



Commentary on the Secret of Fatima

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Lima

Commentary on the Secret  
of Fatima

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## Commentary on the Secret of Fatima

**Parte II –  
Commentary on the  
Secret of Fatima**

## **Notes on the work of Friar Michel de la Sainte Trinité**

The book by Friar Michel de la Sainte Trinité (*Toute la vérité sur Fatima*, three volumes), is, without a doubt, at least in terms of apparent probability, the most relevant historical work available on the 20th century (I say it even though I haven't even read all of its contents), including under the aspect of placing the Marian

apparitions of Fatima at the center of events. Years ago someone suggested to me that reading the book is unnecessary, that there are other more succinct sources to the same effect, and retrospectively it seems to me that the person who said it probably didn't read its contents or most of it. There seems to be a conspiracy of ignorance regarding familiarity with the content, at least one expressing the Perennialist maxim "The sacred, by itself, without the



help of anything else,  
protects itself from profane  
curiosity”.

The book's narrative is  
analogous to the residual  
notion of Christianity in  
general culture; i.e. people  
are flattered insofar as  
they're made to think they  
are quite familiar with  
Christianity, when in actual  
fact they have very  
insufficient notions  
regarding it and much more  
ignorance than they

anticipate. Similarly, people think they understand the Fatima miracles and/or apparitions, as well as their historical unfolding and effects, but they are misguided and ignorant of what is crucial. As an example, I had the experience of talking on social media with a public opinion figure, a man that is considered, if informally, influential; and this influencer claimed he understood Fatima perfectly; but he ignored all

the reputable quotations available on the contents of the Third Secret, for example the much-publicized speech by Mario Luigi Ciappi (a post-conciliar “cardinal” and professor at the Angelicum College in Rome) about the Third Secret foretelling a great apostasy starting at the top. Not only did this influencer ignore these things, and also suggested or took it as probable that I used unreliable sources, or took it as probable that I did

not cite the sources from the get-go just because there was a serious problem with them; but also this influencer under (among others) the pretext of my not citing the sources from the start (something that can be remedied without delay, provided there is interest in the subject) he seemed to me to eagerly put the whole matter in check definitively for all practical purposes. In this case, as in the case of the usual discussion of Father Feeney and his

controversy, the disseminated failing to address the matter discussed with the minimum level of detail that the subject essentially demands, such disseminated failure has to do with a residual environment of intimidation and tyrannical boycott policy. It is precisely the effect of this tyrannical policy that Friar Michel's book intends to dissipate; the book's intention is to explain the history of this

tyrannical effect, and its backstage, among others, in the Roman Curia itself.

The first volume narrates, concerning the encounter of the Virgin Mary in Fatima with the three children, that is, at the time of the Apparition; that the first thing Mary asked the children was if they were willing to accept sufferings that heaven would send them, as a reparation for the sins of the world. This is a

sign that the person interested in becoming acquainted with the Secret of Fatima must prepare for mortifications that go beyond what is ordinarily suffered. This is precisely the necessary experience of reading Friar Michel's book (in my opinion), because, perhaps by some miraculous mechanism, the text is, despite its extraordinary interest and manifest value, somewhat arid and unpleasant as opposed to a more flowing

style. The pages, as it were, resist the reader's advance, probably because of their fact-laden journalist style, even when the pages are interesting and disconcerting.

I leave a summary of some facts that I discovered reading the book.

Sister Lucia dos Santos was not a recluse (belonging to the Carmelite Order in



particular) during the first half of the 20th century, or during much of it; but she was for some time a religious of the Congregation of the Sisters of Saint Dorothea, and was recognized and honored by the inhabitants of at least one of the places where she lived, because she moved through to do tasks in the secular environment. Sister Lucia created a network of contacts or friends with ecclesiastics, especially from Portugal and Spain; in

June 1941, she received an instruction from God to encourage the Spanish bishops to meet in religious retreat and act together in order to remedy the needs of the faithful; this divine communication having been well received and influential, and put into practice. Thus, Sister Lucia was nothing short of a political agent of considerable influence, even if her personality was markedly reluctant and modest about secular glory.

The union of the Spanish bishops was promoted, among others, for the purpose of an illustration of the benign effect that would take place if the union of all the bishops of the world were carried out in the consecration of Russia to the Immaculate Heart of Mary, as requested by Heaven (as was explained to the Pope, among other details that the seer of Fatima, Lucia, transmitted).

Father José Galamba de Oliveira was a historian of

Fátima and a friend of Sister Lucia, also one who disputed with Fr. Dhanis, S.J. (the latter was the main enemy historian [and insidious discrediter] of the Fatima message); this same Dhanis, in the fifties (perhaps even before) had the most perfect public eminence among the Jesuits as an authoritative interpreter of Fatima; to the point of intimidating certain people associated with the Russicum University (Rome), who were people

outside the Jesuit Order; and to the point of passively requiring from them his blessing in order to promote any political gesture concerning Fatima. [Note: I was probably wrong before about Canon Galamba being the main contender opposite Dhanis. It seems that this is the place that belongs to another historian of Fatima, also a Jesuit like Dhanis, called Fr. Joaquim Alonso, who was an archivist in the locality of Fatima, or received the

office of archivist of the events in Fatima. Father Alonso, with whom Sr. Lucia had some familiarity, published a text against Dhanis. A certain Jesuit named Fr. Veloso also wrote against Dhanis. Another Jesuit writing against Dhanis was Fr. da Fonseca.]

Dom José Alves Correia da Silva, also known as Bishop da Silva, was the Bishop of Leiria and a great friend of Sister Lucia. About 1943, after the publication and

notoriety of a memoir by Sister Lucia (if I am correct), a writing in which the Secrets of Fatima were finally explicitly referred to as to be revealed consecutively; Sister Lucia and other individuals, including Canon Galamba and Bishop da Silva, met in an academic forum, an educational institution in Valença do Minho; to discuss the topic of the secrets of Fatima. In the midst of the public conversation in question, in

the presence of the Mother Superior of the University, Canon Galamba abruptly asked Sister Lucia: “Why don't you reveal the third part of the Secret of Our Lady? Could you perhaps tell it to us now?” Lucia nodded to Bishop Jose da Silva, and said: “Well, if His Grace wants it, I can tell you.” The moment was so intense that everyone or at least those mentioned, according to Friar Michel, got up from a sofa and remained standing. Canon



Galamba said to the bishop: "Your Grace! Sister Lucia says that if you want, she can reveal the third part of the secret." The bishop immediately replied: "I don't want to get involved with doing any of this! I don't want to get involved in this!" "It's a pity!", replied Canon Galamba. And the canon continued: "At least tell her to write it on a piece of paper and give it to you in a sealed envelope!"

Writing the Third Secret; which Lucia did in a state of infirmity, and in a state of confusion marked by the apparent abandonment of any divine instruction or any divine consolation (or in such a state, and if I remember correctly, up to the very last moment before writing it); writing the Third Secret was probably the hardest thing she's done; and one of the signs that the content of the Secret causes natural fear, and great disturbance, is precisely the

reaction and/or presentiment of Bishop José da Silva that made him so willing to not effect the immediate revelation of the Secret.

In addition to this information, Bishop José da Silva, in 1949, allowed himself, and the envelope that already contained the Third Secret, to be photographed for a Life Magazine article. This newspaper article provided for a record of the sealing of the document, and a

record of its being kept safe. The article also recorded that, as the heavenly intention has indicated throughout, it is in the intent of the Message of Fatima that the Church's own clergy should be interested in possessing the Secret and taking responsibility for it.

Pope Pius XII had certain obstacles in front of him that made it difficult for him to adhere perfectly to the instructions of the Secret of Fatima. One of the

obstacles concerns the ecumenical council he intended to hold to condemn modernism, and which ended up being successfully boycotted and discredited by insidious modernist members of the very commission that prepared the works. Pius XII's health was clearly and gradually compromised since the early 1950s by the inadvertent use of a toxic substance to whiten his teeth (if I remember correctly). Certain nominal

collaborators of Pius XII used the atmosphere of ambiguities and the non-condemnation of the names/intellectuals of the modernist movement (denounced in Pius XII's encyclical *Humani generis*), to encourage subversion in a relatively discreet way. Monsignor Montini (a close collaborator of Pius XII and future antipope Paul VI) openly encouraged his protégé Jean Guitton not to be intimidated by the encyclical but to continue

with the most perfect enthusiasm, and Guitton trumpeted it among scholars in the modernist circles. Angelo Roncalli, future antipope John XXIII, who was stationed as a cleric in Paris or France (in the 1950s), during Marc Sangnier's death, congratulated the latter's widow on occasion of Sangnier's death; and he referred to Pius X's public censure of Ragnier as a benevolent and paternal rebuke, not, as was the case,

a radical rejection of the ideas of Sanguier's political-journalistic movement (called "Sillon"). The ideas of Ragnier Pius X examined in detail in the Apostolic Letter Notre Charge Apostolique, of August 25, 1910. These ideas were degenerate and utopian egalitarian ideas, heresies incompatible with the theological position set out by Leo XIII. In addition to the different affronts and the passive resistance that Pius XII encountered, and



which he sought to remedy in a restricted and selective manner (e.g. with the anti-modernist canonization of Pius X); there were subtle maneuvers probably by communist secret services that successfully cast doubt and an intimidation shadow against his positions and against what he would want to promote. It is a circumstance of clouding of judgment, and gradual obscuring of the sense of how to fight the Christian combat. The final years of

Pius XII's pontificate suggest the approach of the post-conciliar eclipse.

Friar Michel was the first writer I've read to describe the miracles of the Pilgrim Virgin (which I think began during the Second World War), especially the miracle of the doves; the Pilgrim Virgin being the statue of Fatima (or some statue of Our Lady) that left for or was taken in a caravan across Portugal, Spain,

France, Europe in general, and even to the ends of the world, in Africa and India. The doves, placed on the statue's feet, remained close to the statue for the long span of days, and flew away only to return to it (the statue's feet), wherever it was. This miracle was loaded with extraordinary little details. The caravans with the statue of Our Lady caused miracles of conversion and public gestures of penance and enthusiasm among

Europeans, attracting surprising crowds. This is an interesting detail about the 20th century, that just before the predicted apostasy of Europe, Europeans recognized the royalty of Mary.

An additional detail on the Miracle of the Doves is that the doves did not act miraculously among infidels and non-Roman Catholics, even in Muslim countries where the statue of Our Lady was received

by infidels with applause  
and a warm welcome.

## **Notes on the Third Secret of Fatima**

**Notes on comments or  
remarks by Malachi  
Martin (a priest, ex-  
Jesuit, and ex-secretary  
under John XXIII at the  
Vatican, as well as a  
famous American writer)  
on the Third Secret of  
Fatima**

The Third Secret contains  
an instruction or command.

The Third Secret of Fatima is addressed to a Pope.

The content of the Third Secret talks about terrible and sad things.

There is nothing about the Third Secret that is pleasant.

The condition of having read the Third Secret is an inconvenience and something that weighs the soul down.

The Third Secret predicts that people will be judged, and will be punished or rewarded.

The Third Secret says that all the inhabitants of the earth will be confronted with the witness of something (some object) supernatural and heavenly, a "power from on high".

The inhabitants of the earth will interpret this object in different ways, each



according to their own belief, culture or prejudice.

Men will deny and reject this supernatural object, and make up explanations to justify their denial and rejection.

According to Malachi Martin's probable insinuation, there is a parallel between this supernatural object and the sign of the aurora borealis (Second Secret of Fatima), the latter having signaled

the beginning of the bloodshed of the Second World War. So the insinuation is that this supernatural object, upon its manifestation, would be the signal for the beginning of a period of great slaughter, or for the beginning of something in some way comparable to a slaughter.

All religions and races and the entire world system, meaning everything related to human civilization, will

be affected or impacted by a frightening event, less than twenty years from the beginning of the 21st century (in the late nineties approximately Malachi Martin said it "is not twenty years away"). [Note: Assuming the interview in this statement is from 1995, and taking the number 19 to be less than twenty in a conventional sense and for calculation purposes, the result indicates that the event would take place around 2014. Assuming the

interview is from July, 1998, the date would fall on 2017. It is likely that the interview, given the context, took place after the publication of the book *The Windswept House*, in 1998].

From this last statement it follows that the Secret discriminates or makes explicit at least one period for the achievement of some event.

The Third Secret of Fatima (according to Malachi Martin's succinct suggestion) is about the “three days of darkness”, referred to for example by Blessed Anna Maria Taigi, who is said to have been beatified in the twenties. The Three Days of Darkness are, according to Malachi Martin, a period of spiritual threat and danger, as opposed to material, and associated with the being at large of the antichrist as a historical character.

The context and sense in which the following saying was corroborated by Malachi Martin is not unequivocal, but he agreed in essence (after hearing a certain account alleged to be from a Jesuit who knew the Secret or had heard from it) that the Third Secret contains the information that the "last pope would be under the dominion of the devil." Malachi Martin was John XXIII's secretary, and this

corroborated account includes the suggestion that Antipope John XXIII fainted upon reading the secret specifically out of fear that he would be the last demon-controlled pope. This could mean that the Third Secret contains the prediction or suggestion of details of the end of the Petrine succession before the end of time. This is relatable to how the Prophecy of the Popes, attributed to St. Malachy, projects the suggestion of

the “end” of the Petrine succession precisely onto the present generation.

There is some tension between the proposition that the Secret is addressed to a pope, and at the same time it predicts that the “last pope” will be dominated by the devil. According to Malachi Martin, the secret has only been opened up since John XXIII, who started the line of



succession of the Vatican II era antipopes.

Father Alonso, a historian of Fatima, argued that Pius XII did not open the envelope, although certain sources indicate that Pius XII kept the envelope with the Secret in his own quarters since about April 1957 (as roughly explained by journalist Robert Serrou to Friar Michel from Mother Pasqualina's account in loco [in the papal chambers], on the occasion of photographs

that Serrou took in the room of Pius XII on May 1957). Cardinal Ottaviani, according to Friar Michel's historical study, visited Sister Lucia from Rome, in the 1950s, among others, to discuss or perhaps confirm the recommended date for the opening and disclosure of the Secret in 1960, a recommendation supported by several testimonies according to Friar Michel.

As Pius XII died before 1960 (he died in 1958) and the divine dictate in relation

to the Secret one may assume foresaw it; it is a respectable thesis that the Secret was intended to be addressed to a pope after Pius XII. On the other hand, it is possible that Pius XII was the last pope (in particular because Father Fuentes attributed to Sister Lucia the statement that Pius XII freely decided not to read the Secret, when he had the faculty to do so, a circumstance that does not exclude him as the main addressee), his domination

by the devil being a credible fact in light of a number of events that cumulatively and tragically marked above all the last years of his pontificate.

One of those events that indicate that the devil gained the lordship over Pius XII and the Roman Curia is that in the fifties it was published in the semi-official Rome newspaper, *La Civiltà Cattolica*, by the euphemistic adversary of Fatima (Fr. Dhanis, S.J.) , an open and shameless

admission that the consecration of Russia to the Immaculate Heart of Mary by Pius XII in 1952, such consecration was not done as prescribed and requested by Our Lady's message (that is, the consecration was not carried out the way heaven desired or requested). This is just one of the embarrassing details for Pius XII, in the matter of what was published by Dhanis; in particular because the probable

context of the piece, and this is corroborated by a series of details that Friar Michel explains in his book, was that Dhanis received from Pius XII permission to instrumentalize the *Civiltà Cattolica* and to highlight from this periodical the official position of the Vatican in this regard.

This same article written by Dhanis somehow reinforces the point of view that would inspire the Second Vatican Council itself, that of the

emphatic separation between Church discipline and dogmatic revelation, from the emphatic separation (or independence) proposed by Dhanis between the discipline of the Church and the “private revelations” that are a reflection of dogmatic understanding.

Thus, Malachi Martin's statements suggest that if Pius XII was the last pope, the letter was addressed to him and gave him an instruction, although

Providence foresaw that he would not live to read it and obey the instruction; on the other hand, if Pius XII was not the last pope, a new pope will be elected, and he will be given the opportunity to obey or carry out the command or instruction.

It should be noted that, although this is not strictly relevant except from a rhetorical point of view, even Antipope Benedict XVI, who read the Third Secret, admitted that the



Secret speaks of the Novissimi (which is, according to a certain usual formula, a reference to the “last things”), and therefore this context suggests the discussion of a “last pope” as credible; although it is not possible to be sure that the expression used (“last pope”) has a definition other than a simple reference to a “previous pope”.

According to Malachi Martin, the Third Secret does not mention the US [United States] by name, but it does mention something concerning the US in an important way.

According to Malachi Martin, the Third Secret does not mention the “comet”, a subject of prophecies like one associated with Saint Hildegard of Bingen. Interestingly, Malachi Martin takes the prophetic theme of the “comet” as a

literal astronomical phenomenon, when it is credible that its meaning is mainly symbolic.

According to Malachi Martin, Sister Lucia claimed that the entirety of the Third Secret is somehow contained in chapters 12 to 17 of the Book of Revelation, and the Gospels. He probably made an error from a lapse of memory, because the source quoted by Friar Michel

claimed that she had said this about chapters 8 to 13 of Revelation, and the Gospels. This lapse is not very surprising; for example, taking into account in a certain interview he identified the city of Coimbra (where Sister Lucia lived) as Spanish territory, when in fact it is a Portuguese city.

Malachi Martin has insinuated or suggested that the content of the Third Secret is strongly related in content to the image of

Sister Lucia's last vision (occurred in Tuy, Spain, June, 1929), an allegorical and supernatural image comparable to the allegorical visions of Saint John in Revelation.

This vision was transposed into painting (into more than one painting) and this image can be accessed by typing “the final vision of sister lucia tuy spain june 1929” on Google Image.

According to Sister Lucia, this vision represented her

being shown the mystery of the Holy Trinity, and she was forbidden to reveal the knowledge she then received. This vision is explained and discussed in great detail, it seems to me, in the Second Volume of Friar Michel's book on Fatima.

In a May 4, 1998, interview, Malachi Martin stated that the Third Secret “does not make any sense unless we accept that there

will be, or that there is in progress, a large-scale apostasy among clergy and laity in the Catholic Church.” [Coast to Coast AM Radio Program].

Notes on Joseph Ratzinger's  
(Benedict XVI) Comments  
or Observations on the  
Third Secret of Fatima

On November 11, 1984, in  
a publication called Jesus  
Magazine, Ratzinger said

that the Third Secret involves the importance of the Novissimi; it also involves dangers threatening the faith and life of the Christian and therefore the life of the world.

The suggestion of the threat to life has some correspondence with Malachi Martin's suggestion of a murdering event.



## Notes on John Paul II's Comments or Observations on the Third Secret of Fatima

In an interview with a German magazine called *Stimme des Glaubens* (if I'm not mistaken this means “voice of faith”), 1980, published in October 1981, John Paul II made the following statements about the Third Secret:

His predecessors in the Vatican believed that the publication/disclosure of the Third Secret, if it had taken place, would have given occasion and/or encouragement to communism, in its international or world power, to launch coups or manoeuvres.

That is, according to this suggestion of John Paul II, the Third Secret would be weaponized against the enemies of communism; and it can be inferred that

such enemies would include (mainly or not) the Catholic Church (or the organization taken to be the Catholic Church), on a global scale (not merely local); the Third Secret would cast an appearance of disadvantage, or vulnerability, or perhaps discredit; conducive to maneuvers to attempt to increase this disadvantage. This discredit is apparently linked at least in part to the prediction “of a large-scale apostasy” that Malachi Martin spoke of.

If it is true that the disclosure of the Third Secret would cause a serious and worrying secular disadvantage to the Post-Conciliar Church vis-a-vis the communists, it is natural the Third Secret could be used by the communists in way of blackmail and powerplay, to force the Post-Conciliar Church into some kind of pact or surrender. The Pact of Metz, August 1962, a diplomatic agreement in which John XXIII's

representative (a cleric named Eugène Tisserant) promised a Soviet government representative ("Metropolitan" Nikodin) that the Second Vatican Council would not condemn communism, seems to be precisely an illustration of it; it being all the more significant that John Paul II used in the interview the statement that his predecessors “diplomatically preferred to withhold its publication [of the Secret]”.

It would be enough for the communists to have the means of accessing the Third Secret, so that (from the point of view of threat indicated by John Paul II) they would carry out this blackmail and manipulation.

How this possible pact or surrender influenced Post-Conciliar policy is a question that is disconcerting due to the fertility of suggestions, once it is recognized in the absurd and chaotic post-

conciliar environment (in the dogmatic, liturgical, disciplinary domains, etc.) the need for a cause; and communists have been notable for promoting radical policies of social engineering.

It is not unlikely that some communist agent would have had access to the Secret and would have communicated it to his superiors. Long before the disclosure of the Secret [among the few clerics who read it], many Soviet agents

had infiltrated, for example, the highest levels of the American government. It is now widely recognized that Harry Dexter White (a US Treasury Department official), who was said to have been the main architect of the Bretton Woods Accords (which radically reshaped the world monetary system, making the dollar the international reserve currency), was an agent/informant intent on promoting Soviet



communism. Many Soviet agents were stationed in Franklin Delano Roosevelt's inner circle, as Friar Michel himself mentions.

Given the much-warned vastness of Soviet espionage; the importance of the Third Secret (plus public knowledge and expectation of its scheduled release, frustrated when John XXIII decided not to release the Secret); and the

(according to reports)  
unpoliced, albeit discreet  
and restricted, circulation of  
the Secret's content; it is  
probable or plausible that  
the contents of the Secret  
have fallen into the hands  
of some Soviet agent;  
further, it is probable or  
plausible that an  
Intelligence (KGB) loaded  
with colossal resources and  
serious plans knew about  
this Secret, and deemed it  
attractive to obtain; its very  
non-disclosure only

intensifying the appearance of its value.

John Paul II says in that same interview: “It is enough for all Christians to know this: if there is a message in which it is said that the oceans will flood entire sections of the globe; that, from one moment to the next, millions of people will perish (...) there is no longer any purpose in really wanting to publish this secret message. (...) It is dangerous to want to satisfy just a curiosity, if you are

convinced that we cannot do anything about the catastrophe that has been predicted.”

In this speech by John Paul II it is insinuated that the evil (which can be both the apostasy and, at the same time, the slaughter (hinted at by Malachi Martin) predicted in the Secret will be vast and on a global scale, and will be abrupt or “from one moment to the next”. There is also in his

speech the insinuation that the predicted evil is unyielding, impossible to prevent.

John Paul II also says: “We must prepare ourselves to experience great trials in the not too distant future; trials that will require of us a readiness to lay down even our lives, and [will require] a total giving of self to Christ and for Christ. (...) it is no longer possible to avoid it, because it is only

in this way that the Church can be effectively renewed. How many times, in fact, was the renewal of the Church carried out in blood? At this time, again, it will not be otherwise.”

The attempt to promote post-conciliar “ecumenism”, and its “altar of peace” in Assisi, Italy, possibly reflects the preoccupation with preemptively discouraging conflict and bloodshed, albeit at the price of promoting a false and

corrupting profession of  
faith, the profession of post-  
conciliar religious  
indifferentism.

Both in the agreement or  
pact with communism, as in  
the indifferentist pact, it is  
curious how the desire to  
avoid the evil in appearance  
ended up inciting it and  
making the predictions  
come true, since the  
slaughter is logically  
ulterior to the apostasy and  
corruption of the faith.

Especially if the slaughter is caused or marked (according to Malachi Martin) by a “heavenly power” made manifest to all, which precisely makes evident the apostasy or departure from the faith of the people.

Mario Luigi Ciappi, post-conciliar “cardinal”, professor at Angelicum University (Rome), on the Third Secret: “In the Third Secret it is predicted,



among other things, that the great apostasy in the Church will begin at the top.”

Alberto Cosme do Amaral, post-conciliar “bishop” in the Diocese of Fatima, statement at the University of Vienna in 1984: “Its content [of the Third Secret] concerns only our Faith. (...) The loss of faith in a continent is worse than the annihilation of a nation; and it is true that faith is

continually decreasing in Europe.”

Silvio Oddi, post-conciliar “cardinal”: “The Third Secret — which John XXIII and his successors found it inappropriate to divulge — is not about an alleged conversion of Russia... but about revolution in the Catholic Church... The Blessed Virgin was warning us against apostasy in the Church (...) so many innovations were given

birth [at Vatican II] that they appear to constitute a true internal revolution.”

The speech of Cosme do Amaral in comparison with that of John Paul II, corroborates the impression of the extensive or global scale of the events. The repetition of the word “revolution”, in Silvio Oddi's speech, corroborates the appearance that this word was used in the Third Secret. The way Mario Luigi Ciappi expresses himself suggests that

apparently the word “top” (where the Great Apostasy in the Church would begin) was used in the message.

In line with Malachi Martin's observation that the last pope would be under the dominion of the devil [according to the Secret], such data corroborates that the message greatly associates the ecclesiastical hierarchy with disrepute, precisely as suggested by John Paul II [; incidentally, this being in its turn said in the La

Salette Secret in a comparatively more explicit way].

Sister Lucia claimed that the Secret is contained in chapters 8 to 13 of The Book of Revelation and in the gospels. Now, in the gospels, it is mentioned that in the wake of the intensification of an “eclipse” [or something symbolically equivalente] (which seems to correspond to an apostasy) [Matthew

24:30] something will happen: “And then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty.” This expression “son of man” refers to Christ, but also to a prophet (e.g. Ezekiel, in the Old Testament, is called “son of man” by God).

One Protestant exegetical study I watched took note

that there has been a lingering scholarly understanding or school to which the “son of man”, apparently alluded to in a Prophet Daniel apocalyptic passage, is not necessarily equivalent to Christ. As this gospel passage concerning the “son of man” [Matthew 24:30] is precisely associated with the theme of “angelic trumpets” [as is partially Revelation chapters 8 to 13]; it is probable that the sign referred to in the Third

Secret, according to Malachi Martin a sign analogous to the Aurora Borealis, and inaugurating the witness before all men of a “power from on high”, is precisely the “sign of the Son of man in heaven”. Thus, the Secret alludes in appearance to the appearance of a prophet charged with apocalyptic qualities. A number of Catholic prophecies, enumerated and quoted by Yves Dupont in his book on prophecies (a sixties



publication), alludes to the apocalyptic appearance of an individual/or of individuals who will rescue the Church in a situation of distress. A quote on this from Pope Pius IX (19th century): “There will be a great prodigy that will fill the world with awe. But this prodigy will be preceded by the triumph of a revolution during which the Church will go through trials that are beyond description.” Venerable Anna Maria Taigi also refers to a “Holy

Pontiff, chosen by God to withstand the storm” at the end of a period of intense darkness.

According to a suggestion by Nicholas Gruner, a famous post-conciliar cleric among false traditionalists, he has read the Third Secret and/or at least knew that the Third Secret specifically mentions a council and the sacrament of the Mass/Eucharist (one can infer that some revolution concerning the sacrament of the Mass and concerning a

council is mentioned, as actually occurred). [Note: Apparently, these propositions by Gruner are based on statements by Pius XII in the 1930s, thus before Pius XII even had access to the sealed Third Secret; from which consideration it follows the conclusion that Pius XII was not addressing, least of all consciously, the strict content of the Third Secret.]

There is also Malachi Martin's statement that the

Third Secret would make many people angry if they read it.

## **Notes on The Serpent Power – Sir John Woodroffe**

The Sanskrit term “dharma” connotes such things as “virtue”, “maintenance”, “firmness”, “encouragement”, “righteous action”; suggesting the quality of a discipline or an intervening law.

The Hindu Mimansa school, which studies

dharma, appears to be thematically correlative to “karma” (a term meaning “action”) precisely because dharma connotes an action. Hence, as suggested by an Olavo de Carvalho commentary on the work of Ortega y Gasset, the latter’s philosophy has as its theme the duality between dharma and karma, in discussing life course charged with the gratification of what is meaningful or purposeful, as opposed to a life substantively emptied of

purpose. This duality is suggested by the dictionary's very meaning of "karma" as action and something that has to be made intelligible (as opposed to being intelligible of itself) by its underneath principle or knowledge.

These considerations apply perfectly well to the theme of Joss Whedon's TV series "Angel", in which a "vampire with a soul",

trying to redeem himself from a past of crimes committed before acquiring a soul, dedicates himself to helping people and saving them of paranormal threats. Angel is exclusively gratified by his status as a saving agent opposed to evil, and he resents the prediction that he would eventually be morally absolved, or ignores this prediction (that is, albeit he ordinarily departs from evil as far as the narrative of the show is concerned). This



attitude implies the idealization of the struggle for good that cannot gratify and redeem in all directions and domains, and which therefore has an equivocal supremacy or dominion over the real. This would correspond to “karma”, in its unintelligibility, in particular the absurd action of fighting for a cause to which one is not authorized by an unequivocally good condition of oneself, as much as by the condition of yearning to fight evil, as

opposed to witnessing evil [and its tragic course] when left to itself. The series has an allegorical theme, therefore, of an “eclipse”, being thereby rendered of the noir genre (which is defined as a story in which the protagonist ends up worse than he started); and in one of the seasons the theme is literally that of the disappearance of sunlight over the city of Los Angeles. In this sense, the correspondence proposed here with the notions of

“karma” and “dharma” supposes a tyrannical political background, with the tyrannical environment suggestion that the fight against evil is superstitious and vain, although necessary; and the final absolution is something that can be dispensed with from a pejorative stoicism. This tyrannical view of the moral life, in turn, corresponds to the Gospel verses of Matthew 24:12-13: “And because iniquity hath abounded, the charity of

many shall grow cold. But he that shall persevere to the end, he shall be saved.” Avoiding cold charity, and therefore understanding oneself or one’s challenge in the midst of an ecliptic tyranny around, would mean surviving the “great tribulation”; this term “tribulation” being etymologically (like the term “wrath”) the same as “to turn ”, which connotes both the restlessness of scandal and a “turning away”, not letting what is

intelligible be seen, or becoming unworthy of seeing. Angel became unworthy of really appreciating good, and therefore the wrath from on high remained upon him and prevented him from seeing or expecting good, as much as it made him rather before the expectation of the power of evil, making his charity insufficiently present or steady. It is significant of this atmosphere that Angel's loved ones, such as his love

interests or his son,  
basically cannot be close to  
him, nor can he experience  
"perfect happiness" (which  
lies in experiencing charity)  
without losing his own soul,  
as if good were not properly  
entitled to prevail or  
become ordinary.

It must be understood,  
therefore, that the series  
presents the existentialist  
notion of evil (karma) to the  
detriment of good (dharma),  
and an attempt to justify (if

not philosophically, at least “literarily”) this tyrannical point of view.

These remarks stem from an examination of a certain thesis discussed by Sir John Woodroffe in his classic book on Tantrism, *The Serpent Power*. There is a symbolic correspondence (as proposed by Tantrism) between bodily centers and different levels of spiritual gratification. And at the lowest point of this purported gratification, the *muladhara chakra* (term

meaning “root”, and therefore “ground” and “base”) would be analogously expressed as the most “external” or comparatively “defective” type of spiritual gratification. This is analogous to how the attainment of a moral precept understood/interpreted in an ordinary and profane (or uninitiated) sense is, or can be seen as, more “external” or defective than a validly



and lawfully taken  
sacrament.

Regarding the consideration I have in mind, a retreat may be made to a certain biblical passage. The Encyclopaedia Britannica has an article alluding to how perplexing it is in a certain Bible passage [Genesis 37:25-28] (which recounts how the brothers of Joseph son of Jacob sold Joseph to Ishmaelites or Midianite traders) that the terms “Midianites” and “Ishmaelites” are basically

treated, casually (and without further explanation), as interchangeable. This suggests that Ishmael and Midian are the same person (the same son of Abraham), and consequently that Hagar and Keturah, Abraham's "wives" [plural], are precisely the same person. The Midianites are an Arab people ancestor of the Muslim Arabs. In the Islamic religion the external or defective aspect (exoterism) veils a discreet

and internal comparatively “full” aspect (esoterism), precisely as the identity of Keturah seems to cover that of Hagar, and the identity of Midian that of Ishmael. To my surprise, and after my having arrived at this very conclusion, I found out that the discussion on the identities of Hagar and Keturah, etc. is well known among rabbis; and that the two are the same person was advocated by the most prestigious Talmudic rabbi, Judah the Prince ("Yehuda

HaNasi"). The name "Hagar", etymologically, is said to mean "foreigner", therefore "unfamiliar", and also "deserted", which etymologically connotes "struggle" and "effort"; qualities that on the whole express with great adequacy the trials of Hagar, who was abandoned and relegated to be a foreigner and to restlessness [or effort preceding a certain consolation]. This aspect of the name "Hagar" corresponds to "esoterism",

as something of a gloomy appearance that does not naturally have, until after a certain ordeal, the right to associate itself with rest, since it has no ordinary place in the world [considered in a vulgar sense]. Matthew 8:20: “The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head.” This is precisely the sentiment that the sacred text associates with Hagar. On the other hand, “Keturah” [

the other name of Hagar], which means “incense”, connotes an “accessible-to-the-eyes” palpable aspect (because incense is a rich object of commerce, characteristic of the Arabian Peninsula, by the way, and thereby [by means of commerce] connected [incense] with the Ishmaelites/Midianites who bought Joseph as slave of his brothers); [incense] connoting dominion over the secular world; an economic performance; it

conotes secular advantage, as the Gospel story of the rich young man illustrates, this richness being difficult to reconcile with the hidden fullness signified by the name “Hagar”. Thus, the undecided succession, in the passage on the sale of Joseph as a slave, of the terms “Ishmaelites” and “Midianites”, corresponds to the undecided succession between hidden poverty (eye of the needle), on the one hand, and ostentatious wealth (camel), on the

other; this indecision corresponds to the attempt to solve a human impossibility (to make the camel pass through the eye of the needle) that is possible only to God; and this literary device expresses the very indecision of Joseph's brothers, who initially wanted to kill him, out of envy, but without great resistance limited themselves to putting him in a well and subsequently selling him into slavery.



Joseph's brothers were being confronted with the need not to judge Joseph's dreams by appearance (particularly Joseph's claiming superiority over Joseph's family members because of the dreams); and on the other hand they were being faced with the need not to indulge a position of Joseph that seemed secularly or outwardly inadequate. The passage is about the struggle and disquiet from the simultaneous need for

“poverty” and “wealth”, the need for esoterism and exoterism (so to speak).

This precarious or incomplete reconciliation between these, which is the avowed characteristic of Islam (according to a Sheikh such as René Guénon) illustrates that Islam is an infra-religious phenomenon, as opposed to one properly religious, precisely because in true religion there is the maximum proximity and overlap between good and

evil (essence and accident, inwardness and outwardness), notably as illustrated by martyrdom; it is not a simple relative proximity positioning with one's being short of passing through the eye of the needle or "narrow way".

It so happens that from a certain point of view, the disagreement between exoterism and esoterism corresponds to the terms "karma" and "dharma", and

to the type of vital challenge displayed in the Angel series.

Christ's Triumphal Entry into Jerusalem on a donkey, from these considerations, is a clear allusion to Balaam (the Midianite prophet) riding a donkey to King Balak's venue to curse Israel/the Israelites. From a certain point of view Balaam would have wished not to do evil, not to curse those whom his own

explicit divine consultation had indicated were blessed (esoterism), but secular pressure and flattery made Balaam inclined to try insidiously and eagerly to evade (in his heart of hearts) the demands of his own testimony of truth (exoterism). Such is the same restlessness or indecision of Joseph's brothers, or a comparable restlessness. At the Triumphal Entry, similarly, Christ was offered external prestige, but at the expense

of the recondite purification, at the expense of sacrifice (the curse of the fig tree). [Both in the biblical passage in which Balaam rides on a donkey, and in the biblical passage in which Jesus rides on a donkey (Triumphal Entry into Jerusalem) there is allusion to "two ways". The donkey is found "before the gate without, in the meeting of two ways" (Mark 11:4). And when Balaam and Balak (these are two names, and they are similar) bade

farewell, each went his "own way." Number 24:25: "And Balaam rose, and returned to his place: Balac also returned the way that he came." These two paths justly correspond to the eye of the needle and the camel.] The Entry passage is connected to the temptation that will overtake the Two Witnesses of Revelation 11 at the moment of their fiercest appearance of secular advantage; which means that their "death"

(preceding their “resurrection” and later glory), described in Revelation, will correspond to the spiritual deviation identified in Revelation (in the context of discussing Balaam) as “Nicolaism”, a sui generis type of heresy, typical of the early Church. Nicolas was one of the biblical deacons ordained by the apostles, along with early martyr Saint Stephen. Nicolas is [by a certain source] said to have given occasion passively and



equivocally (under pious pretext), that is, ambiguously, to acts of unspeakable debauchery on the part of his wife. Nicolaism is biblically deplored, but just as Balaam incurred the wrath of God for something he did not say or do in a very palpable or explicit sense, so the Nicolaitans were not associated with any explicit bad doctrine or highlighted action, their religious deviance being of a more subtle and diabolical kind.

[The death or degeneration of the Two Witnesses of Revelation, especially in the context that the latter are two, corresponds to the two unreconciled terms “Ishmael” and “Midian”]. Similarly, on the surface no evil appeared to be offered to Christ during his Triumphal entry, the only characteristic symbol of evil present being the donkey which He Himself had taken care to provide.

The theme of the apparent irreconciliation between external and internal appears in the Gospels when discussing the “sinful woman” (also called simply “woman”), Mary Magdalene. It is significant in this respect that she has these two distanced titles (“woman” and “sinful woman”), and that they are not simultaneous, just as in the cases of Hagar and Keturah (this tendency includes the fact Mary Magdalene is not always

identified by her proper name). The parallelism is even more disconcerting because of the incense/nard [or perfume] (theme alluding to “Keturah”) with which Mary Magdalene anoints Christ by pouring the content of it over him, simultaneous with the apparent envy or contempt of others that she brings against herself (this alluding to the relationship between Joseph and his brothers); it is also essential to these suggestions the

opposition between the wealth signified by the perfume and the poor not benefited by the sale of it, when the duality “Hagar” and “Keturah” also supposes a certain tension between “poverty” and “wealth”. Behind the appearance of arbitrary ostentation (exoterism), there was a hidden purpose of promoting the “burial” of Christ (esoterism), a term that connotes what is inward and dark. Thus, the fact that Mary Magdalene is

not always explicitly named when there's narrative indication of herself, has to do with the tension and inconciliation typical of the modality of infra-religious gratification that she obtained from Christ, a pejorative condition that she penitently tried to remedy. [This penitence is apparently meant by the effort to cleanse Christ's feet with tears and dry his feet by rubbing Christ's feet with her own hair, which hair connotes mental

crystallized spiritual gratification, there existing a parallelism / correspondence between tears and hair, on one hand, and Hagar and Keturah on another]. The penitent transitory irreconciliation of hers is also signified by the dual character of the angels who (guarding the figure of Christ underlyingly) communicated with her as she kept vigil in the Holy Sepulchre.

This infra-religious modality of gratification

can be considered, insofar as it holds latent a higher gratification, a gratification symbolically signified by the “muladhara chakra”; it is a modality whose descent or apparent inferiority appears to be a logical moment necessary for the subsequent ascent; and if Christ deposited on Mary Magdalene an apparently ostentatious or defective (so far as external) type of spiritual gratification, in parallel with the perfume she deposited on him; this



bears a certain parallelism with the necessity of a natural gradual increase toward the eclipse, along with the necessity of the natural gradual increase of the Ressurrection's manifestation from underneath the surface of events; this also mirroring Joseph's transitory living together with the Ishmaelites / Midianites, before his glory; and Moses's instruction taken from his Midianite father-in-law, [instruction] which

preceded Moses's great prophetic mission. Another example to the same effect is Isaac's (Sarah and Abraham's son) being preceded by Ishmael/Midian; for, as explained in St. Paul's Epistle to the Galatians, the children of Abraham with Hagar and Sarah correspond [respectively] to the Old and the New Testaments, the better preceded by the lesser. This same discussion and/or duality turns this study back again to the

correspondence between  
“karma” and “dharma”.

## **On the Prophecy of the Death of the Two Witnesses**

One source attributes to Maximin Giraud the following prophetic saying [Maximin was a boy and one of the children who received in 1846 A.D. the Secret of Our Lady of La Salette]; this saying is about the Two Witnesses of Revelation 11: “About Enoch and Elijah”: “They will suddenly appear on earth full of of the spirit of

God, when the Church becomes darkened and the world in terrible agony. They will convert those of good will and comfort oppressed Christians. With the help of the Holy Spirit, they will have great success against Antichrist's heresies. But in the end they will be put to death.” There are enough elements (in addition to those previously indicated in the text “Notes on The Serpent Power – Sir John Woodroffe”) to understand the reason for

and elements at play regarding the allegorical death, which is actually a succumbing to the eclipse on the part of the Two Witnesses; said Witnesses no authentic traditionalist ignores [or at least does not suspect] that should correspond to the Dimond brothers.

Not all transmission is trade-like (relating to the exchange of property/goods), and the

very fact transmission of daughter from father at a marriage altar is based on kinship, not prior trade acquisition; symbolically indicates that it is a type of transmission above the commercial realm [that is, more sacred]. In this gesture there is also the symbolism that the woman is analogous to a vase (for example, if she carries a content during pregnancy) in which the father deposited the content of his own spirit or of his own

instruction. In this respect it is significant that, in the Greek myth of Pandora, Pandora's box symbolizes Pandora herself. The story deals with a “box” (or sacred chest in which precious contents are deposited), and it is also the case this theme is biblically associated with the Virgin Mary. Thus, one of the aspects of the above-mentioned matrimonial gesture is the gentle acknowledgment that if, as an “ark”, the daughter is an



analogical extension of the father, the giving in good part of the daughter is an extension of the daughter's own giving of herself and good disposition, and it is a good omen.

As a number of observers have identified, the Greek mythology story about Pandora and the twins Prometheus and Epimetheus is very strongly suggestive of the story of the Garden of Eden.

Prometheus and Epimetheus are two of the most primitive Greek titans or gods, who allied themselves with Olympus and received the task of elaborating the forms or qualities of the animals of the earth, and, finally, of man that They [twins] made of clay. Similarly, in Genesis the first man is made of clay, and after his creation he is given the task of naming the animals, attributing to them or to each their respective

quality. “Adam” (the first man) is a name that means “red”, and red has a dual quality, etymologically speaking, which corresponds to the duality of the twins Prometheus and Epimetheus. “Red” etymologically connotes “rust,” and therefore a degeneration, and this corresponds to Epimetheus, who is associated with looking back (or intellectually gratifying oneself in hindsight), as opposed to being predictive

and cautious (he being by certain sources associated with foolishness). “Red” also connotes “ordeal” [e.g. among others, because it connotes “danger”], a term that (in a Portuguese version of it, “provação”) etymologically connotes suffering as associated with the idea of “before” and “future”, meaning the gift of foresight or prophecy, which is in the etymology of “Prometheus”; also Prometheus’s mythological character is strongly

associated with suffering or trial, as is well known from the punishments he endured. This parallelism between Adam and the twin titans, the duality of the two parallel narratives [as can be seen from the last text], corresponds to the duality of the fruit at the center of paradise, the duality of good and evil, of the eye of the needle and the camel etc. The disagreement between the terms of this duality is expressed in the emergence of the “woman”,

Eve in the case of the biblical narrative, and Pandora, in the case of the mythological narrative. Pandora is a kind of extension of the twins, in one of the versions given in marriage to Epimetheus. Her very name connoting “all-gifted”, she is symbolized by “Pandora's Box”, as the inadvertent bearer of all gifts or qualities (meaning the “animals” or the qualities relative to them); and similarly Eve is biblically

described (in correspondence with the notion of "ark containing the universality of all contents") as "mother of all living beings", this alluding, along with other details, to how she had, however inadvertently, access to the fruit in the midst of paradise, because of the subtle communication between what is central and what is peripheral, that is, the fruit of the other trees of paradise express the central fruit. Furthermore, she kept

within herself, however unnoticed, the fruit in the center of paradise; from the consideration of the parallelism between Eve and Mary, the fruit in the latter's womb and the forbidden fruit. What these allegories mean is that a certain principle, signified by the sun from which Prometheus draws the fire with which he encourages and animates men, infuses meaning into what is originally and substantively apart from meaning (the



clay out of which man is made); this being similar to how John the Baptist is sent as a voice crying in the wilderness, a poetic image of the effort to bring gratification even to the shadow in appearance farthest from the possibility of receiving gratification. Such an effort is necessarily something characterized by a gestation, and a gradual, not full, concentration of possibilities. This gestation of possibilities, and expression of the “power of

the ark” (the center of the world/“terrestrial paradise”), in the middle of the desert (“when the Church is darkened and the world is in terrible agony”); is the whole meaning of the apostolate of the Two Witnesses.

However, in the midst of this course (or situation) created by the Two Witnesses, the “woman” appears, expressed in Greek myth as Pandora, in Genesis as Eve; it is the secular substance they

created, the "Great City," which has two names, "Sodom and Egypt" (Revelation 11:8.) This City is said to be the place "where the Lord of the Two Witnesses [corresponding to Christ] was crucified", among others because it corresponds to the event of the Triumphal Entry into Jerusalem; in relation to which the Crucifixion of Jesus and the withering of the fig tree signaled an underlying and hidden fullness of life, and the

secular triumph of crowd approval at the Triumphal Entry, to the detriment of sacrifice [an its grace-and-truth bestowal], carried death and profane degradation. The point is that the eclipse can only be fought with constant gestation, and the formation of the “woman”, the formation of the “Great City”, can only mean a stabilization and/or at least relative cessation of gestation (a ceasing from the point of view of the

contemplative domain and an increased secular gratification); creating a discontinuity, a conflict and a temptation. The woman will open the box, and leave many evils loose, she will eat the forbidden fruit, and offer it to her husband.

There is a number of additional details regarding these ongoing events, also keeping parallel with the mythology. In the narrative about Hercules, his name is

known to mean "glory or fame of Hera", Hera, a goddess, being his stepmother. In the myth, Hera signifies the subtle principle behind the specific gratification of secular power. When Hera, Athena and Aphrodite disputed among themselves about who was the most beautiful, before the judgment of Paris, the three tried to bribe Paris; Hera offered rule over all of Europe (if I remember correctly), Athena offered

great intelligence, and Aphrodite the love of the most beautiful mortal woman. This association of Hera with secular and/or political power, and with Hercules's many trials (in the context of his enmity with Hera, and his having the unity of name with her underlyingly) to overcome an inferior condition; precisely suggests the theme that political power, like the miraculous power of John the Baptist, hides in an ordeal or apparent

incompleteness; which is indicated by Christ in that He seemed to imply that John the Baptist was an underlying/paradoxical king, a king hiding in plain sight. Matthew 11:7-8: “And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft



garments, are in the houses of kings.” This same theme of completeness underlying incompleteness is indicated in the story about how Hercules, as a baby, was brought to Hera by Zeus (his father) while she was sleeping, so that she would inadvertently breastfeed him. When he began to drink the milk, she woke up and in wrath pulled the baby away, letting the milk spill, which fell simultaneously on the sky and on the earth; in the sky

begetting the Milky Way,  
on the earth the lilies. This  
myth suggests that the  
gratification proper to  
secular or political power  
cannot be obtained through  
taking possession of the  
“gap” that the sleeping state  
connotes, precisely what is  
meant by the Great City  
which “spiritually is called  
Sodom and Egypt”  
(Revelation 11:8).

Furthermore, the same story  
suggests that when milk  
was transformed into a lily  
(which means the

gratification of  
secular/political power) it  
was revealed that political  
gratification under its  
external aspect (lily), as  
separated from its internal  
and hidden/ inaccessible  
aspect (Milky Way),  
[because of the gap (sleep)]  
is not really a true  
gratification, but a  
completely different order  
of phenomenon, that is,  
political gratification under  
its external aspect is only  
allusive to the underlying  
political gratification (as

exemplified in the deeds of John the Baptist). This is one of the connotations of Christ's words: "Consider the lilies of the field" (Matthew 6:28), the lilies surpassing (according to the suggestion of Christ) the political glory of Solomon, and yet the lilies are inferior to saved men. This correlation between Solomon and the "lily" corresponds to other relative terms, namely, "the king" and "Jerusalem, the city of the great king"

(Matthew 5:35), also this correlation corresponding to husband and wife in the Canticle of Canticles, a poem attributed to Solomon. The apparent reason why, from the apparent intended symbolic meaning in the bible, not even Solomon was clothed as gloriously as the lilies, is precisely that he did not figuratively clothe himself with the Glory (spiritual gratification) with which John the Baptist clothed himself; that is; John the

Baptist was given a splendid “city of the great king”, the lily of the field [i.e. the outward signs of political gratification comparatively more suggestive of their underlying source].

## **The History of the Two Witnesses**

No one seems to know the metaphysical and historical background to the emergence of the Two Witnesses. Because their death is approaching (a death biblically announced, and corroborated in the Message of La Salette), that is, their succumbing to the post-conciliar eclipse; the presentiment of the approaching grave death foretold evokes sorrow and

lamentation, and the bitter consideration of what gave historical occasion to the approach of death.

In the previous text (“On the Prophecy of the Death of the Two Witnesses”) it was mentioned or suggested that the duality of the Two Witnesses corresponds to the duality of Adam in paradise. Consequently, the theme of the association of the serpent with “bifurcation” (e.g.



bifurcated tongue),  
supposes the idea that the  
taking of the forbidden fruit  
on the part of Eve  
corresponded, in some way,  
to the fierce seeing Adam  
as bifurcated or divided into  
unreconciled aspects ("good  
and bad"); such suggesting  
the conflict between the  
need for external glory, and  
the hidden or interior  
fullness. The solving of this  
conflict, perfectly feasible  
in the original paradisiacal  
condition, lost through  
original sin its veracity or

its being easily believable. This is precisely the experience of Mary Magdalene in the Holy Sepulcher. Her seeing the two angels, not [immediately] the resurrected Christ underlying the angels, makes her a counterpart to Eve before Adam; which can be seen in that Mary Magdalene is suggested as a particular expression of the Virgin Mary's qualities (which in turn also corresponds symbolically to

Eve, as was pointed out, and, among others, in the Thomist commentary on the Hail Mary prayer). Thus, the duality of the angels covering the direct witness of the risen Christ signifies the internal duality of Mary Magdalene herself; it also signifies the closeness or “reflection effect” of Christ on the Church (if the Virgin Mary is a symbolic image of the Church, Mary Magdalene also from a certain aspect that is peculiar to her); for Christ

is one with the Church,  
inasmuch as husband and  
wife are "one flesh."

Christ's order to  
Magdalene, in the Holy  
Sepulcher, not to touch him,  
supposes the suggestion of  
the symbolic  
correspondence between  
Christ [as "Rabboni", a  
Hebrew term used by Mary  
Magdalene and associated  
with the Old Covenant] and  
the Sepulcher (the need not  
to gratify oneself in the

sepulchral/ancient  
crystallization of a  
substance originally  
reflective of the divine),  
because the context is the  
comparison between Christ  
and a building (or temple),  
as is all the more palpable  
in that, in the later verses  
[within John 20] , Christ  
encourages Saint Thomas to  
be an examiner of His  
[Christ's] Sacred Body,  
Saint Thomas being the  
patron of architects and  
builders. Thus, the  
sepulcher signifies a

degenerate expression of religion (in the wake of the tragic predictions of Matthew 24), in which the inner life-giving principle (the Sacred Body) had apparently disappeared leaving an accidental or dead expression, whose living underlying aspect could nonetheless be sensed. Similarly, the false Post-Conciliar Church is a sepulcher, a “Hebrew nun” (a degenerate or “dead” expression of religion, like the “Old Covenant”) and a

“false virgin”, in the words of the La Salette Secret.

The Two Witnesses seen by Mary Magdalene, the two angels, who guard the underlying or hidden Christ, bear witness to Mary Magdalene that the inner life-giving principle (Sacred Body) still remains and there is no reason for despair, as long as this principle is underlying.

John 20:13: “They say to her: Woman, why weepest thou?” Similarly, the Dimond brothers, the Two

Witnesses, console the faithful by gratifying them with the truths from which it is possible to grasp true Christianity (which is the only true religion) despite the post-conciliar tyrannical or sepulchral surroundings. The experience of emptiness that the true believer has before the post-conciliar “Hebrew nun” is precisely the experience of emptiness that Mary Magdalene had before the Holy Sepulcher (corresponding to the



religion of the Old  
Covenant).

The Two Angelic  
Witnesses speaking to Mary  
Magdalene simultaneously  
reveal and cover up the  
underlying Christ, for the  
dual quality signifies a  
gestation; and similarly the  
Dimond brothers reveal and  
cover up true religion,  
because [and insofar as] the  
larger context of spiritual  
concentration they represent  
is the "eclipse", an event in

which the sun cannot be directly aimed; either because it is blocked, or because directly aiming the sun during the eclipse is highly (as well as permanently) damaging to one's vision; meaning that it is necessary to retreat to a gradual accumulation of spiritual gratification from a previous bitter exhaustion. This apparent contradiction [of duality] and gradation is symbolically signified, in the passage (John 20), by the continual "turning" of

Mary Magdalene. This partial covering up also corresponds with the 1260 days of the apocalyptic preaching of the Two Witnesses of Revelation 11 being correlative to the 42 months (which total 1260 days) in which the “Gentiles” are to trample the Holy City; meaning that the Two Witnesses will exploit the relatively coarse and profane (month, moon and reflexive spiritual gratification) covering up the underlying Christ, to

better reveal him and present with the glory of their sacrifice the sacred preaching (day, sun and central spiritual gratification).

When Mary Magdalene finally realizes that she is standing before Christ, she does so in appearance from the suggestion that the answer to the question of where the Sacred Body was placed (recondite gratification) is that the content was placed in her. This is perfectly continuous

with the Sacred Body being contained in the Virgin Mary's womb (the virgin being in some way continuous with Mary Magdalene), and with the Virgin Mary being a symbolic image of the Church. John 20:15-16: "Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away. Jesus saith to her: Mary." So Christ deposited himself in Mary Magdalene herself (this being precisely why he

orders her to share the news about the resurrection with the other faithful, in parallel with the need for Christ to extend himself to every believer); and the division, tension or gestation of the angels (in their duality) is an expression of precisely that (her being a receptacle of Christ, in the context of a period of transition); as well as the Sepulcher somehow corresponds to this theme insofar as it corresponds to the receptacle aspect of the angels or of Christ

underlying them. This point is signified, for example, by Christ's "crying with a loud voice" during the Crucifixion, because this cry corresponds to the loud cry of the watchful lion at the Tower of Babel, from a certain allegorical passage in Isaiah. The consideration of the content of the cry, and the reason for the suggestion that the cry was convincing enough to make those present recognize that Christ was the Son of God (Matthew 27:54), is that

this cry means precisely "the contents of the holy ark", precisely the content of himself on the part of Christ, as much as the Tower of Babel, of the lion watch, is a degenerate expression of the ark [like the Sepulcher]. The very name of Mary Magdalene ("Magdala"), mentioned prominently in the verse following the cry (Matthew 27:55), connoting "watchtower."



In Revelation 1:18 Christ describes himself as "he who holds the keys of death and hell." According to a study by Protestant pastor Steven Anderson, the association between the terms "hell", "death" and "destruction" is a biblical commonplace; in the passages in Job 26:6 (bringing out "hell" and "destruction"), Job 28:22 ("destruction" and "death"), Job 31:12 ("fire" [suggestive of "hell"] and "destruction"), Psalm

88:11 (“grave” [suggestive of “death”] and “destruction”), Proverbs 15:11 (“hell” and “destruction”), Proverbs 27:20 (“hell” and “destruction” ). Thus, there are sufficient suggestions that the terms in question (“death”, “hell” and “destruction”) are relative, that is, one is of the other, or one is suggestive of the other. The passages in Matthew 13:7, Romans 9:22, Philippians 3:19, 2 Peter 2:1, 2 Peter 3:16; all

use the same term  
“destruction” (in Greek  
“apollyon”) to signify or  
suggest the damnation or  
going to hell of the  
merciless, therefore  
carrying the connotation of  
“hell”. Thus, that Christ  
possesses "the keys of death  
and hell", corresponds with  
a certain apocalyptic angel  
named "Apollyon"  
[destruction] (Revelation  
9:1) having received a key,  
the key of the "bottomless  
pit" [Biblical version  
Douay-Rheims]. This angel

of the bottomless pit  
“whose name in Hebrew is  
Abaddon, in Greek  
Apollyon” (Revelation  
9:11), corresponds to the  
passage in John 20:16  
[Mary Magdalene's  
encounter with Christ  
underlying the angels in the  
Holy Sepulcher], which, in  
narrating Mary Magdalene's  
unexpectedly recognizing  
Christ, says: "She turning  
says to Him: Rabboni  
(which is to say Master)"  
[the Greek "Didaskalos"  
being used for "Master" in

the earliest Greek versions of the text]. This use of the Hebrew name followed by the Greek (Rabboni followed by Didaskalos) is strangely similar to “Abaddon” followed by “Apollyon”. The intent of this parallelism is even more evident eight verses later in John 20:24, in which the name “Thomas” (which is Hebrew [or at least Semitic, as some say]) is followed for no apparent reason by its Greek version “Didymus”: John 20:24: “

Now Thomas, one of the twelve, who is called Didymus.” The parallelism is reinforced by the demonstrable intent of the passage to establish a resemblance or correspondence between Christ and Thomas, hence “Rabboni” corresponds to “Thomas”, and “Didaskalos” to “Dídymus”; hence the dual angels suggest a certain correspondence with a “twin” character (like the twins Prometheus and

Epimetheus parallel to Adam, as explained above), and the name “Thomas” means “twin”, as does the apocrypha Gospel of Saint Thomas [book of antiquity] esoterically or allegorically propose that Thomas was the twin brother of Christ.

The holy scriptures thus draw a parallel between Saint Thomas (as well as Christ) and “the angel of the bottomless pit”, Abaddon, who received the

“key to the bottomless pit”, which corresponds to the “keys of death and of hell” (Revelation 1:18). This raises the question of what the “bottomless pit” is, and what is the key that allows opening the bottomless pit. This question seems to be suggested in the sacred text insofar as the text suggests that Mary Magdalene is the key to the bottomless pit, because she is "turned" by Christ repeatedly in her encounter with Him in the Sepulcher. It makes no



sense that her turning is just (if at all) a literal turning her forehead from one side to the other opposite side, because that would likely mean that Christ miraculously changed places for no other reason than to make an impression on her. It is more correct to think that turning Mary Magdalene is the effect of turning the key to the bottomless pit; and this means, in a way, releasing or opening up the intelligible aspect of the

potential content of which Mary Magdalene was the receptacle, allowing her to continually improve her understanding of the presence of Christ. Thus, the content that she received was, like the spikenard or perfume that she poured over the Sacred Body, associable to an externality correlative to the burial, so that from the burial (that is, from the intelligible background content left latent/obscured under the externality

symbolized in the perfume)  
the content should  
“reappear”/resurface later.  
The content which relates to  
a surface externality  
simultaneous with a  
background obscurity,  
corresponds to Keturah and  
Hagar (the two wives of  
Abraham who are the same  
person), as explained in the  
text “Notes on The Serpent  
Power – Sir John  
Woodroffe”. John 20:13-  
16: “They say to her:  
Woman, why weepest thou?  
She saith to them: Because

they have taken away my Lord: and I know not where they have laid him. When she had thus said, she **TURNE**D herself back and saw Jesus standing: and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? Whom seekest thou? She, thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away. Jesus saith to her: **Mary**. She **TURNING**, saith

to him: Rabboni (which is to say, Master).”

The explanation for what the “bottomless pit” is can be corroborated by Acts 6:1, where in the early Church a conflict between “Hebrews and Greeks” is referred to, the deacons, like martyr Stephen, having been ordained to serve the Greek. What this conflict means is that the “Hebrews” (corresponding to “Abaddon”) and the Greeks (“Apollyon”) were precisely the comparatively

esoteric and exoteric aspects of the Church, those comparatively devoted to contemplation and spiritual concentration, and those comparatively dedicated to action and offering spiritual gratification. This is why, once the ministry of the seven deacons to the “Greeks” began, among them deacons Stephen, the number of the faithful multiplied and grew, that is, because the Church from its “Greek” aspect is more familiar and accessible. The

“Hebrew” being is relative to a degeneration (Old Covenant) insofar as it is relative to a being short of realizing the underlying gratification (two angels and Holy Sepulcher) of the one who sees gratification from the outside, but it is an advantage for whoever receives this gratification insofar as the Christ underlying the apparent sepulcher has the advantage or a perfect and comforting testimony. Thus, Saint Thomas is associated with

the Hebrew-Greek duality (twin character), as he is associated with East and West; and because he was the Centurion of Matthew 8:11 (as explained in the study “Commentary on the Secret of La Salette), and was an apostle originally from the Western empire in Eastern territory [India] etc. This being a soldier, and also a priest, of Saint Thomas, in addition to being a patron of buildings (which signify the secular crystallization of religion),



makes him associable with the Knights Templars, noted for keeping inaccessible and esoteric instructions, and belonging simultaneously with the visible or secular order of Christianity. Thus, the “bottomless pit” is the character of inaccessibility (the Hebrew/sepulchral character, for those who see from the outside) of spiritual gratification; arising this inaccessibility of the fierce concentration of the contents of the ark in

a focus previous to a comparatively attenuated concentration.

Consequently, the “bottomless pit” is created precisely by intensifying the concentration of previously ongoing spiritual gratification, a course that is in Revelation associated with the angelic sounding of the “seven trumpets”.

The reason why it is necessary to concentrate spiritual gratification, and thus make it comparatively less accessible, according to

the suggestion made in the study “Commentary on the Secret of La Salette”, is that the distinction between good and evil, and turning evil seemingly more ordinary or immediate than good, allows for a purified judgment of good, as opposed to a self-indulgent and corrupting expectation; this being a "bitter medicine" against sin.

The comparatively attenuated form of a previously ongoing concentration, before the

dramatic opening of the bottomless pit/increased concentration (on the part of the angel of the bottomless pit), is associated with Mary Magdalene, and therefore with the two angels who express her qualities (the dual quality of the angels prefigures the poles “Hebrew” and “Greek”). Thus, the Two Witnesses (the Dimond brothers) are the “key to the bottomless pit”, or express the key. This can be seen in the fact

that the contemporary Catholic point of view is maximally concentrated on them (concentration of the ark), They having addressed with maximum rhetorical adequacy (within the domain of their activity prior to the maximum concentration) every significant religious controversy; and it can also be seen in that they are both a secular ("Greek") and properly intellectual ("Hebrew") power.

In this respect an examination of the prophecy mentioned near the end of the study “Commentary on the Secret of La Salette” seems to merit some examining.

“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 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.”

A retrospective examination of this content seems to indicate that, as is plausible, Antipope Francis devoted some consideration to the means of action possessed by the Dimonds, who are the “key” he has in his pocket. The notion of “pocket” connotes both a means of action (because a pocket is a good or a convenience) and a means of concealment. It also etymologically connotes the idea of “swelling”, “expansion” and



“inflation”, because the pocket can actually be inflated in proportion to how much it contains. The Dimonds were recognized by him, from apparent probability (and after so many years of the Dimonds' operation), as a power that he cannot resist (especially not through manly theological discussion and dispute, or through addressing the matter with the level of detail that it in essence calls for); a power he can mostly give an

obstacle to through silence, and counting on the dilated or extensive character of the secular position itself he is in (as opposed to the comparatively small secular position of the Dimonds); just as you can count on a person not ending up finding someone they're looking for, or warning enough people about who they're looking for, in a city that's too big and central. Francis can “access” this key, which seems to mean that he can examine it

(although it is by no means likely that he will ever take it out of his pocket and leave it on display, which would certainly bring about developments that he apparently would find unpleasant, if not disastrous). What he cannot do or prevent, is that the course of concentration that the key represents (and expresses) be intensified; and as the key (in its constant gestation) signals that this concentration is in progress, the presentiment

of coming effect of the key causes Francis to become scared.

These considerations allow, finally, to examine some of the historical background preceding the Two Witnesses.

There are two Catholic saints who, like Christ before Mary Magdalene in the Holy Sepulcher, are associable (by a presumably

miraculous effect) with their [or their face/appearance] not being recognized, not having their identity recognized for some time. They are Saint Alexius of Rome (deceased, it seems to me, in the 4th century), and Saint Roch (deceased in the 14th century). There are other parallels between them, for example the fact that they were men from a noble and rich family, who nevertheless threw themselves into a life apart

from all material comfort, a wandering, humble life marked by service to others. St. Alexius migrated from Rome to Edessa in the East for a time, but a Marian miracle revealed his identity and “denounced” that he was a saint; forcing him to return to Rome, and having returned, he remained in his parents' house as if he were a stranger, unrecognized by his parents, and mistreated and mocked by the very servants of his house. When

he died, somehow the underlying beneficial effect he had on the city (despite not being recognized until after his death) is suggested to have given occasion for a solemn procession in his honor. As for Saint Roch, he died in prison under the suspicion or allegation of his being a spy, and he was only recognized after his death because of the mark of a cross that he had miraculously carried on his chest from birth.

These two saints' symbolically associating themselves with Christ as inaccessible expressions of an underlying spiritual concentration, makes these two saints associable with the "power of the ark" (the earthly paradise, the key to the bottomless pit) in a special way.

One of the signs of this, in the case of Saint Roch, is that he was given the grace to be a miraculous focus of relief and healing in the midst of a pestilence or



plague situation, because of the zeal with which he took care of the sick and miraculously cured them, with the sign of the cross, during his pilgrimage in Italy (Saint Roch is from Montpellier, France). The *Legenda Aurea* says that after the death of Saint Roch “anon an angel brought from heaven a table divinely written with letters of gold into the prison, which he laid under the head of S. Roche. And in that table was written that

God had granted to him his prayer, that is to wit, that who that calleth meekly to S. Roche he shall not be hurt with any hurt of pestilence.” These two saints represent gratification and consolation in a situation of “tribulation” (Matthew 24), when the “husband [Christ] is taken away” (Mark 2:20: “But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days.”) Mark 2:20 is

immediately followed by verses about how one should not put a piece of new cloth on old clothes, or new wine on old bottles; which suggests that the “pestilence”, the running rampant of degeneration (“Sepulcher”), exists in parallel with the concentration of the ark, and must take place in order for spiritual renewal to be carried out [rather than trying to remedy an already existing degeneration that is too advanced]. On these

“days of fasting,” a focus of comfort, corresponding to the ark, is made available by divine mercy, even if people do not recognize the underlying feature behind the surface.

Now, Saint Benedict Joseph Labre, a miracle-working French saint whose life of trials and injuries very much resembles those of Saint Alexius and Saint Roch, allegedly was inspired by these two saints, if I remember well, even from the aspect of their

wandering life. Because of the extraordinary or disconcerting number of miracles that John Thayer witnessed or took from accounts, performed by Saint Benedict in Rome when Thayer was visiting that city, John Thayer became the first Protestant clergyman of New England, USA (it is said), to convert to Catholicism; causing widespread astonishment among Americans in the region. To the efforts of John Thayer (even as an

exile from Boston, Massachusetts) we owe the planning and founding of the Ursuline Convent in Charlestown (very close to Boston); one of the earliest Catholic missionary efforts in the US. This convent was set on fire by a riot; and the patience and non-reprisal of the Catholic faithful bears remarkable parallel with the patience of Saint Benedict (who was a beggar with no means of action) regarding the people who insulted and mistreated him. The spirit

of St Benedict's underlying intervention, since the verisimilitude of this consideration, can be taken as continuous with Father Feeney's Boston apostolate in the forties and fifties, and with the spirit of dismay in the face of boycott, discredit and heretical resistance to the dogma of the necessity of faith, boycott and resistance directed against Feeney [and to some extent against anyone who challenges religious indifferentism

(even today)]. Thus, it is disconcerting to observe that Feeney's apostolate was associated with the “Benedict Center”, perhaps not explicitly in honor of Saint Benedict Joseph Labre, but with some apparent and at the same time underlying significance. It is also disconcerting that the Dimonds are Benedictine monks (of the Order of St. Benedict), living in Rochester, just an hour's drive from Boston by car. It



is definitely natural that the historical mark of the intervention of Saint Benedict Joseph Labre is imprinted on the Dimond monastery; especially if the meaning of their apostolate is that of the penitent offering the faithful consolation in the midst of the “pestilence”.

**Review of Lee Ann  
(Dimond collaborator)  
on Russia**

Ms. Lee Ann, a collaborator with the Dimonds, along with them; promotes the thesis that contemporary Russia is a focus of resistance to western globalism; and that the fact that Russia kept away from very significant warlike or imperialist intentions after the Soviet collapse, signals that the consecration of Russia to the Immaculate

Heart of Mary, carried out by Pius XII, had the promised effect of achieving “a period of peace”; though comparatively imperfect because the consecration was carried out belatedly.

This particular subject, and much of what it relates to the Third Secret of Fatima, is contained in a Youtube/social media available video I put out called “The Scourge of the

Dimond brothers on Russia and the Third Secret” [may the reader feel free to search for it]. The gist of the video/subject matter is that the consecration of Russia is yet to be made, albeit the average Dimond brothers supporter, along with the Benedictines themselves [the Dimonds] would hardly suspend their disbelief on the matter long enough to examine the arguments I bring forth.

## **Notes on the contemporary world**

The following is an excerpt in relation to the original chapter from the Portuguese version of the present writing.

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It is possible for an infidel to have knowledge that a pope does not have [given qualifications], because the

papacy is based on the power of the ark, it means the central terrestrial expression of heavenly knowledge, for the gratification of the faithful. Papal knowledge, therefore, can in a certain way afford indifference, with qualification, towards what is accidental to this function, as provided by providence; in the same sense that a pope dispenses with the exhaustive knowledge of the Mosaic law and the qualifications

crystallized in the rabbinical tradition. In Galatians St. Paul calls this “being nailed to the cross with Christ”, and this is suggested [in the Epistle of James] as the [condition] of the saved poor as opposed to the ostentatious rich alien to salvation. [Galatians 2:19: “For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross.”]

**[Note: In this regard there is an interesting**

**parallelism and symbolism with John 20:27, where Christ asks St. Thomas to touch the nail marks in His resurrected hands, and [touch] the side pierced by the spear. As the Body of Christ signifies the newly-born religion itself (the “Holy Temple”), having wounded hands and side represents the sacrifice from which the corrupting copiousness of the rich dissolves into the hidden fullness of the**



**poor. In this respect it is significant that the “side” represents, even etymologically, the extensive, as opposed to the concentrated; the having a wounded side represents the concentration of religious gratification, as opposed to its dispersion and inaccessibility. In addition, the hands’ being injured represents the inaccessibility of ordinary means of action (made degenerate) for the**

**purpose of unleashing the hidden and full means of action above ordinary human expectation. Furthermore, the side is associated with the extensive and the copiousness in that it is associated with the “rib” from which the first woman was taken, woman who contains many graces, as opposed to a hidden simple gratification [forbidden fruit] (Eve being the mother of all living**

**beings, Genesis 3:20); this [multiplicity/richness] having given occasion to temptation and subsequent corruption.**

**Regarding the Holy Spirit “creating” Islam, it is apparent that of the three best-known archangels Saint Gabriel is the one who threateningly intervened against the prophet Balaam (an Arab) in a certain [Old Testament] biblical**

**passage; at the same time of the three archangels Saint Gabriel being the one analogous to the Holy Spirit.**

**[Note: While it is true that one can recognize in St. Gabriel the angel who threatens Balaam (Numbers 22:31-35), this requires some falling-back explanation. The angel before Balaam wields a "sword." This is the same flaming sword of Genesis**

**3:24, which “turns” every way to guard the way to the tree of life. This sword corresponds to the "key to the bottomless pit", which is explained in the texts "Notes on the Serpent Power - Sir John Woodroffe" and "The History of the Two Witnesses". This sword is associated with the duality of paths explained in the texts as associable with Balaam. Now, there is a parallelism between Ishmael and Isaac,**

**characters in Genesis, on the one hand, and John the Baptist and Jesus Christ, in the gospels. As an angel foretells the birth of a boy to Hagar, so does an angel to the parents of John the Baptist. This is the same angel, and each of the two boys, in each narrative, corresponds to one of the “two paths” as explained in the previous texts, which paths concern Balaam’s story. This duality is the mechanism by which the bottomless**

**pit is opened, and the progressive concentration of religious gratification intensifies simultaneous with “hunger” or “pestilence”, degenerate images of what is correlated with concentration/fullness (opening the way to the tree of life) underlying degeneration.]**

The degenerate effect of Balaam and his promotion of spiritual fornication among the Israelites and

Midianites, therefore, had as its formal cause (not an efficient cause, as God does not approve or encourage “fornication”, although He allows it as a temptation) the intervention of Saint Gabriel and the Holy Ghost.

[Note: One of the explanations for why St. Gabriel corresponds to the Holy Spirit may be given as follows: the Holy Spirit corresponds to “morals”, the Father to “dogma”, the



Son to “sacraments”, from the correspondence of 1 John 5:8. When it comes to morals, it is a domain in which knowledge gratifies from an experience of “immersion” in that it is a comparatively obscure domain or supposes a relative “falling short”, and this is precisely the apparent experience of Hagar before the angel , or of the Virgin Mary before the Angelic Salutation. Raphael's correspondence with the sacraments finds

an illustration in the simultaneously "visible" and "invisible" character of the sacraments, and Saint Raphael is noted for assuming a palpable human appearance in the Book of Tobias, to better communicate a subtle and impalpable knowledge; moreover, he used [heart, liver and] gall [meaning substances], from a fish, to carry out a sacred effect, precisely what is typical of a rite/sacrament, which requires matter as well as

that signified by matter. Saint Michael is associated with dogma insofar as dogma has the quality of a “mustard seed”, of what is subtle and relative to a nuance, with great consequences stemming from it.]

Another point in this regard is that the apocalyptic “seventh seal”, whose opening made heaven be silent “as it were for half an hour” (Revelation 8:1), and

therefore signaled extraordinary gravity, signifies, or at least corresponds to, in one of its layers of meaning, the divine permission for the emergence of the Post-Conciliar Church, the unbridled [spiritual] emptying and the eclipse (Revelation 8:12). So to say that God did not create Islam is as misleading as to say that he did not create the Post-Council Church. It is true but erroneously might suggests that non-

Catholic religions do not, in their own way, fulfill a function assigned by providence in the total order of things.

Just as the Midianites, even from the Jewish rabbinic tradition, are a duality and paradox phenomenon, both a threat and a support to Israel (the praise of the wicked Midianite/Arab prophet Balaam “to the tents of Jacob” is often recited by Jews , as I have

heard, to this day); so also Islam in relation to Catholicism; as is obvious from the consideration admitted by anti-Christian Jewish missionaries, that Islam gave Christianity a secular respectability it otherwise apparently would not have. In this case, Islam is, in its duality, a degenerate phenomenon that fulfills an intermediate function between the gratification of true faith and ordinary apostasy or heresy. It makes sense,

moreover, that the person responsible for Islam, as the person [equivocally] responsible for the blessing of Balaam on Israel, was Saint Gabriel, who is the angel of the bottomless pit of Revelation 9; who, like Christ and through Christ, has the keys of death and hell. The creation of Islam represented the opening of the bottomless pit, to test the faithful. This does not mean that the smoke and sulfur coming from the bottomless pit has an

unmistakably evil meaning. Islam has given Catholicism secular support in a paradoxical sense, and an academic support it would not otherwise have. The influential *Divine Comedy* was in its turn influenced by Ibn Arab, just as the work of Sheikh René Guénon prepared in advance the necessary concepts to understand the necessity and the unfolding of the post-conciliar period. And the proof of what I'm saying (that Islam exists for



the sake of Catholicism) is that the fierce Catholic desert of the post-conciliar period's growing crumbling is coinciding with a gradual collapse of Islam, as if the latter had lost its reason to be. Famous American evangelical conservative, Dinesh D'Souza, cites an Islamic source according to which currently around six million Muslims throughout the Islamic world abandon Islam/go to some denomination taken to be Christian [every year]. And

many of these converts claim that they were instructed in a dream to follow Christianity. Many of these dreams are about a man dressed in white instructing them to know the Christian religion. This has never happened before in the history of Islam, but it is coinciding with an intensified phase of the post-conciliar period. This is no coincidence. There is even a Catholic prophecy about the end of Islam, for

example recorded in a book by Yves Dupont.

[A prophecy about the end of Islam, and the intervention (at least as a suggestion) of the Great Monarch, an apocalyptic figure admitted/expected by Muslims like Guénon, is the following anonymous ancient Saxon prophecy quoted by Yves Dupont: “The city of seven heads (Rome ), now more admirable than Jerusalem,

will be a more desolate place than Jerusalem. The dog will enter Germania, but then it will forget its master and choose a new man for itself, by which scripture will be fulfilled. This dog will mean the Turk who will forget his Mohammed and choose for him the Christian name, which is a sign that the day of judgment is at hand, when the whole earth is subject to God, and in which all people recognize one God. The Fleur-de-lis

(lily) and France will long disagree, but they will eventually agree. Then the clear word will spring up and blossom throughout the world.

“But after these things the end of the world will approach, and there will be heavy and pitiful days.”

This prophecy, apparently like the Third Secret of Fatima, discusses the contents of Revelation 8-13.]

The end of Islam, as predicted in a certain Catholic prophecy cited by Dupont, coincides with the conversion to Catholicism of Muslims in general. You can see the dreams of Muslim's simply the effect of the devil's work [on the premise said Muslims are not converting to traditional Catholicism], but if their overall meaning is the collapse and cessation of Islam's raison d'etre within a course of events leading to conversion to

Catholicism, what you take as an insignificant event in the order of its partial manifestation cannot be taken as insignificant in the order of providence. I suppose an angel can intervene in someone's life before they are justified. This is what happened in the event where St. Gabriel threatened Balaam, Balaam's subsequent blessing leading to the Israelites' sin/unjustification [in an immediate sense, as opposed to mediate].

Another point is that even the Dimonds admitted that a sinner can receive heavenly instruction. They mentioned in some audio that a certain contemporary sinner received instruction on the importance of the Rosary. Another point is that the meaning of a celestial instruction may be beyond the cognitive domain of the recipient of the instruction. For example, Maximin Giraud (La Salette) did not claim to have understood the message he received, he



described himself as a mere instrument. And similarly a very small girl in Post-World War II France (if I'm not mistaken 1947), as mentioned by Friar Michel in his book on Fatima, was instructed by the Virgin Mary to warn about the country being in danger. The date coincided with a ferocious coup attempt by the communists, whose preparations had begun, but unexpectedly ceased.

To be a participant in Hinduism in an ordinary sense is in essence to be under the influence of demons, and this consideration makes possible the association of Saint Thomas (in light of the considerations discussed in “Commentary on the Secret of La Salette”) with the possessed man from whom came the [spirits of] the Gadarene swine, and who subsequently preached in the name of Christ in

different cities (Mark 5:20). He is also the centurion of faith (Luke 7:1-10). The reason for this is that where there is the maximum degeneration (the worse wine of the last hour) the resurrection unexpectedly appears (the best miraculous wine of the Wedding at Cana, John 2:10). This restoration of the underlying unity of good and evil is the whole point of Christianity. And that Muslim commentators do not see the need to reject

religious indifferentism  
shows that they  
degenerately underestimate  
the underlying mystery  
behind the dogma and its  
surface.

[To better indicate that  
Saint Thomas corresponds  
to the possessed man of  
Luke 8; Mark 5 etc., it is  
enough to point out the  
already noted parallelism  
between him and Mary  
Magdalene, noted in the  
study “Commentary on the

Secret of La Salette”. Just as she is not named in Luke 7, a chapter in which she is presented in an ambiguously pejorative way, under the nickname “sinful woman”, while the centurion [Saint Thomas] is presented in a magnified/favorable way; she is magnified in the next chapter (Luke 8) without her explicit association with the previous reference to her, and Saint Thomas is associated with possession. The intention of this

reversal, from one chapter to the next, is precisely to suggest the aforementioned duality [in association with the content of the text “The History of the Two Witnesses”, etc.]. This is a way of indicating that, in a way, the liberation of Saint Thomas from possession corresponds perfectly to the cure of the centurion's servant (that is, the centurion described himself as a servant, therein being the suggestion of his being alienated from himself), the

many servants under the centurion's command corresponding to the spirits cast out and brought to the swine. This ambiguity or duality also corresponds to the simultaneity of the centurion as associated with faith, and Saint Thomas as associated with doubt. The centurion/Saint Thomas, in essence, seemed to ask Christ in a cryptic way to discuss the Hindu doctrine and give Saint Thomas an opinion of it, to which Christ replied that he would

gladly do so; but this disposition had the effect, like that of the sun appearing at the end of an eclipse (parallel to the dissipation of Saint Thomas's doubts), of chasing away the shadows and making further explanations unnecessary/dispensable in the light of "the only thing necessary" (Luke 10:42) (associated with the unity of the sun), the saying a single word for the servant's soul to be saved. In this respect



it is significant that the centurion of faith is found in the Gospels in the city of Capernaum (whose etymology is “land of the comforter”). This is a reference to the prophet Nahum ("comforter"); who preached in the East just as Saint Thomas preached in the East (concerning the Assyrian Empire, possessing territory extending to the Persian Gulf). The passage from Nahum 3:17 [in rebuke to the Assyrian king]: “Thy

guards are like the locusts:  
and thy little ones like the  
locusts of locusts which  
swarm on the hedges in the  
day of cold: the sun arose,  
and they flew away, and  
their place was not known  
where they were.” This  
passage strangely resembles  
the experience of the  
Gadarene pigs; this  
suggesting that the  
prophetic action of Nahum  
was like the end of an  
eclipse, and like an  
exorcism; also the  
association of Thomas with

Nahum suggesting that in a certain sense Saint Thomas was the author of this exorcism, which is suggested in the ambiguity between having faith and doubting parallel to the ambiguity of being a worshiper of Christ-God, and the “twin brother”/ mirror of Christ, as explained in “Commentary on the Secret of La Salette”.]

[In this regard it is also significant that the Jesuit

missionaries in early South American colonies heard from natives that Saint Thomas had preached to their population in the past (which Jesuits such as father Manuel da Nobrega came to believe after much added evidence for it), and that the natives said Saint Thomas described himself as a “little God” who served a “great God”, which is precisely, if correctly understood, allusive to the ambiguity of the “twin character” [therefore it does

not entail anything contrary to the dogma of Christ's exclusive divine character among men].

**P.S. The term “comforter” (“nahum”) corresponds biblically to the Holy Spirit (who is called “paraclete”, comforter). The aspect of presenting a consolation underlying apparent obscurity, of the Holy Spirit, somehow corresponds to Nahum and Saint**

**Thomas/centurion, insofar as the passages that are explained about them assume the notion of enlightenment underlying the dissipation of an ecliptic darkness. This also corresponds to the underlying faith in doubt as well as the underlying unity of multiplicity (Gadarene pigs/locusts). Finally, it corresponds to east and west.**

## **Miscellaneous Notes on the Secret of Fatima**

As recorded in the work of Friar Michel de la Sainte Trinité on Fátima; Pope Pius XII had a trusted collaborator who acted as his discreet attorney abroad (his name was Colonel Arnould). It seems to me this French officer Friar Michel refers to was a French officer, who worked for the Vatican, named Claude Louis Marie Joseph

Arnould. Colonel Arnould, apparently, by virtue of his military intelligence expertise, used Pius XII's alliance or friendship with a Swedish Lutheran leader (an individual named Yngve Brilioth, who held the title of "Archbishop of Uppsala", and who had political means, as it seems) in order to help Catholics in certain European regions near Russia during the post-World War II period.



In the summer of 1954 (the period between June and August) Brilioth questioned Colonel Arnould about the Vatican's dealings or relationship with the Soviet government, taking the colonel by surprise; because the Vatican had no official relations or dealings with Moscow. The reason is that the Soviets were precisely the authors of the oppression of Catholics that Colonel Arnould acted to remedy or alleviate.

Colonel Arnould sounded out Pius XII on this and received assurance that the Vatican was "not conducting relations with the Soviets" (Brilioth's expression). Brilioth sent Pius XII a letter, through Colonel Arnould, with alleged proof that the Vatican was conducting actual relations. According to a Vatican prelate, Fr. Lieber (in a speech to Arnould described by Friar Michel), Monsignor

Montini (future Antipope Paul VI) was exonerated or removed from the post of Vatican Under-Secretary of State, because of Brilioth's letter. A friend and ally of Montini's, Jean Guitton, sufficiently admitted that a certain crisis/loss of confidence on the part of Pius XII towards Montini (not sufficiently explained by Guitton) had been a real ordeal for Montini. A film about Paul VI ("Paolo VI – Il Papa nella tempesta",

2008) attributes Montini's dismissal and transfer [to the Archbishopric of Milan] to Montini's alleged political naivety and alliance with some apparently center-left Italian politicians; which means that the movie basically misinformed the public. The shock of Pius XII on learning that Montini was basically a secret Soviet contact and collaborator in the heart of the Vatican, according to

Friar Michel, was as hard a blow as inclining Pius XII to seriously consider a resignation from the papacy; in particular, apparently, because his (Pius XII's) health was then seriously impaired (or significantly accumulating impairment).

It is likely that Montini's media popularity in the Archbishopric of Milan was the effect of a communist operation, or something

encouraged by a communist operation, given his seeming character as a Soviet collaborator.

One source (News Museum) cites an interview allegedly by Sister Lucia to post-conciliar clerics (among them a Brazilian named Francisco Pacheco) on October 11, 1992, an interview that traditionalists like myself believe, since the Dimond intervention and explanation, was led by

a fake Sister Lucia posing as the real one. This interview proves that there was indeed a false sister Lucia. In this interview the alleged Sister Lucia claims that the Third Secret was not to be revealed, and she claims that her advice was that the “pope” should not reveal it. Now, on the 17th of May, 1955, Cardinal Ottaviani, head of the Holy Office, Rome, visited the true Sister Lucia in the Carmel of Coimbra, and he

himself gave the information that the Third Secret of Fatima, according to the declaration of Sister Lucia then , was to be opened in 1960. Cardinal Tisserant, in a homily at Fatima on October 13, 1956, specifically spoke of the secret remaining “hidden until 1960”. Canon Barthas, historian of Fatima, also argued that this was the provision proposed and accepted by Sister Lucia and the Bishop of



Leiria, José da Silva. Cardinal Cerejeira, an ecclesiastical authority residing in Lisbon, also promoted this idea. That the secret had until the year 1960 to be revealed is attested by the testimony even of an American Catholic editor, John Haffert, who had dinner on one occasion with the Bishop of Leiria, Dom José da Silva, and his assistant in the diocese, Canon Galamba (the latter

pressured an inadvertent Haffert to ask Bishop da Silva to reveal or read the secret “before 1960”). Furthermore, as explained by Friar Michel; Sister Lucia openly admitted (in the mid-forties) in a public conference at a Portuguese university for [female] religious [located apparently in a town called Valença do Minho]; that if the Bishop of Leiria allowed, she could reveal to Canon Galamba the Third

Secret content. So, the development that the heavenly intent was that the secret should remain a secret is by no means manifest; the contrary being manifest; as numerous sources sufficiently indicate.

A message from a certain news agency, quoted by a Fatima historian Fr. Martins dos Reis, on February 8, 1960, stated that unspecified Vatican sources

informed that the Third Secret would not be revealed. It is known that when John XXIII opened the envelope with the Third Secret[, which had come to the hands of Pius XII approximately on March, 1957 (but Pius XII had not opened it),] he [John XXIII] did not consult Cardinal Cerejeira, Patriarch of Lisbon; probably because the larger envelope sealed by the Bishop of Leiria, inside of which was the

envelope with the Third Secret sealed by Sister Lucia, [the content of the larger envelope] specifically mentions the Patriarch of Lisbon as the person to whom the secret must be addressed so that it may be opened, in the case of the death of the then Bishop of Leiria before 1960. Cardinal Cerejeira basically stated in a periodical called “Diário de Notícias” that he accepted the statement that the secret

would not be revealed as coming from the Vatican, and stated that he himself had not been consulted about the decision. Thus, Cardinal Cerejeira was not consulted because he technically had a power or a claim to relative power regarding the revelation of the Secret.

Then Monsignor Capovilla, a collaborator of John XXIII, in 1960 (as it seems to me), doubted that anyone

had ever said that the Secret should be revealed. And Cardinal Ottaviani, at a conference in Rome on February 11, 1967, claimed that the Third Secret would not be revealed because it was addressed to the pope and the pope only.

The apparent reason why the Vatican requested, through a Portuguese nuncio stationed in Lisbon, in 1957, that photocopies of Sister Lucia's writings should be sent to the Holy

Office and (with poorly-concealed false casualness) also the Third Secret; was that, because the Holy Office had shown no interest in receiving the Secret in the forties (specifically in 1944), this task had been assigned by the Bishop of Leiria to the Portuguese high ecclesiastics.

When, in 1957, the pope grew in relative misgivings about Fatima and in a



discreet withdrawal from associating himself to Fatima; under pressure from the then-power-gathering modernist party of Fr. Dhanis, S.J. etc.; the Fatima examination had become to the pope a burden and a source of resentment.

The interview of Fr. Fuentes with Sister Lúcia; Fr. Fuentes then entering the office of postulator for the cause of beatification of

the little shepherds of Fátima (Jacinta and Francisco), on December 26, 1957; this interview clearly has Sister Lucia warning of the approach of a great event of punishment and tribulation to the Church, punishment discussed in the Third Secret [, punishment that was to occur in 1960, corresponding to the gestation of the heretical Second Vatican Council].

Moreover, in the interview she clearly seemed to suggest that the ecclesiastical authorities did not have sufficient or at least ordinary means of action to stop or deal with the disastrous events she warned about. Official historian and Fatima archivist, Fr. Alonso, defended the legitimacy of the interview with Fr. Fuentes (which interview contained the information that, for Sister Lucia, the

Secret would remain secret “until 1960”) and attested that the interview (reported/discussed at a public conference in Mexico) had its legitimacy or approval confirmed by the bishop of the diocese of Fr. Fuentes in the context of the aforementioned public conference. The Chancellery of the Diocese of Leiria, however, repudiated the report by Fr. Fuentes and claimed that he had lied and made up the

information (i.e. the tenor of the interview.)

Apparently, according to one source (The Fatima Center), only two of the 24 volumes of documents and information on Fatima compiled by Fr. Alonso were published, or had their publication permitted by the “Bishopric of Leiria”, and these two volumes were significantly censored in part.

## **Some interpretative notes on the secret of La Salette**

Anne Catherine Emmerich (died 1824) was a German nun and mystic, who received a stigmata sign of Christ as Saint Francis of Assisi. She was allegedly “beatified” in the Post-Conciliar Church.

Sr. Emmerich used a language that was repeated and, as it were, confirmed in the La Salette

Apparition. She prophetically used the expression “The pope leave Rome”, precisely an expression paraphrased in the Message of La Salette (1846). The Message of La Salette warns Pius IX “not to leave Rome after the year 1859”, but to be firm and generous and to fight with the weapons of faith and love. The year 1859, it seems to me, marks the beginning of the fall of the Papal States, thanks to the political intervention and

opportunism of the Duchy of Savoy; this process did not take long to complete.

Thus, the pope's “not leaving Rome” is simultaneous with the literal being expelled from the jurisdiction over the territory the base of which was Rome. This suggests that the meaning of the prophecy is (as explained in the text “On the Prophecy of the Death of the Two Witnesses”) the correlation



between “king” and “Jerusalem, the city of the great king” (Matthew 5:35), also this correlation corresponding with husband and wife in the Song of Songs, a poem attributed to Solomon; also the correlation of “Vicar of Christ” and “Rome”. “Rome,” like the wife or “lily of the field,” is the spiritual gratification coming from the priest or focus of spiritual concentration. This lily is the more glorious, it is the

truer a lily, the more it is associated not with the soft robes of those in the houses of kings in an ordinary or profane sense, but with the robes of one who is in the desert of noble self-denial, like John the Baptist. To leave Rome, thus, is to fail in the performance or duty on the part of the pope.

The constant and mortified worry about forces pressing the pope to “leave Rome” on the part of Sr. Emmerich, [this worrying] when compared to Friar

Michel de La Sainte Trinité's moving narrative about the sad situation by the end of Pius XII's pontificate, makes it clear, all the more clear because of certain predictions; that a certain then future pope Emmerich speaks of in detail corresponds prophetically to Pius XII.

[Note: The indication in the Message of La Salette, that Pope Pius IX should fight with the weapons of faith and love; alludes to a certain biblical passage,

Galatians 5:6, whose context is the gratification of participating spiritually in the crucifixion with Christ; that is; participate in the same form of sacrificial gratification. Thus, the Message is speaking of the “crucifixion” of Pius IX, alluding to the political trials to which he was subjected. In this respect it is significant that the phrase about Pius IX in the Prophecy of the Popes of Saint Malachy is “Cross of the cross”, the shield of the

Duchy of Savoy being notable for a cross.]

The Pope described by Sr. Emmerich is surrounded by traitors, and Pius XII was betrayed and boycotted demonstrably, among others regarding his project to convene an ecumenical council against modernism, which project imploded under specious pretexts, by the hands of the very people who had been commissioned to prepare the council. Furthermore, Pius XII denounced the

modernist party in the encyclical *Humani Generis*, August 12, 1950, a party that was warmly protected by his own Undersecretary of State, Monsignor Montini (future Antipope Paul VI).

The pope she describes is pressured to make questionable concessions, and is bewildered by a dark and tragic atmosphere, among other things, all of which is perfectly familiar to anyone who has read Friar Michel's account of

Pius XII. The very being comforted by supernatural messages from God in the midst of his most miserable state, as Pius XII revealed to an intimate person occurred, corresponds to the prophecy of Sr. Emmerich [i.e. she described this pope as receiving consoling messages from heaven in the midst of his trials].

It is also unmistakable in the proposed parallelism that the “elder priest who has great simplicity and piety” close to the pope

[Emmerich's words], and who gives him support in the midst of so many traitors, is Monsignor Domenico Tardini, whose unpretentiousness and simplicity were of great comfort and help to Pius XII on a number of occasions, and who, unlike his rival Montini (who eventually lost Pius XII's trust and shocked the latter with the treasonous act of secretly entering into relations with the Soviet government), remained in



the Roman Curia with constant fidelity.

A special symbol of the betrayal of the people around Pius XII is that approximately five years after the death of Pius XII, certain high dignitaries, cardinals and bishops took part (as famously described by Malachi Martin) in a Satanic Mass at the Vatican, in a large number, and precisely to celebrate the coronation of Paul VI

that had taken place the day before, during the end of June, 1963.

October 7, 1820

[Emmerich's words]: "The Church is completely isolated and, as it were, completely deserted. It seems like everyone runs away. Everywhere I see great misery, hatred, betrayal, rancor, confusion and absolute blindness. O city! O city! What is threatening you? The storm

is coming: Do be  
watchful!”

This threat regarding the city, Rome, is the threat to spiritual gratification (the lily) usually made available by the pope. The question “What is threatening you?” implies that the source of this lack of gratification is not clearly associated with Rome as a focus of desolation. That is, one cannot see evil hiding in plain sight; one cannot see emptiness under the facade of a given thing [in Rome].

Pope Saint Pius X, 20th century statement: “I saw one of my successors fleeing over the bodies of his brothers. He will take cover in disguise somewhere; and after a short retreat he will die a cruel death. The present wickedness of the world is but the beginning of the pains that must take place before the end of the world.”

Pius XII: “We believe that the present hour is a dreadful phase of events foretold by Christ. It seems that darkness is about to descend on the world. Humanity is seriously affected by a supreme crisis.”

Anne Catherine Emmerich,  
August 10, 1820: “I see the Holy Father in great anguish. He lives in a different palace than before and he admits only a

limited number of close friends to him. I fear that the Holy Father will suffer many more trials before he dies. I see that the false church of darkness is making progress, and I see the terrible influence it has on people. The Holy Father and the Church are truly in such great distress that one must implore God day and night.”

“Last night I was taken to Rome where the Holy Father, immersed in grief, is still hiding to shun

dangerous requests (made to him). He is very weak, and exhausted by grief, care, and prayers. He can now trust few people. That's mainly why he hides. But he still has with him an old priest who has great simplicity and piety. He's his friend, and because of his simplicity they didn't think it was worth removing him. But this man receives many graces from God. He sees and notices many things that he faithfully reports to the Holy Father. I

was asked to inform him, while he was praying, of the traitors, and malefactors, who could be found among the high-dignitary servants living near him, in order that he might be warned of this.”

October 1, 1820: “The Church is in great danger. We have to pray that the Pope leave not Rome; Endless evils would ensue if he did. They are now asking something of him.



The Protestant doctrine and that of the Greek schismatics will spread everywhere. I now see that in this place (Rome) the (Catholic) Church is being so cleverly undermined that there are hardly a hundred priests left who have not been deceived. They all work for destruction, even the clerics. The great devastation is now at hand.”

October 7, 1820: “While I was passing through Rome with Saint Françoise and the other saint, we saw a

great palace submerged in flames from top to bottom. I was very afraid that the occupants would be burned to death because no one was coming to extinguish the fire. As we approached, however, the fire subsided and we saw the blackened building. We passed through a number of magnificent rooms (untouched by fire), and finally arrive at the Pope. He was sitting in the dark and sleeping in a large armchair. He was very sick

and weak; he could no longer walk. The ecclesiastics in the inner circle seemed insincere and lacking in zeal; I didn't like them. I told the Pope about the bishops who are to be appointed soon. I told him he must not leave Rome. If he did, it would be chaos. He thought that evil was inevitable and that he would go away to save many things besides himself. He was quite inclined to leave Rome, and he was insistently asked to do so.

The pope is still attached to the things of this world in many ways.”

June 1, 1821: “Among the strangest things I saw, there were long processions of bishops. Their thoughts and speeches were made known to me through images emanating from their mouths. Their faults towards religion were shown by external deformities. Some had only the body, with a dark cloud

in place of the head. Others had only their heads, their bodies and hearts were like thick vapors. Some were lame; others paralytics; others were asleep or staggering. "

“I saw what I believed to be almost all the bishops in the world, but only a small number were healthy. I also saw the Holy Father – God-fearing and prayerful. Nothing to be desired in his appearance, but he was

weakened by old age and much suffering. His head was lolling from one side to the other, and it then fell onto his chest as if he were falling asleep. He often passed out and appeared to be dying. But when he was praying, he was often comforted by apparitions from Heaven. Then his head was erect, but as soon as it fell back on his chest, I saw a number of people looking quickly to the right and to the left, that is, towards the world.”

P.S. A number of biblical interpretations stems from the above symbolism about the “departure from Rome”.

John 1:41: “He [Andrew] findeth first his brother Simon and saith to him: We have found the Messiah [המשיח/mashiah], which is, being interpreted, the Christ [Χριστός/Christos]. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the

son of Jona. Thou shalt be called Cephas [Syriac “Kefa”], which is interpreted Peter [Πέτρος/Petros].”

This passage (in light of what is explained in “The History of the Two Witnesses”) has clear parallel with John 20:16, which refers to Christ called by Mary Magdalene “Rabboni” (Hebrew) as opposed to “Didaskalos” (Greek), and John 20:24, which refers to Thomas called “ta'om” (Hebrew) as



opposed to “Didymus” (Greek). Just as John 20 wants to suggest a “twin” character between Christ and Thomas; John 1:41 is meant to suggest a parallel or vicarious character between Christ and Peter. The specific difference in point of view between Thomas and Peter is that their names are respectively Hebrew ("Thomas") and Syriac ("Cephas") [both languages being considered equally Semitic and therefore similar in some

respects]. The quality of being “Syriac” is relative to “Assyria”, whose Ancient Capital was Nineveh. The word “Nineveh” etymologically means “place of the fish”, more or less clearly at any rate, in correspondence with the prophet Jonah (who had the same name as the Book of John’s passage purported father of the Apostle Peter) having been inside a large fish before preaching successfully in Nineveh. Thus, the specific context,

in particular because the Hebrew character is associated with the “great red dragon” (as explained in “Commentary on the Secret of La Salette”), a character parallel to the “great fish”; the specific context is that the Hebrew character signifies a degenerative condition, a severe one, and the Syriac character a previously severe degenerative condition, attenuated by the “father”. This means that, as in baptism (which has a clear

symbolic correspondence with the papacy, as explained in the book “Critique of 'Knowledge by presence: about the philosophy of Olavo de Carvalho'”), the papacy or the state of Peter represented a gratification benefited by entering one’s previous work, as in the Parable of the Workers in the Vineyard.

This primitive state of spiritual gratification, for Peter, was met with a challenge, signified in Acts

18 in that Peter is cryptically described as a Jew named Aquila expelled from Rome by Emperor Claudius, along with his wife Priscilla (and heading to exile in Corinth). One's associating oneself with the "Jewish" character corresponds to associating with the "Hebrew" character, and means having to significantly retreat from acting on the secular world (this retreat corresponding to the retreat from the "Syriac")

character), to a more subtle state, in which one must remain separate from ordinary visibility so as not to give rise to misunderstanding and scandal (this corresponds to the “Hebrew” character). The meaning of the duality of Hebrew and Greek characters is the signaling of an underlying unity between good and evil, between silencing spiritual gratification (leaving Rome) and providing spiritual gratification

(staying in Rome). This symbolism is clearly impressed in Acts 18:4, which speaks of "Jews and Greeks." As explained by me elsewhere: "[In] Acts 6:1, where in the early Church a conflict between "Hebrews and Greeks" is referred to, the deacons, like martyr Stephen, having been ordained to serve the Greek. What this conflict means is that the "Hebrews" (corresponding to "Abaddon") and the Greeks ("Apollyon") were

precisely the comparatively esoteric and exoteric aspects of the Church, those comparatively devoted to contemplation and spiritual concentration, and those comparatively dedicated to action and offering spiritual gratification.'

Thus, La Salette's Message suggests that the pope's receiving an admonition to "not leave Rome" corresponds to the Blessed Virgin Mary being with him



if he doesn't leave Rome (as if the Virgin corresponded to Rome/Lily).

Peter/Aquila's not leaving Rome (except in a profane or palpable sense) corresponds to Aquila's having Priscilla as his wife, who can be interpreted as the Virgin Mary herself in a discreet condition. This suggests the hypothesis that the famous Catacomb of Priscilla, in Rome, did not originate in the 2nd century (in honor of Christian elite politician Manius Glabrio's

wife, only), but in the 1st century; in particular taking into account this site is said to hold the remains of members of the family of St. Pudens (a Roman patrician), who are alleged to be among some of the first individuals converted by St. Peter (the first pope) in Rome. The marriage of Aquila and Priscilla represents the link between the “great king” and “Jerusalem”. This link means Saint Peter having access to the spiritual

content of the ark (the Virgin Mary), a content whose celestial subtlety is difficult to access, hence the appearance of a “disguise” in the passage; hence Aquila and Priscilla devoted themselves to instructing a great primitive missionary named Apollos, who had only the instruction of John the Baptist, a “lunar” instruction (corresponding to a relatively palpable domain) as opposed to a “solar” instruction

(corresponding to a relatively subtle domain); in the wake of explanations about it in “Commentary on the Secret of La Salette”.

The allusion of the La Salette Secret to Acts 18 is all the more clear in that the Virgin Mary, in the same passage of warning against leaving Rome, to the pope, warns "against Napoleon, whose heart is two-faced", and who wants to be both pope and emperor. The metaphorical (and literal) Napoleon is/was called the

“eagle”, which constitutes an allusion to Aquila. These words, then, seem to allude to the state of gestation and/or tension of the spiritual concentration proper to the ark, as in the allusion in Matthew 8:20 to the son of man’s having nowhere to lay his head. Thus, Aquila is not clearly presented as a Christian, because the good in him is hidden or underlying; as in the oppressive condition in the belly of the fish (alluding to

digestion/gestation), in the example of Jonah. The fact that he cannot be both pope and emperor also alludes to Aquila not acting as conspicuously in Corinth as Paul, the latter, thus, serving as a secular relief, while Peter serves Paul as an academic-intellectual relief to better preach the word in the secular sphere.

## **Notes on Sacred Symbolism (Mary Magdalene)**

In a previous text “Notes on the Serpent Power – Sir John Woodroffe”, I indicated the parallelism between Mary Magdalene and Joseph of Egypt, one of the sons of Patriarch Israel (also called Jacob), of the Old Testament.

This parallelism, and a number more of details that

I shall attempt to point out, indicate that the Samaritan woman who converses with Jesus in John 4 is Mary Magdalene herself. [In this respect it is significant that Joseph of Egypt is specifically mentioned in the chapter in question as having received the inheritance of the nearby land of Sychar.]

The specific context of this chapter (John 4), and the previous chapter (John 3),



is baptism, that is, the spiritual gratification that gives rise to regeneration and which has a background of mystery, whose mysterious meaning corresponds to the Crucifixion and the Messianic and Eucharistic giving of oneself (because in the Sacrament of the Eucharist, specifically in the words of consecration that directly effect the sacrament, communion with Christ is referred to as the “mystery of faith”).

Baptism is the surface which gives access to the mystery, the Eucharist has a somewhat different qualification from this, signifying the principle of the gratification of baptism under the aspect of its mystery or its keeping itself under the surface. This continuity lies in the fact that, as much as baptism; the Eucharist confirms in justification and gratifies. It also lies in the fact that the sacraments are seven in number; a symbolism that

signifies the unity contained in the multiplicity and containing the multiplicity, as in the seventh color (white) being the principle of colors, and therefore being a subtle equivalent of the other colors. The number seven also suggests the seven days of creation, with the Sabbath of rest (seventh day) corresponding to the color white, and the color white also corresponding to the first day that begins the others (God's eternal rest

day/time prior to any particular ordinary time).

This symbolism of the seven days, and of the sacraments, is important for the interpretation of John 4 because this passage alludes to the parable of the workers in the vineyard (Matthew 20:1-16), and therefore to the works of the first six days of creation, as opposed to the sabbatical rest. The disciples of Christ who are

described by him as having reaped where they had not sowed (John 4:38), and as having entered into a work begun by others, correspond to the laborers in the vineyard who worked only one hour of the twelve daily hours (Matthew 20 :12), while others worked more to different degrees. Thus, the meaning of the passage about the Samaritan woman in John 4 is to indicate that the Samaritan woman, excluded from salvation for positioning herself as

separated from the Jews, participates in the same work as the other disciples, despite her pejorative or morally degenerate condition, and precisely because of it. Matthew 20:16 says that the last will be first and the first will be last. John 3:8: “The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit.” This passage (John

3:8) speaks of baptism, as rhetorically corroborated by the unanimity of the early Church fathers. So the parable of the workers in the vineyard is talking about how the primitive workers were cut off from the later workers who entered the work, in parallel with how the degenerate expressions of religion are degenerations because of departing from “birth”, from a fresh state begotten by the Spirit. Both false religion and true religion

are images of each other, like evil and good, arising from their underlying paradisiacal union before the tasting of the forbidden fruit. Therefore, the disorder and chaos of false religion can be vivified and dissipated through the “living water” (corresponding to baptism and the subtle working of the Spirit), which Jesus Christ offers to the Samaritan woman, restoring the primitive underlying



unity between good and evil.

So, when Christ tells the disciples in John 4 that they entered into the work or the fruit of the labor of others, he is saying that they entered into, or benefited from, the work associated with the Samaritan woman. That is, evil and degeneration have a role to play in establishing (or preparing) a purified apprehension of good. This dynamic, explained by St. Paul with the story of

Ishmael preceding Isaac, in Galatians, is demonstrated in "Notes on the Serpent Power - Sir John Woodroffe." This context is enough to indicate that the Samaritan woman was not a vulgar or ordinary woman (see the parallelism that exists between Mary Magdalene and Hagar regarding the duality of both ["Notes on the Serpent Power - Sir John Woodroffe."]), the passage intending [for the sake of intelligibility] to present the

facade of the ordinariness of the Samaritan woman; rather, she was an influential contemplative and religious person, despite having a degenerate state. It is also sufficient to indicate that the passage bears the suggestion that the last shall be first and the first shall be last (Matthew 20:16), in correspondence with Mary Magdalene eventually receiving the title "apostle of the apostles"; as opposed to the

primitive quality of being  
"last".

The examination of the  
symbolism of John 4 is  
particularly intricate  
because it alludes to a  
number of events that are  
related to the Old  
Testament.

A first point is that the  
Parable of the Workers in  
the Vineyard (Matthew 20)  
supposes a symbolism of

the vineyard. The etymology of “wine/vine” is “double/turn”, which is a notion etymologically close to the idea of “anger, wrath”. The vineyard, also, and as a dictionary common place, symbolizes religion, the Church, and religious life. Thus, what is at issue is the discussion of the inaccessibility of religious gratification, and the intoxicated or hampered and "turned" condition vis-a-vis the reality of religious gratification, as relative to

its underlying mystery.  
When Christ asks the Samaritan woman to give him to drink, he was challenging her as much as he challenged her by asking her to go and call her husband, because to possess the water (corresponding to baptism) means to possess the conciliation between the external and the palpable, on the one hand, and the internal and impalpable, on the other (exoterism and esoterism), through the spirit (the subtle); and this

conciliation is impossible outside of true religion. The Samaritan woman recognizes, as much as she recognized the truth about not having a husband (because she had five husbands, and the last one was invalid), that the water he asked for could not be given because “the well is deep.” The well represents the Samaritan woman herself. It so happens that a well corresponds analogously to a tower, as if it were a buried tower, and

therefore to the Tower of Babel, a degenerate image of the Ark (the earthly paradise), just as evil is a degenerate image of good. The name “magdala”, from “Mary Magdalene”, means precisely a “watchtower”.

The underlying union between good and evil, for example signified in the religious image of martyrdom, corresponds to the biblical image of paradise and also of the



husband and wife in The Song of Songs. This union (or conciliation between the internal and the external), therefore, is a matrimony-like symbolism. John 3:13: “And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven.” The expression “son of man” in this passage about baptism is in the Old Testament associated with the prophet Ezekiel. The “son of man” is a title of Christ, but also

of those who participate in the life of Christ through putting on Christ in baptism (Galatians 3:27). Thus, ascending to heaven and descending from heaven is a dual image of the conciliation between internal and subtle, on the one hand, and external and palpable on the other (baptism corresponds symbolically to duality, as explained in detail in “Commentary on the Secreto f La Salette”). This conciliation is a symbol

corresponding to marriage. It is, in short, a symbol of the central restoration of religion. This dual restoration is relative to the “twin” character of Saint Thomas, as explained in “Commentary on the Secret of La Salette”, and in “The History of the Two Witnesses”. That is why Saint Thomas positioned himself as the “son of man”, in a subtle sense; i.e. that individual who, from a situation of religious destruction and

degeneration (which was sufficiently clear Ezekiel's situation), concentrates on himself the religious gratification in a potential way, as in the symbolism of Ishmael preceding Isaac, so that he can better reveal the underlying potential knowledge. Just as Mary Magdalene's being impressed with potential truth eventually leads to an activation or a making actual the gratification and religious purification of Saint Thomas (John 20),

that is, because of her "key to the bottomless pit" quality (explained in the above-mentioned texts); also the son of man announced in Matthew 24:26-31 and Luke 21:25-28, is similarly activated by a becoming and a potential, both the latter surrounding the degeneration bottomless pit, and surrounding a gradual concentration (and translation) of spiritual gratification.

This translation and this exhaustion of spiritual

gratification, in the present day, are signified, for example, by the fierce becoming unintelligible and a pure external appearance the language of ordinary politics. For example, in the last US presidential election, in which Joe Biden was elected, there was debate, and in the debate candidates were pressured not to challenge the leftist notion that racism is an oppressive and endemic phenomenon in the

US, a kind of informal duty and rooted priority.

Of course, this situation mystifies and misleads people, which can easily be shown in that it seems to be a commonplace of American literature (for example in the works of Mark Twain and Scott Fitzgerald) an author's using the rhetoric of conflating the moral inferiority of a character and the character's racial prejudices. This kind of racial emphasis, along with

the great and basically ubiquitous media and academic pressure to denounce racism, never seems to make [many] people suspect that there is anything misleading about the way the topic of racism is presented to the public, for the US is portrayed as hopelessly racist.

Language has gained a kind of autonomy in relation to reality; and the difference between the slightly feasible, the probable, and the certain; along with all



kinds of ambiguity; is dissolved into a kind of empire of crystallized stereotypical collective opinion. This is the effect of psychological engineering, promoted by Russian subversion, as Olavo de Carvalho [famous Brazilian philosopher] himself admitted; and it is a Tower of Babel whose know-how is practiced and implemented by Russia.

This exhaustion and emptying of language corresponds to the Signs of

the Times, and to the degeneration of the “annihilation of nations” warned about in the Message of Fatima; the annihilation of different languages being relative to civilizational possibilities.

This is the sign of the approach the “son of man”; especially if the message of the Third Secret of Fatima, according to Malachi Martin, specifically refers to something that corresponds to the sign of the son of man, a power

from on high witnessed by all and denied, despite its self-evidence, by many.

The martyrdom of St. Stephen in the Acts of the Apostles connotes the "son of man," which Stephen claimed to witness in heaven shortly before he was stoned. His story; loaded with the repeated motif of one's emitting "loud voice" (which means emitting the contents of the ark or the purifying terrestrial paradise), as in Revelation 8 to 13 (Third

Secret of Fatima); [his story] relates to his bearing a witness so loaded with demonstration, that his adversaries could not but admit the truth of what he said (they themselves having, albeit unwittingly, reacted “in a loud voice” as if they were forced to confirm the truth they heard), and scandalized they felt regret and a kind of mourning, as in the Messianic-evangelical prediction of the coming of the Son of Man.

Another point about John 4 is that the passage connotes association with a city called Sychar, in which Christ meets the Samaritan woman. This name is, in the Greek, almost entirely indistinguishable from the city of Shechem; which is strongly allusive to the Genesis account of the patriarchs. At Shechem Abraham built his first altar to God. The altar symbolically means the same as the “vine”, that is, something with a sacred

and inaccessible  
background of mystery,  
which is therefore separated  
from what is purely  
external, and all the more  
intoxicating from the  
external profane point of  
view. This meaning of  
"altar" explains the  
connection between  
Shechem and the "son of  
man" theme, and also why  
after Abraham's progressive  
spiritual concentration  
while erecting altars, he  
eventually covered up or  
disguised his marriage

(which has the analogous meaning to the aforementioned baptism/conciliation between esoterism and exoterism).

The disguising of the marriage, i.e. Abraham's claiming that his wife was his sister, happens twice; also something like this happened to his son Isaac once.

This disguise is intended to indicate precisely the disguise which, once

dissipated, led to the scandal of the Jews before Saint Stephen.

It so happens, however, that just as this mysterious narrative formula affects the first two patriarchs (abraham and Isaac), it also affects the third patriarch, Jacob, in a more subtle way.

Jacob's daughter, named Dinah, is raped by a Canaanite named Shechem (the same name as the region Abraham had



visited, and the city of the Samaritan woman); and then [, after this event, she is] promised to him [Shechem] in marriage; as well as a covenant is made between the patriarch's family and that of Shechem's village, with the requirement of the circumcision of those in that village.

Two sons of Jacob kill the men of the village, because of the maximum vulnerable condition of circumcision (a painful operation) on the

third day. The third day suggests the completion of the intermediation of the ark, as explained in the text of “Commentary on the Secret of La Salette”; especially if this completeness corresponds to baptism (the sacraments triunely reveal the unity underlying the dogma-morality duality), and circumcision is, according to a commonplace, a prefiguration of baptism. So the sons of Jacob, at least figuratively and within the

scope of potentiality, expected the men of the village to be confronted with the completeness of realizing or foreboding the gravity and shock of the crime that had been perpetrated against Dinah, and the general condescension displayed towards it. This scandal is similar to that of Saint Stephen's opponents.

On the other hand, Jacob rebuked his sons' temerity in promoting slaughter. The symbolism of this event is

the same as the symbolism of the patriarchs' other disguises. Kings who intended to take the wives of the first two patriarchs, or who were led to believe that their wives were not their wives but sisters, were threatened or thrown into scandal on finding it out, from the surprise of being faced with the truth.

Similarly, the village of Shechem and Shechem himself in relation to the sacred instruction impressed on Dinah and

signified by her as an image of spiritual gratification in the secular domain as accessible to the house of Jacob.

The disguise and subsequent discovery point out that in certain circumstances good must work “mediately” (not “immediately”), and through immediate evil. The reconciliation of the Canaanite village with the house of Jacob supposes that secular reconciliation [with inner knowledge] can

take place in such a way as to be characterized by a more subtle order underlying appearances, even with this reconciliation subtly associating itself with a prefiguration of gratification (circumcision which precedes baptism).

Shechem violated Dinah, but eventually proved to be someone inclined to admit the witness of the sacred underlying her appearance; and this meant a prefiguration admission on

his part, because of his apparent rhetorical skill based on cruelty and kindness [at the same time], both social emotions that mean precisely dealing with a surface and a primitive unveiling, as opposed to the underlying and advanced sacred content.

Neither for the dead in the village (noting women and children were spared) was it unequivocally vain having sought to submit to circumcision, nor was it unequivocally justifiable for

the children of Jacob to commit the killing. This is a picture of the irreconciliation and non-consummation of the baptismal- prefigurement “marriage”, and its having a subtler harmony underlying it; in parallel with Jacob having contended with God, and finally conquered; as opposed to “mastering” God immediately.

Thus, the encounter of Jesus Christ with the Samaritan woman carries the connotation of the



sacred marriage between good and evil, and the foreshadowing of conciliation based on loving zeal, even that degenerate zeal of Shechem for Dinah; parallel to the degenerate, and eventually purified, dignity of Mary Magdalene.

The word “Shechem” means “shoulder” and “interest”, connoting an economic interest (the emotions of kindness and cruelty being typical of economic/commercial dealings). The “shoulder”

connotes a shield or protection, and therefore one's putting oneself away from a vulnerable position; one's using evil as a shield to promote a good in relation to which one is short of immediate access.

The link between Shechem and Dinah also etymologically alludes (because of the term "ravish", as to the violation of her by him, used in the Douay-Rheims version) to the notion of intoxication, rapidity/mobility and fixity,

ideas that are etymologically simultaneous, and whose paradox is precisely corresponding to the unity underlying good and evil. Drunkenness also alludes etymologically to “vine”, and “wrath”, “turning”, hiding from the vineyard.

An additional evidence that the Samaritan woman is Mary Magdalene is that Mary Magdalene is usually positioned narratively close

to Saint Thomas [who is the evangelical centurion of faith]; and in that same chapter about the Samaritan woman there is a healing which is similar in many ways to the passage on the healing of the centurion's servant. One of the similar details is (besides the same city as the centurion's encounter city, Capernaum, being involved) the inquiring on the time when the healing was performed, as corresponding to the time when Christ pronounced the

healing (Matthew 8:13;  
John 4 :52).

This suggests that Saint Thomas is the “official” whose son was healed. As seen in the text “Notes on the contemporary world”, the servant of the centurion who is healed corresponds to the centurion himself, as indeed it is liturgically suggested in the Roman Missal with the saying “Say one word and MY soul will be saved”, which one may suspect to be a “paraphrase”

regarding what the centurion says.

The official's “son” corresponds to baptism and the sacraments (descending from heaven), while the father corresponds to dogma and the initiator quality (ascending to heaven); for example, as corroborated by the parallel between the divine persons and the earthly witnesses or aspects of religion in 1 John 5:8; in which the Second Divine Person, the Son,

corresponds to water  
(baptism/sacraments).

Thus, it is all the more significant that in John 20 the Risen Christ, from the subtle suggestion of going to Saint Thomas, speaks about “going to the Father”. These passages suggest that Saint Thomas was given conciliation or “marriage”. This, too, suggests that the type of relationship that Saint Thomas and Mary Magdalene had was a loving one, and to be kept as mysterious or cryptic in

parallel with the potentially scandalous display between good and evil in the Shechem narrative.

[P.S.: The expression of the centurion/Saint Thomas, particularly the expression paraphrased from the centurion, “Say one word and my soul will be saved”; suggests (in view of the centurion's association with those "from the east and west" who will sit with the patriarchs in paradise) that when of the sign of the son of man evangelically



foretold; it will happen that to anyone outside the Catholic Church who should not presume to judge the religious doctrine of the Church, or who should not deem themselves worthy enough to dispute with Catholic doctrine; this profession of faith in honor of Catholicism will be associated with them miraculously receiving the demonstration or sufficient insight of the underlying unity between Catholic doctrine and non-Catholic

doctrine, and the non-Catholic doctrine itself will bring out the confirmation of the Catholic position and the rejection of the non-Catholic position.

This event is associable with the evangelical prediction of the angelic trumpets gathering all the faithful from the four corners of the earth, after the sign of the son of man was revealed. In this respect it is significant that in speaking of the Son of man

and his coming, Matthew 24:27, Christ speaks of thunder going from east to west, precisely a motif associable with the centurion / Saint Thomas. The thunder/lightning motif is associable, in another passage, due to its significant narrative proximity, to Capernaum, the city in which the centurion presents himself to Christ. Thus the son of man will have the shocking effect of thunder on the testimony of men.]

**Notes on the alleged  
consecration of Russia to  
the Immaculate Heart of  
Mary by Antipope  
Francis**

In the study “Commentary on the Secret of La Salette” two prophetic speeches were described, associated with the two lightning bolts that reached the summit of St. Peter's Basilica around February 11, 2013; when Antipope Benedict XVI announced his resignation.

The interpretation of these speeches is of some value to interpret the meaning of the alleged act of consecration of Russia to the Immaculate Heart of Mary, to be done on March 25, 2022.

The first (of the speeches) is the saying (associated with the first lightning that famously reached the summit of St Peter's Basilica on February 11,

2013): "Woe to the 'bishops' of the Whore!"

The second is the saying (associated with the second lightning that famously reached the summit of St Peter's Basilica on February 11, 2013): "Woe to the 'bishops' of the Iron Maiden!"

The first lightning signifies the terrible foreboding of strange and dreadful events

of doom affecting the world. The second lightning is a confirmation (as opposed to doubt) of the terrible foreboding of strange and dreadful events of doom affecting the world.

The first lightning is associated with the shaking of the legs, and the knocking of the knees one against the other, without one's power to stop it easily. The second lightning is associated with the shaking of the hands, in a

context where their noble and appealing position suggests interceding on behalf of others; and it is associated with the palms of the hands patting one against the other without one's being able to easily stop them.

These primitive details carry a lot of content to be interpretatively unpacked. Before starting to unpack, however, it is necessary to



mention other sacred texts that this content evokes.

One that occurs to me is Daniel 5:6. This passage tells of how King Balthazar (of the so-called “Neo-Babylonian Empire”) held a feast, and because he was drunk he ordered the feast to be made with gold and silver utensils plundered by his apparent ancestor (Nebuchadnezzar) from the Temple of Jerusalem; to serve the nobles, their

wives and concubines. At the same time, “there appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.” The king's countenance changed, his thoughts were troubled, and the joints of his loins loosened, and his knees struck one against the other.

The king shouted with a loud voice that the wise

men, the Chaldeans (who are said to have the connotation of astrologers) and the soothsayers be summoned. The king told these summoned individuals that whoever would read what was written on the wall, and made known the interpretation to him, would be clothed in purple, wear a golden chain around his neck, and be the third man in his kingdom.

After all the wise men could not interpret the writing on the wall, Daniel, the Jewish prophet, was called, because he had been noted in the past as a decipherer and a sage. Daniel specifically dwelt on the story of Nebuchadnezzar, whom the narrative describes as the father of Balthazar; and told how, in spite of the power that had been given to Nebuchadnezzar by God, for a time pride caused Nebuchadnezzar to assume

the condition of an animal  
as a supernatural  
punishment, before his  
coming to his senses.

There were three terms or  
words written on the wall,  
which Daniel interpreted.  
These words were in  
Aramaic, according to  
scholar Wendy Widder; and  
that language was known to  
Balthazar and his guests.

However, as it is a language  
without written vowels (as  
is said), in which the

vowels are implied; and also perhaps one should take into account the hypothesis that the written letters were not sufficiently separated by space; the interpretation it is feasible must have seemed particularly difficult in a material sense (as well as generally speaking). The written content was “Mane, mane, thecel, phares”. The word “mane” is repeated in the original, although the Douay-Rheims version omits this detail.

Daniel 5:26-28: “And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it. THECEL: thou art weighed in the balance, and art found wanting. PHARES: thy kingdom is divided, and is given to the Medes [inhabitants of the kingdom called 'Media'] and Persians.” The etymology of “Mede” is relative to “meadow” and “harvest”.

“Persian”, on its turn, is relative to "pure", "clear".

[Note: The etymology of “Medes and Persians” potentially suggests the interpretation that the fruit of the subversion planted in the Post-Conciliar Church was reaped, and the state of the Post-Conciliar Church would become clearer or “pure”/ distinct.]

On the same night these events took place Balthazar was killed and replaced in



government by a foreign ruler, Darius of Persia.

The word “mane” means “counted”; which, etymologically (in Latin), alludes to “stamped” and “hit”. Stamping (for example, an envelope) symbolically suggests the idea of “completion”, closure, precisely what Daniel explains. The idea of “hitting” oddly corresponds to the lightning bolt that struck the summit of St.

Peter's Basilica on February 11, 2013, especially if the term “mane” is double as the number of lightning bolts. As explained in “Commentary on the Secret of La Salette”, the double character of the lightning is related to the double character of the biblical saying (narrative about the Crucifixion) “It is consummated!” [τετέλεσται (tetelestai)], this being repeated in the verse John 19:30 from the use of the expression in John 19:28.

This expression means that what is accomplished in the most subtle realm ends up being accomplished in the most external realm; just as the tragic end of Balthazar consummated before his death (and illustrated in his sacrilege with the utensils of the Temple) in a more subtle sphere, ended up being consummated in a more external sphere. The repetition of “mane” is also associable with the biblical expression of Revelation 14:8: “Babylon is fallen, is

fallen”; which the Dimond brothers famously associated with the double lightning in question.

This is all the more significant in that Balthazar's kingdom is Babylon.

The knocking of the knees against one another, parallel to the first lightning associated with the saying "Woe to the 'bishops' of the Whore!" (as well as parallel to the knocking of the

king's knees against one another), corresponds to the first “mane”. The clapping of the hands against each other, parallel to the second lightning associated with saying “Woe to the ‘bishops’ of the Iron Maiden!” corresponds to the second “mane”. The legs symbolize an inferior condition, and the gap (symbolized in the jumping of the legs) of an existential incoherence, precisely as that of Balthazar, who is biblically described as

having been perfectly aware of the illicit nature of his own behavior. The knocking of the knees, associable with the legs, even etymologically [with regard to the term “knee”], means what is bent or crooked, and means the scandal agitation [, scandal being synonymous with moral agitation,] of perversity, and the presentiment of this evil. The clapping of hands means one’s at least tentatively appeal gesture,

also the hand as a creative and executing act. This recalls Balthazar, in the context of being warned of his own damnation, and yet taking the trouble to carry out the command to honor Daniel according to his given word. This parallels the association of the hands, in their noble quality, with scandalized [extraordinary] impotence.

The attempt to consecrate  
Russia corresponds

precisely to a “creative” act that can be associated with an appeal and prayer that cannot have any effect contrary to the tragic destiny consummated and pronounced from above. An act that in no way can be dissociated from scandalized impotence.

The question arises as to who are the agents that will make the condition of post-conciliar “bishops” tragic and painful/disturbing. The answer to this question is suggested in the change of



term in the speeches. In the first lightning the saying is about the “Whore”, in the second about the “Iron Maiden”. The etymology of “prostitute” suggests the idea of “before establishing” [pro- + statuere], meaning that the seductive quality of prostitution is linked to the ignorance prior to prostitution’s nature being established or understood in its empty unclean quality. The idea of “iron” etymologically suggests the

notion of coagulation, something's becoming coarser, palpable and evident, it also has to do with the etymology of "squeezing", "tension", suggesting discomfort, and a revealing intermediation. What appeared to be a virgin will reveal herself even more clearly as a prostitute, and this precisely in the context of the attempt to "appeal" and "intercede" in favor. The inconsistency of the "king" associated with this degeneration (the

looseness of the joints of his loin or side, which means the secular world maintained by him) will contrast with the firmness of the joints of the hand (the coherence agent) loaded with obscurity, and will contrast with its sure ill omen, the hand of the ignored focus of spiritual concentration.

Thus, the change from “Whore” to “Iron Maiden” means the appearance of the face of the secret sect that

has guided the Post-Conciliar Church.

The well-known Augustinian nun, Anne Catherine Emmerich, who purportedly received the miraculous stigmata of Christ in the 19th century. XIX, seemed to refer to this situation, when she prophetically explained details regarding the “Church of Darkness” settling in Rome. She talks about a “secret sect” that

would closely observe the ways and activities of “a strange and great false Church”, and this secret sect would promise to bring down the strange, great, false Church.

Anne Catherine Emmerich,  
May 13, 1820: “I also saw the relationship between the two popes... I saw how pernicious the consequences of this false church would be. I saw it increase in size; heretics of

every kind came to the city (of Rome). The local clergy became lukewarm, and I saw a great darkness...

Then the vision seemed to extend on every side. Entire Catholic communities were oppressed, harassed, confined, and deprived of their liberty. I saw many churches closed, great miseries everywhere, wars and bloodshed. A wild and ignorant mob carried out violent actions. But that didn't last long.

“Once again I saw that the Church of Peter was undermined by a plan developed by the secret sect, while storms ravaged it. But I also saw that help came when the suffering was at its height. I saw again the Blessed Virgin ascend over the Church and spread her mantle [over her]. I saw a pope who was at one time gentle, and very firm ... I saw a great renewal, and that the Church rose high in heaven.”

September 12, 1820: “I saw a strange church being built against all rule ... No angel was supervising the building operations. In that church, nothing came from above ... There was only division and chaos. It is probably a church of human creation, following the latest fashion, as well as the new heterodox church of Rome, which seems of the same type (...)”



“I saw again the strange big church that was being built there (in Rome). There was nothing holy about her. I saw this as much as I saw a movement led by ecclesiastics to which angels, saints and other Christians contributed. But there (in the strange big church) all the work was being done mechanically. Everything was being done according to human reason...”

“I saw all sorts of people, things, doctrines, and

opinions. There was something proud, smug, and violent about her, and they seemed to be very successful. I didn't see a single angel or a single saint helping with the work. But at a distance, in the background, I saw the place of a cruel people armed with spears, and I saw a laughing figure who said: 'Build it as solid as you can: we will bring it down to the ground.'"

Just as the Kingdom of Babylon, shortly before the arrival of Darius, was being overthrown by a premeditated act of treason, as is apparently referred to by Herodotus (historian); the Post-Conciliar Church is subverted, and it is the effect of a premeditated subversion of agents whose arrival will mean the fierce consummation, no longer comparatively subtle, of this church ruin. These agents are the Russian communists.

The English expression “the writing on the wall” means the omen announcing doom. So the Post-Conciliar Church, in successfully intending to await a benign effect from the “consecration of Russia”, is not seeing the writing on the wall. “Wall” means, etymologically, “dam”, and suggests the accumulation or sum/consummation whose surface crystallized. And what does this surface say?

"Woe to the 'bishops' of the  
Whore!"

“Woe to the ‘bishops’ of  
the Iron Maiden!”

## **Notes on the Prophecy of the Popes (St Malachy)**

I spent some time, in the book “Commentary on the Secret of La Salette”, discussing certain details about The Prophecy of the Popes, a prophecy that is attributed to a well-known medieval Irish bishop contemporary of Saint Bernard of Clairvaux (and friend of the latter), namely, Saint Malachy.

One of the details that I drew attention to is the fact that the cryptic descriptions of the prophecy about John Paul I and John Paul II are both astronomical and lunar (respectively, “of the half moon” and “of the solar eclipse”), something which had apparent confirmation by the media, e.g. with the solar eclipse on the birth and burial dates of John Paul II.

Furthermore, these statements/descriptions, under the aspect of this

astronomical and lunar continuity, have a parallel with the fact that the names “John Paul I” and “John Paul II” are continuous.

It should also be noted that this continuity, because of the very name of these individuals/antipopes, extends to those in whose honor they were named, namely John XXIII and Paul VI.

The prepositions “of” in “of the half-moon” and “of the solar eclipse” are also a



relative (if significant)  
prolongation of the  
continuity under discussion,  
especially if they [these  
prepositions] are not the  
rule in the list of individuals  
taken as popes of the text  
[“Prophecy of the Popes”].  
Of the approximately 111  
cryptic titles attributed to  
each man taken as pope  
(part of them having been  
antipopes), only  
approximately 23 have this  
preposition at the  
beginning.

Crossing these descriptions (respectively, “of the half-moon” and “of the solar eclipse”) with the names “John Paul I” and “John Paul II”, one finds the suggestion of a quaternary underlying unity between John XXIII, Paul VI, John Paul I and John Paul II, an underlying unity that, moreover, does not need the prophecy to be alluded to by the very names. Furthermore, the prepositions reinforce this insofar as the descriptions

are a veiled expression of individuals, and therefore of their names (which suggest the respective quality of the owner of the name). This would mean that John Paul I and John Paul II are described as belonging (“of”) to John XXIII and Paul VI, and as coming (“from”) from John XXIII and Paul VI. Furthermore, this source quality also implies that the lunar-astronomical quality applies primarily to John XXIII and Paul VI (at least in a subtle

sense or domain), and only externally or secondarily to John Paul I and John Paul II. The duality of the first two in relation to the second two, in fact, suggests the duality motif explained in a previous text:

'As explained in "Commentary on the Secret of La Salette", the double character of the lightning bolt [which hit the summit of St Peter's Basilica on February 11, 2013] is

related to the double character of the biblical saying (narrative about the Crucifixion)” It is consummated!” [τετέλεσται (tetelestai)], being repeated in the verse John 19:30 from the use of the expression in John 19:28. This expression means that what is accomplished in the more subtle realm ends up being accomplished in the more external realm; thus, just as the tragic end of Balthazar [the king discussed in the book of the

prophet Daniel] was consummated before the arrival of his death (as illustrated in his sacrilege with the utensils of the Temple) in the most subtle sphere, and the end later was consummated in the more external sphere. The repetition of “mane” [in the book of Daniel, corresponding to the repetition of τετέλεσται (tetelestai)] is also associable with the biblical expression of Revelation 14:8: “Babylon is fallen, is

fallen”; which the Dimond brothers famously associated with the double lightning in question (...)

Thus, it is important to examine the relationship between “half-moon” and “shepherd and sailor” (John XXIII), on the one hand, and between the “solar eclipse” and “flower of flowers” (Paul VI), on the other.

Also, the relationship of the latter two individuals and

their respective description pair with each other.

The notion of “shepherd” etymologically means the office of “one who feeds”. The notion of one who feeds corresponds to the notion of “husband”, which etymologically connotes a solemn vow of guarantee, and the pouring out of a stream in such a context (like the contents of a jar over a chalice), signifying a gratification, ritual libation and sign of abundance. The Latin notion for sailor,



“nauta”, roughly connotes what is relative to a ship. John XXIII received the title of “Patriarch of Venice”, a “maritime city”, in which small boats travel at large. That it is the intention of The Prophecy of the Popes to associate John XXIII with a “sailor” via his association with Venice is plausible in that Gregory XII (government 1406–1415) was a Venetian and was described by the Prophecy as “a sailor from a black bridge”, Gregory

XII having been a commendatory in a region called Negroponte (which means “black bridge”).

John XXIII's description is paradoxical, since the pastor's office is terrestrial, and the sailor's office is maritime.

The explanation of this paradox is an enigma, like a lock, the key of which is precisely the association of the description of John XXIII with the description of the other names. The

lunar symbolism, in the precise context of the eclipse, as explained in detail in “Commentary on the Secret of La Salette”, corresponds to the “abomination of desolation”, especially if it [abomination] is thematically associated with the Archangel Michael in Daniel 12 and Revelation 10, who [that angel] represents a solar symbolism. The description “of the half-moon”, as seen, is a projection on John Paul

I of qualities from John XXIII and Paul VI. As the latter two, in their ordered correspondence, correspond comparatively to “half-moon” and “solar eclipse” respectively; it follows that “half-moon” is more associable with John XXIII, and “solar eclipse” with Paul VI. This makes sense in more ways than one. For example, the sea and navigation are more associated with the moon (e.g. because of the tides), while the lily (present on

Paul VI's shield, and alluding to the description "flower of flowers") is a solar symbolism, among others, because it is a symbol of royalty in the gospel, in Greek mythology it is associated with the sun (and the solar god Hercules); as explained in the text "On the Prophecy of the Death of the Two Witnesses".

Thus, the association of "half-moon" with John

XXIII (“shepherd and sailor”) must be continuous with the notion of inconsistency or internal division of the description (paradox).

These considerations suggest a falling-back explanation, as follows: in Revelation 10 the Archangel Michael, associated with the theme of the “abomination of desolation” (“ecliptic moon”), enigmatically

explains, through an oath, that the content of the seven thunders (of the seventh angelic trumpet) that he enunciated was sufficient as a “mustard seed” (theme according to the Gospel parable) to eventually bear fruit in the finishing of the mystery of God, that is, in the manifestation of the ark (central spiritual content) to take place in the next chapter, Revelation 11. In taking the oath, the archangel mentions God as the creator of heaven, earth,

and sea, and of all things contained in these three realms. This oath and the three domains allude to other passages, as will be discussed below. He also places his right leg over the sea, and his left leg over the land (two of the three domains of the oath); his legs being like pillars of fire. The double character of the legs corresponds to the double character of the aforementioned lightning bolts, especially if thunder as associated with duality is



a strict biblical motif, as explained in “Commentary on the Secret of La Salette”. In the anatomical arrangement of the angel, the initially “missing” domain (the “heaven”, which forms three with “land” and “sea”) corresponds to the hand that the angel raises to heaven to swear the oath. An oath is an expression of the Second Commandment, and the latter Commandment in turn, according to the Catechism of Trent, is

reducible to/equivalent to the First Commandment. Thus, the raised hand is equivalent to showing the underlying unity of the duality of the legs.

Behind this narrative there is a parallelism, in the archangel as the seventh angel sounding the trumpet, and the slain lamb as the one removing the seventh seal, causing the consecutive sounding of the seven trumpets. The motif

in Daniel 12 presenting St. Michael as “a double man” suggests that the opening of the seventh seal and the sounding of the seventh trumpet have an underlying unity; in particular because in the number seven there is the suggestion of the underlying unity between the number seven and the number one (in analogical terms, the seventh day, of divine rest, because the eternal day, is the first day). When the seventh seal is opened there are “thunder

and voices and lightning  
and a great earthquake”  
(Revelation 8:5), followed  
by the first trumpet, which  
brings, among others, hail.  
When the seventh trumpet  
is sounded, similarly, there  
are “lightnings, voices,  
earthquake and hail”  
(Revelation 11:19). This  
underlying unity, in effect,  
corresponds to the “double  
lightning”, the two  
lightnings that hit the  
summit of St Peter’s  
Basilica on about February  
11, 2013, as explained in a

previous text, “Notes on the alleged consecration of Russia to the Immaculate Heart of Mary by Antipope Francis”.

The symbolism of the number seven indicates, to repeat myself, that the beginning and the end of completion are paradoxical, inasmuch as the seventh day, of divine rest, is in a way the first day; for divine rest is the eternity that begins all things. The parallel between the seventh seal and the seventh

trumpet, therefore, is that, like a “mustard seed” (the sufficient/concentrated and subtle spiritual gratification), the effect of the opening of the seventh seal (spiritual unveiling) is not transparent and manifest/immediate, but is like “silence in heaven for as it were half an hour” (Revelation 8:1). This means that the removal of the seventh seal triggers an effect (corresponding to “mustard seed”) which, although immediate, can

only become intelligible later on. So, depending on one's point of view, the seventh seal and the seventh trumpet are simultaneous as well as successive; because of their underlying unity.

This point is sufficient to explain why, in Revelation 12, the text positions the statement that "they did not prevail" (in the battle between Michael and Satan, with their respective angels) with too ambiguously

explaining (namely, not right away) which party did not prevail; in parallel with the biblical reference that Christ saw Satan fall like lightning from heaven, although Michael, as seen, is also prominently associated with lightning. What this mystery suggests is that “seeing the mustard seed”, as associated with lightning, is purifying; the failure to catch the “mustard seed” from the lightning witness is scandalous and like the



apocalyptic  
amazement/wonder that  
individuals experience to  
their damnation (Revelation  
17:8). Satan is thrown by  
Michael to the “earth” (one  
of the three  
domains/lightnings  
anatomically associated  
with St. Michael), and part  
of the inhabitants of the  
earth will be amazed and  
corrupted by the eventual  
effect of this. Thus, as  
mentioned elsewhere about  
the ark ("Commentary on  
the Secret of La Salette"),

which book has the Ark's concomitantly explained in association with lightning, the contents of the ark are an occasion for consecration or desecration, depending on who approaches its content or witnesses it. The analogical association of Saint Michael with the ark is suggested in the etymology of "archangel".

The removal of the seventh seal giving occasion for the

sounding of the trumpets (in the context of its [the seal's] underlying unity with the seventh trumpet/other trumpets sounding) means the apparent silencing of "heaven" [which corresponds to supersensible completeness/"mustard seed"], and heaven's apparently leaving "land and sea" abandoned and successively collapsing without the palpable intervention of "heaven"; so

that eventually the protection of “heaven” (meaning in the oath) is carried out in a palpable way. It is an operation of renewal, going through the destruction of a degenerate crystallization of the world.

The oath itself explains that “earth” and “sea” correspond to different aspects of “heaven”, and are also subjacent (for that reason) one in relation to the other; they are terms

that connote, for example, coagulation and dissolution, [the Great Apocalyptic City corresponding to coagulation, the Apocalyptic Beast corresponding to dissolution].

With every trumpet sounded, a third, generally speaking, of some aspect of the world is injured or affected. This wounding “a third part” means precisely the seventh seal to trigger duality (and therefore gestation), to the detriment

of the trinity that suggests  
celestial/heaven  
completeness (the three  
domains).

The effect of the sounding  
of the trumpets signals  
precisely the tentative,  
obstinate, precarious,  
pernicious, accommodation  
to a religious crystallization  
in decomposition or in  
collapse (in gestation or  
“duality”, with the loss of  
“one third”, corresponding  
to the celestial silence).

Heaven's silence, however, occurs "as it were for half an hour". Thus, it is not unequivocal that the silence is real, but rather heaven is not grasped because of all the religious ostentatious degeneration and/or accumulation that need to fall apart in order for the renewal to be carried out. Indeed, "thunder, and voices, and lightning, and a great earthquake" (Revelation 8:5), corresponds to the underlying destructive

impact effected by the “silence,” they are the extraordinary way of speaking on the part of heaven which will eventually become audible as it grows closer to the approach of the seventh trumpet.

This context reveals something about the prophecy that before the sounding of the seventh angel's trumpet in Revelation 11; the Two Witnesses, who are prophets designed to act



resiliently and sacrificially during the crumbling process; will basically be the last domino piece to fall before the collapse is complete. This means that the Dimond Brothers will, for a time, be the last bastion or focus of uncollapsed secular religious power (in the world), acting alone like intrepid titans in the face of a secular burden and pressure so oppressive that this will be a never-before-seen spectacle. This event

corresponds analogously to the “celestial silence” followed by “thunder and voices and lightning and a great earthquake” in parallel with the “two lightnings”, two distinct moments of degeneration. The first, more subtle moment, presented as a great trial for the Two Witnesses bearing witness in spite of the almost universal indifference, ridicule, and appearance of disadvantage which sincerity and piety had in

the midst of a tyrannical atmosphere. The second moment, more charged with distinction, will present as a test to the Two Witnesses bearing witness despite the fact that it corners opponents, torments them and encourages retaliation and aggression on the part of the inhabitants of the earth. Indeed, the very passage of Revelation 11:10 mentions that the two prophets (the Two Witnesses) tormented those on earth (the earth being

one of the three domains mentioned in the Archangel Michael's oath). After this last ordeal, the death of the Two Witnesses will come, shortening the torment of earth men, which means their [the Two Witnesses'] succumbing to the eclipse.

This is perfectly continuous with, in La Salette's Message, the death of the Two Witnesses ("Enoch and Elijah") being referred to right after God's "relenting", in a circumstance in which men

will seek death and death will mean torture for men; that is, God will allow himself to abbreviate an accumulating suffering (a torment). The death of the Two Witnesses is followed by a reference to “pagan Rome disappearing” and “many being seduced” by not heeding the evidence associable with God.

This suggests that, in appearance/deceptively, in succumbing to the eclipse the Two Witnesses, it will appear that the Post-

Conciliar degeneration has been healed, and that Rome has returned to orthodoxy, associating itself with the prestige of the Two Witnesses; when in fact Rome will be dominated by the subtlest kind of degeneration and heterodoxy, which is associable with "Nicolaiism", as explained in "Notes on The Serpent Power - Sir John Woodroffe".

[Added text: In this regard it is significant that, in Venerable Bartholomew Holzhauser's mystical interpretation of Revelation 10 (which includes the three domains theme, heaven, earth, sea), "heaven" be described as the Church/the justification state; which would imply "earth" is an intermediary state between being justified (Heaven) and being unequivocally damned (Sea), and this seems to correspond to Nicolaism (Earth). Thus,

the inhabitants of the earth who rejoice in the Death of the Two Witnesses appear to be or at least correspond to Nicolaitans.]

The spiritual death of the Two Witnesses reveals a number of important points connected with the crumbling process with the opening of the seventh seal. It reveals, for example, that although it appears at first glance that the Dimond adversaries, with their so far comparative secular advantage over the



Dimonds, are only a hindrance or obstacle to the Dimonds and their position; this temporary secular disadvantage of the Dimonds, however, is to the advantage of the Dimonds insofar as it distances the Dimonds and protects them as much as possible from stirring up others' scandal (the tempest of the earth's inhabitants), considering would occur if they were at the center of the secular arena with no opponents left.

The continuous secular collapse, heading towards the angel of the seventh trumpet, Saint Michael (who is associated with the mustard seed, and therefore with what is subtle and impalpable), means a progression of palpable secular organization, increasingly beset by a degeneration. This corresponds to how it is in the nature of the Apocalyptic Whore (associated with the Great City, a secular power) to be

devoured and burned by the very horns of the beast that sustains her (I will discuss this later, in particular some aspects of this symbolism not widely known). This degenerate course means “there is no more time”, as the angelic oath of St. Michael indicates, the possibilities/times have been comparatively concentrated on the “mustard seed” to the detriment of having been spread.

These considerations allow us to examine the association of “half-moon” with John XXIII (“shepherd and sailor”). The best place to graze, in terms of the quality of the herd's meat, according to a certain thesis, is in a mountainous region. Furthermore, the mountain has the connotation of a crystallization or coagulation (of a sacred knowledge to be absorbed), as it is part of traditional symbolism. This causes the

term “pastor” to be associable with land, and “sailor” with sea, “land” and “sea” being two biblical aspects of Saint Michael, and therefore of the Two Witnesses, the number of days of their testimony corresponding to passages from Daniel 12 associated with St. Michael as a solar symbolism (as explained in “Commentary on the Secret of La Salette”).

It is not surprising that John XXIII, who corresponds to the beginning of the cave-in

(“eclipse” corresponding to “moon”, and also to “half-moon”), also corresponds analogously to the Two Witnesses, who are associated with the final stage of the cave-in. Beginning and end, as explained in connection with the number seven, have an underlying unity. John XXIII represents the beginning of a gestation, the Two Witnesses represent the consummation of gestation and the revelation of its underlying

reason for being; namely, the gestation of collapse exists to prevent men, witnessing their own desolation, from being tormented and scandalized [to the detriment of allowing religious gratification to renew in a safe haven] before the secular/spiritual concentration completion necessary for the attainment of religion (this point being all the more clearer in that the Dimonds condense as much as possible [to their

respective stage of concentration], in their public work, all the significant religious aspects and knowledge of the Christian religion).

Just as John XXIII is associated simultaneously with the eclipse and with the half moon, so he is associated with a sky with the sun's half covered by the moon, and half not covered; also the Two Witnesses; because of their use of what is gross and palpable (secular and lunar)



to promote sublime and subtle gratification (contemplation and sun); the forty-two months in which the Gentiles will trample the Holy City underfoot (“month” etymologically connotes the moon, as explained in “Commentary on the Secret of La Salette”); and the one thousand two hundred and sixty days when they will prophesy dressed in sackcloth (the “day” etymologically connotes the sun, as explained in the

same book mentioned above).

The expression “half-moon” can be interpreted as a waning moon, but this interpretation is complementary and not necessarily mutually exclusive with the one just proposed.

Malachy's Prophecy saying about Paul VI (“flower of flowers”), especially if Paul VI's shield has lilies, suggests a solar symbolism; explained in the text “On

the Prophecy of the Death of the Two Witnesses”. In this respect it is significant that the lily corresponds symbolically to the biblical image of the “city of the great king”, and this correspondence is also associated (city and king) with the wife and husband of the biblical book Song of Songs. There is a parallel between the title of this book and the title attributed to Paul VI (“Flower of Flowers”).

That this title of Paul VI is associated with an ecliptic symbol ("eclipse of the sun") is not only intelligible, but even disconcerting. This can be seen, as shown in the last mentioned text, in that John the Baptist (more specifically the spiritual gratification he provided/made a feature of the secular or external world) corresponds to the "lily of the field"; and John the Baptist clearly operated over an ecliptic period,

biblically described as a "desert." Just as John the Baptist was a voice crying out in the wilderness, suggesting the difficulty of even describing the current degenerative woe, the state of true Catholics under the "rule" of Paul VI was similarly distressing. Also, the mythical figure of Hercules (associable with the lily) has to do with his being associated with a secular glory "overshadowed" by works

and a being short of one's situation.

This can be seen in certain prophetic passages from Sister Anne Catherine Emmerich, spoken in the context of what she called the “strange and great false Church of darkness” promoted from Rome. April 12, 1820: “I had another vision of the great tribulation. It seems to me that a concession was demanded from the clergy that could not be granted. I saw many old priests,

especially one, who wept bitterly. Some young people were also crying. But others, and the lukewarm among them, readily did what was demanded. It was as if people were splitting into two camps.”

This narrative by Sister Emmerich apparently refers to Archbishop Marcel Lefebvre, who was the priest who especially resented the demand to celebrate the new Protestant-inspired “Mass”. Because he ambiguously

admitted the authority of the church of darkness, he expressed that darkness and adhered to it, in particular the post-conciliar religious indifferentism (which had been made manifest/prefigured before the council). However, the moving drama contained in these prophetic words is sufficient to show that those fortunate enough to save their own souls in the midst of such trials, in the midst of the eclipse, unequivocally expressed, in



the eyes of God, the lily of the field, and the promised spouse.

As a side note, one of the reasons why the last quote seems to me to be about the New Mass is that Sister Emmerich, in particular as noted by the opinion of author Yves Dupont (the latter apparently familiar to some degree with her writings); [she] wrote in the same year of the vision of the "demanded concession which could not be granted," that those "who

were in error, without any fault of their own, and who piously and ardently longed for the Body of Jesus, were comforted spiritually, but not by their communion. Then my Guide [Jesus] said, "THIS IS BABEL””.

Yves Dupont unequivocally associates this passage with the New Mass, and states that, albeit it is not the scope of his book on Catholic prophecies to discuss the validity of the new rite, nonetheless this quotation

[which he makes more extensive than I] has some importance in such a discussion.

The union between moon and sun, also “half-moon” and “solar eclipse”; in their association with “shepherd and sailor” and “flower of flowers”; is strangely alluding to the esoteric symbolism behind a famous Japanese anime/cartoon called Sailor Moon.

In history the planets of the solar system, in a mythological and remote past, were inhabited and lived in harmony thanks to the Kingdom of the Moon, and in particular thanks to an artifact called the “Silver Crystal”. Silver is associated with the moon as much as gold is associated with the sun in traditional symbolism. Furthermore, the “sacred jewel” motif, for example in the symbolism of a fictional author like J.R.R. Tolkien,

suggests some stabilizing secular expression of sacred knowledge. The silver crystal was passed from generation to generation to the women of the Moon Kingdom royal family. And similarly every other planet had its crystal, with powers that were inferior to the Silver Crystal. In that mythical past the planet Earth was called the Golden Kingdom. The guardian of the earth was called “Helios”, which (etymologically) clearly

makes the earth correspond to a “Kingdom of the Sun”; which in its turn is reinforced by the Golden Kingdom's power source being called "Gold Crystal". The protagonist of the story is basically called Princess Serenity, the heir to the throne of the Moon Kingdom. The enemy of this princess's mother cursed the princess with the prediction that the Moon Kingdom would fall and the princess would not live long

enough to inherit the throne, as was confirmed.

The guardians of the different planets, each one with its respective crystal, receive the title of “sailors”. Princess Serenity abandoned her duties to live a forbidden love with the prince of the Golden Kingdom. This forbidden love between “moon” and “sun” gave rise to the strengthening of evil energies and agents and of “darkness”, and the princess, the prince and

their respective friends and families died as a result of it. However, the guardian or “sailor” of planet Saturn (“Saturn” was pagan god associated with “seed” and “renewal”) activated the destruction of the universe and its respective renewal.

From then on, the protagonist and her friends/acquaintances were made alive again, without the memory of the past, in the contemporary terrestrial world.



In the symbolism of the story it is manifest that the forbidden union between the princess of the moon and the prince of the golden planet corresponds to the eclipse, which has literal pernicious effects on health and eyesight, in the real world (for example, it is not healthy to eat food during a solar eclipse); which is why all the more naturally this union is portrayed as forbidden and evocative of evil forces. Furthermore, it is also natural that the

figurative eclipse of the story should lead to destruction (or collapse), in the wake of the above explanations of the seven trumpets, etc.; and it is also natural that the eclipse of the story leads to a kind of loss of memory; which corresponds to the “blackout” and the theological and moral disorientation of figures in recent ecclesiastical history, such as Marcel Lefebvre, who apparently wept bitterly (if not literally as

the above Sister Emmerich prediction credibly enough indicates, at least he lamented correspondingly) when faced with Rome's demand to celebrate an evil rite. A “sailor”, as a symbolic figure, is associated with superstition and illusion, with a certain conventional chaos; indeed, professionals in the maritime field are notorious for associating themselves with various superstitions, the best known perhaps being the bad luck of

having women on board. The idea of “superstition” corresponds to the idea of “luck”, therefore “sortilege”, “witchcraft”, an emphasis on an appearance or shadow, to the detriment of an unveiling and an underlying truth. This inferior condition is perfectly the meaning of the saying “flower of flowers” which is associated with the lily of the field in the ecliptic context in question. Being a “shepherd” corresponds to good, being

a “sailor” to evil, to the void of meaning. Similarly with the “flower of flowers”, in its ecliptic sense, precisely because the sun corresponds to good, the moon to evil; although the two have an underlying unity.

Behind these residually repetitive considerations is a mystery, and a prophetic interpretation terrible to witness, which is nevertheless a commonplace of Catholic prophecy, as will be shown.

After the spiritual death of the apocalyptic Two Witnesses, they are resurrected and raised to heaven by the voice of the third witness. In fact, there is a third witness. The triune number represents the completeness of the sacred contents and the ark. It is this unexpected Third Witness, described as an angel/messenger, who speaks in Revelation 14:7: “Fear the Lord, and give him honour, because the hour of his judgment is

come; and adore ye him,  
that made heaven and earth,  
the sea, and the fountains of  
waters.” The first witness,  
described as an angel, soon  
after, says: Revelation 14:8:  
“That great Babylon is  
fallen, is fallen; which  
made all nations to drink of  
the wine of the wrath of her  
fornication.” And the  
second witness, described  
as an angel, soon after says:  
Revelation 14:9-12: “If any  
man shall adore the beast  
and his image, and receive  
his character in his

forehead, or in his hand; He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb. And the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast, and his image, and whoever receiveth the character of his name. Here is the



patience of the saints, who keep the commandments of God, and the faith of Jesus.”

A famous saint of the Early Church, whose biography was written by St. Jerome, namely, Monk Hilarion, seems to have made a prophecy concerning these three witnesses. Says Hilarion: “Before the Christian Churches are renewed and united, God will send the Eagle, who

will travel to Rome and bring much happiness and good. The Holy Man will bring peace among the clerics and the Eagle and his kingdom will last four years. Then after his death God will send three men who are rich in wisdom and virtue. These men will administer the laws of the Holy Man and spread Christianity everywhere. Then there will be one flock, one faith, one law, one life, and one baptism throughout the world.”

[Added text: I believe I reached a sufficient interpretation for the symbolism of the first three angelic trumpets of Revelation 8. The fourth trumpet corresponds to sun, moon and stars being obscured in their “third part” (gradual obscuring/loss of secular authority). The three last trumpets, as for them I discuss their meaning in great detail in the last book of the present three part series, namely,

Commentary on the Three Days of Darkness. They are the three last trumpets corresponding to three last woes [and the three days of darkness].

As for the first three trumpets of Revelation 8; the key to interpreting it is given to a certain extent by Venerable Bartholomew Holzhauser. He says in this Revelation context “heaven” means the bosom of the Church, which connotes a justification state. Earth, as seen,

conotes a Nicolaitan state, which means a state in which one passes for a Catholic with maximum verissimilitude, although one is not really a Catholic. That is seemingly why in the Revelation chapter 2 address of Christ to the Church of Pergamum (plagued by Nicolaism) Christ says Satan's seat is Where the faithful there dwell. Christ also makes allusion to Balaam in this very context, which suggests the affinity

between Balaam's subtle  
“duality”/duplicity and  
Nicolaiism.

The domain of the Sea  
seems to correspond to  
those more clearly out of  
the Church communion.

In Revelation 8 the first  
trumpet indicates an  
agitation in heaven (the  
Church) which “silences”  
(as already seen) the  
Church and makes the voice  
of the Church nowhere to  
be recognized, destroying  
and burning “all green

grass”, which means the maintenance of religious instruction. The fire and hail “mingle with blood” [blood suggests something got hurt] connote an eschatological motif mentioned by Saint Thomas Aquinas, namely, that it is said in hell a soul is successively cast onto coldness and heat. Thus the first Trumpet precipitates people in a hellish state, and in an irreconcilable state (fire and hail).

The Second Trumpet has a mountain burning with fire cast into the sea, and a third part of the sea becomes blood. This suggests the “mountain” (corresponding to earth) is the emptied agitated-by-scandal (“fire”) Nicolaitan residue after the first trumpet; and this mountain’s being cast into the sea signals an increased proximity between this Nicolaitan structure and the other religions; which proximity hurts the other religions and makes them



comparatively worse in a gradual increasing manner.

The Third Trumpet effects a star called “wormwood” falling into the third part of the rivers and fountains of waters. More than one example could be given of a river as a symbolism for a more recondite experience of spiritual/intellectual gratification. For instance in the Merlin BBC series, the plan of Merlin’s to escape with his female lover (who in her turn is a kind of “river god”) to a “river”

place away from Merlin's public duty or secular position. Thus the Third Trumpet theme seems to indicate it fell on the intellectuals to deal with what was happening, they whose witness and privileged comparative understanding of the "third part" increasing collapse (and alarm over it) made them more responsible before it than the others. The wormwood star, that makes a third part of rivers and fountains bitter

wormwood, seems to represent the failure of intellectuals and the mutual schism-like response given by them to the situation, since the etymology of “bitter” connotes “cut”, therefore schism, mutual non-communication and enmity. The wormwood substance connotes intoxication/ drunkenness, but also (since it means a drink “made by human hands”) it suggests mere human interpretations that profane the underlying

reality they mean to interpret.

Thus, the fourth trumpet gradual obscuring of sun, moon and stars suggests the Post-Vatican II church clergyman were completely deserted as far as having any ordinary means of even understanding; They are as it were left slowly bleeding to death before the wondering gaze of the world.]

After I wrote and published online the book

“Commentary on the Secret of La Salette” in December 2021, I judged that, given its content, it would apparently fall into disrepute and oblivion; in particular (among others) because I had confessed in the book the inspiration according to which I have received the Hebrew title of “Abaddon” (which means “destroyer”), the biblical-apocalyptic title attributed to a certain character described as “the angel of the bottomless pit”, “whose

name in Hebrew is Abaddon, and in Greek Apollyon” (Revelation 9:11); because I have interpreted the Post-Conciliar Church as the “Hebrew virgin” mentioned in the Secret of La Salette. I was glad to be able to turn my back on the relative condition of public commentator, because apparently doomed to disrepute, and, as one who has been freed from a burden, I turned to other matters. If I'm not mistaken,

in January 2022, however, I had the experience of seeing, with my mind's eye, the approach of the soul of Sister Lucia, a seer of Fatima, now deceased, who wrote down the Third Secret of Fatima and made it available to Catholic clergymen. I recall little more than her referring to the fact that the person destined to reveal the contents of the Third Secret of Fatima was destined to receive the title of “Apollyon.” After hearing

this my interior trembled as if I felt the tragic and sad collapse of the Post-Conciliar Church, and also the formidable and underlying consolation of the mustard seed prepared by Providence.

Today, April 1[, 2022], at dawn, I was inspired to “seal” the content of the studies I have been publishing since the previous occasion [on January] mentioned above,



studies with an emphasis on the Secret of Fatima; instead of continue pursuing its interesting investigation. The number of unexpected and surprisingly valuable and intricate themes, which I am forced not to reveal, 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 feel compelled to seal the book

is clear in that at about the same instant I received this inspiration, in the middle of the night, I was confronted with the countenance of Saint Michael, resembling [his countenance] the countenance of Satan, but (notwithstanding in a subtle way) distinct from the face of Satan. St. Michael suggested, apparently, that I seal these studies and do not act against not much more time having been given to me for their completeness, because I

have approached these studies sufficiency. This suggests the conclusion that what I got to discuss up to this point covered in essence [much of] what is discussed in the Third Secret of Fatima.

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

previous one, consists in the following prophecy:

“This is what the Queen of the Earth, Mary Ever Virgin, wife of Apollyon, says to the Two Witnesses:

“My husband Apollyon received the key to the bottomless pit, from which the Beast will rise, and that key is you. My husband Apollyon turns the key, and a third of the Beast rises from the bottomless pit. My husband Apollyon turns the

key, and a third of your subjects fall into confusion. My husband Apollyon turns the key, and a third of the inhabitants of the earth whatch you as you lose your life.”

It is the function of Apollyon 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 ray of light in the midst of the eclipse, it 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.

## Commentary on the Secret of Fatima