

THE THIRD SECRET

A Recent Stunning Disclosure

by James Hanisch

In 2013, the Carmel of Coimbra published a biography of Sister Lucy which had the (likely inadvertent) effect of propelling the Third Secret of Fatima back into the headlines. Antonio Socci was quick to notice in the biography a stunning new confirmation of his already well-established claim that the Vatican is still concealing the most important text of the Third Secret.

On August 17, 2014, in an explosive front-page article¹ of the Italian daily *Il Libero*, Socci recounted the newly learned details (which the Coimbra Sisters had drawn from as yet unpublished sources) of Our Lady's intervention in January 1944 which enabled Sister Lucy to at last put the Third Secret in writing. For our present purposes, we will cite here a larger portion of the biographical account than was included in Socci's article:

[December 1, 1943, Letter to Archbishop Antonio Garcia] "This order made me shudder. The Good Lord

gave me orders not to tell anyone; His representative orders me to write it. A real struggle rages within me.... Already three times I have undertaken to write and I do not know what passes in me, because I begin to tremble and I am not able to write anything. ... And now the Good God keeps silence; it seems that I am to Him a soul unknown."

[December 19, 1943, Letter to Bishop José da Silva] "I still have not written what Your Excellency has ordered me. I have tried five times and I was not able. I do not know what it is but every time I place the pen on the paper my hand trembles and I am not able to write a single letter. I think it is not a natural anxiety because at the same time when I write something different, I have a steady hand. ... [T]his has caused such an impression on me that it seems I am afraid to pick up the pen for

that purpose.”

[January 3, 1944, Diary Entry] “[O]n January 3, 1944, I knelt beside the bed which sometimes served as a writing table, and again I had the same experience without any success. What most astonished me was that at the same moment I could write anything else without difficulty. I then asked Our Lady to make known to me what was the Will of God. I went to the chapel at four o’clock in the afternoon, the hour at which I customarily made a visit to the Blessed Sacrament....

“Then I knelt in the middle, next to the rung of the Communion rail and asked Jesus to make known to me what was His Will. Accustomed as I was to believe that the order of the Superiors was the precise expression of the Will of God, I could not believe that this was not. Feeling perplexed and half absorbed under the weight of a dark cloud that seemed to hang over me, with my face between my hands, I hoped, without knowing how, for a response. I then felt a friendly, affectionate and motherly hand touch me on

the shoulder, and I looked up and saw the beloved Mother from Heaven. ‘Do not be afraid, God wanted to prove your obedience, faith, and humility. Be at peace, and write what they order you, **but not, however, that which has been given to you to understand its meaning.** ([E]stá em paz e escreve o que te mandam, não porém o que te é dado entender do seu significado.) After writing it, place it in an envelope, close and seal it, and write on the outside that this can only be opened in 1960 by the Cardinal Patriarch of Lisbon or by the Bishop of Leiria.’

...

“The greatest supernatural strength came over me, and I wrote, and I did so without difficulty, on January 3, 1944, on my knees, supported by the bed that served me as a table.”²

Not the Same Apparition as the One Previously Known!

The emphasis of Socci’s article (echoed by those of other Fatima scholars such as Christopher Ferrara³) was on Our Lady’s reference to a distinct revelation which had been given to Lucia in explanation of the Vision. Rightly so, as this new and powerful

piece of evidence confirming the existence of a still-hidden text of the Third Secret is unquestionably the most important element of the Carmel's recent disclosure.

From the Blessed Virgin Herself there has now come a vindication of the inconvenient truth which a cadre of churchmen has most impiously tried to bury, defaming and otherwise persecuting those like Socci and Father Gruner who opposed them. Now even Our Lady Herself is known to have spoken explicitly of the fact that there are two parts to the Third Secret, one part being an explanation of the other.

Neither can there be any reasonable doubt as to this new disclosure's meaning in terms of the subsequent writing of the remaining part of the Third Secret. As Christopher Ferrara notes:

"[T]he Mother of God would hardly have given a direction that Lucia must *never* reveal what had been given to her to understand the vision's meaning. If that were the case, what would be the point of the vision — to confuse us and lead to endless debates over its interpretation? The suggestion is preposterous. The only reasonable conclusion is that Lucia was not to write down the 'further revelations' *at that time* but rather in a later separate and distinct text...."⁴

Indeed, in a text that we have yet to see.

But there is another notable, even wonderful, aspect of this new information, leading us to another new discovery. Looking more closely at Sister Lucy's diary account, we realize that we had no previous knowledge of this apparition at all.

The common assumption seems at first to have been that Lucy was referring to the early-January apparition which has been known about and discussed for many years. But on the contrary, the precisely noted details of these two apparitions simply do not correspond with each other. Clearly they were different events.

First, regarding their dates and locations: The apparition described in the newly released diary entry took place in the chapel on January 3. Frère Michel's sources, however, are abundantly clear that the previously known apparition took place in the convent's infirmary on January 2.

Father A. M. Martins wrote: "According to the written declarations of Mother Cunha Mattos, Lucy's superior at Tuy, Our Lady appeared to the seer **on January 2, 1944**, and told her to write the third part of the Secret."⁵

Father Martins dos Reis adds: “Before this apparition of the Mother of God, *at the infirmary of Tuy*, three times the seer had attempted to write the Secret in order to obey the order of Don José Alves Correia da Silva, but she was never capable. Only after this vision was she able to do so....”⁶

In another of his works, Father dos Reis reproduces a photograph of the room where this apparition took place, with the following caption: “*Infirmery of Tuy. The bedroom* where Sister Lucy was staying. At the bottom, her modest iron bed against the wall, *before which Our Lady appeared to her* to tell her to write the famous Secret ... in conformity with what had been asked of her.”⁷

Moreover, regarding the subsequent writing of the respective texts: Sister Lucy says in her diary entry that after the apparition of January 3, she went to her cell to write the Secret. (Or, if not to her cell, to some other room in which she had access to a bed upon which she was accustomed to do her writing. Certainly, this was not in the chapel. Certainly, too, Sister Lucy speaks here of writing the text of the Third Secret Vision, “the meaning of which had been given to her to understand,” since the date attested for the writing of this particular text and the date seen

on the published text of the Vision correspond: January 3, 1944.)

But the other text of the Secret, which the Catholic world has all along been expecting, is known on Father Alonso’s authority to have been written in the chapel.⁸

Why Another Apparition?

Father Gruner and I came across this little discovery as we were trying to piece the details of the early-January “apparition” together for The Fatima Center’s recently updated booklet, *The Fatima Timeline*. It was surprising to see the details refusing to fit together. They clearly pointed to more than a single apparition, but we then had to ask why a second intervention would have been needed.

Here we can only surmise, and no one’s guess is likely to satisfy everyone.

One possibility is that even after a clear assurance from Our Lady on January 2 that it was the will of God for Lucy to put the Third Secret in writing, not every difficulty in the matter had been thereby removed. And in this regard, the division of the task spoken of by Our Lady on January 3 is an interesting point to consider.

If, beyond the question of disobeying Our Lord’s explicit command (given in 1927, that

Sister Lucy could reveal the first two parts of the Secret, but as for the rest of the Secret, she must keep silent), Sister Lucy's anguish over writing the Secret was due in some measure to the gravely disturbing contents of the Secret, then it is conceivable that the initial visit from the Blessed Virgin — even though assuring her of God's will in the task — might have left her with a real struggle still on her hands.

For whatever reason, it is clear that before the apparition of January 3, she was still unable to begin the writing. Could Our Lady's second intervention, then, have amounted to a "Let's just take one step at a time" approach to the dreaded task? — in order to accommodate Lucy's inadequacy of whatever sort for facing the whole task, telling her for the moment just to write the account of the Third Secret Vision without the accompanying words of explanation?

This may not seem at first to be the most intuitive way to understand Our Lady's words, but unless we read them as positively encouraging Lucy (in a measured "one step at a time" way) toward the whole work before her (as opposed to forbidding the entirety of the task, and allowing only part of it), we would have to understand Our Lady to be contradicting and correcting the

bishop's misplaced order — as if he had been wrong to order Lucy to write the Third Secret. In such a case, Our Lady's words would have been a confirmation of Lucy's doubts, that as yet she did not have Heaven's permission to disclose the Third Secret, and that she would have been wrong to understand the formal orders of her superiors as "the precise expression of the will of God." In this light, Our Lady's words would amount to Her saying, "No, don't do what the bishop ordered. Give him this much, but not the rest" — by no means a satisfactory reading.

Another possibility emerges from a re-examination of our assumptions about the first apparition. Do we really know that on January 2, Our Lady affirmed for Lucy that it was God's will for her to go ahead with writing the Third Secret? In fact we do not know what was said in that earlier apparition. Very possibly Father Martin and Father dos Reis (cited above) spoke about the effect of that apparition in an overarching way, representative of the whole of Our Lady's intervention during this period. We need not take them as being able to affirm categorically what the precise intention or effect of the first apparition was.

We might suppose that, rather than coming to give Sister Lucy an

explicit indication of God’s will in regard to what she had been commanded by her bishop, Our Lady intended in this apparition of January 2 merely to give Lucy a degree of consolation in her inner trial, without yet bringing that trial to an end. This would explain why on January 3, when Sister Lucy went into the chapel and knelt before the tabernacle, she was still struggling with that burning question of whether or not Our Lord would permit her disclosure of the Secret.

In any case, we know the context of Our Lady’s words to be this: the entire task was accomplished in a known time frame, such that by January 9, Lucy was able to inform Bishop da Silva that the whole Third Secret had been committed to writing.⁹ Very likely, then, in any scenario, there was yet another apparition given to Lucy during the ensuing week by which she was further encouraged and enabled to write the second text — which, according to the terms used by Our Lady on January 3, had not been written on that date.

Widening Loss of Faith, Endangering Our Lives and Our Salvation

For whatever it is worth, this matter of a newly disclosed apparition of Our Lady of Fatima was one of the last things that I

was privileged to converse about with Father Gruner. I know that he found it very exciting, and very moving.

I believe that Frère Michel would have been no less moved by these precious and important new details, had he known of them when he wrote his great work, *The Whole Truth About Fatima*. For as he so eloquently insisted, *the innumerable errors, falsifications, and lies which have been peddled on this subject, as well as the decisive importance of the hidden text of the Third Secret, are reason enough for us to do everything possible to shed any amount of light upon it.*¹⁰

Why so “decisively important” to us? Frère Michel continues:

“Contrary to the falsehoods so often repeated, the Secret is not intended exclusively for the Holy Father. Like the two preceding Secrets, it is destined for all the faithful. As sons of the Church, we are all children of Mary. We all have a right to know the salutary warning that our Heavenly Mother addresses to us in this very perilous hour in order to help us — we ourselves, our children, all those dear to us — to keep alive and intact in our hearts the true Catholic Faith received from our

forefathers.”¹¹

Father Gruner had great respect for Frère Michel, and we should all likewise be tremendously grateful to him for the exhaustive scholarship which he undertook for our temporal, spiritual, and eternal well-being.

We *need to know* the prophetic warning and guidance which Our Lady of Fatima entrusted to the Church to be revealed in our time — this “final message of Our Lady of Fatima, preserved precisely for our epoch,”¹² as Frère Michel called it. And we need to be aware, and to be moved to prayer and penance, regarding this great need. In Father Gruner’s words:

“Frère Michel points out that the dramatic circumstances surrounding the writing down of the Third Secret unveil to us on their own the tragic seriousness of the contents of the Third Secret. It is on account of its content, and on these grounds alone, that John XXIII and each of the successive Popes after him (with the likely exception of John Paul I) have refused to disclose it. Frère Michel’s conclusion from his studies is that the terrible content of the Secret is the only reason why it has not been revealed.

“The prophecy of the

Secret has been unfolding at the present time before our eyes since 1960. There is a timetable, a chronicle, in the realization of the prophecies of Fatima. On the one hand, it is certain that we have not yet come to the time announced by the conclusion of the Secret since Russia has not yet been consecrated to the Immaculate Heart of Mary. Consequently Russia is not yet converted and the world is not at peace. Far from it. Therefore we are not at the end of the prophecy.

“On the other hand, the events announced in the Third Secret do not only concern our future, for we have another guide mark, 1960. The Virgin asked that the Secret be made public in 1960 because, as Sister Lucy told Cardinal Ottaviani, in 1960 the prophecy will appear ‘more clear.’ Now without any doubt, the only reason that a prophecy might appear clearer and more readily understood from a specific date onward is that the prophecy’s fulfillment had begun. In fact we have other statements¹³ from Lucy affirming that the punishments predicted by

Our Lady in the Third Secret have already begun.

“The beginning point and the end point of the prophecy having thus been determined, we can be sure that we are presently in the period of which the Third Secret speaks. So we are *living* the Third Secret. We are witnessing the events that it announces. The Third Secret is most important to the world, and Our Lady wants the faithful to know the Third Secret today.”¹⁴

Had this most important text of the Third Secret — this prophetic warning given for our time in the very words of the Mother of God — been published in 1960, it could have prevented the poisonous confusion, division, and error (in a word, the “diabolical disorientation”¹⁵) which has so devastatingly afflicted the Church since that time.

Our Lady wants us to know the Third Secret today in order to immunize us, so to speak, from the errors of our day — from the insidious fashions of thought and behavior which have been introduced in society in recent decades and which give great offense to God, as well as from the criminal errors of belief and practice which have taken root even within the Church¹⁶— all of

which in this final battle for our souls are leading countless people to their eternal ruin.

What kind of folly in our Church leaders can account for their refusals and maneuverings to deprive us of Our Lady’s words? Certainly none of the nonsensical reasons that have been advanced.

“If this Secret ... is from Heaven, how could it be inconsistent, or useless, or inopportune?! Why have they taken the indefensible position — and in the long run, the untenable, scandalous, and criminal position! — of cunningly refusing it to us, of wanting to make it be forgotten by the world, ... if not because this third Secret carries, in twenty lines of a tiny school notebook, a condemnation and nullification of everything which has happened in the Church since 1960.”¹⁷ **FC**

ENDNOTES: (1) Reprinted in Issue 110 of *The Fatima Crusader*, <http://www.fatimacrusader.com/cr110/cr110.pdf#pg22> (2) Carmelo de Santa Teresa – Coimbra, *Um Caminho Sob o Olhar de Maria* (A Pathway Under the Gaze of Mary), Edições Carmelo, Marco de Canaveses, Portugal, 2013, pp. 264-267. The omitted section (at the ellipsis) of the text is also of interest in regard to the physical evils prophesied by Our Lady of Fatima that the world may suffer before the eventual Triumph of Her Immaculate Heart: “I felt my spirit flooded by a mystery of light that is God and in Him saw and heard: – The tip of the spear as a flame unlatches and touches the axis of the earth, – It shudders: mountains, cities, towns, and villages with their inhabitants are buried. The sea, the rivers, and

the clouds emerge from their limits, overflowing and bringing with them in a whirlwind houses and people in numbers that are not possible to count. It is the purification of the world by sin as it plunges. Hatred and ambition cause the destructive war! Then I felt the rapid beating of my heart and in my mind the echo of a gentle voice saying: – In time, one Faith, one Baptism, one Church, Holy, Catholic, Apostolic. In eternity, Heaven! This word Heaven filled my soul with peace and happiness, so that almost without realizing it, I was repeating for a long time: – Heaven! Heaven!" (3) *Fatima Perspectives* #722, April 10, 2015: "More Explosive News from the Convent in Coimbra"; #743, June 12, 2015: "World Apostolate of Fatima Hides Our Lady of Fatima's Words in English Translation of New Lucia Biography"; #749, July 9, 2015: "A Respectful Reply to David Carollo"; and #767, August 24, 2015: "Bio-gate: Some Further Developments"; <http://www.fatimaperspectives.com/ts/tocts.asp> (4) Christopher Ferrara, *Fatima Perspectives* #749, "A Respectful Reply to David Carollo," July 9, 2015, <http://www.fatimaperspectives.com/ts/perspective749.asp> (5) *Novos Documentos*, September 1984, p. 25; Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima* – vol. III: *The Third Secret*, (Immaculate Heart Publications, Buffalo, New York, U.S.A., 1990, republished in 2001), p. 55, n. 21. (6) *O Milagre do Sol e o Segredo de Fatima*, p. 121; Frère Michel, vol. III, p. 47. (7) *Sintese Critica de Fatima*, p. 153; Frère Michel, vol. III, p. 47. (8) *La Verdad Sobre el Secreto de Fatima*, p. 81; Frère Michel, vol. III, p. 48. (9) It was not until January 9, 1944, that Sister Lucy wrote the following note to Bishop da Silva, informing him that the Third Secret was finally written down: "I have written what you asked me; God willed to try me a little, but finally this was indeed His will: it [the text] is sealed in an envelope and this [the sealed envelope] is in the notebooks..." The Vatican's June 2000 manuscript of the Third Secret, however, was completed on January 3, 1944, as shown by the date appearing at the end of Sister Lucy's 62–line handwritten document. See *The Devil's Final Battle*, (Terryville, Connecticut: The Missionary Association, 2010) Chapter 4, "The Third Secret", pp. 24-26, especially footnote 61 (http://www.devilsfinalbattle.com/book/BookChaptPDF/dfb_chapter4.pdf); and Chapter 13, "The Third Secret Consists of Two Distinct Texts", p.231 (http://www.devilsfinalbattle.com/book/BookChaptPDF/dfb_chapter13.pdf). (10) Frère Michel, vol. III, p. 33. (11) Frère Michel, "The Secret of Fatima ... Revealed," p. 23, <http://www.fatima.org/crusader/crthird/sfrpg23.asp> (12) Frère Michel, vol. III, p. 33. (13) See Sister Lucy's December 26, 1957 interview with Father Augustin Fuentes, <http://www.fatima.org/essentials/opposed/frfuentes.asp> (14) Father Nicholas Gruner, *Heaven's Peace*

Plan, Program #790, "The Third Secret Put in Writing in 1944," <http://heavenspaceplan.com/raffles/790.wma> (15) Quite possibly a term used by Our Lady Herself in the Third Secret. After 1960, Sister Lucy repeatedly used this expression in the limited avenues that remained open to her for unrestricted speech, bemoaning and warning against the unfolding scandal of our age, by which the devil has succeeded in leading astray much of a too-trusting Catholic laity by subverting the minds and hearts of numerous Church leaders. Frère Michel notes: "Just as after January 25, 1938 [on which date Our Lady's prophecy of 'a night illumined by an unknown light' was fulfilled], when she announced the imminent peril of the world war, she was in fact relying on the prophecy of the great Secret not yet divulged, we may think that today, when she speaks so insistently about 'the diabolical disorientation' invading the world, she is merely repeating a theme of the Third Secret, without saying so." (Frère Michel, vol. III, p. 754.) (16) About this, Frère Michel writes: "Father Alonso understood quite well to what extent the content of the Secret, and this alone, prevented the Popes from revealing it. In his last article on the Secret of Fatima, written just a few weeks before his death, while he prudently gave the appearance of justifying Rome's silence, he wrote these remarkable clairvoyant lines: 'An inopportune revelation of the text would only have further exasperated the two tendencies which continue to tear the Church apart: a traditionalism which would believe itself to be assisted by the Fatima prophecies, and a progressivism which would have lashed out against these apparitions, which in such a scandalous manner would seem to put the brakes on the conciliar Church's forward progress . . . Pope Paul VI judged it opportune and prudent to delay the revelation of the text until better times. Pope John XXIII declared that the text did not refer to his pontificate . . . And the following Popes did not consider that the moment had come to lift the veil of mystery, in circumstances where the Church has still not overcome the frightening impact of twenty post-conciliar years, during which the crisis of the Faith has installed itself at every level.' (*Ephemerides mariologicae*, 1982, 'De nuevo el Secreto de Fátima,' p. 93.)

"Stupefying words: revealing Our Lady's prophecies, the Fatima expert explains to us, would come to clearly vindicate the defenders of tradition and uphold them in their struggle, and on the contrary, restrain and disavow the supporters of the 'Conciliar Reform' to the point of infuriating them against Fatima." (Frère Michel, vol. III, pp. 711-712.) (17) Abbé Georges de Nantes, "Open Letter to Cardinal Ratzinger," January 1985; Frère Michel, vol. III, p. 825.