

What we as Catholics believe about Public and Private Revelation

My brothers and sisters in Christ, as Catholics, we know that there is both Public and Private Revelation. We are also to know the distinctions between them and how we as Catholics are to respond to each of them. First of all, let's look at what the Catechism of the Catholic Church tells us, regarding these two types of revelation. We will look at article #1 on the "The Revelation of God".

Paragraph 65 says, "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son." Christ, the Son of God made man, is the Father's one, perfect and unsurpassable Word. In him he has said everything; there will be no other word than this one. St. John of the Cross, among others, commented strikingly on Hebrews 1:1-2:

In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word - and he has no more to say. . . because what he spoke before to the prophets in parts, he has now spoken all at once by giving us the All, Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty.

This means there will be no further Public Revelation.

Paragraph 66 says, "The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ." Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.

Paragraph 67 says, throughout the ages, there have been so-called "private" revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.

Christian faith cannot accept "revelations" that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations".

In these definitions, an important point is emphasized: While the deposit of public revelation is complete, "it has not been made completely explicit; it remains for Christian faith gradually to grasp its significance over the course of the centuries. Herein lies the role of the Magisterium as the authentic guardian, interpreter, and teacher of the revelation which is guided and protected from error by the Holy Spirit. All faithful Catholics are bound to accept these revealed truths of public revelation with a divine faith. To deny these revealed truths would be considered heresy; such as denying the mystery of the incarnation of our Lord, the real presence of our Lord in the Holy Eucharist, or the existence of Hell.

With this understanding of public revelation, we can now turn to private revelations and what they mean for us the faithful. Over the ages, individuals have experienced a private revelation from God, i.e. a message given only to them. For example, the following saints received messages from our Lord: St. Hildegarde (d. 1179), St. Gertrude (d. 1301), St. Bridget of Sweden (d. 1373), St. Catherine of Siena (d. 1380), St. Teresa of Avila (d. 1582), St. John of the Cross (d. 1591), and St. Margaret Mary Alacoque (d. 1690). The various apparitions of our Blessed Mother are also private revelations whereby she has spoken on behalf of her Son; some of the most famous are the apparitions at Guadalupe (1531), Lourdes (1858), and Fatima (1917). While the church may recognize these private revelations and approve the content of their message,

they neither add to nor belong to the deposit of faith. Given the circumstances of the Church at the time of the private revelation, the message simply inspires the faithful to live out more fully all public revelation and so, draw closer to Christ.

In 1983, during his pilgrimage to Fatima, Pope John Paul II stated, “The Church has always taught and continues to proclaim that God’s revelation was brought to completion in Jesus Christ, who is the fullness of that revelation and that ‘no new public revelation is to be expected before the glorious manifestation of our Lord’. The Church evaluates and judges private revelations by the criterion of conformity with that single Revelation. If the church has accepted the message of Fatima, it is above all because the message contains a truth and a call whose basic content is the truth and the call of the Gospel itself.” Essentially, the Holy Father underscored that the private revelations of Fatima do not add to, contradict, or delete from the deposit of public revelation contained in Sacred Scripture and Sacred Tradition; however, they can move people to heed and to live the message of that deposit of revelation more fully.

So, some important points must be kept in mind then regarding private revelations: First, private revelations do not add to nor complete the deposit of revelation found in Sacred Scripture and Sacred Tradition. Never must a private revelation be given the same weight as Sacred Scripture and Sacred Tradition. The Church always warns against a spiritual enthusiasm for such private revelations to the neglect of Sacred Scripture and Sacred Tradition. Second, the Magisterium must carefully and scrupulously examine all private revelations. Since these private revelations are granted to individuals, human error, illusions, and distortions in reporting or remembering are possible. There is also the possibility of diabolical action, for the evil one can use what appears to be good, to draw people away from the Lord. Third, the approval of a private revelation means only that it does not contradict the deposit of public revelation in faith or morals. This means that the contents may be published, and the faithful may believe the messages with caution and prudence. If the Church has not officially approved a private revelation, be very cautious of it. If the Church has declared that a private revelation is not credible and contradicts public revelation, stay away from it. Fourth, even if the Church does give an official approval to a

private revelation, as faithful Catholics we are called to give the full assent of faith only to the deposit of faith found in Sacred Scripture and Sacred Tradition.

Now with all that been said, we should have a solid understanding of the differences in Public and private revelation and how we are to approach them.

As you can now see, this doesn't mean that we should ignore private revelations. Certain private revelations can help us prepare and live out the definitive Revelation, more fully, during a certain period of history. I will now refer to a couple of websites, one of which Deacon Brian referred to in his talk on the "The illumination of conscience" , which was "countdowntothekingdom.com" and the other is "thenowword.com". These two websites were created by Mark Mallett. He brings together an orthodox Catholic view of what Sacred Scripture, Sacred Tradition, certain Popes, and private revelations say about the end times. Mark is a lay Catholics husband and father, who believes that God has called Him to shed light on what the Spirit is saying to the Church, in these times. You can check out his full testimony on his website. Mark has been doing this under the authority of his local Bishop and spiritual director for the past 15 years. His messages haven't been rejected nor approved by the Church. However, most recently Mark's book, "The final Confrontation", which also contains his messages, has received the Nihil Obstat from Mark's Bishop. This means we may read his messages, but as I said above, with caution and discernment. Deacon Brian and I have been checking out these websites for awhile now. We look to the words of St. Paul in(1 Thess. 5:19-21): "Do not quench the Spirit; do not despise prophecy," but "Test every spirit; retain what is good"

Now time won't permit me here to go into detail, but I will share with you an overview of his messages. As I mentioned his messages are based on Sacred Scripture, Sacred Tradition, the Church fathers, and what Jesus and Mary has been saying to various approved and unapproved seers over the past century. On the countdowntothekingdom.com website he has laid out a timeline, based

on Revelation 6. Note that this is not a timetable, but a timeline. As Jesus said no one knows the day or the hour. This timeline unfolds for us what is prophesied to take place in the world in the latter days. Chapter 6 speaks about the opening of the 7 seals, beginning with the 4 horsemen of the Apocalypse. Each rider and each seal represents the unfolding of certain events. Chapter 5 of Revelation tells us, in reference to Jesus that only the Lamb that was slain, was able to break open the seals. So Jesus is Lord over all that transpires with the opening of each seal. The first rider comes forth on a white horse and He had a bow and a crown and He went forth to conquer (souls). This rider refers to Jesus who then proceeds to open the remaining seals. The rider of the second seal represents war; the third rider represents economic collapse, the fourth rider social collapse and the fifth seal, minor persecution. You can read all this in chapters 5 & 6 of Revelation and also refer to the timeline on the website.

The sixth seal represents a warning, or an illumination of conscience, spoken of by St Faustina, in her diary on Divine mercy, as well as by other approved seers. This illumination of conscience will come upon each person in the world. This is like a judgment, when each person will see their souls, as God sees them. Although it is called a warning or judgment, this is God offering His mercy, one last time, to the Church and the world. This means that many, many souls will turn to God, for their Salvation, while many others will follow the antichrist and be lost. Revelation tells us that Jesus will come, not physically, to destroy the works of the antichrist and then usher in, an Era of peace. During this era He will prepare His bride, the Church, to be without spot or blemish. This is so that she will be ready, when He comes at the end of time, to bring her into the wedding feast of the Lamb, in the new heavens and the new earth. This reign of Jesus will be a Eucharistic reign, when He will pour out the fullness of His grace and Spirit upon His Church.

The Timeline of events, explained in careful detail in Mark's book "Final Confrontation", is based on the visions of the Apostle St. John, expounded on by

the Early Church Fathers, echoed in papal teaching, and confirmed in numerous private revelations from around the world. It is the vision of a “final confrontation” at the end of this age, as summarized by Pope John Paul II when he was a cardinal: He said “We are now standing in the face of the greatest historical confrontation humanity has gone through... We are now facing the final confrontation between the Church and the anti-Church, of the Gospel versus the anti-Gospel, of Christ versus the anti-Christ... It is a trial... of 2,000 years of culture and Christian civilization, with all of its consequences for human dignity, individual rights, human rights and the rights of nations.” —Cardinal Karol Wojtyla (JOHN PAUL II), at the Eucharistic Congress, Philadelphia, PA; August 13, 1976; cf. Then, as pope, he prophesied what would follow—not the end of the world—but an era of peace marked by the coming of Christ *within the Church* in order to sanctify her: **“Dear young people, it is up to you to be the watchmen of the morning who announce the coming of the sun who is the Risen Christ!** —POPE JOHN PAUL II, *Message of the Holy Father to the Youth of the World*, XVII World Youth Day, n. 3; (cf. Is 21:11-12). After purification through trial and suffering, the dawn of a new era is about to break. —POPE ST. JOHN PAUL II, General Audience, September 10, 2003.

This so-called “middle coming” of Christ (to depose Satan, “the ruler of this world,” and vindicate the Scriptures) was also mentioned by John Paul II’s successor, POPE BENEDICT: who said, **Whereas people had previously spoken only of a twofold coming of Christ—once in Bethlehem and again at the end of time—Saint Bernard of Clairvaux spoke of an *adventus medius*, an intermediate coming, thanks to which he periodically renews His intervention in history. I believe that Bernard’s distinction strikes just the right note...** —POPE BENEDICT XVI, *Light of the World*, p.182-183, A Conversation With Peter Seewald. The “right note” is that this “intermediate coming,” says St. Bernard, “is a hidden one; in it only the elect see the Lord within their own selves, and they are saved.”[1] Hence, what is expounded on in The Final Confrontation is consistent with the Early Church Fathers and the Magisterium of the Church regarding the timing of Antichrist *followed* by an Era of Peace or “sabbath rest” as the Church Fathers put it (cf. Rev 19:20-20:6): He continues, **“Why not ask him to send us new witnesses of his presence today, in whom he himself will come to us? And this prayer, while it is not**

directly focused on the end of the world, is nevertheless a real prayer for his coming; it contains the full breadth of the prayer that he himself taught us: “Your kingdom come!” Come, Lord Jesus! —POPE BENEDICT XVI, *Jesus of Nazareth, Holy Week: From the Entrance into Jerusalem to the Resurrection*, p. 292, Ignatius Press

St. Irenaeus of Lyons said...when The Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from Heaven in the clouds... sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day... These are to take place in the times of the kingdom, that is, upon the seventh day... the true Sabbath of the righteous. —St. Irenaeus of Lyons, Church Father (140–202 A.D.); *Adversus Haereses*, Irenaeus of Lyons, V.33.3.4, The Fathers of the Church, CIMA Publishing Co. **Therefore, a sabbath rest still remains for the people of God. (Hebrews 4:9). This “kingdom” coming is simply the fulfillment of the “Our Father” when the Kingdom of the Divine Will will reign on earth “*as it is in heaven*” so as to sanctify and prepare the Church to become a spotless and unblemished Bride for the Wedding Feast of the Lamb.[2]. **God himself had provided to bring about that “new and divine” holiness with which the Holy Spirit wishes to enrich Christians at the dawn of the third millennium, in order to “make Christ the heart of the world.” —POPE JOHN PAUL II, *Address to the Rogationist Fathers*, n. 6, www.vatican.va. **It would not be inconsistent with the truth to understand the words, “Thy will be done on earth as it is in heaven,” to mean: “in the Church as in our Lord Jesus Christ himself”; or “in the Bride who has been betrothed, just as in the Bridegroom who has accomplished the will of the Father.” —*Catechism of the Catholic Church*, n. 2827. **We do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem... —Tertullian (155–240 A.D.), Nicene Church Father; *Adversus Marcion*, Ante-Nicene Fathers, Henrickson Publishers, 1995, Vol. 3, pp. 342-343)********

This Era of Peace or “seventh day” will be the final stage of the Church’s journey before the final unleashing of evil at the end of time, which will bring history to its conclusion and inaugurate the “eighth” and *eternal* day.

...when His Son will come and destroy the time of the lawless one and judge the godless, and change the sun and the moon and the stars—then He shall indeed rest on the seventh day... after giving rest to all things, I will make the beginning of the eighth day, that is, the beginning of another world. —Letter of Barnabas (70-79 A.D.), written by a second century Apostolic Father

That’s why, before the Day of Justice, God, our loving Father, is going to give the prodigals of this generation one last opportunity to return home—to board “the Ark”—before this present Storm purifies the earth. 2/14. Before I come as the just Judge, I am coming first as the King of Mercy. Before the Day of Justice arrives, there will be given to people a sign in the heavens of this sort: All light in the heavens will be extinguished, and there will be great darkness over the whole earth. Then the sign of the cross will be seen in the sky, and from the openings where the hands and the feet of the Savior were nailed will come forth great lights which will light up the earth for a period of time. This will take place shortly before the last day. —Jesus to St. Faustina, Diary of Divine Mercy, Diary, n. 83.

(Mark Mallett) The Great Day of Light that is coming upon the earth before the “last day”, is not a twenty-four day but an extended “period of peace” according to Scripture, Tradition, and the prophetic lights of Heaven. Near the beginning of this writing apostolate some thirteen years ago, I was standing in a farmer’s field watching a storm approach. At that moment, I sensed in my heart the words: “A Great Storm, like a hurricane, is coming over the earth.” That one sentence forms the entire “template” of everything else I’ve written here since it is, most importantly, also a template of Sacred Tradition, according to the early Church Fathers. Since this “time of mercy” we are presently living in, which began at

Fatima in 1917, we have seen so many incredible victories of God over the past century, despite the accompanying sorrows. We see the spread of Marian devotion and Our Lady's continued presence in her apparitions, both which lead souls closer to Jesus; cf. On Medjugorje we see the dissemination of the messages of Divine Mercy, The Last Hope of Salvation? the fruits of the Charismatic Renewal, cf. All the Difference the birth of thousands of lay apostolates, cf. The Hour of the Laity the new apologetics movement led in large part by Mother Angelica's world-wide EWTN, cf.

The powerful pontificate of John Paul II, gave us the Catechism of the Catholic Church, the "Theology of the Body," and most notably, an army of young authentic witnesses through World Youth Days. cf. Saint and Father Even though the Church is passing through a Winter, cf. The Winter of Our Chastisement these victories are rightly dubbed the buds of a coming "new springtime" after the Storm. The first seal being opened, [St. John] says that he saw a white horse, and a crowned horseman having a bow... He sent the Holy Spirit, whose words the preachers sent forth as arrows reaching to the human heart, that they might overcome unbelief. —St. Victorinus, Commentary on the Apocalypse, Ch. 6:1-2 The Second Seal: is an event or series of events that, according to St. John, "take peace away from the earth, so that people would slaughter one another." Rev 6:4 See The Hour of the Sword where I address this seal in detail. The Third Seal: "A ration of wheat costs a day's pay..." 6:6 Very simply, this seal speaks of hyper-inflation due to economic collapse, food shortages, etc. The mystic, Servant of God Maria Esperanza once said, "[God's] justice will begin in Venezuela." The Bridge to Heaven: Interviews with Maria Esperanza of Betania, Michael H. Brown, p. 73, 171 Is Venezuela a microcosm and warning of what is coming upon the world? The Fourth Seal: the global revolution set off by war, economic collapse, and chaos leads to massive deaths by the "sword, famine, and plague." More than one virus, whether it's Ebola, Avian Flu, the Black Plague, or "superbugs" emerging at the end of this anti-biotic era, are poised to spread world-wide.

A global pandemic has been expected for some time now. It is often amidst disasters that viruses spread most rapidly. The Fifth Seal: St. John sees a vision of “souls who had been slaughtered” crying out for justice. 6:9 Remarkably, St. John later recounts those who are “beheaded” for their faith. Who would have thought that beheadings in 2019 would be commonplace, as they have become in the Middle East and northern Africa? Several organizations are reporting that, right now, Christianity is undergoing its greatest persecution ever in our times, cf. Opendoors.ca even reaching “genocidal” levels. BBC report, May 3rd, 2019 Now, brothers and sisters, as I was reading through these seals back then, I was thinking, “Lord, if this Storm is like a hurricane, would there not be an eye of the storm?” Then I read: The Sixth Seal: The Sixth Seal is broken—a global earthquake, a Great Shaking occurs as the heavens are peeled back, and the judgment of God is perceived in everyone’s soul, whether kings or generals, rich or poor. What did they see that caused them to cry out to the mountains and rocks: Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who can stand before it? (Rev 6:15-17) If you go back one chapter, you’ll find St. John’s description of this Lamb: I saw a Lamb standing, as though it had been slain... (Rev 5:6) That is, it is Christ crucified. Then the sign of the cross will be seen in the sky... —Jesus to St. Faustina, Diary of Divine Mercy, Diary, n. 83

Everyone feels as if they have entered the final Judgment. But it’s not. It’s a Warning at the threshold of the Day of the Lord... it’s the Eye of the Storm. THE WARNING [11] [12] [13] 5/14 Here is where prophetic revelation further illuminates the Public Revelation of the Church. A similar vision to St. Faustina’s was given to a lesser-known American seer, Jennifer, whose messages—after being presented to John Paul II—were encouraged by his Polish Secretariat of State to be spread “to the world any way you can.” Monsignor Pawel Ptasznik The sky is dark and it seems as though it is night but my heart tells me it is sometime in the afternoon. I see the sky opening up and I can hear long, drawn

out claps of thunder. When I look up I see Jesus bleeding on the cross and people are falling to their knees. Jesus then tells me, “They will see their soul as I see it.” I can see the wounds so clearly on Jesus and Jesus then says, “They will see each wound they have added to My Most Sacred Heart.” To the left I see the Blessed Mother weeping and then Jesus speaks to me again and says, “Prepare, prepare now for the time is soon approaching. My child, pray for the many souls who will perish because of their selfish and sinful ways.” As I look up I see the drops of blood falling from Jesus and hitting the earth.

I see millions of people from nations from all lands. Many seemed confused as they were looking up toward the sky. Jesus says, “They are in search of light for it should not be a time of darkness, yet it is the darkness of sin that covers this earth and the only light will be that of which I come with, for mankind does not realize the awakening that is about to be bestowed upon him. This will be the greatest purification since the beginning of creation.” — see www.wordsfromjesus.com, September 12, 2003 Centuries before, St. Edmund Campion declared: I pronounced a great day... wherein the terrible Judge should reveal all men’s consciences and try every man of each kind of religion. This is the day of change, this is the Great Day which I threatened, comfortable to the well-being, and terrible to all heretics. —Cobett’s Complete Collection of State Trials, Vol. I, p. 1063 His words were echoed in what Servant of God Maria Esperanza would later say: The consciences of this beloved people must be violently shaken so that they may “put their house in order”... A great moment is approaching, a great day of light... it is the hour of decision for mankind. —Ibid, P. 37 (Volumne 15-n.2, Featured Article from www.sign.org) That’s why this is the Eye of the Storm—a pause in the chaos; a cease of the destructive winds, and a flood of light in the midst of great darkness. It is an opportunity for individual souls to either choose God and follow His commandments—or to reject Him. Hence, after the [14] 6/14 next seal is broken...

The Seventh Seal: ...there was silence in heaven for about half an hour. (Rev 8:1) The preceding seals are nothing other than man reaping what he has sown: the first half of the Storm is his own making: When they sow the wind, they will reap the whirlwind... (Hosea 8:7) But now, God must intervene before man, himself, wipes out the whole of humanity through the destructive powers he has unleashed. But before the Lord releases divine chastisements to purify the earth of the unrepentant, He instructs the angels to hold back just a little longer: Then I saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, "Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God." (Revelation 7:2) It is the sign of the Cross placed on their foreheads. In Jennifer's vision of the Warning, she recounts: 7/14 As I look up I continue to see Jesus bleeding on the cross. I continue to see the Blessed Mother weeping to the left. The cross is bright white and illuminated in the sky, it looks suspended. As the sky is opening up I see a bright light come down on the cross and in this light I see the resurrected Jesus appear in white look up toward heaven raising His hands, He then looks down at the earth and makes the sign of the cross blessing His people. — wordsfromjesus.com

It is the hour of decision. God the Father is giving everyone the best opportunity possible to repent, to come home like the prodigal son so that He may wrap His arms around them in love and clothe them in dignity. St. Faustina experienced such an "illumination of conscience": Suddenly I saw the complete condition of my soul as God sees it. I could clearly see all that is displeasing to God. I did not know that even the smallest transgressions will have to be accounted for. What a moment! Who can describe it? To stand before the Thrice-Holy God! —St. Faustina; Divine Mercy in My Soul, Diary, n.36

THE LAST HALF OF THE STORM In locutions that bear the Imprimatur, Our Lady relayed to the late Fr. Stefano Gobbi: The Holy Spirit will come to establish the glorious reign of Christ and it will be a reign of grace, of holiness, of love, of justice and of peace. With

His divine love, He will open the doors of hearts and illuminate all consciences. Every person will see himself in the burning fire of divine truth. It will be like a judgment in miniature. And then Jesus Christ will bring His glorious reign in the world. —To the Priests, Our Lady's Beloved Sons, May 22nd, 1988 Indeed, if you think again of that rider on the "white horse" of the first seal, then this "judgment in miniature" is nothing but the final arrows fired into the hearts of every man, woman and child before the purification of the world and an Era of Peace.

This "light" is the fire of the Holy Spirit. And when [the Holy Spirit] comes he will convict the world in regard to sin and righteousness and condemnation: sin, because they do not believe in me; righteousness, because I am going to the Father and you will no longer see me; condemnation, because the ruler of this world has been condemned. (John 16:8-11) 8/14 Or, in other messages to Elizabeth Kindelmann, this grace is called the Flame of Love of her Immaculate Heart. "The great miracle is the repeated coming of the Holy Spirit. His light will spread over and penetrate the whole earth."—The Flame of Love (p. 94). Kindle Edition Here, Our Lady suggests that this "illumination" has already begun to a certain degree in the same way that, even before the sun rises, the light of dawn begins to dispel the darkness. Indeed, I am hearing from many souls lately how they are going through the most painful interior purifications, if not actually experiencing a sudden illumination exactly as St. Faustina did. This Flame full of blessings springing from my Immaculate Heart, and that I am giving you, must go from heart to heart. It will be the Great Miracle of light blinding Satan... The torrential flood of blessings about to jolt the world must begin with the small number of the most humble souls. Each person getting this message should receive it as an invitation and no one should take offense nor ignore it... —see www.flameoflove.org.

But as God the Father allegedly revealed to another American seer, Barbara Rose Centilli (whose messages are under diocesan evaluation), this Warning is

not the end of the Storm, but the separation of the weeds from the wheat: To overcome the tremendous effects of generations of sin, I must send the power to break through and transform the world. But this surge of power will be uncomfortable, even painful for some. This will cause the contrast between darkness and light to become even greater. —from the four volumes Seeing With the Eyes of the Soul, November 15th, 1996; as quoted in The Miracle of the Illumination of Conscience by Dr. Thomas W. Petrisko, p. 53 In a message from the Heavenly Father to Matthew Kelly, He allegedly said: Out of My infinite Mercy I will provide a mini-judgment. It will be painful, very painful, but short. You will see your sins, you will see how much you offend Me every day. I know that you think this sounds like a very good thing, but unfortunately, even this won't bring the whole world into My love. Some people will turn even further away from Me, they will be proud and stubborn.... Those who repent will be given an unquenchable thirst for this light... All those who love Me will join to help form the heel that crushes Satan. —from The Miracle of the Illumination of Conscience by Dr. Thomas W. Petrisko, p.96-97 This Warning or “illumination of conscience,” then, is not the end of Satan’s reign, but a certain breaking of his power in millions of souls.

It is the Prodigal Hour when many will return home. As such, this Divine Light of the Holy Spirit will expel much darkness; the Flame of Love will blind Satan; it will be a mass exorcism of the “dragon” unlike anything the world has known such that it will already be the beginning of the reign of the Kingdom of the Divine Will in the hearts of many of His saints. [15] 9/14 Now have salvation and power come, and the kingdom of our God and the authority of his Anointed. For the accuser of our brothers is cast out... But woe to you, earth and sea, for the Devil has come down to you in great fury, for he knows he has but a short time... Then the dragon became angry with the woman and went off to wage war against the rest of her offspring, those who keep God’s commandments and bear witness to Jesus. It took its position on the sand of the sea... To [the beast] the dragon gave its own power and throne, along with great authority. (Rev

12:10-13:2) Decisions have been made; sides have been chosen; the Eye of the Storm has passed. Now comes the “final confrontation” of this era, the last half of the Storm. ...the elect will have to fight against the Prince of Darkness. It will be a terrible storm. Rather, it will be a hurricane which will want to destroy the faith and confidence of even the elect. In this terrible turmoil currently brewing up, you will see the brightness of my Flame of Love illuminating Heaven and earth by the effusion of its effect of grace I am passing on to souls in this dark night. — Our Lady to Elizabeth Kindelmann,

The Flame of Love of the Immaculate Heart of Mary: The Spiritual Diary, Kindle Edition, Locations 2998-3000. In June of 2009, Cardinal Peter Erdo, Archbishop of Budapest and President of the Council of Episcopal Conferences of Europe, gave his Imprimatur authorizing the publication of the messages given over a twenty year span. We are now facing the final confrontation between the Church and the anti-church, between the Gospel and the anti-gospel, between Christ and the antichrist. This confrontation lies within the plans of divine Providence; it is a trial which the whole Church, and the Polish Church in particular, must take up. It is a trial of not only our nation and the Church, but in a sense a test of 2,000 years of culture and Christian civilization, with all of its consequences for human dignity, individual rights, human rights and the rights of nations. — Cardinal Karol Wojtyla (JOHN PAUL II), at the Eucharistic Congress, Philadelphia, PA for the bicentennial celebration of the signing of the Declaration of Independence; some citations of this passage include the words “Christ and the antichrist” as above. Deacon Keith Fournier, an attendee, reports it as above; cf. Catholic Online; August 13, 1976

What follows is not the end of the world but the beginning of a new era in which the Our Father will be fulfilled. The Kingdom will come and His will be done “on earth as it is in heaven” by way of a new Pentecost. As Fr. Gobbi explained: 10/14 Brother priests, this [Kingdom of the Divine Will], however, is not possible if, after the victory obtained over Satan, after having removed the obstacle

because his [Satan's] power has been destroyed... this cannot happen, except by a most special outpouring of the Holy Spirit: the Second Pentecost. — http://www.mmp-usa.net/arc_triumph.html I have shown mankind the true depth of My mercy and the final proclamation will come when I shine My light into the souls of mankind. This world will be in the midst of a chastisement for so willingly turning against its Creator. When you reject love you reject Me. When you reject Me, you reject love, for I am Jesus. Peace will never come forth when evil is prevailing in the hearts of men. I will come and weed out one by one those who choose darkness, and those who choose light will remain.—Jesus to Jennifer, Words from Jesus; April 25th, 2005; wordsfromjesus.com I have compiled several quotes from the popes of the past century who speak of the dawn of this coming new Era of Peace. See The Popes, and the Dawning Era. After purification through trial and suffering, the dawn of a new era is about to break. — POPE ST. JOHN PAUL II, General Audience, September 10, 2003
LAST WORD:

PREPARE It is not enough to simply know about such things; we have to respond to them with the heart. If you are reading this, it is a call to conversion. It is a call to prepare your heart for this final battle at the end of this era that is already underway. To that effect, even the Archangels are engaged in this hour. In another message to Ms. Centilli, St. Raphael allegedly said: The day of the Lord approaches. All must be prepared. Ready yourselves in body, mind, and soul. Purify yourselves. — Ibid., February 16th, 1998 Recently, St. Michael the Archangel allegedly gave a powerful message to the Costa Rican seer Luz de María (she enjoys the approval of her bishop). The Archangel states that there is still time before the chastisements, but that we need to realize that Satan has pulled out all the stops in order to trick each of us into serious sin, and thus, to become his slaves. He states: 11/14 It is necessary for the people of our King and Lord Jesus Christ to understand that this is a decisive moment... Remain alert, the sacrifice pleasing to God is the one that hurts the most. In the Warning, you will see yourselves as you are, therefore you should not wait, convert now!

From the universe there comes a great unexpected threat to humanity: faith is indispensable. —

St. Michael the Archangel to Luz de María, April 30th, 2019 That last sentence hints that, what is coming, will be “like a thief in the night.” That we can’t put off till tomorrow what we ought to do today. In fact, it’s interesting that this message alludes to some cosmic event from space. If you go back to the sixth seal, it speaks of this Warning occurring in the middle of the day—and something concomitant in the stars: cf. When the Stars Fall ...the sun turned as black as dark sackcloth and the whole moon became like blood. The stars in the sky fell to the earth like unripe figs shaken loose from the tree in a strong wind. (Rev 6:12- 12) It’s symbolic language, and so I don’t think we should waste too much time speculating, though author Daniel O’Connor makes an interesting observation on a coming cosmic event in 2022 here. The point is that we are living in a “time of mercy” that is going to end, and possibly sooner than we think. Whether I live to see this Great Day of Light, or whether I die in my sleep tonight, I ought to be prepared at all times to meet my Judge and Creator face to Face. In a blunt but insightful exhortation, American priest Fr. Bossat said: [16] 12/14 ... you are going to burn for all eternity! The question is not whether or not you will burn but rather how do you want to burn? I choose to burn like the stars in the sky like the descendants of Abraham and being on fire with the love of God and for souls!

You can still choose to burn the other way but I really don’t recommend it! Start burning in the direction you desire to go and take off like a rocket, taking as many souls with you to Heaven. Don’t let your soul become cold and lukewarm because this just becomes kindling fuel which will eventually be burnt up anyway like chaff... As a priest I command you in the Name of Christ to burn everyone and everything around you with the Love of God... This a command given to you already by God Himself: “Love the Lord thy God with all of your heart, with all of your mind, and all of your strength and love one another, even your enemies, as

I have loved you... with the Fire of My Love.” — Newsletter, Cukierski Family, May 5th, 2019 With that, I close with a personal “word” I received eleven years ago while in the presence of my spiritual director. I submit it here again for the discernment of the Church: Little ones, do not think that because you, the remnant, are small in number means that you are special. Rather, you are chosen. You are chosen to bring the Good News to the world at the appointed hour. This is the Triumph for which my Heart awaits with great anticipation. All is set now. All is in motion. The hand of my Son is ready to move in the most sovereign way. Pay careful attention to my voice. I am preparing you, my little ones, for this Great Hour of Mercy. Jesus is coming, coming as Light, to awaken souls steeped in darkness. For the darkness is great, but the Light is far greater. When Jesus comes, much will come to light, and the darkness will be scattered. It is then that you will be sent, like the Apostles of old, to gather souls into my Motherly garments. Wait. All is ready. Watch and pray. Never lose hope, for God loves everyone.