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**La Salette and Fatima
Apocalyptic Prophecies
of the Last Times**

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Anniversary of the Apparition of the
Most Blessed Virgin of La Salette

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Introduction

It may at first seem surprising that we should connect the apparitions of La Salette and Fatima with prophecies of an apocalyptic character, with events pertaining to the last times. Yet this shall be our purpose: to show how the apparitions of La Salette and Fatima—recognized by the Church—are eminently apocalyptic, and how they receive their full meaning and worth within the apocalyptic context to which they refer. Otherwise, they remain as though relegated to the margins, or wrongly understood, and lose the light they have come to give us for difficult and decisive times such as our own: times truly apocalyptic, yet filled with hope, since we know that the glorious return of Christ the King is near.

To speak of the Apocalypse is no easy matter, above all because this subject has unfortunately been mishandled by exegeses which darken the path leading to the light of truth, to the light of Revelation, which the Apocalypse contains even in its very terminology. For its name signifies nothing other than revelation: the unveiling, the bringing to light, of something hidden and veiled. In the final analysis, the term Apocalypse contains the sense of a veiled truth which has been revealed to men—a revelation consisting in the manifestation, the appearing or Parousia, of Christ Jesus in glory and majesty at the end of time, when He shall come to judge the living and the dead by His appearing and by His kingdom, as Saint Paul professes in his Second Epistle to Timothy 4:1, whose Latin text, for greater precision, reads as follows: *“Testificor coram Deo, et Iesu Christo, qui iudicaturus est vivos et mortuos, per adventum ipsius, et regnum eius.”*

The central theme of the Apocalypse as Revelation revolves around the Parousia of Jesus Christ at the end of time; that is, the glorious coming of Jesus into the world, just as the Apocalypse itself concludes with the plea: *“Come, Lord Jesus.”*

The Prophetic Content of the Apparitions

In the first place, we shall show that both apparitions—La Salette and Fatima—are prophetic; that is, they are a vision granted by the supernatural revelation of God, through the Most Blessed Virgin, and they contain a prediction or announcement of what is to come.

Prophecy—procul, distant; phanos, apparition—is a vision of something distant, hidden from the senses, generally related to something future, something yet to come. It is a supernatural knowledge, or vision, of things distant or future.

In the second place, prophecy—porro, afar off; fantur, to speak—is a locution which makes known the things that are known by the revelation of God.

Saint Thomas says: *“Prophecy consists first and principally in knowledge, for the prophets are so called because they know things that are far removed from the natural knowledge of men. It may be said that ‘prophet’ comes from phanos, which means apparition, insofar as things that are far off appear to the prophet. (...) Prophecy consists, secondly, in locution, insofar as the prophets make known, for the edification of others, the things which they know by the revelation of God”* (S. Th., II-II, q. 171, a. 1).

Thus, *“the prophets are, as it were, proclaimers who speak from afar; that is, of things distant, and who foretell the truth of future events”* (S. Th., II-II, q. 171, a. 1). Or, as Fr. Castellani observes, *“prophecy is a knowledge of the contingent future”* (The Apocalypse, Ed. Paulinas, Buenos Aires, 1963, p. 78).

As may be seen, prophecy contains several elements which characterize it, and these are found in both apparitions. It is enough to examine the content of each one in order to recognize this.

Moreover, we must neither reject nor despise prophecies; to do so would constitute an unimaginable impiety and pride. The Apocalypse gives a very clear warning: *“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand”* (Apoc. 1:3).

La Salette: An Apocalyptic Prophecy

By revelation of the Virgin from Heaven, in the year 1846, things were foretold concerning the Church and the Faith in a future not very far distant. These constitute a true and real prophecy, given for our edification.

The content of what the Most Blessed Virgin says and announces at La Salette is not only astonishing because of the gravity of her words, but also, from the doctrinal point of view, almost unimaginable and seemingly impossible at first sight. We refer to those tremendous words: *“Rome will lose the Faith and become the seat of the Antichrist.”* In truth, nothing more grave or tragic could be said for the Church and for the faithful Catholic. This necessarily brings to mind events of an apocalyptic order, and not merely one more simple prophecy, but a prophecy concerning the end of times. But let us not anticipate matters; let us proceed step by step.

We shall not quote the entire message of La Salette, but only the most relevant and decisive passages, so that its eminently prophetic and apocalyptic content may stand out.

Let us recall that every prophecy contains a vision, or knowledge, of an event hidden from men, and includes a prediction or announcement of future things for their edification.

“Come near, my children; be not afraid. I am here to announce to you a great news (...) If my people will not submit, I shall be forced to let fall the arm of my Son. It is so strong and so heavy that I can no longer hold it back” (Abbé Gouin, Prophecies of Our Lady of La Salette, Madrid, 1977, p. 70).

As for the secret, we have: *“Melanie, what I am now going to tell you shall not always remain a secret; you may publish it in 1858”* (Ibid., p. 71).

The clerical corruption is frightful and abominable, making a great chastisement imminent: *“The priests, ministers of my Son, the priests, by their evil lives, by their irreverence and impiety in celebrating the holy mysteries; by their love of money, of honors, and of pleasures, have become cesspools of impurity (...) God is going to punish the world in an unprecedented manner”* (Ibid., p. 71).

The fish rots from the head; the evil comes from the summit, from the very hierarchy of the Church: *“the chiefs, the leaders of the people of God, have neglected prayer and penance, and the devil has darkened their minds; they have become wandering stars which the ancient serpent shall drag with his tail in order to make them perish. (...) Society is on the eve of the most terrible calamity and of the greatest events”* (Ibid., p. 71).

The Faith shall be lost. This is another of the events prophesied by La Salette: *“In the year 1864—which we must move forward by some hundred years, on account of the period granted to Satan according to the vision of Pope Leo XIII, as we shall see further on, thus bringing us to the year 1964, that is, in the midst of the Second Vatican Council—Lucifer, together with a great number of demons, shall be loosed from hell. They shall abolish the Faith little by little, even among persons consecrated to God; they shall blind them in such a way that, unless they receive a particular grace, these persons shall take on the spirit of those evil angels. Many religious houses shall completely lose the Faith, and very many souls shall be lost”* (Ibid., p. 72).

And what is most grave and difficult to believe—yet it is the Most Blessed Virgin who says it, so that we may be alert and watchful—is this: *“Rome shall lose the Faith and become the seat of the Antichrist”* (Ibid., p. 75). Never has anything like this been heard; nor could anything of the sort have been imagined. That the Faith should be lost to such an unimaginable extreme as to affect Rome itself, the Chair of Peter, the See of the Vicar of Christ on earth, so that it becomes the seat of the Antichrist, the chair of Satan; transformed from the chair of Truth into the chair of error and darkness, with the light of Faith—whose duty it is to shine forth and enlighten the whole world—being obscured: such a thing cannot enter, humanly speaking, into the mind of any faithful Catholic. Yet since it is the Virgin who says and prophesies it, we are bound to believe and admit it, unless we flatly deny the apparition of La Salette—something only an ignorant man or an impious man could do.

However dramatic and impossible it may appear to our frail thought, we are obliged to admit and to believe that the announcements of La Salette are prophetic, and as such surpass human understanding, requiring therefore the supernatural light of Faith in order to accept them.

La Salette demands, as do all the things of God, an act of Faith, under pain of understanding nothing—or worse still, of misunderstanding it with mediocre explanations which, in the end, say nothing at all, and serve only to obstruct the truth.

Our tender and sweet Mother from Heaven, with infinite mercy and compassion for us, her dearest children—dearer than the pupils of her virginal eyes—warns us, lest we perish enveloped in the greatest and most dreadful Apostasy that ever has been, or ever shall be, seen.

For this reason, out of love for us, all her children, she announces what is unthinkable for a faithful Catholic, a child of Holy Mother Church, the one ark of salvation: something tremendous, yet unfortunately most true: *“The Church shall be eclipsed, the world shall be in dismay”* (Ibid., p. 76). And more still: *“Pagan Rome shall disappear”* (Ibid., p. 76). Yes, such a thing is tremendous, truly apocalyptic.

Ancient pagan Rome was the capital and universal center of the Roman Empire, of which Saint Leo the Great said—as we read in the Breviary on the Feast of Saints Peter and Paul, June 29: *“But this city, Rome, knew not the height of her exaltation; while ruling almost all nations, she was the slave of all nations, the slave of all the errors of all those nations. And it seemed to her that she could claim many religions for herself, because she rejected none; yet the more tightly the devil held her bound, the more wonderfully was she delivered by Christ”* (Matins, Lesson VI).

Yes, Imperial and Pagan Rome, which dominated the world, harbored within her bosom all the false religions of the peoples she governed. She gloried in possessing, within her fabulous

Pantheon, the worship and divinities of all pagan nations; and this made her a second and more abject Babylon, as Saint Peter himself comes to call her: *“The Church that is in Babylon saluteth you”* (1 Pet. 5:13).

Both Scío and Straubinger comment on this point. The former says: *“The Fathers understand here Rome under the name of Babylon, on account of the immense population of that city, and likewise because of the multitude and confusion of its idols. Saint John also, in the Apocalypse XVII:5 and XVIII:10, understands Gentile Rome under the same word.”* And the latter writes: *“By Babylon is understood Rome, which constituted the center of paganism. Pagan Rome signified for Christians the same danger that Babylon had formerly signified for the Jews. Saint John also uses the same term to designate Rome and foretells her destruction (Apoc. 14:8; 17:5; 18:2 and 10).”*

Pagan Rome—great in her idolatry—having been made Christian Rome by the Faith, shall return at the end of times, according to what was announced at La Salette, to being the center of fornication and idolatry. This is what the prophecies of La Salette foretell, in full concord with Sacred Scripture, as we shall see further on.

The apocalyptic fall of Rome under the name of Babylon is prophesied for the last times by Sacred Scripture, in full agreement with the prophecies of La Salette: *“Babylon the great is fallen, is fallen, which made all nations drink of the wine of the wrath of her fornication”* (Apoc. 14:8). And we read in Straubinger’s note 8 on this verse: *“Babylon, the symbolic name of Rome, as is seen in chapters 17–18 and in 1 Pet. 5:13. The name Babylon symbolizes the antichristian kingdom, just as Sion or Jerusalem symbolizes the kingdom of God.”*

Scío comments on this point: *“The second angel announces that that proud Babylon has been cast to the ground, she who had caused all nations to fall into idolatry, stirring up against herself the wrath of God by such prostitution and apostasy”* (Apoc. 14:8, note 1).

Christian Rome, paganized, returned to her ancient prostitution and idolatry, sheltering within her bosom all false cults and religions, falls like ancient Babylon for having made all the nations that were once Catholic—Christendom—drink of the wine of her inflamed fornication: that is, the false ecumenical charity, her frenzied ardor to unite men without distinction of creeds or dogmas, thereby consummating her adultery.

Babylon, as Saint Jerome says, is Rome adulterated: *“The great harlot Babylon is the representative of the antichristian world (Saint Augustine), and in particular the city of Rome (Saint Jerome), built upon seven hills (v. 9), as is the beast upon which the great harlot sits (v. 3). In the time of Saint John, she was the capital of the world and the center of pagan corruption”* (Straubinger, Apoc. 17:1, note 1).

In biblical language, fornication means precisely the adulterous union of the true religion and its worship with false religions and their respective idolatrous cults.

In this sense, Monsignor Straubinger notes several times in his annotations and commentaries on the words fornication and adultery as used in the Bible: *“In the language of the Bible, apostasy is called adultery, because the union of the soul with God is like a marriage, and the spouse who truly loves is necessarily jealous”* (note 4, Jas. 4:4).

Idoltrous worship and its vices are, according to the Scriptures, the abominations; for “*abominations*,” Straubinger indicates, “*in Sacred Scripture, is the term used to designate idolatry and the vices that proceed from the worship of idols*” (note 3, Apoc. 17:4).

Scío says the same when referring to fornication: “*In the same way, what is here called prostitution or fornication must be understood figuratively of idolatry. This is an expression frequently used by the prophets to explain apostasy, or the abandonment of the true God in order to turn to false gods or idols. Many ancient interpreters, together with Saint Jerome, have understood this woman to mean pagan and idolatrous Rome, persecutor of the true God and of His Christ*” (note 2, Apoc. 17:1).

Great Apostasies

La Salette warns us of the Apostasy of Rome, for nothing else is meant by saying: “*Rome will lose the Faith and become the seat of the Antichrist.*” This is the sorrowful reality, but it is the truth.

The whole history of man, from creation onward, beginning with the sin of Adam, is one continuous and tragic Apostasy, revealing human misery and the infidelity of man’s love toward his God.

We may go back even to the Apostasy of the angels, which was definitive and without possibility of redemption, given their angelic nature as pure spirits. In them there can be neither ignorance nor error on the part of the intellect; and the act of the will remains forever fixed in the choice it has made with full liberty. Once the angel chooses the object of his love, he can no longer change; his freedom remains fixed in that which he chose, with all its consequences.

This is the drama of angelic irredeemability, owing to the excellence and superiority of the angelic nature. Man, on the other hand, being weaker and subject to a lesser light—that is, to a lower degree of intelligence—can, while he lives, change his choice, not being fixed once and for all in that which he made the object of his love. Thus man is capable of Redemption and Mercy, precisely because of the inferior condition of his nature in relation to the angels. Thanks to this misery, Saint Augustine could rightly say: “*O happy fault*”—something an angel could never say.

With the creation of the first man, God makes His first revelation to man: the Primitive Revelation. Adam sins, and all his descendants fall under the stain of original sin. Through the infidelity of the primitive peoples to that Primitive Revelation, Paganism arises: the first great apostasy.

God chooses a people in order to make it His own, as testimony and witness to Himself. The second revelation is made to Moses. But the infidelity of the Jewish people, in their obstinacy and hardness of heart, rejected the Law; and as a consequence of their apostasy from this second Revelation made to men, Judaism arises.

God makes His third and final Revelation through His Incarnate Word: the Revelation of Grace, of Love, His Gospel. And then begins a series of continual apostasies within the very Church founded by Christ Our Lord.

Thus we have the sorrowful history of heresies and schisms among the faithful. We see, one by one, the various Patriarchates which constituted the Church throughout the world fall away. All the Patriarchates of the East fell, one after another, into heresy and schism.

Proof of this is given by Father Nicolás Liesel in his study *The Liturgies of the Eastern Church*, Espasa-Calpe, Madrid, 1959:

“When, in the fifth century, the Monophysite heresy was declared—that is, the doctrine of only one nature in Christ—the two Patriarchates of Antioch and Alexandria fell into it, so much so that from then on only lamentable remnants remained. Monophysitism had triumphed in those countries, with the exception of the Patriarchate of Jerusalem; and thus were founded the Syrian Jacobite Church and the Coptic Church in Egypt.

The Christians who remained faithful to the traditional Faith received from the Monophysites the contemptuous nickname of ‘Melchites,’ that is, ‘Caesareans,’ because, being Greeks and Grecophiles, they remained attached to the emperor—in Syriac, malka. (...)

In Lebanon, the Maronites separated themselves. And, to crown these evils, the Melchites, faithful to Byzantium, were dragged in the eleventh century into the schism of the Greek Church. Thus there subsist today three schismatic Patriarchates: Alexandria, Antioch, and Jerusalem, which call themselves not ‘Melchites,’ according to the ancient name, but ‘Orthodox,’ that is, the ‘true believers,’ as the Catholic Churches of the East had formerly been called from the eleventh century onward, in order to distinguish themselves from the Churches fallen into Monophysitism. (...) The unionist activity of Catholics among the Melchites began in the seventeenth century. Especially in Aleppo and Damascus, many returned to the Catholic unity. In Egypt as well, Catholic communities were formed among Melchites who had emigrated from Syria. In the year 1701, two bishops secretly became Catholic. In 1724, the Catholic Melchites of Damascus elected Bishop Seraphim Tanas as patriarch, who took the name Cyril VI. (...) The Catholic Melchite patriarch has his see in Damascus and bears the title “Patriarch of Antioch, Alexandria, Jerusalem, and all the East” (Chapter: The Melchite Liturgy).

Thus we see how the Catholic East fell into heresy and schism with its Patriarchates, although there was always a persecuted and oppressed minority that remained faithful to the Church; and in more recent times some returned from error, as did the Catholic Melchites, while the Orthodox remain still in their error.

Only the West remained standing: Rome. Though scourged by heresies and schism, Rome—and the whole Western Patriarchate dependent upon the Pope—remained firm in the Faith. Yet she too had to fall, by a mystery of true iniquity. This is what La Salette, together with Fatima, comes to point out to us.

The Apostasy of Rome—Rome which passed from pagan to Christian through the Faith—shall return to her ancient condition through the loss of the Faith, becoming the Seat of the Antichrist. This is the essence of the prophecy of La Salette. For this reason, *“Pagan Rome shall disappear,”* as Our Lady of La Salette says. Saint Robert Bellarmine comes to confirm the same: *“Several authors, among them Saint Robert Bellarmine,”* says Straubinger in his commentary, *“believe that in the last times Rome will once again play the same role she played in the days of the emperors”* (note 1, Apoc. 17:1).

Everything said of the Great Harlot in chapter 17 of the Apocalypse agrees with what was prophesied at La Salette concerning Rome:

“Come, I will show thee the judgment of the great harlot, who sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her prostitution. And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, and she had in her hand a golden chalice full of abominations and of the uncleanness of her fornication. And upon her forehead was written a name, a mystery: Babylon the great, the mother of fornications and of the abominations of the earth. And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus; and when I saw her, I wondered with great astonishment” (Apoc. 17:1–6).

Rome prostituted, fornicating and adulterous, like ancient Babylon the great, being the mother of fornications and of abominations, drunk with the blood of the saints with which she covers the chalice—the worship—of her abomination: this is the one being indicated.

All this points to spiritual and religious decadence, to the enthronement of a false worship—a chalice full of abominations—to the usurpation of *“the merits of the martyrs and saints, hypocritically clothing herself with them”* (Straubinger, Apoc. 17:6, note 6). This indicates the Pharisaism which, under appearances of piety, corrupts the Church, and the spiritual fornication with the kings of the earth; that is, with her who lives *“in an unfaithful marriage with the world”* (Jas. 4:4), forgetting her heavenly destiny and the fleeting character of her passage through the pilgrimage of this age (Straubinger, Apoc. 2:14, note 14).

“The apostasy of Babylon (Apoc. 17:2) will consist precisely in this worldly attitude (John 14:30 and note 3): of placing God chiefly as an agent of temporal goods, transforming the ‘eternal life’ brought by Jesus into a program of merely human values, whether under the form of culture, economic welfare, political influence, and so forth” (1 Tim. 6:3, note). Here, the whole feverish ambition of present-day progressivism among those who occupy the Church stands condemned and, as it were, laid bare by X-ray.

“The weapons of the Antichrist are the false ideologies and doctrines which Satan, ‘the prince of this world,’ is already introducing under the labels of culture, progress, and even human virtues—virtues which kill the Faith, and thanks to the means which modern technique places at his disposal for monopolizing public opinion” (Straubinger, 2 Thess. 2:6, note 6). This applies with exact precision to the Modernism now invading the Church.

The theme of apostasy is today more real than ever; and it is, moreover, as it were, the very summit of the mystery of iniquity: *“That is to say, the apostasy must precede the man of iniquity, as the culmination of the ‘mystery of iniquity’ (v. 6) and as the favorable climate for the unveiled appearance mentioned in v. 8 (Saint Thomas, Estius, Cornelius a Lapide, Saint Bellarmine, Suárez, etc.). No one denies that apostasy (Luke 18:8) has already begun (cf. v. 7), not only in intellectual circles, but also among the common people—something Pius XI characterized as the great scandal of our time. The worst of it is that the apostates, in great part, remain within the Church (2 Tim. 3:15; 1 John 2:18 ff.) and infect others”* (Straubinger, 2 Thess. 2:3, note 3).

True wolves in sheep’s clothing; that is, under an appearance of piety: *“Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them”* (Matt. 7:15). “Jesus, as the Good Shepherd,” comments Monsignor Straubinger, *“here kindly warns us against the thieving wolves, whose danger lies chiefly in this: that they do not present themselves as anti-religious,*

but rather, on the contrary, 'in sheep's clothing,' that is, 'under the appearance of piety,' disguised as servants of Christ."

"The Gospel must not be accommodated to the age under the pretext of adaptation—aggiornamento. Truth is not condescending, but uncompromising. The Lord Himself warns us against false Christs (Matt. 24:24), against wolves in sheep's clothing (Matt. 7:15); and Saint Paul likewise warns us against false apostles of Christ (2 Cor. 11:13), and against false teachers under an appearance of piety (2 Tim. 3:15)" (Straubinger, Gal. 1:8, note 8).

Indeed, there exists the permanent danger of inverting the Word of God; for *"the sacred orator,"* adds Saint Jerome, *"is daily exposed to the grave danger of turning, by a defective interpretation, the Gospel of Christ into the Gospel of Man"* (Ibid., note 11). This is precisely what, sadly, is happening today.

The Great Tribulation

The loss of the Faith will lead Rome back to her ancient paganism, turning her once again into a Pantheon of all false religions. This is what La Salette prophesies, and thus it warns us: *"The sun is darkened; Faith alone shall live"* (Ibid., p. 76).

This is nothing less than the Great Tribulation—Tribulatio Magna—of the Gospel: *"For there shall then be great tribulation, such as hath not been from the beginning of the world until now, neither shall be"* (Matt. 24:21).

Saint Thomas, commenting on this passage, says: *"There shall then be a great tribulation, because there shall be a perversion of Catholic doctrine, on account of the spreading of a false doctrine. And unless those days should be shortened—that is, by the testimony of doctrine, through the strengthening of true doctrine—no one would be saved; for all would embrace the false doctrine"* (In Matth., c. 24, Marietti ed., Turin, 1925, p. 318).

Furthermore, Saint Thomas, referring to the darkened sun, observes: *"By the sun is designated the Church; for, because of tribulations, the Church shall not be seen shining forth"* (Ibid., p. 312).

It is clear and evident that, for the Angelic Doctor, the Great Tribulation of which the Scriptures speak will consist in a matter of doctrine, one that will shake even the very foundations of the Holy Catholic Roman Apostolic Church reduced, practically, to a few who, by the grace of God, shall remain firm in the Faith and preserve the true Catholic doctrine.

And just as Origen, cited by Saint Thomas a few lines above in relation to the shortening of the days, explains: *"Thus they may be referred to the coming of Christ on account of His Church; and so Origen said that, just as the word of the Gospel was spread abroad for His coming, so false doctrine shall be spread abroad for the coming of the Antichrist."*

In full concord with the Scriptures and with Saint Thomas, La Salette warns: *"A false doctrine shall be preached, an anti-Gospel... they shall preach another Gospel, contrary to that of the true Christ Jesus"* (p. 72).

Confusion and error shall reach unimaginable degrees, and the worship of God shall be relaxed, just as happens today with the new Mass: *“Bad books shall abound upon the earth, and the spirits of darkness shall spread everywhere a universal relaxation in all that pertains to the service of God; they shall obtain extraordinary power over nature”* (Ibid., p. 72). And this by reason of the loss of the Faith: *“And extraordinary prodigies shall be seen everywhere, because the true Faith has been extinguished, and the false light illumines the world”* (Ibid., pp. 72–73).

Woe to the hierarchy which, pharisaically concerned with its own authority and prestige, allows the pure springs of doctrine and of Faith to be poisoned. To such a hierarchy these words are addressed: *“Woe to the princes of the Church who have devoted themselves only to heaping riches upon riches, to safeguarding their authority, and to ruling with pride!”* (Ibid., p. 73). Meanwhile, they offer an abominable worship—the new Mass—the chalice full of abominations, plunging the Church into the greatest and most unimaginable abomination of desolation: a prostituted worship under the appearances of piety, while they excommunicate the true and only worship of God: the Holy Mass of all time. Thus are the prophecies of Daniel fulfilled to the letter for these last times.

Daniel prophetically and apocalyptically announces the abolition of the true worship of God; that is, of the Most Holy Sacrifice of the Mass, and the establishment of a false worship in its place: namely, the New Mass, or the abomination in the holy place.

Let us see it:

“And in the midst of the week the sacrifice and the oblation shall cease; and there shall be in the sanctuary the abomination of desolation, until the consummation and the end shall be poured out upon the desolator” (Dan. 9:27).

“And forces shall stand on his part, and they shall profane the sanctuary of strength; and they shall take away the continual sacrifice, and they shall place there the abomination of the desolator” (Dan. 11:31).

“And from the time when the continual sacrifice shall be taken away, and the abomination of desolation shall be set up, there shall be one thousand two hundred and ninety days” (Dan. 12:11).

Scío, citing Saint Jerome, acknowledges that the Holy Mass shall be abolished: *“By the continual sacrifice, the Fathers, with Saint Jerome, understand here that of the Eucharist, and all solemn worship, which no one shall dare to offer publicly”* (Dan. 12:11, note 17). This is happening today to the very letter, for the only ones who dare to say the Tridentine Mass are persecuted, insulted, and even excommunicated.

Monsignor Straubinger comments in his notes on these three passages: *“The words abomination of desolation—Vulgate: abominatio desolationis—refer, according to the ancient interpreters, to the idol of Jupiter which Antiochus Epiphanes erected, cf. 1 Macc. 1:57; or to the image of Caesar with which Pilate profaned the Temple; or to a similar profanation. Jesus alludes to this passage in His great eschatological discourse (Matt. 24:15), teaching that it shall be fulfilled again in the times He announces. Hence not all the Fathers apply this prophecy to the destruction of Jerusalem, but rather to the times of the end. The greatest Doctor himself admits that it may concern the Antichrist, a view held, among others, by Saint Hippolytus—in a Coptic fragment published in Sefarad, 1946, p. 356—Saint Cyril of Jerusalem, and Saint Athanasius”* (Dan. 9:27, note 27).

“The abomination is idolatrous worship, for Antiochus erected in the Temple a statue of Jupiter” (Dan. 11:31, note 31). And lastly in agreement with Scío, he states: *“By the continual sacrifice, Saint Jerome, together with other Fathers, understands here the worship of the Eucharist and all the solemn worship of the Church, which in the times of the Antichrist shall be hindered. The abomination of desolation refers to the Antichrist”* (Dan. 12:11, note 11).

Archbishop Lefebvre brings the prophecy of La Salette into our own time when he affirms: *“Rome has lost the Faith; Rome is in Apostasy. These are not empty words; it is true: Rome is in Apostasy”* (Conference during the Priestly Retreat, September 14, 1987, Écône).

The concordance between this affirmation of Archbishop Lefebvre and the prophecy of Our Lady of La Salette concerning the Apostasy of Rome could not be greater. Archbishop Lefebvre is, without doubt, together with Bishop de Castro Mayer, one of the great Apostles of the last times, as Saint Louis-Marie Grignon de Montfort in some manner foretold.

The Church obscured—eclipsed—as indicated by the motto of Saint Malachy corresponding to the present Pontificate: *De labore solis*, the eclipse of the sun. The sun which, according to Saint Thomas himself, designates the Church: *“By the sun is designated the Church; wherefore, on account of tribulations, the Church shall not be seen to shine”* (In Matth., c. 24, v. 29).

Yes, *“the sun is darkened; Faith alone shall live.”* The Church shall remain eclipsed and obscured, according to La Salette. Moreover, Dom Gaspar Lefebvre, in his commentary on the season of Pentecost in his Missal, brings forward a phrase from the great Saint Augustine which sheds much light upon the matter before us: *“...and the Church, like her divine Head, shall then appear defeated and nailed to the Cross, although she shall win the decisive victory. The Body of Christ, which is the Church, like the human body, was at one time young, though at the end of the world it shall have an appearance of decline”* (Saint Augustine; Daily Missal, Desclée De Brouwer, Bruges, Belgium, 1938, p. 714).

“Who shall be able to triumph, if God does not shorten the time of trial?” (La Salette, p. 76).

The Church shall be laid waste: *“The Church shall undergo a frightful crisis”* (Ibid., p. 73). And this on account of the loss of the Faith and of doctrine: *“Because of the forgetting of the holy Faith of God...”* (Ibid., p. 73).

“In the year 1865”—read 1965, because of the displacement of one hundred years corresponding to the time granted to Satan in the vision of Leo XIII—*“the abomination shall be seen in the holy places. In the convents, the flowers of the Church shall be corrupted, and the devil shall become king of hearts”* (Ibid., p. 73).

The true worship of God, the Holy Mass which is its center, shall be fiercely attacked: *“A precursor of the Antichrist... shall seek to annihilate the worship of the Creator, so that he himself may be regarded as God”* (Ibid., p. 74).

There shall be a false peace before the world is chastised for its crimes and sins: *“The earth shall be punished... Before this happens, there shall be a kind of false peace in the world”* (Ibid., p. 74).

In truth, there could be no design more prophetic and apocalyptic than all this which has been foretold by La Salette.

Apostles of the Last Times

The prophecy of La Salette speaks of the Apostles of the last times, who, as a preserved remnant, shall keep fidelity to Jesus Christ, like a little flock: “...*finally, I call upon the apostles of the last times, the faithful disciples of Jesus Christ...*” (Ibid., p. 75).

Saint Louis-Marie Grignion de Montfort envisioned a congregation of missionary priests of the Company of Mary, though he was never able to bring it to completion himself. Yet a disciple of his ideal and spirit did accomplish it. Such is the work of Archbishop Marcel Lefebvre,¹ who had been Superior of the Congregation of the Holy Ghost, whose founder, Fr. Poullart des Places, was a friend of Saint Louis Grignion. They came to an agreement:

“An encounter with Poullart des Places in the spring of 1703 ended in a cordial agreement: ‘If God,’ Poullart said, ‘grants me the grace to achieve it, you may count on missionaries. I shall prepare them, and you shall put them through their exercises.’ Poullart died in 1709. But the agreement remained between Montfort and the Seminary of the Holy Ghost. For this reason, in June 1713 he addressed himself to one of the successors of Poullart des Places and communicated his plan to him, reading the rule he had drawn up for those of his students, and for others, who wished to join him with the same purpose. Thus, at that date, the rules were drafted” (Complete Works of Saint Louis-Marie Grignion de Montfort, Éditions du Seuil, Paris, 1966, p. 674).

Moreover, the treatise on The Love of Eternal Wisdom was the gathering together of conferences which Saint Louis Grignion gave to the seminarians of the Holy Ghost:

“...Montfort took an interest in the initiative of his friend Poullart des Places, who organized the Seminary of the Holy Ghost. The missionary was invited to address the seminarians of this poor community. (...) It seems, consequently, that The Love of Wisdom was the fruit of conferences given by Montfort to the seminarians of Poullart des Places during his stay in Paris in 1703–1704. In these ‘scholars’ he saw possible collaborators in the work of the missions; one understands, therefore, the concern he had to give them a solid and suitable spiritual formation” (Ibid., pp. 86–87).

Now then, Archbishop Lefebvre is a disciple of Poullart des Places, founder of the Congregation of the Holy Ghost and great friend of Saint Louis-Marie Grignion de Montfort.

The concordance between La Salette and Saint Louis Grignion is astonishing. Both speak of the Apostles of the last times. For this reason, with profoundly prophetic and apocalyptic intuition and inspiration, Saint Louis wished to give Rules to a legion of faithful priests in the midst of the apostasy, under the protection and ideal of the Most Blessed Virgin Mary, calling it the Missionaries of the Company of Mary. But Divine Providence willed that it should be a successor of the founder of the Fathers of the Holy Ghost—Poullart des Places, the great friend of Saint Louis Grignion—who would carry out such an enterprise. That successor is Archbishop

¹ The Priestly Fraternity of Saint Pius X, as its Statutes say, is its name or public title, without forgetting that its name is the Fraternity of the Apostles of Jesus and Mary; whereby the resemblance could not be greater with the congregation desired by Saint Louis Grignion and announced at La Salette.

Lefebvre, who would accomplish it by founding the Fraternity of the Apostles of Jesus and Mary, or, according to its public title, the Priestly Fraternity of Saint Pius X.

The coincidence could not be greater, and it is not merely accidental. There is a direct continuity and affinity between Saint Louis Grignion de Montfort and Poullart des Places, founder of the Missionaries of the Holy Ghost, from whom Archbishop Lefebvre proceeded, eventually becoming their Superior General from 1962 to 1968.

Furthermore, the thought of Saint Louis Grignion was apocalyptic; this shines through in his writings. For example, in the Fiery Prayer he says:

“It is time to do what Thou hast promised. Thy divine Law is broken; Thy Gospel is abandoned; torrents of iniquity flood the whole earth and sweep away even Thy servants; the whole earth is desolate; impiety is upon Thy throne, even in the holy place. (...) Must not Thy will be done on earth as it is in Heaven, and Thy kingdom come? Hast Thou not shown beforehand to some of Thy friends a future renewal of Thy Church? Are not the Jews to be converted to the truth? Is this not what Thy Church awaits? Do not all the saints in Heaven cry out to Thee for justice: Vindica? Do not all the just upon earth say to Thee: Amen, veni, Domine? All creatures, even the most insensible, groan beneath the weight of the countless sins of Babylon, and they ask Thy coming to restore all things” (Ibid., pp. 676–677).

This recalls to us the Parousia, the Second Coming of Our Lord in glory and majesty, His reign upon earth, once all things have been restored—recapitulated—in Christ, as the motto of Saint Pius X declares: *omnia instaurare in Christo*, to restore all things in Christ. It is astonishing, yet so it is.

The apostles of the last times shall be, according to Saint Louis Grignion, true servants of the Blessed Virgin: free with the freedom of God, detached from all things, slaves of the love and will of Jesus and Mary, of the race of Mary in opposition to the race of Satan, conscious of the persecution which the children and race of Belial shall wage against the children of the race of the Virgin Mary. Thus it is affirmed in the Fiery Prayer, which ends with this cry:

“Lord, arise; why dost Thou seem to sleep? Arise in Thy omnipotence, Thy mercy, and Thy justice, to form for Thyself a chosen company of bodyguards, who shall keep Thy house, defend Thy glory, and save Thy souls, so that there may be but one flock and one shepherd, and that all may render Thee glory in Thy temple: Et in templo eius omnes dicent gloriam. Amen” (Ibid., pp. 687–688).

The Treatise on True Devotion is eminently apocalyptic. For Saint Louis Grignion, the apocalyptic character of true devotion is made evident by its greater necessity in the last times: *“Necessity of devotion to Mary particularly in the last times”* (Ibid., p. 514). He specifies the reason for its importance: *“Through Mary the salvation of the world began; through Mary it must be consummated”* (Ibid., p. 514).

Moreover, for Saint Louis Grignion, the end of the world is not far off: *“I have said that what has been set forth above will take place particularly at the end of the world, and very soon...”* (Ibid., p. 512).

² All underlinings in the quotations from Saint Louis Grignion are ours.

The last times are not, for Saint Louis, something distant and remote, as many suppose, but something already at the door.

Given the nearness of the last times, True Devotion to the Most Blessed Virgin becomes urgent and imposes itself: *“God therefore wills to reveal and make known Mary, the masterpiece of His hands, in these last times”* (Ibid., p. 515).

The Most Blessed Virgin, *“having been the way by which Jesus Christ came to us the first time, shall also be the way when He comes the second time, though in a different manner”* (Ibid., p. 515).

Saint Louis’ insistence upon the last times is astonishing, and more timely than ever: *“Finally, Mary must become terrible to the devil and his followers as an army set in battle array, especially in these last times, because the devil, knowing that he has but little time—and now less than ever—to destroy souls, redoubles every day his efforts and his attacks...”* (Ibid., p. 516).

Saint Louis Grignon could not be more apocalyptic, nor more timely, when he sees that we are living amid those cruel final assaults of the last times, which shall increase until the appearance of the Antichrist: *“It is chiefly of these last and cruel persecutions of the devil, which shall increase day by day until the reign of the Antichrist comes, that one must understand that first and famous prediction and curse of God, thundered in the earthly paradise against the serpent”* (Ibid., p. 517).

For in truth, as the Saint makes clear, we know that: *“Finally, Mary must become terrible to the devil and his followers as an army set in battle array, especially in these last times, because the devil, knowing that he has but little time—and now less than ever—to destroy souls, redoubles every day by day his efforts and attacks; he shall soon raise up new persecutions and set terrible snares for the faithful servants and children of Mary, whom it costs him far more to overcome than the others”* (Ibid., p. 516).

By the way, these last words explain the lamentable losses within the Priestly Fraternity of Saint Pius X, without thereby casting down or scandalizing the few who remain faithful to the Tradition of the Catholic Church.

The whole Treatise on True Devotion revolves around the Parousia; and by it this apocalyptic idea receives strength and is confirmed: *“Jesus Christ came into the world through the Most Blessed Virgin Mary, and through Her He must also reign in the world. Mary was very hidden during her life; for this reason the Holy Ghost and the Church call her Alma Mater: hidden and concealed Mother”* (Ibid., p. 487).

And in note 1 at the foot of the page it says:

“Montfort had first written: ‘Through the Most Blessed Virgin, Jesus Christ came into the world the first time, and it is also through Her that He must come the second time. Mary was very little known at the first advent of her Son, but she must be much more known at the second. If she was hidden at the first advent, it was by an admirable economy, so that her Son Jesus might be known; but Mary shall be revealed at the second, so that the kingdom of her Son, His perfect knowledge, and His total reign may come upon the earth’” (Ibid., pp. 487–488).

As may be seen, one could not be more apocalyptic and millenarian—in the sense of the reign of Christ upon earth—than in these considerations of the Saint. Nor could one be more in accord with the invocation of the Pater Noster: *adveniat regnum tuum—Thy kingdom come.*

For those who, through ignorance or through the frightful confusion surrounding the difficult subject of Millenarianism, may distrust this affirmation concerning the millenarianism of Saint Louis Grignion, we shall cite, for their information, the important note appearing at the foot of the Spanish edition of the works of Saint Louis-Marie Grignion de Montfort, BAC, Madrid, 1954, p. 466, in which the following is acknowledged:

“Knowing that the writings of Saint Louis de Montfort are especially approved and recommended by the Church, no one will think that there is found in them an error condemned by her, such as carnal millenarianism. It might, however, be thought that the most pious author partakes of the spiritual millenarianism admitted by some Holy Fathers and still followed by various modern writers, but generally rejected by theologians.”

This is a misfortune; for patristic, or spiritual, millenarianism was the common doctrine of the Church during the first five centuries of Christianity. It later came to be obscured by grotesque and even heretical distortions, which caused it gradually and imperceptibly to be relegated to oblivion—just as happened with the prophecies concerning the first coming of Our Lord Jesus Christ, preserved in their truth and purity by only a very few among the chosen people, who, practically sunk in apostasy, culminated in Deicide.

Regarding millenarianism, Crampon, in his commentary on the New Testament (Apoc. XX, note 6), acknowledges:

*“According to what precedes, we may picture this kingdom of a thousand years, prelude to definitive glory, as a fuller realization of the *adveniat regnum tuum* of the Lord’s Prayer. The Church has obtained a great victory over Satan and over the world, so that the Prince of Darkness can no longer make of it the instrument of his seductions.*

No doubt, the struggle between the spirit and the flesh has not ceased; the children of God still walk by faith, not by clear vision; they are still pilgrims here below; death still exacts its tribute. But a more abundant outpouring of the gifts of the Holy Ghost is poured into souls; the combats of virtue are less harsh, and often more victorious.

During this era of peace, Christianity extends its action everywhere; its spirit penetrates the arts, the sciences, and all social relations. Many apply to this period of blessing the consoling images of Isaiah (11:6–9; 30:6; 65:20) and of Daniel (2:35–44; 7:13 ff.).

During the first centuries of the Church, millenarianism was conceived as the glorious return of Jesus Christ, coming to reign upon the earth with His saints for a thousand years before the general judgment. This expectation was common—we might say popular—among the first faithful Papias, Saint Justin, Saint Irenaeus, Tertullian, and others; it sustained and consoled them under the fire of persecution.”

Menéndez Pelayo, in the face of those who disqualify and condemn millenarianism, makes this precise: *“But we all know that the question of millenarianism—spiritual millenarianism, that is—is open to opinion...”* (History of the Heterodox, BAC ed., Madrid, 1987, vol. II, p. 668).

Another missionary soul, Saint Thérèse, Patroness of the Missions, was also apocalyptic and millenarian. In one of her favorite books, *Fin du monde présent et Mystères de la Vie Future*, by Abbé Arminjon, we read: “*The kingdom of God is inaugurated, grows, and is completed in time; it shall not be perfect and consummated except in the ages to come*” (p. 7). “*The most accredited opinion, and the one which seems most conformable to Holy Scripture, is that after the fall of the Antichrist, the Catholic Church shall enter once more into an era of prosperity and triumph*” (p. 60).

This would be the reign of the Hearts of Jesus and Mary, the triumph of Christ the King; for, as Fr. Arminjon declares: “*Instead of giving our book the title The End of the Present World and the Mysteries of the Future Life, we might with no less exactness have called it: The Triumph of Jesus Christ and of His Church in the Future Life*” (p. 7). And this in full conformity with the Fathers of the Church, since: “*We have sought, by drawing from the pure sources of Tradition and of the Fathers, and by enlightening ourselves under the light of Holy Scripture, to satisfy the anxious and troubled souls of our time, and to offer them, as Christianity teaches us, the true solution to the mysteries of life*” (p. 8).

The Rule which Saint Louis Grignion drew up was for the Apostles of Mary of these last times, whom he wished to found; yet Divine Providence disposed that it should be Archbishop Marcel Lefebvre, fruit of the Missionaries of the Holy Ghost descended from Poullart des Places—who had enjoyed a close friendship with Saint Louis Grignion de Montfort—who would bring it forth. And Saint Louis said:

“They shall be the true apostles of the last times, to whom the Lord of hosts shall give the word and the strength to work wonders and to obtain glorious trophies over His enemies. They shall sleep without gold or silver—and, what is more, without solicitude—in the midst of other priests, ecclesiastics, and clerics, inter medios clericos; and yet they shall have the silver wings of the dove, to go, with the pure intention of the glory of God and the salvation of souls, wherever the Holy Ghost shall call them. And they shall leave behind them, in the places where they preach, nothing but the gold of charity, which is the fulfillment of the whole law” (Op. cit., p. 521).

It was an authentically apocalyptic idea: the necessity of true devotion to Mary and the formation of a company of Missionary Priests of Mary, as is seen in the Fiery Prayer, where Saint Louis Grignion precisely asks God for priests for his Company of Mary:

“Lord Jesus, memento Congregationis tuae. Remember to give Thy Mother a new company, to renew all things through her, and to bring to completion through Mary the years of grace, as Thou didst begin them through her” (Ibid., p. 677).

The Apostles of the last times of La Salette and of Saint Louis Grignion de Montfort converge in the work of Archbishop Lefebvre. They are the priests faithful to the Tradition of the Church, who must confront the darkness of error and the great apostasy, fulfilling what was announced at La Salette:

“...I call upon my children, my true devotees, those who have already consecrated themselves to me, that I may lead them to my divine Son; those whom I bear, so to speak, in my arms; those who have lived by my spirit. Finally, I call upon the apostles of the last times, the faithful disciples of Jesus Christ. (...) It is time that they go forth and come to enlighten the earth. (...) Fight, children of light, you, the little number that you are; for behold the time of times, the end of ends. The Church shall be eclipsed, and the world shall be in dismay” (La Salette, pp. 75–76).

The Apostles of the last times are in full consonance with the apparitions of the Most Blessed Virgin of Good Success in Quito, Ecuador, to which Archbishop Lefebvre made reference during the consecrations at Écône, in his sermon of June 29, 1988, and in which there is a clear reference to his person.

The prophecy of February 2, 1634, manifests a clear allusion to Archbishop Lefebvre, by the profound correspondence with what this holy bishop did for the Church:

“The lamp which burns before the Prisoner of Love, and which thou didst see extinguished, has many meanings:

“The first is that, at the close of the nineteenth century and throughout a great part of the twentieth, various heresies shall spread through these lands—then already a free republic; and while they reign, the precious light of Faith shall be extinguished in souls by the almost total corruption of morals. In that time there shall be great physical and moral calamities, both public and private. (...)”

“The fourth meaning is the recognition of the power of the sects and of their skill in entering homes, extinguishing the light of innocence in the hearts of children; and by this means, priestly vocations shall become scarce. Although among the regular clergy, through the brilliance of observance and the practice of virtue, holy priests shall not be lacking, it shall not be so among the secular clergy, who will seek to establish themselves not so much in their vocation as in attachment to money. And since, unhappily for this Church, she is living in the dark night of the absence of a Prelate and Father who would watch over them with paternal love, with gentleness, fortitude, tact, and prudence, many of them shall lose their spirit, placing the salvation of their souls in great danger.

“Pray with insistence; cry out without growing weary; and weep bitter tears in the secrecy of thy heart, asking our Heavenly Father that, for love of the Eucharistic Heart of my Most Holy Son, He may soon bring an end to such calamitous times, by sending to this Church the Prelate who shall restore the spirit of its priests. That dearly beloved son of mine we shall endow with rare capacity, humility of heart, docility to divine inspirations, fortitude to defend the rights of the Church, and a tender and compassionate heart, so that, like another Christ, he may attend to the great and the small, without despising even the most wretched...”

“Into his hand shall be placed the balance of the Sanctuary, so that all may be done with weight and measure, and God may be glorified. In order soon to possess this Prelate and Father, the lukewarmness of all souls consecrated to God shall act as a counterweight; and this very lukewarmness shall be the cause of accursed Satan taking possession of these lands. He shall achieve everything by means of so many foreign people without Faith, who, like a black cloud, shall darken the clear sky of what shall then be a republic consecrated to the Most Sacred Heart of my Divine Son. With them shall enter all vices, and through them shall come every kind of chastisement: among them plague, hunger, strife among natives and strangers, apostasy, and the loss of a considerable number of souls.”

“There shall be a formidable and frightful war, in which the blood of natives and strangers shall flow, of secular and regular priests, and also of religious sisters. That night shall be most horrible, because, to human eyes, evil shall seem triumphant. Then shall my hour have arrived, in which I, in an astonishing manner, shall dethrone proud and accursed Satan, placing him beneath my foot and chaining him in the infernal abyss, finally leaving the Church and the Fatherland free from his cruel tyranny” (Wood for Sculpting the Image of a Saint, Mons. Luis Cadena y Almeida, Foundation for a Christian Civilization, Inc., Bedford, New York, 1987, pp. 117–119).

The coincidence with the prophecies of La Salette is astonishing, whose apocalyptic character is beyond doubt. Let us simply recall certain expressions referring to a precursor of the Antichrist who shall seek to annihilate the worship of the Creator; to the birth of the Antichrist; to Rome becoming the seat of the Antichrist; to the apostles of the last times; to the little number—the little flock—of the faithful; to the time of times; to the end of ends; to the darkening of the sun; and to water and fire purifying the earth. What more apocalyptic element could one expect in a prophecy?

It is clear, however, that our hope is found—as it was for Saint Thérèse of the Child Jesus—in what is set forth in the bedside book which so greatly comforted her:

“The aim we propose in this first discourse is to recall the testimonies of Holy Scripture, and especially that of the Gospel of this day, which assures us that, after a more or less extended span of centuries, the order of visible things here below shall give place to a new and permanent order, and that the militant era of time shall be succeeded by the era of stability and repose” (Fin du Monde Présent et Mystères de la Vie Future, p. 12).

And if the Church must pass through her Passion, she shall emerge more strengthened and triumphant, though she pass through the darkest night; for:

“When the tempest shall be most violent, when the Church shall be without a pilot,³ when the unbloody Sacrifice shall have ceased everywhere, when all shall seem humanly lost, there shall arise, says Saint John, two witnesses” (Ibid., p. 54).

All this shall be the prelude to the Reign of Christ upon earth, fulfilling the great prophecy not yet realized upon the earth: *“And there shall be one fold and one shepherd”* (John 10:16). Thus shall be accomplished that great unity so deeply longed for, and so tragically distorted by the false Ecumenism of the Second Vatican Council: *ut unum sint* (John 17:21), *“that they all may be one.”*

All the forces of evil and their instruments shall do nothing but hasten the Parousia; and *“without willing it, they shall have cooperated in founding the kingdom of unity announced by the prophet: erit unum ovile et unus pastor”* (Ibid., p. 76).

“But if it is permissible to admit that, after the Antichrist, the end of the world may still be prolonged for several centuries, the same could not be said of the supreme crisis which must lead to the realization of the great unity” (Ibid., p. 61).

Concerning this book of Fr. Arminjon, Saint Thérèse said that, like The Imitation, it had been the nourishment of her soul (cf. Ibid., p. III).

Saint Thérèse comments on the great good wrought in her soul by the reading of Fr. Arminjon’s book:

“When, at fourteen years of age, the taste for scientific studies developed in me, God judged it necessary to add ‘to the purest flour, honey and oil in abundance,’ making me savor them in the conferences of the Reverend Father

³ Without a Pope; otherwise she would have a pilot.

Arminjon on the end of the present world and the mysteries of the future life. This reading plunged my soul into a happiness not of this earth...” (Story of a Soul, Paulinas ed., Bogotá, 1950, p. 65).

If the Saint said this, no one can condemn the millenarianism contained in the book which brought such joy to a soul thirsting for truth, and which takes delight in the divine mysteries reserved for the Parousia of Christ, returning to the world in glory and majesty.

Let us hold fast to the wise exhortation of Saint Paul: *“Extinguish not the Spirit. Despise not prophecies. Prove all things; hold fast that which is good”* (1 Thess. 5:19–21). Thus may we *“live soberly, justly, and godly in this present world, awaiting the blessed hope and the appearing of the glory of our great God and Savior Jesus Christ”* (Titus 2:12–13).

That the time is drawing near—far nearer than we imagine—should be enough to convince us, if we consider what the last holy Pope, Saint Pius X, said in his first encyclical, *E supremi apostolatus*, in 1903, upon seeing the deplorable condition of the times in which it fell to him to govern the Church:

“It is beyond doubt that whoever considers all this will have to admit outright that this perversion of souls is, as it were, a foretaste and a prologue of the evils which we must expect at the end of times; or he may even think that the Son of Perdition, of whom the Apostle speaks, already dwells in this world.”

And he also perceived prophetically that the hour of Christ, that great day, had to come:

“By a kind of hidden motion, it seems to us that those hopes are on the point of being fulfilled which prudently moved Our predecessor Pius, and all the bishops of the world, to solemnly proclaim the Immaculate Conception of the Mother of God.”

And what were those hopes of Pius IX when he promulgated the dogma of the Immaculate Conception? Let us see below what Saint Pius X says in this regard, which is, as it were, the beginning of the manifestation of the glories and mysteries of Mary, who, according to Montfortian doctrine, must be more particularly known in the last times:

“Not a few,” Saint Pius X continues, *“complain that even to this day those hopes have not been fulfilled, and they use the words of Jeremiah: We looked for peace, and there was no good; for a time of healing, and behold, fear. (...) How can we fail to hope that our salvation is nearer than when we first believed? Perhaps even more so, because by experience we know that it is proper to Divine Providence not to separate the worst evils too far from their deliverance. His hour is about to come, and His days shall not be delayed”* (Encyclical *Ad Diem illum laetissimum*, February 2, 1904).

That is, when the day and the hour arrive for the fulfillment of the great prophecy announced in John 10:16: *“one shepherd and one fold,”* which moved Pius IX to proclaim the dogma of the Immaculate Conception:

“But we feel the firmest hope and absolute confidence that the same Most Blessed Virgin, all fair and Immaculate, who crushed the venomous head of the most cruel serpent... shall obtain, by her most powerful patronage, that Holy Mother the Catholic Church, all difficulties removed and all errors overcome, may enjoy all peace, tranquility,

and liberty... and that there may be formed one fold and one shepherd” (Bull Ineffabilis Deus, December 8, 1984).

The words of Saint Pius X could not be more prophetic and apocalyptic in their expectation of that day, the Day of the Lord, of the Parousia—especially when he affirms with profound hope: *“His hour is about to come, and His days shall not be delayed”*; that is, His Parousia—His hour—and His Kingdom—His days.

This was also expressed by another Pope, Pius XI, as Fr. Alcañiz shows in his book *Devotion to the Sacred Heart of Jesus*, Granada, 1958, where he identifies the Kingdom of Christ with the Kingdom of the Sacred Heart; and this comes to be the same thing as the Kingdom of the Sacred Hearts of Jesus and Mary, thus fulfilling the prophecy of Fatima: *“In the end, my Immaculate Heart shall triumph.”*

These are the prophetic words of Pius XI in his encyclical *Miserentissimus*, of May 8, 1928, concerning the Kingdom of Christ, which Fr. Alcañiz comments upon:

“After affirming that, by the feast of Christ the King, the Pope completed the consecration of the human race, he continues: ‘And in doing this—in instituting that solemnity—we not only placed in full light the supreme empire of Christ over all things: over civil and domestic society, and over each individual man; but even then we already tasted beforehand the joy of that day on which the whole world, willingly and gladly, shall submit in obedience to the most sweet dominion of Christ the King.’⁴ (...)”

“In the cited paragraph, the Vicar of Jesus Christ roundly assures us that a day must come: we tasted beforehand the joys of that day on which the whole world, willingly and gladly, shall submit in obedience to the most sweet dominion of Christ the King; a day, therefore, on which the universal reign of Jesus Christ upon earth shall be realized.

“If, then, the kingdom of which the Pope speaks were that of the Heart of Jesus, we would have affirmed by the Roman Pontiff the universal reign of the Sacred Heart. Now we add that this kingdom is, in fact, that of the Divine Heart. In the first place, at the end of the paragraph, when the Pontiff returns once more to speak of the future universal kingdom, he describes it with these words: to unite all peoples in the Heart of the King of kings and Lord of lords; whence it is quite clear that this universal kingdom is none other than that of the Divine Heart.

“Moreover, throughout the entire Encyclical we have seen how, for the Roman Pontiff, the kingdom of Christ which we ask for, desire, and await is identical with that of the Heart of Jesus; or that Christ is to reign through His Heart. Therefore, in this same sense must be understood what he says in the final passage” (Ibid., p. 142).

Pius XII, in his Easter Message of 1957, prophetically announces the era of peace and prosperity upon earth, fruit of the Kingdom of Christ which shall begin with the Parousia:

⁴ Sed etiam gaudia jam tum illius diei praecepimus auspaticissimi, quo die omnis orbis libens volensque Christi Regis suavissimae dominationi parebit.

“Projectiles furrow the regions of the heavens, and artificial satellites are being prepared to astonish space with their presence. Agriculture, through nuclear chemistry, multiplies the possibilities of feeding a humanity far greater than the present one, while biology gains ground day by day in the battle against the most terrible diseases.

“Nevertheless, all this is still night. Night—filled, if one will, with anxieties and hopes—but night still. A night which could suddenly become stormy, if here and there the flashes of lightning should appear and the crash of thunder be heard.

“Is it not true that science, technology, and organization have often become sources of terror for men? For this reason they are no longer secure as in former times. They see with sufficient clarity that no progress, by itself, can make the world be born anew. Many already glimpse—and confess—that this night of the world has come because Jesus has been seized; because men have sought to banish Him from family, cultural, and social life; because the people have risen up against Him, crucified Him, and left Him mute and inert. (...)

It is necessary to remove the sepulchral stone with which they have sought to shut Truth and Goodness within the tomb. It is necessary to obtain that Jesus rise again with a true Resurrection, one that admits no further dominion of death: Surrexit Dominus vere, mors illi ultra non dominabitur. Jesus must destroy in individuals the night of mortal sin by the dawn of recovered grace. In families, the night of indifference and coldness must be followed by the sun of love. In the fields of labor, in the cities, in the nations, in the lands of incomprehension and hatred, the night must be illumined as the day: nox sicut dies illuminabitur; and the struggle shall cease, and peace shall shine forth.

Come, Lord Jesus! Humanity has not the strength to remove the stone which it itself has fashioned, attempting to prevent Thy return. Send Thy angel, O Lord, and cause our night to be illumined as the day. How many hearts, O Lord, await Thee! How many souls are consumed with longing to hasten the day when Thou alone shalt live and reign in hearts! Come, O Lord Jesus! There are so many signs that Thy return is not far distant!” (Collection of Encyclicals and Pontifical Documents, published by the National Board, Madrid, 1962, p. 518).

For this reason Saint Peter exhorts us, saying: *“Set all your hope upon the grace that is to be brought to you at the appearing of Jesus Christ”* (1 Pet. 1:13).

Fatima: An Apocalyptic Prophecy

The apparitions of Fatima, in Portugal, are a concrete indication of what was announced at La Salette; that is to say, they point with the finger to the Apostasy of Rome. The Third Secret—in reality, the third part of one same prophecy—indicates the loss of the Faith of Rome, of the Vatican itself, and the consequent apostasy which this implies. Hence it has not been wished to reveal it, being practically condemned to the Index, which seems to function only against truth, while error and heresies enjoy free circulation.

The hierarchy of the Church does not wish to publish the Third Secret. It is she—this hierarchy—who is the recipient of the message; it is she who must publish it, not Sister Lucia, who otherwise would be the first responsible for not doing so. Sister Lucia is only a messenger, an intermediary between Heaven and the hierarchy of the Church, to whom the message and its content are addressed, and upon whom all responsibility falls.

The content of the Third Secret points to the general loss of the Faith—that is, Apostasy—through the fault and work of the hierarchy of the Church, beginning from the Vatican itself.

In the first place, Fatima is an apocalyptic prophecy. As such, it is a prediction concerning something future; it is a foretelling, an announcement which reveals—that is, makes known—things distant and future.

Prophecy, we recall with Saint Thomas, is a vision, or knowledge, of things distant, hidden from the senses. Hence prophecy comes from *procul*, distant, and *phanos*, apparition; that is, prophecy is a vision or knowledge of something hidden from the senses. It concerns future things known or understood by revelation from God.

Thus we have the second meaning of the term prophecy, which comes from *porro*, afar off, and *fantur*, to speak; whereby prophecy is a locution making known the things which are known by revelation from God, as we have already seen.

Fatima, we say, is an apocalyptic prophecy, for like the Apocalypse—Revelation—it is a prophecy of the end times. That the Apocalypse is what we affirm may be sufficiently shown by citing Father Joseph Maître: *“The Apocalypse is essentially a prophecy or a revelation of the future.”* *“The future which the prophet, Saint John, predicts concerns the time which must pass from his own age until the end of times.”* *“The prophet aims above all at the last times”* (La Prophétie des Papes, Paris–Beaune, 1904, pp. 311, 313, and 318 respectively).

Scío also, in his Warning concerning the Apocalypse, says:

“In a word, this book contains a prophecy of the considerable events of the Church, from the first coming of Jesus Christ until His second coming, when, all His enemies having been conquered, laid low, and overthrown, He shall enter triumphant, accompanied by His chosen ones, into the eternal and peaceful possession of His kingdom.”

And furthermore, we have that *“the common judgment of the Fathers themselves, founded upon the Scriptures, is that many passages of the Apocalypse must refer only to that time in which the world shall come to its end”* (The Holy Bible, New Testament, vol. II, pp. 361–362).

And so that no room may remain for doubt concerning the harmony and concordance between Fatima and the Apocalypse, we refer to the following words of Father Joseph Maître:

“This prophecy is, in effect, as we shall demonstrate, the anticipated history of the Church. It seems destined to forewarn the faithful of all ages, especially those of the last years, against the great trials of the future, containing for them the most salutary warnings, while at the same time causing the promises of a coming triumph to shine before their eyes” (La Prophétie..., p. 288).

A triumph—apocalyptic in character—which agrees with what was announced at Fatima: *“In the end, My Immaculate Heart shall triumph”* (Memoirs of Sister Lucia, 3rd ed., October 1988, Vice-Postulation, Fatima, p. 165).

Fatima points to and foretells events pertaining to the last times; and to this end the Third Secret is ordered. It is an apocalyptic specification which Rome and the Vatican do not wish to publish, because it points to them and accuses them with the finger.

The Third Secret: Its Content

It is known that, in reality, there is one and the same message in three parts, as Sister Lucia states in her Third Memoir; that is, there is one single secret in three parts, two of which were revealed and another not, commonly called the Third Secret of Fatima.

“What is the secret?” Sister Lucia asks herself. *“It seems to me that I may say it, for I already have permission from Heaven. The representatives of God on earth have authorized me to do so... Now then, the secret consists of three distinct things, of which I shall reveal two. The first, then, was the vision of hell. (...) You saw hell, where the souls of poor sinners go; to save them, God wishes to establish in the world devotion to my Immaculate Heart”* (Op. cit., p. 103).

The three things which make up the secret are: the vision of hell; devotion to the Immaculate Heart, to whom Russia must be consecrated; and the third: the famous Third Secret.

As note 4 of that edition says: *“It should be observed that this is one single secret, consisting of three parts. Here she reveals the first two. The third was written at the end of the year 1943 and is today kept in the Vatican Archives”* (p. 112).

In her Fourth Memoir, Sister Lucia gives us the key to the content of the Third Secret, which today may be discerned from its context and from Sister Lucia’s declarations and attitudes toward other persons.

The Third Secret begins with the words revealed by Sister Lucia in her famous Fourth Memoir: *“In Portugal the dogma⁵ of the Faith shall always be preserved, etc.”* (p. 165). The end of the secret is constituted by the words, known to all since the writing of the Third Memoir in 1941: *“In the end, My Immaculate Heart shall triumph.”* Yet when Sister Lucia, in her Fourth Memoir of 1941, wrote the first words with which the Third Secret begins, she did not place them in their logical position.

In this regard, let us take as support what Brother François de Marie des Anges says. In one volume, *Fatima: Intimate Joy, World Event, La Contre-Réforme Catholique*, 1993, he summarizes the excellent work of Brother Michel de la Sainte Trinité, in three volumes, 1986:

“In her Fourth Memoir, by discreetly disclosing the first sentence of the Third Secret, Sister Lucia does not place it in its logical position. She adds it at the end of the whole secret, whereas its true place is between the second part and the general conclusion” (note 1, p. 399).

The entire context of the Third Secret is as follows:

⁵ In the Spanish translation it says “doctrine,” but the manuscript employs the term “dogma.”

“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 they do what I am going to tell you, many souls shall be saved, and there shall be peace. The war is going to end. But if they do not cease offending God, under the reign of Pius XI another, worse one shall begin.

“When you see a night illumined by an unknown light, know that this is the great sign God gives you that He is about to punish the world for its crimes by means of war, famine, and persecutions against the Church and the Holy Father.

“To prevent it, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the reparable Communion of the first Saturdays. If they heed my requests, Russia shall be converted and there shall be peace; if not, she shall spread her errors throughout the world, promoting wars and persecutions against the Church. The good shall be martyred; the Holy Father shall have much to suffer; several nations shall be annihilated.

“In the end, my Immaculate Heart shall triumph. The Holy Father shall consecrate Russia to me; she shall be converted, and a certain period of peace shall be granted to the world. In Portugal the dogma of the Faith shall always be preserved, etc. This you must tell no one. To Francisco, yes, you may tell it” (Ibid., p. 165).

According to the context of the Third Secret—the third part of one same and single secret consisting of three parts—we have the first indication pointing to the dogma of the Faith. This is clearly and explicitly expressed. When Sister Lucia says: *“In Portugal the dogma of the Faith shall always be preserved,”* she means that the Faith shall be the object of an almost total loss, indicating Portugal as a singular exception, a special grace.

Portugal, in contrast with the rest of the world, shall preserve the Faith; while, by logical consequence, the rest of the nations shall fall into the loss of it. This means that, Portugal excepted, the other nations shall fall into the most dreadful of apostasies. The loss of the Faith, or its abandonment, is Apostasy—neither more nor less.

From this alone one glimpses the tragic and truly apocalyptic character of the content of the Third Secret, which in essence revolves around the crisis of Faith, around the loss of the Faith in the world, in the nations. Portugal excepted, we find ourselves before the Apostasy of the Gentile Nations, as Sacred Scripture prophesies for the last times, near the Parousia—the Second Coming of Christ the King in glory and majesty.

The Third Secret of Fatima, then, could not be more apocalyptic. Hence the vision of hell: a multitude lost and condemned through the loss of the Faith, of the dogma of the Faith, attacked at its root and foundation by the New Theology, by Modernism, by Ecumenism. And as a plank of salvation: devotion to the Immaculate Heart, through the daily recitation of the Holy Rosary and the practice of the first Saturdays of each month, with a reparatory intention toward the wounded Heart of Our Mother from Heaven.

If one meditates carefully, Sister Lucia, without intending it, has revealed in substance the Third Secret, although this is not her mission, as we shall see further on. Through one brief phrase slipped in, and viewed within the present context of the world and of the Church—dismantled, stripped of Tradition, of worship, of the true liturgy, and of Catholic doctrine—it becomes evident that the Third Secret points substantially to all this. And above all, this is so in light of

the clear allusion that “*everything will be clearer from 1960 onward*,” as Sister Lucia stated to Cardinal Ottaviani.

Should it seem to anyone that we are exaggerating by forcing the text, it is enough to recall that Sister Lucia declared to the then Bishop of Leiria-Fatima—the local Ordinary, her superior in the official Hierarchy—that it was not necessary to write the Third Secret, since in a certain way she had already said it. Let us hear Brother François:

“Thus we know henceforth the first sentence of the final secret. It is certain that Sister Lucia included this addition with the express intention of allowing the essential content of the Third Secret to shine through, though in a veiled manner. In 1943, she declared one day to Bishop da Silva that it was not absolutely necessary for her to write the text of the Third Secret, ‘because, in a certain way, she had already said it.’ This little phrase does indeed provide us with the key. According to the general context of the Secret, which from beginning to end has a worldwide scope, Portugal can be mentioned here only as a notable particular case, standing in contrast to the general situation of the Church, which must be the object of the third part of the Secret. A promise which, of itself, seems addressed to a Christian country necessarily implies that other nations, other parts of the Church, shall lose the Faith. The final Secret of Our Lady, therefore, would not announce further material chastisements, but would prophesy events of another order: a spiritual chastisement” (Fatima..., p. 399).

Fatima and Sacred Scripture

Sacred Scripture—the Word of God—comes to sustain the Message of Fatima with regard to the obscuring and loss of the Faith in the last times among the Gentile peoples; that is, the Great Apostasy of the Gentile Nations, before the hour of the Lord and of His Kingdom arrives.

Our Lord says, referring to His Parousia: “*But when the Son of Man cometh, think ye that He shall find Faith on the earth?*” (Luke 18:8).

Commenting on this verse in note 8, Monsignor Straubinger observes: “*This striking announcement made by Christ compels careful meditation, notwithstanding His having promised His assistance to the Church until the consummation of the age. It is the great mystery which Saint Paul calls the mystery of iniquity and of apostasy (2 Thess. 2), and which the Lord Himself describes many times, principally in His great eschatological discourse.*”

Moreover, in a previous note in which he alludes to the Second Coming, Monsignor Straubinger points out the likeness between the times of Noe and those of the Parousia, saying: “*Before this event, many false prophets shall appear, and disbelief and mockery shall be general, as in the days of Noe and of Lot (Gen. 7:7; 19:25; 2 Pet. 3:3 ff.). There is no doubt that our times resemble in many respects what was foretold by the Lord (Luke 18:8)*” (note 24 on Luke 17).

The Great Tribulation, such as has never been seen, the cause of the Universal Apostasy, comes to coincide with Fatima. Our Lord, in His famous eschatological discourse—as Father Castellani rightly notes, *esjatos* means “*last*,” while *escatos* signifies something excremental or obscene—gives this warning:

“Take heed that no man deceive you. For many shall come in My name, saying: I am Christ; and they shall deceive many. And you shall hear of wars and rumors of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet.

“For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places. Now all these are the beginnings of sorrows.

“Then shall they deliver you up to tribulation, and shall kill you; and you shall be hated by all nations for My name’s sake. And then shall many be scandalized, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere unto the end, he shall be saved.

“And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations; and then shall the end come.

“When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place—he that readeth, let him understand—then they that are in Judea, let them flee to the mountains; and he that is on the housetop, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his tunic.

“And woe to them that are with child, and that give suck in those days! But pray that your flight be not in winter, or on the sabbath. For there shall then be great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened” (Matt. 24:4–22).

The Great Tribulation announced by Christ—after wars, rumors of wars, and earthquakes—caused by false prophets invoking Christ, that is, invoking His authority, or speaking in His name, namely the Hierarchy of the Church, her ministers and prelates—shall deceive many, above all as has taken place since the Second Vatican Council, whose beginnings date to around the year 1960. This agrees with Fatima, which points to the crisis of Faith, the Universal Apostasy of the Nations, with the dogma and doctrine of the Faith being preserved, in some manner, only in Portugal, in flagrant contrast with the rest of the apostate nations. All this, according to Sister Lucia, would become clearer from 1960 onward.

For when she was questioned by Cardinal Ottaviani, who did not yet know its contents, she expressed it thus: *“Cardinal Ottaviani, Pro-Prefect of the Holy Office, went to the Carmel of Saint Teresa in Coimbra on May 17, 1955, and questioned Sister Lucia about the Third Secret. ‘The message was not to be opened before 1960,’ he said in his 1967 conference. I asked Sister Lucia: Why that date? And she answered me: Because then it will be clearer—mais claro”* (Fatima..., p. 290).

Now, one must bear in mind what Brother Michel rightly says in his magnificent work *Toute la Vérité sur Fatima*, summarized by Brother François de Marie des Anges: *“The only reason that can make a prophecy clearer from a determined date onward is the beginning of its fulfillment”* (Fatima..., p. 396).

Fatima is an eminently apocalyptic prophecy. It agrees with the public prophecies of the Church contained in the Holy Bible. Fatima speaks of wars: of the First World War, which would soon end, but of another, worse war that would follow—the Second World War—as a chastisement

for not listening to the voice of Heaven, for not heeding what the Virgin asked at Fatima. Moreover, there would be a sign: an unknown light—the famous so-called aurora borealis of the night of January 25–26, 1938—as an infallible indication of divine chastisement because of the deafness of men, especially of the hierarchy of the Church, which did not consecrate Russia to the Immaculate Heart, as Our Lady manifested in the apparition of Tuy, Spain, on June 13, 1929:

“The moment has come in which God asks the Holy Father, in union with all the bishops of the world, to make the consecration of Russia to my Immaculate Heart, promising to save it by this means. (...) Later, by means of an intimate communication, Our Lady said to me, complaining: They have not wished to heed my request... Russia will already have spread her errors throughout the world, provoking wars and persecutions against the Church; the Holy Father will have much to suffer” (Memoirs..., p. 198).

The Second World War was the consequence of this, and the sign of the chastisement was the strange light of the night of January 25–26, 1938. But the matter does not end there. These are material chastisements, which would continue with wars that have not ceased throughout almost the whole twentieth century. There is more: Fatima says it—the Church shall be persecuted, and the Pope shall have much to suffer, whether because of the persecutions, or because he did not carry out the consecration in time, or because of both. For neither Pius XI nor Pius XII, before the Second World War, fulfilled the request.

The Virgin of Fatima said very clearly: *“The war is going to end, but if they do not cease offending God, under the reign of Pius XI another, worse one shall begin. When you see a night illumined by an unknown light,⁶ know that this is the great sign God gives you that He is about to punish the world for its crimes by means of war, famine, and persecutions against the Church and the Holy Father”* (Memoirs..., p. 165).

It is a fact that Russia has spread her errors throughout the world, promoting wars and persecutions against the Church. Communism is an atheistic doctrine, anti-evangelical; in sum, it is the old Judaic ideal of Paradise on earth; it is the atheistic humanism of a technocratic, personalist, and totalitarian civilization—a true Satanocracy. To this end, communism—totalitarian capitalism—and liberal capitalism will be amalgamated in the service of a New World Order directed by the Hidden Power.

On this point, the venerable Father Meinvielle gives us great light:

“We must say it clearly. In the world today, just as there exists a supernatural Church founded by Jesus Christ, which seeks the eternal salvation of man, there also exists a Hidden Power of men who seek to establish a materialistic, atheistic, and satanic city which procures the eternal perdition of man. (...) This Hidden Power, which has operated for centuries, is today working at an accelerated pace for the universal and total dominion of the world. Its plans are very advanced. And after Communism and Capitalism, it seeks to implant the technocratic city of Synarchy” (The Church and the Modern World, Theoria ed., Buenos Aires, 1966, pp. 208–209).

Moreover, *“for Synarchy, the era of Capitalism and Communism has already passed. The era of a socialist-technocratic civilization is coming”* (Ibid., p. 211).

⁶ Note 15: This refers to the aurora borealis which occurred on the night of January 25–26, 1938 (Memoirs, p. 188).

“In the creation of this personalist and totalitarian city, liberals, socialists, and communists unite their efforts; and in its erection the Maritainists also take their place” (Meinvielle, *Critique of Maritain’s Conception of the Human Person*, Nuestro Tiempo ed., Buenos Aires, 1948, p. 376).

After the two revealed parts of the Secret of Fatima, which speak of eternal hell and of material chastisements, comes the third part, which speaks of the spiritual chastisement: the loss of the Faith, the Great Universal Apostasy of the Nations, with Portugal remaining as a contrast amid the other nations submerged in the darkness of error and in the most dreadful doctrinal confusion. All this is in full consonance with Scripture.

The phrase with which the Third Secret begins—*“In Portugal the dogma of the Faith shall always be preserved”*—necessarily implies that the other nations shall lose the Faith, even Rome, the Vatican State, as Our Lady likewise affirms at La Salette. This is nothing other than the Great Apostasy announced in Scripture for the end of times, and therefore it is an eminently apocalyptic prophecy.

La Salette and Fatima are pointing with the finger to the Universal Apostasy of the Gentile Nations, a great spiritual chastisement in the first order. It is, then, the Great Tribulation caused by the loss of the Faith and by the Great Doctrinal Confusion, which would cause even the good—those who preserve sound doctrine—to fall into error, were the times not shortened.

It is the Abomination of Desolation in the holy place: the Church stripped of her true worship, outraged by her clergy and her teaching hierarchy. It is Rome returned to her ancient error, sheltering all religions; Rome transformed into the Chair of error and falsehood, embracing all false religions under a false and heretical Ecumenism.

Saint Jerome, in his commentary on Matthew 24, says:

“By the abomination of desolation may also be understood corrupted dogma. When we see it established in the holy place—that is, in the Church—and presenting itself as God, we must flee from Judea to the mountains; that is, we must leave the letter that kills and Judaic perfidy, in order to draw near to the eternal mountains whence God radiates His admirable light” (Roman Breviary, Autumn Part, Twenty-fourth Sunday after Pentecost, Third Nocturn, Lesson IX).

These words of Saint Jerome are most eloquent. He warns us against the Judaic perversion which, having become a chair—introduced into the Church—leads to the corruption of the dogma of the Faith, just as Fatima announces. We must therefore go to the heights of eternal truth—the immutable principles—from which God enlightens us with truth; otherwise, we shall remain prisoners of the letter that kills. For *“we must rather sow in the spiritual field of the Scriptures in order to reap the fruits”* of light and truth, as Saint Jerome later indicates.

In concordance with this, Origen explains that in Scripture *“the Antichrist is frequently found, namely false preaching; and those who understand this flee from Judea, from the letter, to the lofty mountains of truth”* (Catena Aurea, on Matthew, chapter 24).

The pseudo-prophet and the false apostles are, according to Saint Thomas, those who preach what is contrary to the Faith: *“they disseminate a false doctrine, a heretical doctrine; they do not set forth the*

word of the Lord, but invent a false doctrine" (Opera Omnia, vol. IV, Mandonnet, Paris, 1927, p. 178, Contra Impugnantes Dei Cultum et Religionem).

Corrupted priestly power is, according to Fr. Bertina, S.J.—as he says in his commentary on the Apocalypse—the second beast that rises from the earth: *"The second beast is the priestly power..."* (Sacred Scripture. New Testament, vol. III, BAC, Madrid, 1962, p. 714).

What is worst is that the second beast has the appearance of a lamb, signified by the two horns, which in turn represent episcopal power. *"The specific activity of the second beast is surrounded by a religious halo. The purpose of its action consists in propagating the worship of the first beast... The portentous activity of the second beast succeeds... in inducing the admiring masses into false religious doctrine, with all its terrible consequences, to the advantage of the first beast"* (Ibid., pp. 720–721).

Cornelius a Lapide, in his commentary on the Apocalypse, says concerning the two horns: *"These two horns shall be forms of simulated meekness and holiness, so as to resemble the Lamb... The two horns represent episcopal dignity, whether by the mitre itself, because it is two-horned, or by the episcopal infulae. It seems, therefore, that this pseudo-prophet shall be some apostate bishop and simulator of religion, a traitor to ecclesiastical honor"* (Commentary on the Apocalypse, ch. XIII).

In sum, as may be seen, this concerns the Mystery of Iniquity, which shall be fully manifested when the Antichrist is manifested.

According to Monsignor Straubinger: *"Disguised apostasy is, for the Apostle of the Gentiles, the mystery of iniquity, of which he speaks in 2 Thess. 2:7, in order to open our eyes regarding the spirits that deceive us under the form of piety and ostentatious religiosity, even apparitions"* (Biblical Spirituality, Plantin ed., Buenos Aires, 1949, p. 27).

"For every false prophet has two horns like the lamb (Apoc. 13:11), that is, the exterior appearance of Christ; and only those can uncover him who are capable of discerning spiritually what is, and what is not, the word of Christ" (Ibid., p. 29).

As Fr. Castellani points out: *"Religion shall be adulterated; its dogmas emptied... The Great Apostasy shall at the same time be a great heresy—the greatest of all. What is it that can corrupt the Church? The same thing that corrupted the Synagogue: Pharisaism"* (The Apocalypse, Paulinas ed., Buenos Aires, 1963, p. 153).

Religion shall be outraged and trampled underfoot, reduced to its minimal expression; and, as Fr. Castellani says, to trample underfoot is not to eliminate: *"Christianity shall be adulterated"* (Ibid., p. 152). The Antichrist shall profit from adulterated Christianity, and furthermore: *"He shall reduce the Church to her extreme tribulation, while fostering a false Church"* (Ibid., p. 199).

Sacred Scripture confirms what has been said concerning the apostasy of the last times: *"Know also this, that in the last days shall come dangerous times"* (2 Tim. 3:1). *"Now the Spirit manifestly saith that in the latter times some shall depart from the Faith, giving heed to spirits of error and doctrines of devils"* (1 Tim. 4:1).

"First must come the apostasy, and the man of iniquity be revealed, the son of perdition; the adversary, who exalteth himself above all that is called God or holy, so that he sitteth in the temple of God" (2 Thess. 2:3–4).

Monsignor Straubinger, in sum, expounds with prudence and wisdom: *“The mystery of iniquity, which shall culminate in the Antichrist and in his triumph over all those who shall believe the lie because they did not accept the mystery of wisdom (1 Cor. 2:7), is already operating from the beginning, in the hidden form of cockle mingled with the wheat, and of bad fish within the net (Matt. 13:47 ff.), because of the dominion acquired by Satan over Adam and maintained over all his descendants who do not fully profit from the Redemption of Christ. It is not only the great mystery of the existence of sin and evil in the world, notwithstanding the omnipotent goodness of God, but chiefly and in a singular manner, that mystery of apostasy which shall lead to the triumph of the Antichrist over his saints (Apoc. 13:7), to the lack of Faith upon the earth (Matt. 24:24; Luke 18:8), and, in a word, to the apparent victory of the devil and the apparent defeat of the Redeemer—until He comes to triumph gloriously in the mysteries later indicated for the end”* (note 6, 2 Thess. 2:6).

For this reason, despite all present and future tribulations, we must remain in holy hope, as Saint Peter exhorts us: *“Be patient therefore, brethren, until the Parousia of the Lord... Be patient; strengthen your hearts, for the Parousia of the Lord is at hand”* (Jas. 5:7–8). And as Our Lady of Fatima says: *“In the end, my Immaculate Heart shall triumph.”*

Let us not be deceived by the false prophets of progress, of the new humanistic civilization—gnostic and personalist—which raises aloft dignity and liberty under the appearances of truth. Post-conciliar false ecumenism has its prophets, endowed with great charisms. John Paul II, with his encyclical *Ut Unum Sint*—on commitment to ecumenism—becomes the visible head that heralds the most spectacular parody of a New Era: a civilization of love and unity without dogmas that divide, thereby becoming the principal enemy of Christ the King and of His Kingdom, for he distorts and inverts it.

The civilization of Love of John Paul II is condemned by Saint Pius X in *Notre Charge Apostolique*:

“And now, filled with the keenest sorrow, We ask Ourselves, venerable brethren, what has become of the Catholicism of the Sillon. Alas! He who once gave such fair hopes, this limpid and impetuous stream, has been captured in its course by the modern enemies of the Church, and henceforth forms nothing but a miserable tributary of the great movement of apostasy, organized in all countries for the establishment of a universal Church which shall have neither dogmas, nor hierarchy, nor rule for the mind, nor restraint for the passions,⁷ and which, under the pretext of liberty and human dignity, would consecrate in the world—could it triumph—the legal reign of cunning and force, and the oppression of the weak, of those who suffer and labor” (Pontifical Doctrine, II, Political Documents, BAC, Madrid, 1958, p. 419).

The prophetic character of John Paul II, and the charism he possesses, are undeniable. His error lies in the fact that he does not reckon with Christ in order to bring about the Great Promise: *Ut unum sint*, *“that they also may be one,”* forming one flock under one shepherd.

John Paul II, with all his Ecumenism openly installed by the Second Vatican Council, is the greatest and most formidable distorter of the apocalyptic prophecies of the Reign of Christ, of the Kingdom of Mary, of the Kingdom of the Sacred Hearts of Jesus and Mary, wherein Christ shall reign over all nations and over all peoples—not only by right, but also in fact; not only spiritually, but socially and practically.

⁷ The underlining is ours.

This is the true New Era, opposed to the New Age, wherein all beliefs are amalgamated under the gnostic-kabbalistic concept of God, in a diabolical synthesis, in a sacrilegious and blasphemous syncretism, as may be seen on the back cover of one of its many publications:

*“A message for all Humanity. The energy of love is the power to create a new and better world. The Virgin Mary explains how to live more fully conscious of our earthly existence and aims, and how to prepare ourselves to reencounter the spiritual world after physical death. My plea to all the world is that it begin a transformation, whatever concept of God each one may have...”*⁷

(Annie Kirkwood, *The Virgin Mary’s Message to the World*, Robin Book ed., Barcelona, 1995).

This agrees with the civilization of Love proclaimed by John Paul II and with his famous *Totus tuus*.

Let us not be deceived. The snares of the Evil One are joining together; the great synthesis is being achieved. Culturally and religiously, synarchic syncretism is far advanced, and the Church is within its claws unconditionally from Vatican II onward—which, more than a Council, was a conciliabulum, where the Smoke of Satan roamed everywhere.

As the illustrious Father Julio Meinvielle rightly says concerning the program of Synarchy and the satanocratic civilization:

“This program has as its object the creation of a global culture moving around a ‘Universal Church,’ which would give an esoteric unity to the great human religious groups: Christianity, Judaism, Hinduism. A kind of religious federalism would be formed, an equality of all beliefs under the form of a fraternal pluralism...” (*The Church...*, p. 211).

This is the frenzied activity which John Paul II, with his Ecumenism of Assisi, set himself to accomplish. Let us not forget: the Satanocratic civilization is ecumenical, gnostic, and personalist. It is pluralist, democratic, and techno-socialist:

“The cultural order is the salt of synarchic democracy; that is, of the people receiving teachings, subjected to the direction of the spirit within the framework of channeled pluralism, the social expression of the profound reality of universal man and of the ‘becoming of being.’ In that pluralism, individual man liberates what he bears within himself of ‘mystery and divinity in becoming.’ Hence there proceeds, in the synarchic movement, the ‘primacy of the spiritual’—but of a spiritual that has no other content than the universality of humanism raised to the height of a common religion. (...)

“It is easy to see that in this cultural program, which revolves around ‘Universal Man,’ the Church loses her public personality as the ‘Light of the Nations’ and is reduced, at most, to one among many pluralist beliefs placed at the service of that ‘Universal Man.’ (...) This adoration of man can consist in nothing other than an adoration of Satan: in a satanocratic civilization. There is a perfect coherence between the plans of the Hidden Power and the path being followed by the relations between the Church and the World” (*Ibid.*, pp. 212–213).

In this converges the whole activity of the official Hierarchy of the Church and of its supreme representative, John Paul II.

Let it not surprise us, then, that the Church should be displaced, obscured, and relegated. The famous Spanish theologian Domingo Soto warned of something similar when, in a passage cited and commented upon by Father Castellani, he refers to the eclipse of the Church and to the loss of the Faith:

“For when the Son of Man returns, think ye that He shall find Faith upon the earth? For Faith there shall be, though held by few and persecuted, in the last times. But Faith in this sense signifies organized Faith; that is, the Church. The Church,” says the theologian Domingo Soto, *“shall be taken out of the way. Whether that time is near or far, I do not know”* (Catechism for Adults, Grupo Patria Grande ed., Buenos Aires, 1979, p. 36).

Let us keep present that humanistic culture—with its ideal of liberty and the dignity of the human person, with its rights of man, or, in Maritain’s terms, pluralist Christian civilization, integral humanism, the New Christendom, the New Democracy—constitutes the ideological weapons of the Antichrist, as Monsignor Straubinger warns us:

“The weapons of the Antichrist are false ideologies and doctrines which Satan, ‘the prince of this world,’ is already introducing under labels of culture, progress, and even human virtues that kill the Faith, aided by the means which modern technique gives him for monopolizing public opinion” (note 6, 2 Thess. 2:6).

One of Sister Lucia’s most important declarations is the conversation held with Father Agustín Fuentes on December 26, 1957. He was preparing to become postulator of the cause of beatification of Jacinta and Francisco, and he made it public in a conference upon his return to Mexico, on May 22, 1958, before the Missionary Sisters of the Sacred Heart and of Our Lady of Guadalupe:

“Father, the Most Blessed Virgin is very sad, because no one heeds her Message—neither the good nor the bad. The good continue on their way, but without heeding the Message. The bad, not seeing the chastisement of God fall upon them at present, continue their life of sin without concern for the Message. But believe me, Father, God is going to chastise the world, and it shall be in a terrible manner. The chastisement of God is imminent.

“What remains, Father, before 1960? And what shall happen then? (...) I cannot give further details, because it is still a secret. Only the Holy Father and Monsignor the Bishop of Leiria could know it, by the will of the Most Blessed Virgin; but they have not wished to know it, so as not to be influenced. This is the third part of Our Lady’s message, which shall remain secret until the year 1960. (...) The devil is about to wage a decisive battle against the Virgin. (...)

Let us not expect a call to penance for the whole world to come from Rome on the part of the Holy Father; nor should we expect it to come from our bishops in their dioceses, nor from the religious congregations. No. Our Lord has already used these means many times, and the world has paid no heed. Therefore, now, each one of us must begin his own spiritual reform. Each one must save not only his own soul, but also all the souls whom God has placed along his path.

“Father, the Most Blessed Virgin did not tell me that we are in the last times of the world, but she made me understand it for three reasons.

“The first, because she told me that the devil is about to wage a decisive battle against the Virgin; and a decisive battle is a final battle, in which it shall be known on which side victory stands, and on which side defeat. (...)

“The second, because she said, both to my cousins and to myself, that God was giving the two last remedies to the world: the Holy Rosary and devotion to the Immaculate Heart of Mary. And since these are the two last remedies, this means that there are no others.

“And the third, because in the plans of Divine Providence, when God is about to chastise the world, He first exhausts all other resources. Now, when He has seen that the world pays no heed whatsoever, then—as we might say in our imperfect manner of speaking—He offers us, with a certain fear, the last means of salvation: His Most Blessed Mother.

“For if we despise and reject this last means, we shall no longer have forgiveness from Heaven, because we shall have committed a sin which the Gospel calls the sin against the Holy Ghost; that is, openly, knowingly, and willingly rejecting the salvation that is offered to us.

“Two means to save the world,” Sister Lucia said to me, “prayer and sacrifice. (...) Then, the Holy Rosary. Look, Father, the Most Blessed Virgin, in these last times in which we live, has given a new efficacy to the recitation of the Holy Rosary. Thus there is no problem, however difficult it may be—temporal, or above all spiritual, concerning the personal life of each one of us, our families, the families of the world, or religious communities, or even the life of peoples and nations—there is no problem, I say, however difficult it may be, that we cannot resolve by the prayer of the Holy Rosary.

“With the Holy Rosary we shall save ourselves, we shall sanctify ourselves, we shall console Our Lord, and we shall obtain the salvation of many souls. In sum, devotion to the Immaculate Heart of Mary, our Most Blessed Mother, considered as the seat of clemency, goodness, and forgiveness, and as the sure gate by which to enter Heaven (...)” (Fatima..., pp. 283–285).

Given the importance and transcendence of this text, it is fitting to provide the guarantee of its authenticity. In the first place, we have the following:

“Fr. Alonso, commissioned by Bishop Venancio with the critical edition of the documents concerning Fatima, began by adopting the official version on this point. ‘It must be noted,’ he said in September 1971 during the session of the French Society for Marian Studies, ‘that certain revelations made by the press concerning Sister Lucia cannot be attributed to her—for example, those spread by Fr. Fuentes and Fr. Lombardi.’

“Now, five years later, the official expert upheld an entirely different position, since he declared: ‘What Father Fuentes says in the authentic text of his conference to the Mexican religious community certainly corresponds, in substance, to what he had heard from Sister Lucia during his visit of December 26, 1957. For although mingled with oratorical considerations on the part of the preacher, and although arranged literally, these texts say nothing that Sister Lucia does not say in her numerous writings made public.’

“If Father Alonso thus changed his opinion, it is because, in the meantime, through his own work, he had occasion to interview Sister Lucia” (Fatima..., pp. 286–287).

And in the footnote we read:

“Fr. Kondor, who succeeded Fr. Fuentes and who, since 1961, has at times had occasion to converse with Sister Lucia, now also acknowledges that the declarations of the seer reported by Fr. Fuentes were authentic. On August 7, 1990, he in fact declared to our friend, Mr. David Boyce: ‘Fr. Fuentes was censured for his indiscretions.’ Is it not significant that Fr. Kondor said ‘for his indiscretions’ and not ‘for his fabrications?’” (Fatima..., p. 287).

As would have been logical, had they been mere inventions of his own.

Declarations and Attitudes of Those Who Read the Third Secret

The declarations and attitudes of those who read the Third Secret confirm everything set forth above concerning the substance of the Third Secret.

Who read the Third Secret? Sadly, neither Bishop da Silva—the first direct instance in the hierarchy to whom the Third Secret corresponded—nor Pius XII read the Secret. In short, they did not wish to face its content, allowing time to pass, perhaps waiting until 1960; but both were taken before then, the former in 1957 and the latter in 1958.

Sister Lucia, whose mission was to transmit the message to the hierarchy of the Church and not to publish it to the world, made Bishop da Silva promise, in the face of his negligence, that it would be opened in 1960, so that the world might know it. For it is the Hierarchy, and not Sister Lucia, that has the duty of publishing the Third Secret to the world. And this by reason of its content, which directly concerns the authorities of the Church.

As Brother Michel rightly says:

“On June 17, 1944, when Bishop da Silva took possession of the envelope containing the third part of the Secret, he could have read the message at once and then made it known to the extent that he judged good. (...) From 1945 onward, it was foreseen that if Bishop da Silva were to die, the precious document would pass to Cardinal Cerejeira,⁸ Patriarch of Lisbon. The Third Secret, contrary to what has since been affirmed, was therefore neither exclusively nor even explicitly destined for the Holy Father. Like the first two parts of the Secret, with which it forms a whole, it was entrusted to the Church, and in the first place to the representatives of the Portuguese hierarchy, to whom it belonged to inform themselves of it and make it known” (Fatima..., p. 289).

And as is logical to think, Sister Lucia desired that the Pope should know it as soon as possible; for this reason she wished to speak personally with the Pope, in order to present the Third Secret to him. And *“since, in the end, Sister Lucia was not able to converse with Pius XII, from 1946 onward it was agreed between Sister Lucia and Bishop da Silva that the final Secret would be disclosed in 1960” (Fatima..., p. 290).*

⁸ Cardinal Cerejeira was aware that the Third Secret was to be revealed to the public in 1960: *“On September 7, 1946, in Brazil, during the closing of the Marian Congress of Campinas, Cardinal Cerejeira made the following declaration: ‘From the two parts of the Secret already revealed—the third has not yet been communicated, but it has been written in a letter sealed with wax and shall be opened in 1960—we know enough to conclude that the salvation of the world, in this extraordinary hour of history, has been entrusted to the Immaculate Heart of Mary’” (Fatima..., p. 290).*

Sister Lucia, who knew that the message of the Third Secret had to be published by the official Hierarchy of the Church, secured by a promise—practically exacted from her Bishop—a guarantee that it would truly be so, in view of Bishop da Silva's refusal to read the message.

"We shall mention first the decisive testimony of Canon Galamba: 'When the Bishop refused to open it, Lucia made him promise that it would definitively be opened and read to the world when she died, or in 1960, whichever should happen first'" (Fatima..., p. 290).

It is evident that Sister Lucia did not wish to die without the Third Secret at least being made known. But since this is not her mission, but rather the mission, duty, and responsibility of the Hierarchy of the Church, she is reduced to the most painful silence before the eclipse of the Church, concerning which Fatima comes to warn us.

Sister Lucia has said that her mission is not that of being a prophet; that is, not that of divulging the Third Secret to the world. In this regard, she is a humble and poor messenger before the Church and her representatives. She is the poor Carmelite peasant girl who served as intermediary between the Message of Heaven and the Hierarchy of the Church.

Her mission is to warn of the grave danger of the damnation of souls, and to establish devotion to the Immaculate Heart of Mary as the final means of salvation in these apocalyptic times for the world and the Church. For this reason, let it be said in passing, it matters little if Sister Lucia now contradicts herself, or if they make her believe or think something different through continual pressure from the very Hierarchy of the Church, and especially from the Vatican itself, concerning this or that matter, even reducing to the utmost her visits and interviews, giving the impression that she is almost a prisoner in her own convent by order of Rome, being able to receive only a few relatives, old acquaintances, and Cardinals; for every other visit requires the express permission of Rome. Just as Rome silences the Third Secret, it is logical that she should try to silence Sister Lucia as much as possible. It is reasonable to think that she is being subtly indoctrinated according to the purposes of the Vatican Curia and of John Paul II himself, so that she may say things not so openly at variance with the conduct of the Supreme Pontiff, concerning, for example, the consecration of Russia and the revelation of the Third Secret. In reality, it matters little; for what has already been said has been said, and it is enough for us to know where we stand.

For this reason, neither should we be too disturbed by some of Sister Lucia's answers in the interview with Cardinal Padiyara on October 11, 1992, accompanied by Bishop Michaelappa, Father Pacheco, and Carlos Evaristo, who attended as interpreter and who, being also a historian and journalist, published the interview in *Duas Horas com a Irmã Lúcia*, with every guarantee of authenticity, in 1994.

On the other hand, it is fitting also to bear in mind that Sister Lucia can say something at the instance of her superiors, which appears to be something said by Our Lady, though in reality Our Lady did not say it. This is very significant for forming an idea of Sister Lucia's character, which is reflected in one of her answers to Father Umberto Pasquale:

“Answering your question, I clarify: Our Lady of Fatima, in her request, refers only to the consecration of Russia. In the letter which I wrote to the Holy Father Pius XII, at the indication of the confessor, I asked for the consecration of the world with explicit mention of Russia” (Fatima..., p. 393).

It is fitting to specify, regarding Sister Lucia’s mission, that she clearly said, when reproached for her silence:

“It may be, Most Excellent and Most Reverend Bishop, that I ought to have manifested all these things to someone long ago (...) So it would have been, had God wanted me in the world as a prophet. But I believe that this was not God’s intention when He made all these things known to me. Had it been so, I think that in 1917, when He commanded me to keep silence—a command confirmed through those who represented Him—He would have commanded me to speak” (Message..., p. 110).

And in note 22 of the Third Memoir we read:

“Sister Lucia has had several times to defend herself for not having communicated many of her matters earlier. But the fault was not hers, but that of her superiors, who, out of prudence, did not make them known earlier” (Message..., p. 113).

Sister Lucia’s mission is clearly marked out when Our Lady manifests that Jacinta and Francisco will soon go to Heaven, while Lucia will remain a while longer:

“Yes, Jacinta and Francisco I shall take soon; but thou shalt remain here for some time longer. Jesus wishes to make use of thee to make me known and loved. He wishes to establish in the world devotion to my Immaculate Heart. To whoever embraces it, I promise salvation; and these souls shall be loved by God, like flowers placed by me to adorn His throne” (Message..., p. 195).

Sister Lucia, messenger of the Immaculate Heart: that is her mission.

For this reason Sister Lucia fears no pain of Purgatory for having kept silence concerning the Third Secret. When Canon Galamba said: *“Command her, Your Excellency, to write everything—yes, everything. She will have many turns to make in Purgatory for having kept silent so much!”* Sister Lucia replies: *“As for that, I have not the least fear of Purgatory”* (Message..., p. 148).

In 1941, when Sister Lucia writes her Fourth Memoir, she was still not permitted to reveal the Third Secret to the Hierarchy of the Church:

“I begin, then, my new task, and I shall fulfill the orders of Your Most Reverend Excellency and the desires of Dr. Galamba. Excepting the part of the Secret which, for the present, I am not permitted to reveal, I shall say everything. Deliberately, I shall leave nothing out” (Message..., p. 149).

Only when Sister Lucia has permission from Heaven to reveal the Third Secret does she make this known and await the formal order of the Bishop; for it is a message whose formal recipient is the official Hierarchy of the Church. Thus is explained why she did not agree to say or write anything without the formal and official order, in the name of God, from the immediate official representative of the Church: the local Bishop. In this regard, it is very illuminating what

occurred during the interview of Bishop da Silva and Canon Galamba with Sister Lucia, in the summer of 1943, at the Fonseca Asylum in Valença do Minho:

“Suddenly Canon Galamba asks her: ‘Why do you not reveal the third part of Our Lady’s Secret? Could you perhaps say it now?’

“Then Lucia, making a gesture with her head toward Bishop da Silva, replied: ‘Now, if Monsignor wishes it, I can say it.’

“Monsignor, Sister Lucia says that if you wish, she can now reveal the third part of the Secret.”

“I do not wish to do anything about that; I do not wish to involve myself in it.”

“Ah, what a pity!” answers Canon Galamba. ‘Tell her at least to write it on a paper which she will place in a sealed envelope.’

“On September 15, the Bishop went alone to Tuy and, speaking with the seer in the infirmary, did not give her the formal order, in the name of God, to write the Third Secret, but merely expressed a vague desire. Thus Sister Lucia was seized by terrible anguish, for, in the end, Bishop da Silva was asking her to obey her own inspirations:

“It seems to me that to write it,’ she explained, ‘is in some way to reveal it; and I do not yet have Our Lord’s authorization to do so. In any case, as I am accustomed to seeing the will of God in my superiors, I consider obedience, and I do not know what to do. I would prefer a formal order upon which I could rely before God, and which would allow me to say to Him with assurance: They ordered me to do it, Lord. But those words, “If Sister wishes it,” trouble me and leave me perplexed.”

“Sister Lucia was therefore awaiting an express order from her Bishop. That is the important point” (Fatima..., pp. 269–270).

One might think there is a contradiction between what Sister Lucia says to the Canon—*“if Monsignor wishes it, I can say it”*—on the one hand, and what she says to the Bishop—*“I do not yet have Our Lord’s authorization”*—on the other. The contradiction is only apparent, for Sister Lucia could indeed say it, but on condition that the Bishop, that is, the Hierarchy, should ask it of her expressly and formally in the name of the Church. This Sister Lucia does with simplicity and humility, setting before him the difficulty of revealing it without a formal order on his part.

Finally, in mid-October 1943, Bishop da Silva gave her the order which Sister Lucia had been asking for. After some difficulties, she wrote the Third Secret, strengthened by the apparition of the Virgin on January 2, 1944, at Tuy. On January 9, 1944, she informed Bishop da Silva that what he had commanded her to write had been written.

By order of Rome, in 1957 the envelope was sent to the Vatican. Bishop Venancio, secretary to Bishop da Silva, asked that a copy of the original be made and kept in Portugal, but he did not succeed. He was only able to observe, by holding it up to the light, the envelope containing the other envelope with the message, which was written on a small sheet of paper (cf. Fatima..., p. 291).

The Third Secret was read by John XXIII, by his confessor Bishop Cavagna, by his private secretary Bishop Capovilla, and by a Portuguese translator from the Secretariat of State, Bishop Tavares. Afterwards the Pope had it read by Cardinal Ottaviani, Prefect of the Holy Office (cf. *Fatima...*, p. 295).

John XXIII declared in August 1959, after having read the Third Secret: *“This does not concern the years of my pontificate”* (*Fatima...*, p. 298). These words are highly significant and revealing to one who is on the trail. Only events of an apocalyptic character could have made him think that what was prophesied could not now take place. Just as with the hour of death, everyone puts it off to later and does not think that it could be now, at this very moment, so it is with everything pertaining to the Apocalypse: the Great Apostasy, the abomination of desolation in the holy place, the pseudo-prophet with the appearance of Christ, the Lamb, but as beastly as his counterpart, the beast from the sea, and so forth. That is to say, concerning the last times and the Parousia, we never think that it could be in our own times, but always in times farther off—and the farther, the better.

The Third Secret is not a simple invitation to prayer and penance, nor does it deal with material catastrophes—wars, destruction, and the like; all this is already contained in the second part of the Secret, which has three parts. Yes, three parts which form one harmonious whole, but which are three distinct things (cf. *Fatima...*, p. 398).

It is because of its apocalyptic content that Rome has not wished to reveal the Third Secret, in which the Church herself is also involved through this crisis of Faith. The official hierarchy of the Church is implicated in the Third Secret; this is the reason why, in the final analysis, the Third Secret is not revealed—especially today, for it points with the finger to the crisis of Faith for which Vatican II and John Paul II, who follows the same line, are responsible.

The words of John XXIII, by themselves, reveal the prophetic character of the Third Secret, and they stand in harmony with the whole apocalyptic aspect of the subject.

Cardinal Cerejeira makes an interesting reflection on this matter, very well commented upon by Brother Michel:

“Nor is it a matter of prophecies of happiness: the Third Secret of Fatima certainly does not accord with the optimistic opinions of Pope John XXIII, who announced that the Council would be ‘a new Pentecost,’ ‘a new springtime of the Church.’ Had it been this, he himself or his successors would have revealed it to us. ‘Had it been joyful,’ Cardinal Cerejeira said to Father Caillon, ‘they would have told us. Since they tell us nothing, it is because it is sad’” (*Fatima...*, p. 397).

Cardinal Ottaviani, wishing to safeguard the image of the Pope—at that time Paul VI—and justifying the non-disclosure of the Third Secret, unwillingly indicates to us that the Pope is concerned and that it touches him directly. In his allocution of February 11, 1967, he declares that the Third Secret *“was destined for the Holy Father.”*

“Destined explicitly and exclusively to the Pope? Certainly not,” says Brother Michel, for *“if the final Secret had been destined only to the Pope, Sister Lucia would have said so from 1944 onward”* (*Fatima...*, p. 402). Moreover, she would not have delivered it to Bishop da Silva as its recipient, with the power to

read it and divulge it, nor would she have made him promise that it must be revealed in 1960, the final date.

What matters is that Cardinal Ottaviani *“lets us know that it is supremely important for the Pope. Probably because it concerns him. It is surely this truth which gave the Cardinal—or rather Pope Paul VI—the idea of escaping the difficulty by pretending that the final Secret was strictly reserved to the Holy Father”* (Fatima..., p. 402).

Nevertheless, on December 15, 1960, Cardinal Ottaviani made an allusion to modern apostasy in an address to the members of the International Marian Academy, which would seem to have much to do with the Third Secret:

“It is enough to cast a rapid glance over what is happening at this moment in the world to recognize that, without the intervention of the Mother of all mercies before the Almighty, the world would again be in danger of becoming pagan, with a paganism more deplorable than the first, because it is aggravated by apostasy” (Fatima..., p. 417).

We do not exaggerate in any way if we involve the Pope in the Third Secret. It is evident that if *“In Portugal the dogma of the Faith shall always be preserved,”* it is because in other places the dogma of the Faith shall not be preserved, Rome included.

Moreover, how shall the dogma of the Faith be lost without the official hierarchy of the Church having, in some way, been culpable? How shall it be lost without the Pope himself failing in his duty of holy guardianship and faithful exposition of the deposit of the Faith? How shall the dogma of the Faith be lost without there having been a failure on the part of him whose principal charge consists precisely in preserving intact the deposit of the Faith within the bosom of the Church? (Fatima..., p. 403).

On this point, the official expert on Fatima—the most learned Fatimologist—Father Alonso, says:

“It is, therefore, entirely probable that the text of the Third Secret makes concrete allusion to the crisis of Faith within the Church and to the negligence of the shepherds themselves. It also speaks of internal struggles within the bosom of the Church herself, and of grave pastoral negligence on the part of the higher hierarchy, of deficiencies in the higher hierarchy of the Church” (Fatima..., p. 403).

Sister Lucia warns us—let us remember—when she says to Father Fuentes:

“Let us not expect a call to penance for the whole world to come from Rome on the part of the Holy Father; nor should we expect it to come from our bishops in their dioceses, nor from the religious congregations. No...” (Fatima..., p. 404).

The situation could not be more confused and chaotic, as in the time of the first coming of the Lord: the flock abandoned, without shepherds. And so it shall be likewise at His Parousia, His Second Coming.

Paul VI also read the Third Secret: *“Paul VI,”* writes Bishop Loris Capovilla, *“asked for information concerning this document; and I do not remember whether it was in July 1963 or some months later”* (Fatima...,

p. 329). *“In 1971, the Bishop of Leiria, Bishop Venancio, attested that Paul VI knew the Third Secret”* (Fatima..., p. 329), yet without saying anything publicly, save evasions.

Paul VI mentions certain themes referred to in the Third Secret, but with the purpose of dispelling any suspicion concerning its content. Thus he places his finger upon the wound during a conversation with a Milanese journalist in the autumn of 1965:

“The Council is about to demonstrate that, alongside a crisis of Faith in the world, there is not—fortunately—a crisis in the Church. The gravest themes, such as that of religious liberty, have been debated with love by the Church. The formation of two currents, progressive and non-progressive, as they say, never calls into question fidelity to the Church. All discuss for the good of the Church, and we do not see any defection occurring, nor any disquieting signs of internal struggles” (Fatima..., p. 417).

Nevertheless, it is fitting to recall that he said:

“The Church finds herself in an hour of unrest, of self-criticism; we would even say, of self-destruction” (Address, December 7, 1968).

“Through some fissure, the smoke of Satan has entered the temple of God” (Address, June 29, 1972).

John Paul II reads it, but pays no heed to it:

“Before going to Fatima, John Paul II read the third part of the Secret and consulted a Portuguese prelate in Rome so that he might translate it for him with all the nuances of that Portuguese dialect” (Fatima..., p. 355).

The danger of apostasy is mentioned by John Paul II during his first pilgrimage to Fatima in 1982, when he says:

*“Societies threatened by apostasy, threatened by moral degradation”*⁹ (Fatima..., p. 419).

Cardinal Ratzinger is another of those who read the Third Secret, and his case is of interest, for he said several very important things which corroborate what we have said concerning the Third Secret and the crisis of Faith. In August 1984, Cardinal Ratzinger, in his declarations to Vittorio Messori, *“affirmed that in the Third Secret of Fatima, of which he had knowledge, there were traces of the dangers threatening the Faith and Christian life, and consequently the world”* (Fatima..., p. 401).

When the journalist asks him why the Third Secret has not been revealed, Cardinal Ratzinger replies:

“Because, according to the judgment of the Popes, it adds nothing different from all that a Christian must know from Revelation: a radical call to conversion, the absolute gravity of history, the dangers threatening the Faith and Christian life, and consequently the world. Then, the importance of the last times [...]. But the things contained in this Third Secret correspond to what Scripture announces...” (Fatima..., p. 412).

⁹ Doc. Cath., 1982, p. 541.

Testimony of the Experts

There are other declarations from persons who, although they have not read the Third Secret, nevertheless, through study and reflection in direct contact with Sister Lucia, give us light concerning its content.

The Bishop of Fatima, in his pastoral letter of July 25, 1966, speaks of the Mystery of Iniquity:

“Fatima,” said Bishop Venancio, *“does not come either to vindicate the prophets of imaginary world catastrophes. Fatima cannot be reduced to sensational prophecies of horrible wars... We affirm that Fatima is something far more serious than all that. Fatima, truly in this also, brings up to date the whole evangelical sense of a Church cast eschatologically toward a future which is certainly well secured in the hands of God, yet nevertheless permanently threatened by the Mystery of Iniquity already at work (2 Thess. 2:7)”* (Fatima..., p. 414).

Bishop do Amaral, Bishop of Fatima, made the following declaration on September 10, 1984, which was provided by Father Messias Díaz Coelho in the journal Mensagem de Fátima:

“The Secret speaks neither of atomic bombs nor nuclear warheads, nor of Pershing or SS-20 missiles,’ declared Dom Alberto Cosme do Amaral, Bishop of the Diocese of Leiria-Fatima, during a question-and-answer session held in the great hall of the Technical University of Vienna on September 10 last.

“Its content,’ he insisted, ‘concerns only the Faith. To identify the Secret with catastrophic announcements or with a nuclear holocaust is to distort the meaning of the message. The loss of the Faith of a continent is worse than the annihilation of a nation; it is true, the Faith is diminishing in Europe.’

“The prelate made these declarations accompanied by his secretary and interpreter, Father Luis Kondor. According to the latter, the Pope has serious reasons for not publishing the Secret. When Father Kondor was asked whether Dom Alberto had read Lucia’s famous letter, he answered that he had not, but that he could support what he said upon the study he had made of the message of Fatima” (Fatima..., pp. 400–401).

And as Brother Michel very rightly observes:

“In order to pronounce such firm words concerning the Third Secret, we may be certain that Bishop do Amaral had every guarantee that the conclusions of his study were, in all points, conformable to the truth. In 1981, he had already consulted Sister Lucia in order to present to her the texts of the false secrets spread by the press... It is morally certain that in 1984 he would not have publicly committed himself to indicating, in summary, the essential content of the Third Secret, without having obtained the assent of the seer” (Fatima..., p. 401).

If the Bishop of Leiria-Fatima, Bishop do Amaral, dared to make this most important declaration, based on his study and on his contacts with Sister Lucia, it is because he was certain that what he said was in full concordance with the Third Secret, having ultimately received Sister Lucia’s approval. Otherwise, he would not have exposed himself to ridicule in so delicate a matter, liable to any denial even from Rome, which confines the Third Secret to the most absolute silence.

The famous historian William Thomas Walsh, with a question he put to Sister Lucia on July 15, 1946, also comes to corroborate our thought concerning the Third Secret of Fatima as an apocalyptic prophecy. He questioned her and received such an answer that, were it not so, the

easiest, simplest, and most logical reply would have been to say no. But by saying that she could not answer such a question, she unwillingly manifests that the answer is yes.

The question was the following:

“Has Our Lady made any revelations to you concerning the end of the world?”

And Sister Lucia answered:

“I cannot answer that question” (cf. Fatima..., p. 397).

A categorical no would have been the answer, without compromising the Secret in any way, if in truth she knew nothing from Our Lady concerning the end of the world. Therefore, it is evident that Sister Lucia had some revelation concerning the end of the world—or, more exactly, concerning the end of the apocalyptic last times, as she herself distinguished—which is intimately related to the prophetic and apocalyptic content of the Third Secret.

The thesis of Fr. Alonso, the official expert on Fatima, who died in 1981 and whose complete work remains unpublished and silenced by Rome, maintains that it does:

“In Portugal the dogma of the Faith shall always be preserved.’ This phrase most clearly suggests a critical state of the Faith which other nations shall suffer; that is, a crisis of Faith, while Portugal shall preserve her Faith... For in the period preceding the great triumph of the Immaculate Heart of Mary, the terrible things shall occur which are the object of the third part of the Secret. If, then, ‘in Portugal the dogma of the Faith shall always be preserved’... one may very clearly deduce that, in other parts of the Church, these dogmas shall be obscured, or even lost. The content of the Secret must refer to terrible prophecies concerning the interior state of the Church” (Fatima..., p. 399).

“Such a crisis of Faith, on the scale of many nations or of entire continents, has a name in Sacred Scripture: the Apostasy. The very word may perhaps be found in the text of the Secret. Fr. Alonso was not the first to uphold this thesis. As early as 1967, Rev. Fr. Martins dos Reis wrote in his book Critical Synthesis: ‘All that has been said concerning the content of the Third Secret is nothing but fantasies in bad taste, except what refers to a crisis in the dogma of the Faith in certain nations, Portugal excepted.’ In 1970, Fr. Messias Dias Coelho publicly upheld the same in his journal Mensagem de Fátima” (Fatima..., pp. 399–400). Fr. Coelho, in the same journal, no. 162, April 1985, went so far as to say: *“The Secret speaks of the present crisis of Faith”* (Fatima..., p. 400).

Fr. Joseph Schweigl, who was commissioned by Pius XII to speak with Sister Lucia in August 1952, upon his return to the Russicum confided to Fr. Cyrille Karel Kozina, one of those close to him: *“I cannot reveal what I learned at Fatima concerning the Third Secret, but I can say that there are two parts: one concerns the Pope. The other, logically—although I must say nothing—should be the continuation of the words: ‘In Portugal the dogma of the Faith shall always be preserved’”* (Fatima..., p. 407).

When Sister Lucia was questioned by a relative concerning the Third Secret, she said: *“It is in the Gospel and in the Apocalypse; read them.”* On another occasion, she indicated chapters VIII to XIII of the Apocalypse (cf. Fatima..., p. 422). And as Brother Michel rightly says: *“The final Secret is consequently situated within the apocalyptic framework of the final struggle between the Immaculate Virgin and*

the infernal Dragon, as the Apocalypse describes it to us... The apocalyptic combat engaged between the Virgin Mary and the Dragon constitutes the dramatic thread of the three parts of the Secret of Fatima” (Fatima..., pp. 422–423).

All these testimonies come to strengthen our thought concerning the Third Secret, which in substance refers to the Great Universal Apostasy prophesied in Sacred Scripture for the last times, and to the Great Tribulation caused by doctrinal confusion through the loss of the Faith, reducing the Church to a little flock on account of the Abomination of Desolation in the holy place. All this forms the Mystery of Iniquity which shall take place before the Parousia.

Defection of the Hierarchy of the Church

As Brother Michel points out, one of the reasons for Rome’s non-publication of the Third Secret is due to the announcement of the loss of the Faith by reason of the defection—the fault—of the high hierarchy of the Church.

The defection of a mediocre clergy and of a corrupt hierarchy should not surprise us. The Faith exists despite priests; the Faith is in God and in His Church. It is not in churchmen, nor should one suppose that, merely because they belong to the Church, they already stand upon the heights of sanctity. No: the corruption of what is best is the worst corruption. If the clergy does not rise to the height of its sublime and noble mission, it becomes perverted; if the hierarchy of the Church does not love the truth and does not stand at the height of its duty, it becomes corrupt.

Concerning the corruption of churchmen, especially in the last times, what Beatus of Liébana says in his commentary on the Apocalypse in the eighth century is most instructive, and of manifest relevance to our own day.

Beatus of Liébana, speaking of false religion and of the appearances of holiness related to the Beast of the Apocalypse which rises from the earth (Apoc. 13:11–17), says:

“The earth signifies bishops, priests, and false religion: those who, under an appearance of holiness, are not seen to be agitated in the world, but seem to act quietly, and pretend that they are the Church, though they are not... This beast from the earth signifies the evil prelates within the Church” (Complete Works, BAC, Madrid, 1995, p. 493).

The covert manner in which they act is astonishing:

“For they do not rise openly against the Church, with which they say they are united, and they say that they are sons of God (...) but now, in time of peace, under the pretext of religion, they meditate against the Church what then, in time of war, they shall speak in clear words. (...) They do not openly blaspheme against the Church, but under the name of holiness, forming part of the Mystery of Iniquity.

“Yet when the time of the Antichrist arrives, when the dispersion takes place—that is, when the Church has clearly been scattered, and the man of sin has been manifested throughout the whole world—then that which formerly, under the appearance of religion, spoke blasphemies against God in hidden words shall be laid bare, manifested, understood, and known; but now it speaks as the Catholic Church” (Ibid., p. 489).

This is precisely what is happening today from the Second Vatican Council onward, neither more nor less. The true Church is dispersed, reduced to a little flock faithful to Tradition; the official Hierarchy blasphemes under the appearance of religion, yet no one can confront them, for they speak as the Catholic Church. They use her mask and excommunicate the few faithful bishops who committed the “error” of resisting them. Such was the case of Archbishop Lefebvre and Bishop de Castro Mayer.

Many good faithful, because of this invalid excommunication—null by every right, for Tradition cannot be excommunicated without becoming schismatic and heretical—fell away, remaining confused, fearful, and defeated:

“Those who still believed themselves good have already been conquered from among the whole group capable of being conquered; and since they live in the blindness of ignorance, they already say that light and darkness are one and the same thing; that is, they think that the Church and the Synagogue enjoy the same life, because, already plainly deceived, unknown to themselves, and incorporated into the beast, they walk in darkness” (Ibid., p. 491).

Exactly as is happening today with ecumenism, which deceives and incorporates all, saying, for example, that the Jews are our elder brothers in the Faith, when in reality they have Satan for their father—as Our Lord Jesus Christ told them—and await the Antichrist; for *“the Jews, prisoners in the bonds of their error, await the Antichrist instead of Christ” (Ibid., p. 107).*

The enemies within the Church, just as Saint Pius X denounced concerning the Modernists, seem to be of the Church, but are not:

“The serpent gave his power to the beast, because he has false brethren within the Church, who seem to be the Church and are not. (...) He who seems to be in the Church under the name of holiness, but is not in the Church: for he is the image which the devil has invented in order to deceive the religious under the name of religion. (...)”

“The devil has within the Church those who, disguised as sheep, outwardly seem to be just, but inwardly are ravening wolves. Therefore they are not discovered together with the other men who are plainly evil, but are considered holy, because they are united with them in the same unity and action; and these the devil has within the Church and in the midst of the people under the appearance of holiness” (Ibid., p. 487).

This is pure Pharisaism, and it constitutes the Mystery of Iniquity:

“He appears to be a lamb, in order secretly to inject the poisons of the serpent. He would not seem to be a lamb if he spoke openly as a serpent. He now feigns being a lamb, in order more securely to devour the lamb. He speaks of God in order to lead away from the path of truth those who seek God. For this reason the Lord, warning His Church, says thus: Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves (Matt. 7:15)” (Ibid., p. 495).

Corrupted Rome, having become a Babylon once more, is represented in the Great Harlot of the Apocalypse (Apoc. 17:13), who so astonished Saint John: *“the woman had written,”* he says, *“great Babylon, that is, great confusion” (Ibid., p. 567).* *“The woman is corruption, which in that book we said was the city of Rome” (Ibid., p. 573).*

Beatus of Liébana describes how the beast from the earth exercises its power in the presence of the other beast: *“This power the beast exercises in the presence of the beast; that is, the bishops or evil priests (...) in the presence of the beast, because the bishops or presbyters, distributing the sacraments, perform before the people what is useful to the will of the Devil, under the garment of the Church’s charism”* (Ibid., p. 499).

“Satan himself disguises himself as an angel of light (2 Cor. 11:14), so that his priests may obtain the riches of the world and receive from the people the testimony of praise, while they promise the people a tranquil security. (...) They are the very priests who, under the name of religion, pretend to serve God, and through the name of God adore the Devil” (Ibid., p. 501).

It is fitting to note that Beatus of Liébana goes so far as to speak of a disaggregation of the Church in the last times, and of bishops and priests who are, apparently, in the Church but are not in Her; that is, they do not belong to the Church, deceiving in the name of religion. This is very important, for it coincides, in sum, with La Salette and with Fatima. It is even worth observing that Melanie, in one of her letters to Fr. Roubaud dated September 30, 1894, refers to two “doubtful” Popes, according to the French text: *“vermoulu, plats, douteux”* (cf. José Luis de Urrutia, S.J., *Apparition and Message of La Salette*, Madrid, 1983, p. 38).

There takes place the void prophetically indicated in the Church by Cardinal Pacelli, the future Pope Pius XII, as we may see in the introduction to Daniel Le Roux’s book:

“Cardinal Pacelli—then Secretary of State to Pius XI—made a confidence to Count Enrico Pietro Galeazzi, who would become one of his most intimate collaborators, when the latter visited him to arrange the details of his stay in America:

“Suppose, dear friend, that Communism is only one of the most visible organs of subversion against the Church and against the tradition of divine Revelation. Then we are going to witness the invasion of everything spiritual: philosophy, science, law, education, the arts, the press, literature, theater, and religion.

“I am obsessed by the confidences of the Virgin to Lucia, the child of Fatima. Our Lady’s insistence upon the danger threatening the Church is a divine warning against the suicide that would be implied by the alteration of the Faith in her liturgy, her theology, and her soul.’

“The future ‘Pius XII’ paused for a moment.

“Around me I hear the innovators who wish to dismantle the Sacred Chapel, destroy the universal flame of the Church, reject her ornaments, and make her repent of her historical past. Well then, dear friend, I have the conviction that the Church of Peter must assume her past, or else she will dig her own grave.’

“To prepare the Seminary of the Missions, Bishop Pacelli requested a loan which the Vatican’s ‘high administration’ nearly refused him.

“‘It is too grandiose for the underdeveloped...’ criticized a Cardinal of the Curia.

“Those underdeveloped ones shall save the Church, Your Eminence. A day shall 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 nothing more than a symbol, a philosophy like so many others; and in the churches

Christians will search in vain for the little lamp where God awaits them, and like the sinner, they will cry before the empty tomb: Where have they put Him?"

(Mons. Roche and Fr. Saint Germain, Pius XII before History, pp. 52–53; cited in Pierre, M'aimes-tu?, Fideliter ed., 1988, p. 1).

It is curious, however, that once elected Pope, Pius XII did not read the Third Secret, even though as Cardinal he had been impressed by *"the confidences of the Virgin to Lucia, the child of Fatima."*

Nevertheless, we must remain Catholic, Apostolic, and Roman. Romanity is vital, above all in this frightful crisis of the Church. For this reason Archbishop Lefebvre, with great love for the Catholic, Apostolic, and Roman Church, said in the final pages of his last book:

"Romanity' is not an empty word. The Latin language is an important example of this. It carried the expression of the Catholic Faith and worship to the ends of the earth. And the converted peoples were proud to sing their Faith in this language, the true symbol of the unity of the Catholic Faith. Schisms and heresies have often begun with a rupture from Romanity: a rupture from the Roman liturgy, from Latin, from the theology of the Latin and Roman Fathers and theologians.

"It is this strength of the Catholic Faith, rooted in Romanity, that Freemasonry wished to make disappear by occupying the Papal States and confining Catholic Rome within Vatican City. This occupation of Rome by the Freemasons made possible the infiltration of Modernism into the Church and the destruction of Catholic Rome by Modernist clerics and Modernist Popes, who hasten to destroy every vestige of 'Romanity': the Latin language, the Roman liturgy.

"And the Slavic Pope is the most relentless in changing the little that was preserved by the Lateran Treaty and the Concordat. Rome is no longer a sacred city. He fosters the implantation of false religions in Rome, and there carries out scandalous ecumenical meetings; he favors everywhere the inculturation of the liturgy, destroying the last vestiges of the Roman liturgy.

"He has modified, in practice, the status of the Vatican State. He rejected the coronation, thereby rejecting being Head of State. This relentless hostility toward Romanity is an infallible sign of rupture with the Catholic Faith, which he no longer defends. The Roman pontifical universities have become the seat of Modernist pestilence. The mixed character of the Gregorian is a perpetual scandal. Everything must be restored in Christo Domino, in Rome as elsewhere.

"Let us love to penetrate more deeply the ways of Providence and of divine wisdom through Rome, and we shall conclude that one cannot be Catholic without being Roman. It is true that there are Catholics who possess neither the Latin language nor the Roman liturgy; but if they continue to be Catholic, it is because they continue to be Roman, as the Maronites, for example, through the bonds of French, Roman Catholic culture which formed them.

"Moreover, it is an error, when speaking of Roman culture, to speak of Western culture. The Catholic Jews brought with them from the East all that was Christian, all that in the Old Testament was a preparation for Christianity and already a contribution to it, which Our Lord assumed and which the Holy Ghost inspired the Apostles to use. How often the Epistles of Saint Paul enlighten us on this point.

“God willed that Christianity, poured in some manner into the Roman mold, should receive there an exceptional vigor and expansion. All is grace in the divine plan, and our divine Savior disposed everything as was said of the Romans: cum consiliis et patientia, or suaviter et fortiter.

“To us also it belongs to preserve this Roman tradition, willed by Our Lord, just as He willed that we should have Mary as Mother” (Spiritual Journey, International Seminary of Saint Pius X, Écône, 1990, pp. 90–92).

Conclusion

The messages of La Salette, 1846, and Fatima, 1917, are prophecies of an apocalyptic character; that is, apocalyptic prophecies concerning the last times.

Their purpose is to point with the finger to the Mystery of Iniquity at its summit: namely, the loss of the Faith through the defection of the high hierarchy of the Church in the fulfillment of its sublime and noble mission, thereby becoming an instrument under the claws of Satan.

The corruption of religion through the most subtle and atrocious Pharisaism is an abominable thing, which Our Lord detests.

La Salette and Fatima are apocalyptic prophecies of supreme hope; for, in the end, the Immaculate Heart shall triumph. It shall be the triumph of Christ the King upon earth over all nations and peoples; the triumph of the Church under the reign of peace and prosperity of the Sacred Hearts of Jesus and Mary, when there shall be one shepherd and one flock, according to the prophecies of the Old and New Testaments. Sadly, these prophecies have been obscured with the passing of the years, giving occasion to great heresies on the part of the wicked, and to false interpretations on the part of the good. Nevertheless, it is our duty and obligation to rise to the height of the historical hour in which we are immersed, forging, by the grace of God, our own blessed eternity.

We cannot walk through the world as blind men, as though we had no light. We shall always have the light: God gives it—the supernatural light which is Faith, illuminating our path toward eternity. And however much that light may today be eclipsed by the dense darkness of error, deception, falsehood, Pharisaism, and the present Apostasy, it shall always remain like a heavenly beacon guiding us through the tenebrous night.

We must not allow ourselves to be overwhelmed by the contingencies of history; rather, we must rise to what is universal within them. We must be armed, lest we be submerged in the flood of facts and events without knowing how to discern them. Like the eagle, we must soar above the terrain, beholding from the heights the frenzied interweaving of the historical events which affect us, and even condition us.

Hence the necessity of the light of philosophical and theological intelligence, that we may discern the times in which we live and which each one perceives. The wisdom and science of Sacred Scripture are necessary, lest we remain immersed in reality without knowing whither we are going, or how. Prophecies become more discernible in their appointed hour, as Scío observes:

“They shall read these prophecies again and again, and shall give them many interpretations, until their fulfillment gives a clear knowledge of what was announced long beforehand with a certain obscurity. For every prophecy, before it is fulfilled, is an enigma; but when it is seen fulfilled, its understanding becomes easy and clear. Thus Saint Irenaeus” (Dan. 12:4, note 5).

Let us not sleep as the rest do. Watch: this is the exhortation of the Apostle of the Gentiles (1 Thess. 5:6). Let us be alert and wide awake to the signs of the times.

Let us put aside spiritual anemia. We must be sagacious, wise as serpents and simple as doves. Let us not permit the wicked to be more diligent in their works than the good. Courage and perseverance are necessary. Let us have recourse to the sacrament of our Confirmation, that it may refine us in the Faith of our Baptism, and that we may live according to the grace of our spiritual rebirth in the waters of the new regeneration.

Let us dispose our souls and our hearts to live by Love and by Truth. Let us live in these last times of the world with the hope of seeing Our Lord Jesus Christ come in glory and majesty.

Come, Lord Jesus.