

Astonishing New Revelations

from Sister Lucia of Fatima

More Evidence of a Missing Third Secret Text

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On August 17, 2014, Italian journalist Antonio Socci, author of the explosive book *The Fourth Secret of Fatima* (2006), reported in his column that the Convent in Coimbra, where Sister Lucia lived and died (in 2005), released a new biography of Lucia called “A Path under the Gaze of Mary” (“*A caminho sob or olhar de Maria*”). The biography was written by Lucia’s fellow Sisters and also includes some of Lucia’s unpublished writings.ⁱ In one of these writings, Lucia explains both how Our Lady assisted her to write down the Third Secret due to her anguish over the contents, and the frightening nature of the “hidden” text (still not released by the Vatican). We also learn from this previously unpublished account that while Lucia wrote the text of the vision on January 3, 1944, she *did not have permission* to write the explanation of the vision until (or shortly before) January 9, 1944, again, proving the existence of two texts.

After being ordered by Bishop da Silva in mid-October, 1943 to write down the Secret, Lucia agonized for nearly three months and was unable to do so (she would explain that she was being impeded by preternatural causes). In two of his works, Canon Martins dos Reis reported that on January 2, 1944, Lucia received an “apparition of the Mother of God, at the infirmary of Tuy” (where Lucia also received God’s command for the Pope to consecrate Russia in what Frère Michel called a “Trinitarian Theophany”). This comforting affirmation from Our Lady allowed Lucia to write down the text of the vision of the “Bishop in white” the very next day.ⁱⁱ In the Vatican’s June 26, 2000 document *The Message of Fatima*, we thus see the photographic reproduction of the text of the vision which is dated “Tuy – 3 January 1944.”

The Convent in Coimbra released the following new account which provides more detail about Our Lady’s appearance to Lucia on January 2, 1944: “At around 4 p.m. on January 3, 1944, in the chapel of the convent, before the Tabernacle, Lucia asked Jesus to make known His will: ‘I then felt a friendly hand, maternal and affectionate, touch my shoulder.’ And the Mother of God said to her: ‘be at peace, and write what I have commanded you, but not, however, that which has been given to you to

understand its meaning,' intending to allude to the meaning of the vision which the Virgin herself had revealed" (emphasis added).

This is another penetrating revelation because it confirms that Our Lady did, in fact, reveal to Lucia "the *meaning* of the vision," which is the subject of another text. It also reveals that Lucia *did not have permission* to write down the meaning of the vision on January 3, 1944 (the date she wrote down the *description* of the vision). Our Lady gave Lucia permission to write down the *meaning* of the vision on or shortly before January 9, 1944. Thus, on January 9, 1944, Lucia writes to Bishop da Silva: "I have written what you asked me; God willed to try me a little, but finally, this was indeed His will: (the text) is sealed in an envelope and it is in the notebooks..."ⁱⁱⁱ

Because Lucia had already written the text of the vision the previous week at the express direction of Our Lady (on January 3, 1944), her statement that she "finally" completed the job almost a full week later, on January 9, 1944 (after God "willed to try" her "a little") further indicates that at this time she wrote down the explanation of the vision. After all, Lucia, trained in obedience, would not have waited a week to tell her bishop that she had completed the task the previous week, on January 3, 1944, especially when she knew it was God's will to reveal the Secret to him and it took her almost three months to comply.

Further, because Lucia's bishop told her to write the Secret either in the "notebooks" in which she kept her spiritual diary, or on a "sheet of paper" to be sealed in an envelope,^{iv} Lucia's statement that the "sealed" text is in the "notebooks" shows she exercised both options. There would be no reason for Lucia to refer to both the "notebooks" (option 1) and the "sealed" text in the "envelope" (option 2) for a single document.

Moreover, this account contains astonishing, new information about what must be "the meaning of the vision" but which is not contained in the vision itself. After Our Lady gave Lucia permission to write the vision, Lucia says:

"I felt my spirit inundated by a mystery of light that is God and in Him I saw and heard: the point of a lance like a flame that is detached, touches the axis of the earth, and it trembles: mountains, cities, towns and villages with their inhabitants are buried. The sea, the rivers, the clouds, exceed their boundaries, inundating and dragging with them, in a vortex, houses and people in a number that cannot be counted. It is the purification of the world from

the sin in which it is immersed. Hatred, ambition, provoke the destructive war. After I felt my racing heart, in my spirit a soft voice said: 'In time, one faith, one baptism, one Church, Holy, Catholic, Apostolic. In eternity, Heaven!' This word 'Heaven' filled my heart with peace and happiness in such a way that, almost without being aware of it, I kept repeating to myself for a long time: Heaven, Heaven."^v

In this interior locution, Lucia describes material chastisements which are obviously not part of the vision of the "Bishop in white." While the text of the vision released by the Vatican reveals an Angel with a flaming sword and Our Lady's radiance extinguishing its flames before they fell to the Earth, this apparent explanation of the vision reveals the divine chastisement that Our Lady could no longer hold back (and which creates a connection between the two texts). While the vision also reveals a city "half in ruins," it says nothing about a planetary conflagration that kills countless people, by wiping out entire towns through massive earthquakes and floods (perhaps resulting in the "annihilation of various nations" prophesied by Our Lady in the second part of the Secret).

Pope John Paul II's startling statements to a group of German Catholics at Fulda, Germany in November 1980 also connect this new information to the hidden text. When asked why the Third Secret was not yet released, he replied: "it should be sufficient for all Christians to know this: if there is a message in which it is written that the oceans will flood whole areas of the Earth, and that from one moment to the next millions of people will perish, truly the publication of such a message is no longer something to be so much desired."^{vi} Thus, John Paul II says the Third Secret reveals floods that will wipe out vast areas on Earth, which is precisely what Lucia describes in this newly published account, and which is not revealed in the vision released by the Vatican in June 2000.

These statements made by John Paul II in 1980 also confirm the public report of papal spokesman Joaquin Navarro-Valls who said the Pope read the Third Secret in 1978, within days of his election to the papacy^{vii} (which is why the Pope knew of these diluvial chastisements in 1980), even though Bertone in the Vatican's June 2000 document says the Pope read the Secret for the first time on July 18, 1981 (which is further evidence of two texts). We also recall the prophecies of Our Lady at Akita where fire will "wipe out a great part of humanity." According to Cardinal Ratzinger, because Fatima and Akita are "essentially the same"^{viii} means that the hidden text of the Secret reveals a

global catastrophe of immeasurable proportions, where millions will die from moment to moment, from a divine expurgation by fire and water.

Finally, note that Lucia's locution ends with a soft voice saying: "In time, one faith, one baptism, one Church, Holy, Catholic, Apostolic. In eternity, Heaven!" This reveals a connection between the chastisement of God and *the faith* of the Church, which will somehow be "preserved in Portugal" but not elsewhere until, "in time," it is restored with the consecration of Russia and the Triumph of the Immaculate Heart. It also ties salvation to the Church Militant (in time, the Church; in eternity, Heaven) and calls to mind the infallible dogma "*No Salvation Outside the Church*," which is obscured during the conciliar apostasy until it is restored during Our Lady's Triumph. This restoration of the faith (which is nothing less than a return to Catholic Tradition) happens after the "purification of the world from the sin in which it is immersed," which is the "heresy, impiety and impurity" of the modern Church (Quito), which has been "infiltrated by the devil" (Akita), and has "lost the Faith" (La Salette).

After learning of these revelations, Fatima scholar Solideo Paolini, who in 2006 obtained the testimony from Archbishop Capovilla that there are two texts of the Third Secret, wrote the Convent in Coimbra two times (attested to by receipt of his letters, the last one dated June 6, 2014). Paolini requested the opportunity to consult these unpublished materials and asked whether there is "something more" to the Third Secret, that is, an "unpublished verbatim." The Sisters could have easily responded "no," but didn't respond at all which, as Socci rightly concludes, means "the answer was yes."

For more information, look for John Salza's new book *A Little Catechism on Fatima*, to be published in the Spring 2015.

ⁱ See <http://www.antoniosocci.com/2014/08/novita-apocalittiche-da-fatima-lultimo-mistero-il-silenzio-delle-suore-ma-chi-tace/> and Chris Ferrara's summary of same at <http://www.fatimaperspectives.com/ts/perspective679.asp> (dated August 27, 2014).

ⁱⁱ *O Milagre do Sol e o Segredo de Fatima*, p. 121 and *Sintese critica de Fatima*, p. 153, cited in *The Whole Truth About Fatima*, Vol. III, pp. 47-48.

ⁱⁱⁱ *The Whole Truth About Fatima*, Vol. III, pp. 46-47.

^{iv} Fr. Alonso's report in *The Whole Truth About Fatima*, Vol. III, p. 44.

^v Same as endnote i.

^{vi} *Stimme des Glaubens* ["Voice of Faith"], October 1981; <http://www2.fatima.org/thirdsecret/fulda.asp>.

^{vii} Bill Broadway and Sarah Delancy, "3rd Secret Spurs More Questions: Fatima Interpretation Departs From Vision," *The Washington Post*, July 1, 2000.

^{viii} Ratzinger in 1998 told this to Howard Dee, the former Philippine Ambassador to the Vatican. Reported by *Catholic World News*, October 11, 2001.