It's indicative of the general moral trends though, as is clear from a letter which Sr. Lucia addressed to the Cardinal Patriarch of Portugal on December 19th, 1940: "Our Lord had dissatisfied and grieved with the sins of the world and of Portugal. He complains about the lack of correspondence, the sinful life of the people and especially about the lukewarmness, indifference, and extremely comfortable life of the majority of the Priests and members of the religious orders."

Our Lady told St. Jacinta that: "War is a punishment for sin." Small wonder World War II broke out. And even after the terrible carnage of that war and the millions upon millions of deaths, did men repent, and cease offending God? Have morals improved since the second World War? We've already heard the comment made by Pius XII himself when less than four years after the war ended, he stated: "We are overwhelmed with sadness and anguish, seeing that the wickedness of perverse men has reached a degree of impiety that is unbelievable, and absolutely unknown in other times." That was in 1949. What have we seen since then? An absolute explosion of divorce, adultery, fornication, pornography, venereal disease, sterilizations, contraception, abortion, homosexuality, perverted marriages, drug abuse, heresy, schism, apostasy, liturgical abuse in the sanctuaries, talking and chaos in the pews, sacrilegious Communion, and on, and on, and on, and on. Has anybody heeded Our Lady's request? Given as Our Lady of Fatima told St. Jacinta that war is a punishment for sins, what should we expect?

In terms of request pertaining to devotion to Her Immaculate Heart, Our Lady asked the Rosary to be prayed every day in order to obtain peace for the world. And the prayer, "O my Jesus, forgive us our sins, save us from the fires of Hell, lead all souls to Heaven, especially those most in need of thy mercy" should be prayed after each mystery. Now although devotion to the Rosary has flourished to some degree at various times and in various places, most notably in Austria during the 1950's when almost 10% of the population was involved in Fr. Patrus's Holy Rosary Crusade, which resulted in Russia withdrawing from the country, for the most part, a huge upswing in devotion to the Holy Rosary has not been a characteristic feature of the past one hundred years and we've now reached the point that it's actually unusual to find the Rosary prayed before Mass in most parishes, to say nothing of the family Rosary.

In terms of requests pertaining directly to devotion to Her Immaculate Heart, Our Lady asked that Communion of Reparation be made on the first Saturdays. In a letter to her former confessor dated June 20th, 1939, Sr. Lucia wrote:

"Our Lady promised to delay the scourge of war if this devotion, the Communion of reparation on the first Saturdays, was propagated and practiced we see Her avert the chastisement to the extent that efforts are made to propagate it. But I am afraid that we cannot do more than we are doing and that God in His anger will lift the arms of His mercy and let the world be ravaged by this chastisement. It will be a chastisement such as never before: horrible, horrible!"

Cardinal Burke explains:

"The Communion of Reparation on the First Saturdays did not become the practice of the universal Church. There ensued the terrible suffering of the Second World War and its aftermath, the spread of atheistic Communism, resulting in fact the

persecution of many nations and of the Church in those nations, and the annihilation of some nations.”

In terms of devotion to Her Immaculate Heart, Pius XII recommended consecration of dioceses, parishes, and families: “It is our wish, consequently, that wherever the opportunity suggests itself, this consecration (to the Immaculate Heart of the Virgin Mary) may be made in the various dioceses as well as in each of the parishes, and families. We’re confident that abundant blessings and favors from Heaven will surge forth from this private and public consecration.” And in fact, everyone that listens to this conference should make a particular point of consecrating themselves, their families and their homes to the Immaculate Heart. Pastors should make a particular point of consecrating their parishes. Everyone should do this. No exceptions, and don’t delay. Do it!

6.3.1 Consequence of Delay of Consecration

In terms of requests pertaining directly to devotion to Her Immaculate Heart, Our Lady had stated: “I shall come to ask for the consecration of Russia to my Immaculate Heart.” She came to make that request on June 13th, 1929 when She appeared to Sr. Lucia and stated, “The moment has come when God asks the Holy Father to make, in union with all the Bishops of the world, the consecration of Russia to My Immaculate Heart, promising to save it by this means.” But nothing was done. And so on August 19th, 1931, Our Lord appeared to Sr. Lucia with a terrible warning, “Make it known to my ministers that given that they followed the example of the King of France in delaying the execution of my command, they will follow him into misfortune.”

Now, in order to appreciate how truly frightening that warning is, let’s take a moment to consider what Our Lord is referring to when He speaks of the example of the King of France delaying execution of His command, and of following him into misfortune. On June 17th, 1689, Our Lord appeared to St. Margaret-Mary Alacoque and asked that the King of France publicly consecrate France to the Sacred Heart, but the kings paid no attention to Our Lord’s request. On June 17th, 1789, exactly one hundred years to the very day from when Our Lord had requested the king to consecrate France to His Sacred Heart, a legislative gathering that had been called together by the king himself revolted against him, proclaimed itself to be an assembly of the people, stripped the king of his legislative power and thus ignited the terrible chaos of the French Revolution.

In July of 1790 this assembly passed a bill insisting that the Catholic Church in France be subject to the state, the number of Bishops and dioceses were to be reduced, they were not to be appointed by the Vatican but rather elected by the citizens. The clergy became paid employees of the government and they were also required to swear an oath, basically an oath of fidelity. In effect, then, every single Priest in France was required to publicly swear an oath that he believed the nation of France was the ultimate authority over all religious matters. Now what made this even worse was the response of the king, “In a moment of terrible weakness (for which he never afterwards ceased to condemn himself), Louis XVI signed a law requiring this oath.” By signing this bill the king in effect legitimized the claims that the Catholic Church in France was subject to the revolutionary government rather than to Rome. Now the Church has canonized as martyrs at least 191 of the clerics and religious who refused to take the oath because ultimately the penalty for that refusal was death.

Okay, so what about the consecration of France to the Sacred Heart? In the early months of 1792, while living under house arrest, the king privately consecrated France and

vowed that if he were restored to power he would also do this publicly. But it was too late. It was too late to save France from the revolution and the reign of terror. In January 1793 the king was guillotined. His queen followed him later in the year during the reign of terror, a span of some ten months, during which a total of somewhere between 19,000 to 40,000 people were massacred and over 16,000 people were guillotined in an absolute bloodbath of torture, rape, murder, and cannibalism. So now we have enough historical background to appreciate what Our Lord was referring to when He warned that since His ministers were following the example of the King of France in delaying the execution of the Lord's command, they would follow him into misfortune. Our Lord in effect is warning that as a consequence of not consecrating Russia in a timely fashion her errors will spread and take root, which is exactly what we've seen, and in the resulting societal chaos ministers of the Church, including the Pope, will follow the king of France into misfortune. In other words, they will suffer and die, most likely by execution. Now consider the historical context of the execution of the French king in the midst of the social chaos of the French Revolution. It seems this will take place during the catastrophic chastisements resulting from ignoring Our Lady's request. "If my requests are heeded Russia will be converted and there will be peace. If not, she will spread her errors throughout the world causing wars and persecutions of the Church, the good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated."

And didn't the Virgin of Revelation speak of, and even show these very things to Bruno?

"Priests will be trampled and slaughtered, the dead, blood, blood, blood everywhere, deaths, imprisonments, beatings and sorrows, so many deaths, so much blood in the street, all against Christians who believe in and love the Eucharist, the Immaculate Virgin, and the Pope. Those who did not deny these three realities were taken, tormented, and killed. She takes me to a big square and says 'Look what they do to my children, those who remain faithful to the faith and the Church of my Son in the great persecution for a true purification.' I see many Priests in their cassocks and religious men and women in religious habits of all shapes and colors, all in a row, and the guards push them and drag them, one at a time, onto a wooden stage.

"They made them kneel and asked them, 'Get rid of the habit!'

"To the answer 'No' they took his head and put it on a stump and there they were beheaded by the hangman who had an axe.

"The blood spurted everywhere, and those who waited for the same martyrdom cried out: 'These are the souls who cry out under the Altar of God!' Many Priests and Sisters are dismembered in St. Peter's Square.

"While the Pope was celebrating Mass there was a great confusion and voices rose threateningly, they advanced towards the Altar, the police begin shooting, there are shouts 'Flee! Flee! The Pope is hit!' Blood reddens the white cassock and shouts are heard 'He is dead! He is dead!'"

In terms of requests pertaining directly to devotion to Her Immaculate Heart, Our Lady promised that if Her requests were heeded that many souls would be saved, Russia would be converted, and there would be peace. But, which of Her requests have been heeded to any significant degree? Just before the Miracle of the Sun, Our Lady said, "People must amend their lives and must ask pardon for their sins. They must not offend Our Lord anymore, for He is already too much offended." We should amend our lives, ask pardon for our sins. Since 1917, what sort of response have we seen to this request of Our Lady, this

most fundamental request, this basic requirement of the gospel? Have *any* of Her requests been heeded to any significant degree?

In response to Jonah's warning of imminent destruction the pagan citizens of Ninevah actually repented, did penance, and then the king by his proclamation made every effort to support and enforce that repentance. But in response to a far more amazing and completely terrifying public, preannounced warning from Heaven, the Miracle of the Sun at Fatima and Our Lady's accompanying message, how many Catholics have actually repented and done penance? How many? How many? Why should anyone be particularly surprised then, that the Popes haven't yet done the consecration?

God's judgments are contingent upon repentance and His blessing are contingent upon obedience.

Let's close this first part of the conference with some excerpts from the last public interview given by Sr. Lucia. It was given on December 26th, 1957, to Fr. Augustine Fuentes who at the time was the Vice Postulator of the Cause of Beatification for Francisco and Jacinta. Sr. Lucia:

“Father, the Blessed Virgin did not tell me that we are in the last times of the world, but I understood this, for three reasons. The first is because she told me that the Devil is engaging in a battle with the Virgin, a decisive battle, that is a final battle where one party will be victorious and the other will suffer defeat. So from now on, we are either with God, or we are with the Devil; there is no middle ground. The second reason is because she told me, as well as my cousins, that God is giving two last remedies to the world, the Holy Rosary, and devotion to the Immaculate Heart of Mary, and being the last remedies, that is to say they are the final ones, that means there will be no others. And the third, because in the plans of the Divine Providence when God is going to chastise the world He always first exhausts all other remedies. When He sees that the world pays no attention whatsoever, then as we say in our imperfect way of talking with a certain fear He presents to us the last means of salvation, His Blessed Mother. If we despise and reject this last means, Heaven will no longer pardon us because we will have committed a sin the gospel calls the sin against the Holy Spirit. This sin consists in openly rejecting, with full knowledge and will, the salvation that is put in our hands. Also, since Our Lord is a very good Son, He will not permit that we offend and despise His Blessed Mother. We have His obvious testimony of the history of different centuries where Our Lord has shown us with terrible examples how He has always defended the honor of His Blessed Mother.

“Father, it my mission not just to tell about the material punishments that will certainly come over the world if the world does not pray and do penance, no my mission is tell everyone the imminent danger we are in of losing our souls for all eternity if we remain fixed in sin. Father, we should not wait for a call to the world from Rome on the part of Holy Father to do penance, nor should we wait for a call for penance to come from the Bishops in our dioceses, nor from our religious congregations. No. Our Lord has often used these means and the world has not paid heed. So now each of us must begin to reform himself spiritually, each one has to save not only his own soul, but also all the souls that God has placed in his pathway.”

7. Fatima and the Apocalypse 7: The Miracle of the Sun at *Tre Fontane*

God bless us and the Virgin protect us.

In the Name of the Father and the Son and the Holy Spirit, Amen.

7.1 The Miracle of the Sun at *Tre Fontane*

In earlier conferences we saw that during the 1980's the Miracle of the Sun occurred year after year at *Tre Fontane*, and we asked what that meant in itself, and what Our Lady is telling us by repeating that stupendous miracle so many times. In order to better appreciate the answers to those questions, let's have a quick review.

Remember that on the thirty-third anniversary of the first apparition of the Virgin of Revelation, Saturday, April 12th, 1980, more than three thousand people, including twenty-five Priests gathered at the grotto at *Tre Fontane* to hear Bruno speak and to attend a commemorative Mass. And remember that although the Altar is up near the mouth of the cave and has a roof over it, the front of the chapel is wide open, and so when there is any crowd at all, most of them will be out in the weather. So the Mass began about 5:00 p.m., and at about ten to six the Mass was interrupted for half an hour because of the miracle. And the reason they paused the Mass was so that people could calm down and return their attention to the Holy Sacrifice. What follows was taken from the official Franciscan report. The Franciscans have the pastoral care of the shrine.

“The Sun seemed to move through the sky towards the grotto, and approached the Earth. It could be seen with absolute ease, without hurting the eyes, as a ball of fire, rotating wildly. Seeming larger than normal, there appeared inside its iridescent crown (outer solar crown) in various colors, mainly red, pink, and black like incandescent magma moving rapidly as if boiling, forming different configurations variously identified by the witnesses: a cross, an “M”, a heart surrounded by stars of dripping blood, the monogram of Christ (IHS), two joined hands, the Virgin of Revelation. Some saw the solar crown dissolved and reconnected in three circles of various colors. Others have noticed that despite the obstacle of numerous trees, the Sun bounced in clear sight with a warm and vivid light, almost like fire. It illuminated the Chapel of the Convent where the Eucharist is kept, the fronds of the trees and the clothing of the people.”

And as we've heard, many lapsed Catholics returned to the faith and many people were miraculously cured of their ailments. And the official records show that these same sort of miraculous events took place on April 12th, 1980, 1982, 1985, 1986, when the Miracle of the Sun was filmed and broadcast on Italian television, and in 1987, on the fortieth anniversary of the Virgin's first apparition. The first thing to be noted is that just as the Miracle of the Sun in Fatima in 1917 was an unmistakable Heavenly confirmation of the messages to the children, so also the repeated miracles of the Sun at *Tre Fontane* are unmistakable Heavenly confirmations of the messages to Bruno. And they're also an unmistakable Heavenly confirmation of the statement that Bruno had recorded in his diary in June, 1948: “The Virgin made me understand that the message of Fatima continues at *Tre Fontane*.” The repetition of the Miracle of the Sun at *Tre Fontane* is an unmistakable Heavenly confirmation that the message at *Tre Fontane* is a continuation of the message of Fatima.

7.1.1 Symbolism of the Miracle of the Sun at *Tre Fontane*

Okay, now let's spend some time considering the symbolism seen during the many repetitions of this miracle in Rome.

7.1.1.1 Symbolism of the Colors

The symbolism of the colors red, pink, and black, which appeared inside the solar crown. We'll briefly consider some of the Scriptural and liturgical symbolism of these three colors.

What does red symbolize? Among other things, red symbolizes the shedding of blood and so red vestments are worn on the Feast of the Precious Blood, in votive Masses of the Lord's Passion and of course on the Feast of the Martyrs who shed their blood for their faith. But it also symbolizes the burning fire of God's charity, and so it is used during Pentecost.

What does pink symbolize? Well, rose-colored vestments, sometimes mistakenly called pink vestments, are traditionally worn as a sign of joy on Gaudete Sunday, the third Sunday of Advent. Rose is an expression of joy because, liturgically speaking, in just a little while the Lord will finally be with us, and that is also very significant, since the Church keeps two basic truths before our eyes during Advent. On the one hand, we're preparing to celebrate the anniversary of the first coming of Our Lord some 2,000 years ago on His mission of mercy, and on the other hand, we're reminded to be prepared for an upcoming event, the second coming of Our Lord when He comes to judge the living and the dead.

What does black symbolize? Since black symbolizes mourning, the sorrow of death, and the tomb, black vestments are worn on All Souls' Day and for Requiem Masses. One Scriptural commentary notes that: "Black is often associated with the threatening presence of God in dark times, a divine judgment upon sin and evil. Throughout the Old Testament images of the coming of God in judgment are painted in hues of black. The Day of the Lord, a day of judgment for sin is described by the prophets as a day of darkness and gloom, a day of clouds and blackness."

So the colors themselves symbolize first, the shedding of blood and the burning fire of God's charity, second joy, in the fact that the second coming of the Lord is nigh on hand, and third, mourning, death, and judgment day.

7.1.1.2 Symbolism of the Solar Crown

The symbolism of the solar crown being dissolved and reconnected in three circles of various colors. The solar crown separated into three circles and united back together again is symbolic of the Most Blessed Trinity.

7.1.1.3 Symbolism of the Figures Inside the Solar Crown

The symbolism of the various figures seen inside of the solar crown during the miracle. Many of these are very obvious. Obviously the IHS in the Sun symbolizes the Holy Name of Jesus since it's the first three letters in Greek capitals of "Jesus Christ". The cross

symbolizes Our Lord's Passion. The heart surrounded with stars is symbolic of the woman of the Apocalypse, The Virgin of Revelation, who is clothed with the Sun and crowned with twelve stars. The heart dripping blood is symbolic of the sorrow in Her sorrowful and Immaculate Heart. The "M" is a symbol for Mary, commonly used for the Sorrowful Mother at the foot of the cross. The joined hands are a symbolic reminder of prayer, a reminder of the Virgin of Revelation's request that we "do not forget the Rosary, which cooperates much with your salvation. The Hail Mary's which you say with faith and love are so many golden arrows that reach the Heart of Jesus." Then a reminder of Our Lady's ardent request at Fatima, that we ought to "pray, pray very much, and make sacrifice for sinners, for many souls go to Hell because there are none to sacrifice themselves and pray for them." The Virgin of Revelation: Obviously by appearing within the solar crown, she is showing the world who she is and the precise time in history when we are living, that she *is* the Virgin of Revelation, that she *is* the woman actually *clothed* with the Sun in chapter 12 of the Apocalypse.

7.1.1.4 Symbolism of the Sun Brightening the People's Clothing

Our Lady calls to mind the lights of Fatima that showered down on the people. Beams of light in general are symbolic of the graces and the virtues from Heaven pouring down upon the people gathered at the grotto, and of course light is also symbolic of faith. The light was shining on the people, but were the people reflecting that light, by a life of faith, by a life of charity?

7.1.1.5 Symbolism of Peering at the Sun With Ease

The very fact that the witnesses could look directly at the Sun with ease, this remarkable diminishment of the light, is very significant Scripturally. Cornelius a Lapide, the great 16th century commentator, speaks of this very phenomenon: "The Sun, Moon, and stars are dimmed when the leaders of the Church or the world depart from justice and holiness to depravity or wickedness."

7.1.1.6 Symbolism of the Miracle Occurring Repeatedly in Rome

The fact that this miracle was repeated over and over and over again in Rome, and not just in Rome but at a Catholic shrine, is indicative that it is not the rulers in the world but rather the rulers of the Church who are being symbolically indicted by this heavenly phenomenon. It's a repeated symbolic indication that they have departed from justice and holiness to depravity and wickedness. The Virgin of Revelation said to Bruno: "'Many of my sons, Priests, have lost the dignity of the order, no longer live in honesty and love, no longer catechize souls.' The Virgin shows me religious men and women, Priests, Bishops, Cardinals, and tells me, 'See these fools deny the true God and proudly made themselves gods. The corruption and spiritual evil you see is being done to satisfy their god and their material god. They are evil, and fail to do good. Evil has entered into them, they are out of their minds, walk on a wrong path, they have no faith, and do not believe.'"

Bruno: "What I dreamt will never happen, it is too painful, and I hope that the Lord will not allow the Pope to deny all the truths of the faith and to put himself in the place of

God. How much pain I felt in the night! My legs became paralyzed and I could no longer move for the pain which I felt when I saw the Church reduced to a mass of ruins.”

7.1.1.7 Symbolism of the Dimming of the Sun With Regards to the People

It isn't just the Church leaders who are symbolically being shown to be under judgment, there's also symbolism here which pertains to the Catholic people. As one Scriptural commentator points out, the partial or complete darkening of the Sun, Moon, or stars in the Old Testament, as well as in ancient Jewish writings “is a sign that the people have violated their covenant obligations to God and are undergoing judgment.” In other words, it's a sign that they haven't kept the commandments; it's a sign that they've turned away from God, and the location itself is indicative of the precise covenant obligations that they have collectively violated.

7.1.1.8 Symbolism of the Miracle Occurring at the Cave at Tre Fontane

The fact that this miracle was repeated over and over and over again at this particular location is indicative of grave violations of specific commandments by which the people offend God. That cave at *Tre Fontane* had been a place of great sin. It had been used by prostitutes right up to the time when Our Lady first appeared to Bruno, which is what She seemed to be alluding to when She told him that She would work miracles with this “sinful soil”. And remember, that when Our Lady first appeared there to the Venerable Luigina, it was just after Luigina had found and buried there the remains of an aborted baby. So we consider the grave sins specifically associated with that location: The fact that prostitution is a sin against the marriage covenant and is always associated with contraception, abortion, and perversion. The fact that this was a site containing the buried remains of an aborted baby, and the fact that this was the very site where Bruno had been writing his heretical and blasphemous sermon. When we consider all that, we see that this is a site of sins against the marriage covenant, a site of sexual sin and perversion, a site of sins of contraception and abortion, a site of sins of heresy and blasphemy. And by the 1980's, when these miracles were recurring, *all* the sins associated with this site: the sins against marriage, sexual sins, contraception, abortion, perversions, heresy, blasphemy, all these sins have become widespread throughout much of the Church, and the world. So in the dimming of the Sun's brightness we see a symbolic warning of judgment on corrupt Church leaders who have departed from justice and holiness to depravity and wickedness and we see a symbolic warning of judgment on the Catholic people as a whole, who haven't kept the commandments, who've turned away from God to sins against the marriage covenant, sexual sins, contraception, abortion, perversions, heresy, and blasphemy.

7.1.1.9 Symbolism of the Miracle Being Repeated Many Times

Why would such a warning be repeated over and over and over again? Because, according to St. Vincent Ferrer, Heaven often puts a warning in the sky when a great and heavy affliction is about to come upon the world so that people may either advert the

punishment through prayers and penance, or may prepare themselves to suffer the affliction. So these were repeated forewarnings of great and heavy afflictions meant to encourage people through prayer and penance and amendments of their lives, to either turn back the hand of God, or, failing that, to prepare themselves for the upcoming afflictions.

7.1.1.10 Symbolism of the Dancing of the Sun

We'll briefly consider explanations from both Scripture and Tradition. First, the Scriptural symbolism involved in the moving and spinning of the Sun, as one Scriptural commentary explains, "The cosmic order of nature in the course of the Sun, Moon, and stars was seen as essential to the ongoing welfare of the world's existence. This order is interrupted and dissolved when men go against the spiritual order of God's laws which are to regulate the course of their lives. Hence God judges the heavens by destroying its orderly movements in order to indicate that mankind had violated His moral order and is being judged. He alters the fixed patterns of Sun, Moon, and stars to indicate judgment on those who've wrongly altered His moral patterns, especially through idolatry."

Since God alters the fixed patterns of Sun, Moon, and stars to indicate judgment on those who've wrongly altered His moral patterns, especially through idolatry, what sort of idolatrous behavior might be incurring His judgment? If this is a Heavenly warning against idolaters, where are they? Who are all these idolaters? Now in its essence, an idolater is someone who in his life has "dethroned" God, so to speak, and put something else in the place of God. The idolater has literally put something else before God. In other words, the true God is not as important as some mere creature. The idolater actually serves that mere creature in place of the true God – that mere creature has become his god. And in our society, idolatry is actually the most common religion. The mere creature, the idol that is most commonly served, is the self. An immense number of people practically speaking have turned away from the service of the true God, and in His place, they serve themselves, and their own selfish interests. They literally put themselves before God – they are a law unto themselves. Just look at all the social chaos, all around us. If these people observe the commandments, *if* they observe the commandments, it's a matter of convenience or custom, not conviction. They serve their own pleasures according to their own convenience and their own appetites. Be it sins against the marriage covenant, like separation, divorce, remarriage, be it sexual sins of any stripe, maybe from watching of mainstream TV shows, or porn, to engaging in out-and-out fornication, adultery, or even perversions, they use contraception without a thought, they may find abortion distasteful, or even wrong, but at the end of the day, no one should be punished, "it's a choice," and "who am I to judge," and on, and on and on it goes. An immense number of people, quite probably the majority of people, have turned away from service to the true God, and in His place they serve themselves and their own selfish interests. In our society, idolatry is actually the most common religion. The pews in virtually every Catholic Church are full of idolaters.

And as we've heard, Tradition indicates the dancing of the Sun is also a sign of the end of the world. St. Alphonsus states: "Another sign of the end of the world will be tremors and unusual movements which will occur in the heavens, that is, the firmness of the heavens will seem to be lacking, as they will tremble, before the Lord comes to judge the world."

So the dancing of the Sun is symbolic of God's judgment falling on those who've wrongly altered His moral patterns, especially through idolatry, and, it is symbolic of the end of the world.

7.1.1.11 Symbolism of the Miracle Occurring at *Tre Fontane*

As we saw at the first conference, *Tre Fontane* is the site where St. Paul, the great Apostle, was beheaded by the order of Nero, a savage, pagan ruler, a type of the Antichrist. The marble chopping block, across which St. Paul laid his neck, is still there, and when his head was chopped off, it bounced three times down a gentle hill. At each point where St. Paul's head bounced, a spring immediately began to flow, which is why it is now called "*Tre Fontane*," the Three Fountains. We also saw that *Tre Fontane* is the burial site of St. Zeno and his 10,203 companions. These are Catholic slaves who worked on the construction of the baths of Diocletian, and then when the project was finished, were martyred by the savage, pagan government. We also saw that *Tre Fontane* is a site where St. Bernard had a famous vision of souls being released from purgatory by virtue of the Mass he was saying, and then being escorted by the angels up a staircase to Heaven. Now obviously the beheading of a Catholic ruler and the slaughter of thousands upon thousands of Catholic laymen instantly brings to mind the French Revolution, when the king was guillotined and somewhere between 19,000 to 44,000 people were massacred and over 16,000 people were guillotined, and it also brings to mind that solemn warning, given by Our Lord to Sr. Lucia: "Given that my ministers have followed the example of the King of France in delaying the execution of my command, they will follow him into misfortune." And those very elements, the killing of a Catholic Bishop, in fact an Apostle, and the slaughter of Catholic laymen also brings to mind certain of the visions shown to Bruno by the Virgin of Revelation:

"While the Pope was celebrating Mass there was a great confusion, and voices rose threateningly. They advanced towards the Altar, the police began shooting, there are shouts, 'Flee! Flee! The Pope is hit!' Blood reddens the white cassock and shouts are heard, 'He is dead! He is dead!'

"Priests will be trampled and slaughtered.

"The dead! Blood! Blood! Blood everywhere! The Virgin of Revelation takes me to a big square and says, 'Look what they do to my children, those who remain faithful to the faith and the Church of my Son in the great persecution for a true purification.' I see many Priests in their cassocks and religious men and women in religious habits of all shapes and colors, all in a row, and the guards push and drag them, one at a time, onto a wooden stage.

"They made them kneel and asked them, 'Get rid of the habit!'

"To the answer 'no' they took his head and put it on a stump and there they were beheaded by the executioner who had an axe.

"The blood spurted everywhere, and those who waited for the same martyrdom cried out 'these are the souls who cry out under the Altar of God!'

"The assassins and those who witnessed this slaughter shouted: 'Hurrah for atheism! We have finally freed ourselves from the habits and the vows that kept us slaves, believing in the existence of God, and here, we are finally free.' Many Priests and Sisters are dismembered in St. Peter's Square."

And of course the killing of an Apostle, the slaughter of Catholic laymen and angels escorting souls into Heaven also brings to mind significant parts of the vision seen by the children in Fatima during the third secret. We'll quote excerpts from that vision:

“And we saw a Bishop dressed in white. We had the impression it was the Holy Father. Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big cross of rough-hewn trunks, as of a cork tree with the bark. Having reached the top of the mountain on his knees at the foot of the big cross the Holy Father was killed by a group of soldiers who fired bullets and arrows at him, and in the same way, there died one after another the other Bishops, Priests, men and women Religious and various lay people of different ranks and positions. Beneath the two arms of the cross there were two angels each with a crystal aspersorium in his hand in which they gathered up the blood of the martyrs and with it sprinkled the souls that were making their way to God.”

So at one and the same time the location at *Tre Fontane* brings to mind the beheading of the king and the martyrdom and slaughter of so many of his subjects during the French Revolution, the killing of the Pope and the martyrdom and slaughter of so many Priests, Religious and faithful in the visions given to Bruno by the Virgin of Revelation, and the killing of the Pope, the Bishops, Priests, and Religious and faithful, with the angels sprinkling blood of martyrs on the souls making their way to Heaven.

7.1.1.12 Symbolism of the Person of Bruno Cornacchiola

The symbolism of Bruno’s presence at these miracles, of choosing Bruno to be a visionary and a bearer of Heavenly messages to the Pope. In Bruno, what do we see? We see a Communist. We see a spy who portrayed himself as one thing while really being another. We see a vociferous enemy of the Church. We see a blaspheming heretic who hated Our Lady. We see a man who didn’t scruple to steal from Priests, and who made a point of physically and verbally abusing Priests. We see a man who’d sworn an oath to kill the Pope and had gone so far as to buy the weapon and choose the date. We see a man who didn’t scruple to violate his marriage covenant by adultery. We see a thug and a wife-beater. All-in-all, we see a man who had actively, deliberately, and whole-heartedly subscribed to the errors of Russia, and a vicious lifestyle.

The instantaneous conversion of Bruno is both a promise and a warning. His conversion is a visible and concrete example of what Our Lady can do with someone completely and utterly dominated by the errors of Russia and a vicious, immoral lifestyle. That She can instantly convert someone like that, from the very depths of sin and depravity to the heights of Catholic fervor and charity. And given that Our Lady can do that in an instant with a man like Bruno, it’s a sign, it’s a promise of what She could do, and would do, with a whole nation of people dominated by those same errors and vicious lifestyles, if only mankind, and the Pope, would heed Her requests. It’s a sign that although her errors have already spread throughout the world, it was still not too late, even in 1980, in the very height of the cold war, it was still not too late for Russia to convert and become a nation of fervent, flame-breathing Catholics ready to spread the gospel throughout the world.

And the presence of a man like Bruno at these miracles, of choosing him to be a visionary and a bearer of Heavenly messages to the Pope is also a warning. Our Lady went to Rome, to beg the hierarchy to listen to Her Fatima message, even using Bruno, whose plan was to kill the Pope as a warning of what would come to pass if they didn’t listen. Our Lady stopped Bruno in his tracks, She converted him, She held him back. There was still time. They didn’t have to follow the example of the Kings of France; it wasn’t too late, She would

take care of him. She deflected the course of bullets from the hitman Ali Agca when he shot St. John Paul II. She used Bruno to warn the Pope of the upcoming attack by Father Juan Fernandez Krohn, and when he attacked, although he drew blood, She stopped the bayonet from seriously injuring St. John Paul II. So the presence of someone like Bruno is a warning that although Our Lady had been intervening, if they continued to follow the example of the Kings of France, then Our Lady was no longer going to be able to hold back the arm of Her Son, which is exactly what She told Bruno in 1986: “For the sake of justice I have to let go of my Son’s hand, precisely because justice has to be fulfilled.” The presence of someone like Bruno is a warning that they shouldn’t continue to follow the example of the Kings of France – that if they delayed execution of Our Lord’s command then they will follow him into misfortune and all those terrible consequences would come to pass.

7.2 New Miracle of the Sun at Orem, Portugal

Did they pay any attention to Our Lady’s warnings? Has *anyone* paid *any* attention to Our Lady’s warnings? Because She just gave another warning, what may very well turn out to be Her final warning. She just gave another warning, just last year [i.e., 2016].

Just last year, Our Lady gave another warning. On May 4th, 2016, in the Portuguese town of Orem which is seven miles away from the *Cova da Iria*, the *Cova da Iria* is the very site in which Our Lady of Fatima appeared in 1917. On May 4th of this last year [2016] Our Lady gave another warning. On May 5th, 2016, the secular Portuguese newspaper, this is a secular Portuguese newspaper Coria de Manyo reported: “Yesterday, more than a hundred faithful experienced a phenomenon at Orem which they described as a new ‘Miracle of the Sun.’”

I asked my friend, whose first language is Portuguese, to give me a summary of what the witnesses reported on Portuguese TV. These videos are readily available online. For the first time in fifty years, the pilgrim statue of Our Lady of Fatima visited Orem and had been venerated throughout the night in the church. At about 8:00 a.m., as soon as they processed out of the church with [the statue of] Our Lady, a miracle began, and it lasted about fifteen minutes. The Priest did not see anything unusual but this was seen by about a hundred other people in the procession who all described the same phenomenon. They could look at the Sun, and the outer rim of the Sun was spinning and it was red, then it turned golden, as if it were made of gold. Then it turned blue. The whole time, it was spinning at a high speed. The Sun itself was also blinking. One interviewer noted that a hundred witnesses saw what some are calling a miracle and that all their accounts are the same. An interviewer asked, “Was it a miracle?”

One witness says “Yes, it was a miracle, and Our Lady is trying to say something to us.” It *was* a miracle, and Our Lady *is* trying to say something to us. Okay, so what is She saying? What does this mean?

7.2.1 The Significance of Orem

Let’s consider a little background information in order to get a better grasp on what She is saying. On August 13th, 1917, the three children were kidnapped by the Freemasonic mayor of Orem. He jailed them, and then spent two days trying to pry the secret out of them or to get them to admit that they were lying, going so far as to threaten to martyr them by burning them alive in boiling oil. But through it all, the children remained steadfast.

Meanwhile, over at the *Cova da Iria* there were some 15,000 to 18,000 people awaiting Our Lady's arrival. And even though the children were being held prisoner up at Orem, Our Lady still came to the *Cova*. One witness described some of the events:

“The clap of thunder was followed by lightning and at once we began to notice a small cloud, very pretty, white in color, very light, which hovered some moments over the holmoak, then rose toward the sky and disappeared in the atmosphere. The faces of the people had all the colors of the rainbow: pink, red, and blue. The ground was covered with squares of different colors. Clothes were also of every color of the rainbow. The trees did not appear to have branches and leaves, but only flowers: everything seemed laden with flowers, and every leaf appeared to be a flower.”

Now obviously Our Lady knew the children weren't going to be up there, but Our Lady does things on Her own terms. Although She knew full well the children were up at Orem, She came to the *Cova* as She had said. Then on August 19th She unexpectedly appeared to the children in their homes at a place called Valinhos. (Now it's important to note that this is the exact opposite of that Medjugorje scam where the devil that pretends to be Our Lady goes on tour with these liars and during their seances allows himself to be summoned up on demand.) So in 1917 even though the children had been taken there Our Lady did not appear at Orem, but almost a hundred years later on May 4th, 2016 Our Lady finally graces Orem with Her presence and she does a miracle there. Our Lady does things on her own terms. She is way, way more powerful than these Freemasons, and Her plans cannot be thwarted. Even though for the most part her message has been ignored and forgotten, even though for the most part Her requests have not been fulfilled by the Bishops, the Priests and the faithful, even though the consecration of Russia has still not been done, She will still triumph and conquer evil.

7.2.2 Meaning of the Miracle of the Sun at Orem

Now with all that as background, let's ask ourselves what all this means. The date is significant: May 4th is the day on which the Fatima novena begins. The symbolism here is obvious: the days are numbered. It's the ninety-ninth year. Again the symbolism is obvious: time is short, time is running out. The time *is* running out, we must stay close to Our Lady, very close.

The symbolism of the colors is fairly obvious. The red symbolizes martyrdom, the gold symbolizes the presence of God and Heavenly royalty, and the blue symbolizes Our Lady. The color of red as a symbol of martyrdom is obviously related to the symbolism of the location since Orem is the precise place where the three little children were put to the test, even unto death to the point where they actually believed that the others had been martyred by being boiled alive in oil, and yet they each remained faithful. There are terrible trials ahead, there are terrible trials ahead. But even should we be threatened with martyrdom we must remain firm in the faith by remaining close to and obedient to Our Lady, obedient even unto death. We must be prepared, fully prepared, to die for the truth.

The symbolism of the pilgrimage following Our Lady is also obvious: we must faithfully follow Our Lady, stay very close to her, just like the children and the Apostle John, and She will conquer.

The symbolism of this miracle not being visible to the Priest is also fairly obvious. St. Francisco had to pray many Rosaries. He could see her, but he could not hear Our Lady of

Fatima. The Priests today can't even see. This inability to see is symbolic of Priests in the world today who are losing their faith and not praying. Not praying their Rosary, not even praying their Breviaries. They're blinded, and choking in the smoke of the operation of error. The Virgin of Revelation warned Priests: "You are becoming worldly, divesting yourselves of the sacred, to desecrate and abandon the priesthood given to you by my Son. The world thirsts for truth, but you no longer give it the water to quench its thirst. Many of you give bad example. You have completely forgotten the gospel." Where was the parish Priest, during the children's trials? Miles away. Was he supporting them? No, no he wasn't.

The Miracle of the Sun should be in every single history book written since October, 1917. Everyone in the world, not just the Catholics, should be familiar with all these details, and yet how many *Priests* even pay any attention to Fatima? So we must pray for Priests and Prelates but remain faithful. Trust Our Lady, even when so many of the Priests don't. Stay close to Our Lady, consecrate yourself to Our Lady, and trust her just like the children and the Apostle John.

7.3 Failure to Pay Heed

Now pause for a moment and consider that, as we've seen, the Miracle of the Sun was an absolutely unique and unprecedented, unparalleled historical event. That this miracle of Biblical proportions took place, then almost a hundred years later the Sun dances again in virtually the same place, yet it's *practically ignored*. We're living in a time when there are many false prophets and end-time prophecies, like that Mayan calendar for example, or all that craziness about the year 2000. We're living in a time in which the people are claiming the end is coming, and then it comes, and it goes, and it was not the end. This atmosphere has created a sort of immunity towards actually obeying Our Lord's explicit command to read the signs of the times, an immunity to ever believing that this is something to concern ourselves with.

Almost every time I discuss these things with Priests the response is a super-patronizing answer along the lines of "People have always thought they were living at the end of the world," and this is said in such a way as if there is nothing more to talk about, that's the end of the discussion and to even entertain any further thoughts on this question is stupid. We can just continue doing what we're doing and living like we're living because all these prophetic end-times just come and go, and there is no end. And the terrifying result of all this is that when the real danger and the real prophet arise, like Our Lady of Fatima, for example, people laugh and scorn and mock Her and pay Her no heed. They tell themselves it's all just a private revelation, we don't have to believe it and they can't even be bothered to trouble themselves to consider the meaning of the miracle. And the miracle is absolutely, positively, not a private revelation at all, it's a historical event. It's a historical event.

Once we see this, we can see why when those terrible things predicted for the end arrive so many people will be caught off-guard. We can see why these things will come like a thief in the night, because people have been conditioned by the lies of false prophets, they've been conditioned by the laxity of the Priests and they've been conditioned by the atmosphere of our society to think there's no danger of the second coming. Noah preached for a hundred years before the Great Flood struck, and as we all know almost no one paid any attention to his warning. This latest Miracle of the Sun is a very, very clear warning from Our Lady about upcoming events, a wake-up call for all those with eyes to see. But has anyone paid any attention to Our Lady's warning? Just as it was in the days of Noah, so it is in our days. In

fact, in Luke 17:26-30 Our Lord specifically states, He specifically states that the conditions at the end of the world would mirror both the days of Noah, and the days of Sodom and Gomorrah. And we've already seen that the ancient Jewish commentaries state that: "The generation of the flood was not wiped out until they wrote marriage documents for the union of a man to a man, or to an animal." We've already seen that these days *are* like the days of Noah and the days of Sodom & Gomorrah, and yet, who's paying any attention to that?

Our Lord talked to Bruno about this:

"You have examples: Sodom and Gomorrah. They did not repent, they did not do penance, they did not pray, and you know what justice is done to them. Another example is like Nineveh, who listened, repented, prayed, and did penance, and they were saved, as you proclaim the prophesies that you do not remember any more and you have forgotten through your own fault. While I still announce to you that if you do not convert, fire and the sword will descend upon you. And by your own fault, on all, small or great, sinful or innocent, good or bad. That's why we call you all to conversion: true peace, and true love. What you call peace, and all that you are doing for peace is nothing but deceit, because there is no conversion, there is no prayer to the one and Holy God, there is no penance for purification and for the forgiveness of your sins. All this is preparing for a Satanic war and you will lose your souls. Know this, that Satan, the evil one, the ancient spirit is thirsty for souls. He wants souls in Hell, the punishment deserved for his own will. I call you: 'Convert, sons!' And I call you Sons of Mercy if you convert, Sons of Resurrection if you change your life by renewing your heart. Repent and love. This is the sound of the trumpets of the final battle: Love, peace, mercy."

7.3.1 A Meditation on Noah

We'll close with a meditation on the days of Noah.

As we've seen, Noah and his family lived in times similar to our day. They always strove to cling to the truth and had a great love for God. For years they tried to share that truth and love with others, but for various reasons the others wouldn't let that truth and charity enter their hearts. Like today, many, many people were living in very sinful lifestyles.

But certainly, then as now, many people lived a very mild life, where they didn't seem like bad people, they were good neighbors and didn't seem so far off. But their hearts were lukewarm, neither hot nor cold. They were doing just enough to look good and ease their conscience and yet still fit in so they could avoid being thought of as extreme, avoid becoming outcasts in the crazy world they lived in, pretty much like our day and age.

And on God's orders, Noah preached repentance and built an ark. The whole time the majority mocked him, the rest ignored him, and only a few remained friendly, and kind to his face, but that was about it. They didn't embrace his preaching with their hearts. At best they gave him a superficial hearing, a superficial agreement with his preaching, but they didn't embrace him with all their hearts. They weren't willing to embrace a truth that was so painful, a truth that was such a heavy cross, a truth that didn't "feel good", a truth that didn't make them look good in their neighbors' eyes, a truth that, to embrace, would instantly result in mockery and contempt. Even though many of them recognized, at some level, that what Noah was saying was true, still, it was just too costly, too painful to let themselves believe that God really meant what He said, that judgment was coming, that judgment was upon them. "Yeah, this is bad," they'd tell themselves, "but it's not *that* bad. Look at everyone

else! I'm not that bad, compared to them." There's safety in numbers. "God knows we're weak." "God has a sense of humor." And they'd push it all out of their minds, they wouldn't let themselves think about it. The Word of God was just too demanding, the Word of God was just too painful, too costly to fully embrace, and they would lull their consciences to sleep with these soothing lies, soothing lies.

Finally when the day arrives, the people watched Noah and his family board the ark. They watched the miraculous gathering of the animals load on board, then God Himself closes and seals that huge door. And then silence, wonderful silence. No more preaching from that fanatic, finally some peace and quiet. Thank goodness Noah's locked up in there with all his animals. After a hundred years, the people could finally have some peace and quiet. And it *was* quiet, quiet for a whole week.

But, then the rain starts; it's really raining. Now people are starting to get scared, and the more it rains the more scared they get. They start knocking on the ark, pounding on the ark, "Lemme in! Lemme in! Lemme in!" But it's too late, it's too late. For the past hundred years, they rejected God's Word, they rejected God's warning. God sent them a prophet, God sent them warning after warning, a full century of warnings, but they didn't listen, they didn't pay attention, they didn't place their faith in God, they placed their hope in themselves, and now the only reason they want onboard is because they fear for their lives, not because they're filled with charity. They have no charity. They're not getting onboard, they had their chance. They had their chance, and now, it's too late.

And now comes the worst part. Just picture the immense amount of grace Noah and his family must have been given to endure what happened next. The rains came, and their neighbors, their friends, their other family members, aunts, uncles, cousins, other relatives, came, and knocked on the ark, pounded on the ark, begging for the door to be opened. But God has closed that door, and it had to remain closed, and Noah's family trusted in God. As His justice fell, God gave them immense grace to endure it: the screaming, the terror, the children, desperate and crying, wailing for help, the mothers, holding the babies up, begging them to at least take the babies and save them from this death. The desperation of the voices that had once mocked them, now crying to them for help. But God had closed the door, and it had to remain closed. The cold, dreary, depressing hours and hours with all this horrific wailing and crying, until finally the last cries drowned out, leaving an eerie silence as the last person could no longer stay afloat and sank into the flooding waters that cleansed the earth of sin. What great sorrow pierced the hearts of all those on the ark, as they listened to the silence. The overwhelming sorrow, that could haven so easily been joy if only those poor souls would have embraced the virtues of faith, hope, and charity when there was still time. A great sorrow in spite of the consolation of realizing that some of those poor people had repented before drowning. What great thanksgiving Noah's family must have given to God for saving them in the midst of such an evil world, for giving them such a profound trust in God's mercy and justice. How unbelievably difficult this would have been, how much grace this would have taken to clearly recognize that God's justice *is* just, and not to try to let anyone else into the ark, not even a baby. How much grace it would have taken to not fall into the temptation to play God, and think that they know better.

What a drive that should give us to cling to truth and charity, is this world gone mad, a world where virtually no one even knows what truth and charity are, a world in which so many of our friends and neighbors have their own truth, and live their own lives, as if there is no God, a world in which even the Priests and Bishops deny the moral laws of God, in which even the Priests and Bishops blatantly deny the justice of God, blatantly deny that anyone goes to Limbo, blatantly deny that anyone goes to Purgatory, blatantly deny that anyone goes to Hell. Do we know better than God? Is God's justice *not* just? Are we not called to trust

God completely, and trust that He knows what He is doing? The people in Noah's day did not trust, and look what happened to them. Lot's wife did not trust, and look what happened to her. Now we see even the Priests and the Religious knocking Fatima, ignoring Fatima, indifferent to Fatima. So Our Lady came to Rome and repeated the miracle over and over and over again, even ensuring it would be filmed and broadcast on television. Our Lady did miracle after miracle after miracle and still, the clergy and the people remain indifferent. And yet, in spite of all this rejection and indifference Our Lady still came to Orem, still came to give mankind a last minute warning, still came to give one more warning, and yet, the clergy and the people remain indifferent. They don't believe, they don't want to believe, they don't want to be bothered, and they just brush off these easily-verifiable historical events backed-up by so many witnesses. Are we paying attention to the signs that are so evident and so plain? Are we like men without eyes to see or minds to think? Are we paying *any* attention to the warnings that God has given us? Repent, believe, consecrate yourself to Our Lady, live the message of Fatima, and stay very, very close to Her. Time is running out, it's running out.

8. Fatima and the Apocalypse 8: The Third Secret – Preliminary Considerations

It's day seven, so it's a series of talks, I started a novena, got five days on it, this is day seven right now on it, so if you want the rest of it you can actually hear that online, these ones, you're more than welcome to record them, as usual that's perfectly fine, you're more than welcome to make tape recordings or whatever of them, but right now, as it stands right now, my general superior has indicated to me that I'm not allowed to publish them or have anyone publish them, any of my sermons, so, uh, these will not be published, so that's how that is right now, gets more merit for me, uh, so, sorry if that's an inconvenience to you but I get more merit for it, and, so, that being said, we'll get started.

God bless us and the Virgin protect us. In the name of the Father and the Son and the Holy Spirit, Amen.

Once again I want to explicitly acknowledge my debt and gratitude to Our Lady of Fatima, she has to get the credit for anything that's good or true or beautiful in these novena conferences and all the faults are my own.

Ave Maria Purissima, in the Name of the Father and the Son and the Holy Spirit, Amen.

8.1 The Third Secret of Fatima

Today, we're going to turn to the third secret. For much of the analysis, at this point we'll rely heavily on the book The Fourth Secret written by Antonio Soci, he's a friend of Pope Benedict XVI, an acclaimed Italian journalist and television personality. Soci comments on the circumstances of the release of the third secret:

“After a long and dramatic deliberation the Pope personally decided to publish the text in 2000. It was announced in the most solemn manner: in the sanctuary of Fatima, before the Pope and the Visionary by the Vatican Secretary of State and it was even published on June 26th, 2000 with the accompaniment of a theological commentary by the highest doctrinal authority of the Church next to the Pope, Cardinal Joseph Ratzinger, Prefect of the Formal Holy Office, who presented the text of the secret in his commentary at nothing less than a press conference televised worldwide.”

We'll read the text [of the third secret of Fatima]. Sr. Lucia:

“JMJ. The third part of the secret revealed at the *Cova de Iria*, Fatima, on 13 July 1917: I write in obedience to my God who commanded me to do so through His Excellency, the Bishop of Leiria and through your Most Holy Mother and mine. After the two parts which I've already explained, at the left of Our Lady and a little above we saw an angel with a flaming sword in his left hand, flashing; it gave out flames as if it would the world on fire. They died out in contact with splendor that Our Lady radiated towards him from Her right hand. Pointing at the earth with his right hand the

angel cried out in a loud voice, ‘Penance! Penance! Penance’ and we saw in an immense light that is God, something similar to how people appear in a mirror when they pass in front of it, a Bishop dressed in white. We had the impression that it was the Holy Father. Other Bishops, Priests, men and women Religious going up a steep mountain at the top of which there was a big cross of rough-hewn trunks, as of a cork tree with the bark. Before reaching it the Holy Father passed through a big city half in ruins, and half-trembling with halting steps, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way. Having reached the top of the mountain, on his knees at the foot of the big cross, he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way, there died one after the other the other Bishops, Priests, men and women Religious and various lay people of different ranks and positions. Beneath the two arms of the cross there were two angels each with a crystal aspersorium in his hand in which they gathered up the blood of the martyrs and with it sprinkled the souls that were making their way to God. Tui, January 3rd, 1944.”

8.1.1 Common Interpretation: Attempted Assassination of Pope St. John Paul II

It’s a very, very symbolic vision. What does it mean? For very good reasons, many people have got the impression this vision refers simply to Ali Agha’s 1981 assassination attempt against the Pope. Soci explains why: “On May 13th, 2000, Cardinal Sodano (that’s the [Vatican] Secretary of State at the time) announces that the famous third secret of Fatima will soon be published. At the same time, anticipates the theological interpretation of that extremely delicate text by linking the vision to the assassination attempt.”

One Vaticanist comments: “What happened on May 13th, 2000 represents something unique in the history of the Church. A correct interpretation was offered even before the text to be interpreted was provided.” So the reason that so many people have gotten the impression that the vision refers simply to Ali Agha’s 1981 assassination attempt against the Pope is because Cardinal Sodano said so, even before the text itself had been released.

Most Catholics don’t realize that Paul VI placed the Secretary of State over the Congregation for the Doctrine of the Faith. [Transcriber’s addition: The “Congregation for the Doctrine of the Faith” is a very old and extremely powerful office within the Catholic Church, tasked with maintaining and defending the faith through defense against heretical doctrine. When the third secret was announced in 2000, Cardinal Joseph Ratzinger (who later became Pope Benedict XVI) was the Prefect of the Congregation. The Narrator has made the point that in spite of his power as Prefect of the Congregation, Cardinal Ratzinger was directly answerable to the Secretary of State of the Vatican, Cardinal Sodano.] After the announcement, [and] the pre-explanation of this vision by his superior, Cardinal Sodano, Cardinal Ratzinger was then asked by Cardinal Sodano to write a commentary on the pre-emptive explanation and that commentary was then released at the same time as the text of the vision. Soci explains:

“On June 26th, Cardinal Ratzinger was not able to make a free theological comment on the text but incessantly declared that the interpretation was by the Secretary of State, he was only giving points of reflection within the confines of a predetermined interpretative framework, stating explicitly the limits of his commentary. Cardinal Ratzinger: ‘In what follows therefore we can only attempt to

provide a deeper foundation for this interpretation, the interpretation of Cardinal Sodano.””

In other words, even before it had been released Cardinal Sodano had already announced his interpretation of the third secret and then he had Cardinal Ratzinger comment on that interpretation. Cardinal Ratzinger did so, but he made it clear that all he was doing was commenting further on the interpretation proposed by his superior.

Soci continues: “Noting that not only did Cardinal Ratzinger downplay the significance of this interpretation, he also stressed that, concerning the Fatima visions, there are no official definitions nor obligatory interpretations,” and I’m quoting ““and that there are other attempts interpretation which can be well founded.” The Cardinal also stressed the response to an inquiry from a Bishop that he had not at all wish ‘to attribute exclusively to the past the contents of the secret in a simplistic manner.’”

So in other words, even as he was commenting on Cardinal Sodano’s explanation that the vision pertained to the assassination attempt on St. John Paul II, Cardinal Ratzinger made the specific points that concerning the Fatima visions there are no official definitions nor obligatory interpretations and there are other attempts at interpretation which can be well-founded. So although the Holy See did give one possible explanation of this vision, that explanation is *not* officially obligatory and we’re perfectly free to seek other well-founded possibilities, and that’s exactly what we’ll do.

8.1.2 Enigma of the Third Vision of Fatima

Soci asks:

“What does this sense of this vision that is so enigmatic, and it’s pre-figured events, the martyrdom of the Pope and the many pastors and Catholics in the context of a frightening devastation, how can they be explained? Is it possible that the Madonna would appear so sensationally at Fatima to give a message warning of such importance that it nevertheless remains incomprehensible? Is it possible that the vision published by the Vatican in 2000 was not explained by the Holy Virgin?”

Is it possible that the Madonna would appear so sensationally at Fatima to give a warning of such importance that it nevertheless remains incomprehensible? Is it possible that that vision was not explained by Our Lady?

We’ll answer that question, or those questions, by asking a related question. Is it possible that Our Lady would show a perfectly comprehensible vision of Hell to the children and explain exactly what that vision meant and then show them another vision, a mysterious vision, but then give them no explanation, no clear explanation of what that meant? Is that possible? No, it’s not possible. It’s not possible Our Lady would show the children a perfectly comprehensible vision of Hell and then explain exactly what it meant and then show them another vision, a mysterious vision, and give them no clear explanation as to what the vision meant. That’s just not possible.

8.1.3 The Missing Words of the Third Vision of Fatima

Remember, Lucia is the only one of the three children who spoke to Our Lady during the apparitions. St. Jacinta could both see and hear Our Lady but never spoke to her during the apparitions and St. Francisco could see the Blessed Virgin but he could not hear Her words. He couldn't even understand the words of the Angel of Portugal – he never once heard the words. So St. Francisco could not hear her words, that's why Our Lady told the girls "Do not tell this to anybody. Francisco, yes, you may tell him." Think about it. The text we've just read, the released text, describes a vision. The released text is the description of the vision the three children saw, all three of them. But there are no words from Our Lady. Our Lady told the girls they were not supposed to tell this to anybody but they could tell it to Francisco, so what were the girls supposed to tell Francisco? What could they tell him, he saw everything they saw. So we're missing something. We're missing the very words of Our Lady which explain the symbolic vision.

That's perfectly consistent with the testimony of Sr. Lucia. On January 3rd, 1944, after she'd been told to write the third secret and had been struggling mightily to obey, but try as she might she just couldn't get it committed to paper, Our Lady appeared to her and told her: "Be at peace, and write what they order you, but not what has been given to you to understand its meaning," and at that point Sr. Lucia was instantly able to commit the vision to paper. So the text we read earlier, the text released by the Vatican in the year 2000, is a description of the vision the three children saw but it doesn't contain the explanation. We're missing the very words of Our Lady which explain the symbolic vision.

Consider this excerpt from an interview Sr. Lucia gave to Fr. Jongen in 1946. As we read this, please think about exactly what is being said:

"When Fr. Jongen interviewed her in 1946, Sr. Lucia answered firmly: 'When I speak about the apparitions, I limit myself to giving the meaning of the words I heard. On the other hand, when I write I take pains to cite the words literally, thus I intended to write down the secret word for word.'

"Are you certain of having kept it in your memory?"

"I believe so."

"Then the words of the secret were quoted in the order they were communicated to you?"

"Yes."

We'll go back through that again and make a few comments. Sr. Lucia: "When I speak about the apparitions I limit myself to giving the meaning of the words I heard. On the other hand when I write I take pains to cite the words literally. Thus, I intended to write down the secret word-for-word."

Fr. Jongen: "Then the words of the secret were quoted in the order they were communicated to you?"

"Yes."

Okay, so when Sr. Lucia wrote about the apparitions, she took pains to cite the words literally and she intended to write down the secret word-for-word, and when she did so she wrote the words of the secret in the order they were communicated to her. She wrote the literal words of the secret down word-for-word in the order they were communicated to her. What words?

When questioned about the July apparition the canonical investigation in 1924 Lucia testified: "Then the Lady told us some brief words commanding us not to tell them to anyone, except Francisco alone." What words?

On October 17th and 18th, 1946, Canon Barthas interviewed Sr. Lucia regarding the third secret and reported that “The text of the words of Our Lady written by Sr. Lucia are enclosed in a sealed envelope.” *What words?*

The text we read, the released text of the third secret, describes a *vision*. The released text is a description of the vision the three children saw, all three of them. There are no words from Our Lady, there are no words from Our Lady, so we’re missing something, we’re missing the very words of Our Lady which explain the symbolic vision.

Antonio Soci:

“If the attack in 1981 is really the complete fulfillment of the secret and if it is something that has by now been consigned to the past, already realized, our attention is drawn to an interesting, mysterious phrase that John Paul II uttered, to Vittorio Messori in a book interview Crossing the Threshold of Hope. That book was published in 1994 and the answer was written many years after the attack in 1981. The Pope was, in fact, recalling the attack. John Paul II: ‘Therefore when I was shot by the assassin in St. Peter’s Square I did not pay any heed at first to the fact it was precisely the anniversary of the day on which Mary had appeared to the three shepherds in Fatima, Portugal, relating to them those words which, by the end of the century seem to be moving toward their fulfillment.’

“It is amazing that these words of the Pope have passed without observation. We find in them at least two important revelations. The first is that thirteen years after the attack, that is, at the end of the century, John Paul II held that the Fatima prophecy had yet to be realized completely. The second revelation is that is the Pope informs us that the prophecy whose fulfillment is approaching, was expressed by Mary with words.”

So the Pope himself indicated the secret had not been fulfilled in the assassination attempt and even more significantly he stated that “when I was shot by the assassin in St. Peter’s Square I did not pay any heed at first to the fact that it was precisely the anniversary day on which Mary had appeared to the three shepherds at Fatima in Portugal revealing to them those words, which by the end of the century seem to be moving toward their fulfillment.” *What words?* What we’ve seen is a vision. The released text is a vision, but there are no words of Our Lady.

8.1.3.1 *The Second Envelope, Containing the Words of the Third Secret*

Antonio Soci approaches this problem from a different angle. Set in the introduction to the third secret found on the Vatican website (and you can do this yourself, I did it the other day) he noticed something very strange. As we read this pay careful attention to the dates. Soci:

“Cardinal Bertoni informs us that John Paul II requested the envelope containing the third part of the secret after the attack on May 13th, 1981, reading it precisely on July 18th, 1981. And he, John Paul II, thought immediately of consecrating the world to the Immaculate Heart of Mary which was realized the first time with active entrustment performed in the Basilica of St. Mary Major on June 7th, 1981. As one observer notes, ‘How is it possible that the reading of the third secret

brought the Pope to consecrate the world to Mary on June 7th, 1981 when according to the affirmation of Cardinal Bertoni the Pope would've read the secret no earlier than July 18th, more than six weeks later?"

Soci asks, "How can this be explained? It's unimaginable that it involves an oversight, and it's equally unimaginable that Monsignor Bertoni would furnish false information." Using evidence including direct testimony from the Secretary to St. Pope John XXIII, Soci demonstrates in fact that there are two envelopes from Sr. Lucia containing two documents pertaining to the third secret.

Now in an earlier conference we saw that Our Lady intended the veiled meaning of Her symbolic messages to be understood by anyone that's seeking the truths found in them, but for the most part the hearts of the people were not, and are not, open to Her message. There's an exact analogy between how Our Lord uses parables and how Our Lady uses these symbolic messages. Although the three children were given the explanations of what these things meant, for the outside everything's in symbols, so that they may indeed see, but not perceive and hear, but not understand. The great majority of men never have been interested in those truths, and so they were left hardened and unresponsive. The very fact that Our Lady taught in these symbolic messages was already a prophetic sign of upcoming judgment. In other words, the very format of the third secret as it's been revealed to us, a symbolic vision without the accompanying explanation, that format is, in itself, already a sign of judgment – it's a sign of the state of men's hearts, and that's worth pondering.

So, using evidence including direct testimony from the personal secretary of Pope St. John XXIII, Soci demonstrates there are two envelopes containing two documents pertaining to the third secret. The obvious conclusion is that one of the envelopes contains the released text of the third secret, the description of the vision the three children saw, and the other envelope contains the words of Our Lady explaining the meaning of this vision and this explains an otherwise very puzzling discrepancy.

On the Vatican website there are photographic reproductions of Sr. Lucia's original hand-written document describing the vision of the third secret. That hand-written document takes up four sheets of paper and is about sixty-four lines long. But we know from previous testimony that in March, 1957 on orders from Rome, the third secret, which had been enclosed in an envelope by Sr. Lucia which was then sealed in another envelope by the then Bishop Leiria of Fatima, was taken from Portugal and delivered to the Vatican. Before the secret was taken, the Auxiliary Bishop Venancio held up the Bishop's envelope to the light. He could see Sr. Lucia's inner envelope contained an ordinary sheet of paper with $\frac{3}{4}$ cm. ordinary margins on which were written approximately twenty-five lines. He took an exact measurement of the inner envelope, 12 cm. by 18 cm., and recorded this in a document stored in the Fatima archives. Cardinal Ottaviani, the Head of the Holy Office which then became the Congregation of the Faith after the Council, Cardinal Ottaviani, who read the third secret, later stated the secret was twenty-five lines long, written on a single sheet of paper. The obvious conclusion is that one of the envelopes contains the text released in 2000, and it can be viewed on the Vatican website, that takes up four sheets of paper and is sixty-four lines long and the other envelope contained the words of Our Lady explaining the meaning of this vision, written on a single sheet of paper, that's twenty-five lines long.

8.1.4 The Vatican's Claim: The Third Secret of Fatima Has Been Revealed

Now, more importantly, Soci argues persuasively in fact that Rome has, indeed, revealed, *in an implicit manner*, the essential contents of the second envelope, the envelope containing the words of Our Lady, which enables them to say in conscience that all the third secret has been revealed, and this would be a very Roman way of doing things. You have to pay very careful attention sometimes when they say things because words really matter: they said “revealed”, not “published.” We’ll take a very quick look at that right now and we’ll consider just what the probable contents of that second envelope might be. There are two envelopes, again, one has the description of the vision that we read, and the other contains the words, and Soci argues that, in fact, Rome has implicitly revealed the contents of the second envelope and for that reason they can say that it’s been revealed. Antonio Soci explains:

“My hypothesis, which is also based on private disclosures, is this: In the Curia, opposition to publication of the third secret had always been prevalent, above all because of the part concerning the Church or because of the prophetic words of the Madonna, which according to the dominant opinion in the Vatican would be used against the Vatican, would create great alarm among the people if made available to public opinion and the media. It was decided that on May 13th, 2000, at the end of the Mass for the beatification of the two shepherds of Fatima, publication of the text of the vision with an interpretation that would link it to events in the past would be announced. And then the central contents of the message of the Madonna would also be published implicitly, but not explicitly, in the homily that John Paul II gave during that Mass. This would permit them to say in conscience that all the third secret had been revealed but in such a way as to avoid, in their opinion, a great shock to the Christian people, sensationalistic broadcasts, and a reaction of panic. This decision probably would also have been made on the strength of the authoritative precedent, which in the Church is always important, because it will be held that Paul VI decided not to publish the third secret which in his surprising homily in his pilgrimage to Fatima in 1967, a pilgrimage made for the quite significant intention of peace in the Church and preservation of the faith, Paul VI wished to reveal implicitly to Christian people the essential secret message of the Virgin.”

Okay so according to Soci there’s two basic reasons the third secret is revealed this way, explicitly in the case of the vision, implicitly in the case of Our Lady’s words. In the first place, so the Holy See could say all the third secret had been revealed, there’s no more to reveal, and in the second place to reveal this in such a way as to avoid shock on the part of the Christian people, a reaction of panic. He points out that during his pilgrimage to Fatima in ‘67, Paul VI had also implicitly revealed the essential elements of the third secret. We’ll consider the words of the Popes in a few minutes.

8.2 The Meaning of the Third Secret of Fatima

So, we have the vision, but what does it mean? In an effort to come to some potential conclusions about the meaning of the third secret, about the meaning of this mysterious vision, we’ll start with a comment from Sr. Lucia:

“The third part of the secret refers to Our Lady’s words: ‘If not, Russia will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated. The third part of the secret is a symbolic revelation referring to this part of the message, conditioned by whether we accept or not what the message itself asks of us. If my requests are heeded, Russia will be converted, and there will be peace. If not, she will spread her errors throughout the world, etc.’ Since we did not heed this appeal to the message, we see that it has been fulfilled. Russia *has* invaded the world with her errors. And if we have not yet seen the complete fulfillment of the final part of this prophecy, we are going towards it, little by little, with great strides. If we do not reject the path of sin, hatred, revenge, injustice, violations of the rights of the human person, immorality and violence, etc. And let us not say it is God who is punishing us in this way, on the contrary, it is men themselves who are preparing their own punishment. In His kindness God warns us and calls us to the right path, while respecting the freedom He has given us. Hence, men are responsible.” -Sr. Lucia, May 12th, 1982

Okay, so the third part of the secret is a symbolic revelation referring to Our Lady’s words [as recounted by Sr. Lucia, above]. Now, with that as background, let’s break up the vision into sections, and on that basis organize statements from various reliable sources to try to get some idea of the probable meaning.

8.2.1 Probable Meaning of First Part of the Third Vision

8.2.1.1 *Review of the First Part of the Third Vision*

Sr. Lucia: “After the two parts which I have already explained, to the left of Our Lady and a little above, we saw an angel with a flaming sword in his left hand. Flashing, it gave out flames it looked as though they would set the world on fire. They died out in contact with splendor that Our Lady radiated towards him from Her right hand. Pointing to the earth with his right hand the angel cried out in a loud voice, ‘Penance! Penance! Penance!’”

8.2.1.2 *Scriptural Imagery Evoked by the First Part of the Third Vision*

So Scripturally-speaking the angel with the flaming sword instantly calls to mind a series of images of sin as a punishment:

- ◆ Our first parents being driven out of the Garden of Eden because of sin:
 - the Cherubim with a flaming sword guarding the entrance to the Garden of Eden, closed because of the fall of man,
 - the corresponding closing of Heaven,
 - the loss of sanctifying grace,
 - an alliance with the Devil in the Garden.
- ◆ It also brings to mind various images of divine judgment. In Psalms 7:12 we read: “Unless you convert, God will brandish His sword.”

- ◆ The notion of the inescapability of God’s judgment is also placed before us. There’s literally nowhere to run and nowhere to hide when we read in Jeremiah 12:12 that “the sword of the Lord shall devour from one end of the land to the other.”
- ◆ Of course it calls to mind judgment day as we read in II Peter 3:7: “The heavens and the earth that now exist have been stored for fire, being kept until the day of judgment and destruction of ungodly men.”

8.2.1.3 Cardinal Ratzinger’s (Then-Future Pope Benedict XVI’s) Thoughts

The angel’s cry, “Penance! Penance! Penance!” also calls to mind sin, the sins of mankind, and the fact that this heavenly warning is repeated three times indicates that the situation is very grave.

Cardinal Ratzinger’s comments on this scene are well worth contemplating:

“To save souls has emerged as the key word of the first and second parts of the secret and the keyword of this third part is the three-fold cry, ‘Penance! Penance! Penance!’ The beginning of the Gospel comes to mind: ‘Repent, and believe the good news!’

“To understand the signs of the times we must accept the urgency of penance, of conversion, of faith. This is the correct response to this moment of history, characterized by the grave perils outlined and the images that follow. The angel with the flaming sword on the left of the Mother of God recalls similar images in the book of Revelation. This represents the threat of judgments which looms over the world. Today, the prospect that the world might be reduced to ashes by a scene of fire no longer seems pure fantasy. Man himself, with his inventions, has forged the flaming sword. The vision then shows the power which stands opposed to the force of destruction, the splendor of the Mother of God, and the summons to penance. In this way the importance of human freedom is underlined.”

And this echoes the words of Sr. Lucia:

“In His kindness, God warns us and calls us to the right path, while respecting the freedom He’s given us. If we do not reject the path of sin, hatred, revenge, injustice, violations of the rights of the human person, immorality and violence, etc., it is men themselves who are preparing their own punishment, hence, men are responsible.”

So the symbolism in the first passage of the vision of the third secret calls to mind sin, grave sin, men being driven out from the presence of God, calls to mind the book of Revelation, the prospect that the world might be reduced to ashes by a sea of fire, the threat of divine judgment looming over the world and even of judgment day itself. Reminds us of the urgency of penance, of conversion, and of faith, and it is men ourselves who are preparing their own punishment, that mankind is responsible.

8.2.1.4 **Words of the Popes During Visits to Fatima**

Now all those thoughts we'll consider what Popes Paul VI, St. John Paul II and Benedict XVI said during their visits to Fatima. Remember, what we're trying to do here is to draw probable conclusions as to the meaning of this mysterious vision. And since we haven't been given the words we'll start by considering the comments of the Popes, then those others who've read the secret and then we'll add other comments from reliable sources.

So remember that Soci argues that because the Curia was opposed to simply publishing the third secret because they were afraid the contents would be used against the Vatican [and] would create great alarm among the people, it was decided, in conversations with the Pope, to *implicitly* reveal the words of Our Lady in the homily that St. John Paul II gave during the Mass of the beatification of Sts. Francisco and Jacinta, then *after* the Mass to announce the text of the vision. So, according to Soci there are two basic reasons the third secret was revealed in this way (*explicitly* in the case of the vision and *implicitly* in the case of Our Lady's words) so in the first place the Holy See could actually say they'd revealed everything and they could do that honestly, and in the second place they could stop any kind of sensationalism or alarm among the Christian people. Soci argues that during his pilgrimage to Fatima in '67, Pope Paul VI implicitly revealed the third secret also. So, we'll start with Paul VI.

8.2.1.4.1 **Message of Pope Paul VI at Fatima**

The first notable point is that in his visit to Fatima, Paul VI invokes the image found in chapter 12 of the Book of the Apocalypse: "The great sign which the Apostle John saw in Heaven, a woman clothed with the Sun is interpreted by the sacred liturgy as referring to the Most Blessed Mary the Mother of All Men by the Grace of Christ, Redeemer."

We continue [with the words of Pope Paul VI]:

"We wish to pray for the interior peace of the Church. The ecumenical council has reawakened many energies in the bosom of the Church. What an evil it would be if arbitrary interpretation, not authorized by the Magisterium of the Church, were to transform this spiritual renewal of the Second Vatican Council into a restlessness which dissolves the Church's traditional structure and constitution, substituting the theology of true teachings with new ideologies which depart from the norm of faith, finally transforming redemptive charity into an acquiescence and into negative forms of the profane mentality of worldly customs. What disenchantment then would be caused."

So Paul VI warns that in the wake of the Second Vatican Council the internal peace of the Church is at risk. He speaks of how evil it would be and what disillusionment it would cause if what was intended to be a spiritual renewal of the Church were derailed. And in that regard he speaks of what would now be called the "Spirit of Vatican II," or to use Benedict XVI's much more academic term, the "hermeneutic of discontinuity" as he speaks the traditional structure and constitution of the Church being dissolved by an unauthorized interpretations, as he speaks of the substituting of true teachings with new teachings, ideologies which are not of the faith and as he speaks of a transformation to a profane mentality and worldly customs, all of which has been going on throughout the Church all these many years.

The Pope continued:

“Speaking of those countries in which religious liberty is practically suppressed, where the denial of God is promoted, we declare: the world is in danger, therefore we have come by foot to the feet of the Queen of Peace to ask Her for the gift that only God can give: Peace. Then think of the gravity and greatness of this hour which could be decisive for the history of the present and future generations. The picture of the world and at its destiny presented here is immense and dramatic. It is the scene that the Madonna opens before us, it is a scene that we contemplate with horrified eyes.”

Now in 1967 those countries where religious liberty was practically suppressed, where the denial of God was promoted were, for the most part, behind the Iron Curtain. At that time, these were the countries dominated by the errors of Russia. He warns that the world's in danger and asks Our Lady for peace speaking of the scene that Our Lady of Fatima opens before him, a scene that he contemplates with horrified eyes. Paul VI:

“In devoutly contemplating Mary, the faithful draw from Her a stimulus for trusting prayer, a spirit of the practice of penance, and of the holy fear of God. Likewise, it is in this, that we more often hear echoing the words with which Jesus Christ announced the advent of the Kingdom of Heaven: ‘Repent, and believe in the Gospel’ and His severe admonition, ‘Unless you do penance you shall all likewise perish.’”

Okay, so in his visit to Fatima, Paul VI invoked the image found in chapter 12 of the Book of the Apocalypse of the woman clothed by the Sun. He warns that in the wake of the Second Vatican Council the internal peace of the Church is at risk, he speaks about what evil it would be and what disillusionment it would cause if what was intended to be a spiritual renewal in Church were derailed. He refers to what we commonly call “the spirit of Vatican II” while speaking of unauthorized interpretations that dissolve the traditional structure and constitution of the Church. He speaks of true teachings being substituted by new teachings which are not of the faith. He speaks of a final transformation to a profane mentality and worldly customs. He warns that the world is in danger and he asks Our Lady for peace, speaking of a scene that Our Lady shows him, the scene he contemplates with horrified eyes. He also warns mankind to repent and believe in the gospel, and unless you do penance you shall all likewise perish.

8.2.1.4.2 Message of Pope St. John Paul II at Fatima

Now let's turn to the homily preached in Fatima by St. John Paul II just before the announcement the text of the third secret would be released. St. John Paul II:

“According to the Divine plan a woman clothed with the Sun came down from Heaven to this Earth to visit the privileged children of the Father. She speaks to them with a mother's voice and heart. She asked them to offer themselves as victims of reparation, saying that She was ready to lead them safely to God. Behold, they see a light shining from her paternal hands which penetrates them inwardly so they feel immersed in God, just as they explained ‘A person sees himself in a mirror.’ Later, Francisco, one of the three privileged children, exclaimed, ‘We were burning in that light which was God, and we were not consumed. What is God like? It is impossible to say, in fact we'll never be able to tell people. God, a light that burns without consuming.’ Moses had the same experience when he saw God in the burning bush.”

So St. John Paul II starts with the same image as Paul VI, the woman clothed by the Sun, and then he continues with several more lines from the same chapter in the Apocalypse. St. John Paul II:

“‘Another sign appeared in Heaven. Behold, a great red dragon.’ These words make us think of the great struggle between good and evil, showing how, when man puts God aside he cannot achieve happiness but he ends up destroying himself. How many victims there have been through the last century of the second millennium! We remember the horrors of the first and second world wars and other wars in so many parts of the world, the concentration and extermination camps, the gulags, ethnic cleansings and persecutions, terrorism, kidnappings, drugs, the attacks on unborn life and the family. The message of Fatima is a call to conversion alerting humanity they have nothing to do with the dragon, whose tail swept down a third of the stars of Heaven and cast them to earth.”

So the Pope had just cited Apocalypse 12:3-4. “Another sign appeared in Heaven: Behold, a great red dragon whose tail swept down a third of the stars of Heaven and cast them to earth.” What do the Scriptural commentaries say about these two lines of the Apocalypse?

“Red is the color of anger and blood, especially the blood of martyrs, but it may have another signification. No fiercer enemy of God and man has appeared in Christian times than Communism, and red is its emblematic color.”

“The dragon is seen in Heaven, which here is the symbol of the Church. This indicates the first troubles of those days will be inaugurated within the Church by apostate Bishops, Priests, and people. The stars dragged down by the tail of the dragon: The tail of the dragon represents the coming hypocrisy with which he succeeds in deceiving a large number of people and Pastors, a third part of the stars.”

And, “Those who he had swept down to Earth with his tail, he seduced by love of earthly things. The tail is a symbol of lying and hypocrisy, through false doctrines and principles Satan will mislead the clergy who will have become worldly-minded, haughty, and hypocritical. By their lax principles they will infect the laity who will easily welcome a mitigation or change of doctrine to sanction the lukewarm lives they want to lead.”

So, among other things these lines are warnings not to be seduced by the love of earthly things, a warning of martyrdom and Communism, a warning that Satan is inside the Church in the person of his apostate Bishops, Priests, and people, a warning against lying, hypocritical, worldly-minded clergy. A warning against false teachings and changes in doctrine. The Pope is warning us to be careful, to be very, very careful to not have anything to do with any of this. And in the context of demonstrating that when man puts God aside he cannot achieve happiness but ends up destroying himself, St. John Paul II mentions an entire litany of horrors of the last century: the first and second world wars, the other wars throughout the world, the concentration and extermination camps, the gulags, ethnic cleansings persecutions, terrorism, kidnappings, drugs, attacks on unborn life and the family. And he sums up the message of Fatima as being a call to conversion, warning to have nothing to do with the great red dragon who appeared in Heaven and whose tail swept down a third of the stars of Heaven and cast them to the Earth. That message, directly from the Apocalypse, is not anywhere to be found in the published parts of the message of Fatima. Presumably, then, it comes from the words

of Our Lady. Antonio Soci comments: “It seems evident that the Pope, with these citations of the Apocalypse, has given the world a glimpse into the contents of the third secret, because by following the footsteps of Paul VI for the more accentuated revelation of the secret, it is reasonable to suppose that this was the compromise on the basis of which the Vatican can today maintain that it has revealed all the Secret of Fatima, and he points out that every time St. John Paul II visited Fatima his words reflected these same theme.

Consider for example these excerpts from [Pope St. John Paul II’s] sermon preached in Fatima on May 13th, 1982:

“Let us seek to understand the extraordinary message of Fatima: Repent! And believe the Gospel! The message of Fatima is, in its basic nucleus, a call to conversion and repentance. Can the Mother, with all the force of love She fosters in the Holy Spirit, [who] desires everyone’s salvation, keep silence on what undermines the very basis of their salvation? No, She cannot. The message is addressed to every human being, to all the societies, nations, and peoples, societies menaced by apostasy, threatened by moral degradation: the collapse of morality involves the collapse of societies. The message of Fatima is so deeply rooted in the Gospel and the whole of Tradition that the Church feels the message imposes a commitment upon her. The successor of Peter presents himself here as a witness to the almost Apocalyptic menaces looking over the nations and mankind as a whole, the whole range of menaces gathering like a dark cloud over mankind.”

So we see the call to conversion, the call to repent and believe in the Gospel, that’s the exact line cited by Paul VI on his visit, and it calls to mind the cries of the angel with the flaming sword, but consider this line, “the message of Fatima is so deeply rooted in the Gospel and the whole of Tradition that the Church feels that the message imposes a commitment on her.” That’s an extraordinary statement. Out of the words of Our Lady that have been published, what exactly is so deeply rooted in the Gospel and the whole of Tradition that the message imposes a commitment on the Church?

The Pope says that the message is addressed to every human being, to all the societies, nations, and peoples, societies menaced by apostasy, threatened by moral degradation. The collapse of morality involves the collapse of societies. And he presents himself in Fatima as a witness to an Apocalyptic menace, looking over the nations of mankind as a whole, a whole range of menaces gathering like a dark cloud over mankind. And most significantly he asks, “Can a mother who, with all the force of love she fosters Holy Spirit desires everyone’s salvation, keep silence on what undermines the very basis of their salvation? No, [she] cannot.” That’s very significant. He points out Our Lady *cannot* keep silent on what undermines the basis of our salvation. In other words, since Our Lady cannot remain silent on what undermines the basis of our salvation, She must have said something in this regard.

What is the basis of our salvation? It’s our Catholic Faith. As St. Paul says in Hebrews 11:6, “Without faith it is impossible to please God.” **The very basis of our salvation is our Catholic Faith, and the Pope speaks of this being undermined.** What does it mean to “undermine” something? The dictionary tells us to undermine something means “to injure or destroy by insidious activity in imperceptible stages, to attack by indirect, secret, or underhand means. attempt to subvert by stealth.” And that’s exactly what was said about the tail of the dragon, that it represents the cunning hypocrisy by which he deceives a large number of people and Pastors, how he succeeds in undermining their faith with false doctrines and principles and that the stars dragged down by the tail of the dragon are the apostate Bishops, Priests, and people. Furthermore in this very sermon this Pope explicitly

mentions apostasy. Apostasy of course is the sin by which a baptized person completely and totally repudiates and rejects the faith. Heresy, on the other hand, is the sin by which a baptized person voluntarily and obstinately denies one or more of the truths which have been revealed by God, proposed by the Church for our belief. So a heretic denies some of it, an apostate gets rid of all of it. It's clear that the message of Fatima contains a warning from Our Lady regarding dangers to our Faith.

8.2.1.4.3 Message of Pope Benedict XVI at Fatima:

Now we'll quickly consider some of the comments of Pope Benedict XVI made during his pilgrimage to Fatima in May of 2010. Benedict XVI:

“We would be mistaken to think that Fatima's prophetic mission is complete. Here it takes on new life, the plan of God which asks humanity from the beginning ‘Where's your brother, Abel? Your brother's blood is crying out to me from the ground.’ Mankind has succeeded in unleashing a cycle of death and terror but failed to bring it to an end.”

So he speaks of one of the sins that cry out to Heaven for vengeance, willful murder, when he speaks of Abel's blood crying out to God, and then he says mankind has succeeded in unleashing a cycle of terror and death but failed to bring it to an end. During his flight to Fatima he made another statement that's very well worth pondering.

Interviewer: “Your Holiness, what meaning do the Fatima apparitions have for us today? Is it possible to your mind to include in that vision the sufferings of the Church today for the sins involved in the sexual abuse of minors?”

Benedict XVI: “Beyond this great vision of the suffering of the Pope an indication is given of the realities involving the future of the Church, which are gradually taking shape and becoming evident. There's mention of there's seeing the need for a passion of the Church which naturally is reflected in the person of the Pope, if the Pope stands for the Church, unless it is sufferings of the Church that are announced. The Lord told us that the Church would constantly be suffering in different ways until the end of the world.”

So, the Pope speaks of the Passion of the Church as being symbolized by the suffering Pope in this vision. We'll return to this point later. Benedict XVI: “The message of Fatima: the fundamental response is to ongoing conversion, penance, prayer, and the three theological virtues, faith, hope, and charity.” Those are consistent themes that the Popes use whenever they speak of the message of Fatima. Benedict the XVI:

“As for the new things which we can find in this message today there's also the fact that attacks on the Pope and the Church come not only from without, the sufferings of the Church come precisely from within the Church and the sin existing within the Church. This too is something we've always known but today we are seeing it in a really terrifying way, that the greatest persecution of the Church comes not from her enemies without but arises from sin within the Church. The Church thus has a deep need to relearn penance, to accept purification, to learn forgiveness on the one hand but also the need for justice. Forgiveness does not replace justice. In a

word, we need to relearn precisely this essential: conversion, prayer, penance, and the theological virtues.”

So the sufferings of the Church come precisely from within the Church from the sin existing within the Church. Today we are seeing, in a really terrifying way, the greatest persecution of the Church comes not from her enemies without but from sin within.

St. John Paul II warned us to have nothing to do with the great red dragon of the Apocalypse who appeared in Heaven and whose tail swept down a third of the stars of Heaven and cast them to Earth. Benedict XVI seems to be reiterating exactly what the Scriptural commentaries spoke of when treating of that dragon. The dragon is seen in Heaven, which in this verse is a symbol of the Church. The first trouble of those days will be inaugurated within the Church by apostate Bishops, Priests, and peoples, the stars dragged down by the tail of the dragon. The tail of the dragon represents the cunning hypocrisy with which he succeeds in deceiving a large number of people and Pastors, a third part of the stars. The tail is a symbol of lying hypocrisy. Through false doctrines and principles Satan will mislead the clergy, who will become worldly-minded, haughty, and hypocritical. By their lax principles they will infect the laity who will easily welcome mitigation or change of doctrine to sanction their lukewarm lives they want to lead.

And when in the context of a question on the sexual abuse of minors, a question as to whether the vision of the third secret includes the suffering of the Church for those horrific sins, Pope Benedict XVI states the Church has a deep need to relearn penance, to accept purification and the need for justice, what is he saying when he says that? Let's put that in a different way. What sort of penance has the hierarchy of the Church done, public penance, in reparation for all the sexual abuse? What have they imposed on themselves? In this country, the Dallas Accords for dealing with these horrific crimes apply to all members of the clergy, except for the Bishops. So what kind of penance has the hierarchy of the Church done in reparation for this horrific scandal? None! They can't even get themselves to admit it's a homosexual problem. Anyone can simply look at their own reports. On the USCCB website, and I went there yesterday, it states that eighty-one percent of the victims were male, in spite of the fact that in this country, studies “(and this is from their website,) have consistently shown that in general girls are three times more likely to be abused than boys.” Okay, so Pope Benedict spoke about the deep need for justice and purification. What would a purification like that look like? Keep in mind that this is another one of the sins that cry out to Heaven for vengeance. What would divine justice look like in the case of the sodomitical abuse of so many Altar boys? You *know* what it would look like. We *all* know what it would look like: fire from Heaven, that's what it would look like.

8.2.1.5 Summary of First Part of the Vision of the Third Secret

Okay, so let's remind ourselves of what we're doing right now. We've been considering the first part of the vision: “At the left of Our Lady and a little above, we saw an angel with a flaming sword in his left hand. Flashing, it gave out flames that looked as though it would set the world on fire. They died out in contact with splendor that Our Lady radiated towards him from Her right hand. Pointing to the earth with his right hand the angel cried out in a loud voice, ‘Penance! Penance! Penance!’”

So we're looking at that and we're trying to draw probable conclusions as to the meaning of this mysterious vision, and since we weren't given the words, we've been

considering the comments of the Popes in this regard. When we consider the symbolism in this first passage of the vision of the third secret we saw it calls to mind grave sin, men being driven out from the presence of God, it calls to mind the Book of Revelation, the prospect that the world might be reduced to ashes by a sea of fire, the threat of divine judgment looming over the world and even of judgment day itself. It reminds us of the urgency of penance, of conversion, and of faith, and that it's men themselves who are preparing their own punishment, that mankind is responsible.

We've seen that in his visit to Fatima, Paul VI invoked the image found in chapter twelve of the Book of the Apocalypse of the woman clothed by the Sun, warns that in the wake of the Second Vatican Council, the internal peace of the Church is at risk. He speaks about how evil it would be if what was intended to be a spiritual renewal of the Church were somehow derailed. He refers to what we would now call the "spirit of Vatican II," speaking of unauthorized interpretations that are dissolving the traditional structure and constitution of the Church. He speaks of true teachings being substituted by new teachings which are not of the faith. He speaks of a final transformation to a profane mentality of worldly customs. He warns that the world is in danger and asks Our Lady for peace, speaking of a scene that Our Lady of Fatima opened before him, the scene that he contemplates with horrified eyes. He also warns mankind to repent and believe in the Gospel, unless you do penance, you shall all likewise perish.

We've seen that in his visits to Fatima, St. John Paul II has also spoke on the woman clothed by the Sun, as well as several more lines from the same chapter in the Apocalypse: "Another sign appeared in Heaven, behold, a great red dragon whose tail swept down a third of the stars of Heaven and cast them to the Earth." We've seen that, among other things, these lines are a warning not to be seduced by the love of earthly things, they're a warning of martyrdom and Communism, they're a warning that Satan is inside the Church in the person of his apostate Bishops, Priests, and peoples, they're a warning against lying, hypocritical and worldly-minded clergy, they're a warning against false teachings and changes in doctrine. We've seen that the Pope has warned us to be very, very careful to avoid all this. We've seen in the context of demonstrating that when man puts God aside he cannot achieve happiness but ends up destroying himself, St. John Paul II lists a whole litany of horrors of the last century: the world wars, the concentration camps and the gulags, the ethnic cleansings, the persecutions, terrorism, the attacks on unborn life and the family. We see that he sums up the message of Fatima as being a call to conversion, as a warning to have nothing to do with the great red dragon, we've seen that the message directly from the Apocalypse is certainly not anywhere to be found in published parts of the message of Fatima, so presumably it comes from Our Lady's words. We've seen him cite the exact line from the Gospel use by Paul VI on his visit: "Repent and believe in the Gospel," a line which calls to mind the cries of the angel with the flaming sword. We also considered that St. John Paul II's statement that "the message of Fatima is so deeply rooted in the Gospel and the whole of Tradition, the Church feels that the message imposes a commitment on Her, and we ask ourselves, out of the words of Our Lady that have been published, what exactly is so deeply rooted in the Gospel and the whole of Tradition that the message imposes a commitment on the Church? We've seen he states the message is addressed to every human being, to all societies, nations, and peoples, societies menaced by apostasy, threatened by moral degradation, threatened with collapse. We see that he presents himself in Fatima as a witness to the almost apocalyptic menaces looking over the nations and mankind as a whole. We've seen that he points out that Our Lady cannot keep silent on what undermines the very basis of our salvation, which is our Catholic Faith, and so since Our Lady cannot keep silent on what undermines the very basis of our salvation, it implies that the message of Fatima contains a warning from Our Lady

regarding dangers to our Catholic Faith. We've seen this undermining of our Catholic Faith seems to relate to what was said about the tail of the dragon.

We've seen that during Pope Benedict XVI's visit to Fatima, he speaks of willful murder, one of the sins that cries out to Heaven for vengeance and he states that mankind has succeeded in unleashing a cycle of death and terror but failed to bring it to an end. We've seen he speaks of the Passion of the Church as symbolized by a suffering Pope in the vision, and we'll return to that point later. We've seen that when he states the sufferings of the Church come precisely from within the Church, that the greatest persecution of the Church comes not from without but from within, he seems to be reiterating exactly what the Scriptural commentaries said when treating of the great red dragon. We've seen that when in the context of a question as to whether the vision of the third secret includes the suffering of the Church for the horrific sins of the sexual abuse of minors, Pope Benedict states that the Church has a deep need to relearn penance, to accept purification, and the need for justice. And in response to that statement we ask, what sort of public penance has the hierarchy of the Church imposed upon themselves, in reparation for all the sexual abuse, reparation for this horrific scandal? We saw the answer was they've done no public penance. We've seen that in this country they've excused themselves from the Dallas Accord. We've seen they can't even get themselves to admit that it's a homosexual problem in spite of the fact it's perfectly clear from their own website. We saw that Pope Benedict spoke of the need for justice and purification, we ask, keeping in mind this is another one of the sins that cry out to Heaven for vengeance, what would divine justice look like in the case of the sodomitical abuse of so many Altar boys, we asked what a purification like that would look like and we answered we all know what that would look like: fire from Heaven. We'll pick up right here, in [the next part].

9. Fatima and the Apocalypse 9: The Third Secret – Further Considerations

God bless us and the Virgin protect us. In the name of the Father and the Son and the Holy Spirit, Amen.

9.1.1.1 *Timing Relative to the Second Vatican Council*

We continue. We're going to now consider other statements from various reliable sources and try to get some idea of the probable meaning of this first scene, when we've gone through that we'll then turn to the second half of the vision.

We know that when Sr. Lucia had written the third secret she placed it in an envelope and wrote on the outside: "By express order of Our Lady this envelope can only be opened in 1960 by the Cardinal Patriarch of Lisbon or the Bishop of Liera."

Cardinal Ottaviani interviewed Sr. Lucia in 1955. He said: "The message was not to be opened before 1960. I asked Sr. Lucia, why this date? She answered, 'because then, it will be clear.'" There is certainly nothing in the *vision* that would be clear after 1960. And on that light here are a few papal commentaries on the '60's, '70's, and '80's on the state of the Church which seem to be referring precisely to that spirit of Vatican II inspiring these unauthorized interpretations, dissolving the traditional structure and constitution of the Church, replacing true teachings with new teachings that are not of the faith [as we saw spoken of by Pope Paul VI].

9.1.1.1.1 **Quotes of Pope Paul VI**

"The Church is in a disturbed period of self-criticism, or what could be better called self-demolition."

"The opening of the world became a veritable invasion of the Church by worldly thinking. We have perhaps been too weak and imprudent."

"There's a great disturbance in this moment in the world of the Church and thus it is the faith that is in question. What is happening today reminds me of the obscure phrase of Jesus in the Gospel of Luke: 'When the Son of Man returns will He still find faith on the earth?' Books are being published in which the faith is being denied in important points yet the Bishops remain silent, as if they do not find anything strange in these books. This, in my opinion, is bizarre. I sometimes read the Gospel of the end times and discern that in this moment there are emerging some signs of this end."

"We believe that something preternatural has come into the world precisely to disturb it, to suffocate the fruits of the ecumenical council and to prevent the Church from bursting out into hymns of joy. I have the sensation that from some fissure the smoke of Satan has also entered the Temple of God, and in the Church too, a state of uncertainty reigns. It was believed that after the Council a sunny day in the Church's history would dawn but instead there came a day of clouds, storms, and darkness."

9.1.1.1.2 Quote of Pope St. John Paul II

“We must admit realistically, and with profound suffering, that Christians today feel lost, confused, perplexed, and also disappointed. There are ideas diffused which are in contrast with the truth as revealed and always taught. There are true and proper heresies diffused in the field of dogma and morals. The liturgy has been altered, immersed in intellectual and moral relativism and therefore in permissiveness. Christians are tempted by atheism, by agnosticism, by a vaguely-preached illuminism and by a sociological Christianity deprived of definite dogmas and moral objectivity. It is necessary to begin all over again.”

9.1.1.1.3 Quote of Pope Benedict XVI

“Why has the implementation of the Council been so difficult? There’s an interpretation I would call a ‘hermeneutic of discontinuity and rupture.’ It has frequently availed itself of the sympathies of the mass media and also one trend of modern theology. This interpretation risks ending in a split between the pre-conciliar Church and the post-conciliar Church. It asserts that the texts of the Council do not yet express the true spirit of the Council, and therefore it is necessary not to follow the texts of the Council, but its spirit. In this way obviously a vast margin was left open for the question of how this spirit should subsequently be defined and room was consequently made for every whim.”

9.1.1.1.4 “Spirit of Vatican II”

Now let’s be clear: In these quotes these Popes are not speaking of the Council in and of itself, but instead they are speaking of a spirit associated in some way with it. In that light, in an interview published in 1990, Cardinal [Silvio] Oddi, a close friend of Pope St. John XXIII stated:

“The secret of Fatima contains a sad prophecy about the Church and for this reason Pope John did not divulge it, and neither have Paul VI or John Paul II. It seems to me that what is basically written is that the Pope would convene a Council in 1960 which, contrary to expectations, would indirectly result in many difficulties for the Church.”

And in his 1995 biography Cardinal Oddi wrote:

“The prophecy of Fatima was completely defied is a lack of sense, I would say because according to the interpretation that seems to be most worthy of consideration, the third secret, which John XXIII and his successors thought inopportune to reveal is not about a supposed conversion of Russia, still far from becoming a reality, but regards the revolution in the Catholic Church. From a Council convened to throw light on the beauty and profundity of the Christian mystery by presenting the Church as the spouse of Christ according to the beautiful words of the same Pope John XXIII, so many innovations were born that they appear to constitute a true internal revolution.”

Fr. Jose DeSantos Felino – now he’s a Selesian Priest, he was born in Fatima, his aunt is Sr. Lucia, and immediate family members were the only ones that had access to her since 1957, so he stated in an interview:

“I have my own idea which naturally could be totally mistaken. I hold that part of the secret concerns the Church internally. Perhaps doctrinal difficulties, a crisis of unity, wounds, rebellions, divisions. The last phrase written by my aunt which precedes the still-unknown portion of the secret says ‘In Portugal, the dogma of the faith will always be preserved.’ Afterwards begins the passage we do not know, however, that phrase makes clear that the theme of the missing part could be linked to this last published affirmation. Therefore in other parts of the Church, this dogma *could* waver, for we are in the area of suppositions. After receiving her order from a Bishop to write down the third secret Sr. Lucia struggled for more than two months but still could not bring herself to do it. She said this was not due to natural causes and she remained unable to write down the secret until the Blessed Virgin appeared to her on January 3rd, 1944 and told her it was God’s will. Speaking of this difficulty, Fr. Alonso” (now he was the official archivist of Fatima) “had unrestricted access to Sr. Lucia and her writings. He asked, ‘How are we to understand Lucia’s great difficulty in writing the final part of the secret when she’s already written other things that were extremely difficult to put down? Had it been merely a matter of prophesying new and severe punishments Sr. Lucia would not have experienced difficulty so great that special intervention from Heaven was needed to overcome them. But, if it were a matter of internal strife within the Church and of serious pastoral negligence on the part of high-ranking members of the hierarchy we can understand how Lucia experienced repugnance that was almost impossible to overcome by natural means.’”

9.1.1.1.4.1 Evil From Within the Church

And as we’ve seen, during the sermon at Fatima St. John Paul II cited Apocalypse chapter 12:3-4 when he spoke of another sign appearing in Heaven, a great red dragon whose tail swept down a third of the stars and cast them to earth. We’ve seen that among other things those lines are warning that Satan is inside the Church in the person of his apostate Bishops, Priests, and people that warn against false teachings and changes in doctrine.

We’ve seen that Pope Benedict XVI echoed this teaching when he stated the sufferings of the Church come precisely from within the Church, that the greatest persecution of the Church comes not from enemies without but from sin within the Church and that when he’s saying this he seems to be reiterating exactly what the Scriptural commentaries spoke of when they treat of the great red dragon, that the red color is a warning of martyrdom and Communism, that the dragon is seen in Heaven, Heaven being a symbol of the Church and that the trouble in those days will be inaugurated withing the Church by apostate Bishops, Priest, and peoples, that the tail of the dragon represents his cunning hypocrisy by which he succeeds in deceiving a large number of the faithful and of the Pastors and through false doctrines and principles he’ll mislead the clergy by those lax principles they’ll infect the laity.

And in her last public interview, given on December 26th, 1957 to the Vice-Postulator for the cases of beatification of the now-saints Francisco and Jacinta, Fr. Augustine Fuentes, and by the way, this was published with ecclesiastical approval at the time, Sr. Lucia stated:

“Father, the Most Holy Virgin is very sad, because no one has paid any attention to her message, neither the good nor the bad. The good continue on their way, but without giving any importance to her message. The bad, not seeing the punishment of God actually falling on them, continue their life of sin without even caring about the message. But, believe me, Father, God *will* chastise the world, and

this *will* be in a terrible manner. The punishment from Heaven is imminent. Father, how much time is there before 1960 arrives? It will be very sad for everyone. Not one person will enjoy this at all beforehand if the world does not pray and do penance. I'm not able to give any other details because it is still a secret. According to the world's Most Holy Virgin only the Holy Father and the Bishop of Fatima are permitted to know the secret, they have chosen not to know it, so they would not be influenced. This is the third part of the message of Our Lady which will remain secret until 1960. Father, the devil is in a mood for engaging in a decisive battle against the Blessed Virgin, and the devil knows what it is that offends God the most, and which in a short space of time will gain for him the greatest number of souls. Thus, the devil does everything to overcome souls consecrated to God because in this way the devil will succeed in leading the souls of the faithful abandoned by their leaders, thereby the more easily he will seize them. That which afflicts the Immaculate Heart of Mary and the Heart of Jesus is the fall of religious and Priestly souls. The devil knows that religious and Priests who fall away from their beautiful vocation drag numerous souls to Hell. The devil wishes to take possession of consecrated souls. He tries to corrupt them in order to lull to sleep the souls of laypeople and thereby lead them to final impenitence. He employs all tricks, even going so far as to suggest a delay of entrance into religious life. Resulting from this is the sterility of the interior life, and among the lay people coldness regarding the subject of renouncing pleasures and the total dedication of himself to God."

9.1.1.1.4.2 The Dragon Influencing the Church

In that light, and remembering among other things the color of the great red dragon symbolizes Communism, that the dragon is seen in Heaven, a symbol of the Church, we'll briefly recount three anecdotes that we spoke of in our conference on cultural Marxism. All three of these anecdotes pertain to the errors of Russia inside the Church.

One: Bella Dodd was a Communist who served as legal counsel for the Communist Party of the United States until Bishop Sheen brought her into the Church. She stated that: "In the 1930's we put 1,100 men into the priesthood in order to destroy the Church from within." Now these young men weren't necessarily Communists, they were young radicals, and the idea was for them to be ordained, and then strive for positions of influence and authority.

Two: In 1953 Manning Johnson, another formal official of the Communist Party in America, testified before the House Un-American Activities Committee: "The tactic of infiltration of religious organizations was set up by the Kremlin. In the earliest stages it was determined that it would be necessary to concentrate Communist agents in the seminaries because these institutions make it possible for a small, Communist minority to influence the ideology of future clergymen in the paths conducive to Communist purposes."

And three: Remember that Wilhelm Reich, the cultural Marxist who coined the phrase "sexual revolution," discovered it was entirely useless to debate the existence of God with a seminarian, but as Dr. E. Michael Jones has pointed out, Reich saw clearly that the idea of God evaporated from the minds of seminarians who became enmeshed in sexual vice. We saw that Reich's principle here has had practical applications in seminary formations, at least in these United States. For example, in the late 1970's, in a scandal which was publicly exposed at the time, Fr. Kenneth Untner, he was the rector of St. John's Seminary in Plymouth, Michigan showed the seminarians triple-X hard-core movies. He later moved to a

position where he could inflict even more damage, by serving as the Bishop of Saginaw from 1980 until his death in 2004. The idea of God evaporates from the minds of seminarians, or Priests, or Bishops who become enmeshed in sexual vice.

9.1.1.1.4.3 Dearth of Vocations Since Vatican II

So, given all that, and given that that which afflicts the Heart of the Virgin Mary and the Heart of Jesus is the fall of Priests and religious souls, how has all this played out? We'll answer that question by just quickly considering the data that are available here in the United States. In 1965 there were almost 13 Priests for every 10,000 Catholics. In 2002, there were 7 Priests for every 10,000 Catholics. That's a decline of 46%. Between 1965 and 2001 the percentage of Parishes without a resident Priest increased by more than 500%. Just consider the data on male religious orders in the States:

Between 1965 and 2000, the number of:

Holy Cross Seminarians	decreased by	70%
Jesuit Seminarians		89%
Dominican seminarians		89%
OFM Conventional seminarians		90%
OFM Cappachun seminarians		91%
Carmelite seminarians		92%
Benedictine seminarians		93%
Holy Ghost seminarians		94%
Precious Blood seminarians		95%
OFM seminarians		97%
Ascencient seminarians		97%
Augustinian seminarians		97%
Redemptorist seminarians		98%
Marianknoll seminarians		98%
Christian Brothers in Formation		99%
OMI seminarians		99%
Passionist seminarians		99%
LaSalette seminarians		99%

9.1.1.1.4.4 Degradation of Dogma

We've seen that on a visit to Fatima, St. John Paul II pointed out that Our Lady cannot keep silent on what undermines the very basis of our salvation, and that this implies the message of Fatima contains a warning regarding dangers to our Catholic faith. In 1952 Pope Pius XII gave Fr. Schweigel, an Austrian Jesuit, permission to ask Sr. Lucia thirty-one questions concerning the conversion of Russia. On Sept. 22nd, 1952 Fr. Schweigel interviewed Sr. Lucia. After returning to Rome, one of his colleagues asked him about the third secret. Fr. Schweigel replied: "I cannot reveal anything of what I learned at Fatima concerning the third secret, but I can say that it has two parts. One concerns the Pope. The other logically, although I must say nothing, would have to be the continuation of the words 'In Portugal the dogma of the faith will always be preserved, etc.'" So the third secret contains two parts. One concerns the Pope, the other is the continuation of the words "In Portugal the dogma of the faith will always be preserved, etc."

Fr. Joaquin Alonso, the official archivist of Fatima, had unrestricted access to Sr. Lucia and her writings. Based on what she had said and written, in 1965 Fr. Alonso reached these conclusions about what followed “etcetera” in the phrase “In Portugal, the dogma of the faith will always be preserved, etc.”:

“It can be clearly deduced from this that in other parts of the Church these dogmas are going to become obscure, or even lost altogether. Thus it is quite possible that in this intermediate period which is in question, after 1960 and before the triumph of the Immaculate Heart of Mary, the text makes concrete references to the crisis of faith in the Church and to the negligences of the Pastors themselves, to internal struggles in the very bosom of the Church, and of grave pastoral negligence by upper hierarchy and deficiencies of the upper hierarchy of the Church.”

In that light, here are a few excerpts from letters written after 1960 by Sr. Lucia:

“Unfortunately, [in] religious matters, the people are for the most part are ignorant and allow themselves to [be] led wherever they’re taken, hence the great responsibility of the one who has the duty of leading them. There’s a diabolical disorientation invading the world and misleading souls. The devil has succeeded in infiltrating evil under the cover of good and the blind are beginning to guide others and the worst is that he has succeeded in leading into error and deceiving souls having responsibility through the place which they occupy. They are blind men, leading other blind men. They let themselves be dominated by the diabolical wave invading the world, but people say the Rosary every day, Our Lady has repeated that in all of Her apparitions as if to fortify us in these times of diabolical disorientation in order that we not let ourselves be deceived by false doctrine.”

Now in the recent biography of Sr. Lucia that was written by the Sisters of the Carmel of Coimbra where she lived from 1948 until her death in 2005, there is a commentary on the meaning of the phrase “In Portugal the dogma of the faith will always be preserved,” and I quote from this biography:

“This promise of Our Lady does not mean the Portuguese are protected in advance against evil and they can do whatever they want and will always be safe. Although Sr. Lucia was a person of few words when she commented about the message, some time ago she let this slip out as she was meditating: ‘If Portugal does not approve abortion then it is safe, but if approved it will have much to suffer. For the sin of the person, that person is responsible and pays for it, but for the sin of the nation, all the people pay for it because rulers who enact unjust laws do so on behalf of the people who elected them.’”

We continue: “Today Portugal is under the weight of three social sins that require reparation and conversion: divorce, abortion, and the civil marriage between persons of the same sex. It is a great moral crisis that explains all other crises. While immorality rages as a deadly plague, all the people groan and have much to suffer. But the promise will be fulfilled, because there will always be a remnant, poor and humble, that will be like yeast in the dough. Victory over evil is always and only from God and He does not triumph by power, but always through the small and the poor. Snow lilies will sprout in the middle of the swamp.”

That's really worth meditating on: for the sin of the nation, all the people pay for it because the rulers who enact unjust laws do so on behalf of the people who elect them.

9.1.1.1.4.5 Apostasy

We've seen that on a visit to Fatima, St. John Paul II stated that the message was addressed to every human being, to all societies, nations, and peoples, societies menaced by apostasy, threatened by moral degradation, threatened by collapse, and he presented himself in Fatima as a witness to the almost Apocalyptic menaces looking over the nations and mankind as a whole. In his 2003 letter, *Ecclesia Europa*, (The Church in Europe), St. John Paul II spoke in detail of the problems of societies menaced by apostasy, threatened by moral degradation, threatened with collapse:

“ ‘When the Son of Man comes, will He find faith on the earth?’ This is an open question which clearly reveals the depth and drama of one of the most serious challenges which we are called to face. Many men and women seem disoriented, uncertain, without hope, a feeling of loneliness is prevalent, many people while not lacking material necessities feel increasingly alone, left to themselves, without affection or support. There's a selfishness, a growing overall lack of concern for ethics and an obsessive concern for personal interests and privilege. This is accompanied by a kind of fear of the future as something bleak, and uncertain, viewed with more dread than desire. Among the troubling indications of this fear are the inner emptiness that grips many people and a loss of meaning in life. The signs and fruit of this anguish include in particular the diminishing numbers of births, the decline in the numbers of vocations to the Priesthood and religious life and the difficulty, if not the outright refusal, to make life-long commitments, including marriage. Many of the baptized live as if Christ did not exist. The number of the unbaptized is growing. The great certainties of the faith are being undermined. Various forms of agnosticism and practical atheism are spreading. There's a deep crisis of conscience and of Christian moral practice. We're witnessing the emergence of a new culture, largely influenced by the mass media which is in conflict with the Gospel and the dignity of the human person. Living one's faith in Jesus becomes increasingly difficult in the social and cultural setting in which that faith is constantly challenged and threatened. In many social settings it is easy to be identified as an agnostic than as a believer. The impression is given that unbelief is self-explanatory whereas belief is neither obvious nor taken for granted. There's also a vague and deviant religiosity. There are evident signs of a flight to spiritualism in a frantic search for extraordinary events. Often those in need of hope believe that they can find peace in fleeting and insubstantial things, for example with a paradise promised by science or technology, or the selfish pleasures of consumerism with imaginary, artificial euphoria produced by drugs, or even with the attraction of oriental philosophies with a quest for forms of esoteric spirituality, to the different currents of the New Age movement. The disturbing signs of growing hopelessness that's continuing to intensify occasionally manifesting themselves also in forms of aggression and violence. At the root of this loss of hope is an attempt to invoke (?) a vision of man apart from God and apart from Christ. This sort of thinking has led man to be considered as the absolute center of reality, a view which makes him occupy, falsely, the place of God, which forgets that it's not man who creates God, but God who creates man. Forgetfulness of God led to the abandonment of man. European culture gives the impression of silent apostasy on the part of people who have all they need and live as if God does not exist.”

That's *fourteen years ago*. On that note, consider this excerpt from a very recent interview of Professor Robert Spaemann. He's a prominent German Catholic philosopher and a former member of the Pontifical Academy for Life.

Question: "What would you, with all your wisdom and life experience, and also as someone who grew up under National Socialism, counsel about Catholics in this current and difficult situation? What would be, so to speak, your testament for all people in the world today who are taking your voice very seriously and eagerly take in your words?"

Professor Spaemann: "It was easier, during Nazi times, to be a faithful Christian than today."

"When the Son of Man comes, will He find faith upon the Earth?"

In 1990 Cardinal Oddi, close personal friend of St. John XXIII stated that in regards to the third secret, "The Blessed Virgin is alerting us against apostasy in the Church."

In 1995 Cardinal Ciappi, the Papal Theologian to Popes Pius XII, St. John XXIII, Paul VI, John Paul I, and St. John Paul II stated: "In the third secret it is foretold, among other things, the great apostasy in the Church begins at the top."

There's a fascinating passage in the Catechism of the Catholic Church which speaks of the apostasy in a way that we should all ponder very carefully. I quote from the Catechism [675]:

"Before Christ's second coming the Church must pass through a final trial that will shake the faith of many believers. The persecution that accompanies her pilgrimage on Earth will unveil the 'mystery of iniquity' in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh."

9.1.2 Probable Meaning of The Second Part of the Third Vision

9.1.2.1 *Review of the Second Part of the Vision*

Let's turn to the second half of the vision. Sr. Lucia:

"And we saw in an immense Light that is God, something similar to how people appear in a mirror when they pass in front of it. A Bishop dressed in white, we had the impression it was the Holy Father. Other Bishops, Priests, men and women religious, going up a steep mountain, at the top of which there was a big cross of rough-hewn trunks, as of a cork tree with the bark. Before reaching it the Holy Father passed in a big city half in ruins and half-trembling with halting steps, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way. Having reached the top of the mountain, on his knees at the foot of the big cross, he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way, there died one after another the other Bishops, Priests, men and women Religious and

various lay people of different ranks and positions. Beneath the two arms of the cross there were two angels each with a crystal aspersorium in his hand in which they gathered up the blood of the martyrs and with it sprinkled the souls that were making their way to God.”

9.1.2.2 *Scriptural Imagery Invoked*

Now there's a lot of Scriptural imagery there. We're only going to touch on a few of the things. Among other things, the mountain is symbolic of a place of an encounter with God. Just as the four rivers flowed out of the Garden of Eden was on a mountaintop, so Moses encounters the Lord on the top of Mt. Sinai, you have the Temple on Mt. Moriah in Jerusalem, the Cross on Mt. Calvary, and of course, symbolically, the Altar in a Catholic Church. Among other things the big city calls to mind the great pagan city of Ninevah that by the preaching of Jonah was threatened with destruction but spared when the citizens repented. It also calls to mind Jerusalem where the citizens rejected the preaching of Christ and was subsequently destroyed. And finally it calls to mind the city of Rome which, to even a casual visitor, to use the words of St. John Paul II, “gives the impression of silent apostasy on the part of people who have all they need, and live as if God did not exist.” It's also symbolic of the Church, the Catholic Church, in her human element and thus the fact that it's half in ruins can be understood in both a physical as well as a spiritual sense. The corpses can also be understood in both a physical as well as a spiritual sense, dead in the common sense of the word and/or spiritually dead.

9.1.2.3 *Cardinal Ratzinger's (Then-Future Pope Benedict XVI's) Thoughts*

Cardinal Ratzinger's comments on this:

“The Pope seems to precede the others, trembling and suffering because of all the horrors around him. Not only do the houses of the city lie half in ruins, but he makes his way among the corpses of the dead. The Church's path is thus described as the way of the cross as a journey through a time of violence, destruction, and persecution. The concluding part of this secret is a consoling vision. Beneath the arms of the cross, angels gather up the blood of the martyrs and with it they give life to the souls making their way to God. Here the blood of Christ and the blood of martyrs are considered as one: the blood of the martyrs runs down from the arms of the cross. The martyrs die in communion with the passion of Christ and thus their death becomes one with His. For the sake of the body of Christ they complete what is still lacking in His afflictions. Their life itself has become a Eucharist, part of the mystery of the grain of wheat which in dying yields abundant fruit. ‘The blood of the martyrs is the seat of Christians,’ said Tertullian. As from Christ's death, from His wounded side the Church was born, so the death of the witnesses is fruitful for the future life of the Church. Therefore the vision of the third part of the secret, so distressing at first, concludes with an image of hope. No suffering is in vain, and it is a suffering Church, a Church of martyrs which becomes a signpost for man in the search for God.”

9.1.2.4 *Comments of Sister Lucia*

Now, remember what we're trying to do is draw probable conclusions as to the meaning of the vision, and since we weren't given the words, once again we'll start by considering the comments of Sr. Lucia and the Popes, then those who've read the secret, then we'll add some other comments from other sources.

Sr. Lucia:

“The third part of the secret is a symbolic revelation conditioned on whether or not we accept what the message asked of us: “If my requests are heeded, Russia will be converted and there will be peace. If not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated. Since we did not heed this appeal the message we can see it's been fulfilled. Russia has invaded the world with her errors, and if we have not yet seen the complete fulfillment of the final part of this prophecy we're going towards it little-by-little with great strides. If we do not reject the path of sin, hatred, revenge, injustice, violations of the rights of the human person, immorality and violence, etc. It is not God who is punishing us in this way, rather it is men themselves who are preparing their own punishment. In His kindness God warns us and calls us to the right path while respecting the freedom He has given us. Hence, men are responsible.”

So, the symbolic vision with it's city half in ruins, filled with corpses, and the slaughter and martyrdom of the Pope and so many clerics and laity with bullets and arrows which is something that did not have to come to pass, since it's conditional. But the condition to avoid the disasters seen in the vision was to heed Our Lady's requests. And as we've already seen, and as Sr. Lucia notes, “We didn't do that. Since we did not heed this appeal to the message we can see it's been fulfilled: Russia has invaded the world with her errors.” And Sr. Lucia also points out, and this she wrote in 1982, that “If we have not yet seen the complete fulfillment of the final part of this prophecy we're going towards it little-by-little with great strides.” Well, that pace has only increased since 1982. The errors of Russia do indeed fill the world as we've seen in an earlier conference. Now these errors even fill the Catholic Church in her human element.

9.1.2.5 *Warning Against Becoming Scandalized*

Now, before we get into that, let's make sure we keep our perspective in terms of the chaos up at the Holy See. It's really important to keep your perspective, because people can really get themselves wrapped around an axle and fall away, and we don't want to do that, okay? There's a clear and present danger for good Catholics to scandalize themselves when they consider these things.

So to that end we'll consider some thoughtful comments written by Frank Sheetz during the terrible chaos that followed the Council:

“In the criticisms uttered by many, there's a failure to see Christ as the whole point. Israel, the chosen people, as the prophets show, was even worse than the harshest critics think the Catholic Church, yet it never occurred to the holiest of the

Jews to leave it. They knew that however evilly the administration behaved, Israel was still the people of God. So with the Church. An administration is necessary if the Church is to function, but Christ is the whole point of the functioning. We're not baptized into the hierarchy. We do not receive the Cardinals Sacramentally. We will not spend eternity in the Beatific Vision of the Pope. Christ is the point. I myself admire the present Pope" (at the time it was Paul VI), "but even if I criticize as harshly as some do, even if his successor proved to be as bad as some of those who've gone before, even if I sometimes find the Church, as I have to live in it, a pain in the neck, I should still say that nothing a Pope could do or say would make me wish to leave the Church, though I might well wish that *he* would. Under the worst administration we could still learn Christ's truth, still receive His life in the Sacraments, still be in union with Him to the limit of our willingness."

Nothing a Pope can say or do should make any one of us wish to leave the Church, though, as Frank Sheetz says, we might wish that *he* would. We've got to keep our perspective, Christ is the point. Christ is the point. Under the worst administration we can still learn Christ's truths, still receive His life in the Sacraments, still be in union with Him to the limit of our willingness. Christ is the point of the Church, not the chaos and the evil done by the guys with the collars on.

9.1.2.6 *Errors of Russia Prevailing in the Catholic Church & Papacy*

Okay, in the earlier conference we briefly considered the religious errors of Russia that prevail in the Catholic Church today. We saw that one error pertains to the Orthodox concept of Church unity, and that the Orthodox have splintered themselves into all kinds of particular independent, national Churches. We saw this error of Russia has been promoted in Rome to the point where we now have countries where the Catholic Church apparently has different teachings from other countries. For example, in Germany, active adulterers are invited to receive Communion, while right next door in Poland it's completely forbidden. That line on the ground makes a heck of a lot of difference. We saw another error pertains to marriage and that the Orthodox have totally and completely corrupted the clear Gospel teaching of Christ regarding the indissolubility of marriage by allowing a divorced individual to marry a second and even a third time. We saw that another error pertains to Holy Communion, in that the Orthodox allow these divorced and so-called remarried people who are living in sin to receive Holy Communion, and thus they officially allow sacrilege. We saw that these errors of the Orthodox who pretend that people who are living in sin are actually married and then who compound that scandalous recognition by extending to these poor sinners an official invitation to make sacrilegious Communion, we saw that these errors of Russia have both been heavily promoted in the application of *Amoris Laetitia*, even by the Pope who to varying degrees has shown his approval for active adulterers to be given Holy Communion in the Buenos Aires Pastoral Region of Argentina, in the Diocese of Malta, and in his own diocese, the Diocese of Rome. We also saw these very errors of Russia were first promoted on a grand scale in the Catholic circles not by the so-called liberals, but by the traditionalists. The traditionalists are the ones that did this, groups like the Society of St. Pius X, for example for decades, in a direct repudiation of the teachings of the Council of Trent have encouraged countless couples to simulate the Sacrament of Marriage in their chapels, and thus to live together without the

benefit of an actual Sacramental Marriage and at the same time to continue receiving Communion. There's not a peep from the trady press about any of this, not a peep.

Another religious error of Russia pertains to the whole notion of contraception. I quote from an Orthodox website:

“The voluntary control of birth in marriage is only permissible when the birth of a child will bring danger and hardship. According to the common teaching of the Orthodox Church when such a decision is taken before God the means of its implementation are arbitrary. There are, in the Orthodox opinion, no means of controlling birth in marriage which are better or more acceptable than others.”

So translate into ordinary English, yes, you can use contraception. You don't need me to point out to you this particular error has almost completely infested our Church from top to bottom, and we include the Pope. In one of his interviews, made essentially the same point as this Orthodox passage we just quoted. And if there were any doubts about just exactly what the Pope meant on his flight back from Mexico [that is, the time and place where Pope Francis made comments about contraception], the very next day the Vatican spokesman, Fr. Fredrico Lombardi, clarified it: “The contraceptive, or latex device, in particular cases of emergency or gravity could be the object of discernment in serious case of conscience. This is what the Pope said.” According to Lombardi, the Pope spoke of “the possibility of taking recourse to contraception or latex devices in cases of emergency or special situations. He is not saying this possibility is acceptable without discernment, indeed he said clearly that it can be considered in cases of special urgency.”

Now by the way, direct contraception is one of the very few things that is actually intrinsically evil. It's against both the laws of God and the natural law. Again, where's the warning about sacrilegious Communion for these people? How we need to pray, and sacrifice, for our Pope. These sort of things shed a somewhat different light on one of St. Jacinta's comments. Sr. Lucia: “In Jacinta's love for the Holy Father and for sinners she said to me many times ‘Poor Holy Father, I feel sorry for sinners.’” Why might she feel sorry for the sinners? Because they're being misled by the Pope. They're being misled by the Pope, another reason for her to be so concerned for him. We need to really pray, and sacrifice, for the Pope.

How many Bishops, or Priests, actually love Our Lord anymore? How many? If they *do* love Him, where's the evidence? Why aren't they protecting Him? Not just the people from making sacrilegious Communion, but why aren't they protecting Our Lord? What do they care about? What do they believe? Do they love Our Lord? The situation has gotten so grim we actually see many of our supposedly “Catholic” leaders embracing these religious errors of Russia and in so doing, actually and literally advocating for Pastoral practices that will bury their people, and any Priest that goes along with them, into the very depths of Hell.

9.1.2.7 Prophecy of Fatima in Social Order and Political Order

In the early 1980's, Sr. Lucia wrote to Cardinal Caffarra: “Father, the time will come when the decisive battle between the Kingdom of Christ and Satan will be over marriage and family and those who work for the good of the family will experience persecution and tribulation.”

This last May, Cardinal Caffarra stated: “What Sr. Lucia wrote to me is being fulfilled today.” All of which makes it easy to see what St. John Paul II is speaking of when he warned us to have nothing to do with the great red dragon whose tail swept so many stars down to earth. And in that light, given that, among other things, the city is symbolic of the Catholic Church in her human element, the fact that this city is half in ruins and full of corpses is easy to understand spiritually insofar as anyone has subscribed to these errors of Russia, because he’s dead. But this symbolic vision isn’t simply spiritual. This vision of a city, half-ruined and full of corpses and so many Bishops, Priests, and laity being slaughtered also pertains to the social order. In other words this is a preview of upcoming events in the political order.

Sr. Lucia: “If we do not heed Our Lady’s requests, if we do not reject the path of sin, hatred, revenge, injustice, violations of the rights of the human person, immorality, violence, etc., the good *will* be martyred, the Holy Father will have much to suffer, various nations will be annihilated.”

We’ve seen that in one of his sermons at Fatima St. John Paul II went through a whole litany of horrors of the last century. In a 1980 interview with a select group of German Catholics St. John Paul II was asked, “What is going to happen to the Church?”

And he answered:

“We must prepare ourselves to suffer great trials before long such as will demand of us a disposition to give up even life and a total dedication to Christ, and for Christ. With your and my prayers it is possible to mitigate this tribulation, but it is no longer possible to avert it, because only thus can the Church be effectively renewed. How many times has the renewal of the Church sprung from blood? This time too, it will not be otherwise. We must be strongly prepared and trust in Christ and His Mother, and be very, very assiduous in praying the Rosary.”

That sounds very much like a reference to that mysterious persecution we’ve seen portrayed in the vision.

9.1.2.7.1 Violent Social Chaos and Upeaval

Regarding the part of the Pope and the third secret, we’ve already considered Our Lord’s warning that if the ministers of the Church keep following the example of the King of France in delaying the consecration of Russia they’ll follow him into misfortune. We’ve already considered how that warning shed some light on this mysterious vision of the martyrdom of a Pope and with him so many Bishops, Priests, religious and laymen in the midst of a half-ruined city. We saw that the king was guillotined and during the reign of terror a total of somewhere between 19,000 and 40,000 people were massacred and over 16,000 people were guillotined in a ten-month long bloodbath of torture, rape, murder, and cannibalism. It was in effect a warning that as a consequence of not consecrating Russia in a timely fashion her errors will spread and take root, which they have, and in the resulting societal chaos ministers of the Church, including the Pope, will follow the King of France into misfortune. In other words, it is likely they will suffer and die by execution. We saw that the scenes that will take place during the catastrophic chastisements resulting from ignoring Our Lady’s requests.

Some of St. Jacinta’s visions seem to pertain to that time of social chaos. Sr. Lucia:

“One day we spent our siesta down by my parent’s well. Jacinta sat on the stone slabs on top of the well. Francisco and I climbed a steep bank in search of wild

honey among the brambles and nearby thicket. After a while, Jacinta called out to me, ‘Didn’t you see the Holy Father?’

“‘No.’”

“ ‘I don’t know how it was, but I saw the Holy Father in a very big house, kneeling by a table with his head buried in his hands and he was weeping. Outside the house there were many people. Some of them were throwing stones, others were cursing him and using bad language. Poor Holy Father! We must pray very much for him!’”

“One day two Priests recommended us to pray for the Holy Father and explained to us who the Pope was. Afterwards, Jacinta asked me, ‘Is he the one I saw weeping, the one Our Lady told us about in the secret?’”

“ ‘Yes, he is,’ I answered.

“ ‘The Lady must surely have shown him also to those Priests, you see, I wasn’t mistaken. We need to pray a lot for him.’”

“And another time we went to a cave. As soon as we got there we prostrated ourselves on the ground saying the prayers the angel had taught us. After some time, Jacinta stood up and called out to me, ‘Can’t you see all those highways, and roads, and fields full of people who are crying with hunger and have nothing to eat? The Holy Father at the church praying before the Immaculate Heart of Mary and so many people praying with him?’”

“Some days later she asked me [if I] can say I saw the Holy Father and all those people. ‘No. Don’t you see, that’s part of the secret, if you do they’ll find out right away.’”

“ ‘Alright, then I’ll say nothing at all.’ ”

9.1.2.7.2 Bullets and Arrows

We’ve seen that Benedict XVI spoke of the passion of the Church as symbolized by the suffering Pope in the vision and in that vision we see this mysterious scene in which the Pope was “killed by a group of soldiers who fired bullets and arrows at him, and the same way there died one after the other Bishops, Priests, men and women religious and various lay people of different ranks and positions.”

The Pope, other Bishops, Priests, men and women religious and various lay people of different ranks and positions are killed by bullets and arrows? Arrows? What could that possibly mean? Regarding this point, on Saturday, March 21st, 2015, the Italian newspaper il Giornale published an article about “a jihadist manual to bring the guerrillas to Rome. The advice is crossbows and handmade bombs.” The article states “it is precisely on Rome the jihadists, ISIS, and sleeper cells in Italy have set their eyes. New jihadist e-book often dispenses advice on how to set Rome on fire. Quoting from the jihad e-book, ‘The advent of the war for the conquest of Rome mainly consists of urban warfare in the cities and roads of Europe.’ The jihadists suggest ‘rudimentary weapons because they are easy to use and because in many cases they are not illegal. Such weapons are considered life-threatening and are also good for self-defense. They should not miss homemade bows and arrows.’ ” So the idea is to stockpile weapons whose possession is not currently illegal, like bows and arrows, so they can be employed in urban, guerrilla warfare.

9.1.2.7.3 Why Rome?

Now that raises another question, why would the jihadists have their eyes set on Rome? The goal of taking Rome actually goes back to Mohammad himself. Anything their so-called prophet Mohammad said they take as an order, as a revelation from God. So there's a hadif. A hadif is a saying of Mohammad that isn't preserved in the Koran but in other collections. There is a hadif in which Mohammad said the Muslims would conquer both Constantinople and Rome. So they got Constantinople in 1543, it's now called "Istanbul". Okay, the current e-magazine published by ISIS for jihadists is entitled "Romea" and each issue opens with a quote "A muhajadeen rejoiced, for by Allah will not rest from our jihad except beneath the olive-trees of Romea." Now "Romea" is their name for Rome. Their jihadist magazine is named "Rome," because they're serious about it. That's a religious imperative for them, but they haven't managed to accomplish even since Mohammad's time.

Now just to get some feel for what they write about, and I do not recommend going to this thing, it's unbelievable, but, consider this excerpt from issue nine:

"The objective of hostage-taking in lands of disbelief and specifically in relation to just terror operations is not to hold large numbers of" (infidels, I'll just use our word, us) "hostage in order to negotiate one's demands. Rather the objective is to create as much carnage and terror as one possibly can until Allah decrees his appointed time and the enemies of Allah storm his location or succeed in killing him. This is because the hostile infidels only understand one language, and that is the language of force, the language of killing, stabbing, slitting throats, chopping off heads, flattening them under trucks, and burning them alive. Till they give the Jesus out were they (?) in a state of humiliation."

It's lovely. And they're serious, they're really serious. That's like, one of the most reasonable things I can quote from that magazine. They're serious. Slick, beautiful pictures; they're serious.

Remember, one of the goals of the cultural Marxists, one of the errors of Russia is massive immigration to destroy identity, and so we have massive, massive numbers of the Jihadists flowing into the west, most especially into Europe. Rome is chocked full of these men. It doesn't take too much foresight to see what's just around the corner there. And suddenly we can understand a probable context for St. Jacinta's visions of the Holy Father. A probable fulfillment for the misfortune falling on the ministers of the Church for not doing the consecration of Russia in a timely manner. How, at a physical level, the city will be half in ruins and how the Pope, the other Bishops, Priests, men and women religious and various lay people of different ranks and positions may very well be killed by bullets and arrows.

[The author/narrator herein recounts eight of the visions and prophecies, cited previously, which specifically pertain to people from the east, Muslims, bloody attacks, death to Christians, death to the Pope, attacks, shootings, etc.]

9.1.2.8 *Punishments Due the Church*

Turning back to Papal statements, we've seen that when in the context of a question as to whether the vision of the third secret includes the sufferings of the Church for the horrific sins of the sexual abuse of minors, Pope Benedict states that the Church has a deep need to relearn penance, accept purification and also a need for justice. We then asked, keeping in mind this is another one of the sins that cries out to Heaven for vengeance, what would divine

justice look like in the case of the sodomitical abuse of so many Altar boys? What would a purification like that look like? In that light, we'll consider a few indications associated with this message.

From the 1957 interview with Fr. Fuentes, Sr. Lucia:

“Tell them Father that many times, the Most Holy Virgin told my cousins Francisco and Jacinta as well as myself that many nations will disappear from the face of the earth. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not beforehand obtain the conversion of that poor nation.”

[Recall that in] 1943 the Bishop of Liera of Portugal ordered Sr. Lucia to write down the third secret, but try as she might she simply couldn't get it done. On January 3rd, 1944 she went to the convent chapel to pray. Then the Virgin Mary appeared to her, and told her to be at peace, and “write what they order you, but not what has been given to you to understand its meaning.”

Sr. Lucia then states, “I felt my spirit flooded by a mystery of Light that is God, and in Him saw and heard: ‘The tip of the spears of flame unlatches and touches the axis of the Earth.’” Remember that in the vision of 1917 there was that angel holding a flaming sword in his left hand, flashing it gave out flames that looked like it would set the world on fire but they died out in contact with splendor that Our Lady radiated towards him with Her right hand. In this vision, however, it seems as though Our Lady has removed Her hand and so the end of the flaming sword held by the angel is the tip touching the Earth's axis. That's only a guess. We continue.

“The tip of the spears of flame unlatches and touches the axis of the Earth. It shudders. Mountains, cities, towns, and villages with their inhabitants are buried. The seed of rivers and the clouds emerged from their limits overflowing and bringing with them in a whirlwind houses and people in numbers that are not possible to count. It's the purification of the world because of sin as it plunges. Hatred and ambition cause a destructive war. Then I felt the rapid beating of my heart and in my mind the echo of a gentle voice saying, ‘In time, one faith, one baptism, one Church, holy, Catholic, and apostolic. In eternity, Heaven.’ This word ‘Heaven’ filled my soul with peace and happiness so that almost without realizing it I was repeating it for a long time: ‘Heaven!’ ‘Heaven!’”

The October, 1981 issue of the German magazine Stimme des Glaubens reported the discussion that Pope John Paul II had in November of 1980 with a select group of German Catholics, and this is a verbatim report of the discussion:

“The Holy Father was asked, ‘What about the third secret of Fatima? Should it not have already been published by 1960?’

“Pope John Paul II replied: ‘Given the seriousness of the contents my predecessors in the Petrine Office diplomatically preferred to postpone publication so as not to encourage the world power of Communism to make certain moves. On the other hand it should be sufficient for all Christians to know this: If there is a message in which it is written that the oceans will flood whole areas of the Earth and from one moment to the next millions of people will perish, truly the publication of such a message is no longer something to be so much desired.’

“The Pope continued: ‘Many wish to know simply from curiosity or a taste for the sensational, but they forget that knowledge also implies responsibility. They only seek the satisfaction of their curiosity and that is dangerous, if at the same time they

are not disposed to do something, and if they are convinced it is impossible to do anything against evil.’

“At this point, the Pope grasped the Rosary and said, ‘Here is a remedy against this evil. Pray, pray and ask for nothing more. Leave everything else to the Mother of God.’

“The Holy Father was then asked, ‘What is going to happen to the Church?’

And we’ve heard this, but bears repeating. “He answered: ‘We must prepare ourselves to suffer great trials before long such as will demand of us a disposition to give up even life and a total dedication to Christ, and for Christ. With your and my prayers it is possible to mitigate this tribulation, but it is no longer possible to avert it, because only thus can the Church be effectively renewed. How many times has the renewal of the Church sprung from blood? This time too, it will not be otherwise. We must be strongly prepared and trust in Christ and His Mother, and be very, very assiduous in praying the Rosary.’”

9.2 Our Lady of Akita Confirms Fatima

Consider also the chastisement spoken of in the message of Our Lady of Akita to Sr. Agnes Sasagawa, a Japanese nun, on October 13th, 1973, the anniversary of the Miracle of the Sun. Bishop Ito of the Diocese of Akita, Japan approved this apparition as authentic and worthy of belief, and while in Rome spoke to Cardinal Ratzinger about that apparition. Howard Dee, former Philippine ambassador to the Vatican stated in 1998 interview with Inside the Vatican magazine that: “Bishop Ito was certain Akita was an extension of Fatima and Cardinal Ratzinger personally confirmed to me that these two messages of Fatima and Akita are essentially the same.” Now Our Lady of Akita speaks of both a physical and a spiritual chastisement, and I quote from Our Lady:

“As I told you, if men do not repent and better themselves the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the deluge, such as one will never been seen before. Fire will fall from the sky and wipe out a great part of humanity, the good as well as the bad, sparing neither Priest, nor faithful. The survivors will find themselves so desolate they will envy the dead. The only arms that will remain for you will be the Rosary and sign left by My Son. Each day, recite the prayers of the Rosary. With the Rosary, pray for the Pope, the Bishops, and the Priests. The work of the devil will infiltrate even the Church in such a way that one will see Cardinals opposing Cardinals, Bishops against other Bishops. The Priests who venerate me will be scorned, and opposed by their confreres. Churches and Altars sacked, the Church will be full of those who accept compromise and the demon will oppress many Priests and consecrated souls to leave the service of the Lord. The demon will be especially implacable against souls consecrated to God. The thought of the loss of so many souls is the cause of my sadness. If sins increase in number and gravity there will no longer be pardon for them. Pray very much the prayers of the Rosary. I alone am able to still save you from the calamities which approach. Those who place their confidence in me will be saved.”

Now there’s two other points here that are worth pondering.

First, Our Lady tells us to warn us about fire falling from the sky, to warn us about this terrible punishment if we do not repent, and She issues that warning from Akita. Akita is the

precise place where the last bombing mission in World War II. The longest continuous bombing mission of the war, it's almost 3,800 miles, it was seventeen hours, mostly over water with a bomb load of more than eight tons, the heaviest combined bomb and fuel load carried. All the 308 B-29 bombers assigned to the night mission were on the ground at Guam when the US Navy radio station on the island picked up the urgent Japanese news bulletin announcing the Imperial Message that the Emperor was going to accept the Potsdam Declaration, it was forthcoming. The planes were ordered to shut down engines, but then well after receiving the message that the Japanese were surrendering, the planes were ordered into the air. The attack itself occurred at midnight, in the very first minutes of the Feast of the Assumption, August 15th, 1945.

Second point worth noting is that Our Lady issued this warning of fire falling from the skies from Japan, the only nation to ever have been attacked with nuclear weapons.

9.3 The Third Secret and the Apocalypse

In 1984 Cardinal Ratzinger stated he'd read the third secret: "Yes, I have read it."
"Why has it not been revealed?"

"Because according to the judgment of the Popes, it adds nothing different to what a Christian must know concerning from Revelation. That is, a radical call to conversion, the absolute importance of history, the dangers threatening the faith in the life of the Christian, and therefore the world, and the importance of the last things. If it is not made public, at least for now, it is in order to prevent religious prophecy from being mistaken for sensationalism. But the things contained in this third secret correspond to what has been announced in Scripture and has been said again and again many other Marian apparitions, first of all, that of Fatima itself and its well-known contents. Conversion and penance are the central conditions for salvation."

In the vision released, what has been announced in Scripture, and what can be mistaken for sensationalism? Where can we find the third secret in Scripture? Where's it at? During a conference, February 11th, 1967, the Feast of Our Lady of Lourdes, Cardinal Ottaviani, The Head of the Congregation for the Doctrine of Faith compared the third secret to the "prophecies of sacred Scripture which are covered in a veil of mystery" and he mentioned, for example, what is said in the prophecies contained in the Book of the Apocalypse.

During an interview on July 15th, 1946 William T. Walsh asked Sr. Lucia: "Has Our Lady given you any revelations on the theme of the end of the world?" and Sr. Lucia answered:

"I cannot answer that question"

Antonia Soci notes that if it is not a mere coincidence that two Popes, Paul VI and St. John Paul II, have both spoken of Fatima by invoking that same passage of the Apocalypse, in solemn discourses delivered at the Portuguese sanctuary, one can conclude there's a strict linkage between the prophecy of the Apostle John and the third secret. At any rate, the confirmation arrives through a most authoritative source, because Sr. Lucia herself in her extremely rare authentic public declarations explicitly linked the third part of the secret to the Apocalypse: "It is all in the Book of the Apocalypse. Read it."

She also indicated precisely chapters 8 through 13 of the Apocalypse. And this is truly disquieting because the eighth chapter regards a plague that will rain down upon the Earth and other things regarding the time of the Antichrist."

10. Fatima and the Apocalypse 10: The Apocalypse First & Second Trumpets

God bless us and the Virgin protect us.

Once again I want to explicitly acknowledge my debt and gratitude to Our Lady of Fatima, she gets to take the credit for anything good, true, or beautiful in these conferences and all the faults are mine.

I've been asked about giving out copies of the conferences or post them, so I'll explain the situation again. The General Superior of our Congregation has instructed me I may not publish my sermons or have anyone publish them for me, and I'm of course going to carefully obey that so I'll get merit, but, once again I ask that you keep the Superiors involved within prayer 'cause they need your prayers more than they will have to make a recommend for every soul that can be helped and won't be helped. (?)

Ave Maria Purissima, in the Name of the Father and the Son and the Holy Spirit, Amen.

10.1 The Third Secret and the Apocalypse (cont'd)

We saw that Sr. Lucia herself explicitly linked the third part of the secret to the Book of the Apocalypse: "It's in the Gospel and the Apocalypse. Read them!" We also know that one day she indicated chapters 8 through 13 of the Apocalypse, so that's where we'll pick up today.

10.1.1 Warning Concerning Interpretation of Symbolic Scripture

But before we do that we'll take a few minutes to talk about what we're not going to do here. We're not going to give *the* explanation of chapters 8 through 13 of the Apocalypse. First off, in spite of what some authors and a lot of TV preachers would lead you to believe there isn't a "*the*" meaning of the Apocalypse. Now, what do we mean by that? Well if there was a "*the*" meaning of the Apocalypse then St. John would not have used symbolic language, and yet virtually every element of his book is symbolic. And as we've seen, symbolic language is meant to evoke a whole host of areas of related ideas. In other words, one symbol can, and is meant to, stand for and bring to mind a whole series of related spiritual concepts. One author explains this point:

"Biblical symbolism and imagery is not a code. Biblical symbolism, like poetry, is evocative language used when specific language is insufficient. The Bible uses evocative imagery to call to our minds various associations which have been established by the Bible's own literary art. For example, if, in Revelation 13 St. John had wanted to say 'Nero,' he would have said 'Nero.' Instead he said 'beast,' but he used this symbol 'beast' not just to be a code for Nero, he was bringing to mind a whole series of Biblical associations: the beast in the Garden, Nebuchadnezzar turned into a beast, the three beasts in Daniel's visions, and so forth."

So because the symbolism of the Apocalypse is actually intended to bring to mind a whole series of multiple, related meanings, and because it pertains to prophecy, and because there are actually multiple fulfillments of prophecy, that means that when we are dealing with a passage from this work there can easily be more than one interpretation that fits the passage. In fact there could be a whole series of interpretations that fit the passage, not as the ultimate fulfillment of any particular prophetic passage but certainly pertaining to each of the partial, prefiguring fulfillments.

Now Matuska dolls can give us some idea of what we mean. Matuska dolls are those really beautiful painted wooden dolls, they're Russian wooden dolls that are nested one inside the other, you pull the doll apart, and inside is a smaller doll, and you pull that apart, inside is a smaller doll and you pull that apart and so on, until finally you get to the smallest doll. Now suppose you have a whole series of Matuska dolls that all follow the same theme, from the smallest the largest, and they're all peasant (?) dolls. The smallest would have the least detail, the next doll has more details, and so on until you reach the largest doll with the most details. All of that is roughly analogous to considering the various interpretations of a particular passage in the Apocalypse. Just as you can start with the details on the smaller doll and so on until you're contemplating the largest doll with the most details, so there can be a whole series of interpretations that actually fit the passage which pertain to each of the partial prefiguring fulfillments so each one of those interpretations more or less perfectly fits the passage until finally you arrive at the ultimate fulfillment.

It's not uncommon to find commentaries that lead the reader to believe that this commentary "unlocks" the Book of Revelation, but as far as I'm concerned the idea of unlocking or decoding or deciphering isn't really that appropriate. St. John is a mystic, he's recording mystical visions, so we're not going to "unlock" the Apocalypse because it's not locked. We're not going to "decode" it, it's written in symbolic language, not some sort of code. We're not going to "decipher" it, it wasn't written using a cipher that we break and then we just decipher it. It's written in symbolic language. Furthermore, we're not dealing with passages whose interpretation has been definitively explained by the Magisterium of the Church.

I have more than thirty commentaries that deal with the Apocalypse, virtually every one of these commentaries differs significantly from the others. So it's easy to find other interpretations of these chapters and any particular passage in them and that's fine. We're not the Pope, today we're not going to give "the" interpretation of chapters 8 thorough 13. Okay, so that's what we're *not* going to do today.

Just what is it that we *are* going to do today? What we are going to do is offer a possible interpretation in the light of Fatima, starting with chapter 8 of the Apocalypse using various commentators and the analogy of faith. That means we're not allowed to invent anything but rather we're going to be reading in light of the teaching of the Church, in the light of the rest of Scripture, and the light of Tradition, that's what "in the analogy of the Faith" means.

10.1.2 The Apocalypse of St. John the Divine, Chapter 8

What we'll do is read a section from the Apocalypse and we'll follow that with the explanations drawn from various Scriptural commentaries and then with that as context we'll follow with commentary in the light of Fatima. There's a lot more that can be said, the problem is certainly not a lack of information, but given the time constraints we're not going

to be able to comment on every line in these chapters and even where we do comment we only hit on the main points.

10.1.2.1 Verse 1

“And when he [the Lamb] had opened the seventh seal, there was silence in heaven as it were for half an hour.”

From the commentaries:

“The best Old Testament reference to silence before the Lord is in the book of the prophet Zephaniah:

““ {1:7} Be silent before the LORD God, for the Day of the Lord is at hand, the Lord has prepared a sacrifice and consecrated His guests. {1:14} The great day of the LORD is near, near and hastening fast; {1:15} A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, {1:16} a day of trumpet blast and battle cry... . {1:17} I will bring distress on men...because they have sinned against the LORD; their blood shall be poured out like dust and their flesh like dung. {1:18} ...In the fire of his jealous wrath, all the earth shall be consumed; for a full and sudden end he will make of all the inhabitants on the earth,’

“His message is the prophecy of the day of the Lord and a catastrophe that will affect not only Judah but the other impulse (?) of the nations. Zephaniah’s message is that Judah’s condemned for disobedience of the covenant and for religious and moral corruption. Salvation is promised only to a humble and obedient remnant. The silence announced the day of the Lord represented as a sacrificial banquet in which the people of Judah are the victims, *they are* the guests consecrated for slaughter. The terrible consequence of this day of the Lord is preceded by silence.”

So this is a foreboding silence. It’s hearkening back to the example of a people of God being condemned for religious and moral corruption, being condemned for disobedience of their covenant obligations, being prepared for slaughter and points forward to a people of God being condemned for the same crimes. So this is a silence before the judgments fall on the nations. It’s like the silence before the flood, this is a silence before the trumpets blow and the terrors begin and it points forward to the ultimate day of the Lord, that day of wrath, that day of trumpet blasts and battle cry of the final judgment.

10.1.2.2 Verses 3 through 5

“And another angel came and stood before the Altar, having a golden censer; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden Altar which was before the throne of God. And the smoke of the incense, with the prayers of the saints, ascended up before God from the hand of the angel. And the angel took the censer, and filled it with the fire of the Altar, and cast it on the earth: and there were thunders, and voices, and lightnings, and a great earthquake.”

From the commentaries:

“Fire that falls from Heaven to earth is frequently a sign of judgment while earthquake imagery signifies the judgment of nations in both testaments. This passage is modeled to a great extent on Ezekiel 10:1-7 in which angels are commanded to slay all the unfaithful in Jerusalem on whose foreheads God’s angel did not give a protective mark. The destroying angels then execute the command to slay. The command to the angel to take fire from the Temple and cast it on Jerusalem highlights the coming judgment upon Jerusalem. As the Book of Ezekiel reveals, the judgment is actually carried out by the invading Babylonians who are operating under the guidance of the angels.”

So, given that fire falling from Heaven to earth, and earthquakes, are signs of judgment on the nations, the background to this passage has to do with the slaying of the unfaithful in Jerusalem, which is a type of the world. In this passage, the angel taking fire from the temple and casting it down symbolizes the coming judgment about to fall on the unfaithful throughout the world. It symbolizes that God is about to chastise His people for their infidelity and their lack of charity, for the breaking of the commandments, for the cold hearts of the Priests, for the apostasy roiling (?) in the Church. And just as in the foreshadowing of this passage the judgment was carried out by an invading army, so now this coming judgment is about to be carried out by savage armies.

10.1.2.3 Verse 6

“And the seven angels who had the seven trumpets prepared themselves to sound the trumpet.”

Seven angels are, in effect, standing at attention waiting for the signal to blast their horn as soldiers would wait for the signal to fire a shot in battle. The principle features of chapters 8 to 11 are a series of seven trumpet blasts, each followed by a judgment in the form of a plague or punishment. Before we look at the individual events, let’s take a moment to briefly consider this symbolism of trumpets in general, then we’ll follow that with a brief consideration of plagues and punishments in general and then we’ll turn to individual trumpet blasts.

10.1.2.4 Symbolism of Trumpet Blasts In General

From the commentaries:

“In several texts of the prophets, warnings of judgment are accompanied by trumpet blasts, thus for example in Ezekiel 33, the watchman will blow a trumpet to warn the people; in Zephaniah 1 the great day of the Lord will be a day of trumpet and battle cry. The primary background here is the fall of Jericho which clarifies two important ideas necessary for understanding the trumpet blows in Revelation. First, the emphasis with the trumpets is on judgment, more than on warnings to repent. In Jericho the trumpets blown by the Priests are not warnings at all but indicate

ultimately only judgment. The second idea is that the first six trumpets in Revelation 8 through 9 are punishments preliminary to a climactic judgment. The first six trumpets blown in Jericho announce the judgment to come on the seventh day. Likewise, the first six trumpets of the Apocalypse should be viewed as necessary preliminary woes leading up to the climax of the decisive judgment. The definitive judgment signaled by the seventh trumpet is the last judgment at the end of history.”

Okay, so both the fall of Jericho, which is the primary background for these trumpet blasts, and elsewhere in Scripture trumpets are battle cries and warnings of judgment. And just as the first six trumpets blown in Jericho heralded the judgment coming on the seventh day, so also the first six trumpets of the Apocalypse announce preliminary punishments culminating in the punishment associated with the seventh trumpet which is the last judgment in the end of history.

10.1.2.5 *Symbolism of Punishments In General*

From the commentaries:

In these passages “we are seeing a major rerun of the plagues with which God afflicted the Egyptians. In Exodus 7 through 12 there are ten plagues which strike both the people and the land functioning as a warning to the Egyptians of the power of the God of Israel and finally His dramatic means by which at Passover Israel escapes, and then only because of the shed blood of the lamb. We should not be surprised then that just as Egypt was smitten with plagues as both a warning and a means of liberation, so the whole world has to be smitten with similar plagues in order to warn its inhabitants and to deliver God’s people.”

“The trumpet plagues are primarily actual judgments on the majority of earth’s inhabitants, though secondarily they are warnings for only a remnant. The trumpets also serve to demonstrate human hardness of heart, and the fact that people are being punished because of this hardness which is expressed by their persistence in idolatry, and the persecution of the saints. A remnant of unbelievers will repent in the face of these plagues, although that is not the primary aim. All of these temporal judgments climax in the great last judgment which is described in the seventh trumpet. The idolatrous had committed themselves wholly to something of creation with political, economic, or social idolatries. In contrast to Christians, who are pilgrims on earth and whose citizenship is in Heaven the ungodly earth dwellers are at home in the present world order, men of earth-bound vision, trusting earthly security, unable to look beyond the things that are seen. The Apocalypse uses ones who dwell on the earth exclusively of idol worshipers. Ezekiel 5 is also an important part of the background for the first four plagues. In Ezekiel 5 the aspect of the coming judgment most emphasized is the severity of famine.”

10.1.2.6 *Symbolism of Famine*

As we’ve seen, chapter 5 of the book of the prophet Ezekiel is an important part of the background for the first four trumpet plagues. In that chapter, terrible famine was the

principle punishment falling on the people of Jerusalem for their iniquities. So also in the first four trumpet plagues terrible famine will play a role but as we'll see, in an interpretation I'll follow in these conferences, that famine is to be understood as a spiritual famine. Now what does that mean? What does it mean to speak of a spiritual famine?

The Scriptures are very clear, we're to be nourished by God's Holy Word and solid doctrine. In the book of the prophet Jeremiah we read: {3:15} "And I will give you pastors according to my own heart, I shall feed you with knowledge and doctrine."

In I Timothy 4:6, St. Paul speaks of being "nourished by the words of faith and of the good doctrine."

And of course Our Lord himself stated "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." So we're meant to be nourished by God's Holy Word and solid doctrine.

But in a spiritual famine the people aren't given the words of the faith and solid doctrine, but rather as St. Paul puts it they're given "doctrines of devils," or as Sr. Lucia put it, "they fall under diabolical disorientation that invades the world to deceive souls."

And a spiritual famine is exactly what the prophet Amos was speaking of in chapter 8, verses 11 & 12: "Behold, the days are coming, says the Lord GOD, when I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. They shall wander from sea to sea, and from north to east, they shall run to and fro to seek the word of the LORD, but they shall not find it."

10.1.2.7 Symbolism of Successive Trumpet Blasts

The first six trumpets to sound announce various disasters and judgments coming on the earth. If the people don't heed the warning to repent, and only a remnant do, they don't heed a warning, then another trumpet will blow and a greater disaster will fall. There's a sort of momentum that builds up, trumpet after trumpet, and the interpretation we'll follow in this conference is, since the warnings haven't been heeded one plague flows into, and in a certain sense propels into the next, until finally the last trumpet blows, the battle is over, it's the second coming, and the last judgment.

10.1.2.8 Verse 7, The First Trumpet

"The first angel sounded the trumpet, and there followed hail and fire mingled with blood, and they were cast on earth: and the third part of the earth was burnt up, a third part of the trees was burnt up, and all green grass was burnt up."

From the commentaries:

"In this passage some will hearken to the voice of Christ and the Gospel, others will harden their hearts and refuse to obey. They shall be chastised by fire from Heaven. The fire is mingled with blood, a symbol of war and revolution. The interpretation of this story can be found in Ezekiel chapter 13, where we read, 'There will be a deluge of rain, great hailstones will fall and strong wind break out. Thus says the Lord God, I'll make a stormy wind break out in my wrath and there shall be a deluge of rain in my anger and great hailstones in my wrath will destroy it.'

“In this passage from Ezekiel, the rain, hailstones, wind and storms actually bring an attack of soul (?) the Babylonians, who invaded, overwhelmed, and destroyed Judea. So the hail is an instrument of judgment. it’s not real hail, it’s symbolic for hostile pillaging, plundering and martyring. It signifies armies waging cruel warfare. Famine always follows in the footsteps of invading and marauding armies. It’s really important to note also that in Ezekiel hail came as a punishment for heresy, for the false doctrines of the false prophets. This storm flowing from the first trumpet blast is given the same feature to indicate the same reason for the scourge: to punish for heresy, and schism, and moral turpitude. It’s also important to note that fire is a figure of famine. In Ezekiel 5, Israel is divided into thirds and judged accordingly. One third is to be burnt with fire which later in the chapters is shown to refer to famine.”

So this bloody hail and fire which is cast on earth is symbolic of war and revolution and symbolic of the destruction caused by hostile, pillaging, plundering armies sweeping over and overwhelming the land, and the fire as well as the notion of being judged by thirds, are symbolic of famine. And just as in the Old Testament such punishments were meted out for heresy and false doctrine so also this scourge of the punishment for the crimes of heresy, schism, and immorality. So, because men for the most part have hardened their hearts to the Gospel, they will be chastised by war, pillaging, and spiritual famine.

10.1.2.8.1 First Trumpet Interpreted as World War I

Now, given all that, the interpretation we’ll follow in this conference is that this terrible hailstorm signifies World War I. We’ll very briefly address the spiritual roots of this immense disaster. Speaking in the middle 1800’s, Cardinal Pie, the great preacher for the Social Kingship of Christ stated: “The main error, the capital crime of this century (speaking of the 1800’s) is the pretension of withdrawing public society from both the government and the law of God. This crime is the essence of what is called the new era.” In other words, by the middle-1800’s the political, moral and cultural environment was such that in general the leadership of what remained of Christendom no longer felt bound by a higher authority, certainly, in the least a sign, of spiritual famine. And that Godlessness set the stage for The Great War as the great Aleksandr Solzhenitsyn made clear in his 1983 Templeton Prize lecture:

“World War I was a war when Europe, bursting with health and abundance fell into a rage of self-mutilation which could not but sap its strength for a century or more, and perhaps forever. The only possible explanation for this war is a mental eclipse among the leaders of Europe due to their lost awareness of a supreme power above them. Only a godless and bitter man could have moved ostensibly Christian states to employ poison gas, what was so obviously beyond the limits of humanity.”

Pope St. Pius X had premonitions of the coming disaster. In 1912 he told his Secretary of State, Cardinal Merry del Val that “things are going badly – the great war is approaching.” In 1913 he told the Cardinal: “I pity my successor. I shall not see it but it is only too true that the *ridge de populied* (which means “the time of religion being made waste”) is at hand.”

In August 1914 all Hell broke loose. St. Pius X issued a letter calling on all Catholics in the world to beseech “Merciful God to take away the destructive flames of war, the sooner the better, and to grant to those who preside over civil affairs to think thoughts of peace and

not of affliction.” It was his last public statement. He went into seclusion, spent his time in prayer, and died of a broken heart less than three weeks later.

Benedict XV was elected in September 1914. In his first statement he declared that he was “Stricken with inexpressible horror and anguish for the monstrous spectacle of this war with its streams of Christian blood.” Later in the war he sent a side note to each of the governments involved in the war. Benedict: “Shall the civilized world be naught but a field of death? And shall Europe, so glorious and so flourishing rush as though driven by universal madness, towards the abyss, and lend her hand to her own suicide?” In November, 1914 in his first encyclical appealing for peace, Benedict XV listed four causes for the origin of the war:

- (1) The lack of Christian charity between men,
- (2) Contempt for authority,
- (3) Injustice in the relations of the various social classes, and
- (4) The fact that men had lost sight of eternity in the unrestrained striving after things of this world.

In regards to heresy, citing St. Paul he warned there were large numbers of men with itching ears that turned away from truth to fables. He renewed the condemnation of the errors of modernism and stated that Catholics should not only avoid those but also the *spirit* of modernism, explaining that “those who are infected by that spirit develop a keen dislike for all that savors of antiquity and become eager searchers after novelties in everything. It’s our will that the law of our forefathers should still be held sacred. Let there be no innovation, keep to what has been handed down. In matters of faith that must be inviolably adhered to as the law.”

He also stated: “Certain of those days would seem to have come upon us which Christ Our Lord foretold ‘You shall hear of wars and rumors of war, for nation shall rise against nation and kingdom against kingdom.’” Now, to state that certainly those days spoken of by Our Lord have seemed to come about upon us is very significant since in that passage Our Lord is explicitly speaking about the end of the world.

We continue:

“The combatants are the greatest and wealthiest nations of the earth. What one of them, if well-provided with the most awful weapons modern military science has devised, they strive to destroy one another with refinements of horror. There’s no limit to the measure of ruin and of slaughter. Day by day the Earth is drenched with newly-shed blood and it’s covered with the bodies of the wounded and of the slain. Such has been the change in the ideas and morals of men that, unless God comes soon to our help, the end of civilization would seem to be at hand.”

By the time of the armistice, November 11, 1918, the total number of military and civilian casualties in World War I was around forty million. There were twenty million deaths and twenty-one million wounded. Ten million civilians were killed, as were 9.7 million military personnel. But in spite of the passionate efforts of both St. Pius X and Benedict XV, who listened to the Pope? Even though I had (?) defeated Napoleon [indecipherable] the Vatican had had an official presence at the 1814 Congress of Vienna Peace Conference, during the Paris Peace Conferences of 1919 in Versailles the Holy See was deliberately excluded. In 1915, at the insistence of Italy the Allies had already made a secret treaty to that effect. Who listened to the Pope?

On May 5th, 1917, Benedict XV ordered the invocation “Queen of Peace, pray for us” be added to the Litany of Our Lady, and he wrote:

“Our earnestly pleading voice invoking the end of the vast conflict, the suicide of civilized Europe, was then and has remained ever since unheard. To Mary, then, who is the Mother of Mercy fomented by grace, let loving and devout appeal go up from every corner of the earth - from noble temples and tiniest chapels, from royal palaces and mansions of the rich as from the poorest hut – from blood-drenched plains and seas. Let it bear to Her the anguished cries of mothers and wives, the wailing of innocent little ones, the sighs of every generous heart: that Her most tender and benign solicitude may be moved and the peace we ask for be obtained for our agitated world.”

Who listened to the Pope? Our Lady did. Eight days later She appeared in Fatima. We’ll return to that later.

10.1.2.9 Verses 8 & 9, The Second Trumpet

“And the second angel sounded the trumpet, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of those creatures died which had life in the sea; and the third part of the ships was destroyed.”

From the commentaries:

In this passage “in prophetic imagery, a burning mountain represents an evil kingdom, a menacing and plundering world power, for Jeremiah has quite this same figure described as one. After its destruction, Babylon is called a ‘burnt mountain.’ This apocalyptic menace is described as a ‘burning mountain’ because it would not be an extinct or destroyed world power, but active and full of devastating fire for a long time.

“The sea represents human society, great multitudes of nations or peoples as we see elsewhere in the Apocalypse. This vision shows that some great nation will bring war and bloodshed upon a large portion of mankind. It also predicts great persecutions against the Church. Nations will seek to destroy the Church at all costs.

“The fish are the faithful scattered among people of the world. The ship is the symbol of the Church in the writings of the early fathers, the ships are Churches of the various nations. The plague results in a third of the sea turning to blood, a third of the living things in the sea dying and a third of the ships destroyed. Again invoking Ezekiel 5, the fire as well as the notion of being judged by thirds, are symbolic of severe famine. Besides spiritual famine, the burning with fire also represents burning or being consumed with error, hatred, or fanaticism.”

So the great burning mountain represents an evil, menacing, plundering world power. Burning with fire represents burning with error, being consumed with error, being inflamed with hate or fanaticism. And as we’ve already seen, fire in association with the notion of

being judged by thirds is also symbolic of severe spiritual famine. The sea represents human society, great multitudes of nations or peoples, the fish are the faithful scattered among the people of the world, the ships symbolize Churches of various nations. So, a third of the sea turning to blood, a third of the living things in the sea dying, a third of the ships being destroyed symbolizes that some great nation will bring (?) bloodshed on a large portion of the nations and peoples of the world as well as great the persecutions at the end (?) of the Church.

10.1.2.9.1 Second Trumpet Interpreted as Russia

Given all that, the interpretation we'll follow in this conference is that this great mountain burning with fire signifies Russia, who has spread her errors throughout the world, causing wars and persecution of the Church. We'll very briefly address the spiritualness (?) of this tremendous (?) disaster with a brief consideration of the character of Karl Marx, followed by a glance of the spiritual state of Russia just prior to the revolution.

10.1.2.9.1.1 Karl Marx, Father of Communism

Karl Marx, who died in 1883, co-authored, along with Friedrich Engels, The Communist Manifesto. It was published in 1848 and asserted all human history had been based on class struggles and these would ultimately disappear with what he called "the triumph of the proletariat". In other words Marx claimed that what led to struggles, history is actually headed somewhere, there's this continual progress until ultimately it reaches a perfect state. We're talking about matter here; this is materialistic. And once we say that human history is just a record of matter gradually perfecting itself through time until it reaches the perfect state, once we see that, it's easy to understand why, according to Marx, "Darwin's book is very important. It serves me as the basis of the natural science for the class struggle in history," and "this is the book which contains the basis of natural history for our view." In fact, Marx was so enamored of Darwin's works that he wanted to dedicate parts of Das Capital to Darwin. Now Darwin wrote back to Marx to refuse the honor because, among other things, he had not believed the direct attacks on religion advanced the cause of free thought. Although there's a lot more that could be said about his materialistic philosophy, we don't have time. Let's briefly consider some of his more important poetry.

Before I read this, though, it's actually very important for everyone here to make an act of will to close himself to every spirit that is not of the Holy Spirit, just make an interior act of will that you're closed to every spirit that's not of the Holy Spirit. That's something we should actually do on a regular basis, you just have to will that, okay?

Back to Marx. I'll read excerpts from his poetry, and as I read this, ask yourself, "Does this sound like the writings of a materialist?" "Does this sound like the writings of someone who thinks that all there is is matter, and nothing more?" Those are the questions I want you to think about as I read excerpts from Marx's poetry. I'll read a full poem first, and then I'll read excerpts.

Karl Marx, "The Player":

"The hellish vapors rise and fill the brain
'Til I go mad, and my heart is utterly changed
See this sword? The prince of darkness sold it to me
For me it beats the time
It gives the signs

Ever more boldly I play the dance of death”

Karl Marx, excerpts from “The Pale Maiden”:

“Thus heaven I forfeited I know full well
My soul once true to God, is chosen for hell”

Karl Marx, excerpts from “An Epigram On Hegel”:

“I am great, like a god
I clothe myself in darkness, like him”

Karl Marx, excerpts from “Invocation of One in Despair”:

“I wish to avenge myself
Against the one who rules above”

Karl Marx, excerpt from another poem:

“If there’s a something which devours
I’ll eat within it
Go and bring the world to ruins
The world which revolves between me and the abyss
I will smash to pieces with my enduring curses”

Marx loved the words of Mephistopheles in Foust: “Everything in existence is worth being destroyed,” in fact, “Destroy” became his nickname.

So, does that sound like the writings of a materialist? Does that sound like the writing of someone who thinks that all there is is matter, nothing more? Or, does that sound like the writings of a Satanist? It makes it easier to understand the imagery of a great mountain, burning with fire.

10.1.2.9.1.2 *Bolshevik Russia*

Let’s turn to a very brief description of the spiritual state of Russia leading up to the revolution. The great Aleksandr Solzhenitsyn explains that:

“This little poison of secularism permeated the educated class of Russia in the course of the nineteenth century and opened the path to Marxism. By the time of the revolution, faith had virtually disappeared in Russian educated circles, and amongst the uneducated, its health was threatened.”

We’re meant to be nourished by God’s Holy Word and solid doctrine, but in a spiritual famine the people aren’t given the words of faith and solid doctrine, but rather, as St. Paul puts it, they’re given doctrines of devils.

Now as we’ve seen, the trumpets announce various disasters and judgments falling on earth and if mankind doesn’t heed the Lord’s warning and repent, then another trump will blow and a greater disaster will befall them. In other words, this momentum builds up, trumpet after trumpet after trumpet and one plague flows into another and in a certain sense propels the next disaster. The trumpet plague of the first world war unfortunately was not the occasion for a massive repentance, and so it kept its momentum, so to speak, and kept inflicting damage throughout the years. As Our Lady said in July, 1917 wars will end, but if people do not cease offending God a worse one will break out during the Pontificate of Pius

XI. And now we are going to see just how that one unheeded trumpet plague, besides having a momentum of its own, helped to propel the next.

In 1917 a plan was developed by the German High Command to use revolution as a weapon...by sending Lenin and some of his Bolsheviks from their haven at Switzerland into Russia by sealed railroad car in the expectation they would knock Russia out of the war. And amazingly enough, using a US passport with the declared intention to carry forward the revolution, Trotsky traveled from New York to Russia. That Fall, in October revolution, also known as the Bolshevik revolution, Lenin's revolutionaries seized power and imposed Marxism on united Russia. In the years following the revolution other republics were consolidated along with Soviet Russia into the Union of Soviet Socialist Republics. Now immediately after his successful revolution Lenin summarized his program. Vladimir Lenin:

“We're the real revolutionaries, yes, we're going to tear the whole thing down. We shall destroy and smash everything, ha ha ha! Everything will be smashed to smithereens and flattened in all directions and nothing will remain standing. Yes, we're going to destroy everything, and on the ruins we're going to build our temple. It will be a temple for the happiness of all, but we shall destroy the entire bourgeoisie and grind them to powder, ha ha ha, to powder! Remember that! And remember that the ultimate truth lies in Communism, which must now be brought into existence.”

A glance at four Soviet policies gives some idea of just how Lenin set out to destroy everything, and smash it to smithereens.

First, in February, 1918, all the churches in Russia were forbidden from owning property. All religious instruction in any school where non-religious subjects were taught was completely forbidden, even if it were a church school. There's the spiritual famine.

Second, in April, 1919, in an historical first, the Soviet government ordered the establishment of a network of concentration camps. By 1923 there were 315 of these camps. “The methods employed by Lenin, perfected by Stalin and henchmen bring to mind the methods used by Nazis, but this is because the Nazis adopted the techniques developed by the Communists.”

Third, “One of the greatest evils was the perversion of language. As if by magic, the concentration camp system was turned into a ‘re-education system’. The tyrants became ‘educators’ who transformed the people of the old society into new people.” “In China, the concentration camp prisoner is called a ‘student’ and is required to study the correct thoughts of the party in order to reform his own faulty thinking.” “A lie will generally contain an element of the truth. Perverted words are situated in a twisted vision that distorts the landscape;... .” “...[T]hanks to their incomparable propaganda strength grounded in the subversion of language, [the Communists] successfully...[deflected] the criticisms leveled against their terrorist tactics.” (<https://wariscrime.com/new/the-crimes-of-communism/>)

And fourth, the scientific use of mass murder. According to the Black Book of Communism, this was a scholarly work published by Harvard Press:

“Terror has always been one of the basic ingredients of modern Communism. Crimes against civilians, the mass murder of human beings, of men, women, and children, are the essence of terror. The following rough approximation gives some sense of the scale and gravity of these crimes.

<u>In</u>	<u>No. of deaths</u>
USSR	20,000,000

China	65,000,000
Viet Nam	1,000,000
North Korea	2,000,000
Cambodia	2,000,000
Eastern Europe	1,000,000
Latin America	150,000
Africa	1,700,000
Afghanistan	1,500,000
Communist Parties not in power	10,000

The total approaches 100,000,000 people killed.”

One hundred million people, deliberately murdered, by their own governments. One hundred million.

By 1923, Pius XI, in a secret consistory with his Cardinals, told them he was considering having a Council in 1925, a General Council of the Church, one of the topics to discuss was the evils of Communism. In his Encyclical on Atheistic Communism, Pius XI stated that: “For the first time in history we are witnessing a struggle, cold-blooded in purpose and mapped out to the last detail, between man and ‘all that is called “God”’.” Now that in itself is a very sobering statement, coming as it does from II Thessalonians chapter 2, and in that chapter the topic that St. Paul is treating is the coming of the Antichrist.

The Pope pointed out there would be no Communism if the rulers of the nations hadn’t scorned the teaching and the warnings of the Church by trying to build society on secular foundations, which “today are crumbling, one after another before our eyes, thus everything must crumble that is not grounded on the one Cornerstone, which is Christ Jesus.” The whole complaint that there were too many Catholics in name only, that there were too many Catholics who only do the bare minimum, who have no desire to be advancing spiritually and he warned, “The Catholic who does live really and sincerely according to the faith they professes will not long be master of themselves in these days when the winds of strife and persecution blow so fiercely and will be swept away defenseless in this new deluge which threatens the world.” Those are words we could all take to heart. He said this evil could only be conquered by a worldwide crusade of penance, and from intercession by Our Lady.

Where was that penance, worldwide crusade of penance, to stop Communism? There’s a reason these plagues keep happening.

The Pope taught that Communism was intrinsically wrong, referred to it as a satanic scourge, summarizing their doctrine as follows:

“There is in the world only one reality: matter, the blind forces of which evolve into plant, animal, man. Even human society is nothing but a form of matter, evolving in the same way. By perpetual conflict of forces, matter moves to its final synthesis as a classless society. In such a doctrine there is no room for God, there is no difference between matter and spirit, between soul and body. There is no hope in a future life.”

The Pope pointed out that since Communists believe that struggles accelerate the evolutionary progress towards the perfect, classless society, they deliberately provoke hatred, conflict, and destruction. He pointed out that they only permit absolute equality between men, which means no God over man, no Pope, Bishop, Priest over other faithful, no husband over wife, no parents over children. He pointed out Communists despise housewives and stay-at-home

moms as “anti-revolutionary bourgeoisie activities” and they consider marriage and the family to be purely artificial, civil institutions. They insist that the state should take full responsibility for the education and training of the children. From all that, it’s easy to see that the late, great Fr. Hart used to say, “America is the most successful Marxist nation on Earth.”

We’ll pick up with the third trumpet in part two.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

11. **Fatima and the Apocalypse 11: The Apocalypse 3rd, 4th, and 5th Trumpets**

God bless us and the Virgin protect us. In the name of the Father and the Son and the Holy Spirit, Amen.

11.1.2.10 ***Verses 10 & 11, The Third Trumpet***

“And the third angel sounded a trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.”

From the commentaries:

This passage hearkens back to chapter 9 of Jeremiah which while warning of “a coming famine resulting from idolatry, Jeremiah affirms twice that because Israel’s spiritual leaders have spiritually polluted the nation with the idolatrous Baal worship, God ‘will feed Israel with wormwood, give them poisoned water to drink.’” Now wormwood is a bitter-tasting plant, it’s from the same family as sagebrush and the spice tarragon.

The star is an unfaithful Bishop or Priest who falls from the firmament of the Church (Heaven symbolizes the Church) where Christ has placed him to light and direct the world. And as we’ve seen before, both the fire, as well as the notion of being judged by thirds, are symbolic of severe spiritual famine, and burning with fire also represents burning with, or being consumed with, error. By false teaching and examples this unfaithful Bishop or Priest poisons the very sources of doctrine which should flow as pure water from the mount in torrents. The rivers and fountains symbolize sources of knowledge: the divine truth. Like our divine Savior, the Bishops and Priests in the Church must be fountains of water, springing up to life everlasting. He himself becomes wormwood by his apostasy because he becomes a self-appointed teacher, a false prophet. This fallen star changes the sources of spiritual life into wormwood, and a source of poison and bitterness, sources of spiritual death. Unfortunately many of the faithful drink from these poisoned streams of false doctrine, and so perish.”

So the star falling from Heaven like a burning torch is an unfaithful Bishop or Priest who, by his apostasy, has become a false prophet burning with and absolutely consumed with error, and who, by his false teachings, poisons the very source of doctrine, and turns the sources of spiritual life into sources of spiritual death. In the spiritual famine which results from this many of the faithful suffer spiritual death when imbibing these poisonous, false doctrines.

11.1.2.10.1 **The Third Trumpet Interpreted as an Influential Theologian**

Now given all that, the interpretation we’ll follow in this conference is that this star falling from Heaven like a burning torch signifies an apostate Priest whose false teachings involved cloaking the errors of Russia in deceptive language taken from Catholic doctrine and consequently spreading them through Catholic academic circles. We’ll identify him in a

minute. But first we'll briefly consider an edited and abridged account of what seems to be *the* most profound spiritual experience in his life, a literally life-changing mystical experience, and he's written it down, even though he's going to use the third-person. As I read this though, ask yourself, "What exactly is going on here? What precise sort of 'spiritual experience' is this Priest describing?" As I say, the Priest describes his experience in the third person. August 8, 1919:

"The man is walking in the desert when the thing swooped down upon him. From afar it had appeared to him, quite small, gliding over the sand: a pale, fleeting shadow no bigger than the palm of a child's hand, when suddenly, with the speed of an arrow, it came straight at him, and then suddenly penetrated his soul. The man felt he was ceasing to be merely himself, an irresistible rapture took possession of him. At the same time, the anguish of some superhuman peril pressed him, a confused feeling of the force which had swept down upon him was a combined essence of all evil, and all goodness.

"And now in the very depths of the being it had invaded, the tempest of life, infinitely gentle, infinitely brutal, was murmuring. 'You called me here, here I am,' says the thing. 'You have need of me, in order to grow, and I was waiting for you, in order to be made holy. I have been drawing you to me, and now I'm established on you for life or for death. He who has once seen me can never forgive me, he must either damn himself with me or save me with himself.' "The man replies, 'Oh you who are divine and mighty what is your name? Speak, oh you who are divine and mighty.'

"The thing: 'Because in my violence I sometimes slay my lovers because he who touches me never knows what power he is unleashing, wise men fear me and curse me, I am the essence of all that is tangible. You who have grasped that the world has, even more than individuals, a soul to be redeemed, lay your whole being wide open to my inspiration and receive the spirit of the earth which is to be saved. Your salvation and mine hang on this first moment.'

"Now this wave of bliss in which he had all but melted away was changed into a ruthless determination. He began to battle the dark power and in the frenzied battle gave place in his heart to an irresistible longing to submit. And he felt that henceforth nothing in the world would ever be able to alienate his heart from the greater reality which was now revealing itself to him, nothing at all. And he surrendered himself."

So what precise sort of spiritual experience is this Priest describing? It's pretty clear what he's describing, he's describing becoming possessed, and willingly so, by an evil spirit that calls itself the spirit of the earth, *spiritus mundi*. The Priest to whom this happened, the Priest who in 1919 surrendered himself to this dark power that wise men fear and curse, the Priest who described himself as becoming willingly possessed by the *spiritus mundi*, the spirit of the earth, this Priest was a French Jesuit named Pierre Teilhard de Chardin.

11.1.2.10.2 Pierre Teilhard de Chardin

Now in light of the intimate relationship between Teilhard and this *spiritus mundi*, this spirit of the world, this spirit of the earth, consider these blasphemous comments. We're not even going to bother commenting on them, I'm just going to read Teilhard:

“The world, the value of infallibility and goodness of the world, such in the final analysis is the first and only thing in which I believe. It is by this faith that I live and it’s to this faith I feel that the moment of dying I shall without all doubts abandon myself. To this confused faith in the world, one and infallible, I abandon myself, wherever it may lead me.”

“Trust in the world animated by Our Lord, and the world shall save you.”

“Besides communion with the earth, is there not also communion with God in and through the earth?”

“The only truly natural and real human unity is the spirit of the earth.”

“What we call inorganic matter is certainly ‘animate’ in its own way. Atoms, electrons, elementary particles must have a spark of spirit.”

In 1946 after the US nuclear tests in the Pacific, he writes, “For all their military trappings, the recent explosions at Bikini proclaim the coming of the spirit of the earth.”

11.1.2.10.3 The Second Trumpet Flows Into the Third Trumpet

So as we see in this, momentum builds up, trumpet after trumpet, one plague flows into another and in a certain sense helps propel the next disaster, in that light then we’ll consider one of the key errors in Russia that this fallen star modified and used to poison various source of doctrine and turn those source of spiritual life into a source of spiritual death. And as we’ve seen, Marxist doctrine proclaims that matter is the only reality and that the blind process of evolution has produced not only plants, animals, and men, but also human society, and by this process matter is moving towards its final state which is the classless society. Now Teilhard was completely on board with the notion of evolution:

“Is evolution a theory, a system, or a hypothesis? It is much more. It is a general postulate to which all theories, all hypotheses, all systems must henceforth bow, and which they must satisfy, in order to be thinkable and true. Evolution is a light which illuminates all facts, a trajectory which all lines of thought must follow. This is what evolution is.”

But although Teilhard thought very highly of Communist doctrine in general, he felt that one aspect of their approach to evolution, he thought that by stopping at the classless society instead of extending on and evolving into the spiritual realm, it missed the actual point of the whole evolutionary process. In his own incoherent way, Teilhard made God an essential part of the evolutionary process. In other words, if you add spirituality to Communism, you have the “answer,” as one author noted. Just as the Marxist places an imaginary classless society at the end of this natural process of evolution, so also Teilhard places union with the so-called “Christ” as the end-point of a natural process of evolution:

“The unique business of the world is the physical incorporation of the faithful in Christ. This major task is a natural process of evolution. Though frightened for a

moment by evolution, the Christian now perceives that what it offers him is a magnificent means of feeling more at one with God.”

That passage also reveals his pantheism, it's this strange belief that everything is just an expression, and emanation of part of God. It's very clear that the Christ of Teilhard is not the Christ of the Gospel. He speaks of Christ as being the Omega all the time, the end, but he never speaks of Christ as being the Alpha, the beginning. And why is that? Because of evolution. His Christ is a part of the evolutionary process. Teilhard: “It is Christ, the very truth who saves, but should we not immediately add, that at the same time, it is Christ, who is saved by evolution?”

He does not believe in supernatural grace, rather he states that “the stuff of which grace is made is strictly biological.” And this complete rejection of the supernatural is part-and-parcel of his pantheistic approach. “Dietrich von Hildebrand relates ‘On the course of a conversation with Teilhard he happened to say something about St. Augustine. “Don't mention that unfortunate man,” Teilhard explained violently, “he spoiled everything by introducing the supernatural.””

On the basis of his pantheistic doctrine of evolution he states that “The modern world is a world in evolution, hence, the static concepts of the spiritual life must be rethought. And the classical teachings of Christ must be reinterpreted. A whole series of reshapings of certain representations, where seen definitely affixed by Catholic dogma, has become necessary if we sincerely wish to Christify evolution.”

And that gets to the very heart of it. When he tells us the concepts in the spiritual life must be rethought, that Catholic dogma has to be reinterpreted, that evolution has to be “Christified” and the classical teachings of Christ Himself must be reinterpreted, he is announcing his program to *poison the very source of doctrine*; he's announcing his program to turn the source of spiritual life into [a source of] spiritual death. And he knew exactly what he was doing. He knew what he was doing. One of the most important things to realize about Teilhard, besides his diabolical inspiration is that he is a very cunning deceiver and he is fully aware that he is deliberately setting out to establish a new religion in the wrappings of Catholicism, as he makes perfectly clear to a chosen few in his private correspondence. In one letter, for example, Teilhard writes that he wants to get rid of the personal God, the One True God, and establish a religion with a new god, the spirit of the world:

“What dominates my interest is the effort to establish and to spread a new religion. You may call it ‘A better Christianity,’ in which the personal God ceases to be the great neolithic [that's “stone age”] in which the personal God ceases to be the great neolithic proprietor of former times in order to become the soul of the world.”

He makes it his intention to establish this religion under the guise of Catholicism very clear in a letter to an apostate Priest (he's speaking in safe company there). He states:

“The Church has reached a period of necessary reformation. I consider the reformation in question much more profound than that of the sixteenth century is a matter of faith. Men, now, have to rethink God, a god who can be adored and attained only through elaboration of the universe. I do not see any better means of bringing this about than to work towards this reformation from within, that is, by remaining sincerely attached to the Catholic Church whose development I expect to see.”

In his private correspondence, Teilhard exposed himself as a cunning heretic who's camouflaged himself as a faithful Christian in order to spread his heresies more effectively. In his own words he admits that he's promoting a new religion with a new god. In his own words he admits he's remaining with the Church, and staying inside, in order to more easily spread his heretical views.

11.1.2.10.4 Conclusions of Teilhard's Theology

Now before we consider the significance of his so-called theology, let's briefly note a few of his perfectly logical conclusions that flow from his evolutionary standpoint. And as we review this, keep in mind I'm reading the quotes of a Jesuit Priest.

During the Nazi regime he says that the strong need to consider new ways to handle life's rejects in a hospital. "How should we judge the efforts we lavish in all kinds of hospitals on saving what is so often no more than one of life's rejects? To what extent should not the development of the strong take precedence over the preservation of the weak?"

In the same essay, he asks what the advanced races should do with so-called unprogressive ethnic groups. "What fundamental attitude should the advancing wing of humanity take to definitely unprogressive ethnical groups? The earth is a closed and limited surface. To what extent should it tolerate, racially or nationally, areas of lesser activity?"

Even after the war, and the diabolical disaster of the Nazi eugenics programs, he states that "so far we've certainly allowed a race to develop at random. It is indispensable that a nobly human form of eugenics should be discovered and developed. Eugenics applied to individuals leads to eugenics applied to society."

After the war, at one and the same time he issues a call for eugenics programs as well as for so-called population control programs. "In order to continue advancing, humanity must come up with effective control, both in quantity and quality of reproduction in order to avoid over-population of the earth, or its invasion by less-satisfactory ethnic groups."

11.1.2.10.5 Ecclesiological Reaction to Teilhard

That's pretty vile stuff. After considering only a few of his errors it doesn't take much reflection to see why, in 1926, he is forbidden from teaching, [why] so many of his works were refused *imprimatur*, why, in 1947, Rome forbade him to write or teach on philosophical subjects, why, in 1950 in Encyclical *Humani Generis*, his theories were condemned (although without naming him), why, in 1957, the Holy Office forbade the works of Teilhard to be kept in libraries, forbid his books from being translated into other languages or from being sold in Catholic bookstores, why, in 1962, a decree of the Holy Office warned that "In philosophical and theological matters the said works, Teilhard, are replete with serious errors which offend Catholic doctrine." And it furthermore instructed Bishops, Superiors of Rectors to "protect, especially the minds of the young, against the works of Fr. Teilhard de Chardin and his followers."

And yet, in spite of all that, Teilhard *is* the evil genius who inspired millions with the idea of theistic evolution that completely infects Catholic academia and seminaries. As Dr. Wolfgang Smith points out, "Granting that we're currently plagued by more than a single heresy, theistic evolution in particular plays the pivotal role, inasmuch as it contradicts the Biblical revelation more directly and more profoundly than the rest." (and Amen.)

The question we're left with is why *anyone* would fall for this kind of intellectual trash, and that's to put it mildly. To anyone actually trained in the empirical sciences,

Teilhard's writings come across like so much gnostic gibberish, or the ravings of a lunatic. As one Nobel Laureate put it: "Teilhard cannot be read without a feeling of suffocation, a gasping and flailing around for sense." So why would anyone fall for this kind of intellectual trash? We'll answer that in some detail by paraphrasing and summarizing the brilliant commentary of Anne Rosh Mudriche (?):

"As opposed to the Church and common sense, both of which teach that truth is objective and immutable, Modernists maintain that truth is nothing of the sort, but rather subjective, relative, historically conditioned, and evolving. And according to the Modernists, as human consciousness progresses, the simpler, cruder understandings of reality, of dogma, of truth, that satisfied in bygone days can no longer be accepted: 'Yes, yes, the Fathers of the Church used to believe that, but we've moved past all that now. No one *really* believes in a literal six-day creation we get nowadays, do they?' Now it was a pretty tall order for the Modernists to present, as legitimate Catholic teaching, their claims that dogmas and truths change and evolved over time. If contraception was wrong in the time of the Apostles, then it's still wrong now. If Our Lord taught that Adam and Eve were real people (and He did), then they're real people. The only way to make that case is to get people to believe that *everything* changes over time, including dogmas and truths. So in order to explain the revolutionary changes in legitimate developments, a theory of theistic evolution was absolutely essential for the Modernists. So even though Teilhard's theory of cosmic evolution compounded bad science with horrible theology, it fits the bill, and the Modernists employed it as their vehicle for their attacks on the structures and the dogmas of the Church.

And as we've seen, Teilhard retained the traditional dogmatic language: he preserved appearances but at the same time he emptied it of its original meaning. A case in point is Teilhard's treatment of the problem of evil. Catholic teaching is clear: sin entered the world through a conscious, moral choice of the original sin committed by Adam. But Teilhard claimed that evil was rather "a statistically inevitable byproduct of a universe in the course of unification with god." In other words, sin is not a moral question at all, but it's a natural byproduct of evolution. So what becomes of original sin? Teilhard explains: "The idea of the fall is no more than an attempt to explain evil in a fixed universe." In other words, it didn't happen, because we don't live in a fixed universe, we live in an evolving universe. What becomes of Adam and Eve? Teilhard explains: "Adam and Eve are images of mankind pressing on towards god." In other words, they didn't exist. What becomes of the traditional understanding of atonement and redemption? That is, as sin and death entered the world by one man, Adam, so by one man, Christ, the new Adam, sin and death were conquered. It's gone! We've already heard the blasphemous explanation of Teilhard that Christ is supposed to be saved, by evolution. Just consider this one example of Teilhard's explanations of sin, and a few of the consequences, as there's a lot more, but a few of the consequences that flow from his position as a clear demonstration of how incredibly useful his theistic evolutionary theory proved to be for the Modernists. Under its influence, any doctrine, any truth, any moral teaching can easily be reformed and reshaped, and so from before the First World War through the Second Vatican Council, Teilhard was the single most important figure for Modernists' survival, and at the same time he was revered as a persecuted prophet. As we've seen, Teilhard gave another important example to revolutionaries: lie, dissimulate, but never, never ever leave the Catholic Church." Thus, Ann Roche Meerich (?)

So, this false prophet has literally flipped everything upside-down. Instead of the one, true, and absolutely immutable God, we now have a god who is evolving. Instead of Christ being the Alpha and Omega, we now have some sort of cosmic, evolutionary christ who's only the Omega, the ending point, and not the Alpha, the beginning. Instead of being saved by Christ, we're saved by the world. Instead of Christ being the Savior, evolution saves Christ. Instead of timeless, immutable truths, the absolute now is change. Instead of Scripture being the inspired, inerrant Word of God, we now have a collection of pre-scientific myths, suitable for the more primitive, less-evolved minds of bygone years. Instead of Adam and Eve as our actual parents, we now have a mythological Adam and Eve. Instead of a fall from grace, a fall from perfection, we're now faced with the idea of an evolutionary *advancement towards* perfection. Instead of the totally gratuitous gifts of supernatural grace which perfect nature we now have grace which is an evolutionary, biological byproduct. But it's all hogwash! All diabolic, blasphemous hogwash, all of it, every last bit of it.

11.1.2.10.6 Teilhard de Chardin's Legacy

A few last thoughts here. Even though he died in 1955, his legacy lives on. His writings have been translated into every major language and sold by the millions. "It's possible to trace Teilhard by the idea that the synthesis between Christianity and Marxism was inevitable. Teilhard taught that the Christian and Marxist ways must eventually come together because in the nature of things everything that is faith must rise and everything that rises must converge. In 1948 as the Communists marched to victory in China, Teilhard wrote to a friend, 'Who can tell within the very interests of the Kingdom of God, a good dose of Marxism is not the thing to save us?'"

His history of the Second Vatican Council, Roberto de Mattei, the prominent Italian historian, noted "how strong Teilhard de Chardin's influence was on the Council that the name of the French paleontologist frequently resounded in the hall."

One of the theological experts at Vatican II also commented on Teilhard's influence, and I think this is an important quote:

"The impetus given by Teilhard de Chardin exerted a wide influence [on the Council]. With daring vision it incorporated the historical movements of Christianity into the great cosmic process of evolution from Alpha to Omega. ... The Council's 'Pastoral Constitution on the Church in the Modern World' ('Gaudium et Spes') took the cue; Teilhard's slogan 'Christianity means more progress, more technology' became a stimulus in which the Council Fathers [from rich and poor countries alike] found a concrete hope." [-(Cardinal Ratzinger, *Principles of Catholic Theology*)]

We'll give two of his supporters the last word. First, Cardinal Henri de Lubac, S. J. He defended Teilhard with at least two books, made the comment that "we need not concern ourselves with the number of detractors of Teilhard in whom emotion has blunted intelligence."

And finally, in July 2009, a spokesman for the Vatican, Fr. Federico Lombardi, S. J. said: "By now, no one would dream of saying Teilhard was a heterodox author who shouldn't be studied."

Well, indeed.

11.1.2.11 Verse 12, *The Fourth Trumpet*

“And the fourth angel sounded the trumpet, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the stars; so as the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner.”

From the commentaries:

“Heaven symbolizes the Church. The darkening of the lights of Heaven, the Sun, the Moon, and the stars is a sign that the people have violated their covenant obligations to God and are undergoing judgment, and that the leaders of the Church have departed from justice and holiness to wickedness and depravity. The brilliance of the Church’s doctrine and sanctity is diminished. The day is less brilliant, the night of ignorance becomes darker. The whole Church suffers from a weakening of faith and discipline. Many reject it, others abandon it.

“The symbolism of being judged by thirds is symbolic of severe spiritual famine. Amos 8:9-12 also stands in the background, in which the Lord God says: ‘I will make the Sun go down at noon and darken the earth in broad daylight.’

“This prediction of a coming judgment on Israel also occurs with the woe of spiritual famine, in which people will ‘stagger to and fro to seek the Word of the Lord, but they shall not find it.’ Because they rejected God, he will reject them and will draw His presence and His Word from them. The plague of darkness symbolizes judgment and especially the woes of God’s withdrawal. The plague of darkness is a symbol of divine reaction to idolatry but this judgment could also be directed to unfaithfulness, falsehood, and error within the Church.”

So Heaven symbolizes the Church, the darkening of the Sun, the Moon and the stars, the lights of Heaven a sign of judgment, that the people have violated their covenantal obligations to God, they’ve turned away from God and haven’t kept the commandments. And, it’s a sign the Church leaders have departed from justice and holiness. In other words it symbolizes the whole Church suffering from the darkness of ignorance, unfaithfulness, falsehood, and error.

This prediction of a coming judgment on the Church also occurs with a woe of a sea of error of spiritual famine, such as is spoken of in the prophet Amos, in which the Lord God says, “I will send a famine on the land, not a famine of bread nor a thirst for water, but of hearing the Words of the Lord. They shall wander from sea to sea and from north to east, they shall run to and fro to seek the Word of the Lord, but they shall not find it.”

11.1.2.11.1 *Nouvelle Theologie*: The Darkening of the Heavenly Bodies

Given all that, the interpretation that we’ll follow in this conference is that this darkening of the heavenly bodies signifies the influence of the theological movement known as the “*Nouvelle Theologie*,” in English, the “New Theology.” Now what are we talking about when we speak of the theological movement known as the *Nouvelle Theologie*, or the New Theology, it’s also called the *Ressourcement*, and that’s not being pretentious, it’s actually got French names. We’re talking about a theology founded on the theistic evolutionary fantasies of Teilhard. We’re talking about a theology that’s spread the errors of Russia through Catholic religious houses, seminaries, and academia. Let’s take a closer look.

In just two sentences one of the New Theologians, a French Jesuit, Fr. Henri Bouillard, summarizes the main principles of the whole movement. The first sentence is typical Teilhardian gibberish that serves as justification for the second sentence, there's actually key principle of the whole movement. We'll read both sentences, and then briefly comment on each. Fr. Bouillard:

“Since spirit evolves, an unchanging truth can only maintain itself by virtue of a simultaneous and correlative evolution of all ideas, each proportionate to the other. A theology which is not current, a theology which does not keep up with the times, will be a false theology.”

Okay, so let's walk back through that one sentence at a time. First sentence: “Since spirit evolves, an unchanging truth can only maintain itself by virtue of a simultaneous and correlative evolution of all ideas, each proportionate to the other.” So here we have the typical Teilhardian evolutionary gibberish. Unfortunately I'm not going to take the time to really rip it apart which would be fun. There's some real dishonesty in the use of language here. Let's just note one screaming contradiction in terms. If ideas could and do evolve, as Fr. Teilhard claims, then whatever could he possibly mean when he speaks of “unchanging truth”? If it's evolving, it's changing, period, full stop. This phrase can be more accurately worded: “an unchanging truth can only maintain itself by changing.” In these word games, in this deliberate perversion of language, we see one of the specific errors of Russia, just as we saw with Teilhard: they play with the language. When really intelligent men like this play word games like this, be careful: they're trying to sell you something, and the price will be your faith. Don't trust these people.

Second sentence: “A theology which is not current, a theology which does not keep up with the times will be a false theology.” By this, he means that in order to be true, theology must change with the times, and that's the key concept. This is the key principle of the whole *Nouvelle Theologie*, the whole New Theology, the whole *Ressourcement*. The title tells you: the new theology. Okay? A theology which is *not* current will be a false theology. To be true, theology must change with the times. So, according to the New Theology, in order to be true theology must change with the times.

In December, 1946, Pope Pius XII posed a very pointed question in this very regard. I quote:

“There's a good deal of talk about a 'New Theology' which must be in constant transformation following the example of all other things in the world which are in a constant state of flux and movement without ever reaching their term. If we were to accept such an opinion what would become of the unchangeable dogmas of the Catholic faith? And what would become of the unity and the stability of that faith?”

We've already discussed this problem when we talked about the Modernists. Remember that the Modernists maintain that truth is not unchangeable, but rather subjective, relative, historically conditioned, and evolving, that everything changes over time, including dogmas and truths, and so as human consciousness progresses the simpler, cruder understandings of reality and dogma and truth that satisfied it in bygone days can no longer be accepted.

11.1.2.11.2 *Nouvelle Theologie* Establishes Modernism in Christian Doctrine

The New Theologians, in other words, are the New Modernists, or to use the more academic description of one author who highly favors them, the New Theology is the inheritor of Modernism. We'll take a brief look at their principle characteristics, but as we do, keep in mind their actual goal is to actually establish a new theology. In other words, by adopting this Teilhardian evolutionary framework it instantly implies that everything is changing and advancing, including theology, which means the old has to go, so it can be replaced by their vision: *their* vision, not Christ's vision, their vision. And keep in mind that if everything could change, then everything can change: *everything*.

Okay, we'll start with comments from an academic from Luvane (?) who highly favors him, Jurgen Mettepenningen:

“The first essential characteristic of the *Nouvelle Theologie* is the French language. This should not come as much of a surprise since the Modernist crisis likewise had its roots in the French language. French also implies reaction to Latin, the Church's universal language. Future Priests were formed in seminaries where their professors still used Latin handbooks.”

If you want to uproot somebody, want to take away his culture and his heritage, take away his language. And getting rid of Latin also had the added benefit of being anti-Roman, a very gallican (?) position: Latin had to go. We continue:

“In addition to the original embeddedness of the *Nouvelle Theologie* in the French language, there are three additional characteristic features of the movement. First: Accepted Catholic theology required theologians to take dogmas and other Roman texts as their point of departure. The representatives of the *Nouvelle Theologie* decided to abandon and to resist this approach.”

Abandon and resist using dogmas as a point of departure for your theology. Dogmas are the truths of the faith! And other Roman texts, they don't want using as a basis for theology. “We've got an agenda, and we don't want things like ‘dogmas’ getting in the way, or cluttering things up.” We continue:

“Second: They claim that theology had lost contact with the reality of faith to such a degree that a corrective maneuver had become necessary, and the only solution was what they call the ‘*Ressourcement*’, a return to the sources of the faith, namely the Bible, liturgy, and patristics.”

Now here's a perfect demonstration of why you shouldn't trust these people, because this line of argument is actually blasphemous. Are we supposed to actually believe that since the time of the Fathers, roughly a thousand years ago, Catholic theology had somehow lost touch with the faith? And if that were true, how would these people know? And why should we believe them? Are we actually supposed to believe that their claims are significantly different than Luther's? The difference being of course that Luther had the intellectual honesty and integrity to leave the Catholic Church when he quit believing. As that great American theologian Monsignor Joseph Clifford Fenton pointed out:

“There is never going to be and there never could be any return, any ‘*Ressourcement*’ to a more authentic, Catholic doctrinal tradition through the

abandonment of the common teaching of all the twentieth-century manuals of fundamental, dogmatic theology. The *living* and *infallible* Magisterium of the Catholic Church *never* abandons the most authentic Catholic tradition. The abandonment of the dogmas attacked or called into question by the original Modernists or by their successors, the New Theologians would be an abandonment of the Divine teaching within the Catholic Church.”

We continue:

“Third: The New Theologians had a critical attitude towards neoscholasticism, the specific and preferred form of theology supported by the Magisterium. The New Theologians did not want to hem themselves in with neoscholastic boundaries.”

Well, of course they had a bad attitude about actual Catholic theology, who needs a Magisterium? Who needs St. Thomas? Truth is what *we* say it is! We’ve got an agenda. Contrast their critical approach to the actual Catholic attitude as explained by Monsignor Fenton:

“Practical commentary” in support of the classic theologians “is to be found in the severe attitude which methods of these scholastic doctors. The unanimity of the scholastics must be reckoned in the same way as that of the Church Fathers.”

11.1.2.11.3 *Nouvelle Theologie* Disguised as Catholic Doctrine

One Catholic theologian made another important observation in a 1950 article noting that the New Theologians make “statements which seem, at first sight, to reflect the pure, traditional theology, but which in fact do nothing of the kind.” And they are “very careful to repeat all the fundamental propositions of traditional theology almost as if there was no intention of it making any attack against it.” He notes these slippery tactics are especially true of Frs. de Lubac, Daniélou, and Rahner, all of whom are at the very center of this. So the leaders of the New Theology with the Jesuits Fr. Henri de Lubac, who wrote at least two books defending Teilhard, Fr. Jean Daniélou, Fr. Henny Buillard (?), Fr. Hans Urs von Balthasar, Fr. Karl Rahner, those are the Jesuits, and the Dominican Fathers, Lou Charlieayay (?), Dominic Chenu, Yves Congar, Edward Schillebeeckx. In 2008 in one of his last public appearances before his death, Fr. Schillebeeckx echoed Teilhard when he stated “There is no salvation outside the world.”

11.1.2.11.4 *Nouvelle Theologie* Embeds in The Church

Teilhard was an important example in another way to the New Theologians as the infamous heretic Hans Kung explains: “We have to do what the theologians did in the ‘50’s under the authoritarian regime of Pius XII. He deposed a lot of professors, Rahner, Congar, Teilhard de Chardin, were all suppressed, while they continued quietly working to prepare the future. The best thing is to stay, to fight, and to work and to prepare for the future. It is the wrong method to get out.”

11.1.2.11.5 Pius XII's Dire Warnings Against *Nouvelle Theologie*

After considering only a few of these errors it doesn't take much reflection to see why, during the reign of Pius XII, so many of these new theologians were forbidden to teach. Why, during the reign of Pius XII so many of their books and articles were ordered to be removed from circulation, and some were even placed on the index of forbidden books. Why, in some cases during the reign of Pius XII, they were forbidden to publish. Why in some cases, including Fr. de Lubac, during the reign of Pius XII virtually everything they wrote was subject to censorship in Rome, and why, in 1950, during the reign of Pius XII, their theories were condemned in the encyclical "Humanae Genensis," without naming the particular individuals.

11.1.2.11.6 Summary of Effects of *Nouvelle Theologie* Within The Church

When we see the *Nouvelle Theologie*, the New Theology, then is a whole school of false prophets arising in the heart of the Church. False prophets who preach the errors of Russia all gussied up in pretty, Catholic language. And we see those errors begin to flow into the Church herself, in her theologians and into her religious houses, especially those great religious orders, the Jesuits and the Dominicans, into her academic institutions, into her seminaries, and in her press and publishing houses, like some sort of horrific theological acid bath seeping into everything, dissolving the unchangeable dogmas, dissolving the unity and stability of the faith, wiping away the distinction between nature and grace, importing erroneous and even insane modern philosophical approaches into Catholic education, relentlessly attacking the Latin language and of hatred of Rome, relentlessly attacking Thomism, relentlessly attacking the theological manuals, claiming that the manuals are an obstacle to the renewal of life in the Church, when in fact the truth of that matter was they hated those very manuals because they are chocked full of refutations of the very modernist lies and errors that they were advancing. And because those most responsible, the Bishops and religious superiors, because they didn't sufficiently keep vigil, the lies and falsehoods permeated the preaching of these false prophets weren't resisted or seriously addressed. And so these lies and errors begin to enter the hearts of men and take root there, especially the hearts of Priests and academics. The hearts begin to harden, and because of that it diminished their ability to see clearly, a blindness began to settle over the Church.

11.1.2.12 Verse 13, *The Fifth Trumpet*

"And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the rest of the voices of the three angels, who are yet to sound the trumpet!"

From the commentaries:

In this passage "the messenger is an eagle, a herald of destruction in Old Testament prophecies of judgment. The appearance of an eagle flying amid Heaven forebodes climactic trials since flying amid Heaven elsewhere in the Apocalypse always refers to creatures whose appearance anticipates the judgment at Christ's second coming. The eagle's calling aloud, with a loud voice to the earth as it flies,

‘woe’ is a term used in the Old and the New Testaments to designate the diverse punishments of God. Our Lord spoke it both as a threat to the hardness of sinners and a warning to all who might be prone to grievous sin. The three-fold repetition provides the greatest possible emphasis on God’s holiness as well as His judgment. Indeed His holiness demands His judgment.

“The eagle announces a series of three disasters which are to fall on the world’s inhabitants. Because it is hovering in mid-air, and crying aloud with a loud voice, so that everyone can see and hear the warnings of judgmental woe to come.

“Heaven symbolizes the Church, the eagle flying in the midst of Heaven is obviously some great Saint with a direct commission from God to preach to the world of the impending judgments. The eagle flies through the midst of Heaven where it can be seen and heard by all who dwell on Earth. ‘Those dwelling on Earth’ is a technical term throughout the Apocalypse for unbelieving idolaters.”

So the eagle is a great Saint with a direct mission from God to preach to the world the impending judgments of woe. In other words, as regards His second coming, this eagle has a role very much like that which was played by St. John the Baptist in regards to the first coming. Just as St. John the Baptist was the voice of one crying out in the desert, so also is the eagle the voice of one crying out in the midst of Heaven. Just as St. John the Baptist told people, “Do penance, for the kingdom of Heaven is at hand,” so the eagle tells the people, “Woe, woe, woe,” to the inhabitants of the Earth. Given all that, the interpretation we’ll follow in this conference is that this eagle, this great Saint with a direct commission from God to preach to the world the trumpet plagues culminating in the last judgment, is Sr. Lucia.

And yet, in spite of the fact that the Blessed Virgin Mary herself had clearly entrusted Sr. Lucia with a message of literally Apocalyptic proportions, from 1960 up until her death in 2005 she was forbidden to speak about Fatima without the explicit permission of the Holy See. With the exception of her family, the same was true for her visits. Even her Priest who had served as her confessor and spiritual director from 1926 to 1938 and had been living in Brazil for over 20 years was not allowed to speak with her during a visit to Portugal in 1960. He explained that “I have not been able to speak with Sr. Lucia because the Archbishop did not give the permission to meet her. The conditions of isolation under which she finds herself have been imposed by the Holy See, consequently no one may speak to her without a license from Rome.”

It gets better. Until 1966, Catholics were forbidden from publishing any material concerning apparitions without first having received a Bishop’s *imprimatur*. That year Pope Paul VI revoked that prohibition, and, as one author has noted, from that point forward, any Catholic was permitted to publish freely on Marian Apparitions, including those at Fatima. From that time in fact, all the hundreds of millions of Catholics in the whole world had complete liberty to comment on Fatima, except one. There was only one Catholic in the whole world who was not allowed to speak openly, and that was Sr. Lucia.

Given all that, it’s very enlightening to carefully consider the contents of what was to be her last public interview, given on December 26, 1957, to Fr. Fuentes, the Vice Postulator at that time on the cases of now Sts. Francisco and Jacinta. Sr. Lucia:

“Father, the Most Holy Virgin is very sad, because no one has paid any attention to her message, neither the good nor the bad. The good continue on their way, but without giving any importance to her message. The bad, not seeing the punishment of God actually falling upon them, continue their life of sin without even caring about the message. But, believe me, Father, God *will* chastise the world, and

this *will* be in a terrible manner. The punishment from Heaven is imminent. Father, how much time is there before 1960 arrives? It will be very sad for everyone. Not one person will enjoy this at all if beforehand the world does not pray and do penance. I'm not able to give any other details because it is still a secret. According to the word of the Most Holy Virgin only the Holy Father and the Bishop of Fatima are permitted to know the secret, but they have chosen not to know it, so that they would not be influenced. This is the third part of the message of Our Lady which will remain secret until 1960. Tell them Father that many times, the Most Holy Virgin told my cousins Francisco and Jacinta as well as myself that many nations will disappear from the face of the earth. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not beforehand obtain the conversion of that poor nation."

"Sr. Lucia also told me: 'Father, the devil is in a mood for engaging in a decisive battle against the Blessed Virgin, and the devil knows what it is that offends God the most, and which in a short space of time will gain for him the greatest number of souls. Thus, the devil does everything to overcome souls consecrated to God because in this way the devil will succeed in leading the souls of the faithful abandoned by their leaders, thereby the more easily will he seize them. That which afflicts the Immaculate Heart of Mary and the Heart of Jesus is the fall of religious and Priestly souls. The devil knows that religious and Priests who fall away from their beautiful vocation drag numerous souls to Hell. The devil wishes to take possession of consecrated souls. He tries to corrupt them in order to lull to sleep the souls of laypeople and thereby lead them to final impenitence. He employs all tricks, even going so far as to suggest a delay of entrance into religious life. Resulting from this is the sterility of the interior life, and among the lay people lack of enthusiasm in renouncing pleasures and dedicating themselves totally to God. Tell them also Father that my cousins Francisco and Jacinta sacrificed themselves, because in all the apparitions of the Most Holy Virgin they always saw Her very sad. She never smiled at us. This sadness, this anguish which we noted in Her penetrated our souls. This sadness is caused by the offenses against God and the punishments which menace the sinners, and so we children did not know what to think except to invent various means of praying and making sacrifices. The other things which sanctified these children was to see the vision of Hell. Father that is why my mission is not just to indicate to the world the material punishments which are certain to come if the world does not pray and do penance beforehand. No, my mission is indicate to everyone the imminent danger we are in of losing our souls for all eternity if we remain obstinate in sin.'

"Sr. Lucia also said to me, 'Father, we should not wait for an appeal to the world to come from Rome on the part of the Holy Father to do penance, nor should we wait for the call to penance to come from our Bishops in our dioceses, nor from our religious congregations. No. Our Lord has already very often used these means and the world has not paid attention. That is why now it is necessary for each one of us to begin to reform himself spiritually, each person must not only save his own soul, but also help to save all the souls that God has placed on our path. The devil does all on his part to distract us and take away from us the love for prayer. We shall be saved together or we shall be damned together. Father, the Most Holy Virgin did not tell me that we are in the last times of the world, but She made me understand this, for three reasons. The first reason is because she told me that the devil is in the mood for engaging in a decisive battle against the Virgin, and a decisive battle is the final battle

where one side will be victorious and the other side will suffer defeat. Also from now on, we must choose sides, either we are for God, or we are for the devil; there is no other possibility. The second reason is because she said to my cousin, as well as to myself, that God is giving two last remedies to the world, these are the Holy Rosary, and devotion to the Immaculate Heart of Mary. These are the two last remedies, which signify that there will be no others. The third reason is because in the plans of the Divine Providence, God always, before He is about to chastise the world exhausts all other remedies. Now when He sees that the world pays no attention whatsoever, then as we say in our imperfect manner of speaking, He offers us with certain fear the last means of salvation, His Most Holy Mother. It is with certain fear, because if you despise and repulse this ultimate means we will not have any more forgiveness from Heaven because we will have committed a sin which the gospel calls the sin against the Holy Ghost. This sin consists of openly rejecting, with full knowledge and consent, the salvation which He offers. Let us remember that Jesus Christ is a very good Son, that He does not permit that we offend and despise His Most Holy Mother. We have recorded through many centuries of Church history the obvious testimony which demonstrates by the terrible chastisements which have befallen those who attack the honor of His Most Holy Mother. Our Lord Jesus Christ has always defended the honor of His Mother.”

11.1.2.13 Chapter 9, Verses 1 & 2: The Fifth Trumpet

“And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth: and was given to him the key of the bottomless pit. And he opened the bottomless pit; and the smoke of the pit arose, as the smoke of a great furnace; and the Sun and the air were darkened by the smoke of the pit.”

From the commentaries:

“The best interpretation is that this fallen star that opened the bottomless pit symbolizes the Jewish High Priest.”

“A key was given the fallen star. There is but one key to the shaft of the abyss as indicated by the definite article, and therefore this star alone was able to open it. The Priest has this key from God.”

“The fallen star opened the shaft leading down into the abyss and turns loose the force of evil onto the earth. These evil spirits has probably been bound by the Church during the preceding ages. Legions of evil spirits have been driven out of possessed persons and out of the world, oracles and divining spirits have been silenced, and the superstition and stupidity of idolatry had been cleared out of Christendom. Those spirits may have been relegated to the bottomless abyss by the Church through the powers of the Priesthood, the spread of truth, and the administration of Sacraments. They are now released, permitted to work towards the reestablishment of paganism.”

“The obscuration of the Sun and the sky betokens the darkening of the authority of the Church, lowering man’s respect for and showing Her less divine, or no longer divine at all. It signifies the success of the errors or heresies to such a degree that she’ll bring darkness to men’s minds. The infection of the errors moral and spiritual denotes the errors and immorality which the angel turns loose.”

“The two definite articles in the phrase, ‘the shaft’ of ‘the abyss,’ indicates that the notion of a shaft of the abyss as well as the abyss itself was well-known to the readers. The shaft of the underworld is blocked by a door to which God alone holds the key. The star has the divine authority to unlock the entrance to the bottomless pit. As long as the shaft is sealed, earthdwellers are protected from the demonic powers below. The abyss is a place of chaos and destruction harboring forces of darkness and death. When it’s opened, therefore, clouds of smoke pour out and agents of terror are released from the shaft to wreak their havoc on the Earth. As the smoke ascends from the shaft it obscures the Sun and darkens the atmosphere.”

“This scene of Revelation hearkens back to the description of locust judgment in the prophecy of Joel. The plague of locusts, according to Joel 2:10, causes the Sun, Moon, and stars to be darkened, and these heavenly portents together with blood and fire and smoke are signs of judgment and heralds the coming Day of the Lord. Darkening of the Sun and other parts of the cosmos has already been seen to connote judgment. The precise form of judgment, partly involved deception which is symbolized by the darkness caused by the smoke. Throughout the New Testament darkness symbolizes spiritual blindness. The destruction of Sodom and Gomorrah was described as dense smoke rising from the land like smoke from a furnace. The dense smoke arising from the pit obscures the Heavens. This signifies that the heresy shall succeed for a time, true Catholic doctrine is obscured and even lost to many peoples.”

Okay, so the first commentator we cited seems to think all these came to pass in the destruction of the Temple, which is why he thought the fallen star who opened the bottomless pit symbolized the Jewish High Priest. Now although that’s certainly one possible prophetic fulfillment of the Apocalypse (remember the Matuska dolls) obviously it’s not the particular fulfillment we’re considering. But since the events associated with the destruction of the Temple actually foreshadow the events of the end of the world, that insight sheds some real light on this verse, because the Jewish High Priest prefigures the Pope. And that insight brings the rest of the commentaries into much clearer focus. On that basis, let us go back to them now, and then we’ll give our interpretation.

The shaft of the abyss, as well as the abyss itself was well-known to the readers and blocked by a door to which God alone holds the key. That key was given to the Pope. There’s but one key to the shaft of the abyss as indicated by the definite article and therefore the Pope alone can say who will open it. The Pope opened the shaft leading down into the abyss and in turn loosed the force of evil onto the earth.

11.1.2.13.1 The Opening of the Bottomless Pit

Okay, so in this vision we have a star falling from Heaven, and we have a key, we have a bottomless pit, we have the smoke, like from a great furnace, coming up out of the pit. Given all that, the interpretation we’ll follow in this conference is that this star which is given the key to the abyss was a Pope. We have absolutely no idea what he did to unlock the entrance, so I’m not even going to venture an opinion. The smoke pouring out as the smoke of a great furnace symbolizes the smoke of Satan which flowed into the Church during the Council, it’s the spirit of Vatican II, and the resulting darkening of the Sun and the air signifies the errors of Russia pointing to the Church Herself, the intensification of great apostasy, and operation of error. The spiritual famine has been growing, trumpet after trumpet.

11.1.2.13.2 The Foundation Stone & The Bottomless Pit

Okay, so in this vision we have a star falling from Heaven, and we have a key, we have a bottomless pit. Let's take a closer look, starting with the pit. In the Apocalypse, the word used here, the "abyss," is used to describe the domain of the dragon and the prison of the devils. Now there's an interesting Jewish legend about the abyss having to do with the rock. Since ancient times, the Jews have called this particular rock "the foundation stone." And among other things, they thought of it as a capstone which basically plugged the opening of the shaft which led to the abyss, and holds back the disorder and chaos of the underworld and prevents it from erupting and flooding the world, and that's why the commentary noted the shaft of the abyss as well as the abyss itself was well-known to the readers, and blocked by a door to which God alone holds the key.

When Solomon built the Temple, this rock was actually a part of the floor of the Holy of Holies. In fact it was the very surface on which the Ark of the Covenant was placed. Nowadays there's a huge mosque built over that rock and that's why it's called "The Dome of the Rock." Our Lord had stated that the wise man built his house upon a rock and we all know who's the wisest man in the Old Testament, that's King Solomon. And just as King Solomon built the Temple on the rock, on the foundation stone, so also Our Lord who said that of himself that He was greater than Solomon, so also Our Lord built His Church on a rock, a living rock, a new foundation stone, St. Peter the Apostle. That's why Our Lord changed Simon's name to Peter, which means "rock" - you know, when we say something's becoming "petrified" we mean it's turning into rock. In other words, Our Lord said "Thou art rock and on this rock I'll build my Church." So as the foundation stone was to the Temple, so is St. Peter to Our Lord's Church. In other words, the foundation stone is a type, a prefigurement of St. Peter. St. Peter's the foundation stone of the Church of Jesus Christ.

When Our Lord said the gates of hell shall not prevail against it, meaning His Church, He's pointing out that the new foundation stone, the foundation stone of His Church, St. Peter, is the new capstone, responsible for suppressing the disorder and chaos of the underworld and preventing it from erupting out and flooding the whole world. The point is that St. Peter, the new foundation stone, has a crucial role in plugging the abyss and preventing all hell from breaking loose. Okay, when Our Lord changed Simon's name to Peter and made him a new foundation stone He also gave him keys. Why? That great Doctor of the Church, St. John Chrysostom teaches that when Christ gave these keys to Peter, the care and government of the whole world was committed to him, and the image here is easy to understand since back in the olden days, cities had walls with gates, so being given the keys to a city meant receiving a position of very great trust and honor in terms of safeguarding the populace. The man with the keys can open and shut to whom he wills. He can lock the gates to keep enemies out, or he can betray the people, and unlock the gate, and let the enemy in; that's the power of the keys. All that, by way of background.

11.1.2.13.3 The Second Vatican Council

Pope Pius XII was buried on October 13th, 1958. Some three months later, on January 25th, 1959, St. John XXIII announced the convocation of the Second Vatican Council. At some time before the Council, which opened on October 11th, 1962, it seems that the Pope, who is the only one that could possibly do this, did something which unlocked the entrance to the bottomless pit. What that might be I have no idea, but I do suspect that the action might

be contained in the third secret, which would be one reason why it hasn't been revealed. That's pure speculation on my part.

When we talk about the [Second Vatican] Council let's keep a few things in mind. First, it's easy for God to make sure the Church has shepherds according to His will. As St. Gregory the Great said "The divine justice provides shepherds according to the just desserts of the faithful." So that's sobering enough. Second, God has not abandoned us in any way whatsoever. When Christ Our Lord said "I will be with you always" He meant it. He didn't mean "I'll be with you only until the Second Vatican Council," so that's even more sobering. And third, there's been a lot of useless wailing about all this, but very little penance, very little penance. Virtually no penance. And we're talking about a scourging, and everybody knows that. We're talking about God visiting His most dreadful anger upon us: we're talking about the first woe of the Apocalypse.

Let's consider the Council itself, starting with these lines from Pope St. John XXIII's speech opening the Council:

"The greatest concern of the ecumenical council is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously, to transmit that doctrine pure and integral without any attenuation or distortion, throughout twenty centuries, notwithstanding difficulties and contrasts, and become the common patrimony of men."

Well, it's not being a bit disrespectful or a bit sarcastic to note, that distracting from everything else, if it were judged on that basis alone, Vatican II has been one of the greatest failures in history, absolutely colossal. And that's not just my opinion. We'll turn to the papal analyses later, not in this conference, I'll read what the Popes have said.

11.1.2.13.4 *Nouvelle Theologie* and The Second Vatican Council

Amazingly, St. John XXIII actually allowed suspect theologians, fathers of the New Theology, the very theology that had spread the errors of Russia through Catholic religious houses, seminaries, and academia and had been condemned by Pius XII, men who had been banned from teaching, whose written works were suspect and in some cases had been placed on the index of forbidden books, men who are followers of Teilhard, these suspect theologians were actually allowed to work as theological experts at the Council. Take the case, for just one example, of Fr. de Lubac. He's a French Jesuit who's written articles and at least two books in defense of Teilhard, who, in his own written works, had wiped away the distinction between nature and grace, who had been prohibited from teaching from 1950 to 1958. In 1960, the Pope himself appointed Fr. de Lubac to serve on a preparatory commission for the upcoming Council. He was then made a theological expert to the Council itself, and then Pope Paul VI appointed him as a member of the Council's Theological Commission and to Secretary. That's just one example, there's many more, but we're not going to take any time to go through them.

Another notable aspect of this Council, as many historians have remarked is that the most influential people of the Council were not actually the Council Fathers themselves, but the theological experts. In fact some called it the "Council of the Theological Experts." As we've seen, many of these experts were representatives of the school of the New Theology, a whole school of false prophets, which had arisen in the heart of the Church, preaching the errors of Russia, gussied-up in pretty Catholic language, and now they'd been turned loose on

the Council. And these men were not only invited to the Council, in many respects they orchestrated the results. This Fr. Chenu, another one of the New Theologians who'd had a book on the index, he served as the Theological Expert of the Council, and as he admitted, "The gossip is that the theological experts directed the Council. Indeed, this is not so wrong."

Suddenly the errors of Russia are about to spread into the mainstream of the Church. Another absolutely astonishing fact is that in spite of exile and imprisonment, torture and martyrdom of so many Bishops, Priests, and faithful, in spite of the millions and millions murdered by these bloodthirsty regimes, the Council said absolutely nothing about Communism, even though there were two specific appeals to do so, the first by 213 of the Council Fathers, and the second by 435 of the Council Fathers. Why this silence? Italian historian Roberto Diamante explains:

"The gravest evil of the twentieth century was certainly Communism. Nonetheless, paradoxically, Communism was precisely the evil that Vatican II avoided condemning. What was the reason for this failure? In August, 1962, in the Fall, in the small French town of Metz, a secret accord was made between Cardinal Tisserant, the Vatican representative, and Orthodox Archbishop Yaroslav, Monsignor Nicodemus, who was an agent for the KGB, as was documented after the opening of the archives in Moscow. The Vatican agreed not to discuss Communism at the Council as a condition to remit the participation of observers from the Russian Orthodox Church at the Council. In the secret Vatican archives there's a note in Paul VI's own handwriting that confirms the existence of this agreement. Other documents from the KGB archives and Polish Secret Police, SB and the East German Stasi have been published which confirm the Communist governments and the secret services of Eastern countries penetrated the Vatican to favor their interests and infiltrate the highest ranks of the Catholic hierarchy."

So the Vatican agreed not only not to condemn but to not even discuss the satanic blight of Communism, and why? So that three Russian Orthodox observers might attend the Council.

Another one of the errors of Russia that we saw with Teilhard and more fully with the New Theologians was their cunning use of words. In the conciliar documents we see the text suffering from ambiguities, Fr. Brian Harrison explains:

"It seems to me essential for the leaders of the Church to honestly recognize the ambiguities we've inherited from the Council. As frequently happened at the Council, that a traditional orthodox proposal would be approved with modified language, replacing the footnotes, because of strong opposition from the liberals."

Roberto Diamante notes that:

"The lack of precision in the texts was justified by the pastoral non-dogmatic orientation of the Council. There is no definition authorized. Everything was discussed but nothing was defined since it was a pastoral council. The pastoral dimension itself secondary with respect to the document I mentioned in reality turned out to be the priority, producing a revolution in style, language, mentality."

So the text had lack of precision, and nothing was defined, there was a revolution in style language, and mentality and it frequently happened that the traditional orthodox proposal would be approved with modified language. Now that's actually very sinister. If people don't

speak the same language and understand their terms in the same way, it separates them. We're seeing the punishment from the Tower of Babel being introduced into the Holy things. Words matter. Unchangeable dogmas require unchangeable language. Unchangeable dogmas require unchangeable language. If someone wanted to attack the dogmas the first step would be modify their expression in Latin, in terms of the style of language and mentality and a push for the vernacular. Remember the claim of the New Theologians, that in order to be true, theology must change with the times. This sort of divide and conquer tactic with words makes it far easier to push another agenda.

During the Council, Paul VI actually had to write an encyclical defending the Church's teaching on the Real Presence, overturning the heretical positions of two of the New Theologians who were working as theologians at that time at the Council, Fr. Karl Rahner and Fr. Edward Schillebeeckx. Although there are slight differences in their claims, the upshot was that although they would use words "real presence" they didn't mean what the Church meant by that. There's those word games again. In fact they deny transubstantiation. They claim that after the consecration the bread and wine remain bread and wine. The only thing that happened was that the meaning, or the purpose, of the bread changed. They claimed that the substance of the bread and the wine remained, there's no change in them being bread and wine, they just merely take on a new meaning, which if you get a new meaning they call "transignification" or if it makes it a new purpose that's "transfinalization". In response to this the Pope wrote:

"For we can see that some of those who are dealing with this most Holy mystery in speech and writing are dissenting opinions on the dogma of transubstantiation that are disturbing the minds of the faithful, and causing them no small measure of confusion about matters of faith, just as if it were alright for someone to take doctrine that is already been defined by the Church and interpret it in such a way as to weaken the genuine meaning of the words. It is not permissible to discuss the mystery of transubstantiation without mentioning what the Council of Trent had to say about the marvelous conversion of the whole substance of the bread into the Body, and the whole substance of the wine into the Blood of Christ as if they involve nothing more than 'transignification' or 'transfinalization' as they call it. Everyone can see that the spread of these and similar opinions does great harm to the belief in and devotion to the Eucharist."

They both [Fr. Rahner and Fr. Schillebeeckx] kept working as theologians, by the way.

In this deliberate manipulation of language and using Catholic terms but emptying them of their content we see one of the specific errors of Russia, just as we saw with Teilhard. Precision in words really matters. What would happen if, at the consecration, instead of saying "This is my body," the Priest said, "That is my body"? Nothing would happen. What if, what would happen if, during a baptism instead of saying "I baptize you in the Name of the Father, the Son, and the Holy Spirit" the Priest said, "The community baptizes you in the Name of the Father, the Son, and the Holy Spirit"? Nothing would happen. Words matter.

Paul VI also addressed the proper use of language in this encyclical. Under the heading "Proper Wording of Great Importance" the Pope states that:

"Careless use of words can give rise to false opinions regarding faith. The rule of language which the Church has established through the long labor of centuries with the help of the Holy Spirit is to be religiously preserved and no one may presume to change it at his own pleasure under the pretext of new knowledge."

But that's the whole point of the New Theology! The New Theologians explicitly reject using dogmas and other Roman texts as a basis for theology! This is their fundamental operating principle. We continue. Paul VI:

“Who would ever tolerate that the dogmatic formulas used by the ecumenical councils for the mysteries of our faith be judged as no longer appropriate for men of our times but others be rationally substituted for them?”

Well as we've seen in the key concept the key principle of the whole New Theology is that in order to be true it has to change with the times. We continue: Paul VI:

“The dogmas of faith express concepts that are not tied to a certain specific form of human culture, to a certain level of scientific progress, or to one another theological stool. Instead they set forth what the human mind grasps of reality through a necessary and universal experience and what expresses an act in exact words whether it be in ordinary or more refined language. These formulas are adapted to all men of all times and in all places. The meaning that Holy Mother Church has once declared is retained forever and no pretext of deeper understanding ever justifies any deviation from that meaning.”

And in all these word games and the fact that the Council text had lack of precision, that nothing was defined as a revolution in style, language, and mentality, that a traditional orthodox proposal would be expressed in modified language, that the Pope actually had to point out that the dogmas of faith are adapted to all men of all times and all places. that in regards to dogmas the Pope has to remind everybody that the meaning of the Holy Mother Church as once declared is to be retained forever and no pretext of deeper understanding ever justifies any deviation from that meaning, that the Pope actually had to write an encyclical correcting heretical claims about the Real Presence, made by theologians who were currently working, in Rome, at the Council, in all these word games, the Pope's response is we see a very clear indication of some of the contents of the third secret.

11.1.2.13.5 Probable Partial Fulfillment of the Third Secret

In her fourth memoir, Sr. Lucia inserted introduction to the third secret: “In Portugal, the dogma of the faith will always be preserved.” And what we're seeing here, symbolically speaking, that in regards even to the Most Blessed Sacrament of the Altar, dogma is not being preserved in Rome.

In the next conference we'll start by considering the wake of the Council, the spirit of Vatican II, and the intensification of the spiritual famine we've been seeing growing trumpet after trumpet, this great apostasy and operation of error. We started this section with an excerpt from Pope John, Pope St. John XXIII's speech opening the Council. Let's close with an excerpt from Pope Paul's speech, which closed the Council. And as we read this, keep in mind that only three months previously the Pope actually had to write an encyclical to point out, among other things that the dogmas of the faith are adapted to all men, of all times and all places, that the Pope had to point out, in regards to their arguments, the meaning of the Holy Mother Church as once declared is to be retained forever, and that no pretext of deeper understanding ever justifies any deviation from that meaning. The Pope had to correct

heretical attacks against the dogma of the Real Presence made by theologians who were working at this very Council. Keep all that, all those struggles in mind as we close with this excerpt from Pope Paul VI's speech on December 7th, 1965, which closed the Council:

“Still fresh in our memories are the words uttered in this basilica by our venerated predecessor, John XXIII, who we, in truth, call the originator of this great synod. In his opening address of the Council he had this to say: ‘The greatest concern of this ecumenical council is this: that the sacred deposit of Christian doctrine be guarded and taught more effectively.’ His great purpose has now been achieved.”

12. Fatima and the Apocalypse 12: The Apocalypse **5th and 6th Trumpets**

God bless us and the Virgin protect us. In the name of the Father and the Son and the Holy Spirit, Amen.

Once again I want to explicitly acknowledge my debt and gratitude to Our Lady of Fatima, she has to get the credit for anything good or true or beautiful in these novena conferences and all the faults are mine.

In a special way I also want to acknowledge my debt and gratitude in particular to Sr. Lucia, who I've relied on so heavily and also of course to St. John the Beloved. Finally I want to thank the Mother Superior who invited me to preach this novena. Without her encouragement I would never set out on such a task, and I would like to thank her for firing me, on July 13th, after five conferences, because without that I would have never been able to go into so much depth.

Ave Maria Purissima. In the name of the Father and the Son and the Holy Spirit, Amen.

12.1.1.1 *Reminder of Interpretive Principles*

Today we pick up where we left off in chapter 9 of the Apocalypse and go through chapter 13. Now we'll get started in just a moment, but first, an explanation and a caution.

The explanation, a very quick explanation, why things are not always sequential in terms of time in the Apocalypse. This is very brief. We could go into detail, but this is very brief: God gave St. John a glimpse into glory: he was taken before a throne set in Heaven and shown the things which must be done. Now God is outside of time and space, so the vision, this intellectual vision that St. John was given is also outside of time and space. It may at first appear confusing, but when one understands that the events overlap each other, building on one another as they go along, then in order to write something in an orderly fashion and to put it in a sequence, many times it's as if he's following one particular aspect of a vision, explaining it, and then he turns to another aspect to look at it, but as he does that, so to speak he is turning back the clock and following that aspect of the vision on.

Okay. The caution: we're going to be talking about the false prophet and the Antichrist during this conference and if past history is any indication (and human nature doesn't change) there seems to be a great temptation in a lot of men to start guessing who this might be and who that might be. So, a little bit of warning from St. Irenaeus is definitely in order. St. Irenaeus was a disciple of St. Polycarp. St. Polycarp was himself a disciple of St. John the Beloved, the very Apostle who wrote the Apocalypse, and, as we're about to see, St. Irenaeus specifically warns against trying to figure out the name of the Antichrist by looking at numbers, I think that's imperative to keep the same practice in regards to the name of the false prophet. In short, his name is a secret kept by God until the Antichrist arrives since he isn't worried to have his name preannounced by Heaven. St. Irenaeus reports that St. John the Apostle warned that no one should attempt to guess this name from the number, those who try this will be easily deceived by him when he arrives under his own name since they will not be on guard against him, and I quote, "Moreover another danger, by no means trifling, shall

overtake those who falsely presume they know the name of Antichrist. For if these men assume one name and this Antichrist shall come having another, they will be easily led away by this, supposing him not to be the expected one who must be guarded against.” So wait, and don’t jump to conclusions.

We continue with our discussion of the fifth trumpet plague.

12.1.1.2 Chapter 9, Verses 1 & 2: The Fifth Trumpet (cont’d)

“And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth: and was given to him the key of the bottomless pit. And he opened the bottomless pit; and the smoke of the pit arose, as the smoke of a great furnace; and the Sun and the air were darkened by the smoke of the pit.”

Now as we’ve said, the interpretation that we’re following, that the star which was given the key to the abyss is the Pope, said absolutely no idea what he did to unlock the entrance, I’m not even going to venture an opinion. I do believe there were two stages, the abyss was first unlocked, and that the Council was the occasion during which it was opened. The smoke pouring out as the smoke of a great furnace symbolizes the smoke of Satan which flowed into the Church during the Council, the “spirit of Vatican II”, and the resulting darkening of the Sun and the air signifies the errors of Russia pouring out into the Church herself: the intensification of the great apostasy and the operation of error, this spiritual famine we’ve seen growing trumpet after trumpet. Now in the last conference we spoke about the Council itself. Today we’re going to start with a closer look at the smoke and the darkening of the Sun and the air.

12.1.1.2.1 Famine Caused by Darkening Resulting from The Spirit of Vatican II

Let’s start by briefly considering the spiritual famine we’ve seen growing trumpet after trumpet, which now comes to fruition in this fifth trumpet. As we’ve seen, Scriptures make it clear, we were meant to be nourished by God’s Holy Word and solid doctrine, but in a spiritual famine the people *aren’t* given the words of faith, they’re *not* given solid doctrine. In trumpet after trumpet we’ve seen this famine symbolically intensify until now, the smoke comes pouring out of the abyss “as the smoke of a great furnace, and the Sun and air were darkened with the smoke of the pit.” And as we’ve said, the interpretation we’re following in this conference is that this smoke is the smoke of Satan which flowed into the Church during the Council, the so-called “spirit of Vatican II” and the resulting darkening of the Sun and the air signifies the errors of Russia pouring out into the Church Herself, the intensification of this great apostasy. Even before the Council had ended, the reality of the spirit of Vatican II was noted by no less than the personage of the Pope himself who, on December 6th, 1965, the day before the Council ended, said: “Once the Council’s ended, will everything return to the way it was before? Appearances and habits would say ‘Yes’; the spirit of the Council would reply, ‘No’.”

Now, before he was elected Pope, Cardinal Ratzinger, who himself was one of the theological experts at the Council, also spoke of the spirit being already present at the Council itself. Notice that as he speaks of this spirit he refers to it as a pernicious anti-spirit, and also notice the thrust of this spirit, what this spirit does, so-to-speak. So speaking of the true Council, Cardinal Ratzinger states:

“Already during its sessions,” he means the sessions of Vatican II, “Already during its sessions, and then increasingly in the subsequent period, it was opposed by a self-styled ‘spirit of the Council’ which in reality is a true anti-spirit of the Council. According to this pernicious anti-spirit everything that is new, or pursues such,” (how many old heresies have surfaced again in recent years that have been presented as something new), “according to this pernicious anti-spirit everything that is new is always and in every case better than what has been or what is, and it is this anti-spirit, according to which the history of the Church would first begin with Vatican II viewed as a kind of ‘point zero.’”

So we have a “pernicious anti-spirit” according to which Vatican II will be viewed as a kind of “point zero” of the history of the Church and according to which, “everything that is new is always and in every case better than what has been or what is,” even old heresies as long as they’re presented as something new. Now, does a spirit like that sound like it came from Heaven, or does it sound more like something we heard about in the Scriptural commentaries on this passage, remembering that in place of the star falling from Heaven we simply substituted the word “Pope”?

“The obscuration of the Sun and the sky betokens the darkening of the authority of the Church, lowering men’s respect for her and making her appear less divine, or no longer divine at all. It signifies the success of the errors or heresies to such a degree as to bring darkness to men’s minds. The infection of errors moral and spiritual denotes the errors and immorality which the Pope turns loose. True Catholic doctrine is obscured and even lost to many peoples.”

We’ll hear more about that spirit later but first let’s consider how, in the wake of the council, these novel ideas, that Vatican II will be viewed as a kind of point zero in the history of the Church, that everything new is always and in every case better than has been or what is, even old heresies as long as they’re presented as something new, how these novel ideas, how these errors of Russia were spread throughout the Church, obscuring true doctrine, darkening men’s minds, lowering men’s respect for the Church making Her appear less divine or no longer divine at all. In that regard, the typically brilliant comments of Fr. Brian Harrison deserve careful consideration:

“It has become a commonplace of official episcopal and Vatican responses...that the widespread abandonment of the Catholic Church’s sound traditions, the sorry scenario of doctrinal dissent, disciplinary disorder, clerical defections and other scandals has been in no way due to Vatican Council II itself but only to abusive and select readings and applications of the Council documents.

“But this only raises a further question: why has it been so easy for these abusive and selective interpretations of the Council to flourish, and diffuse, and even impose themselves so widely?

“After all, this phenomenon has been practically unique in the history of ecumenical councils. In the past, conciliar teachings were frequently signs of contradiction being subsequently rejected with vehemence by certain groups claiming to be Christian and Catholic, but in each of these controversies both sides of the dispute were at least in agreement as to whose side the Council was on, so the dissident party had no alternative other than to openly reject the conciliar teaching in question. After Vatican II in contrast, practically every heterodox notion that has sullied the Church’s continence or has infected her union system has brazenly

presented itself as being the ‘real’ teaching, or at least the real implication of the Council itself.

“Why it’s been easy for liberal distance to proclaim the support of the Council for their views? Simply because the conciliar documents themselves are frequently ambiguous. It would be easy, and much more in accord with prevailing canons ecclesial political correctness to disparage and fingerpoint at the Council itself as basically a Traditionalist or Integrist position, but plenty of middle-of-the-road liberal churchmen have admitted the same thing.

“It’s helpful to distinguish between two levels of ambiguity: real and apparent. Generally when one takes into account what we might call the Council’s fine print, the footnote references, historical and literary context and official explanations given to the Council fathers as to why various amendments to the texts were made by the theological commission, then the only reasonable, scholarly way to interpret the passage in question is the traditional, orthodox way. In other words it is not really or strictly speaking, ambiguous. However, only a minuscule proportion of those men and women of our time who are supposed to be the Council’s chief beneficiaries have access to all that fine print, and so the apparent ambiguity of many parts of the main text, deriving either from what it says or from what it conspicuously fails to say is quite sufficient to constitute a public relations victory, all too often, a victory for the foes of orthodoxy and tradition. And that is all they needed, in order to achieve their de facto takeover of Catholic academies and bureaucracies throughout so much of the world.”

So let’s put this in perspective by considering the following. Given the facts that:

- 1) The perennial teaching of the Church, as Benedict XV put it some fifty years earlier is that in matters of the faith the law of the Fathers is sacred and must be inviolably adhered to. “Let there be no innovation, keep to what has been handed down.” And during the Council itself, Paul VI reiterated the same principle in different words when he taught that the dogmas of the faith are unchangeable, they are adapted to all men, of all times and all places and that “the meaning of the Holy Mother Church as once declared is to be retained forever and no pretext of deeper understanding ever justifies any deviation from that meaning.” And yet,
- 2) In many parts of the text of Vatican II the documents themselves contain apparent ambiguities, to use the term of Fr. Harrison, and,
- 3) That the average Catholic would quite naturally expect the very theological experts approved by Rome to work at the Council would actually also be reliable and orthodox interpreters of what the Council documents themselves meant, especially in regards to any ambiguities, and yet,
- 4) That a whole host of these very theological experts at the Council were drawn from the ranks of the New Theologians, the very school of false prophets that had been condemned by Pius XII, men who had adopted a Teilhardian, evolutionary perspective and on that basis, therefore insisted that, since everything changes over time, theology must also change with the times. In other words, there are no unchangeable dogmas. These are men who had already spread their errors of Russia, all gussied up in pretty, Catholic language, through Catholic religious houses, seminaries, and academies.

Given all that is it any surprise at all that disaster ensued? In short, between the ambiguities in the documents and the New Theologians being theological experts whose interpretations and evaluations would have naturally been thought to be acceptable by the average Catholic, it's small wonder there was such terrible chaos and confusion after the Council. Now let's be clear, we're not excusing in any way agents of Satan who actually and deliberately set out to destroy the faith. The Priests, the Religious and the faithful and most especially the Bishops who allowed themselves to be snookered by all this and as a consequence ended up with weakened faith or, as it appears in many cases, with no faith at all, they're personally responsible for their plight. If they'd kept saying their prayers, especially the Rosary, and stuck to what they knew from their Catechisms, they might not have been able to explain what was wrong with what they were being told, but they would have known something was wrong, and they wouldn't have bought into it, either.

12.1.1.2.2 Sr. Lucia's Post-Conciliar Observations

In her private correspondence Sr. Lucia had a lot to say about this. We'll read a few excerpts from private letters she wrote in the wake of the Council. These were taken from letters written from 1969 to 1971:

“It is because the devil has been able to infiltrate evil under the guise of good, the act as the blind leading the blind as Our Lord tells us in His Gospel, and souls go on, allowing themselves to be deceived. It is a diabolical disorientation that is invading the world and deceiving souls. It is necessary to not let yourself be drawn away by the doctrines of disoriented contradictors. The campaign's diabolical, we need to confront it without getting into any conflicts. Save souls, and now more than ever we need to pray for ourselves and for those who are against us. Our Lady requested and recommended the Rosary be prayed every day. having repeated this in all the apparitions, as if forewarning us that in these times of diabolical disorientation we must not let ourselves be deceived by false doctrines that diminish the elevation of our soul to God by means of prayer. The Rosary is what sustains a little flame of faith that still has not been extinguished in many consciences.”

Everybody should burn that into their mind: The Rosary is what sustains a little flame of faith that still has not been extinguished in many consciences.

“Even for those souls who pray without meditating, the very act of taking up the Rosary to pray is already a remembrance of God, of the supernatural. A simple recollection of the mysteries of each decade is one more ray of light to sustain the souls with a still-smoldering wick. This is why the devil has made such war against it. But what is worse is that he has succeeded in deluding and deceiving souls who have much responsibility because of the positions they occupy. They are the blind leading the blind, and they would want to base themselves on the Council. The disorientation is diabolical. Don't let yourself be deceived. We pray, work, sacrifice ourselves and trust that in the end, the Immaculate Heart will triumph.”

12.1.1.2.3 The *New Theologians* and the Council, In Their Own Words

Sr. Lucia pointed out the devil had succeeded in deluding and deceiving souls who had great responsibility because of their positions, that although they wanted to base themselves on the Council they were in fact the blind leading the blind and that this was the diabolical disorientation invading the world and deceiving souls. In that light, we'll consider a few statements made after the Council by Priests, all members of the school of New Theology who had also served as theological experts at the Council. The problem here was not finding enlightening statements, it was limiting the number. And since the statements are pretty self-explanatory, we won't spend time commenting on them.

In terms of destruction of the dogmas, Fr. Rahner states that: "The theses of theologians can no longer be a simple, clear-cut 'yes' or 'no' to a doctrine presented in a traditional way, understood by all in the same way, formulated in a fixed fashion."

Fr. Chenu: "Certain ancient dogmatic definitions are no longer adequate for the cultural changes of our times."

Fr. Schillebeeckx (and notice that he uses the word "myth" when he's speaking of dogmas): "The dynamics of understanding the faith are in essence both demythifying, dissolving the previous definitions of the faith, and remythifying, constructing new definitions of the faith."

Fr. Rahner: "There will no longer be one, basic, unique, and universal formula of the Christian faith applicable to the whole Church."

Fr. Congar: "It would be illusory to try to establish historically that the message of Jesus includes the constitution and organization of a Church."

Fr. Schillebeeckx: "The traditional hypothesis that Mary has decided to live virginally in marriage with Joseph should be dismissed." Here we can see that we actually have to do Communions of Reparation, like, tomorrow, for the blasphemies of so-called theologians in good standing, who served as theological experts at the Council.

In terms of destruction of the old system, Fr. Congar:

"The Council destroyed what I would call the unconditionality of the system. What I understand by 'system' is a complete and very coherent body of ideas transmitted by the teachings of the Roman universities, codified by canon law, protected by the strict and quite efficient vigilance of Pius XII with reports, admonitions, and submission of writings to the Roman Censurate, etc., in short, a whole system. With the Council, this was broken up and the underground elements surfaced."

Fr. Chenu was asked about the terrible chaos in the Church after the Council.

Question: "In your opinion, how should one see this whole upheaval? Is it the fault of the Priests, the theologians, the faithful?"

Fr. Chenu: "I see its cause in the Council itself, in the logic of its march and its dynamism."

For good measure we'll throw in one quote from the moderator of the Council, the Council Father who most influenced the overall direction of the Council, Cardinal Suenens: "Vatican II did away with the image of an institutional Church and opened the doors to an evolution."

So we've just heard members of the *Nouvelle Theologie*, the New Theology, Priests who had been theological experts at the Council explain in a very matter-of-fact way that both

the dogmas of the Catholic Church, those immutable, saving truths that were revealed by God, which have been proclaimed by the Church for belief of the faithful, as well as the very structure of the Church itself, that both the dogmas of the Church have to be dismissed, dissolved, destroyed, and reformulated. What we just heard then are certain features, are certain aspects of that pernicious spirit, the spirit of the Council, described by the very men who give every appearance of having given themselves completely over to it, and who have truly become diabolically disoriented.

12.1.1.2.4 Post-Conciliar Papal Observations

Now let's consider a few cuts, splices, and edited comments (and I do that all through every one of these conferences, as you know), these made by the Pope which seem to be referring precisely to that pernicious spirit, the spirit of Vatican II. For the sake of time we'll just limit ourselves to comments made by Paul VI. Pope Paul VI:

“The Church in a disturbed period of self-criticism, what could be better called ‘self-demolition’. The opening to the world became a veritable invasion of the Church by worldly thinking. In the very bosom of the Church there appear works by teachers and writers who will try to express Catholic doctrine in new ways and forms often as I'd rather to accommodate the dogmas of the faith to secular modes of thought and expression than be guided by the norms and teaching authority of the Church. It will be said that the Council authorized such treatment of traditional teaching. Nothing is more false.”

“Some dare to impose on Catholic dogma dangerous and sometimes reckless interpretation. There is a great disturbance in this moment in the world of the Church and thus it is the faith that is in question. What is happening today reminds me of the obscure phrase which Jesus uttered in the Gospel of Luke: ‘When the Son of Man returns, will He still find faith on the earth?’ Books are being published in which the faith is denied in important points, yet the Bishops remain silent, as if they do not find anything strange in these books. This, in my opinion, is bizarre.”

“I sometimes read the Gospel of the end times and discern that in this moment, there are emerging some signs of this end, something preternatural” (by that, he means a spirit) “something preternatural is come into the world precisely to disturb it. From some fissure, the smoke of Satan has also entered into the Temple of God. In the Church too the state of uncertainty reigns. It is believed that after the Council a sunny day in the Church's history would dawn, but instead there came a day of clouds, storms, and darkness.”

Here we're seeing the Pope himself warning that globally speaking, the dogma of the faith is not being preserved. And as we know, the introduction of the third secret states that in Portugal the dogma of the faith will always be preserved, etc. And there's immediate consequence that flows from all these changes: apostasy. Apostasy, the complete abandonment of the Catholic faith.

12.1.1.2.5 Apostasy

Why would apostasy be an immediate consequence from all these changes? Because, as a noted theologian recently noted, the Church cannot change the faith and at the same time

ask believers to remain faithful to it. So when someone sees even one dogma of the faith be apparently changed, reworded, reinterpreted, the temptation would be very strong to say to yourself, “Right, okay, so if the Church was lying to me on this, why should I believe anything else She teaches? These people are a bunch of liars and all they want is my money.” He chucks the whole thing overboard and walks out of the church, and never comes back again. And the number of people who’ve done just that, in so many words, is legion. Small wonder then that in her private correspondence Sr. Lucia was so adamant that “in these times of diabolic disorientation we must not let ourselves be deceived by false doctrines.” And in that light consider this remarkable statement that Pope Paul VI made on October 13th, 1977, that’s the sixtieth anniversary of the Miracle of the Sun. I quote the Pope: “The darkness of Satan has entered and spread throughout the Catholic Church, even to its summit. Apostasy, the loss of the faith is spreading throughout the world and into the highest levels within the Church.”

So we’ve seen the spiritual famine grow, trumpet after trumpet, and over that whole course of time the Popes have been issuing warnings about the apostasy. In his first encyclical, for example, written in 1903, Pope St. Pius X warned that:

“Society is at the present time, more than in any past age, suffering from a terrible and deeply-rooted malady, which developing every day and eating its most inner being is dragging it to destruction. This disease is apostasy from God. There is good reason to fear, lest this great perversity may be, as it were, a foretaste, perhaps the beginning, of those evils which are reserved for the last days.”

And now in the wake of the Council, Paul VI is warning that the apostasy, the loss of the faith is spreading throughout the world and into the highest levels within the Church. In the context the content of that papal warning is very significant, being given on the sixtieth anniversary of the Miracle of the Sun.

So the apostasy is spread throughout the world and the very heights of the Church. Both Scripture and Tradition speak explicitly of such an apostasy. In II Thessalonians 2:3 St. Paul warns us, there will come a time when the Gentile peoples who have the true faith will reject it. They will reject that free and loving submission of their entire being to Christ, they will refuse to recognize the sovereign rights that God has over them and they will turn back towards paganism. St. Augustine says that not all will abandon the faith, but few will retain it. That massive turning away from the one, true faith by Catholics is known as the great apostasy.

During the great apostasy, excepting for a tiny remnant that holds on to the true faith, that holds on to Christ Our Lord, the whole world will sink into a condition of darkness and sin that is like nothing that has ever gone before, and the overriding note will be an explicit rejection of Christ. So unlike our ancestors the pagans who worshiped false gods but didn’t know who Christ was, the neo-pagans worship false gods, but they know who He is, they actually know. As we’ve seen before, in Luke 17:26-30, Our Lord specifically states that the conditions at the end of the world would mirror both the days of Noah and the days of Sodom and Gomorrah. We’ve already seen that the ancient Jewish commentaries state that “the generation of the flood was not wiped out until they wrote marriage documents for the union of a man to a man or to an animal.” We’ve already seen that these are like the days of Noah and the days of Sodom and Gomorrah. This also brings one last phrase in this passage of the Apocalypse into sharper focus: “And he opened the bottomless pit, and the smoke of the pit arose as the smoke of a great furnace” because that obviously harkens back to Genesis 19:28

where he reads “The smoke of the land went up like the smoke of a furnace.” That passage is describing the destruction of Sodom and Gomorrah.

We continue with the fifth trumpet plague, the first woe. So far an abyss has been unlocked and opened and the smoke has come pouring out, darkening the Sun and air. Now we’re going to see a demonic hoard of locusts come out of that smoke.

12.1.1.3 Chapter 9, Verses 3 through 11: The Fifth Trumpet (cont’d)

“And from the smoke of the pit there came out locusts upon the earth, and power was given to them, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree; but only the men who have not the sign of God in their foreheads. And it was given unto them that they should not kill them, but they should torment them five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days men shall seek death, and shall not find it; and they shall desire to die, and death shall fly from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as lions. And they had breastplates, as breastplates of iron; and the noise of their wings was as the noise of chariots of many horses running to battle. And they had tails like to scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had over them a king, an angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek Apollyon. In Latin, Exterminans.”

From the commentaries:

“The vision is one of the more important of the whole Apocalypse. It foretells conditions and events destined to usher in the reign of Antichrist. Throughout the Old Testament the locust is a symbol of destruction and the spiritual havoc which the first woe spreads over the earth, these locusts will consume the means of spiritual life, which results in a famine of the soul. Ultimately pointing to punishments coming on sinners because of the spiritual famine, the emptiness of their hearts and the bareness of their souls. This destruction emanating from the pit is deceptive influences, especially false teaching affecting non-believers, but not those truly loyal to God. These locusts symbolize demons, heretics, and apostates who swarm over the earth spreading spiritual destruction far and wide, attacking men. In this respect they have a power of the nature of scorpions: their sting burns and poisons the soul with false doctrines. They are bold enough to intimidate those who do not have the sign of God in their foreheads and are therefore too indifferent to hold fast to their faith. But they do not injure those who remain faithful the graces received in Baptism and Confirmation. The crown of imitation gold denotes the have arrogated themselves with authority of rule, tyrannize and subject people against their will. The locusts have hair like that worn of women, which symbolizes voluptuousness, effeminacy, and vainglory. They are cruel, yet have not the other qualifications of lions, but only the teeth, to lacerate defenseless victims. They meditate and plan evil. They give themselves up to sensuality and vainglory, and listen only to sentimental pleas. They destroy the institutions and means of sanctification and terrorize people into subjection. They lacerate all those who do not submit to their tyranny. The iron breastplates show them to be obstinate and unwilling to listen to reason. And although

clearly convinced of their errors, they'd rather die than renounce them. Their wings are a portent of the speed and rapidity with which this spiritual scourge shall spread over the earth. Like warhorses, they trample all opposition underfoot. In Isaiah 9:15-17 the tail is a symbol of lying, hypocrisy, and false doctrines. The poisonous sting in the tails of these monsters aptly represents sophistry, cunning, deceit and the false conclusions which the propagators of heresy derive from Scripture and from the teachings of the Church by which they mislead their victims."

"These locusts are not permitted to kill the sinners nor drive them into hell, but only to torture them for a short time, symbolically, five months. The test is not to be a bodily one, but purely a spiritual torment. All they may do is inflict anguish of spirit and to torture the conscience by depriving them of the means of spiritual life. But they cannot destroy the Church."

"In those days, men seek death and find it not. The good will welcome death as an escape from the evils and miseries that surround them. Many who have been led astray by false doctrines would likewise welcome death as a relief from their doubts, and remorse of conscience. Unbelief and doubt in a future existence make men too weak to subdue their passion and indulged passions bring disgust with life. Their intellects will become confused by the errors of which they are victims and the false moral standards set up by the leaders of the apostasy deliver them into the torture and churning of every vice. Slavery to sin, dissatisfaction, anguish of heart and fear of eternal damnation. Indulgence in sinful pleasures brings ultimately nothing but pain. The pangs of conscience torturing these apostates are so keen at times they bring on the desire of death. For a short time, symbolically, five months, those who lose their faith and surrender to sophistry and heresy are horrified of their condition and the fear of damnation takes hold of them. They feel the injustice and wretchedness of their state but after some time they became calloused to the disdain of conscience and then their consciences become inert, they grow satisfied with their spiritual status and they will even defend their deliberations and actions."

"These figurative locusts have a king, and evil representative of the devil. In the apocalypse kings are those earthly rulers who follow the beast and do his bidding. This king's name is Abaddon (destruction), Apollyon (the destroyer), *Exterminans* (exterminator). These locusts obey him and do his work. He aims at the destruction of the Church, of the faith of his poor victims, and their souls forever in hell. His minions are the leaders of heresy, schism, and persecution. In several places in the Greek Old Testament that would've been used by St. John, the Hebrew word "*Abaddon*," "destruction," was translated into the same Greek word used in II Thessalonians 2:3 where the Antichrist is described as the son of destruction, and by St. John himself in chapter 17, verse 12 of his Gospel where he used the same expression to describe Judas Iscariot."

Okay, it's certainly true that the locust is a powerful symbol of destruction. Just speaking on the level of grass and vegetation, a locust swarm is an extremely powerful image of destruction for anyone here who's ever experienced this. And there's uh, uh three of us here tonight that have lived through that in the middle Eighties of the big open in Montana. They came in on a southeast wind, there were so many of them they darkened the sky like a cloud covering the Sun, and they fell out of the sky like hailstones and as soon as they landed they started chewing on everything. They even started trying to chew on people, which is something no one around there had ever seen before. Walking around over the country on there was so many of them on the surface of the ground as you walked along your path they'd

all be hopping up, it was almost like a cloud of hoppers 3½ – 4 feet deep all around you, this big circle as you walked along, everywhere you went. In some places there were so many of them crawling over the highway it would look like moving carpet, it'd be slippery. In order to keep from overheating you'd have to stop and scrape your radiator off. And the grainfields looked like, they were just hammered, they looked like they got hailed out. It was unbelievable, the range looked like a really severe drought. And they would chew, literally eat, weathered wood on fenceposts they'd chew on wooden house siding, they ate window screens, they just flat ate everything they could. So a locust swarm is a powerful image of destruction, it's powerful.

But the locusts in the Apocalypse symbolize demons, heretics, and apostates who swarm over the earth spreading spiritual destruction far and wide, especially because of false teaching. They are an army of cruel, feminine, obstinate men given over to sensuality and vainglory, who rule, tyrannize, and subject people against their will and intimidate those who are too indifferent to hold fast their faith. They're not able to injure those who remain faithful to the graces received in Baptism and Confirmation. For a short time, symbolized by five months, those who lose their faith and surrender to the lies and heresies are horrified at their condition as the fear of damnation takes hold of them. But after time, they numb their consciences and grow to accept their situation and at that point will often defend their actions.

These locusts have a king, an evil representative of the devil whose name is Destroyer. They obey him and do his work. He aims at the destruction of the Church, of the faith of his poor victims and have their souls forever in hell. His minions are leaders of heresy, schism, and persecution.

12.1.1.3.1 The Locusts Emanating From the Smoke of the Abyss

Now given that our interpretation of that smoke is that it's the smoke of Satan, the spirit of Vatican II and the associated spirits flowing out of the abyss and into the Church during the Council and the resulting darkening signifies the errors of Russia spreading on to the Church herself, intensifying the great apostasy, the spiritual famine that's been growing trumpet after trumpet, given all that, and given that the locusts come out of that very smoke pouring out of the pit, in regards to these locusts we'll follow a two-fold interpretation in this conference. We'll take this imagery as having at one and the same time two principle significations. On the one hand, these are evil spirits released from the abyss, and on the other hand, these are the human agents of those very spirits, the men who actually open themselves up to these spirits, who actually gave themselves over to them, the men who actually embraced the spirit of Vatican II and its associated spirits, and then just as a plague of locusts destroys all the vegetation in its path so also these men swarm over the earth destroying as much as possible, everything spiritual, in its path. And the fact that these locusts wear crowns is indicative that they're rulers in positions of authority. So for the most part these demonic locusts are the Bishops, Priests, and religious who actually embrace the spirit of Vatican II and its associated spirits. And to the very degree they actually open themselves up to those spirits, to the very degree they actually gave themselves over to these spirits, to the very degree they actually embraced those spirits, to that very degree they destroyed everything spiritual in their path.

12.1.1.3.2 The Destructions Wrought By These Locusts

Let's just quickly consider just a few of their destructive acts.

In regards to Scripture, denying the divine authorship of Scripture, denying its inerrancy, promoting evolution, mocking Catholics who actually believe in a literal Adam and Eve and seven-day creation as “fundamentalists”, denigrating miracles (“Our Lord didn’t really multiply loaves and fishes, He got everybody to share what they brought”), etc., etc.

In regards to dogma, insisting that dogmas can change, denying that hell exists, or, that if it does, that any one goes there. Denying that purgatory exists, or if it does, that anyone goes there. Denying that Limbo exists, etc., etc., etc.

In regards to Catholic morality, denying the reality of mortal sin, denying that contraception and sterilization are mortally sinful. Producing annulments for virtually any cause and in the process denying that the average person can actually mean what he says when he says, “I do”. Denying that homosexuality is a perversion. Suggesting that those living in sin may be given Holy Communion. We can go on and on.

They’ve wreaked havoc in the liturgy, with vestments, with statues, with Altars, with architecture, with music, with devotions, with Catholic publishing, with the Catechism, with Catholic education at every level, from kindergarten right up through college-level and graduate school, with seminaries, with monasteries, with convents, with religious orders, and with the Priesthood. They haven’t left anything untouched, and that includes the Altar boys (don’t forget the sodomitical implication of the smoke). I wish these locusts appear as we’ve seen the same phrase is used to describe the destruction of Sodom and Gomorrah. In the commentaries we’ve already heard the locusts described as if they were a bunch of perverts. The long hair is symbolic of voluptuousness, effeminacy, and vainglory, they’re cruel, they meditate and plan evil, they love to subject people against their will, their motives are pleasure and vainglory, they listen only to sentimental pleas, they destroy the institutions and means of sanctification and terrorize people into subjection, they lacerate and torment everyone who doesn’t submit to their tyranny, they’re obstinate and unwilling to listen to reason and even when they’re clearly convinced of their errors they’d rather die than renounce them.

[Transcriber’s note: The author/narrator is particularly animated during this part of his presentation, speaking so rapidly that many of his words are indecipherable. I have done the best I can to record his words, relying on inserting question marks where I am writing what I hear him say, but don’t quite understand if my perception is correct.]

And as they wreck and destroy and chew up, leaving destruction of paws (?) in their paths as the positive flows (?) in the Church swelling and ripening like the bloated carcass of a dead animal, when the devastation of these locusts has reached around (?) maximum, when it suddenly becomes virtually impossible to find a diocese that isn’t riddled with the errors of Russia, when not only in society but also in the Church it becomes as it was in the days of Noah and in the days of Sodom and Gomorrah, when that plaintive, prophetic cry of Paul VI reaches perfical (?) fulfillment, in other words, when the darkness of Satan has truly entered and spread throughout the Catholic Church, even to its summit, when the apostasy has spread throughout the world and into the highest levels within the Church, when all these things shall come to pass, then their king will arrive.

12.1.1.3.3 The King of the Locusts

“And they had over them a king, the angel of the bottomless pit, and his name in Hebrew is Abaddon, in Greek Apollyon, in Latin Exterminans.”

So this king is the angel of the abyss and he’s variously named, *Abaddon*, *Apollyon*, and *Exterminans* which means destruction, destroyer, or exterminator. In regards to this king,

the angel of the abyss we'll follow the same two-fold principle of interpretation as we did yet with the locusts. We'll take this imagery as having at one-and-the-same time two principle significations. On the one hand, that this refers to the evil spirit released from the abyss, a spirit that bears the name *Abaddon*, *Apollyon*, and *Exterminans*, destruction, destroyer, or exterminator, so that's on the one hand, and on the other hand we'll take this imagery as referring to a human agent of that various spirit, to a man who actually opens himself up to that very spirit, to a man who actually gives himself over to that very spirit, to a man who actually embraces the spirit that bears the name *Abaddon*, *Apollyon*, or *Exterminans*, destruction, destroyer or exterminator.

Now we've already seen a man who's given every indication of having been human agents of just such a spirit. Remember that Marx loved the words of Mephistopheles and Faust, "everything in existence is worth being destroyed" and in fact "destroy" was his nickname. We also saw that immediately after the Bolshevik revolution Lenin summarized the program by stating that "we shall destroy and smash everything, ha ha ha ha ha! Everything will be smashed to smithereens and fly off in all directions and nothing will remain standing, yes, we are going to destroy everything!" And we even briefly considered some of the destructions inflicted by the man being guided by the spirit of destruction, most notably the deliberate murder of some hundred million people by their own governments.

From the looks of it then it seems more than reasonable to presume that this *spirit* has been one of the guiding forces propelling the errors of Russia from the beginning. So we're talking about an evil spirit from the abyss that bears the name *Abaddon*, *Apollyon*, or *Exterminans*, destruction, destroyer or exterminator, we're also talking about a human agent of that spirit to a man who actually opens himself up to this very spirit, to a man who actually gives himself over to this very spirit, to a man that actually embraces this spirit that bears the name *Abaddon*, *Apollyon*, or *Exterminans*, destruction, destroyer or exterminator. The commentaries tell us that in the version of the Old Testament that would have been used by St. John the Apostle. the Hebrew word "*Abaddon*" or "destruction" had been translated in the same Greek word used in the New Testament to describe both Judas Iscariot and the Antichrist. In other words, one of the names of this man is associated in Scripture with both Judas Iscariot and the Antichrist.

The Apocalypse tells us that he's a *king*. In that regard the commentaries give a very important item of information: "In the Apocalypse kings are those earthly rulers who follow the beast and do his bidding." So this man is an earthly ruler who will follow the beast and do his bidding, and although as we'll see there are two beasts, for reasons that will become apparent later in this conference, we will take the beast he's following as being the Antichrist.

The Apocalypse tells us that he's the *angel* of the abyss. This is a very significant and frightening choice of words. Quoting from the Common Catholic Commentary, "Angel means a Bishop or Priest throughout the Apocalypse unless the context clearly shows him to be a celestial or evil spirit." So this man who actually opens himself up to, and gives himself over to, and who actually embraces this spirit that bears the name *Abaddon*, *Apollyon*, or *Exterminans*, destruction, destroyer or exterminator, is a Bishop or a Priest who will follow the Antichrist and do his bidding. And as we've already heard the commentaries state, that he seems (?) that the destruction of the Church, the destruction of the faith of his poor victims, and the destruction of souls forever, in hell, and his minions are leaders of heresy, schism and persecution.

The Apocalypse also tells us he's the *king* of the locusts and that's a very significant, frightening choice of words. Remember that in regards to these locusts we've followed a two-fold interpretation. On the one hand they're evil spirits released from the abyss, on the other hand they're human agents of those very spirits, the men who actually open themselves

to those spirits, who gave themselves over to those spirits, who actually embraced the spirit of Vatican II as associated spirits, and then just as locusts swarm over the earth, as a locust swarm destroys all vegetation in its path so also these men swarm over destroying as much as possible, everything spiritual in their path. We concluded these demonic locusts symbolize the Bishops, Priests, and Religious who actually embrace the spirit of Vatican II and its associated spirits. So locusts are actually the Bishops, Priests, and religions who actually embrace the spirit of Vatican II and its associated spirits. And their king is a man who actually opens himself to the spirit who bears the name *Abaddon, Apollyon, or Exterminans*, destruction, destroyer or exterminator, the man who actually gives himself over to this spirit, the man who actually embraces this spirit, the man who hands to (?) the destruction of the Church, a man who aims the destruction of the faith of his poor victims, a man who aims for the destruction of their souls forever in hell, a man whose minions are the leaders of heresy, schism, and persecution, a man whose name in Scripture is associated with both Judas Iscariot and the Antichrist, a man who will follow the Antichrist and do his bidding, a man who is either a Bishop or a Priest, that's who we're talking about here. There can only be one man who rules the Bishops, Priests, and religious in the Catholic Church; that's who we're talking about here. Be careful. Remember the warning of St. Irenaeus.

12.1.1.3.4 Prophecy of St. Francis of Assisi

St. Francis of Assisi made a very interesting prophecy about somebody called “a destroyer.” It seems to deal with the time near the end of the first “woe,” going on to the sixth trumpet plague, the second woe. Now what I'll read to you is taken from a book entitled The Works of the Seraphic Fathers: St. Francis Assisi, it's a translation from the 1840 edition of the works of St. Francis. It was published in Cologne. The particular book we'll read from has an 1882 Imprimatur given by William Bernard, the Bishop of Birmingham, England, and it's readily available at archive.org. The title of this section of the book is “The Saint Prophecies Great Schisms and Tribulations in the Church”:

“A SHORT time before the holy Father's death,” they're speaking of St. Francis here, “A SHORT time before the holy Father's death, he called together his Children and warned them of the coming troubles, saying: 'Act bravely, my Brethren; take courage, and trust in the Lord. The time is fast approaching in which there will be great trials and afflictions; perplexities and dissensions, both spiritual and temporal, will abound; the charity of many will grow cold, and the malice of the wicked will increase. The devils will have unusual power, the immaculate purity of our Order,” the Franciscan Order, “the immaculate purity of our Order, and of others, will be so much obscured that there will be very few Christians who will obey the true Sovereign Pontiff and the Roman Church with loyal hearts and perfect charity. At the time of this tribulation a man, not canonically elected, will be raised to the Pontificate, who, by his cunning, will endeavour to draw many into error and death. Then scandals will be multiplied, our Order will be divided, and many others will be entirely destroyed, because they will consent to error instead of opposing it. There will be such diversity of opinions and schisms among the people, the religious and the clergy, that, except those days were shortened, according to the words of the Gospel, even the elect would be led into error, were they not specially guided, amid such great confusion, by the immense mercy of God. Then our Rule and manner of life will be violently opposed by some, and terrible trials will come upon us. Those who are found faithful will

receive the crown of life; but woe to those who, trusting solely in their Order, shall fall into tepidity, for they will not be able to support the temptations permitted for the proving of the elect. Those who preserve their fervour and adhere to virtue with love and zeal for the truth, will suffer injuries and persecutions as rebels and schismatics; for their persecutors, urged on by the evil spirits, will say they are rendering a great service to God by destroying such **pestilent** men from the face of the earth. But the Lord will be the refuge of the afflicted, and will save all who trust in Him. And in order to be like their Head, (Jesus Christ,) these, the elect, will act with confidence, and by their death will purchase for them selves eternal life; choosing to obey God rather than man, they will fear nothing, and they will prefer to perish rather than consent to falsehood and perfidy. Some preachers will keep silence about the truth, and others will trample it under foot and deny it. Sanctity of life will be held in derision even by those who outwardly profess it, for in those days Our Lord Jesus Christ will send them not a true Pastor, but a destroyer.”

And all that sheds a brighter light on that remarkable statement that Paul VI made on the 60th anniversary of the Miracle of the Sun: “The darkness of Satan has entered and spread throughout the Catholic Church, even to its summit. Apostasy, the loss of the faith, is spreading throughout the world and into the highest levels within the Church.”

12.1.1.4 Chapter 9, Verses 12 through 15: The Sixth Trumpet

“One woe is past, recall, there come yet two woes hereafter.”

“And the sixth angel sounded the trumpet, and I heard a voice from the four horns of the great Altar which is before the eyes of God, Saying to the sixth angel who had the trumpet, ‘Loose the four angels who are bound in the great river Euphrates’. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, for to kill the third part of men.”

From the commentaries:

“God’s acts in history proceed from His Altar where He’s received the prayers of the Saints. The Golden Altar is the Heavenly counterpart to the Altar of Incense that stood right before the veil in the Temple. In the Temple the golden Altar of Incense had four horns which protruded from the four corners of the Altar. Horns are symbols of power and authority, and the incense burnt on it symbolized the prayers and intercession of people going up to God as a sweet fragrance. In the Apocalypse the Heavenly Altar of Incense is where the prayers of the saints ascend before God. Since it is explicitly said that the golden Altar is before God, the voice from the Altar cannot be the voice of God. The voice does not come from the horns, but from the Altar itself. The four horns, one at each corner of the Altar refer to an important aspect of the Old Testament liturgy. According to the book of Leviticus, sins pollute the land where they take place, and these sins also defile the sanctuary. This stain and defilement of the sanctuary was cleansed by the purification offering. The purification offering dealt with the pollution caused by sin. As sin polluted the land, it defiled particularly the sanctuary. The seriousness of the pollution depended upon the seriousness of the sin which in turn related to the status of the sinner. If a private

citizen sinned, his action polluted the sanctuary only to a limited extent, therefore the blood of the purification offering was only smeared on the horns on the Altar of Burnt Sacrifice. If however, the whole nation has sinned, or the holiest member of that nation, the High Priest sinned, this was more serious. The blood had to be taken inside the tabernacle and sprinkled on the veil and on the horns of the Altar of Incense. This was the only way the Altar could be purified. The Jewish sages view the four horns as symbolizing the four corners of the Earth, for in Hebraic thought the Earth is nothing more than a large Altar dedicated to God.

“The four captive angels are demons who will arouse increased enmities against the Church. Four, the number of universality, indicates how widespread will be their influence. Their task is to lead a demonic army to punish the people of the world. It is possible, however, that the four angels represent four nations. They appear to be in charge of a limitless horde of demonic horsemen who ride across the pagan world spreading terror and death. They’re loosed for a purpose of killing a third of the world’s population. John sees this assault as divine judgment upon corrupt civilization.

“Many of the terrible invasions of Palestine by the Syrians, Babylonians and Persians came across the Euphrates, which thus became a symbol of foreign invasion. For the prophets of old, the region of the Euphrates was ever the country whence came the enemies of God’s people. The term may be taken literally to represent peoples from that region who are hostile to the Church. Even the time of the manifestation of these evil spirits and their minions have been accurately fixed in the designs of Providence: the very day and hour has been determined. Great numbers will be done to death in religious wars and revolutions stirred up by these angels from the Euphrates. The release of these four evil spirits may precede a resurgence of Mohammedanism, may lead it’s religionists to unite with Communists in a holy war against all nations who will not join them and submit to their domination.” (That has an Imprimatur of 1956.)

“The four evil spirits have waited a long time for the hour in which their mice (?) begin their deprivations. They cannot begin their murderous work until the predetermined hour. Their bloody task is to kill a third of the human race. The second woe culminates in the reign of Antichrist, the spirit is described by the ancient fathers as the most dreadful of all.”

12.1.1.4.1 The Voice From the Altar

So let’s start by considering this voice from the Altar. Since it is explicitly stated the golden Altar is before God, the voice from the Altar cannot be the voice of God. Given that a voice is heard from that Altar actually asking for the release of the demons that have been bound and are going to lead a massacre of a third of the population of the Earth, we have to ask, “What is that all about?” “Why would a voice be crying out from the Altar for massacre of a third of the people on Earth?” That’s actually easy to see, once we recognize the Earth itself is a huge Altar.

There are certain mortal sins that are so evil they cry out to Heaven for vengeance. And so for the purpose of this conference, we will take the voice from the Altar as being a voice crying out from the Earth, to Heaven, for vengeance. We’ll read a few Scriptures here to make this clear.

12.1.1.4.1.1 First Sin Crying to Heaven

Genesis 4:9-10: “The Lord said to Cain, ‘Where is Able, your brother?’ He said ‘I do not know, am I my brother’s keeper?’ The Lord said, ‘What have you done? The voice of your brother’s blood is crying out to me from the ground’.”

The voice of the murdered, all those mowed down around the globe: wars, crimes, hatred, especially abortion. The estimate is that since 1980 there have been some 1.44 billion babies aborted worldwide – almost one-and-a-half *billion* babies sacrificed, since 1980, so that’s the voice of an ocean of blood crying out from the ground.

12.1.1.4.1.2 Second Sin Crying to Heaven

Genesis 18:20-21: “Then the LORD said, Because the outcry against Sodom and Gomorrah is great, and their sin is very grave; I will go down to see whether they have done altogether according to the outcry which is come unto me.”

Genesis 19:13: “For we are about to destroy this place, because the outcry against this people is become great before the LORD; and the LORD hath sent us to destroy it.”

The voice crying out against sodomy, fifty years ago, except in Sweden which decriminalized it in 1938, sodomy was illegal throughout the entire world, Now it’s a global phenomenon. The voice crying out against sodomy.

12.1.1.4.1.3 Third Sin Crying to Heaven

Exodus 2:23-24: “In the course of those many days it came to be that the king of Egypt died: and the people of Israel groaned under bondage, and they cried out for help, and their cry under bondage came up unto God, And God heard their groaning.”

The voice crying out against the oppression of the poor. This too is a global phenomenon. To take only one example, on December 10th, 1974, the National Security Council, that’s the highest decision-making body on foreign policy in the United States promulgated the National Security Study Memorandum NSSM-200, it’s also called “The Kissinger Report” and you can read it online. It specifically calls for population control measures, abortion, sterilization, contraception to be implemented in lesser-developed countries and it also specifically calls for the U.S. to cover up its population control activities by inducing the United Nations and various NGOs, including International Planned Parenthood, to do the dirty work. And the reason for all this is so that the United States can continue to get their natural resources of these lesser-developed countries cheaply. And this is still the official United States policy for population control on a global scale. The voice crying out against oppression of the poor.

12.1.1.4.1.4 Fourth Sin Crying to Heaven

James 5:1 & 4: “Come now, ye rich, weep and howl for miseries that are coming upon you. Behold, the wages of the labourers who have mown your fields, which you kept back by fraud, cry out: the cries of the harvesters have reached ears of the Lord of Hosts.”

That’s the voice crying out against defrauding the workers of their just wages, and that’s yet another global phenomenon. To take only one example, the prisons in China typically have a factory under a different name. People that could be sent to prison for such crimes as being a Catholic Bishop or Priest in union with Rome work for next-to-nothing in

this prison factory producing those goods. The voice crying out against defrauding workers of their just wages.

12.1.1.4.2 The Implied Need for Purification

We continue. As we've seen, if the land had been defiled by sin this in turn would defile the sanctuary, so a special ritual called the purification offering was necessary to cleanse and purify the sanctuary again. The gravity of the sin and the status of the sinner together determined the magnitude of the defilement. In order to cleanse and purify the sanctuary if the whole nation sinned, then the sacrificial blood had to be smeared on the four horns of the golden Altar of Incense. This was the only way the Altar could be purified. We've also seen that the ancient Jews took the four horns to symbolize the four corners of the Earth, this huge Altar dedicated to God. So given that virtually all the nations of the world are, to varying degrees, guilty of the four sins that cry out to Heaven for vengeance, and given that these sins have polluted both the land and the Altar and given that the Altar needs purifying in this case, the Altar that does need purifying in this case is the Earth, given that the only way the Altar could be purified is by smearing blood on the four horns, given that the four horns symbolize the four corners of the Earth, all parts of the Earth, given all that, the sacrificial blood must be smeared over all parts of the Earth. We'll pick up there in part two.

13. Fatima and the Apocalypse 13: The Apocalypse 6th Trumpet; Chapters 10-13

God bless us and the Virgin protect us. In the name of the Father and the Son and the Holy Spirit, Amen.

13.1 The Blowing of the Sixth Trumpet

In regards to the sins of the whole nation, there's an absolutely unprecedented example this past October. During the very month in which we commemorated the hundredth anniversary of the Miracle of the Sun, one nation, in an official and publicized act, committed one of the most monstrous blasphemies imaginable against Our Lady.

On October 31st, commemoration of the five hundredth anniversary of the Protestant Reformation, the Vatican issued a postage stamp which, as the Vatican explained,

“Depicts in the foreground Jesus crucified, and in the background a golden and timeless view of the city of Wittenberg, with a penitential disposition, and respectively on the left and right of the cross, Martin Luther holds the Bible, source and destination of his doctrine, while Philip Melanchthon, theologian and friend of Martin Luther, one of the main protagonists of the Reform, holds in hand the Augsburg Confession, the first official, public presentation of the principles of Protestantism written by him.”

So we find, at the foot of the cross, kneeling in the place of Our Lady, Fr. Martin Luther, holding his version of the Bible, out of which he personally tore out seven Old Testament books, and even changed the wording in Romans 3:28 to suit his fancy, as if God couldn't get it right in the first place. And in the place of St. John the Beloved we find Philip Melanchthon, author of the Augsburg Confession, which is the first official, public explanation of the Lutheran heresy.

We'll take a close look at Fr. Luther in a moment, but first let's quickly consider one of the so-called “reforms” that these two men advocated. Fr. Luther and Melanchthon both stated that Henry VIII could practice polygamy. Henry didn't take their advice openly, but he did so privately. Henry married Anne Boleyn in January, 1533, and got divorced from Queen Catherine of Aragon four months later, in May of 1533. It gets better. In December of 1539 the German Count named Philip of Hesse asked Fr. Luther if he could please take a second wife while retaining the first. In a written opinion, Fr. Luther and Malanchthon stated that the second marriage was not contrary to the law of God, and that Philip might enter into it but they demanded that this new marriage as well as this written document should remain secret in order to avoid scandal. The document was delivered to Philip who had six other Protestant ministers sign it. On March 4th, 1540 in the chapel of the Castle Rottenburg in the presence of witnesses including Melanchthon, this so-called “marriage” was solemnized. Truly Fr. Luther and Philip Melanchthon are the poster-children, and I mean the *perfect* poster-children, for the official explanation of *Amoris Laetitia*.

13.1.1 A Closer Look at Fr. Luther, Honored by The Vatican

Now let's take a closer look at the man for whom the Vatican has removed the Mediatrix of All Graces, the man for whom the Vatican has removed the Co-Redemptrix, the man for whom the Vatican has removed Our Lady of Sorrows, a closer look at the man whom the Vatican has honored by placing *him* at the foot of the cross in place of Our Lady. And that man is Fr. Martin Luther. We'll just consider a tiny selection of the teachings of this Judas Priest, this diabolical monster. Fr. Martin Luther explained his authority:

“I am certain that I have my teaching from Heaven. Whoever teaches differently from what I have taught here or condemns me for it, he condemns God and must be a child of hell. Whoever does not accept my teaching cannot be saved, therefore my judgment is at the same time God's, and not mine.”

Consider how Fr. Luther began his absolutely extraordinary work against private Mass and the ordination of Priests. Now keep in mind I'm quoting Fr. Luther himself:

“I will begin with myself and make a little confession to you. I once awoke at midnight and the devil began to dispute with me in my heart after the following manner. As he is able to make many a night of mine bitter and miserable enough the sweat broke forth and my heart began to tremble and to beat. The devil knows well how to put his argument, and he has a deep, powerful voice.”

So Fr. Luther tells us he spent a night disputing with the devil and that this is common for him, and that's extraordinary enough, but then Luther follows this with eleven pages summarizing this discussion with the devil during which the devil attacks private Masses and Priestly ordinations, and that's even more extraordinary. But here's the crowning touch:

“Luther's book against private Mass may be divided into two parts. In the first, Luther gives the devil's reasons against private Mass. In the second, he gives his own reasons against private Mass. This extraordinary arrangement of work containing about a hundred pages shows how fully Luther agrees with the devil's teachings concerning Mass. It is therefore not unfair to say this lengthy book may be thus divided: Part I, the reasons of the devil against private Mass, Part II, the reasons of the disciple of the devil against private Mass.”

In other words, the book should be entitled Against Private Mass and Ordination of Priests by The Devil and Fr. Martin Luther.

13.1.1.1 Additional Quotes From Fr. Luther

- Fr. Martin Luther explaining moral theology: “What harm could it do if a man told a good, lusty lie in a worthy cause for the sake of the Christian churches?”
- “If we allow the commandments any influence in our conscience, they become a cloak of all evil heresies and blasphemies.”
- “Do not ask anything of your conscience, and if it speaks, do not listen to it. If it insists, stifle it, amuse yourself, and if necessary commit some good, big sin in order

to drive it away. Conscience is the voice of Satan. It is necessary always to do just the contrary of what Satan wishes.”

- Fr. Martin Luther explaining the role and dignity of women: “The word and work of God is quite clear, namely, that women are made to be either wives or prostitutes.”
- Fr. Martin Luther explaining marital chastity: “If the husband is unwilling, there is another who is. If the wife is unwilling, let the maid come.”
- Fr. Martin Luther explaining the exclusivity of marriage: “It is not in opposition to the holy Scripture for a man to have several wives.”
- Fr. Martin Luther on relations with the Jews: “Now what are we Christians to do with these rejected, damned people, the Jews? I will give my honest advice. First, their synagogues and schools are to be set on fire, whatever will not burn is to be covered and heaped over with earth, so that never again shall one find stone or cinder of them left, and this is to be done in order to honor the Lord and Christianity so that God may see that we are Christians. Secondly, their houses are likewise to be broken down and destroyed.”

Fr. Martin Luther on the mortal beauty and perfection of the Lord: I will not quote this, but merely summarize it from a Lutheran work, of which I have a copy, now this is from a Lutheran work, published in 1913 in Weimar, Germany and in which, in a mixture of German and Latin, Fr. Luther accuses Our Lord of having committed adultery three times, and he names the women. Absolutely satanic, blasphemy!

It’s easy to understand the comment of that great Doctor of the Church, St. Theresa of Avila: “I had another most fearful vision of Hell which filled me with a very great distress which I feel, the sight of so many lost souls, especially the Lutherans who were once members of the Church by baptism.”

13.1.2 The Sounding of the Sixth Trumpet

So when all this is considered, it’s clear that Luther himself is a type of the destroyer. And yet, this is the precise man who the Vatican has honored by placing him at the foot of the cross in place of Our Lady. During the centennial of the great Miracle of the Sun, we get a diabolical mockery of Our Lady, shoved right in Our Lady’s face, shoved right in Our Lord’s face. When I remember the first secret Our Lady said, “You’ve seen Hell, where the souls of poor sinners go. To save them, God wishes to establish a world devotion to my Immaculate Heart. If what I say to you is done then these souls will be saved, and there will be peace. Many souls will be saved from going to Hell.” If, as God wishes, devotion to the Immaculate Heart is established, many souls will be saved from going to Hell. And instead, we get blasphemous treatment of Her Immaculate Heart. We get, as it were, an act of satanic defiance, a work of art capturing all the offenses for which we make reparation on first Saturdays, father of the Protestant revolt, Luther, the Priest whose rebellion spawned all these offenses against Her Immaculate Heart. We get this propagated, this blasphemous treatment, by the Vatican State itself, in an official capacity; in an official capacity. Remember the words of Sr. Lucia to Fr. Fuentes in her last interview:

“Let us remember that Jesus Christ is a very good Son, that He does not permit that we offend and despise His Most Holy Mother. We have recorded through many centuries of Church history the obvious testimony which demonstrates by the terrible chastisements which have befallen those who attack the honor of His Most Holy Mother. Our Lord Jesus Christ has always defended the honor of His Mother.”

Don't think the Vatican State is going to be spared from the smearing of sacrificial blood; don't think it for a minute. I take this to be the occasion of the blowing of the sixth trumpet.

13.1.2.1 Principles Concerning Judgment of Sin

We continue. As we've seen, because of the gravity of this sin, the status and sinner together determine the magnitude of the defilement, defilement is far, far worse with a Priest, or worse yet the High Priest sinned, and of course the Priest and the High Priest of the Old Testament foreshadow the Priests, Bishops and Pope of the New Covenant.

Now before we go any farther here, let's pause and remind ourselves of two fundamental truths. First, that there is one objective and two subjective aspects to any sin. The matter of the sin, what the act is in itself, is objective, while the two subjective aspects of any sin are the knowledge, that there is sufficient reflection, and an act of the will, the consent given. A formal sin includes all three of these. In other words, the act is wrong, the person knew darn good and well it was wrong, and yet he consented anyway. Since we do not have access to the interior life of someone else, we don't know whether any particular act he committed was done with sufficient reflection and full consent of the will, which is precisely why we should give someone every bit of the benefit of the doubt in regards to concluding that he's guilty of formal sin. But this does not mean that we can't judge acts in themselves, as long as we don't conclude from the act the interior disposition of the person committing it. There are acts that are, objectively speaking, are in and of themselves sinful, for example, blasphemy, fornication, sodomy, contraception, and whether or not the person committing the act has actually committed a sin formally, whether the person is guilty of formal sin, in other words whether he actually knew what he was doing was wrong and thought about it and consented nonetheless, even though we ourselves may have absolutely no idea what the person was doing knew it was wrong, had sufficient reflection and full consent of the will, even without knowing any of those things, we can still say that objectively speaking, that is sinful. Objectively speaking, blasphemy is always and everywhere a sin. Objectively speaking, fornication is always and everywhere a sin. Objectively speaking, contraception is always and everywhere a sin, okay? So that's the first fundamental truth to keep in mind. We can make judgments about the objective sinfulness of various actions without concluding the interior disposition of those who commit those acts.

The second principle is, no one can judge the Pope. “It's a fundamental principle based upon Divine Law that the Roman Pontiff cannot be judged by any human person, ecclesiastical or civil.” -The Canon Law Society of Great Britain and Ireland

This means that in the case of a Pope who does or says things that are clearly immoral, in each and every instance, no matter how bad a particular statement or act may appear we must always limit ourselves to judgments about the objective qualities of the act or statement; this is essential. So the two fundamental truths to keep in mind are first, we can make judgments about the objective sinfulness of various actions without concluding the interior dispositions of those who commit those acts, and second, since no one can judge the Pope, we must always limit ourselves to judgment of the objective qualities of his acts or statements.

13.1.2.1.1 Gravity of the Defilements

All that being said, as we've seen, when speaking of defilement by sin of the land and Altar, the gravity of the sin and the status of the sinner together determine the magnitude of the defilement, which meant that the defilement was far, far worse when the Priest, or worse yet, the High Priest, sinned. We've seen that the Priests and High Priests in the Old Testament foreshadowed Priests, Bishops, and the Pope of the New Covenant. While considering the trumpet plagues we've also seen that men don't repent, and that one trumpet plague would flow into the next and propel it along in a manner of speaking. And according to the interpretation we're following, the demonic locusts of the last trumpet plague are the Bishops, Priests, and religious who actually embrace the spirit of Vatican II and its associated spirits. And so they haven't simply polluted the land with their sins and thereby polluted the sanctuary, they've actually been wreaking havoc in the sanctuaries of the world themselves, they've actually been wreaking havoc with the holy things, with their liturgical abuses, with their abusive treatment of Our Lord in the Most Blessed Sacrament of the Altar, with their twisting of Scripture, dogma, and morality and destruction in general, and all this on a world-wide scale. And add to that, the reality that we currently have a High Priest, a Pope, who is a type of the Destroyer. I'll just limit myself to one observation. The official interpretation of *Amoris Laetitia* is that, through some strange moral calculation, a confessor is supposed to give his approval to people who are living in sin and committing adultery, to go to Communion. So, how many people are going to go to Hell in that, if they don't repent? The Priest, for sure, and both of those people, and that's the official interpretation, and the act of the Holy See. So, the result of these locusts and the Pope that's a type of the Destroyer is the defilement of the whole earth by the global ravages and forces that cry out to Heaven for vengeance, pales in significance to the utter horror, the desolation and defilement brought on Earth by the sins of the clergy. So once again, given that those sins that have polluted both the land and the Altar, even at the Altar that needs purifying is actually in this case the Earth, even if the only way the Altar can be purified is by smearing blood on the four horns, given that the four horns symbolize the four corners of the Earth, all parts of the Earth, given all that, then sacrificial blood must be smeared over all parts of the Earth.

13.1.2.1.2 The Four Angels as Nations

As we heard the commentaries the four captive angels are demons whose task is to lead a demonic army to punish the people of the world by killing a third of the population, but these four angels may also represent four nations. This assault is a divine judgment upon a corrupt civilization. We saw that with the prophets of old, the region of the Euphrates was ever the country from whence came the enemies of God's people and that this may literally represent peoples from the region of the Euphrates who are hostile to the Church. The release of these four evil spirits may indicate a resurgence of Islam, they lead Muslims to unite with Communists in a holy war against all nations who will not join them or submit to their domination. We saw the four evil spirits have waited a long time for the hour in which they might begin their depredations: they cannot begin their murderous work until the very day and hour. Their bloody task is to kill a third of the human race. The second woe culminates the reign of Antichrist, a period in history described by the ancient fathers as the most dreadful of all. So given all that, we'll follow a two-fold interpretation in this conference: on the one hand there truly are four demons who've been bound in the Euphrates that will be

loosed by the sixth angel in response to the voice crying out from the Altar, the angels will be released, and all four corners of the Earth will feel their vengeance. These angels are prepared and waiting for this exact moment in history to be released, in an hour, month, day, and year fixed by God. Our Lord will allow them to be released because it's time for justice. So, that's on the one hand. And on the other hand, those four angels actually represent four nations, not necessarily in the political sense of nation-states, although they might be, but certainly the peoples from the region of the Euphrates who are hostile to the Church and give themselves over to the diabolical influence of these four demons, and as instruments of the four demons, these nations will be involved in some way in the murder and slaughter. Precisely which nations these are will become obvious over time; there are certainly plenty of candidates in that part of the world. The Euphrates starts in Turkey, and passes through Syria and Iraq, and then after it meets the Tigris River, the confluence which is then called the Shadow Abric (?), Arab on the West Bank arben and rude (?) on the East Bank forms part of the boundary between Iraq and Iran, until it flows into the Persian Gulf, so you have four nations along there, Turkey, Syria, Iraq, and Iran. Currently two of those nations, Syria and Iran, are aligned with Russia.

13.1.3 Chapter 9, Verses 16 through 19: The Sixth Trumpet (cont'd)

“And the number of the army of the horsemen was twenty thousand times ten thousand: and I heard the number of them. And thus I saw the horses in the vision, and they that sat on them had breastplates of fire, and of hyacinth, and brimstone: and the heads of the horses were as the heads of lions; and from their mouths proceeded fire and smoke and brimstone. By these three plagues was slain the third part of man, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power of the horses is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they hurt.”

From the commentaries:

“The first woe brought torment, the second brings death. The chastisement sent upon the world will increase with the growth of iniquity at the approach of the Antichrist. Unlike the locusts, these beasts with lion heads and serpent tails are given permission to kill masses of humans, both physically and spiritually, because the physical death by idolaters, compromisers and persecutors of the Church who are all already spiritually dead, the death stroke against their bodies makes certain their spiritual death for all eternity. It will be a time of wars developing into world revolution that will deluge the whole world with carnage and bloodshed. The three-and-a-half years of the reign of the beast will be its climax. This is a divine judgment on corrupt civilization, those who are elsewhere in the Apocalypse called ‘the dwellers on the earth’.”

“Significantly, this cavalry is exactly double the size of ten thousand times ten thousand, the number who attended the Lamb as they encircle the throne in Apocalypse 5:11. The number of God is three and man's number is six. The army of man is twice the size of God's loyal following. Two hundred million is a symbolic and an approximate number. St. John makes this especially emphatic by adding ‘I heard the number of them’. The number indicates a universal revolution and overthrow of governments with incessant guerrilla fighting when every person carries

weapons for self-defense, and pillage, plunder and murder become universal. And the innumerable armies advancing from the Euphrates, the origin of Israel's traditional enemies is a fierce, hostile, demonic force sent by God in answer to His people's prayers for vengeance. In short, this army is the fulfillment of all the warnings and law in the prophets of an avenging hoard sent to punish the covenant breakers."

"By these four angels and the two hundred millions of horsemen, many understand the devils and their instruments, many of them cited by them in Antichrist's time, to make war and persecute the Church of Christ which shall destroy a third part, that is, a greater part, of men and women in the world. The cavalry recall Habakkuk's description of the Chaldeans who are not led by reason nor by laws, but rather by their lust to dominate and who place a great burden on the peoples they've subjected by tyrannically issuing decrees demanding that what they'd commanded be immediately done, and who were to invade Judah with horses swifter than leopards and fiercer than wolves. The horses have the head of lions which are emblems of royalty and great powers of propaganda, alluding to the beast, who has the mouth of a lion. These monsters will preach to overthrow governments so that they have a chance to subjugate and tyrannize the people. They're related to the beast in their power of propaganda and their being rulers of the world."

"The horses and riders execute the judgment of God. The horses would then represent the institutions or organizations that are filled with satanic hatred against God and Christ and rides directly institutional forces and through them rule and direct world events. The colors of the breastplates of the cavalry soldiers, fiery red in color with the dusky blue colors of sulfurous smoke and a sulfur-like yellow are correlated with the fire, smoke, and sulfur that proceed from their mouths, and I seem to forbode (?) the approach of the vampire (?) Antichrist."

"The colors reveal the character of the riders: fire is a symbol of hatred, smoke, blasphemy, and sulfur, rebellion against God and His laws. The principal background of these verses is the overthrow of Sodom and Gomorrah in Genesis 19, since the precise combination of fire, smoke, and sulfur occurs only there. The power of the horse is in their mouths propagating their will and tyrannizing people by promulgating laws against God's ordinances, by committing hatred and blasphemies against Him, by inciting rebellion against all authorities established. Their mouths that pour forth the blasphemous propaganda against God, calculated to scare men away from believing in Him, and to rob them of all revealed religion. The result will be hatred of God and of their fellow man, rebellion against God's love, refusal to keep His commandments and a center of (?) voluptuousness and immorality."

"The fire, smoke, and sulfur are three separate plagues. The fire is persecution and war. Smoke symbolizes the obscuring of doctrine and the weakening of faith, sulfur, the moral depravity which follows. The fire, smoke, and sulfur issued from the mouth of the horses, which signifies not only death but also deception. This deception is an essential aspect of the torment and it manifests itself partly through false teachers permeating the legitimacy of some form of idolatry through Christians. From the mouth should proceed words of wisdom, instead there come forth heresies and incitements to revolt and revolution. They kill with their mouths, but with their tails they only injure their victims. The tail is the symbol of error, deceit, hypocrisy and false doctrines. The venom of these tails of these serpents does not kill, it is therefore of a spiritual nature. They instill doubts, agnosticism, unbelief, rebellion against authority, and possibly atheism, as the serpent in Paradise advised unbelief and rebellion against God. The heads of the serpent tails can devise means and ways of

deceiving this leaving (?) (or million?) people who give ear to the new doctrines of death. That these warriors breath fire, smoke, and brimstone it implies the destruction they bring is connected with the final destruction of the beast and the false prophet. The beast and the false prophet are cast into the lake of death where their torment is associated with fire and brimstone and smoke. This lake of fire is also mentioned as the destination of all the wicked at the end of the world.”

Okay, as is obvious from the commentaries, there are layers of meaning here. We are certainly not going to hit on all of them. As you see, because it is time for justice the four demons from the Euphrates have been released and all four corners of the Earth will feel their vengeance. And as we’ve seen, those four angels also actually represent four nations, people from the region of the Euphrates who are hostile to the Church and have given themselves over to the diabolical influence of these four demons, and as instruments of the four demons these nations will be involved in some way in the murderous slaughter. Now in this passage we’re seeing how this vengeance will be poured out upon the Earth in the form of an army, two hundred million strong, a number which is both symbolic and approximate. In approximate terms it indicates the millions of armed men in a world-wide war, who incessant guerrilla fighting in which a third of the men of the Earth are slaughtered. We’ve seen that this passage describe the demonic cavalry sweeping over the Earth on these monstrous horses harkens back to Habakkuk’s description of the Chaldeans, driven by their lust to dominate, who swept over the land, with horses were swifter than leopards and fiercer than wolves, and placed a great burden on the peoples they subjected by tyrannically issuing decrees demanding what they commanded be immediately done. The horses are said to represent the institutions and organizations that are filled with satanic hatred against God and Christ, and the riders are said to direct these institutions and forces and through them rule and direct world events.

These riders wear breastplates of three colors: fire red, dusky blue color as of sulfurous smoke, and sulfur-like yellow. Fire-red symbolizes hatred, the bluish smoke symbolizes blasphemy, and sulfur-yellow symbolizes rebellion against God and His law. The fire, smoke, and sulfur that pour out of the mouths of the horses are three separate plagues. The fire is persecution and war, smoke symbolizes the obscuring of doctrine and weakening of faith, sulfur, the moral depravity which follows. The fact that these are pouring out of the mouths of the horses signifies deception. From the mouth shall proceed truth and wisdom, instead heresies, corruption, incitements to revolt and revolution pour out. The tails are like unto serpents, symbolizing treachery, lying, false doctrines, hypocrisy, they kill with their mouths but with their tails they only injure the victims.

13.1.3.1 *The Horses of the Horsemen*

So given all that, for the purposes of this conference, although we’re obviously not saying that these monstrous horses are engaged in killing a third of mankind yet, we are going to take these monstrous horses as symbolizing the institutions or organizations that are filled with satanic hatred against God and Christ, as representing such things as the mainstream media, the educational establishments, the drug traffickers and other organized criminal enterprises, the entertainment industry, the organ transplant industry, terrorist organizations, the music industry, social media, the financial industry, the advertising industry, the contraceptive industry, the arms industry, the corrupt political regimes, unbridled capitalism,

Communism, Islam, Zionism, and so forth. And in that regard, speaking of the Apocalypse Pope Benedict XVI made some enlightening remarks:

“We think of the great powers of the present day, of the anonymous financial interests which turn men into slaves, which are no longer human things but an anonymous power which men serve, by which men are tormented and even slaughtered. They” (the anonymous financial interests) “are a destructive power that menaces the world. In the power of the terrorist ideologies violence is done apparently in God’s name but is not God, they are false divinities, divinities that must be unmasked that are not God. Men in drug trafficking, this power like a devouring beast extends its hands over all parts of the Earth and destroys. It is a divinity – a false divinity, which must fall. Where also the way of light propagated by public opinion: ‘Today it’s done this way, marriage doesn’t matter anymore, chastity is no longer a virtue,’ and so forth, these ideologies that dominate so much of the oppose themselves of force (?) are divinities.” And he said, that the book of Revelation sheds light on this struggle against these false Gods.

In terms of the malice in the tails of these monsters, we’ll take the tails as symbolizing spiritual deception by which their victims are harmed spiritually by means of lying, hypocrisy, treachery, but their mouths being symbolic of the principal means by which these institutions and organizations kill men, both spiritually and physically. We’ll take the fire that pours from their mouths as symbolizing the persecutions and wars spawned by corrupt political regimes, drug trafficking, terrorist organizations, economic perdition, hatred of the Church, etc., etc. We’ll take the smoke that pours from their mouths as symbolizing the obscuring of doctrine, and weakening of the faith promoted by these nations and institutions, for example, the mass media attacks on Christ, His Mother, His doctrine, Holy Scriptures, the Sacraments, the Church, virtually every aspect of Christian morality. We’ll take the sulfur that pours from their mouths as symbolizing the moral depravity promoted by these organizations and institutions, for example, the music and film industries’ constant promotion of blasphemy, unbridled sensuality, drunkenness, drug use, sexual immorality, homosexuality, etc., etc.

13.1.3.2 Promotion of the Seven Capital Sins

In other words, the principal means by which these organizations and institutions kill people, both physically and spiritually, can be summed up as a deliberate and even scientific promotion of the seven deadly sins. Let’s take a moment, to run down the list.

1. Lust. For example, fornication, porn, or perversions, heavily promoted by the porn industry, the music industry, the entertainment industry, the educational establishment, the advertising industry, the publishing industry, the mainstream media, the social media, among others.
2. Envy. For example, keeping up with the Joneses, resenting some supposed privilege of another social class or race, heavily promoted by the educational establishment, the social media, corrupt political regimes, the advertising industry, among others.
3. Anger. For example, war, violence, and murder, heavily promoted by the corrupt political regimes, terrorist organizations, the abortion industry, the video game

industry, the entertainment industry, the mainstream media, the music industry, among others.

4. Covetousness. For example, disordered desires for wealth, power, social status, gain, the latest gadget or style, heavily promoted by the advertising industry, the entertainment industry, the publishing industry, mainstream media, among others.
5. Sloth. For example, the welfare state, heavily promoted as a means of social control by corrupt political regimes, among others.
6. Gluttony. For example, drunkenness and drug use, heavily promoted by the drug traffickers, the advertising industry, the entertainment industry, the mainstream media, among others.
7. Pride. For example, atheism, feminism, supposed superiorities, racial or otherwise, and since we're here, American exceptionalism, heavily promoted by corrupt political regimes, the educational industry, the mass media, the entertainment industry, among others. In fact, many elements within the Traditional movement where there are so many people who know every rule, but have not charity.

Now when all this is considered it's easy to see that this society has truly been prepared for utter disaster. When we're talking about virtues and vice, it's generally speaking people will get what they want. So if they want to be virtuous, let's say, they want to grow in patience, they'll get plenty of opportunities to grow in that virtue, it's obvious enough. If they want to be vicious, if they want to commit one or more of the seven deadly sins, they'll get plenty of opportunities to grow in that vice as well. People get what they ask for. So when you have a whole world drenched in the errors of Russia, a whole world covered with people who really, really want to commit the seven deadly sins, then you're going to have Hell on Earth, and we're just about there...just about there. When everything finally breaks loose, it's going to be unreal.

13.1.3.3 *The Horsemen*

And because this scene of the demonic cavalry sweeping over the Earth on these monstrous horses hearkens back to Habakkuk's description of the Chaldeans who swept so rapidly over the land we'll also take them to be symbolic of a very swift war, sweeping over the globe, and we'll take those Chaldean cavalry who were driven by their lust to dominate, as foreshadowing the riders on those monstrous mounts. And we'll take the riders, who are driven by their lust to dominate, to be symbolic of the men who actually rule, who actually direct world events by means of these various institutions and organizations, the elites who actually run and control things, such as unbridled capitalism, Communism, Islam, Zionism, the mainstream media, the music industry, the drug traffickers, and other organized criminal activity, the arms industry, terrorist organizations, the social media, the financial industry, the advertising industry, the contraceptive industry, various political regimes, etc., etc.

We'll take the breastplates of the riders as being symbolic of the means by which they protect and consolidate their power. As we've seen, the fiery red color symbolizes hatred, so we'll take the fire-red breastplate as symbolizing the bloodshed by which these leads hold and

maintain their power. The blue smoke color symbolizes blasphemy, and since piddling (?) enough, blue is also the supreme color of Masonry. We'll take the blue smoke breastplate as symbolizing the lullologist's (?) secret societies which these elites employ in maintaining their power. The sulfur-yellow color symbolizes rebellion against God and His law, so we'll take the sulfur-yellow breastplate as symbolizing the immoral use of power by which these elites employ and maintain their position.

In terms of the two hundred million soldiers, we heard in the commentaries that that number indicates a world-wide revolution and overthrow of governments with incessant guerrilla fighting when everyone is armed, and pillage, plunder, and murder become universal. Given that, we'll take that number to signify in approximate journals (?) the men who engage in just such an upcoming world war, to include not simply the respective militaries of the various nations fighting, but also hoard or jihadists who come from the region of the Euphrates and who upsizeerize (?) over there are also currently occupying four positions scattered around the world, awaiting a signal to rise up. It would also include, as the commentary mentioned, an abnormal number of armed citizens some of whom would be defending themselves and their loved ones, and given the state of society, many of whom would be taking advantage of the social chaos to prey on others. Sr. Lucia seems to be referring to this in her comments on the third secret:

“If we have not yet seen the complete fulfillment of the final part of this prophecy, we are going towards it little-by-little with great strides. If we do not reject the path of sin, hatred, revenge, injustice, violations of the rights of the human person, immorality and violence, etc. And let us not say it is God who is punishing us in this way, on the contrary it is men themselves who are preparing their own punishment.”

And so we have a whole globe covered with people who really want to commit the seven deadly sins, you're going to have Hell on Earth. Look at the kind of behavior we see on Black Friday, and that's just people fighting over toys and merchandise. What if things really break down, like in a war, when you have food shortages, social unrest, power outages, and so forth. It will be Hell on Earth: murder, rape, pillage, and death (?), like nothing we've ever seen. The blood with a third of the world's population poured out over the Earth, smeared on the four horns of the Altar. As the commentaries stated, this is divine judgment on a corrupt civilization, those who are elsewhere in the Apocalypse called “dwellers on the Earth,” the idolaters, compromisers, and persecutors of the Church who are already spiritually dead. The death stroke against their bodies makes certain their spiritual death for all eternity. There will be a time of wars developing into a world revolution that will deluge the whole world with carnage and bloodshed, the three-and-a-half years of the reign of the beast will be its climax. “The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated.” You don't need me, to tell you, we're on the very brink of such a horrendous war: war drums beating, and everything is in place, everything. All that's missing is the spark.

13.1.4 Chapter 9, Verses 20 & 21: The Sixth Trumpet (cont'd)

“And the rest of the men who were not slain by these plagues did not give penance for the works of their hands, that they should not adore devils, nor idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither did they do penance for their murders, nor from their sorceries, nor from their fornication, nor from their thefts.”

So in spite of the fact that a full third of mankind perishes in this terrible conflagration the sinners still did not repent from their devil worship, idolatry, or their sorcery, and the word “sorcery” could actually be translated as their involvement with the occult and drugs, they don’t repent of their fornication or their stealing. It’s like the Egyptians after the plagues, the surviving sinners remain obstinate in their evil.

13.2 Continuing After Chapter 9 of the Apocalypse

We’re now going to shift gears, so far we’ve been reading the Scripture and then citing commentaries and on that basis offering interpretation on those passages in light of Fatima, and the reason for going through this Bible study in this fashion was to demonstrate we’re actually using an analogy of faith in our interpretation, in other words, to show that we weren’t just making this up out of whole cloth. But as we said earlier because of the limits of time we weren’t going to look at every passage and the problem isn’t a lack of information, it’s simply trying to condense what we do have into the time that we’ve got. What we’ll do now then is offer a brief summary of the next two chapters, chapters 10 & 11 of the Apocalypse, and then we’ll spend a little bit more time on chapters 12 & 13 before we close.

13.2.1 The Apocalypse of St. John the Divine, Chapter 10

A mighty angel comes down from Heaven, he’s got a rainbow over his head, one foot on the sea one on the land and a little scroll in his hand and his right arm raised up to swear an oath. A rainbow is a reminder of that covenant with God that men had forgot and rejected, the one that God hung in the sky to keep us in mind of why He destroyed the world with water. The angel, thought to be one of the archangels, has come to remind us of that covenant. But because of their total lack of repentance it will come upon man chastisement never before seen on Earth before the seventh trumpet blows and time comes to an end. The angel came to tell us there would be no more delay, that time is running out and judgment is upon us. He lifts his hand to Heaven as a way of saying before God, as God as my witness, I am telling the truth. Time shall be no longer, Our Lady is no longer able to hold back the judgment, time for judgment against the obstinate sinners has arrived, which means the great persecution of the Antichrist. After this the seventh trumpet will sound the mystery of God will be finished, He will come and judge us.

St. John is told by a voice from Heaven to take the little scroll and eat it. The scroll brings sweetness to the mouth but bitterness to the belly. The words will be sweet to the mouth because Our Lord will bless all those who preach His word in truth and charity, sweet because of the upcoming triumph of the Church, but bitter to the belly because he who preaches the truth will endure great persecutions and hardships for preaching the truth. Bitter to the belly because of the horrifying persecutions awaiting mankind, bitter to the belly for the apostasy and final damnation of so many weak souls, and St. John is told to prophecy again, thus chapter 10.

13.2.2 The Apocalypse of St. John the Divine, Chapter 11

St. John is commanded to measure the Temple and number the people found therein. Here again the Temple is a figure of the Church and those who worship there are the faithful who remain steadfast during the great persecution of the Antichrist. St. John is given a measuring rod and commanded,

“Arise and measure the temple of God, and the Altar, and them that adore therein. But the court which is without the temple cast out, and measure it not; because it is given unto the Gentiles: and the holy city they shall tread under foot two and forty months.”

So St. John is told to measure the inner court, that symbolizes the true Church. He is commanded not to measure the outer court. In Scripture, measuring signifies the division between the holy and the profane. Symbolically, then, the outer court has no faith and is separated from the true Church and is given over to the Gentiles, the followers of Antichrist. In other words, the faithful Catholics will join him and be united with the followers of Antichrist. Now these are most definitely men without any faith, they will nonetheless appear to be within the Temple, that is to say, within the Church. In other words, the outer court here, this congregation of non-believers is in fact a false Church, with no faith, which is separated from the truth, which will deceive and persecute the true believers, a persecution we are told will last forty-two months.

Now in regard to this false church we'll consider excerpts from a very penetrating conference in last May in Rome by Fr. Linus Cloving. Now Fr. Cloving refers to the false church as an anti-church because he's reflecting on some remarks made in this regard by St. John Paul II when he was a Cardinal, but we just have time to get in all this really interesting, we're only going to look at what Fr. Cloving says:

“It is self-evident that the Catholic Church and the anti-church currently coexist in the same Sacramental, liturgical, and juridical space. It is self-evident that the Catholic Church and the anti-church currently coexist in the same Sacramental, liturgical, and juridical space. The anti-church, having grown stronger is now attempting to pass itself off as the true Church, all the better to induct or coerce the faithful into becoming the adherents, promoters, and defenders of a secular ideology. Should the anti-church succeed in commandeering all the space of the true Church, the rights of man will supplant the rights of God and the desecration of the Sacraments, the sacrilege of the sanctuary and the abuse of Apostolic power. Thus, the politicians who vote for abortion and same-sex marriage will be welcome at the Communion rails, husbands and wives who have abandoned their spouses and children and entered into adulterous relationships will be admitted to the Sacraments. Priests and theologians who publicly reject Catholic doctrines and morals will be at liberty to exercise their ministry and to spread dissent, while faithful Catholics will be marginalized, maligned, discredited at every turn. Thus the anti-church will succeed in achieving its goal of dethroning God as Creator, Savior, and Sanctifier and replace Him with man, the self-creator, the self-savior, and the self-sanctifier. To achieve its objectives the anti-church, in collaboration with the secular powers, use the law and mead (?) to brow-beat the true Church into submission. By adroit use of the media the activists of the anti-church have managed to intimidate Bishops, clergy, and most of the Catholic press into silence. Equally, the lay faithful are terrorized by fear of the hostility, ridicule and hatred that will be visited upon them should they object to the imposition of LGBT theology.”

[Transcriber's Note: This was written some four years ago (2017), and only recently (2021) we have seen this very thing happen with Joe Biden and Nancy Pelosi, not just a minor note but actual national news. This is a great sign of confirmation of Fr. Cloving's assertions.]

Professor John Henry Neumann cites a commentary written on this chapter some two hundred years ago:

“The Church of God on Earth will be greatly reduced in its apparent numbers in the times of Antichrist by the open assertion of powers of the world. This desertion will begin in a professed indifference to any particular form of Christianity under the pretense of universal toleration, which toleration would proceed from notes the true spirit of charity forbearance, but from a design to undermine Christianity by multiplying and encouraging different sects. The pretended toleration will go far beyond a just toleration, even as it regards sects of Christians, for governments will pretend an indifference to all and will give protection and preference to none. From the tolerance of the most pestilent heresies will proceed to the toleration of Mohammedanism, atheism, and last to a positive persecution of the truth of Christianity. In these times the Temple of God will be reduced to almost the Holy Place, that is the small number of real Christians who worship the Father in spirit and in truth and regulate their doctrine and their worship and whole conduct strictly by the Word of God. The merely nominal Christians will nearly all desert the profession of truth from the powers of the world desert it, which is typified by the order to St. John to measure the Temple and Altar, and leave the outer court to be trodden underfoot by the Gentiles. The property of the clergy will be pillaged, public worship insulted and villified by these deserters of the faith they once professed who are not called apostates because they never were in earnest in their profession. Their profession was nothing more than a compliance with fashion and public authority. And in principle they were always what they now appear to be: Gentiles. When this general desertion of the faith takes place then will commence the sackcloth ministry of the witnesses.”

13.2.2.1 *The Two Witnesses*

We continue with the themes in the chapters. During this horrific forty-two-month-long persecution, Enoch and Elijah return to preach against the Antichrist. Enoch is the great-grandfather of Noah, who was taken up, Elijah is the prophet. The thought is the two are now living together hidden (?) somewhere on Earth they'll come back during the reign of the Antichrist.

Swarez, the Jesuit theologian states that “it is of the faith that neither Enoch nor Elijah died.” Both Swarez, as well as that great Doctor of the Church St. Robert Bellarmine teach that it is heresy, or proximate to heresy, to deny the two witnesses in chapter 11 of the Apocalypse are Enoch and Elijah. Enoch has a special mission to the Gentiles and Elijah to the Jews, and they will both preach and perform miracles convincing many to reject the Antichrist and in the case of the fallen-away Gentiles, to turn once more to the Holy Catholic faith and largely [due to] the preaching of Elijah to the Jews [they] will finally embrace Christ as their Lord and God. Enoch and Elijah will be killed in Jerusalem and lay in the streets for three days while forces of evil party. Then to the poor beginnings (?) of God they will be resurrected and assumed into Heaven, and this ends the second woe.

13.2.2.2 The Seventh Trumpet

The seventh angel, shortly after this, blows his trumpet, and it's Judgment Day. After giving this overview of the work of Enoch and Elijah, St. John records another vision which gives many of the other details not seen thus far. So here we are, he's looking at different areas, we're going to move back in time, we're turning back a little bit, cause we've just gone to Judgment Day but now we're going to go back and look at more details in the sequence of things that we've already talked about over these conferences.

13.2.3 Chapter 12 of the Apocalypse

The Apocalypse of St. John the Divine, Chapter 12, Verses 1 & 2

“And a great sign appeared in heaven; a woman clothed with the Sun, and the Moon under her feet, and on her head a crown of twelve stars: And being with child she cried, travailing in birth, and was in pain to be delivered.”

For the purpose of this conference we'll give a two-fold signification to the woman here. In the first place, and as we've looked at in earlier conferences, following the lead of Popes Paul VI and St. John Paul II we'll take this as Our Lady and specifically Our Lady of Fatima appearing during the first trumpet plague, the slaughter of World War I, in response to the plea of Pope Benedict XV. In the second place, the woman clothed with the Sun is also symbolic of the Catholic Church clothed in the faith and grace of Christ, the Moon is symbolic of the ever-changing things of this world under her feet: it's under her feet which symbolizes her authority over it. The Holy Doctor St. Gregory the Great and St. Augustine both “See amidst the dominion of the Church over the whole world and her contempt for the perishable goods of this life.” Now as we all know it's the constant, uninterrupted tradition that as Our Lord passed out of Our Lady like light through a window pane, Our Lady's delivery was totally painless, so although it's true she didn't suffer bringing forth Our Lord, she suffered unspeakable pains in giving spiritual birth to the rest of us, especially at the foot of the cross, which cooperated with Her Son in bringing forth the Church. And furthermore the Church is said to be ever in labor to bring forth her children to eternal life.

The Apocalypse of St. John the Divine, Chapter 12, Verses 3 & 4

“And there was seen another sign in heaven; behold a great red dragon, having seven heads and ten horns, and on his heads seven diadems. And his tail drew the third part of the stars of heaven, and cast them to the earth:”

We'll also give a two-fold interpretation to these lines. Firstly, in an earlier conference we saw that Paul VI summarized the message of Fatima as being a call to conversion, a warning to have nothing to do with this great red dragon, citing these very lines (?) “another sign appeared in Heaven, behold great red dragon whose tail swept down a third stars of Heaven and cast them to Earth.” Then we briefly considered several Scriptural commentaries regarding those two lines. We saw, among other things, that the red signified anger, blood (especially martyrs' blood), and Communism. We saw that in this passage Heaven is a

symbol of the Church and the fact that the great red dragon is there indicates that he will be present within the Church, most especially in the persons of the apostate Bishops and Priests, who we can now see are actually the locusts of the fifth trumpet plague and were symbolized by the stars dragged down by his tail, which is itself a symbol of the lying and cunning hypocrisy with which he succeeds in deceiving a large number of people and Pastors for the love of earthly things by lying, hypocritical, worldly-minded clergy, by false teaching and changes in doctrine which we now see resulting from the errors of Russia flowing to the Church through the third trumpet plague which is Teilhard, [flowing into] the fourth trumpet plague which is the *Nouvelle Theologie*, and the fifth trumpet plague, the locusts, which gives the context to Sr. Lucia's remark, "in Portugal the dogma of the faith will always be preserved."

We haven't yet addressed this phrase about the dragon having seven heads and ten horns, and on his heads seven diadems. So, secondly (?), this dragon is also:

"A symbol of Satan's political aspect and activity, as the Church is used to the body of Christ, so the evil world powers constitute the body of Satan of which he is the soul. As the dragon, Satan, through the evil world powers at that time, will enter the Church perhaps by stealthy suggestions having longed for before directing the choosing of candidates for the episcopate will now endeavor to hinder the election of the worthiest candidate for the Papacy. The dragon who wears a diadem on each of the seven heads. The seven heads suggest the seven deadly sins from which all other sins and vices flow and through which Satan thwarts the saving of souls. The ten horns intimate the principle institutions of the world inimical to the Kingdom of Christ."

So we've already considered the question of a Pope that is not the most worthy candidate. We saw that we currently have one that is a type of the destroyer, and we've just considered the seven deadly sins in the global phenomenon, we saw that the whole world drenched in the errors of Russia, the whole world covered with people who really want to commit the seven deadly sins, we're going to have Hell on Earth, and we're virtually there.

The Apocalypse of St. John the Divine, Chapter 12, Verses 4 & 5

"And the dragon stood before the woman who was ready to be delivered, that when she should be delivered he might devour her son. And she brought forth a male child, who was to rule all nations with an iron rod: her son was taken up to God, and to his throne."

Here, again, we see a two-fold significance but the first pertains more properly to an interpretation we're following. In the first place:

"The man child was a faithful and holy people which the Church brings forth for Christ. Therefore, the sense is that the Church, especially at the end of the world, since that is what is most properly being spoken of here, shall bring forth sons, faithful and holy with massive and strong unconquerable hearts shall perish by martyrdom under the Antichrist and these holy, strong, elect sons of God shall be snatched up to Heaven by their deaths."

Of course, those are the ones we see climbing the mountain in the vision of the third secret.

In the second place, it's Our Lady: "The woman who brings for the son to rule the nations with a rod of iron, these are the identical words with the prophecy found in Psalm 2:9, concerning our Savior, Jesus Christ." As St. Ambrose says, there is one Son whom the Blessed Virgin brought forth, and whom the Church brings forth, because Christ, with all His members (meaning the faithful) is one body and one person, as St. Paul says in I Corinthians.

The Apocalypse of St. John the Divine, Chapter 12, Verse 6

"And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her there a thousand two hundred and sixty days."

"The Church must seek sanctuary and solitude (?) there for they are to be guided by God Himself during those trying days."

The Apocalypse of St. John the Divine, Chapter 12, Verses 7 through 9

"And there was a great battle in heaven: Michael and his angels fought with the dragon; and the dragon fought and his angels, And they prevailed not; neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the Devil, and Satan, who seduced the whole world: he was cast unto the earth, and his angels were thrown down with him."

"The battle is waged in the Church. The Kingdom of Heaven, from which the Devil and his angels are cast out and hurled down to Earth, there symbolizes the nations hostile to the Church, the world in which Satan rules, but ye (?) have seen Michael the Church will purge Herself of all heretics, schismatics, and apostates."

So we take this to signify the time in which, by the direct help and aid of St. Michael and his Heavenly host, there's a definite split between a false church and the true Church, and we really need to pray to St. Michael for that, and we really need to pray for Cardinal Burke. We really need to pray.

The Apocalypse of St. John the Divine, Chapter 12, Verses 10 through 12

"And I heard a loud voice in heaven saying, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death. Therefore rejoice, O heavens, and ye that dwell therein."

"St. Michael and his angels give glory to God for the victory of the Church which is achieved by the power of the precious blood shed for man's redemption. The victory was also made possible by the invincible courage of the faithful who hesitated not to give their life in defense of the Church. Those shall be days of great persecution in which the Church will suffer all the horrors of the early ages but She will likewise be crowned with the glory of a newer role of martyrs."

The Apocalypse of St. John the Divine, Chapter 12, Verses 12 through 14

“Woe to the earth and to the sea! because the devil is come down unto you, having great wrath, knowing that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man child. And were given to the woman two wings of a great eagle, that she might fly into the desert, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”

“Woe to the earth and the sea, that’s all mankind. Realizing that the time of his power is short, Satan will now loose upon Earth all his rage and fury in a last effort against the Church. His attempt to destroy from within having failed, since now, by the action of St. Michael and the Heavenly host, there’s a split between the false church and the true Church. His attempt to destroy from within having failed he will now seek to crush Her by hatred and persecution from without. In this new danger, the Church shall receive the wings of an eagle to defend Her and carry her to her place of refuge which God has prepared.”

So the devil knows it’s his final battle, and he’s been unleashed, so he’ll be more ferocious than ever before, so woe to the earth and the sea. The two wings of the eagle symbolize the Word of God, Old and New Testament, and also, the two witnesses. These will lift up and help sustain the Church during this savage persecution during this final battle. This battle is the battle of battles because it’s the culmination of all the battles throughout history from the very first battle in the Heavens right up to the final battle in the Apocalypse.

The Apocalypse of St. John the Divine, Chapter 12, Verse 15

“And the serpent cast out of his mouth after the woman water as it were a river, that he might cause her to be carried away by the river.”

“A flood of water often signifies bitter tribulation and persecution as we see in Psalm 68, verses 2 and 3: ‘Save me, O God; for the waters are come in even unto my soul. I sink fast in the mire of the deep and there is no sure standing, I am come into the depth of the sea, and the tempest has overwhelmed me.’ This water is a river, as it were a river being cast out of the serpent’s mouth signifies a multitude of violent persecutors, for example, an army of the Antichrist who search for, pursue, capture or kill the faithful who have taken refuge in the mountains and wilderness.”

The Apocalypse of St. John the Divine, Chapter 12, Verse 16

“And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.”

“Just as we read in Numbers 16, that the Earth opened up and swallowed Kore, Dathan, and Abirim, so also God, and the angels guarding the woman, that is to say, the Church, cause the Earth to open again its mouth, as it were, and swallow the persecutors sent by the Antichrist.”

The Apocalypse of St. John the Divine, Chapter 12, Verse 17

“And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.”

He went to make war with the rest of her seed, “mainly those who did not flee nor hide themselves in the wilderness, or those who because they are in regions so distant from the Antichrist’s capital, they thought themselves out of range of his rage.”

The Apocalypse of St. John the Divine, Chapter 12, Verse 18

“He stood on the sand of the sea,”

St. John is now looking at a different aspect of this intellectual vision, so in terms of time, we are now going back to again shortly before the sixth trumpet. “Satan will seek to lead the faithful astray by a false messiah whom he will raise up in the person of Antichrist. This new adversary is to spring from the sea which stands for all those nations and peoples hostile to the Church, so Satan takes a stand by the shore to call forth the man of sin the son of perdition. It is a solemn moment of fear and expectation of what shall come upon the whole world.”

13.2.4 Chapter 13 of the Apocalypse

The Apocalypse of St. John the Divine, Chapter 13, Verses 1 & 2

“I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads the names of blasphemy. And the beast which I saw was like to a leopard, his feet were as it were the feet of a bear, and his mouth as the mouth of a lion:”

So the beast from the sea is Antichrist. In his book on Antichrist that great Doctor of the Church St. Robert Bellarmine states that there are two most certain facts. He is principally coming for the Jews who will be received by them as the messiah. Second, he will be born of Jewish stock and circumcised and observe the Sabbath, at least for a time, as Our Lord said to the Jews, “You rejected me; another will come in his own name, and him you will not reject.” St. Robert also points out a fearful symmetry: just as Christ first came to the Jews to whom He was promised by whom He was expected, and then later joined the Gentiles to Himself, so also the Antichrist will first go to the Jews, by whom he is expected, and later, one after the other, he will subject all the Gentiles to himself. St. Robert points out the Antichrist is not the devil incarnate, only God can take on another nature. The devil has an angelic nature so he can’t become incarnate, he can only possess a man. St. Robert:

“He will be the most perfect instrument of the devil so that in him is the bodily expression of all possible diabolical malice just as in Christ Our Lord was the bodily expression of all divine goodness.”

“As a representative of Satan, Antichrist will be aided and abetted by the same kings and rulers symbolized in both instances by the horns and diadems. He will follow in the footsteps of his master and point (?) every form of sin and error to seduce the faithful. The heads are branded with the names of blasphemy, hence they symbolize the sins and errors that will afflict the Church. Seven, the number of universality, indicates that in his final struggle to prevent the universal reign of Christ

all forms of sin and error will be marshaled against the Church. The number seven is also appropriate, since all sins are included in the seven deadly sins.”

The Apocalypse of St. John the Divine, Chapter 13, Verse 2

“And the dragon gave him his own strength, and great power.”

“The dragon gave the Antichrist firstly his authority and majesty, secondly permission for every means to persecute the faithful, thirdly the skill, powers, and power of deceiving, fourthly the power to do fake miracles through sorcery, through the revealing of hidden things and through the semblance of raising the dead, etc.”

All the fathers teach that the Antichrist will be the most incredible sorcerer who ever lived, learned in witchcraft, spells, and the black arts. He will be possessed by the devil from his very conception, or at least by his infancy to perform all marks and marvels by satanic power. He will appear to raise the dead, heal the sick, but these will be demonic illusions. But why would the Antichrist perform all these marvels? St. Robert Bellarmine notes that just as Christ Our Lord did true miracles to demonstrate His divinity, so the Antichrist will perform all these fake, satanic wonders so he can prove he is God, so he can convince everyone, virtually everyone, that he is the Christ. So he can convince virtually everyone that he is God. He will deny that Jesus is the Christ, and institute Jewish laws. He will proclaim himself to be Christ and God and will demand to be worshiped as such on behalf of all of the gods, even the true God.

The Apocalypse of St. John the Divine, Chapter 13, Verses 3 & 4

“And I saw one of his heads as if it were slain to death; and his death’s wound was healed: and all the earth was in admiration after the beast. And they adored the dragon which gave power unto the beast: and they adored the beast, saying, Who is like unto the beast? and who shall be able to fight with him?”

“According to the Venerable Bede and others, the Antichrist will fake a lethal, incurable wound and then simulate his death as if it resulted from this, then after three days have passed he will unexpectedly present himself as having come back to life and by this means he may imitate Christ rising from the dead on the third day.”

So the beast rises up from the sea, in other words from the society racked by war, destruction, chaos, the seven deadly sins, and then in a diabolical attempt to steal God’s glory and make it his own he presents himself as the savior of the people, he presents himself as one sent to save them from this chaos and darkness. And then he imitates the death and resurrection of Our Lord in a way that will have every appearance of being miraculous, and many will believe and follow him, giving him the glory he came to steal from God, and they’ll actually adore him as if he were the Lord. “Who is like to the beast?” And by adoring him they’re actually adoring the devil who gave him the power to perform these wonders.

The Apocalypse of Saint John the Divine, Chapter 13, Verse 5

“And there was given to him a mouth speaking great things and blasphemies; and power was given to him to continue two and forty months.”

“All Orthodox Catholics teach that this means he will rule for three-and-a-half years.”

The Apocalypse of St. John the Divine, Chapter 13, Verse 6

“And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.”

Seven years ago Bishop Sheen commented on the blasphemies of Antichrist, and I quote Bishop Sheen:

“Our Lord tells us that the Antichrist will be so much like himself that he would deceive even the elect. How will he win followers to his religion? He will come disguised as a great humanitarian, he will talk peace, prosperity, and plenty, not as a means to lead us to God, but as ends in themselves. He will write books with a new idea of God to assent the way people live. He will induce the faithful into astrology so as to make not the will, but the stars responsible for our sins. He will explain guilt away psychologically as an inhibited sexuality. He will make men shrink in shame if their fellow men say they are not broad-minded and liberal. He will identify tolerance and indifference to right and wrong. He will foster more divorces under the guise that another partner is vital. He will increase love for love and decrease love for persons. He will invoke religion to destroy religion. He will even speak of Christ and say that He was the greatest man that ever lived. His mission, he will say, will be to liberate men from the servitudes of superstition. In the midst of all this seeming love for humanity, his glib talk of freedom and equality, he will have one great secret which he will tell no one. He will not believe in God, and because his religion will be brotherhood without the fatherhood of God, he will deceive even the elect. He will set up a counter-church which will be the ape of the Church, because the devil is the ape of God. It will have all the notes and characteristics of the Church, but in reverse, and emptied of its divine content. It will be the mystical body of the Antichrist and will in all externals resemble the Church as the mystical body of Christ. In a desperate need for God, he will induce modern man in his loneliness and frustration to hunger more and more for membership in his community, will give men enlargement of purpose, badly needed personal amendment, without the admission of personal guilt.”

The Antichrist also blasphemes the tabernacle and those that dwell in Heaven in this verse.

“The hatred and malice of Satan inspiring Antichrist will reserve its most venomous shafts for the Church and especially for the Holy Eucharist. The sacred mystery of the Real Presence of Christ has thwarted all the malice of Satan who, in spite of the Antichrist exerting all his efforts against that dwelling and the Real Presence there. The Tabernacle and those who dwell in Heaven stand for the whole Church, and all the Church holds sacred, the Sacraments, the Priests and religious life, the Christian family, the infallible dogmas and moral law. The whole efforts of the Antichrist during the forty-two months of his reign will be directed against all that God has planted in the human heart and instituted in this world, because Satan knows it will be his last chance to wreck the work of Christ.”

The Apocalypse of St. John the Divine, Chapter 13, Verse 7

“And it was given unto him to make war with the saints, and to overcome them:”

“To subjugate, capture, and kill them.”

“This Antichrist will wage this war against all who have not apostasized from the Church, accept his doctrine and submit to his dogma and dominion.”

We’ve already spoken of this war several times, it will be the most savage persecution in the history of the world, nothing else even comes close to it.

The Apocalypse of St. John the Divine, Chapter 13, Verse 7

“And power was given him over every tribe and people and tongue and nation.”

In other words, he’ll rule the world.

The Apocalypse of St. John the Divine, Chapter 13, Verses 8 & 9

“And all that dwell upon the earth adore him, whose names are not written in the book of life of the Lamb which was slain from the beginning of the world. If any man have an ear, let him hear.”

The statement “if any man have an ear, let him hear” hearkens back, for example, to Apocalypse 2:7 where we read “He that hath an ear let him hear what the Spirit saith to the Churches: To him that overcomes I will give to eat of the Tree of Life which is in the paradise of God.” It’s a warning: hear and listen to the truth and stand up for the truth, because the way a man lives determines what happens to him. So this statement is a call to each individual man to hear and respond to the truth, not to rely on and blame others, the shepherds, during this time of chaos. He has to take personal responsibility to hear the truth. But the men who don’t care about truth will end up actually adoring the Antichrist, the men who are seduced by his lies, are seduced because they want to be seduced. They don’t want to hear the truth. As a just punishment for their rejection of the lone truth, as a just punishment for their willful and stubborn blindness and error, God will permit the men who don’t love the truth to have what they do want, and what they do love, which is the lie, and so they will follow the Antichrist, and adore him, all that dwell in the land whose names are not written in the book of life of the Lamb. At that point in history, that means almost everyone in the world.

The Apocalypse of St. John the Divine, Chapter 13, Verse 10

“He that shall lead into captivity shall go into captivity, he that shall kill by the sword must be killed by the sword. Here’s the patience and faith of the Saints.”

“He who led the faithful to captivity and to death shall themselves be made captive and put to the sword, hence the faithful must suffer in patience with full confidence of victory.”

The Apocalypse of St. John the Divine, Chapter 13, Verses 11 & 12

“And I saw another beast coming out of the Earth, up out of the earth, and he had two horns like a lamb and he spoke as a dragon and he executed all the power of the former beast beside him, and he caused all the earth and them which dwell therein to adore the first beast, whose wound to death was healed.”

The second beast, the false prophet, comes up from the land.

“St. Irenaeus, Tertullian and others take this beast to be a notorious deceiver who shall be a precursor and herald of Antichrist after the fashion of Christ who had St. John the Baptist as a precursor, and the false prophet will preach and promote the Antichrist with great sign.”

“The beast arising from the earth false prophet the prophet of Antichrist he has his representative in the false prophet who will be endowed and implanted (?) with satanic powers deceiving the nations.”

“Coming up out of the earth.” “The earth, whence comes the second beast is a symbol of the Gentile nations which revolt against the Church.” What does it mean to say that the beast comes up out of the earth? Looking at the Greek word that St. John used here we see the sense is that it refers to the land. So it might be better translated “the beast that comes up from the land who cause the land and those dwelling in it to worship the first beast.” So what’s the point here? When the Greek Old Testament refers to someone who comes from the land, someone who dwells in the land, obviously refers to people who live in the Holy Land: they dwell in the Land. It’s an expression that actually means something other than that, it is a very specific meaning, we have the same sort of thing in English when we say “to kick the bucket”. Obviously when we say “kick the bucket” it could mean actually doing just that, but in general it means something other than that, it means “to die”. So when the phrase “dwell in the land” is used in the Old Testament there’s a sense of foreboding here, since it means the people of the Old Covenant had apostasized and become pagans who are about to be destroyed and driven out of the land, or, it refers to things like the Canaanites who originally were living there and it means they’re about to be destroyed and driven off. So that’s the Old Testament sense of the phrase, and as we know the people of the Old Covenant foreshadow the people of the New and everlasting Covenant which we belong to as we’re reminded of in every Holy Mass at the consecration of the Most Precious Blood. So with that as background it’s pretty easy to understand the sense of this phrase. When we hear about the Priest coming up from the land, the false prophet who causes the land and those in it to worship the first beast, it tells us the people of the New Covenant, Catholics, have apostasized and become pagans, and then their pagan neighbors (?) are about to be destroyed, at least spiritually speaking, and the false prophet who is himself apostasized from the Catholic Church is by means of his preaching and his morals going to seduce the apostate Catholics and their pagan neighbors into following his leader, who is the Antichrist.

“And he had two horns like a lamb.” Our Lord specifically warns we should “beware false prophets who come to you in sheep’s clothing, but inwardly are ravenous wolves.”

“It’s important to remember that false prophecy is not a pagan cultural phenomenon but instead a heresy that appears only within the Covenant context as an imitation of true prophecy and operates to deceive God’s Covenant people and to work

in opposition to His true prophets. Matthew 24:24 Jesus warned that false Christs and false prophets will arise and show great signs and wonders so as to lead astray, if possible, even the elect.”

“These two horns give the appearance and simulation of a meek holiness but they appear to be a lamb. He can perform great signs so they appear to be a miracle worker, he can unite men to draw multitudes over to the sect and the oath (?) of the Antichrist. It seems therefore this false prophet shall be some apostate Bishop, a hypocrite and traitor with ecclesiastical honors, and who, with his preaching will fill people with a poison of the dragon.”

“The two horns denote the two-fold authorities, spiritual and temporal. As indicated by the resemblance to a lamb the prophet will probably set himself up in Rome as a sort of anti-Pope.”

(That has an Imprimatur from almost a hundred years ago.)

“And he spoke as a dragon.” How does a dragon speak? He uses deceptive, seductive and subtle speech will draw God’s people away from their faith and into a trap. Furthermore he is a liar, a slanderer and a blasphemer.

“His doctrine shall be cunning, deceitful poisons, and diabolical, and therefore most apt for deceiving men. For just as the dragon, that is, the devil, deceived Eve, speaking through the mouth of the serpent, so will he speak through the mouth of his false prophet.”

The Apocalypse of St. John the Divine, Chapter 13, Verse 12

“And he executed all the power of the former beast in his sight, and caused earth and them which dwell therein to adore the first beast, whose wound was to death.”

Quote from a commentary with an Imprimatur of almost a hundred years ago:

“The Antichrist will establish himself in Jerusalem, a great number of Jews will gather together, through some such movement as Zionism, and the antichrist manifests himself to those in Jerusalem with his lying wonders, they will immediately proclaim as their king and messiah. Then through the power of false miracles the false prophet will soon move the Gentile nations to adore him, as the ‘true messiah, promised of old by the prophets’.”

The Apocalypse of St. John the Divine, Chapter 13, Verses 13 through 15

“And he did great signs, so that he made also fire to come down from heaven on the earth in the sight of men, and he seduced them that dwell on the earth through the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth that they should make an image to the beast which had the wound by the sword and lived. And it was given him to give life to the image of the beast, that the image of the beast should speak and should cause that whosoever would not adore the image of the beast should be slain.”

“The false prophet shall have the power to perform the wonderful works of his master. Among other prodigies he will bring down fire from heaven, probably to

offset the preaching miracles of Elijah and Enoch and thus seduce great numbers. He will also have statues of the Antichrist directed to be adored by those whom he has seduced. These statues will give out oracles as did those of ancient paganism. In fact the reign of the Antichrist and his prophet will be a veritable renewal of paganism throughout the world.”

The Apocalypse of St. John the Divine, Chapter 13, Verses 16 & 17

“And he shall make all, both great and little, rich and poor, free man and bond man, to have a character on their right hand, or in their foreheads: And no man might buy or sell, but he who hath the character, or the name of the beast, or the number of his name.”

“Several parallels seen in the Apocalypse indicate the beast from the sea and his demonic rival mimics the lamb. One: the Lamb is worshiped by angels and saints, while the beast is worshiped by the wicked. Two: the Lamb was slain and rose again, while the beast was supposedly mortally wounded and recovered. Three: the Lamb sits on the throne of His Father, the beast shares his throne with the dragon. Four: the Lamb redeems believers from every tribe and nation, while the beast has temporal authority over every tribe and nation. Five: the Lamb is worthy of power and glory from God, while the beast receives his power and authority from the dragon, and, Sixth: the name of the Lamb is stamped onto the foreheads of the saints, while the number of the beast is branded on the brows of sinners,” as we just saw.

Quote, again from a commentary with an Imprimatur almost a hundred years ago:

“It follows that Antichrist will be marked by the character, an imitation of the sign that’s given in baptism and confirmation. This indicates the Antichrist and his prophet will introduce ceremonies to imitate the Sacraments of the Church. The fact that it will be a complete organization, a church of Satan set up in opposition to the Church of Christ. Satan will assume the part of God the Father, Antichrist will be honored as savior, and his false prophet will usurp the role of Pope. Their ceremonies will counterfeit the Sacraments and their works of magic will be heralded as miracles.”

So the false prophet, who is propped up by the power and authority of the first beast, acts as the chief liturgist, theologian, and preacher for the first beast, who is, of course, the Antichrist. Now taking into consideration the false church spoken of by Bishop Sheen, and the commentators, this is going to be an apostate Bishop. For the purpose of this conference, we’ll take this person to be the same person as the destroyer, who, as we heard, aims at the destruction of the Church, the destruction of the faith of his poor victims, the destruction of souls forever in Hell, his minions are the leaders of heresy, schism, and persecution, he’s actually opened himself up to the spirit variously named *Abaddon*, *Apollyon*, and *Exterminants*, which is Destruction, Destroyer, Exterminator, and he’s a Bishop or Priest that will follow the Antichrist and do his bidding. So, we’ll take this person to be the same person as the destroyer.

The Apocalypse of St. John the Divine, Chapter 13, Verse 18

“Here is wisdom. He that hath understanding, let him count the number of the beast: for it is the number of a man; and his number is Six hundred sixty-six.”

Now wisdom and understanding: all those who allow themselves to be caught up in politics and the spirit of Vatican II and all the scandals and errors and chaos are going to wind up hardening their heart. The result of getting caught up in all these diabolical soap operas, they lose the ability to maintain a simple, peaceful interior disposition, so they keep growing faith, hope, and charity. Just consider how humble, and simple, Our Lady was. She didn't get caught up in all the scandals created by the Pharisees, or the ones created by the Sadducees, and the High Priest, She didn't get caught up in all the scandalous lies of the Caesar and other civil rulers. And then, after Palm Sunday that diabolical spirit swept over the nation, all those people that had hailed Our Lord on Sunday, under the influence of that spirit turned from Christ to Barabbas and Caesar, except for Our Lady and all those who stayed close to her, those who preserved their humility and tranquility. They weren't swept away in that chaos. So by avoiding as much as possible all the scandal and chaos and by staying very, very close to Our Lady we'll be able to maintain that simple, peaceful, interior disposition, keep growing in faith, hope, and charity, and just as the blood of the paschal lamb sprinkled on their doorposts helped protect the people of God from the destroyer of old, so also, the Precious Blood of Our Lord, the Lamb of God will protect those who truly invoke it, it will give them the ability to maintain that simple, peaceful interior disposition and keep growing in faith, hope, and charity, and those who know to do these things will have the wisdom and understanding to recognize the beast and his false prophet, they'll "have his number", so to speak and they won't be deceived, as long as they remain simple, as long as they remain close to Our Lady, invoke the Most Precious Blood to wash over them, to cleanse them, to protect them from the wickedness and snares of the devil. The necessary wisdom and understanding will be given to those who remain simple and humble, who stay close to Our Lady, and invoke the Precious Blood, just as wisdom and understanding far, far beyond their years was given to those simple children in Fatima, and they're saints, they're all saints in Heaven, and that's what really matters.

Maranatha! Come, Lord Jesus!

In the name of the Father, and of the Son, and of the Holy Spirit, Amen.

Appendix

Servant of God Luigina Sinapi

Taken from [Servant of God Luigina Sinapi \(santiebeati.it\)](http://santiebeati.it)

A child of a few years, she said she often played with the Child Jesus, hide and seek, chase each other... Finding someone in danger, he called the angels and they came to the rescue instantly.

She was born on September 8, 1916 in Itri (Latina) – Luigina Sinapi was her name – before five children.

Her mother was so worried about the extraordinary events that were happening to her, that in the mid-20s she took her to Padre Pio of Pietrelcina, for advice and a blessing. The friar placed his stigmatized hand on her head and said, "God manifests himself in her with his will."

She spent her childhood and adolescence in her wealthy family, receiving, especially from her mother, an excellent Christian education, attending elementary school and gymnasium with seriousness and sensing that a singular mission awaited her. She herself will say that she offered Jesus the vow of virginity at only five years of age. At seven she had received him in her First Communion and it had been the beginning of an incandescent love for Him. The Mass, the Sacrifice of Jesus, with daily Communion, the prolonged conversation before the Tabernacle became his life. Together, he had a very intense affection for Our Lady, prayed for a long time with the Rosary, contemplated in her sorrows, in participation in the Passion of the Crucified Son. In Mary SS.ma had unlimited confidence to snatch miracles from her, so that when others realized his familiarity with her, they asked her to pray to her for their needs: and incredible things happened.

In November 1931, the first great pain: the death of his mother at only 44 years old. It was the beginning of his "Way of the Cross", but there will be no lack of profound joys and extraordinary events. "Do **you want to be a victim?**"

Sixteen years old, Luigina enters among the Daughters of St. Paul to consecrate herself to God. His spiritual director is Fr Timoteo Giaccardo (today "blessed"). But because of his delicate health, that is not his place. On Christmas Eve, Fr Giaccardo asked her: "For the love of Jesus, do you want to offer yourself a victim for the salvation of souls?". Luigina says yes. Don Giaccardo concludes: "Go, little daughter, your vocation is elsewhere". Luigina feels excruciating pain in her pelvis.

It is tumor. She stayed in bed, in her home in Itri, for two years, praying, offering and continuing to care heroically for her brothers whom she is a mother. On August 15, 1935, the Solemnity of the Assumption of Mary, the parish priest administered the Extreme Unction to her, because she was now at the end. But here is the miracle: Luigina sees Jesus and Our Lady who ask her: "Do you want to come immediately with us to Heaven or stay on earth and offer yourself again a victim for the Church and for the priests?". In an instant, Luigina sees the dangers of apostasy, the defections that would come in future years and accepts the second proposal, still offering herself a victim to God.

Jesus then says to her: "As an ordinary person you will live hidden from the eyes of the world. You will be poorly understood, you will suffer a lot and you will die alone like me. You will be – as your name says – the mustard seed in a furrow of Rome. You will experience the extraordinary in the ordinary. I will leave you my Mother: she will guide and comfort you. Do not be afraid."

At that moment, Luigina is healed: she is not yet twenty years old. To avoid any sensation, her father sent her to Garbatella in Rome to live with her uncles. Who, soon, do not tolerate that he goes to Mass every day, that he confesses regularly to his spiritual director (for now it is Don Giaccardo) and devotes himself to the apostolate. Luigina soon finds work with a good family, where she has a bedroom for herself and can pray and receive "the little ones" who turn to her for advice and prayers.

The conversation with Heaven, with Jesus and Our Lady, with saints such as St. Francis of Assisi, St. Philip Neri, St. Teresa of the Child Jesus and St. Gemma Galgani, becomes more intense: he sees the Invisible and brings to completion "impossible things" to men. From 1936 to '40, she worked with a good job at the Institute of Statistics, which allows her to rent an apartment. She dedicated herself to Eucharistic adoration, to the small apostolate and to the "big", extraordinary apostolate, as when Jesus sent her "in bilocation" to bring aid to the Bishops and priests prevented and persecuted in Eastern Europe and in Russia. At the same time, the devil torments her in every way, so that she never lacks suffering and difficulties of all kinds. It was not for nothing that she offered herself as a victim for the Church and for the priests, and the good she does is ever greater, with a very wide range.

At the entry of Italy into the war in June 1940, Luigina left Rome to found at the Shrine of Our Lady, in Itri, a work of charity and assistance for needy children and elderly women. Recalled to Rome at the Institute of Statistics, she did not accept, living for some time of humble services and charity and continuing her singular apostolate. With **Pius XII and Padre Pio** One morning in April 1937, Luigina is at the Abbey of the Three Fountains and goes through the centuries-old plants to a cave that she does not know to be an infamous place and receptacle of what you want to make disappear: broken crosses, aborted bodies, compromising material ...

Luigina stands in front of Our Lady who confides to her: "Exactly in ten years, I will return to this place. I will use a man who today persecutes the Church and wants to kill the Pope... Now you go to St. Peter's Square, you will find a lady dressed like this... and you will ask her to lead you to her brother Cardinal: you will bring my message to him. From this place, I will establish in Rome the throne of my glory... You will also tell the Cardinal that he lent will be the new Pope."

Luigina goes to St. Peter's, where she meets the Marquis Pacelli, who immediately gets her to talk to her brother Card. Eugenio Pacelli, Secretary of State. The illustrious and holy Man of the Church believes that 21-year-old girl, as an envoy from God. When on April 12, 1947, Saturday in albis, Our Lady will appear to Bruno Cornacchiola and his three children, converting him from his sad intentions and Bruno will go to tell everything to the Pope, Pius XII will already be aware of everything.

Our Lady often comes to enlighten her with her messages: "To all the families where my invocation will be said 'Mary, save us', I will extend my hand and hold the individual members to my heart and make them walk with joy even in tribulations". "May your faith be universal: pray, suffer and offer for my sake and for Jesus' sake, until your total consummation". "I want you my lamp in the night. To put to flight so much darkness that the devil sows in these times, especially against the Church; be a lamp for the bitterness of the Pope, for the misdirections of consecrated persons, for the snares of youth through the press, the shows, the secret sects and the parties dedicated to taking away the purity of Christians". "Communicate these words to the priests, so that they may treasure them". Given the "prophecy" concerning her election to the Papacy, Pius XII continues to esteem Louise more and more. His meetings with her thicken in frequent audiences and mutual phone calls. Much of this remains secret, but something she herself has revealed. One day, when she arrives at the audience with the Pontiff, covered with bruises for the beatings received from the devil, Pius XII gives her a relic of the Cross of Jesus, saying to her: "Always carry it with you, it will protect you from Satan!". Approaching the Holy Year 1950, Pius XII thinks of the dogmatic definition of the Assumption of Mary SS.ma in body and soul, but wants a sign from Heaven.

Luigina, in the name of Our Lady, says to her: "Holy Father, proceed calmly. Mother Mary is also in Heaven with her body."

In June 1950, on a visit to the four Roman Basilicas for the purchase of the Jubilee indulgence, Luigina Sinapi accompanied Padre Pio, who came for her in bilocation, like a normal pilgrim. Once in St. Peter's, Fr. Pio tells her: "Now that you go to the Pope, tell him that I offer myself a victim for him every day and ask him for his blessing for me". With the usual ease, Luigina immediately goes up to Pius XII, who seeing her with an "abnormal" and all fragrant face, asks her: "But what happened to you?". She replies: "In the Basilica, there was Fr. Pio with me...". The Pope: "And why didn't you lead him here?" For a moment, both see Fr. Pio in their midst. Pius XII comments: "I am the Vicar of Jesus, but he, Jesus lives it".

The spiritual union with Fr. Pio had already been intense for years. Meanwhile, Luigina has found work as a cashier in a store. Some time later, blamed, although innocent, for having stolen money and went to Fr. Pio in search of advice and help, the Father reassured her about everything and confirmed her in her mission as apostle and victim for the Church. Back in Rome, she worked at the post office, then as a collaborator of prof. Enrico Medi, another "saint" in her footsteps. His health, however, becomes increasingly fragile... The Holy Father Pius XII allows her to have a small chapel at her apartment where every day a priest celebrates Holy Mass and a small community of souls gathers. There, before the SS.mo sacrament, he lives his impetration with God to the last.

In 1954, Pius XII, addressing the sick, to encourage them to value suffering, affirmed: "There are souls who have even positively sought suffering. Of one, and it was Luigina Sinapi, in particular we heard one day the story ... He still lives... and burns and is consumed like a living lamp before the throne of justice and love of God. She... he always has a smile on his face, while he keeps calm and joy in his soul".

In fact, Luigina Sinapi finds herself having two exceptional guides on earth: Pope Pius XII and Fr. Pio, two giants in the Church of all times: their name indicates the first virtue – the "pietas", religion, adoration and obedience to God – in the most ungodly century of history, in which God is denied and claimed to build a "religion" for man. After the death of Pius XII (October 9, 1958), the meetings with Fr. Pio intensified: either "in bilocazione" or directly with some of his journeys to S. Giovanni Rotondo. She wants to be a victim with Jesus, like the Father: "suffering and offering" in union with the Crucified One is now her life. "You **burn and I burn**"
Jesus gives her to unite herself to his Passion and death as to the privileged and the mystics.

The pains, especially on Fridays, are atrocious, but Luigina wants everything to remain secret from the many people who come to visit her and that she welcomes in their problems, praying for them Our Lady, giving light, courage and Christian meaning of life, reading in souls and seeing the future. No one can ever say how many souls she saved. Only God knows the "love stories" that she weaves with Him.

She never lacks the cross and repeats with St. Paul: "I know nothing but Christ Crucified. There is no greater grace than to be associated with the Passion of Jesus." He writes, in his diary, as a summary of his existence: "For years, I have not remembered five minutes of relief ... At the same time the thirst for souls returns and with them the thirst to suffer and to offer. Souls cost the Blood of Jesus and I am sorry to do little or nothing for them. As a sign of Jesus' love for me, I ask him for suffering."

Dark times are lying in the Church and in the world. Luigina is aware of this. To some he confides: "After the Council, the Church will have to overcome many difficulties ... But eventually, it will come out reinvigorated." At Our Lady's suggestion, he writes: "Time will come when minds corroded by the pride of discovering, will contest the Gospel, because Jesus did not write ... But the Apostles, inflamed by the divine Fire, wrote it with blood. That Fire is dying out. The Church needs

this Fire again." Very serious words in which we glimpse the tragedy of the "new theology" and the "new exegesis" already condemned by Pius XII in *Humani generis* (August 12, 1950), and that spreading again everywhere, in fact destroy the Catholic Creed and sow confusion and ruin in souls. Our Lady, however, says to Luigina: "Courage! You dare and I fire."

The mustard seed, macerated in pain and in the offering with the Crucified One, even from hiddenness, has spread the divine life of Grace everywhere, even among priests, to the point of becoming a great tree. To those who asked her: "But when will your suffering end?", Luigina smiling replied: "Let us be saints ... I wait, I wait...".

The wait ended on April 17, 1978, when she went to meet the Bridegroom with the certainty of "her" Pope, Pius XII, who on March 19, 1958, had prophesied: "After a harsh winter, the most beautiful spring".

Author: Paolo Risso

Tre Fontane

A place in Rome that is the site of three churches and a monastery.

There's a chapel built over a crypt where St. Paul was held just before his execution.

One of the three churches marks the place where St. Paul was beheaded (June 29, AD 67).

His head bounced down a gentle hill and hit three different spots at each of which a spring of water began flowing (hence the name).

Another of the three churches marks the place where Saint Zeno and 10,203 legionaries (Christian slaves who worked on the baths of Diocletian) were martyred by order of Diocletian in AD 299.

"St. Mary of the Stairway to Heaven" as a result of a famous vision that St. Bernard had there.

The third church, and its associated monastery, were built by Pope Honorius I in AD 626 and given to the Benedictines who were to occupy it and tend for the other two churches.

There is a cave there that is now the site of the Shrine of the Virgin of Revelation, resulting from an apparition of the Blessed Virgin Mary to Bruno Cornacchiola on April 12, 1947.

Bruno Cornacchiola

Bruno Cornacchiola's life, including his writings of his visions and dreams, are captured in a book, *Il Vegente: Il Segreto Delle Tre Fontane*, written by Saverio Gaeta.

Il Tempo and the recording of the Miracle of the Sun:

(The following is inserted from a different source, from www.jesumariasite.org)

Many miraculous cures have been claimed by touching the earth of the grotto, and in 1980 the first "miracle of the Sun" took place, to be repeated in 1986 as reported in *Il Tempo* (A large daily newspaper in Rome, Italy). That account is given in the following section.

"Miracle" On Television: It Has Happened Again at Tre Fontane

At the Sanctuary, the Sun's "pulsations" are recorded by telecamera. But the church remains extremely cautious. So many eyes saw it, but only the TV camera was able to record it in an

apparently objective and incontestable manner: on the 12th of April last, at the Sanctuary of the Three Fountains on the Via Laurentina, the Sun pulsated for a considerable time like a heart subject to violent emotion.

At the same time other incredible changes were observed on the Sun's surface, all of them faithfully filmed by the machine of an amateur camera-man who happened to be on the spot at the time. As though in a surrealist vision, the Sun at one moment turned bright red and at another emerald green. Its colors glowed and its rays were projected outwards so that gigantic shafts of light shone down from the sky onto the thousands of witnesses who had flocked to the hill.

It has become a long-established habit for Romans to gather here each April 12th. The crowd at Tre Fontane included both highly-placed ecclesiastics and personalities from the worlds of politics and the arts. Mass was celebrated, prayers were said, and people waited. Among them was that same Bruno Cornacchiola who with his three children, long ago in 1947, had had a vision of Our Lady that he had certainly not expected. At that time the grotto of the apparition had been foul-smelling, a place of ill-repute, and the hill itself a wilderness of stones and brambles. Today it is a pleasant place with smooth paths, flowering hedges, electric light and drinkable water as well, of course, as the votive tablets and other adornments of the devotion.

These are human manifestations, of course. But at Tre Fontane there have been in addition no lack of heavenly "signs", and these still continue. There have been miraculous cures, often occurring when the "holy" earth has been applied to the affected part of the sufferer's body. There has been a notable improvement in the morality of the "drop-outs" of the neighborhood, and, to top it all, the miracles of the Sun, in accordance with a prophecy made in 1979 by Our Lady to the ex-tram-driver and former unbeliever Cornacchiola. Starting from the 33rd anniversary of Her own first apparition, there were to be – precisely as the Virgin of Revelation had prophesied – "many manifestations and graces, both inward and external".

We have to admit that this promise, great and binding as it was, was very precisely carried out. On the 12th of April, 1980, more than 3,000 persons saw, during the Mass and, more precisely, at the moment of the consecration, the solar disc change in shape and color and present the most extraordinary pictures.

"A few days before this year's repetition", said Pompeo Santorelli, the man who pointed his telecamera lens at the Sun," some friends had invited me to go with them to Tre Fontane to shoot some film. It wasn't easy to free myself of family commitments, but I managed to do so. I loaded my TV camera and went to the Sanctuary. I had already filmed some shots of the crowd when, during the Mass, when people were beginning to call out that there was a miracle, I decided to swing the lens upwards. In doing this I was afraid of burning out the cathode tube of the camera, but I reasoned that if, in such circumstances, human eyes could focus on the Sun without injury, then the camera would probably not be damaged either.

"So I began to film the Sun, but to start with on a slant. Then I focused directly on it, and while I was shooting there began the most extraordinary of all extraordinary phenomena: that of the pulsation of the shining sphere."

Signs and portents are, it is said, an alphabet in cipher behind which a message lies concealed. On the eve of dramatic events, the spasms of the Sun will seem to many to have a prophetic significance, just as certain dreams have had. The difference this time is that this has been no “dream” – the whole phenomenon has been filmed by a TV camera – even if (and it is important to remember this) the attitude of the Church remains marked by the utmost reticence. – *Il Tempo* article by A.M. Turi