



Commentary on the Secret of La Salette

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I had two dreams in the month of July 2021. In the first dream, I appeared in an unclear public or private debate, a pleasant one, with one of the participants a Dimond brother; that is, with at least one of the Dimonds present; and the opposite debater to him was a post-conciliar man whose claim was of having subtlety and sophistication. As I sat on a chair, which suggests a certain stability, I was guarded by the

features or semblance of the Dimonds, though I was not one of them. I was sure of myself as I went in my discourse to help the Dimonds. Although he had not been able to see or grasp the tenor of what I intended to say, nor recognize its merit, Brother Michael projected upon my speech his own, depriving me of the power to continue in the conversation or retain awareness. At the next conscious moment I got up from a wooden bed (whose

character means the forest and its shadowy interior), no longer secure and stable, but very poor and malnourished, with a swollen and red nose (and this seemed rather comical), having undergone an exorcism and been cured of a demon. Brother Michael Dimond, the exorcist, with a restrained gesture of natural love, kissed me in the forehead, and I felt as though the life I had won (which is recognizable by the sunlight coming from

Brother Michael's
apostolate and divinely
inspired hidden interior)
was in the intensity of its
good comparable to the
malignity and nightmare of
the evil I had passed
through, and the evocation
of every single capital or
central place was
confronted by the turbulent
sea.

In those days I sought to
examine La Salette's Secret;
in particular in light of the
profound scandals of

clerical sex crimes trumpeted against clergymen under "Cardinal" Timothy Dolan by a post-conciliar organization (Church Militant TV), also trumpeted even against Lefebvrist leaders and priests; and I tried to examine the Secret also because of the blindness of false traditionalists (such as those of Church Militant TV) in their aversion to Sedevacantism (this having occurred shortly before the recent boycott decree

against the Tridentine Roman Rite published by the Vatican), blindness illustrated by the irreverence and coexistence "made natural" with scandal; because it's hard not to notice from the detailed exposition of the perversity of a post-conciliar cleric like "Father" Peter Miqueli (in a Church Militant TV documentary) etc. an unhealthy condition and familiarity.

I tried to examine the Secret of La Salette, and the things I discovered (behind the surface of the message) were far more interesting, and disconcertingly so than I had been able to imagine. However, I intended to keep this study private and not public, either because I had decide to stop being a public commentator, or because as far as the difficulties of the Church (accessible to me) are concerned, I had, in my opinion, sufficiently

pointed out and made available informations on it; further, because subtle or esoteric matters are treated with hostility, misunderstanding or indifference. I felt, therefore, justified in turning my back on a supposed expediency in publishing the study, and in keeping it within my reach only. Before long, however, a second dream took place. In this dream, an avenue in Belo Horizonte where I was an elementary school

student (Avenida Carlos Luz) insinuated itself, as it had done in a dream a number of times before. The word "avenue" means, etymologically, "access way", and "means to arrive". This avenue means reaching the salvation of the soul, and in my dreams I often failed to obtain my student diploma from the school, however much I went to school, or entry had been made available to me in an unusual way, extraordinary means would

arise to enter the school premises and somehow take courses to try to make up for lost time and aspiration. Until this last dream occurred I had never sufficiently realized that this search for salvation had been the meaning of the dreams. This realization, it seems to me, had basically remained hidden from my consciousness. In this regard, it is significant that on one of the previous occasions I had dreamed that I was using the school's

facilities to take an English course (not organized by the school which taught mainly Portuguese, my native language), although the diploma from the course (and not from the school itself) is not what is usually desired at school, this giving occasion to embarrassment and ambiguous frustration. English is associated by me with the idea of 'angelic language' in a subconscious way, although I did not realize this very clearly

before the last dream; and the reason for the association is that I acquired many years ago (as a gift from an American in New York) a beautiful laminated card with a prayer in English and an image of St. Michael, among other reasons.

The content of the dream, which took place after the first dream described by me (after the first one with the exorcism and its release), was the following: I had

been intimately nudged at by a mute evocation of the avenue of frustrated learning. Suddenly, I walked to the front of a corporate precinct, as if intending to forgo a scholarly degree, and was dismissed, as if the position was above me, and I had no qualifications, although I felt sure of them, as I felt sure of "speaking English" (such also recalling my speaking as an orator in the first dream), which was my intimately alleged proof of

qualification, in an alleged opposition of merit to externality. On another occasion, feeling indignant, and having not found a job elsewhere, I hurried before one of the executives of the corporation, first tried, before the facade, to demonstrate my knowledge, with the satisfaction of the certainty of being able to convince the executive of his falling short of judging my resourcefulness. He was a very white-skinned man, very tall and thin, wearing a

red polo shirt. His face was very beautiful and elegant, and also (in an indirect or interpretative sense) slightly comical. As much as I had dared to suggest my admission as imperative, I was subconsciously aware that this man had a point of view that was inaccessible to me, that he was accustomed and connected to a world of success, refinements, and means of action, which was not my own, and to which I could not legitimately belong. The

exposure to this truth, mute and almost subconscious in the middle of the dialogue with him, basically took away my conviction and my sense of direction, giving my words in practice the character of (from a certain point of view) empty formulations and mere occasion for an unfolding a tad below my consciousness. The elegant man, not knowing the reasons I alleged, summed up his contradiction by resolutely asserting that

what I knew was worthless because of my ignorance of how to convey my knowledge. He climbed the outside stairs and over the facade toward the interior of the corporation building, and I followed, resentful of my exclusion. In the hall that opened, many workers were carrying out their work of repairs and notes, passing by the elegant man or being suggested by the surroundings; part of the floor being under repair; while he sought to direct to

me the suggestion that that was not my place, he with a certain slight embarrassment in the midst of his natural and superior confidence or wealth, suggestive of my inferiority and my falling short. I was implicitly convinced of this suggestion, when the elegant man saluted with a gentle, casual, slightly playful and impetuous gesture, if swift, a girl from the corporation's employees who happened to be passing by one of the entrances to

the hall, a simple girl,
beautiful and ordinary.

At first, witnessing the familiarity and rapport among those in the corporation, which both seemed to me to be completely foreign to my reality and penury, I resented this testimony as a sign of a wealth and status unattainable to me. That feeling being an extension of my not getting a degree in the past. In me, the feeling of ignorance of

those in that milieu, despite its paradoxical legitimacy and superiority, was still a silent source of incomprehension. Then I suddenly realized how unpremeditated, how natural and pure was the loving acknowledgment and greeting of the girl on the part of the elegant man (a gesture so profound and beautiful as to not to have been immediately appreciated), and how much this feeling was connected to the wealth and gift I

lacked, no matter how much the man lacked knowledge in absolute terms. Then a verse occurred to me, which I then remembered vaguely and incompletely: Galatians 5:6: "For in Christ Jesus neither circumcision avails anything, nor uncircumcision: but faith working through love."

I wanted to get the job and be admitted, but I didn't know the faith through charity, which has

legitimate work as its property. And this work is a transmission (not keeping to oneself what one knows, as I had intended), according to the suggestion of the dream, because that man was presumably the Archangel Gabriel (and etymologically "angel" means "messenger" or "transmitter"), and the girl whom he saluted was presumably the Virgin Mary herself, whom he saluted before the birth of Jesus. The retroactive

thought upon her countenance and her intent spoke of a simplicity so extreme and self-evident, so unthinkable for the ordinary witness, as not to be able to be looked at without it causing a deep and convinced commotion and bow of reverence; also her countenance implied one not being able (before it) to describe it, not without one committing an injustice.

Something curious about this is that shortly after this second dream I woke up with my nose swollen and painful with a blind pimple that I was then unable to relieve.

The two dreams, though they don't clearly seem continuous; they have in common the message of being short of speech fluency; and also that of receiving the witness of a charitable love that truly consists in working and

transmitting belief; as opposed to a misleading discourse or knowledge that, static and pretending to be perfect in the midst of the need for improvement, is not transmitted or is not complemented. One must be an "always-student" to obtain the "degree" and access the secret perfection and the underlying cessation of all movement (meaning a Marian simplicity); just as it is necessary to "prophecy again to many nations and

peoples and tongues and kings" (Revelation 10:11) concerning the bitter taste of the angelic book in the stomach; to hear what the seven thunders said from the mouth of the seventh angel (of the seventh trumpet) in order to gain access to "the end of the mystery of God" (Revelation 10:7), which is relative to the sweet taste of the book in the mouth. The swollen, red nose suggests the obvious inconvenience arising from senses-like

arrogance, because the nose is a symbol of arrogance and perception. The color red is the color of dispersion, and also of a primitive indistinction between good and evil ("Adam", who lived in the primitive paradise, etymologically means "red"), which must necessarily give way when one be tried in the gold of faith by fire (1 Peter 1:7), to reveal faith as superior to "gold" (because the latter corresponds to faith seen

from outside or accidentally, akin to the shadow of a prepared revelation, i.e. the "messianic coming"); fire being a common symbol of charity. Red etymologically suggests both "rust" (degeneration or residue and past) and "fire" (present ordeal), an ambiguity that is characteristic of the duality of the paradise fruit. Galatians 5:6: "For in Christ Jesus neither circumcision avails anything, nor

uncircumcision: but faith working through love."

Thus, red, which can be associated with the past, can correspond to faith already obtained (rust), and, as associated with the present, can correspond to charitable work that proves or confirms the faith obtained (fire).

Circumcision being worth nothing in Christ Jesus means, among others, faith not proved by charity (as St. Thomas teaches, etc., circumcision is a figure of

baptism, and this is the “sacrament of faith”), and remaining static; uncircumcision being worth nothing in Christ Jesus means, among others, working to the detriment of the completion of the profession of faith (doing without the diploma). Because my red nose in the dream is comical and the same red color as the elegant comical man's shirt; there is a kind of parallelism between me and him, in which the need to

transmit is linked to the need to recognize oneself below; but at the same time to a rewarding gratification, the witness of Marian simplicity, on the one hand, and of the "divinely inspired interior" of the Benedictine, on the other. The parallelism also extends to the fact that, in the first dream, "true and genuine life was proportionate to the malignity and nightmare of the evil I had gone through"; and the angelic

testimony of Mary's simplicity was proportionate to the man's falling short of that simplicity. Good and evil confronted and endowed with admirable and paradisiacal proximity, as in the aspect of the dream about "the evocation of every capital or central place being confronted by the turbulent sea"; the sweet in the mouth and the bitter in the stomach of the book ingested by the Apostle John.

When speaking on the subject of predestination, St. Thomas Aquinas indicated the idea of "necessity" as not being able to be applied to someone in particular being saved or condemned; because the notion of necessity is, as he proposed, linked to the domain of principles above the terrestrial world and its transformations. On the other hand, to necessity he did not oppose a "freedom"

or chaos left to itself. In theology there is dogmatic theology, sacramental theology, and moral theology. If necessity corresponds to dogmatic theology, "freedom" corresponds to moral theology. If sacramental theology is an intermediary link between the two, distinct from the two but linked to them by an underlying and illuminating bond [the three being "one" (1 John 5:8)], sacramental theology must correspond

to something in between.
Something between
"necessity" and "freedom".
This, in Thomistic
philosophy, seems to be
"infallibility" (for example,
of the salvation of the
elect), marked by the action
of a Providence that unites
justice (corresponding to
necessity) and mercy
(corresponding to freedom).

But in the face of the
religious crisis, the heresies
and the unprecedented
scandals of the Post-

Vatican II era (predicted by the Marian apparitions), why has the infallibility of divine intervention obscured, and men immersed in the darkness of error and sin have fallen prey, apparently, to a kind of spiritual catastrophe?

These are precisely the questions that the Message of La Salette (the Virgin Mary) addressed. The word "Salette" etymologically means a "military helmet". In war, according to the

literature attributed to Sun Tsu, etc., the main thing is to hide one's intentions, the better to guarantee a tactical advantage over the opponent and save or safeguard one's own position. And it so happens that the etymology of "helmet" means precisely "to hide", "to cover", "to save". Furthermore, as the helmet (which is a covering of the head) symbolizes the head itself, and signifies intelligence and understanding seen from

the outside, or seen enigmatically, it is all the more significant or disconcerting that the tiara traditionally resting on the head of the images of Our Lady of La Salette is a tiara that is said to be of "Russian style". This fact signals a number of suggestions, one being the association (very familiar to many) of Russia with war and militarism, as well as sagacious military strategies and tactics inspired by thinkers such as Sun Tzu

(as noted, for example, by defector and former KGB agent Anatoliy Golitsyn).

The "great red dragon" (Revelation 12:3) which appears shortly after the description of the "woman clothed with the sun" (the latter corresponding to the Virgin Mary), was described by the Dimonds as meaning the Soviet Empire (Russia), whose flag was red. There is something even more embarrassing in this respect

in that the word "Russia" means, etymologically, "land of the red." These apocalyptic characters (dragon and woman) are a clear allusion to the paradisiacal woman and serpent, and to their opposition or enmity (Genesis 3:15), as the opposition between good and evil. But in this respect there is a mystery. It consists in the fact that if Eve in paradise was taken from Adam and was a continuity of him (he whose

name means "red"), there must be some continuity between Eve and the serpent, inasmuch as the red dragon corresponds to the serpent and is red; just as there must be some continuity between the Russian Tiara and the Marian plans. The subtlety of this paradoxical continuity will be discussed later in the context of the solar eclipse theme. It is also significant in this wake that 20th century historian-philologist George

Vernadsky has proposed that the word "Russia", ultimately (and this corroborated, among others, by the geography and etymology of the Volga River), goes back, and/or corresponds etymologically, to the notion of "water", and that the same occurs with the word "Rome" (the mythological founders of Rome, Romulus and Remus, were found as babies in a basket, drifting down a river). Now, Adam (whose name means "red")

is associated with the "Garden of Eden", "Eden" also etymologically corresponding to "water", the Garden having been described as surrounded by rivers of great renown. Water, as exemplified in baptism, signifies a certain gratification or subtle psychic infusion. Red, like baptism, corresponds to a primitive-paradisaal gratification followed by an ordeal and "working through charity", which hides the fruit of the tree of

life, leaving it, however, underlyingly available. This is indicated in that St.

Thomas Aquinas proposes that the ancient fathers, including and explicitly Adam, had access to sanctifying grace after the Fall (Summa Theologica Pars Tertia, Question 70, Article 4), and at the same time this fact is controversial, made obscure, or full of subtlety (evoking the subtlety of the serpent in paradise).

God's punitive intention against the first parents, forcing them to grief and toil, was such that they should see evil and accident in the order of terrestrial [or inferior] perception (as apart from good and more accessible than good), so as not to confuse it [evil] with good (but keeping it distinct); this having the effect of a purified appreciation of good. This dual subtlety, which makes good and evil separate, serves the observation of

Saint Basil the Great, that "It is not names [evil and accident] that saves us, but intentions and true love towards Our Creator [good hidden in working]". The "diploma", as well as the non-laborious and proud giving up the "diploma" (circumcision and uncircumcision, respectively), correspond to evil; while the loving apprenticeship in progress (faith working through charity) corresponds to the underlying good in the

apparent evil. In this regard, it should be noted that the word "intention", used by Saint Basil, etymologically signals an effort (at least in germ), and therefore a work. It is also curious to note in this regard the verse of 1 Corinthians 7:19: "Circumcision is nothing, and uncircumcision is nothing: but the observance of the commandments of God." Instead of saying something like "the keeping of God's commandments is all" or "is a lot," he makes

the notion incomplete
precisely (as it seems) to
signal the idea of the
completeness underlying
(or hidden under) the
apparent incompleteness.

This hiding the good, as a
purifying means; evil and
perishing hiding a subtle
life-givingness; is signified
by the Sorrowful Mysteries
of the Rosary, by the cursed
evangelical fig tree; by the
Two Apocalyptic Witnesses
[of Revelation 11] (whose
testimony is by definition

apparently divided or incomplete); and also (as indicated) by the persecuting Red Dragon [Revelation 12].

Consequently, an aspect of this concealment is also the "hiding in plain sight" of Our Lady of La Salette, in terms of her subtly associating herself with Russia (Tirara), a country which later (decades later) would be explicitly referred to in the Marian Apparition of Fatima. The infallibility of Providence is brought

about by an apparent exacerbation of evil, through apparent chaos left to itself. In this regard, it is significant that Saint Antonio Maria Claret, the archbishop, is said to have attributed to Jesus the prediction that communism would do great harm against the Church (years before the communist movement even became a very prominent or notorious political phenomenon); and Santo Antonio Maria Claret was a missionary working

miraculously and prominently in Cuba in the century before the Cuban Revolution.

When God revealed Israel's future defeat and captivity at the hands of the Babylonian Empire, God stated that He Himself would fight the besieged inhabitants of Israel (Jeremiah 21:5), and that the people of Israel should surrender to their enemies. God has raised up enemies "against his own party." In

her apparent, paradoxical or interpretation-wise intention to anoint, reward and crown the revolutionary movement that broke out in Russia, similarly, the war strategy chosen by the Virgin Mary is indicated. The fruits of this strategy, laden with the tactic of hiding or suppressing as much as possible every significant and genuine secular expression of religion; said fruits are becoming more and more palpable. Marxism as a

political/cultural phenomenon (as well as the cultural movements associated with it in a discrete historical sense, such as Theosophy and the New Age) has apparently taken by storm all renowned Western universities, including those of a religious nature (and also Eastern/Oriental universities); it also took most members of the political and journalistic classes; it degraded Western peoples and their

intelligence; and it gave rise to a scenario of a probable or almost certain economic collapse of the West (a picture trumpeted by many respected and successful media names, such as Peter Schiff, Robert Kiyosaki, etc.); and it has stripped Christianity not only of its ordinary secular dignity, but even of its ordinary means of defending its own outlook in the public arena. The Marian intention is to remove from every focus of ordinary secular prestige

the character of a safe haven against universal degradation and sabotage; in particular as illustrated in that any apparent opposition to this sabotage, on the part of the "conservatives", is a merely underestimating and degraded opposition to this sabotage, one which for that very reason is an opposition that imparts to this sabotage an undue respectability, therefore rendering itself a complementary element of this sabotage. On the other

hand, countries like Russia and China, in their almost consummate and unreserved victory against the West; are not only pieces set in motion by the Virgin Mary, in her prerogative of intermediary of divine infallibility, but are the expression of her iron hand. As in Genesis God "turned" or "changed" "every way to keep the way to the tree of life" (Genesis 3:24); the Marian will also placed a mine and an obstacle in every ordinary

place where one could pass to try to find some relief against the unleashed evils.

In this regard it is significant that in the Secret of La Salette it is stated: "One should expect to be ruled by an iron rod and drink the cup of God's wrath." Now, the French expression (from the original) for "iron rod" was "verge de fer". In French there is the expression "vierge de fer" ("virgin" or

"maiden" "of iron"); which means an instrument of torture, a kind of sarcophagus with a high-relief figure of a woman on the outside, with a person supposed to be locked inside (an inside which can be opened) pressed to one degree or another against sharp metal. This instrument of torture, by the way, inspired the title or name of the heavy metal band, "Iron Maiden". A word like "vergasta" [Portuguese for "beam" and

“rod”] is almost certain to have an etymological continuity with "virgin" (from the Latin "virgo"); in particular because the word "talis", from the Greek (meaning "girl able to marry but not yet given in marriage"), is phonetically similar to "talea", from the Latin, which means precisely "rod", "bar", "staff". It should be noted that in certain languages a word like "maiden" or "girl", translatable as "talis", often means or

implies "virgin", as in fact occurs in the Greek biblical reference to the Virgin Mary. The connection between the iron rod and a virgin or girl is, among others, that iron symbolizes the common and/or servant condition/attachment to impression over conception; a certain lack of intelligence autonomy; while the notion of "young girl" (taken as pejorative precisely in the sense of "iron" by No Doubt [rock band] song "I'm just a girl")

etymologically means the weight of desire and being exposed to fornication and scandal (to the detriment of conception), among others in that the word "prostitute" comes from the Latin word "putus", which simply means "girl". The scourge or rod ("verge") is an appeal not to reason in the highest sense, but to the passions.

This is also indicated by the etymology of "sarcophagus", which

means "to eat meat", and also suggests a heavy lust. In this respect it is somewhat disturbing that the "Iron Maiden" use is a form of torture with a figure somewhat similar to "Russian dolls" (called in local Russian usage "matryoshkas"), culturally arisen toy items or collectibles in Russia by the end of the 19th century (and in this probably come out after the "Iron Maiden" by about a hundred years); as well as it is disturbing that

matryoshkas are also commonly used with the image of the Virgin Mary and other ordinary icons of Russian "Orthodox" religion.

Another strange coincidence is that the year of the Secret of La Salette (1846) entrusted to the children Maximin Giraud and Mélanie Calvat, is very close to the foundation of the Theosophical Society (November 17, 1875), whose founder, Elena

Petrovna Blavatskaya (or Helena Blavatsky) was not only Russian; but a princess of the Russian aristocracy/royal bloodline. By 1846 Helena Blavatsky, in fact, was precisely a "virgin" or "girl fit for marriage but not yet given in marriage" of sixteen. Helena Blavatsky, with her occult religion, culturally promoted the valorization of "impression" to the detriment of "conception" (a pseudo-religious tendency long accumulated

by the orthodox from the rejection of the filioque clause and the adherence to Palamist theology, as I indicated in the book "The Marriage of the World and Babylon the Great"); which is one of the layers of meaning of the term "iron". Her movement, ancestor of the New Age, (to paraphrase the late scholar and broadcaster Stanley Montieth) "influenced every aspect of our lives." Madame Blavatsky is not only an example of the

brutal exercise of power and influence over people (the etymology of "iron" denotes the notion of "strength" and "vigor"), but she was fat (in the etymology of "bar" [of iron] is the notion of "weight"); and a person who has given occasion to the promotion of some of the most baleful and strange lusts ever justified in the name of a world view (this being alluding to in the idea of "sarcophagus"). Charles Webster Leadbeater, one of

the leading figures in the Theosophical Society during Madame Blavatsky's generation, was an inveterate pedophile and a promoter of certain sexual "esoteric practices" whose contents cannot be made explicit without sin, or researched and examined without bitter regret.

The great secular success of the Theosophical Society; which excited philosopher Vladimir Sergeyevich Soloviov's goofy

admiration for Blavatsky; according to the insinuation of the Secret of La Salette as is presently being examined; was permitted and paradoxically or interpretation-wise encouraged by the Virgin Mary as a terrible punishment (or curse), in the words of the Virgin Mary in La Salette, "the cup of God's wrath". It is curious that the word "wrath", from this English term etymology, means "to turn", "to bend"; in light of

what has already been said about how in Genesis God "turned" or "changed" "every way to keep the way to the tree of life" (Genesis 3:24); and also that the Marian will somehow placed a mine and a maximum obstacle in every ordinary place where one could go to try and find some relief against the unleashed evils.

Is it possible to look at the Post-Vatican II Church without seeing in it a mirror

image (in many ways) of the perversity of the Theosophical Society? Aren't the four billion dollars paid in compensation to victims of sexual abuse perpetrated by post-conciliar American clergy [other countries suffering similarly] etc. (not to mention the almost incredible policy of covering up these crimes, leaving defenders of the Post-Conciliar Church astonished); aren't they strangely suggestive of the

"Iron Maiden" instrument of torture? Was not Leadbeater an Anglican clergyman, paralleling the post-conciliar rite of priestly ordination notoriously and deliberately resembling the Anglican rite, and for this reason having been implemented since the dictates of the Second Vatican Council?

The intention of the Anglican rite of ordination, formulated by a Reformist (early Protestant), was to

soften any suggestion that there is in the priest (who corresponds socially to the conception) a character that distinguishes him from the layman (the latter corresponding socially, in a comparative way, to impression). If the conception is indistinguishable from the impression, neither the cleric consequently has the vocation to administer or transmit the conception to the laity; the cleric ends up having, in order to retain

some functional position, the task of administering a degraded form of impression to the detriment of conception. This is precisely what the phenomenon of the promotion or cover-up of sexual predators means.

The idea behind the promotion of impression over conception is the idea that there is not, in essence, a distinction between conception and impression, or between good and evil

(duality which also corresponds to essence and accident), so that there is no greater gravity in conception, and a comparative superficiality in impression. The indistinct simultaneity between conception and impression corresponds to the phenomenon of secularization (and of the communist claiming to promote an "earthly paradise"). Thus the "iron maiden" means, etymology-wise, indistinctly and

simultaneously; on the one hand, the "purity and rarity of virginity" (good); and, on the other hand, the "vulgarity or banality of iron" [evil] (as in the famous or even folkloric association of evil with banality by Hannah Arendt), iron basically the least rare earth metal; there is about the "iron maiden" the air of things that are attractive precisely because they are incoherent or hypnotically ambiguous. In addition to being an

instrument of torture, the "iron maiden" is a trap, which furthermore derives its strength from a kind of parodic imitation of the sublimity and simultaneous simplicity of the Virgin Mary's character. While to witness the Virgin Mary in her simultaneous sublimity and simplicity (corresponding to the dichotomy "good and evil") it is necessary to be "tried by fire" and also witness one's own painful being lacking in perfection; the

iron maiden, on her turn,
can only articulate the
elements of the dichotomy
in an insidious and
exhausted or degraded way,
flattering people.

It is significant that the
literal iron maiden, that is,
the sarcophagus of torture,
has been notoriously
attributed by some to have
been a medieval method of
torture, when in fact,
according to certain
sources, it is an instrument
first employed by French

revolutionaries historically close to the Apparition of La Salette. Here is a figurative illustration of how the "iron maiden" articulates the two sides of the dichotomy in an insidious and exhausted or degraded way. The past corresponds to what is synthetic and intensive, concentrating possibilities to be explored, while the present corresponds to what is analytical and extensive, as it is an extension of the past. Thus, the intensive

being of the past
corresponds to the gravity
of conception, and the
extensive being of the
present corresponds to the
superficiality of impression.
Attributing to the iron
maiden she/it belongs to a
past to which it does not
really belong bears a
figurative correspondence
with the attribution to
impression [detrimental of
conception] a concentration
of gratification that is
proper to conception. This
same figurative

correspondence extends to the fact that "verge de fer" only "degeneratively" includes the past-etymological sense of "vierge" ("virgin"). One more observation is that the band Iron Maiden, in the countercultural wake of heavy metal music (and like all counterculture), perfectly illustrates the symbolic meaning of the "iron maiden", because counterculture means a kind of celebration of the decomposition or death of

an original conceptual content (content corresponding in an analogous way to the original notion of "virgin"), in favor of the residual impression arising from this origin (impression corresponding in an analogical way to the more recent notion of "vergasta", whose link with the more original connotation was obscured).

Isn't this insidious
indistinction what made
Helena Blavatsky's
collaborators stand by her
despite sure disbelief of her
purported good feelings and
sincerity? Is it not this same
strange hypnosis what made
John Paul II, significantly a
former stage actor, have
such a reputation for
manhood, even despite of
his enthusiastic and well-
proven collaboration with
religious indifferentism
[that is, in the Pope Gregory
XVI's definition of

religious indifferentism as the notion easily attributable to the Second Vatican Council, or the encyclical *Ut unum sunt* of John Paul II, etc., that members of non-Catholic religions can be saved] (this indifference condemned in the most vehement and clear terms by Pope Gregory XVI and basically every traditional pope); despite his enthusiastic and well-proven collaboration with the Second Vatican Council, etc.? The iron

maiden makes people believe that she is a virgin, even though deep down they are sure that she is a whore.

It is rather curious that John Paul II's race is Slavic (Malachi Martin, in one non-fiction novel, refers to him as "the Slavic Pope"), Poland being basically the country with the highest percentage load of Slavic ancestry; and Russia was founded by Slavs. Furthermore, Russia and

Poland colonized or occupied each other (during certain intervals) over the centuries; the ties of ancestry and culture marked by these facts, as a whole, making it all the more significant that (according to Father Gabriele Amorth's eyewitness account) John Paul II hesitated or entered a fierce conflict with himself (about whether to consecrate Russia or not) just moments before John Paul II lost the opportunity of purportedly

consecrate Russia to the Immaculate Heart of Mary (on March 25, 1984) in accordance with a request addressed to popes in the context of the Apparitions of Our Lady of Fatima (1917). The meaning of a legitimate consecration of Russia would have to be that of valuing one's not sacrificing conception or truth for the sake of impression; in other words, not sacrificing spiritual gratification for the sake of secular advantage and

appearances; and therein lies a value (which is contained in this proposed consecration) that even Malachi Martin, a sincere supporter of John Paul II (as well as a Vatican insider and clergyman), considered a value that John Paul II obviously did not adopt, for the corruption and tragedy of his own condition; Malachi Martin even went so far as to include in his novel, about the "Slavic Pope", a private and misguided confession by

John Paul II about letting himself be corrupted in his actions and intellect, with the effect of departing from this value.

Regarding John Paul II, it is also worth mentioning what is said about him in the "Prophecy of the Popes", a text attributed to Saint Malachy (a twelfth century Irish archbishop), Saint Malachy being known to have predicted the day and the hour of his own death. Many journalists or

scholars, such as contemporary post-Vatican II apologist Jimmy Akins, claim (in the case of Akins with scandalized resentment) that this text from St. Malachy [which contains cryptic or mysterious descriptions of future popes or papal claimants (totaling 112 names)] is a forgery because the level of accuracy of its predictions is particularly convincing before its publication at the end of the 16th century (i.e.

centuries after the death of Saint Malachy). However, far from the most perfect disdain having covered this alleged prophecy, it is said to have nurtured fear and apprehension among scholars for centuries (its very disclosure having been promoted by Benedictine clerics, and its content relied on by Benedictines, the text constituting a certain tradition of this religious order); to the point of drawing the attention of the mainstream media when

Francis was elected, for the latter would correspond to the last name on the list of Saint Malachy, before the "end" described in the text.

The "coincidences" are surprising in some of the post-publication predictions (not that I've examined all or more than some compared to the total number), as one Dimond Brothers video sufficiently points out [Cf.: St. . Malachy's Prophecy (3rd Edition) - Francis says: "I'm

a Roman”]. The predictions about John Paul I and John Paul II, however (whose purported hierarchical position was assumed in the 20th century), are among the most significant.

Strangely, nobody seems to have noticed explicitly or pointed out that the predictions about these two stand out from most of the others, because their interpretation refers to astronomical phenomena. The predictions preceding those of John Paul I and

John Paul II are "shepherd and sailor" (John XXIII) and "flower of flowers" (Paul VI), neither of the latter two having anything to do with astronomical phenomena in a sufficient or direct way. On the other hand, the predictions for John Paul I ("from the half moon" or "from the half of the moon") and John Paul II ("from the labor of the sun" or "from the eclipse of the sun") are clearly astronomical predictions, although before their

materialization one did not need to expect a necessarily literal astronomical correspondence. The next name on the list ("the glory of the olive", that is, Benedict XVI), no longer indicates anything sufficiently or directly about astronomy. It is curious, therefore, that John Paul I and John Paul II are numbers one and two (signifying continuity) of the name they have chosen (in honor of John XXIII and Paul VI). John Paul I is said

to have been born and taken over the Vatican in periods when the moon was half full ("from the middle of the moon" or "from the half moon"), when he was born it was a waxing moon, when he assumed it was a waning moon, which latter event means an approaching "new moon", i.e. the phase in which a solar eclipse can occur). John Paul I's position in the Vatican lasted only thirty-three days until his death, about a month, the word

"month" etymologically corresponding to "moon". John Paul II is said to have been born and to have had his funeral held on days of solar eclipse ("from the labor of the sun" or "from the eclipse of the sun"). The expression used by Saint Malachy was "De labore solis", and in Latin "labor solis" commonly means "solar eclipse". The correspondence between these two astronomical predictions extends to the fact that the lack of light

reflection began comparatively greater at the births (the waxing moon signifies a "rising" of the moon and therefore of its light, and the solar eclipse of John Paul II's birth was significantly less intense, it was more partial, than that of the funeral).

The considerations concerning this prophecy are intricate, and much of its elucidation or hidden explanation, shocking by the way, will have to be

postponed (in stages) to later in the present text. The mention of this shocking character is not intended to excite intense feelings in the reader, or to ignorantly prank, which must not be the case because it is a subject which can be regarded with reasonable coolness despite all; but the mention is intended to prevent me from treating too casually a matter that seems to me crucial and demands descriptive generosity. Suffice it, for

now, to note (in the wake of what has been said about John Paul II) that when crossing the prophecy of Saint Malachi and certain verses from Revelation 12 (Revelation 12:1-2: "And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: and being with child, she cried out in labor, and was in pain to give birth.") it is clear that the explicit mention of what is seen in

the sky strongly suggests correspondence with an astronomical phenomenon; and that the work of the sun ("De labore solis") or solar eclipse of which Saint Malachy speaks, corresponds with surprising adequacy to the "labor" of the woman "clothed in the sun" ("labor", in English, by the way, means, among other things, "birth", and this correspondence is probably one of the connotations of the Latin expression); whose child is

the "king of kings" (and the royal crown is a solar symbol), and whose crown has twelve stars (this zodiacal number corresponds to the sun and its yearly astronomical course). Furthermore, having the moon underfoot suggests an alignment with the moon on the part of the sun, precisely what occurs during a solar eclipse. It is common ground among interpreters that the woman in question, among others, represents the Church. Once

explained, it becomes obvious that Revelation 12 is talking about a solar eclipse; however, that this has not been commonly realized makes it obvious that the passage is speaking of something subtle and prepared to be interpreted at a special time or circumstance. Now, these birth pangs correspond to John Paul II and his action on the Church, as indicated; and specifically they correspond to the hesitation and fierce internal conflict

of John Paul II (his eclipse, or "blackout", whether moral or intellectual); for example as noted by Gabriele Amorth on March 25, 1984; or in the case noted from Malachi Martin's book. These considerations firmly establish that John Paul II corresponds to (which is different from coinciding with) the "great red dragon," who is the "second sign in heaven" (Revelation 12:3), who "stood before the woman" (Revelation

12:4) as the moon stands in front of the sun during an eclipse. In this respect it is significant that John Paul II was, like the dragon, given the title "Great" (something very rare among men considered popes, two or three cases having been in the past). The red moon is typical of the lunar eclipse, and this red hue has to do with refraction and the relative blockage of the source of the solar emission making the incoming electromagnetic wave (the

incoming light) longer or stretched and less frequent (in the sense of the wave frequency); such having correspondence with the biblical expression "last hour" (which term ["last"] etymologically means "extended or stretched [hour]") when the "many antichrists" appear (1 John 2:18), as opposed to "beginning when was the Word". Thus, the fact that the red dragon is called "great" is linked to the fact that it is associated with the

quality of something
"stretched", as well as with
the quality of something
that is enigmatic (because
of its extensiveness, which
demands time/change of
position for one to look at
the thing in its entirety).
The red dragon's waiting
for the woman to give birth
corresponds to waiting for
the moon (mostly separated
from the sun, but indirectly
before it, during the lunar
eclipse) for the opportunity
to devour the sun (solar
eclipse and pregnancy or

childbirth). On the other hand, and conversely, the waiting of the red dragon for the woman to give birth to devour her child also corresponds to hiding in plain sight of the moon in its red potential character during the solar eclipse, before the lunar eclipse (that is, before the red dragon being "cast down to the earth" [Revelation 12:9], maximally distanced from the sun and covered by the earth's shadow as an obstacle). The underlying

unity of these two separate moments will be better explained further below.

Thus the moon under the woman's feet was the most appropriate place to effect the dragon's intent to "devour her child" ("sun") when she gave birth.

As the great red dragon has seven heads and ten horns, just like the apocalyptic beast, and is therefore a hidden expression and principle of the beast (also

by its association with the subtle celestial realm and the dark and ambiguous solar-ecliptic phenomenon, subtlety also attributable to the serpent of Eden, Genesis 3:1); as well as the moon of the solar eclipse is a hidden expression and principle (initial phase of the "new moon") of the moon of the lunar eclipse (phase of the "full moon"); follows the conclusion that John Paul II corresponds to the serpent at its most promising and insidious

advantage of murderous intent against the Church, before he evokes the beast coming "from the sea" and associated with "many waters", which seem to correspond to the sharp tidal effect created by the full moon (that is, created after the dragon cast into earth [lunar eclipse]) and commonly associated with the full moon. John Paul II offered to the Church, like the serpent to Eve (incessantly, by the way), a forbidden fruit and the

deceptive being equal to God. John Paul II, General Audience, January 25, 1984: "Christ, the Son of God, in becoming flesh, assumes the humanity of every man (...) In the encyclical *Redemptor Hominis* I wrote that 'the name for that profound admiration for the worth and dignity of man is the Gospel, that is, the Good News. It is also called Christianity.'" In the Bible there is the relatively continuous and discrete

suggestion that what is human (in its passing and insufficient character) corresponds to impression to the detriment of conception (e.g. Psalm 8), as the value of humanity to the detriment of divinity; this by analogy corresponds precisely to the lunar blocking to the detriment of the sun. Pope Saint Pius X, *E Supremi Apostolatus*, October 4, 1903: "While, on the other hand, and such according to the same apostle is the distinguishing

mark of the antichrist, man with infinite temerity has placed himself in the place of God. " John Paul II; with his implementation of post-conciliar religious indifferentism (indifferentism that some people deny is real despite being the evident outlook of the Second Vatican Council [energetically defended by John Paul II]); and, as acknowledged even among some of his supporters; with his implementation of the bionic/artificial and

globalist ideal of a supra-Catholic religiosity obviously inspired or influenced by the Theosophical Parliament of the World's Religions; [John Paul II] was the individual most endowed with distracting and comparative factors in favor of his own conduct (for example, taking into account the liberal-clerical radicalism by John Paul II inherited since the post-conciliar chaos); the most endowed with apparent

justifications to the effect of appeasing the resistance of individuals inclined to believe John Paul II was doing precisely what he was doing, namely, promoting the abortion or the murder of the Church (abortion and murder signified in his heretical profession of faith). Christ's saying of the serpent or dragon (demon) that he "was a murderer from the beginning" (John 8:44), suggests the passage from 1 John 2:19: "They went out from us, but they

were not of us." [The context of this last passage is the "going from us in the beginning".] Thus the dragon was effected or preceded by the "sun" or "beginning" (as red in relation to white, as [paradise/ primitive] birth pangs in relation to the open reference to the dragon); without, however, knowing or belonging to this "beginning" and its respective communion. This suggests in St. Malachy's prophecy the

recognition of John Paul II not having belonged to the communion of the Church (for the sin of heresy); and hence he was not really a pope but an antipope; which can be concluded from the famous bull *Cum ex Apostolatus Officio* (Pope Paul IV, February 15, 1554), which teaches that a heretic cannot come to assume the pontificate, etc.; subject which will be discussed further below. In this respect it is significant that Antipope Benedict XIII

(died 1423 A.D.), who was called "Papa Luna" because of his surname "de Luna" ["emphasis on "luna", "moon" in Spanish], was described by Saint Malachy prophetically as "Cosmedine moon", and his government was associated with the period of the height of confusion during the Great Western Schism, precisely because of the concupiscence of wanting to "dominate the world" suggested in the etymology of "cosmedine" (Benedict

XIII served in the Basilica of Santa Maria in Cosmedin, Rome.) This concupiscence corresponds to the attempt of the moon or dragon to devour the sun. Furthermore, this association of the solar eclipse with the moon (which is in nature itself) makes the continuity clearer between John Paul I and John Paul II, established in the prophecy of Saint Malachy.

The lunar eclipse (red moon) is the true (albeit hidden) meaning of "communism"; and, as these prophecies (among them that of Saint Antonio Maria Claret regarding communism) suggest; the lunar eclipse was established before the "foundation of the world" (Revelation 13:8) (correlative with the "consummation of the world" [Matthew 24:3] or completion of the world, as will be explained later) to

prove the faithful, and as a true siege of the faithful. The lunar eclipse is the iron maiden.

Returning to the iron maiden theme, another and still interesting parallel is the fact that the US dollar is currently used as a kind of instrument of torture, in the context of a certain intimate link with the Marxist hegemony in American culture. Republicans, as well as Democrats (the two main

representatives of the American voter), promoted the increase in the public spending ceiling, and the printing of money, that is, the increase of public debt (in the name of social causes typical of Marxist ideology). The debt is so great, and the inability to stop incurring in debt so blatant, that a number of respected commentators claim that it is impossible to pay the debt. A speaker and investor at FreedomFest 2021, Mr. Stephen Moore,

even aired with
astonishment and open fear
how silly or absurd a then
recent allegation by
President Joe Biden on
CNN seemed to him [Mr.
Moore], that [according to
Biden] by printing another
three and a half trillion
dollars with
"infrastructural" spending,
inflation would be fought
effectively. People are
wondering why the most
elementary and sound fiscal
concerns are being banished
to the media's fringe. The

dollar is a kind of economic extension of the iron maiden, and like it is nothing short of a trap. It is printed and made available to the public as if it were unlimited, and this is seductive and apparently reassuring (like a maiden or virgin), but the automatic effect of this subversion of fiscal responsibility is inflation and the rampant loss of public purchasing power (rod or “vergasta”). It is curious that in the commonplace of the

alternating use of the carrot and the stick to guide a donkey, these two objects are similar in shape; as if the meaning of the metaphor is precisely that of the underlying unity between the seductive object and the punishing object; between the pleasure of sin and the misery of it.

"Father" James Martin, a pro-LGBT activist, famously endorsed in his activism by "Pope" Francis,

has claimed in the past that LGBT people have more faith than straight people; and also he said that the failure of LGBT people to "receive" or accept the doctrine of the need to be chaste, as opposed (it is suggested) to practicing their homosexual acts traditionally regarded as sinful, [said failure] should (according to his between the lines suggestion) be regarded as a demonstration that it is not legitimate to demand chastity from them.

He also compared the rejection of "gay marriage" to racism.

In a comment on Twitter, July 20, 2021, addressing the then recent exoneration under homosexual scandal of post-conciliar clergy Jeffrey Burrill (who is no longer "Secretary General" of "The United States Conference of Catholic Bishops", USCCB); James Martin said he resented the hacking activity to obtain data, i.e. use of technology

to monitor data from dating apps [approximate quote]: "Regardless of the actions of the priest, who was forced to resign today, is there any indication that a real 'investigation' has taken place, or do these writers simply buy information from an unscrupulous source, and one possibly breaking the law? This forces the question: Cui bono?"

"And again, why not spy on everyone who works for the

church? Why stop at the priests? Why not spy on unmarried lay teachers? Maybe they're sexually active. Why not spy on married pastoral associates? Maybe They practice birth control. And why stop there? Why not spy on parishioners? Who, in the end, would be left in the church? [my emphasis] As the psalmist wrote, "If thou, O Lord, wilt mark iniquities: Lord, who shall stand it." (Psalm 130:3)."

"These witch hunts, which usually target vulnerable people working for the church, or target people that the perpetrators [of the hunt] don't agree with or don't like, have to stop. They're not coming from God and they are not at all 'Catholic'."

Martin's speech above is without an unambiguous character, it does not seem to clearly identify the source of his discomfort. Was it the problem that

there was no investigation?
That there has been one?
That the investigation has
possibly broken the law?
That it was promoted with
the help of unscrupulous
people, who nevertheless
might not have broken the
law? That the investigation
served a bad cause? That it
has served unidentified
people? That it doesn't
serve anyone at all? The
impossibility of shunning
sexual sin? The need to
tolerate sexual deviance,
and indeed accept it? The

possibility of innocent people having their dignity violated by the breach of privacy? The witch hunt's serving people who have certain partisan opinions opposed to others? The witch hunt's serving mere individual whim? It is really impossible to guide oneself sufficiently, in way of interpretation, other than admitting that in his speech there is a certain scandal or fear, to the detriment of cohesion and a central point; that it is yet another

variation of the "past"
(synthesis and conception)
prolonged and made
apparently desolate in the
"present" (analysis and
impression); the same
distinction which St. John,
in his First Epistle, draws
between the "beginning"
and the "last hour," the
good wine of the beginning
referred to at the Wedding
at Cana, and the bad wine
of the later hour.

Afterwards Martin would
suggest, however, rather
than assert unequivocally,

that the criticism he has received for the above statements are either forced or dishonest.

The degenerative or antichrist-related indistinction between the "beginning" and the "last hour" ("virgin" and "rod") also corresponds to a pejorative duality between "unity" and "multiplicity"; multiplicity coming from the obscuring of unity, which is precisely exemplified in James

Martin's multiple suggestions at the expense of a center.

Why, a day or two after my second dream, and late at night, I was hit by an idea like literal thunder, and clear and resplendent as lightning; charged with a gravely offended dignity; and a harsh and dreadful thirst for revenge: "Woe to the 'bishops' of the whore!" and then, as a more distant echo, "It would be better if they had not been born!"

And with that thought, entirely unexpected and abrupt, came the terrible foreboding of strange and dreadful events of doom affecting the world. My legs, whose servile and vulgar position means "iron", were trembling with fear, and my knees knocked against each other without my being able to stop them easily. I put "bishops" in quotation marks but my understanding was ambiguous, because it did not seem at all that the

message meant either to grant the legitimacy and validity of the priestly ordination of the new rite [begotten in the context of the Vatican II Council], or to exclude validly ordained individuals somehow connected to the Post Vatican II Church.

With the morning after and the course of the day, in spite of the terrible impression of that thought lingering, and lingering like a wound; this impression

was made more remote and softer, and I eventually thought to myself: "Perhaps no great evil such as I foresaw may befall the 'bishops' of the whore."

In the first night succession of my doubting the veracity of the idea with which I was struck (that is, the following night), in the middle of the late night, I was again struck by an idea as literal thunder, and clear and resplendent as lightning; charged with a gravely

offended dignity; and a harsh and dreadful thirst for revenge: "Woe to the 'bishops' of the iron maiden!" And with that thought came a terrible confirmation of the terrible foreboding of strange and dreadful events of doom affecting the world. My hands, whose noble and appealing position means to allow one to intercede firmly in favor, trembled with fear, and my palms beat against each other

without my being able to stop them easily.

This "double lightning", in its repetition, is strangely alluding of the "double lightning" that struck the prominent summit of St. Peter's Basilica in the Vatican around February 11, 2013, just hours after the announcement of Benedict XVI's resignation; as many media outlets then reported. Apparently, a certain post-conciliar "cardinal", Angelo Sodano,

some time before the lightning, had said that the announcement had been "like lightning in a blue clear sky" (that is, something shocking in the midst of a tranquil-looking circumstance).

In this regard it is significant that BBC News did a story on two Italian photographers, acting independently and apart but equally "in the right place at the right time" that day (near St. Peter's Basilica on

11 February 2013), namely Alessandro Di Meo and Filippo Monteforte. The article points out that the two also lost the photograph/shot of the first lightning; noting the article, in addition, that the capture of the lightning by the camera is something more delicate and requires more precision for the right moment of the shot than a layman might think. The idea that the first lightning served as a harbinger and sufficient encouragement

for one to wait for a confirmation without delay, and that both photographers, unaware of each other's dedication to the confirmation bet, were equally ready to capture the confirmation; bears a strange correspondence with the event of this "double conceptual lightning" that hit me, because the first lightning came precisely to raise the question "Will this be confirmed?" The second

lightning came to confirm
the first.

From the present point it is already possible to allude to part of the unveiling of the mystery of the three events that I have described: The first dream, the second, and the "being struck by lightning". These three equally unexpected events correspond, respectively, to "deep sleep" (loss of consciousness), dreaming (subconscious or underlying understanding), and watch

(lightning). For the time being I would only wish to observe, further, that the mutual corroboration or correspondence of these events; they still having many other correspondences; extends itself to the fact that the purification arising from the witness of the "divinely inspired interior" (first dream), and the retroactive recognition of the sublime Marian simplicity (second dream), and the impression of the announcement of

heavenly punishment (lightning); They all concern a testimony not sufficiently retained in memory after it has happened, something that eventually becomes "forgotten" in the course of ordinary life. That the witness of Marian simplicity is comparable to the witness of an overwhelming heavenly wrath (lightning), recalls the aspect of the first dream concerning how "the true and genuine life that I had

gained (which is represented by the light of the sun coming from the divinely inspired apostolate and hidden interior) was proportionate to the malignity and nightmare of evil through which I had passed, and the evocation of every capital or central place was confronted by the turbulent sea". This simultaneity between good and evil is the tone of the three events (parallelism).

It is said in Revelation 18:2 "Babylon the Great is fallen, is fallen", and this repetition was notoriously associated by the Dimond brothers to the double lightning. Now this passage is a reference to Isaiah 21:9 ("Babylon is fallen, she is fallen.") The prophet Isaiah refers to two symbolic or angelic watchmen who are riders of the same chariot, and are watchmen of a tower. One of the riders rides a donkey, the other a camel. And the passage

from Isaiah suggests that in the riders' continual vigil, day and night, there is an underlying lion. The donkey represents the surface impression to the detriment of sufficient conception (which is the first ray), among others because the donkey is associated with gray and primitive concupiscence; the camel represents the cumulate, carrying or consuming quality relative patience or wander, and an advantage from the point of

view of long distance,
aspects that represent the
conception obtained from
an examining retreat (which
is the second lightning).
The double lightning,
consequently, means an
inversion of the order
"beginning" and "last hour",
in which one starts from the
"last hour" and goes to the
"beginning" (the lion, as a
primitive symbol of
royalty). Such subtly
signals what the command
to answer or fight Babylon
in a "double" way

(Revelation 18:6) means.
The formula for fighting
Babylon is the same
formula for getting out of it.

Revelation chapter 18, to
my surprise, is indeed
intended to confirm terrible
punishments on Babylon.
However, if the second
confirming ray corresponds
to conception, as opposed
to impression, these
punishments are better
carried out in their internal
sense, than through waiting
for some historical

confirmation. Indeed, the fact that the lightnings are two in number suggests the initial hypnotic effect of Babylon (coming from impression to the detriment of conception), the wondering at her; which has to be broken by duality (that is, by suggesting a conceptual further layer behind the surface impression), as well as by the question "Why do you wonder?" (Revelation 17:7). In Revelation 18:2 it says that Babylon has

become "the prison of every unclean bird, and the prison of every unclean and hated beast." The word "prison" etymologically means an allusion to "prize" and to some gratification taken, therefore it is an allusion to the possession of something sacred. This passage suggests that as Noah gathered into the Ark all that was worthy of perpetuating itself, each beast corresponding to a knowledge of divine things; Babylon has become a kind

of evil parody, misguidedly gathering together all that is abominable, not for perpetuation sake, but for destruction. Mistaking the Holy Ark for an evil parody corresponds to mistaking virginity (and therefore a "maiden") for a rod; in this respect it is all the more significant that the Virgin Mary bears the title of "Ark of the New Covenant".

In Genesis 5:28 Noah's father, named Lamech, prophesies (at the birth of

Noah) that Noah would comfort him and others from the toils and labors of their hands, brought about by the curse of God upon the earth. The word "Noah" is said to mean "rest," and his Ark was a kind of relative restoration of Paradise, the Garden of primeval pleasure or rest. In this regard, it is significant that the Virgin Mary possesses, in addition to the title of "Ark of the New Covenant", the title of "Paradise of God", the latter

title being a kind of patristic commonplace. On the Other hand, it makes sense that Babylon the Whore, also the "iron maiden," is analogously comparable to an ark; that deceptively offers pleasurable rest (the clear blue sky of "Cardinal" Sodano); but which ends up giving only a stormy influx of scandal. The fact that this degradation/scandal occurs in proportion to how close one is to the "center" or "intimacy" of the "iron maiden" has a certain

correspondence with the matryoshkas (Russian dolls) being smaller, or indicating a lesser degree (degradation), as they [of the set] are more internal. It is significant in this regard that the "apostolate" of Michael Voris, that is, of the organization called Church Militant TV, is heavily based on the denunciation of the post-conciliar hierarchy, mainly the American branch (whose homosexual party was described as such by

“Pope” Francis himself), and [Church Militant TV] acts so explicitly to the detriment of doctrinally judging the validity of the innovations arising from the Second Vatican Council (which judgment Voris described or suggested as outside his purview in a certain speech in which he asked for Francis' resignation; this having been said by Voris close to the date of resignation of "Cardinal" McCarrick under the scandal that the

latter turned out to be a sexual predator long recognized as such by Vatican officials).

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Voris seems to believe that he can tame or provide a sufficient counterweight to the iron maiden through a tactic marked by impression at the expense of conception (of "ethical correctness" to the detriment of "dogmatic correctness"); indeed, he seems confident that he can put a ring on the leviathan's

nose and make the leviathan submitted with impunity.

Job 41:8 : " Lay thy hand upon him : remember the battle, and speak no more."

Like impression at the expense of conception giving way to a degraded and emptied version of the original impression; as the smaller Russian doll inside the larger one (and because degraded even more hypnotic-scandalizing than the previous one); the fate of false traditionalists like Voris is to hammer with

alleged revolt the cup of the iron maiden's fornication, and to be bathed in this abominable wine all the more because of the swing created by their own hands. He has laid his hand on Leviathan (which is the maximum and scandalizing concentration of dispersion), and so he loses his speech in confusion, just as impression too emptied of the conception by scandal loses the ordinary definition of "discourse". This discursive confusion

can be associated with James Martin's confused or dispersive discourse. Just as the Eucharistic wine is disciplinarily taken only by the priest (the wine represents the consecrated life), while the bread is given to the other faithful; the harlot's cup is consumed directly by her alone, and the rest, represented by the horns on which the harlot sits, drink her wine indirectly through consuming her flesh. Revelation 17:16: "And the

ten horns which thou sawest on the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire."

The confusion of languages of the Tower of Babel, which is associated with the Babylonian Whore, and which is associated with the double lightning, is one of the most complex points of the sacred texts. Isaiah, as has been said, speaks of a

chariot with two riders, one on a donkey, the other on a camel. They are watchmen and witnesses of the tower (which corresponds to the Tower of Babel and a certain degeneration). And underlying them is a lion. The donkey corresponds to the "rod" [vergsata], that is, to the most superficial and accessible aspect of the iron maiden; also the donkey corresponds to the lion of Isaiah allegedly standing guard during "the day" (in the singular, which suggests

simplicity); the camel corresponds to the potential meaning of "maiden" ["vierge"], in the origin of "vergasta" ["verge"], that is, the most obscured and inaccessible substance behind the iron maiden, which requires patience for to be reached. Also the camel corresponds to the lion of Isaiah allegedly standing guard during "whole nights" (in the plural, which suggests an incomplete journey to the witnessing

root/wakefulness). These two aspects of the lion's watch, or the leonine watch, correspond to the double lightning. First, because even from the point of view of modern science the voice of the lion is notoriously and extraordinarily continuous with the voice of thunder, that is, even in number of decibels there is a certain similarity; and the lion of Isaiah describes the watch itself by means of a cry. Furthermore, the continuity between the

lion's roar and the sound of thunder is signaled by the sacred text in Revelation 10:3: "And he cried with a loud voice as when a lion roars. And when he cried, seven thunders uttered their voices. "

The understanding of the double thunder unfolds in the fact that there is in the sacred text a duality between what is "made with hands" (evil and accident) and what is "not made with hands" (good and essence).

The Tower of Babel was an object "made with hands", seeking to go to the top, to the heavenly paradise; while the double thunder or lightning is something (particularly by associating itself with an animal or angelic being) "not made by hand" and going down from above. As the analogy presupposes an inversion, there is an analogy between the tower (made by hands) and lightning (not made by hands). Furthermore, in Paradise Adam (whose

name is specifically mentioned in the passage about the Tower of Babel, although this is of a later generation) named (the name is something "made by hand") the paradise animals (the animals are "not made by hand"). by hand"). This is significant in light of the Tower builders' intention to "make their names famous", which suggests the "name" (evil, accident and impression) to the detriment of the "living being" (good, essence and

conception). The double thunder and its testimony is a kind of benign expression of the contents of paradise or Noah's Ark, while the tower is a degraded expression of the Ark. In this respect it is significant that the duality of the lightning indicates a gestation or working (the duality of "faith that works through charity" whose context, as seen, is an underlying rest, corresponding to the lion, an animal noted for rest,

such despite the fact that the passage from Isaiah brings up his continual vigil/unrest [as a fertile paradox]). Duality means a work and a gestation, among others because it is associated with the feminine; this coming from duality's implying a gap to be filled by some kind of intermediation or transition. What is artificially raised from human pride falls and spreads through the world from divine simplicity made subjacent (and seen

only in faith that works through charity, in the lion's watch), as opposed to made manifest; this change is signaled, for example, by God in the [Tower of Babel] passage referring to himself in the plural; and scattering men into different "nations."

Thus, the drama of the confusion of languages, and the dispersion of languages and "peoples," is actually a description of how the concentrated content of

Noah's Ark (the animals or "living creatures") degeneratively dispersed, even though the "names" have concentrated.

Consequently, when at Pentecost among the Christians of the then "sun-rising" Church (and influenced by the presence of the Virgin Mary, who is discreetly compared by the biblical text to the Ark of the Covenant), the "tongues of fire" sent by the Holy Spirit rested on the disciples allowing that the disciples

should make themselves understood in different languages, the dispersed content of Noah's Ark had returned to focus; "names" could once again be said with reference to "living beings", and not to the detriment of living beings. In Genesis the men of the Tower of Babel story moved from the "East" (synthesis and unity preceding the dispersion, like the rising sun) to the land of "Shinar", which etymologically means

something like "the watch of him who sleeps", the dream being a domain of gaps (servility) and shadow in relation to intellectual distinction (principle).

Thus, because at Pentecost (Acts 2:1) the disciples were all "together in one place" (which brings to mind the idea of "common place", "common understanding", synthesis), as opposed to men scattered from the Tower of Babel, the Church corresponds to the "East".

The biblical text compares the Virgin Mary to the Ark of the Covenant in a relatively notorious way, as has been reported by several individuals; i.e. as a number of sources have already pointed out. The parallelism includes the virgin and the ark being covered by the shadow of God (1 Kings 8:7; Luke 1:35), and bringing blessings upon certain houses from a three-month stay. What lies behind the

Virgin as the Ark is the intimate drama, perhaps not very understood by many, that God entrusted her with being a source of blessings in exchange of "pressing" her with enigmas (being covered by shadow), for example as is meant by her unexpectedly finding Jesus among the doctors of the law at twelve years old in Jerusalem. While Mary and Joseph were looking for Jesus among their kindred on the return from the Passover Festival (in the

Douay-Rheims version
"kinfolk" is used, whose
etymology means "begotten
multitude" or "begotten
peoples or nations"), Jesus
had remained in the
"center" (the Capital),
whose symbolic-synthetic
character corresponds to the
idea of "source" or "orient".
In retreating to the "rising
sun" Jesus used a language
that astonished the doctors
of the law and other
hearers; which language
corresponds to the tongues
of fire which descended

upon the disciples. The word used in the Douay-Rheims version for this astonishment was the verb "to astonish", which etymologically means the idea of an impression left by the witness of thunder. Consequently, the twelve-year-old Jesus' remaining in Jerusalem corresponds to the vigil of the "lion" in the Tower of Babel. This verb (corresponding to what was translated as "to astonish") in the Greek of the Textus Receptus ("existēmi") also

connotes a state of confusion that corresponds to the English term "amazement", which in turn etymologically means to feel in a labyrinth and not having finished worksomely deciphering the multiplicity of elements in the labyrinth, just as Mary and Joseph had not identified the whereabouts of Jesus in the midst of the crowd of relatives. This parallelism also indicates that the Tower of Babel was

the inadvertent construction of a labyrinth.

There is a certain parallelism between Jesus' question to Mary and Joseph, "How did you look for me? Did you not know that I must be about my Father's business?" and the question asked in Revelation to the Apostle John concerning the testimony of the Whore of Babylon: "Why do you wonder?" This parallelism especially works in light of

the fact that the Greek verb in the Textus Receptus used to describe the feeling of Mary and Joseph ("ekplēssō") is apt to signal the experience of witnessing thunder. After asking John why he wondered, the angel of Revelation proceeds to reveal or explain the mystery of the Whore. Similarly, after asking why they were looking for him, Jesus accompanied them to Nazareth and was subject to them (the idea of explaining

is linked to the idea of walking with someone and granting power). The word "Nazareth" etymologically connotes "Watchtower" (alluding to Isaiah) and "Diaspora" (alluding to the scattering of the Tower of Babel). Furthermore, as strange as it may seem, the etymology of "business" has to do with "cry" or "wail", precisely like the cry of the lion in his watch at the Tower of Babel, precisely like thunder. The reason has to do with the

opposition of business to rest, as the opposition of the Post-Ponciliar Church sky and rest to thunder. Mary's keeping "all these words in her heart" corresponds to a Garden of Eden idea, that of the duality between the "Paradise fruit in the center [or heart] of paradise" [unity], on the one hand, and the "names" with which Adam had named the Paradise animals [multiplicity]; which names also correspond to the "fruits of the Paradise trees"

(plural) in contrast to the center. This contrast between unity and multiplicity also exists in the opposition between the "one language" spoken by the children of Adam before the building of the Tower of Babel, and the many nations created when men were scattered.

Extending this intricate consideration is an unusual, and particularly important, detail. It is the fact that the word "Nazareth" is

etymologically part of the word "Nebuchadnezzar", the name of the Babylonian emperor (and in this associable with the Tower of Babel). According to the prophet Daniel, Emperor Nebuchadnezzar is the very golden head of the allegorical statue of the Emperor's dream (Daniel 2:38), the gold connoting the paradisiacal union of impression and conception. The stages of the statue, from gold to silver, from silver to bronze, and from

bronze to iron, etc., are "empires" and at the same time successive aspects of a degenerative course (the "great red dragon"), which is precisely the degenerative course associable with Babylon the Great Whore. A close examination of how the four stages of metal correspond to different castes, from priest to servant, etc., can be found in suggestions from my books (The Guide of the Post-Cataclysmic Catholic

[2020], Review of
“Knowledge by Presence:
around the philosophy of
Olavo de Carvalho” [2020],
The anti-Christian vocation
of the Dom Bosco Center
[2021]). The point is that
the allegorical statue
corresponds to Noah's Ark,
because it corresponds to
the Tower of Babel. And
the fact that the statue
opens onto an iron stage has
a certain affinity of
suggestion with the fact that
the Virgin Mary has a
certain analogical

relationship with the Iron Maiden. This parallelism ends up associating the Virgin Mary, in an equivocal or challenging way, with the Babylonian Whore, and this, as it is biblically insinuated, contains a mystery, and makes it all the more understandable that the term "Mystery" is part of the biblical title of the Babylonian Whore.

This mystery is particularly signaled by the Jewish

controversy as to whether the Ark of the Covenant was taken up and carried to Babylon, and thus was desecrated (rabbis Eliezer and Shimon); or if it was simply hidden somewhere near the Temple Mountain of Jerusalem (Rabbi Yehudah). This mystery is that of the underlying unity between evil and good, the gap of which is a mystery, and one that marks the history of the Garden of Eden. For those who are trapped in the "Iron

Maiden" (the Post-Conciliar Church and its influence over the world) this condition means an evil similar to what befell the Philistines, who during the history of the Hebrews captured the Ark of the Covenant and kept it in their territory; ending up being punished with a terrible curse, the pestilence of rats and the affliction of tumors. The "rat" etymologically and folklore-wise connotes an insufficient intellectual

capacity, while the "tumor" etymologically connotes irregularity, the accident to the detriment of the essential. For those who receive the Ark willingly and with due reverence, it is a source of great blessings, like the Catholic faithful in small numbers in the face of the political hegemony of the Arian heresy in the 4th century. Similarly, the dancing and jumping before the Ark on the part of King David (2 Samuel 6:16) was to him a source of blessing,

because it signaled his being influenced by the contents of the Ark, both the external impression [of it] and the conception. But David's dancing offensive look, in the eyes of his wife named Michal, caused her to be cursed with barrenness, because she took the outward impression of the dance, to the detriment of the conception. The dancing and jumping of John the Baptist in the womb of his mother Elizabeth, when

Mary approached, was also a source of blessings for Elizabeth's house. Salome's dance before the court of Herod, from which dance of impression to the detriment of conception was promoted towards John "whatever they had in mind" (Matthew 17:12), connoting the irregularity of the tumor and the being intellectually short of the mouse, [Salome's dance] also gave occasion to an unfortunate end, signaling a curse, to Salome (accidental

beheading, according to one legend), Herodias her mother, and Herod himself (these two got exiled; Herod having been, according to the suggestion of Dio Cassius, killed by order of Emperor Caligula). This inability to perceive the meaning of the "Ark" is reminiscent of the experiment referred to in the book "Made to Stick" (Dan and Chip Heath); in which it was proved that a person cannot communicate a song simply by imitating

the beat of the music with the hands, without the beat being accompanied by the melody, etc. The guesser cannot pick up the music in the head of the person making the beat and simply projects "whatever he has in mind" onto the beat, and although to the beater the corresponding melody seems obvious. The "Iron Maiden", thus, is the dance (or beat) seen from profane eyes; the Ark of the Covenant is the dance seen from consecrated eyes. It

makes sense, therefore, that the Virgin Mary wears the Russian Tiara (Apparition of La Salette) in the context of a course of events in which Russia, with its existentialism, is the protagonist in something associable with a desecration.

This simultaneity between "good" and "evil", "sacred" and "profane"; applies, for example, to the fact that Mary's affliction in seeking Jesus among the kin and

finding him only among the doctors of the law (evil) led to the submissive disposition of Jesus (good). This dual disposition between good and evil is clearly and necessarily alluding to the Ark (and its "content" expressed in the astonishing teaching of Jesus among the doctors), for what has already been said; but also because the "three days" in which Mary looked for Jesus without finding him parallel with the "three months" in which

the "ark" remains in one place (this is repeated with the "ark" on more than one occasion) bringing blessings. The number "three" suggests, among others, the idea of sacred intermediation.

Furthermore, the number three in this passage about the Ark (that is, Mary herself) parallels the "three woes" (Revelation 8:13) of the three last trumpet-sounding angels (which correspond perfectly to the so-called " three days of

darkness" of certain prophecies associated with Catholic culture). As will be explained later, these last three angels correspond to the three best known archangels (St. Michael, St. Raphael and St. Gabriel), and the etymology of "archangel" sufficiently suggests the idea of "ark". The same can be said of the idea of the biblical "patriarchs", it being significant that they were "three" in number (Abraham, Isaac and

Jacob), and that they concentrated in themselves, as opposed to the dispersing Tower of Babel, "many nations" (Genesis 17:4); besides their names having been used by God before Moses to identify Himself [Trinitarian Mystery]. The present point is that the role of the "ark" is precisely, through its very intermediation, to make manifest or make available the underlying unity between "good" and "evil", which unity analogically

corresponds to God himself (fruit in the midst of paradise). It is worth noting, as a side note, that the difference in point of view between "month" and "day", with regard to this intermediation of the ark, has to do with the etymology of "month" suggesting "moon", and day "sun". Thus, the month is in a way a more synthetic or charged temporal expression, and on the other hand it is a more marginal spiritual gratification

(meaning this by its distance from the "sun"); while "day" means greater or more extensive patience required (martyrdom), and in return a more central spiritual gratification. This applies to the 42 months when the "Gentiles" are to "trample underfoot the holy city" (Revelation 11:2); and the 1260 days when the "two witnesses" are to "prophecy in sackcloth" (Revelation 11:3); because 42 months and 1260 days add up to exactly the same

period. Furthermore, that this opposition between month and day is manifest in the biblical texts is indicated in that the passage about Jesus at the age of twelve among the doctors is an allusion to a solar symbolism (the twelve zodiacal constellations that the sun passes through annually, etc.), while the silver platter on which the decapitated head of Saint John the Baptist is placed is a lunar symbol: in traditional symbolism the

sun corresponds to gold, the moon to silver; and similarly the priesthood corresponds to gold, the nobility (classically inspired by the priesthood) to silver.

This ternary element of the Ark, moreover, corresponds to the "three earthly witnesses" of 1 John 5:8 (whose inner meaning includes "doctrine", "sacrament" and "morals"), and also to the Holy Trinity. It corresponds, in fact, to the three gifts of the three

wise men (gold, myrrh and frankincense) given before the manger (which is an image alluding to Noah's Ark) in the stable, as will be detailed; and to Noah's three sons (see the book "The anti-Christian vocation of the Don Bosco Center").

These suggestions are sufficient to indicate that the difference between the two lightnings that struck St. Peter's Basilica on February 11 is a difference

existing in spite of an underlying unity, such as that between good and evil, and that the ternary underlying element relative to the Ark represents (like the lion of Isaiah) the consummation or realization of the underlying unity [vis-a-vis made visible]. Thus, when Mary, at the Wedding at Cana, took the apparent insult (suggested as such even by Saint Louis Montfort in way of mystery) of being called

"woman" (by Jesus), as if she was bothering Jesus or bringing out some kind of slight pettiness [this having taken place "on the third day" (John 2:1)]; Mary reacted to this apparent evil as if the underlying unity between good and evil was translucent to her and all the enigma that she had kept in her heart for a long time had been dissipated, allowing her to promote without obstacle the "good wine" at the moment of the expectation of the "less

good" wine [i.e. "evil"]. It is in relation to this dissipation of the enigma that the words on the cross refer: "It is consummated." (John 19:30). They come in the text just a little after the words "Woman, behold thy son. After that he said to the disciple, Behold thy mother." (John 19:26-27), and as an answer or reflection on the latter. The parallelism with the Wedding event includes the use of the word "woman" to refer to Mary. This saying

("It is consummated") means, among others, that the "Ark of the Covenant" (in other words, the terrestrial paradise), which needs to exist in some way in the world (because it is its center or heart) had finished moving from the degenerate Jewish religion and its organization, to another focus or "ark". The contents of the Ark had been hidden (and therefore kept or saved) in another receptacle (Mary). The passage even mentions two

other Maries, that of Cleopas and the Magdalene, who are "types" or figures of the Virgin Mary, to indicate in context her ternary aspect underlying duality (a ternary meaning completeness); for "Cleophas" means "news or glory of the father," and "Magdala" (from "Magdalene") means "watchtower"; thus these two symbolize, respectively, the essential (the idea of "father" evokes the idea of principle) and

substantial (principled) aspects of the content dispersed in the Tower of Babel ("ark"); these aspects also corresponding to the hail (substance) and fire (essence) of the first Trumpet sounded by the first apocalyptic Angel, the context of whose sound, as will be seen, is precisely that of an underlying unity in a dual opposition of elements. The two Marys also correspond to the donkey (Mary of Cleopas) and the camel (Mary

Magdalene) of the passage from Isaiah, which animals have the lion (Virgin Mary) underlying them, in a passage that talks about the (female) gestation of dedicating oneself to a sacred vigil. Mary Magdalene's association with the tarrying or "potential" of the Camel corresponds to a patient and penitent disposition.

Thus, when lightning struck Saint Peter's Basilica, a specific context on the part

of God was the manifestation of anger and thirst for revenge against the Post-Vatican II preaching, contrary to the *ex cathedra* definition [as set in the Council of Florence etc.], namely, the Post-Vatican II preaching that Jews who fail to venerate the New Ark (Mary/the Church), or who depart from doing so, should not be presented as cursed and rejected by God (Nostra Aetate No. 4, Second Vatican Council).

God's wrath at the accepted and widespread doctrine of Nostra Aetate matches a passage from the prophet Nahum in the Old Testament: Nahum 1:2: "The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies." Benedict XVI, in an interview as a "cardinal" with EWTN, even taught that Jews in general should be expected to not need

conversion but will be saved without it; this having irritated or astonished far less than befitting the Council of Florence definition (Pope Eugene IV, infallible text, 1441 A.D.: "The Holy Roman Church firmly believes, professes and preaches that all outside the Catholic Church ... also Jews ... cannot take part in eternal life, but will go into the everlasting fire 'which was prepared for the devil and his angels' unless they unite with her before death

(...)". The lightning proclaimed the truth, like the lion roaring in its watch over the Tower of Babel: "It is consummated!" Why, the equivalent of the words "It is consummated!" is said twice in the Greek of the Textus Receptus of the passage (in John 19:28 and in John 19:30), one for each lightning. This saying in Greek is τετέλεσται ("Tetelestai"). This term contains etymologically the notion of "tele", from which "television" comes, and this

notion suggests a distance and a subtle operation despite a distance, as there is a subtle continuity between an image projected on the wall (dispersion or evil) and the emitting focus point of the image (concentration or good). This saying, therefore, alluded to the fact that the Church, specifically from the "New Ark", is destined to project itself onto the world and intervene profoundly and dramatically in it from the

context of a degenerate and previously projected shadow. Thus, the first lightning corresponds to the issuing focus-point of the image, and the second to the projection of the image on a screen; although this interpretation can be inverted depending on the point of view, that is, the first lightning meaning not the focus of concentration but rather the external projection, foreshadowing a more "central" familiarity; the ambiguity between the

two interpretations having been biblically discussed, as will be explained in detail later, this ambiguity corresponding to the underlying unity between good and evil.

John 19:28-30: "John 19:29-30: "Afterwards, Jesus knowing that all things were now accomplished [τετέλεσται ("Tetelestai")], that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there, full of

vinegar. And they, putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus therefore, when he had taken the vinegar, said: It is consummated [τετέλεσται ("Tetelestai")]. And bowing his head, he gave up the ghost.""

The first "It is consummated", therefore, is thought or recondite, and the second spoken and external. This order corresponds to how the

Church has developed historically.

Another point is that in Matthew 24:2, the passage in which Jesus prophesies before his disciples the destruction of the Temple of Jerusalem (a destruction that symbolizes the loss of validity of the practice of Judaism, according to a Catholic commonplace and as indirectly suggested in a papal dogmatic definition); the disciples understand precisely this prophecy as

signifying the degeneration of Judaism, and the being cursed in the future all who'd put their trust in it (as a degenerate substance), inasmuch as the disciples inquire about when would come the "consummation of the world" (an expression that recalls the saying "It is consummated!"). In John 2:19 Jesus explicitly associates the destruction of the temple with the destruction of his own body (Crucifixion); as if his body (as well as the Temple)

were associable with the notion of a primary and external [or accidental] expression of the divinity with its accompanying knowledge ("ark"). The reference to "consummation" in Matthew 24:3, from the Greek Textus Receptus, in effect, is συντελείας (synteleias), which also contains the notion of "tele". What apparently happened on February 11, 2013, is that God, by sending the two lightnings,

promised to take revenge on the Post-Vatican II Church in a similar way to how he took revenge on Judaism by allowing the destruction of the Temple in Jerusalem, and thereby indicating the transference of the primary external, or accidental, sign of the divinity/knowledge ("ark") into a different place. Like the cursed fig tree (which represents the "tree in the center of paradise"), Judaism withered and ceased to bear fruit. In the same way this

"is consummated" for the Post-Conciliar Church. If God allowed the Temple of Jerusalem, alluding to the glory of Israel and the wisdom of Solomon, to be destroyed and not one stone left upon another of the building; neither it is manifest that he will leave St. Peter's Basilica intact (on the contrary, from the Prophecy of St. Malachy, Rome will be destroyed). Similarly, just as early Christianity was destined to project itself onto the world

and intervene profoundly and dramatically in it, the remnants of true Christians apart from the Post-Conciliar Church are destined to the same projection (and to the many dangers associated with that projection, corresponding to the threat of the river vomited by the dragon against the woman clothed with the sun during her exile in the wilderness, Revelation 12:15).

The connection between the degeneration that the lightning foreshadows with regard to the Post-Conciliar Church and the "solar eclipse" [corresponding to John Paul II in its turn], therefore, is that in John Paul II we have the coming "antichrist" (singular) of which St. John speaks, with maximum subtlety and insidiousness, and in the sequence, or in the aftermath, as the moon departs from the sun and is thrown to earth (lunar

eclipse), "many antichrists" will appear, with increasing obtuseness and frankness. 1 John 2:18: "Little children, it is the last hour: and as you have heard that Antichrist cometh, even now there are become many Antichrists: whereby we know that it is the last hour." The solar eclipse is the maximum insidious ambiguity between good and evil, the lunar eclipse is the unveiling of the dragon and his real intention and works, these works

corresponding to the collapse of the Tower of Babel (a collapse that also corresponds to the Gadarene pigs possessed by demons that cast themselves into the river, and that are associated with tombs or buildings as spectral ruins [Mark 5:1-20], in parallel with the prediction of the destruction of the Temple [Matthew 24] being associated by narrative proximity with calling the Pharisees "sepulchers"). The solar

eclipse, in this, also corresponds to the "first sign seen in heaven", the woman's giving birth/the woman in labour; while the lunar eclipse corresponds to the "second sign seen in heaven". As the two lightnings over St Peter's Basilica are technically signs seen in the sky, they correspond [as opposed to coincide with without qualification] respectively to the two signs seen in the sky in the apocalyptic context: "It is

consummated" [τετέλεσται ("Tetelestai")].

Another parallel between the Wedding at Cana and the Crucifixion passage is that Jesus said "My hour is not yet come" (John 2:4), and in John 19:27 (the Crucifixion passage) it is said: "And from that hour, the disciple took her to his own." The "hour" referred to in these two passages is the hour when "It is consummated!", that is, when death and the

recondite transfer (of the external religious sign associable to the "ark") intersect by virtue of an underlying unity, as in the underlying unity that exists between evil and good (bad wine and good wine referred to in the Wedding). In performing the miracle of the wedding (turning water into wine), Jesus implicitly conceded that, contrary to what he had indicated ("my hour is not yet come" John 2:4), the hour had come, that is, the

"consummation " signified by the unexpected appearance of the "good wine" (from the "beginning"/eternity, "the recondite transfer") paradoxically simultaneous with the predictable or palpable moment of the "worse wine" (from the "last hour" or "Crucifixion", 1 John 2:18). For this reason, from that moment onwards, the disciple who could be associated with intimacy or familiarity with Christ ("inside") took Mary

(a sign of the New Covenant) for himself. Significantly, the Wedding at Cana passage is immediately followed by the passage about how Jesus (specifically in the company, among others, of his mother, the latter's company is something the Pentecost biblical passage suggests is always an important narrative detail, although subtle) enters into a conflict with the moneychangers in the temple and promises them

that if they destroyed the Temple He would raise up the temple (consummation) in three days. Now, in the Crucifixion, on the other hand, Christ complains (in Hebrew) of the abandonment of God, and this is interpreted (because of a phonetic/vocabulary similarity), by some spectators, as a complaining about the abandonment on the part of Elijah (who was then an ancient prophet Scripturally understood as destined to return

miraculously). The Old Testament passage concerning the Chariot of Fire that takes Elijah to heaven (2 Kings 2:11) and separates Elijah from Elisha, Elisha who would henceforth carry the spirit of Elijah; it (the passage) holds the symbolism that the chariot wheels, in their common axis, or in their mutual communication from the bar of the common perpendicular axis, correspond (each wheel) to Elijah and Elisha

respectively. These wheels, one in the more intellectual or hidden sphere (Elijah), the other more external (Elisha), also correspond, respectively, to the two moments of the saying "It is consummated" [τετέλεσται ("Tetelestai")]. Just as this saying is twofold, Jesus' apparent cry for "Elijah" is twofold. In Matthew 17:12 it is said by Jesus that "Elijah is come" in the person of John the Baptist, who corresponds in the symbolism of the wheels to

Elisha. Consequently, the "wheel" corresponding to "Elijah" himself, in parallelism, is the Virgin Mary, or is strongly associable with her, since it was her approach that specifically inspired John the Baptist. Luke 1:41 even states that John the Baptist, in his mother's womb, began to jump as soon as his mother Elizabeth heard Mary's greeting. The apparent complaint of the abandonment of Elijah (and therefore the apparent

complaint of an abandonment of Mary) on the part of Jesus, therefore, was the complaint of the abandonment of the spiritual gratification proper to the "ark" in relation to Himself as associable to the destruction destined temple; an abandonment in order to bring about the "consummation", i.e. the transfer of the religious axis; from the "secularly imposing temple" itself, rendered sterile by its own externality, to a "recondite

vessel" with unsuspected and benign content; transfer on which the giving to others the saving witness of obedience through the sacrifice of earthly comfort depended; or, in corresponding language, transfer upon which depended the giving of the encouraging witness of not being saved by "names," but by faith that works through charity.

At the Wedding, the apparent cruelty of Jesus

(evil) to Mary brought an underlying kindness, namely, the keeping of Mary from hastening the witness of the suffering of Him whom she loved (good). On the other hand, Mary's willingness to promote the "best wine" of the "beginning", despite the fact that this has a counterpart in exposing Jesus to the sacrifice of tasting the "vinegar" or "worst wine" of the "last hour", can be seen as cruel (evil); despite the fact that it

is precisely this consummation the carrying out of the mission entrusted to Christ by the Father, described by Jesus as his "flesh" (John 4:34) in way of food. The correspondence between Mary and Eve (a correspondence that similarly discusses the underlying Unity between "beginning" and "last hour") is a theological commonplace, which makes all the more interesting, in both the

Wedding and the Crucifixion, the prominent use of the word "woman". Genesis 2:23: "And Adam said, This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken from man." Mary is the "flesh" consumed (secular world comparatively hidden and purified) in parallel with the consummation and carrying out the mission from the Father (sacrifice). Mary is an instrument chosen so

that, having His own flesh consumed by the sacrifice (abandonment of "Elijah"), He could also consume His reward; in the wake of what was recalled by the disciples at the event of the moneychangers in the temple, John 2:17: "The zeal of thy house hath eaten me up."

In the Crucifixion, Mary's apparent cruelty (evil) is signified by this allusion to "Elijah" (abandonment), which had an underlying

kindness, namely, allowing the beloved disciple to take Mary for himself and be saved, etc. (good). The bestowal of "good wine" is the bestowal of the contents of which Mary had become the vessel or receptacle. And to make this bestowal Jesus needed to "drink vinegar" or "worse wine" (precisely what he does during his Crucifixion), and confront "his hour". However, he associates thirst and taking the vinegar with consummation, and

externally affirms or confirms the saying about consummation precisely after taking the vinegar; in a context where the consummation is precisely alluding to the paradox of unexpected good wine taking the place of expected worse wine. This passage, therefore, seems to suggest the fact that on the cross the vinegar was miraculously made wine through Mary (as a paradoxical and discreet agent, as at the Wedding), to signify that

she had received the "power of Elijah" (the power of spiritual gratification from a discreet sphere), like Elisha received. This is consistent with the correspondence between the Ark and the number "three" supposing an intermediation between what is sensible and what is supersensible [or spiritual], by means of the psychic realm (as the three witnesses of 1 John 5:8); in other words, this is consistent with this intermediation of the

"power of the ark" effecting what it signals and signaling what it effects.

This latter point is suggested, for example, by the parallelism between the vessel in which the vinegar is contained during the Crucifixion, and the pots or vessels of water during the Wedding, especially if the Wedding vessels were explicitly referred to as used in Jewish religious rites of purification, and also for religious rites of purification the aromatic

plant called "hyssop" was used, consumed by Jesus together with the vinegar (the miracle in question of serving the good wine in place of the worse wine, in spite of an advanced hour, corresponding to the idea of "purification"). This allusion to a Jewish rite marks the underlying unity between the Old and New Covenants. Furthermore, the notion of this double miracle of the wines, which can be associated with the contents of the ark, is also a

notion continuous with the double character of saying "It is consummated!" [τετέλεσται ("Tetelestai")]. When tasting the wine at the height of the testimony of the Passion or the apparent abandonment, Christ played the role of the Wedding's head of the servants, tasting the wine. The English term for "chief of servants" (Douay-Rheims version) is "steward", which etymologically connotes "taster", that is, someone

who suspends judgment until he has carefully pondered, tried, or measured something. It is not, though, that this judgment was not known in advance, just as it is not that Christ granted God's abandonment of Him.

However, that Christ submitted to taste the worse wine, knowing beforehand that it was the good wine (consummation); and that he has beheld apparent abandonment (evil)

foreknowing and
confirming consolation
(good); such are
complementary paradoxes
alluding even to the need to
be baptized by John the
Baptist (Matthew 3:14-15,
passage in which Christ
speaks of the need for the
"fulfillment of all
righteousness", the idea of
"consummation"
corresponding to the idea of
"fulfillment" and "sum")
knowing that it was John
who needed to be baptized.
It alludes, in short, to the

need to become man,
knowing that eternal divine
rest makes all divine non-
fulfilment impossible.

This paradox is applied to
the "Elijah theme" in
parallel with John the
Baptist. It is a discussion
that embraces the theme of
the necessity of baptism for
salvation. According to
Origen, the Old Testament
passage (2 Kings 2:8, etc.)
in which Elijah and Elisha
cross the Jordan River (the
same river in which John

the Baptist baptizes) in a miraculous way (as in the parting of the Red Sea), is referred to by St. Paul as a figure of baptism. And just as Elisha miraculously crosses the Jordan twice (to signify his having received a "double" portion of Elijah's spirit), so baptism is a "double effect" that signals the connection between heaven and earth for the "fullness of all righteousness" as in "It is consummated!" [τετέλεσται ("Tetelestai")], meaning the

empire or intervention of God over all realms of reality; since, according to St. Gregory Nazianzen, all things are relative to God, because God is of all things.

Consequently, the double lightning on February 11, 2013 over St. Peter's Basilica was also an expression of divine zeal in favor of the necessity of baptism, as defined by different Ecumenical Councils and infallible papal definitions. The

double lightning is, therefore, a vindication of the Dimond Brothers in their profession of faith on the necessity of baptism. On the other hand, it is in spite of this a further explanation of why the heresy of "baptism of desire" (meaning baptism is unnecessary), also called "baptism of the spirit", was something accepted [without being "baptism of desire" magisterially defined] by a number of saints without bad faith; to

wit; because the legitimacy of baptism of desire, insofar as it exists, simply means recognizing the sufficiency of eternal divine rest and fulfillment prior to receiving John's baptism [on the part of God] "for the completion of all righteousness"; and the sufficiency of the "last hour" and "consummation" having come at the wedding as well as during the crucifixion. The answer to the controversy over the necessity of baptism,

therefore, may be summed up in a single expression: "It is consummated!" [τετέλεσται ("Tetelestai")].

Baptism of blood is also just as legitimate as baptism of desire, and seems to be alluded to in Luke 12:50 as corresponding to the Crucifixion, which incidentally is a patristic commonplace, for example referred to by St.

Chrysostom: "And I have a baptism wherewith I am to be baptized. And how am I

straitened until it be accomplished?" ("τελεσθῆ" [telesthí] translates "accomplished", similar to "consummated").

As a consequence of these considerations, it follows that the double lightning on February 11, 2013 over Saint Peter's Basilica can also be interpreted as a condemnation of those who despised what the Dimond Brothers taught, or preached contempt for their position in bad faith,

making the controversy misguidedly portrayed in bad faith. The double number of the brothers (in parallel with the "double" quality of Elisha or John the Baptist) being a reinforcement of this.

To Benedict XVI the double lightning can be interpreted as saying: "Woe to you, Antipope Benedict XVI, you evil and perverse snake! Why did you not listen to my two witnesses about the necessity of

baptism and the faith, if not because you are laden with guilt?!"

To Bishop Bernard Fellay, then Superior General of the Sacerdotal Society of Saint Pius X, the double lightning can be interpreted as saying: "Woe to you, Bernard Fellay, you evil and perverse snake! Why did you not listen to my two witnesses about the necessity of baptism and the faith, if not because you are laden with guilt?!"

To Bishop Donald Sanborn
(with his associates), then
quite prominent among
false traditionalist
Sedevacantists, the double
ray may be interpreted as
saying: "Woe to you,
Donald Sanborn, you evil
and perverse snake! Why
did you not listen to my two
witnesses about the
necessity of baptism and the
faith, if not because you are
laden with guilt?!"

In this regard it is appropriate to point out that any clergyman who does not renounce comparative apparent secular advantage [for the sake of truth], as these last two false traditionalist bishops did not concerning the necessity of baptism (imagining that they could be saved "by names" because of the appearance of secular advantage of the heresy of baptism of desire); every cleric who does so pay reverence and

submission to the Iron Maiden, because she signifies precisely this kind of corruption, is himself corrupt. And a sign that such Sedevacantist clerics are foolish enough to imagine that they can be saved by names is that among them the motto "Fenton, not Feeney" has arisen forcefully, in connection with the controversy over the necessity of baptism, in an attempt to suggest that the controversy boils down to

adhering to a name among the theologians in dispute in a specific and restricted time and place; which necessarily implies overvaluing impression at the expense of conception or demonstration, an overvaluation of what depends on time and place to the detriment of what is independent of time and place (universality). If these false traditionalists had good faith and manliness, they would hasten to give the opinion they describe as

Feeneyite every true advantage; not tacitly, resentfully and resistingly, as they do, but explicitly, generously and easily; among such advantages that Feeney was not condemned or censured under the allegation of heresy; and that he was censured in the context of defending precisely the necessity of the faith that basically all canonized Catholic saints defended during the initial 97% of Christian history (that is, those canonized up

to Pius XII); not for defending the specific necessity of baptism (a topic that would only come to prominence later), etc. However, these men never play fair, they never explain these things in a rhetorically commendable fashion, but self-indulgently gratify themselves by keeping the matter obscure and misleading.

To what could God compare this generation of snakes and impostors? It is

comparable to children sitting in the market place. Who crying out to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned (cf. Matthew 11:16-17 and Luke 7:31-34, passages on the Pharisees' refusal to let themselves be influenced and baptized by John the Baptist, in parallel with the despising of the Dimond baptismal preaching). Despite seeing the sterile post-conciliar

disdain for the content of the profession of faith, and its disdain for the purity of the profession of faith, this post-conciliar atmosphere in favor of an external and deceptive appearance of harmony; the false traditionalists thought that the Dimonds, when the latter sacrificed every ordinary secular advantage for the sake of the inner truth, were nothing more than petty eccentrics blind to their own ridicule. And the same false

traditionalists; seeing the gathering strength of the Dimond cause, operating in the public arena, little by little overshadowing the secular advantage of false traditionalists, and impressing even individuals who did not take the Dimond position; [said false traditionalists] often accepted the the accusation that the Dimonds only intended to use their notable theological positions as a means of special aggrandizement in the eyes

of the world, not as a
legitimate profession of
faith.

Woe to you Society of Saint
Pius X, woe to you
Sedevacantist clerics
connected to Sanborn! For
if they had been exposed to
the truth brought by the
Two Witnesses of God, to
which you were exposed,
many infidels, heretics, and
schismatics would have
been converted and saved,
and would have repented
with gratitude towards God.

Thus it will be more tolerable for infidels and other heretics on the Day of Judgment than for you. And as for the supporters of the alleged orthodoxy of Benedict XVI, who called "unenlightened" the doctrine of traditional generations (e.g. Pope Martin V, Council of Constance), i.e. that the young children of the faithful who died before baptism are not saved: perhaps will these supporters who exalt

themselves, and the sublimity of their position, together with Benedict XVI, go to heaven? They will, rather, go to hell.

The comparison of the Wedding event with a more hidden sphere ("first" τετέλεσται) and the Crucifixion with an external/secular sphere ("second" τετέλεσται); is also consistent with, in three Gospels (of Mark, Matthew and Luke), the Crucifixion being

specifically associated with the witness of women, especially (from the point of view of the mention involved) Mary Magdalene; since women represent the secular or external world, which is seen in that the most universal duty of a nobleman (the order enforcer in the secular world) is marriage. Thus, the apparent question of Jesus to the Virgin Mary, at the Wedding, namely, “What had he to do with her?”, is a suggestion,

among others, that the inner life is not apparently able to project itself into the secular world; albeit such has proved to be a feasible/confirmed feat because of the intervention of "the ark" (intermediation signified by the number three, the Wedding taking place on a "third day"). The temptation of the "woman" in Paradise was to take the fruit in the center, which represents the immovable mover (the untouchable and "first" inner realm), the

trees with the other fruits corresponding to the external realm (secular and "second" world) [τετέλεσται]; and the apparent temptation of Mary at the Wedding, which she induced Jesus into in parallel with Eve having induced Adam, was precisely to take the fruit in the center instead of keeping it apart for the sake of better honoring it; this center-fruit, as the Hail Mary prayer indicates, is Jesus Himself, and Jesus'

apparent rebuke to Mary was that the inner life corresponding to Him should not be desecrated by public exposure.

That Jesus yielded to the Marian appeal indicates that there was something illusory about what was then taken to be hidden (good wine) and about what was taken to be external (bad wine); for it is possible to find the underlying unity in the distinction between good and evil, finding good

(good wine) in evil (last or late hour), and evil (bad wine) in good (beginning or “beginning of the party/wedding”). This theme of illusion corresponds with the story of Paradise, in which there was something illusory about the paradisiacal condition insofar as this condition did not suppose the sufficiency of one being immune to deception; and, although the condition was one of a considerable primitive gratification

conducive to perfection, it had that gratification itself make possible a reprehensible self-indulgence.

Convertibly, the need to sweat from the face (which etymologically connotes a crossing or gestation) on the part of Adam after the expulsion from Paradise, is, as seen, a comparative illusion from one point of the subtle and underlying remaining blessing that allowed sanctification

despite appearances to the contrary, and such in continuity with the Thomistic position. Thus the two conditions, the paradisiacal and the proscribed, have an underlying unity, as good and evil, and correspond respectively to the two τετέλεσται. Consequently, the intention of the biblical passages of the Wedding and the Crucifixion (in their interconnection) is that of their parallelism with Paradise and the later

banishment or curse of Original Sin; not in the sense of denying, as the Council of Trent infallibly teaches, that in sinning Adam lost his holiness and righteousness, and incurred death; but in the sense of the traditional parallelism between Jesus (who is called the "last Adam" by St. Paul in 1 Corinthians 15:45) and Adam, as the parallelism between the "ark" and the Tower of Babel.

The taking of the forbidden fruit by the influence of Eve, on the part of Adam, corresponds to the "solar eclipse" (τετέλεσται); and exile to the "lunar eclipse" (τετέλεσται), that is, exile corresponds to "being thrown to earth from heaven", "earth" and "heaven" corresponding, respectively (according to the Catechism of Trent), to the material and intellectual aspects of man respectively. The granting and, in more than one sense, tasting the

fruit (of the vine) through the influence and appeal of Mary at the Wedding, on the third day (the “day” corresponds to the sun), is associated with the first τετέλεσται of the "last Adam"; and being banished or outlawed by the Jews, in confirmation of Daniel's prophecy on the messiah being "cut off" (Daniel 9:26); what Rabbi Michael Skobac considers etymologically the suggestion of an "excommunication"; is

associated with the second τετέλεσται, occurring during the "darkness of the earth" (passage on the Crucifixion, Mark 15:33), which darkness is associable with the apparent abandonment on the part of "Elijah" hiding an underlying consolation (sun), like the underlying lion on the watch of the Tower of Babel.

This moment of Christ's death is characterized by the veil of the Temple being

torn from top to bottom in the midst of an earthquake, earthquake which corresponds to that alluded to by Christ during he predicted destruction of the temple (Matthew 24:7).

This tearing of the veil corresponds to "the second sign seen in heaven" (Revelation 12:3). The first sign (woman clothed with the sun in the midst of labor pains) is called "great" precisely because, while stretched out ("last hour"),

it does not allow one to see everything that is happening. The second sign is not called great because, from a certain point of view, it is a clarification of the first sign, although in the middle of it there is a "great object", the great red dragon. The appearance of the great dragon corresponds to having the veil separated into two parts; which suggests both the underlying unity between the Old and New Covenants (opposites

dragon and woman) and the "excommunication" or expulsion of Christ (or of the temple of his body, which is the Church represented by the woman). Thus, the tearing/separation in a certain sense was already "finished" before the "second sign", just as the "hour was come" already from the Wedding at Cana, because the "foundation of the world", i.e. "the consummation of the world" (concentration of the contents of the Ark),

had already taken place in a way correlative with the "emptying of the world" (degeneration signified by the dragon, and signified by those who worship the dragon, whose names are not written in the book of life of the lamb slain since the foundation of the world [Revelation 13:8]). The two signs seen in heaven, therefore, are the same sign from the point of view of an underlying unity, just as the two τετέλεσται are the same

in the sense of an
underlying unity.

Thus, as already seen (when discussing the fact that “Adam” means "red" etc.), there is an underlying unity between the dragon and the woman, and this corresponds to a degenerate version of religion as opposed to a purified version, as there is an underneath unity between red light and white light. The dragon was, in a way, what was inside the woman

causing her pain, in an allusion to the underlying primitive unity between good and evil, before a separation, also in an allusion to the legitimacy of Judaism in the sense of its condition previous to the "tearing of the veil", for example in that Christ Jesus was circumcised according to the practices of the Old Covenant.

If Revelation there is a discussion of the relationship between the

woman and the dragon (or serpent), the book speaks of an astronomical phenomenon, likewise the events of Genesis (the Fall of Humanity, its expulsion from Paradise) must have been marked by astronomical phenomena. This point of view is not new, at least given how strongly Dante Alighieri associated Adam (in the fictional/literary encounter with him in Paradise) and the number of days Adam spent in various conditions

(earth, limbo, Paradise, heaven) to the phenomenon of the Precession of the Equinoxes [this especially according to a certain study by René Guénon]; an astronomical phenomenon strongly associated with the sun in its zodiacal course (the course about the twelve zodiacal constellations) throughout the centuries (this course being alluded to by the twelve-star crown of the "woman clothed in the sun"). This (astronomical point of view traceable to

Genesis) can be seen in that the word "viper" (which connotes "serpent") means etymologically precisely "to give birth to that which is alive" ("de labore solis" [of the solar eclipse/childbirth]), in parallel with Eve being given the name "Eve" (which basically means "living one") by Adam to signify that she was the mother of all living beings (Genesis 3:20). Furthermore, the term "parir" [from the

Portuguese for “to birth”] means, etymologically, "to set apart", "to separate", consequently it keeping enough continuity with the "tear the veil" meaning, and with the need to keep apart or in tension good and evil, eaten bread and sweat of the face (Genesis 3:19), sun and moon, woman and serpent; and even, as a continuation of this plot, Abel and Cain; in a context in which the state of a living being connotes something degenerate or a

degenerate course, the idea of “living” being etymologically allusive of the notion of tarrying, extending something (“last hour” and evil), as well as completeness (“beginning” or “foundation of the world” and good). Genesis 3:15: “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.”

In this regard, it is significant that in certain paintings, such as one by Giovanni Battista Tiepolo, the Virgin Mary is depicted stepping on a serpent according to Genesis 3:15, and also in the image of Our Lady of Guadalupe (a painting that appeared miraculously) the Virgin appears stepping on a waxing moon according to Revelation 12:1. Now, in her apparition in Guadalupe Our Lady identified herself to Juan Diego, a native, as

“Tlecuatlecupe,” which means “the one who crushes the serpent's head”.

Thus, this is precisely what is indicated and perceptible from the Prophecy of La Salette, which says that in a certain context (previously detailed) of astonishing degeneration of religious life, and even in convents (a specifically Catholic context in origin) "the antichrist will be born of a Hebrew nun, a false virgin who will have

communication with the old serpent, the master of impurity". This prophecy is talking about an eclipse. That the Catholic context is immediately associated with a context that is somehow "Hebrew", is a paradox that corresponds to the woman clothed with the sun in the pains of childbirth (first sign in the sky, and confusion between the sun and moon of the eclipse) to be followed (second sign in heaven) by the woman clothed with the

sun as opposed to the serpent (New Covenant and Old Covenant opposed from a degeneration, Roman Church and Hebrew People opposed from a degenerative course, as in the tearing of the veil of the temple). In this respect it is significant that the common English translation of the prophecy passage says or explicitly confirms "Hebrew nun" corresponding to "Hebrew religious" vaguer original Franch word/connotation,

when the concept of monastic life, as the Encyclopædia Britannica indicates, is basically opposed to the crystallized and/or ordinary practice of the Jewish religion associable to the Hebrew culture. The discursive proposal of a "Hebrew nun", in its strangeness and absurdity, therefore, is a kind of rhetorical reinforcement of the idea of a degeneration leading to a self-excommunication, a phenomenon that is at the

same time easy to have a presentiment about but difficult to grasp clearly ("great sign in heaven" preceding the "second sign seen in the heaven"), in a context in which this subtle absurdity or unusual reality becomes treated as if it were something ordinary and common. This Hebrew nun and "false virgin" who communicates with the subtle serpent, thus, is the subtle and deceitful Iron Maiden, the Post-Vatican II Church; and the antichrist

to which she gives birth corresponds to the individual "from the birth of the sun" [de labore solis] (John Paul II), and also to the "moon" (great red dragon and degenerative expression of religion) that detaches itself from the sun with the "birth". The fact that the father of the antichrist is described by the La Salette Prophecy as "Ev." (according to certain translations, the abbreviation of "évêque", "bishop"), is an allusion to

“Eve” (from the French “Ève”), and, as in the relationship between “verge de fer” and “vierge de fer”, it deals with the pejorative suggestion of a hypnotic indistinction between masculine and feminine, or essence and accident, or conception and impression (that is, one of the poles taken for the other as if they coincided), rather than the understanding of the underlying unity between these poles, an underlying unity that is precisely that

desecrated by taking the forbidden fruit in the Garden of Eden. This cryptic language used to identify these realities is suggestive of the fact that the solar eclipse, as is well known, causes permanent damage to one's vision (if viewed with the naked eye for a comparatively long time, although solar eclipses do not usually last more than seven minutes), without this effect being easily noticeable immediately. The need to

speaking in riddles
corresponds to the need for
one not to aim one's gaze
directly at the eclipse, as
well as the need not to
expose oneself to the post-
conciliar scandal directly.
The post-conciliar scandal
has wounded the eyes of
many individuals, among
them the most naturally
gifted and erudite
examiners of this scandal;
and, of course, it most
damagingly hits precisely
the post-conciliar clerics at
the center of this scandal.

The darkness created by the eclipse is divided into two areas, the "umbra" (the focus or eye of the ecliptic darkness), and the "penumbra" (the less dark edge surrounding the center of darkness), the areas correspond to the Whore (center and umbra) and the Beast that carries her (margin and penumbra), also to liberal post-conciliar leaders (umbra) and false traditionalists (penumbra).

Indeed, modern science itself seems to point out that during a solar eclipse it is not good to eat food, but harmful. Matthew 24:19: "And woe to them that are with child, and that give suck in those days." These words explicitly refer to the event of "abomination of desolation", which is precisely the astronomical phenomenon in question, not least because in Daniel 12 the "double man" that the prophet Daniel refers to is Saint Michael the

Archangel [prophet Daniel whose name is, with the expression "abomination of desolation" which he refers to, explicitly mentioned in Matthew 24]; the context of The Book of Daniel and a certain parallelism with The Book of Revelation, making it clear that he is associated (Saint Michael) with a solar symbolism; St. Michael being in Revelation precisely the angel whose "face was like the sun" (Revelation 10:1); and the number of days described in

Daniel 12 by Saint Michael from the "abomination of desolation", 1290 days, is similar to the 1260 days of the testimony of the two apocalyptic witnesses, a number which is a solar symbolism opposed to the 42 months (lunar symbolism) that total 1260 days. This number (1290) is equal to 365.25 (annual average of the Julian Calendar) times 3.5 (half of seven, seven meaning completeness, that is, seven divided into two), plus the

sum of one hundredth of this total; to signify the corroboration or sum from what is small and recondite and what is large and widespread ("τετέλεσται"). The being "double" or divided in Saint Michael (as well as the two witnesses being two) corresponds to the need not to look directly at the eclipse (abomination of desolation), until the conclusion or completion of this phenomenon, the situation having to be indirectly seen, as in a

reflection, from the viewpoint of the separation between "good and evil", for example from the separation between contemplative life and life of action. The number 1260 (which equals 1290 minus 30) of the period of preaching of the two witnesses is an allusion to the parallelism between Christ and the two witnesses, parallelism as Revelation 11 explicitly indicates, because Christ began to preach or assume

the public messianic mission in his thirties. This set of symbolisms explains not only La Salette's prophecy and the abomination of desolation, but also the very angelic essence of St. Michael: before an intensive victory of his (the one hundredth part of the ecliptic development) becomes extensive and imposing [that is, before it flourishes], it has to drag along its route; for example, as illustrated by the

expulsion of Satan from heaven by Michael giving occasion for Satan to still act charged with wrath for a "short time" when cast on earth.

It should be noted here that I was as it were inspired to note that the person (myself) to whom it was given to decipher this mystery, identifying the "Hebrew nun" as the Post-Conciliar Church, is destined to receive in heaven (that is, from a

subtle quality), and also on earth (as yet another expression of the dynamics of the pair that can be associated with "τετέλεσται", what exists in the subtle realm ending up existing in the palpable realm) a certain title (that is, a certain predicate that describes a quality of oneself), and that title is "Abaddon", a Hebrew term and a biblical-apocalyptic notion meaning "destroyer". La Salette's prophecy is not only a Marian prophecy in

the ordinary expectation sense [a prediction only], but it is also (as indicated in the etymology of the term "Salette", "helmet", which connotes hiding, safeguarding, and governing etc. in a context of war) a especially designed means of action to uncover the nudity of the Post-Conciliar Church in due time (ie, provided that prior camouflage is allowed) and to cast punishments upon it. The seven angelic trumpets

whose cumulative sounding leads to the evocation of Abaddon (Revelation 9:11), are subsequent to the narrative, or coincide with the narrative, about the seven seals taken off one by one by Christ ("the lamb"). About the end of the sounding of the trumpets (the sounding started with the removal of the last/seventh seal) it is said (by St. Michael) that St. John [the narrator] should "seal the book", that is, not reveal or write down a

certain content entrusted to him by the trumpets. Thus, the unsealing paradoxically leads to a sealing; and the sealing or unsealing correspond (as evidently is the case with these angelic trumpets) to a certain heavenly intervention or action designed to transform the terrestrial world. If this is the meaning of prophecy (for example, the meaning of the "Russian tiara" or the Marian "helmet" as relative to a seal), as it must be if this

mystery of intervention
through riddle is
demonstrable enough (as it
is); the demonstration
necessarily unleashing as an
effect the destruction of the
Post-conciliar Church
(degeneration); this brings
as a corollary that the
person used as the
triggering instrument of this
action (the decipherer of the
mystery) must be
understood as a “destroyer”.
The fact that this title was
given in Hebrew, both in
the present case and in the

biblical-apocalyptic case (Revelation 9:11) that speaks of this character "Abaddon", has precisely to do with the Iron Maiden being described as a "Hebrew nun". In the biblical-prophetic context "Hebrew" connotes a sufficient mysterious evocation of sacred truth, from a degenerate or outdated surface (like the "Hebrew" quality as associable with the Old Covenant), "Hebrew" means the subtlety or

maximum invisibility of the underlying unity between former and latter, between old and new, between rust and the fire that consumes rust, between the two "τετέλεσται". This maximum invisibility seems to work in favor of the serpent's degeneration or murderous intent, but it brings counterbalancingly as well, just as the worse wine of the "last hour" brings the "unexpected good wine", a true and overwhelming siege of the

degeneration. Hence the ambiguity of the "angel of the bottomless pit", called Abaddon, having been taken by different interpreters either as evil or good, hence the ambiguity of this inspiration of me having an appearance between suspicious and conceivable. Hence the Book of Job 28:22 suggests that "Death and Destruction [Abaddon]" are associated with a distanced but reflective experience of experiencing "wisdom",

being both Death and Destruction in any case able to recognize in Wisdom her sacredness, because "Death and Destruction" "heard her fame". Thus, this "angel" (term that etymologically means "messenger" or "announcer") is associated with one gratifying himself in a reality from the experience of being short of witnessing it; and behind the apparent misguided pretense of receiving a title laden with fame (degeneration and the Old

Covenant) is the experience of the underlying grasp and "echo" from a sacredness-related "fame" (purity and the New Covenant). This observation suggests the witness of the Marian simplicity, whose fame is tentatively reconstructed here, which cannot be done without what can be referred to as a "great injustice".

This is precisely the character [association with Abaddon] of the Archangel

Gabriel, as illustrated in the aforementioned "Angel's Salutation"; making the parallelism between me and him all the more curious (my having presented in a dream a red nose, he a red shirt, color alluding to "Hebrew" as seen etc.); and indeed, this seems so as illustrated by such an apparently dense web of biblical suggestions about him that the very task of reconstructing and explaining these details (however highly gratifying

that would be) is comparable to the difficulty of the pains of childbirth.

Indeed, as recently as October 2021, I felt inspired to "seal" the contents of the present study, rather than further pursue in its interesting investigation. The number of unexpected and surprisingly valuable and intricate themes, which I am forced to withhold, cannot fail to shock me, especially if the impression

is that what is presently published is a shadow of how much I thought I would end up exposing or investigating. That I am compelled to seal the book is clear from the fact that on approximately the same day that I received this inspiration, in the middle of the night, I woke up confronted with the face of Satan. His face was oval and dark as the moon, and menacing and formidable as the snarling of a dangerous beast, nevertheless he

lacked the infinite glory of God. He was embarrassed at facing me. In the days that followed I noticed that my intelligence for these investigations had been blocked in a manner comparable to the way the moon blocks the sun; this being the sign that, as during the eclipse one should not aim one's gaze up, also when one is faced with this blocking one cannot carry out these studies or investigations. I have in the "sealed book"

only a seed of mustard, and therefore I have the patronage of St. Michael and I have put myself under oath by his inspiration (and an oath by the name of God) not to attempt Against no further time having been given me for the completion of this writing.

A second inspiration associable with Abaddon, which occurs to me, and whose justification before human witness is even more impracticable than the

previous one, consists in the following prophecy:

"Behold what says the Queen of Heaven, Mary Ever Virgin, wife of Abaddon, to Antipope Francis:

"My husband Abaddon received the key of Saint Thomas, which you also have in your pocket and you can access it without stopping him. My husband Abaddon turns the key and a third of your Tower of

Babel collapses. My husband Abaddon turns the key, and a third of your subjects fall into confusion. My husband Abaddon turns the key, and a third of the inhabitants of the earth see your nakedness."

It is the function of Abaddon that of the eagle (an animal which is a solar symbolism) of Revelation 8:13, which limits himself to exclaiming with warning and lament the three woes concerning the "three days

of darkness", during the eclipse, before they take place. Like a fleeting lightning strike in the midst of the eclipse, he exposes and lays bare the situation to the inhabitants of the earth, only to let them return, with little more than a memory, to their own darkness.

Below is an excerpt that cannot be finished.

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That the biblical wine theme is associated with the two τετέλεσται is quite clear in that, in the passage where Noah becomes drunk with wine in the context of an incipient historical cycle (Genesis 9:20), a geminal course of events is suggested that will project itself into the larger historical context. The wine giving occasion to the scandal means the unpacking of what was witnessed in the flood

(corresponding to the "beginning"), extending to the "last hour", giving occasion to the grandson of Noah, called Canaan (a name that corresponds etymologically to the notion of "subdued" or "humble", also "inferior") being cursed. This curse suggests the need to recognize in the "servant" left to himself, without ordering, the threat of the "potential tyrant" ("tyrant" means, etymologically, someone of inferior origin pretending to

be a prince); as well as the curse suggests the fact that this "red" route (the color of wine) is initiated by the "father" himself in a paradoxical or interpretive way; for the father corresponds to a king (as opposed to the tyrant) according to Aristotle (to the latter in a family the father is like a king before whom the children stand), and consequently corresponds to the sun (opposed to red/moon).

The fact that Jesus cried out in a loud voice (during the Crucifixion) and that it had a miraculous effect, basically that of a conversion, on [some of] the spectators, is particularly allusive of Isaiah's lion roar; and therefore of thunder and the surprise the doctors of the law experienced. Thus, it makes all the more sense to emphatically associate the Crucifixion event with Mary Magdalene, whose name (etymologically

meaning "watchtower") alludes (like "Nazareth") to the tower in which Isaiah's lion continually watches.

There is a mystery in the passage about the Crucifixion, which consists in the subtle parallelism between the witnesses present, namely, on the one hand the women, on the other hand the soldiers or military (among them a centurion). For example, the chapter in which Mary Magdalene is introduced in

Luke 7 (referencing a "sinful woman") is the same chapter in which there is the centurion whose faith was admired by Jesus.

The connection is even more palpable if one considers that the biblical text suggests that this centurion is Saint Thomas the Apostle. The reason for this is that, as explained by an article in *The Guardian* (written by a documentary filmmaker named William Dalrymple), at the time of

the apostles the trade between the Roman Empire and India was very intense, and basically a military enterprise; it being likely that an army officer would undertake to familiarize himself with the Hindu or Eastern tradition in general (as a requirement to engage linguistically and promote the secular stability of trade), it also being likely that one able to venture out as a missionary in India, as Saint Thomas did with surprising success, would

have some kind of experience or familiarity with this linguistic-military enterprise. Thus, if this hypothesis is correct, the parallelism between Saint Thomas and Mary Magdalene includes the detail that, just as Mary Magdalene is not always presented with the mention of her name (although certain criteria can be used and are traditionally used to identify her in certain passages, such as Luke 7), so is Saint Thomas.

Furthermore, in the passage in Matthew about the centurion (Matthew 8:11) it is specifically said by Jesus that "many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven:"; an allusion to the trade or intermediation between east and west that Roman officials promoted; Saint Thomas having been a notorious apostle of India (East), as well as the

American continent
[according to overwhelming
reports given by native
Americans further on in
history before Jesuit
missionaries etc.]. The
intentional association of
Saint Thomas (as a
centurion) and Mary
Magdalene also prolongs
itself in a statement made
by Saint Thomas belonging
to the chapter on the
resurrection of Lazarus [the
latter a brother of Mary
Magdalene] (John 11:16): "
Let us also go [after Jesus],

that we may die with him.""; a military-type statement (or that probabilistically implies a military instruction), since someone affiliated with a military order follows a chain of command without question, and must be willing to face death, as was the case of the disciples unwilling to go to Bethany near Jerusalem for fear of the Jews; this statement coming two verses before the mention of Mary Magdalene. Furthermore, this

willingness to meet death is an implicit potential justification of Saint Thomas (as a centurion witnessing the Crucifixion) being one of the few disciples not to flee or disperse during the events of the Passion of Christ. The centurion of faith in the gospel is described as a builder or promoter of a building (Luke 7:4), more precisely of a synagogue; and it happens that Saint Thomas is usually described as the patron of

architects and builders (although this fact is not as well known as many other religious facts), and in certain legends he is described as receiving a commission from an eastern king to build a palace. The centurion's (or Saint Thomas') status as a soldier and builder makes for a remarkable parallelism between him and the office of the Knights Templars, a medieval monastic order of soldiers who were at the same time great promoters

of building (inspiring the fraternity of Freemasonry). The fact that Saint Thomas is a builder and a military officer bears parallel in the the Gospel insofar as the body of Christ is described as a temple/building, and as something that exists in the secular world (the army represents the secular world), his Body with symbolic continuity in relation to the temple in Jerusalem (which represents the crystallized expression of a religious current). John

2:19: "Jesus answered and said to them, Destroy this temple, and in three days I will raise it up." The encouragement towards Saint Thomas to touch his [Christ's] body, and to examine it, after the resurrection ("consummation of the world"), clearly suggests this builder quality.

This parallelism between Saint Thomas and Mary Magdalene culminates in John 20, because in this

chapter while, on the one hand, the resurrected Christ instructs Mary Magdalene not to touch him (Christ), because he had not yet ascended to the Father; later on he encourages Thomas to touch him, in a clear narrative symmetry suggesting that the ascension to the father had been completed. This ascension alludes to the Old Testament prophecy (Malachi 4:5-6) concerning Elijah, upon whose return (with the the mission to turn

the hearts of the fathers to the children, and of the children to the fathers [the “father” corresponding to the recondite first “τετέλεσται”, the “son” to the external second “τετέλεσται”]; the ascending to the father corresponding, in its turn, to the unveiling of the underlying unity between him and “son” (“lion”). Thus, Saint Thomas corresponds analogously to the “father” (“first τετέλεσται”), without

prejudice to the fact that "father" means "God the Father", one of the persons of the Holy Trinity; Mary Magdalene to the "son" ("second τετέλεσται"), without prejudice to the fact that the "son" means "God the Son", one of the persons of the Holy Trinity. The two meaning east and west, which makes the historical rumor that Mary Magdalene headed to a French territory (West and allusive to the West) all the more significant, as opposed to

[more notoriously] heading
East on the part of Saint
Tomas

The intention to associate these disciples with the divine persons, in appearance (and similarly to how the Trinity was subtly associated with the three patriarchs in scripture, as well as the patriarchs were associated with the centurion in Matthew 8:11), is strangely suggestive of the saying in Acts 9:5: "I am Jesus whom thou

persecutest", when then more accurately Saul was persecuting the Church, not Christ in a sense comparable to the persecution leading to the Passion Crucifixion. This closeness between Church members and God is a suggestion of the theological commonplace of the elect as participating in the divine life. It should also be noted that the passage in John 20 specifically emphasizes Saint Thomas' being called

"Didymus" (Greek), which "can be interpreted as twin", and that ["twin"] is the etymology of his name ("Thomas"); in parallel with Mary Magdalene having received in the tomb the vision of two angels (corresponding to the dual character of the predicate "twin"), and of the risen Jesus Himself as an expression of the underlying unity ("lion") between the two angelic twins, which can be indicated in that Jesus used

the same expression as the two angels ("Woman: why do you weep?"), as if the passage thereby signaled a relative continuity between Christ and the angels.

The apocryphal book "Gospel of Saint Thomas" (well known in Christian antiquity) is said to propose the notion that Saint Thomas was Christ's twin brother; the hidden meaning of this thesis being understandable in the light of the parallelism between

Thomas as a "twin in name" (the "name" connoting in sacred symbolism a quality that is in the person himself) and Christ as a "twin" (associated with the "angelic twins") that appears to Mary Magdalene.

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The bible passage concerning how one who fails to apply the law in one point becomes the debtor of

the whole law (James 2:10) is alluding to Galatians 5:3. The two epistles, therefore, are speaking of the same subject. This matter, in St. Thomas Aquinas' commentary on Galatians, has to do with how the Galatians dared to observe the legal ceremonies of Judaism. That is why in the commentary on chapter 5, St. Thomas quotes St. Jerome on how "to observe the legal ceremonies after the Gospel is a sin as great as to border on idolatry";

and St. Thomas says that this act was particularly grave in the case of the Galatians because they had not been converted from Judaism. The epistle of St. James is also speaking of this (of the non-obligation to observe an old or degenerate expression of religion), although he does not mention laws associable with legal ceremonies, but more universal laws. He wants to corroborate what St. Paul says to the Galatians for the context of

people coming from Judaism (the practices of which, for his audience, were second nature ingrained in their elementary instruction), which is why [apparently] instead of suggesting circumcision as something to be abhorred, given qualifications, he uses the allegorical image of the rich (associated with copiousness and ostentation) as opposed to the poor (associated with inner fullness), particularly

as there is a parallelism between this and the passage about the rich young man, who is a figure of the Pharisees (associated with Judaism as a degenerate religion). The rich young man is a figure of the Pharisees because the contemplative person appears weak and insignificant (poor), and it is fitting for him to assume this role temporarily; which corresponds to the biblical theme that “the last shall be first”; and also with the

opposition between the two apocalyptic witnesses (poor) and the Great City (whose building is associable with the lament over Jerusalem as the murderer of prophets, Matthew 23:37, and the prediction of the destruction of the temple, Matthew 24; the Pharisees likened to whitewashed tombs/buildings in the verses just before, Matthew 23:27).

This biblical theme ("the last shall be first") appears at least in Matthew 20 (parable of the workers in the vineyard), Mark 10 (the story of the rich young man), Luke 13 (about the narrow way). The context of these three chapters is the dispute with the Pharisees, who correspond to the Great City (Babylon), while Jesus Christ corresponds to the two witnesses. The correspondence between the rich young man and the

narrow way is manifest; the two paths, in their mutual relationship (the relationship of the witnesses and the City), signify the economic domain, or relative to wealth; a domain in which behind the visible multiplicity (the observance of more conventional precepts, such as honoring one's parents, not to kill, not to commit adultery, etc.) there is a subtle background that univocally encompasses this

multiplicity, a secret (from which, only, is possible to be saved, or to pass the camel through the needle), much like the secret from which fortunes are made before they seem credible. The rich young ruler, therefore, is a metaphor for the Pharisees (without prejudice to his actual existence).

Thus, the rich young man has correspondence not only with the Pharisees, but with the “workers in the

vineyard” (Matthew 20), who worked twelve hours during the day (this represents the daily period, in which the sun, symbol of the center and royalty , moves on the horizon, corresponding to the multiplicity and the “wide path”), and complain that they received the same as those who worked only one hour, corresponding to the singular and the “narrow path”; in short, the two sides of the coin, as far as

the economic domain is concerned.

The idea that this daily journey is corrupting, but not because of a supposed “wickedness” of God, has to do with it being associated with change (accidentality) which has a hypnotic character, the character of a Medusa gaze. Indeed, a few verses before this theme of “the last who shall be the first”, from Luke 13, there is the narrative about the

significant barren fig tree
(which, as already
suggested, means the
domain of accidentality),
then about the woman with
the spirit of infirmity which
is healed on the Sabbath,
this healing under the
reproof of the Pharisees.
The Pharisees cannot see
the underlying unity
between healing
(accidentality) and
sabbatical rest
(essentiality), just as the
rich young man cannot see
the underlying unity

between following various conventional moral precepts, and forsaking all wealth. The underlying unity between good (essence) and evil (accident) has been lost sight of, the intensification of not seeing this background unity signified by the woman bent over by the spirit of illness (because “woman” means duality, like in the Eve narrative). This loss of sight is associated with a degenerative cycle,

signified by the journey of the workers in the vineyard, or by the eighteen years the woman remains sick, three times six, that is, the number six three times (666, which is a triangular number; and the triangle symbolically opposes singularity [the angle] and multiplicity [the side opposite and correlated to the angle], the idea that those who have little have a lot).

Furthermore, St. James seems to allude to the rich young man (who is a figure of the Pharisees) also in which he says of the rich "Do not they blaspheme the good name that is invoked upon you?" (James 2:7), while the rich young ruler called Christ a "good teacher" in a profane way, because Christ's response implied the suggestion that the rich young ruler saw in Christ the profane human aspect, to the detriment of the divine aspect (not

seeing the underlying unity between two planes). So St. James is not saying that the commandments are meaningless or to be ignored (that is, he does not contradict 1 Corinthians 7:19) for the sake of exercising a freedom that falls short of the keeping the commandments or despises the latter; but rather he says that if one assumes "poverty", to the detriment of the sterile ostentation related to a heavy multiplicity (the

camel, which etymologically means weight, contrasted with the eye of the needle), one can fully observe the totality of the law.

Commentary on the Secret of La Salette