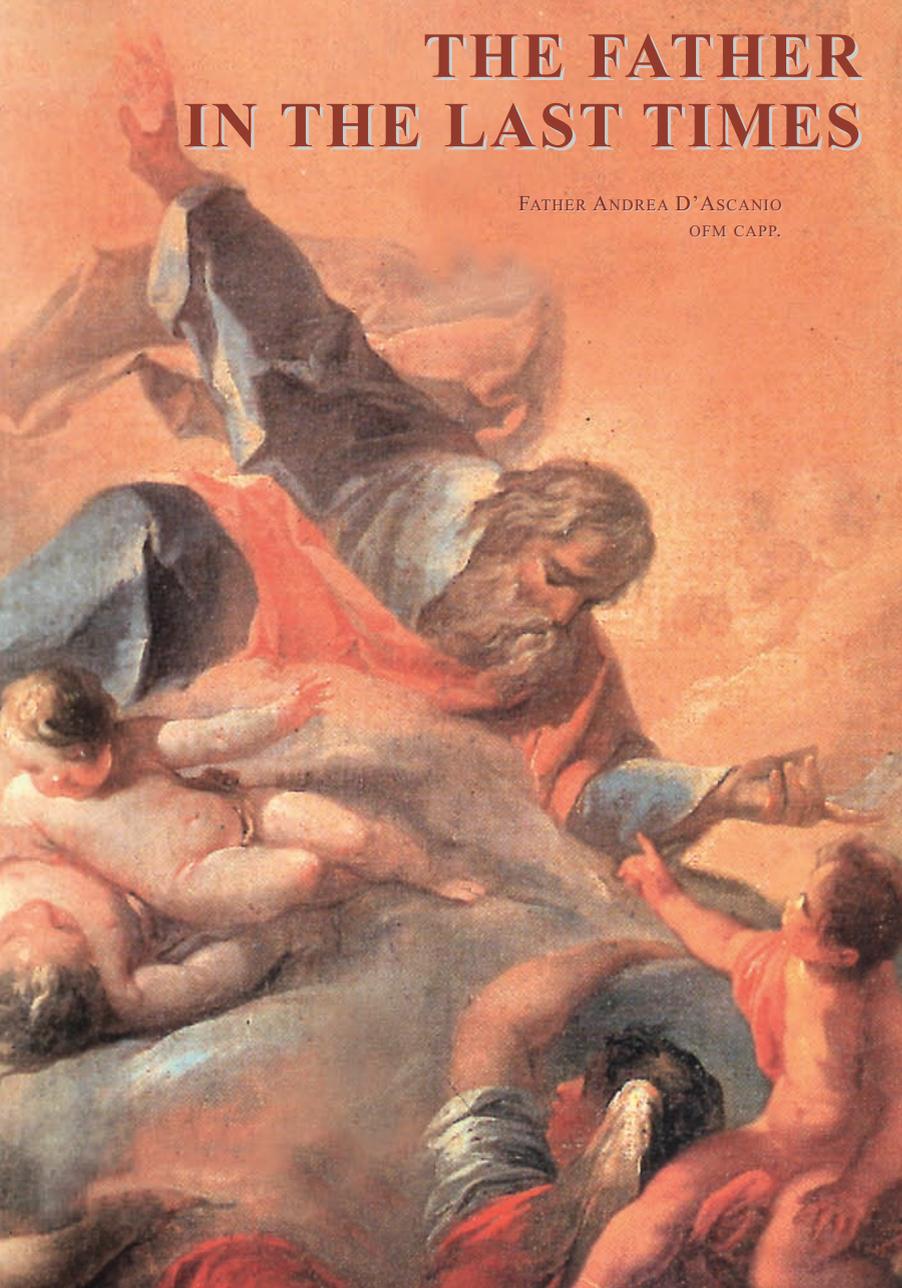


THE FATHER IN THE LAST TIMES

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OFM CAPP.



THE FATHER IN THE LAST TIMES

by Father Andrea D'Ascanio ofm cap

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“Il Padre negli ultimi tempi”

(*Vorrei essere come un bambino piccolino*)

Collection of meditations on the Father
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*Non vedo nessuno ostacolo dottrinale
per la pubblicazione degli scritti
del Padre, redatti dal Padre Andrea
D'Ascanio.*

21 Settembre 2000

J. Galati

“I WANT TO BE LIKE A LITTLE CHILD...”

“I want to be like a little child... who pulls his Daddy’s robe and with a smile asks him for the most simple things, which in the world’s eyes may seem the most impossible...”

The Father’s little girl

Many times I have read a letter I received from Milan which gave me the strange impression that I had written it myself, since when I read it I felt I was on the same spiritual wavelength. It is signed “the Father’s little girl”. With her permission we will publish it in full, with the hope that the message which the Father gives us through “His little girl” will reach all hearts who are worried about impending “catastrophes”.

*“Hi Father Andrea,
Today I felt my heart was speaking to you... but you aren’t here and I don’t know if you can hear me or if you can feel these heartbeats from such a far distance. Here everyone is talking about catastrophes and the “terrible” things that must take place. But I’m not con-*

cerned about these things, that is, on the one hand I’m happy I know about them, on the other hand I say to myself: is it right to continue thinking like this? Then your words on Sodom and Gomorrah come to my mind and I say to myself: perhaps, if the Lord allows us to know about these “punishments”, it is to make us understand that no matter what, He is always with us and He wants to prove it to us by warning us Himself about the trials that are to come... our God is truly GREAT! In addition, it seems to me that He humbly invites us to pray that all of this won’t “be necessary”. God is Father. And we mustn’t be afraid to ask a Father who has given us His Son in order to save humanity (because in theory we are already saved, right?). One can only ask for the best for one’s children.

According to me it is better for the conversion of everyone and the conversion of hearts to take place in an instant, in a split second, the time to take a breath. I don’t know whether this could be the best and fairest way, I don’t know. However, I wish it was, so that everyone could be spared suffering.

Am I perhaps asking too much? However, Our Lady says that we never ask enough, or perhaps we ask for the wrong things, or in the wrong way. This is what I ask the Father, and I want to ask it every day, because I fear His judgment more than His punishments and I wouldn’t want to realize one day that I could have asked more for my brothers and didn’t, or that I wanted to put a limit to the Father’s action, thinking it wasn’t

possible for Him to act in a way other than this type of purification. However, on the other hand, some people say: God is Love, Mercy and Justice... and I think: this is true, but we find it so difficult to understand how great His Love and Mercy are... could we have misunderstood His idea of Justice?

God gave us the great gift of free will... which we try to apply in all situations and as it suits us; but now we know that the only true freedom man possesses is that of deciding whether or not to return to the Father.

Therefore I asked myself: if the Father decided to hear our prayers and convert everyone in an instant, would this take away man's freedom?

I don't think so, because if all hearts were able to understand the Father's Love for them, they would be free to refuse it anyway. And the same thing would happen through his "chastisements" because if suffering can shake us and make us reflect, still it doesn't always lead to conversion, otherwise we would all have been converted centuries ago, because suffering doesn't abandon man; it can't because happiness means returning to the Father.

I asked myself, Father Andrea, what if God's Justice wasn't armed and destructive as we imagine it, but was yet of another kind? For example, couldn't the Father's Justice intervene powerfully in the hearts of all men, armed with the blood shed first of all by Jesus and then by all the martyrs of history who gave themselves to Him gratuitously and trustingly, unaware of

the motive and value of their sacrifice? Couldn't the Saints of the history of humanity, whose numbers the Father alone knows, enlighten all the souls who walk in the darkness of these times and perhaps of all times, with the Light they reflected and still reflect?

Couldn't the Father thus intervene in the history of man, with power and might, armed with this Justice, with the justice of our brothers who have fought and won for us also?

This seems to me a nice plan, but perhaps the Father has a better one in store for us, which we cannot even imagine.

Whatever it will be, it will be fine because the Father sees beyond His children and with such a Father, all we have to do is abandon ourselves to Him and continue trusting in Him. However, I can't stop asking. I want to be like a little child who pulls his Daddy's robe and with a smile asks Him for the most simple things, which in the world's eyes may seem the most impossible; because a child doesn't see evil or doesn't pay attention to it because good is more important and only this interests him.

Father Andrea, I wish you every happiness and I thank the Lord for allowing us to meet; know that I am near you even if you don't see me! If you feel like writing back to me, I am here, but I will never expect a reply. Let me greet you with Mary's greeting: May Jesus Christ be praised!

His little girl

Dear “Heavenly Father’s Little Girl”,

People might think you really are a five-year-old girl who is daydreaming about things above her age, in an interpretation which belongs precisely to children of that age. And they are right: you really are a five-year-old whom the Spirit has given the power to interpret properly what isn’t granted to “adults”:

“I bless you, Father, Lord of heaven and earth, for hiding these things from the wise and the learned and revealing them to little children” (Mt 11:25).

So let us once more read what you have written, giving every concept a biblical support: the whole Truth is contained in this Book, we only have to read it from the right perspective. Let us begin with the *end of the world* which will be caused by the imminent “*catastrophes*” (Mt 24) that will precede the *general conversion* (Rev 7:22) following the “*fiery rain*” (2Pt 3:8-12). Thus there will be the *new creation of the new humanity*, “*new heavens and a new earth*” (Is 60:21; 65:17; 66:22 - 2Pt. 3:13 - Rom 8:19-23 - Rev 21:27). We will expand on these topics in three parts, with the following summaries:

1. “**The last times**” (Mt 24:4-31): The “*catastrophes*” are above all of an *interior and spiritual* nature; even though – in order to shake spirits – subversions of an external nature will also be necessary: economic crises, revolutions, diseases, pollution, currency depreciation, hunger,

the outbreak of every sort of violence, social injustice, oppression of the poor by the rich and powerful, unfair laws which attempt to overturn solid and traditional values, perversions which are instilled and passed off as “*normal*” with the complicity of politicians and the mass media, various scandals, etc. These are extremely bitter, yet necessary things (Mt 18:7); in fact, only in this way will man – when, as the prodigal son, he becomes aware of his abnormal behaviour – be destabilized in all the false securities he has clung to. Many of these “*catastrophes*” are already under way, and we don’t even realize it.

2. “**The fiery rain**” (2Pt 3:13). The “*disaster prophets*” see in this passage of the second letter of St. Peter the final and dreadful intervention of God, consequently, “*the earth and the works that are therein shall be burned up*”. But in reality it won’t be a destructive fiery rain which will repeat worldwide what took place in Sodom and Gomorrah, but a renewing rain of the Holy Spirit’s Fire which, as in the first Pentecost, will prepare the “*new heavens and the new earth*”.

3. “**New heavens and a new earth**”: the new humanity (*spirits=heavens and bodies=earth*) which will be re-created by the Grace of the Father by work of the Holy Spirit. It is the end of the overwhelming power of evil in “*Babylon the great*” (Rev. 18:1 ff.), that is, the liberation of all men who are “*prisoners*” of evil and their conversion (Rev 6:12-17). It is the “*new Jerusalem*” which comes down

to earth (Rev 21); it is the fulfilment of what Jesus has been telling us to ask our Father for 2,000 years: “*Thy kingdom come!*”.

Let us now examine *Matthew 24:21-31*, a “classic” example for disaster prophets, by referring to what we wrote more than fifteen years ago in the first volume of “God is my Father”. In the following issues we will examine the other two topics.

“The last times” in Matthew 24

“Here everyone is talking about catastrophes and the “terrible” things that must take place. But I’m not concerned about these things, that is, on the one hand I’m happy I know about them, on the other hand I say to myself: is it right to continue thinking like this?”

No, Father’s little girl, it isn’t right to think in this way. However, let us try to give a proper interpretation of what Jesus says about these last times in the Gospel of Matthew 24, which contains all the “catastrophes” and “terrible” things which are being talked about today. Let us read this passage of the Gospel and comment on it in the light of our times:

“...for at that time there will be great tribulation (1), such as has not been since the beginning of the world

until now, nor ever will be. And if those days had not been shortened, no one would be saved (2), but for the sake of the elect they will be shortened. If anyone says to you then, ‘Look, here is the Messiah!’ or, ‘There he is!’ do not believe it. False messiahs and false prophets will arise, and they will perform signs and wonders so great as to deceive, if that were possible, even the elect. Behold, I have told it to you beforehand (3). So if they say to you, ‘He is in the desert,’ do not go out there; if they say, ‘He is in the inner rooms,’ do not believe it. For just as lightning comes from the east and is seen as far as the west, so will the coming of the Son of Man be (4). Wherever the corpse is, there the vultures will gather (5). Immediately after the tribulation of those days, the sun will be darkened (6), and the moon will not give its light (7), and the stars will fall from the sky (8), and the powers of the heavens will be shaken (9). And then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn (10), and they will see the Son of Man coming upon the clouds of heaven (11) with power and great glory (12). And he will send out his angels with a trumpet blast, and they will gather his elect from the four winds, from one end of the heavens to the other (13)”.

(Mt 24:21-31)

“Great sin” is the cause of the “great tribulation”

1) *“There will be great tribulation, such as has not been since the beginning of the world”*

“Tribulation”, that is, suffering in all its dimensions (physical, moral, spiritual, etc), is the *fruit of sin* (Gen 3:16-19) intended in a true, complete and theological sense: the rebellion against God the Father and the consequent loss of His love and His protection; slavery to sin, to Satan, to the father of hatred who, with the deeply-rooted sadism of his essence of “evil”, torments God’s children in order to strike the Father through them.

Behind every form of suffering there is sin which bears within it, either directly or indirectly, its reward of suffering and death. And behind every sin there is the serpent, “*the father of lies*” (Jn 8:44), who deceives men with false promises of false goods. He, the anti-God, the anti-Father who creates only hatred, despair and death, has always acted upon man by making him first the instrument of evil and then the victim of anguish. In the “*last times*”, that is now, he has organized evil worldwide, with all the means technology has provided him with, and has thus accomplished a worldwide, mass mechanism of sin. Since sin is equivalent to suffering and death, the result is the “*great tribulation*”, in which today’s society is struggling.

The Holy Father John Paul II pointed out the main sources of concern in our times in the Encyclical “DIVES IN MISERICORDIA” (VI,10 ff.) when he talked about social injustice, world famine and armaments. We will briefly examine the most obvious plagues that are devastating the foundations of our society by striking it through its youth and children: *drugs, prostitution and pornography*. All this is caused by the *hunger for money and power*, the most immediate and bitter sources of “tribulation”.

Drugs: the anguish and suffering that drugs bring about in their victims is well known. Less well-known, but perhaps greater, is the “tribulation” of the parents, relatives and those who love the unfortunate person who has become the victim of drugs. Assisting a son caught in the vortex of drugs means seeing him slowly become amoral and apathetic, a human larva; at times he becomes a delinquent, even out of necessity. What “tribulation” is greater than watching the decomposition of a son in his physical, psycho-physical and spiritual structure; his falling into one abyss after another without being able to do anything to help him? And drugs are now pushed in many primary schools...

Prostitution: it has always existed, but within certain limits and forms. Drugs and the moral depravation of our times have surpassed all limits: just think that *in 1976* there were more than a million children, aged eight to twelve – of both sexes – who were involved in prostitution in the

United States. But from then until now, in the last twenty years, this evil has increased at a frightening rate, with absurd repercussions, especially in the underdeveloped countries of South America and Asia.

Pornography: we all know what kinds of magazines can be found at the newsstand. We all know what kinds of films are shown on private and public television. What we perhaps don't all know is that in the last few decades pornography has started the new trend of child "porno", in *hard-core* comics and films, that is, from real life, without fiction.

The hunger for money and power: the anti-God par excellence is Mammon, the god of money. Power is wrapped up in riches. The so-called "powerful ones" are almost always the fruit of economic power which today guides the work of man by working on their "ego" and their restless desire to stand out among the crowd. Money is the root of all the evil in the world.

Why have we examined in particular the phenomenon of evil in children? For various reasons:

- because it gives us a precise idea of the moral standards of modern man: scandalizing the innocent or, what is worse, using them for evil, is a sign of the utmost degradation. It is obvious that before evil is poured upon children, it has already pierced adults, who commit it or allow it without opposing it;

- because children are tomorrow's society, and allowing them to be desecrated and perverted is not only the worst of murders, but a true social suicide;

- because children are the temple of God, they reflect God, they are our angels on earth and they are the Light in our darkness. God lives and shines in fullness in their spirits (Mt 18:10) and corrupting children is like striking the heart of God.

If Satan has dared to strike the heart of God in such a powerful way, it means that we have truly reached the final impact, and that only a supernatural intervention will be able to bring back man's dignity. In each one of these innocent ones who are stricken by evil, in their families, in those who still have a minimum of human dignity, there is a "*great tribulation*", as infinitely great is the "tribulation" of the heart of the Father which is torn in millions of children who are the heart of His Heart.

**So is this really the end?
Yes, the end of the world of evil**

2) «*And if those days had not been shortened, no one would be saved*».

“Evil”, with the technical means at its disposal, advances in geometric progression. Drugs and prostitution (which is the main appendix of the former), due to the increasing number of users-pushers, are extending their coils in wider circles, in a flood of “evil” that can no longer be restrained.

Within a few years, our society is doomed to become a Sodom and Gomorrah of worldwide proportions. And without considering the absurd proliferation of nuclear weapons – which at the present are sufficient to destroy our planet many times – and the possibility of another world war. Therefore we can bring the phrase of the Gospel up to date: “*And if those days are not shortened, no one will be saved*”, neither materially, nor spiritually.

Therefore, here we are. Humanity, like the prodigal son, is reducing itself to a “*swineherd*”, that is, in biblical language, to the greatest moral decay. Humanity is drowning in sin. However, as we have already mentioned, the fruit of sin is “tribulation”: an entire humanity under pressure, desperate and in spiritual, moral and social chaos, which is preparing for its great return to the House of the Father. Just as in the prodigal son.

Pope John Paul II has addressed this message of hope to this humanity: God is a Father rich in mercy – *w*– and is always ready to embrace every man in order to give him a new dignity, as he did with the prodigal son.

The time of greatest sin is the time of resurrection, because, at the very moment of his greatest degradation and thus despair, every man will become aware of his sin and will prepare himself for his great return to the Father.

However, Satan will play his last card and try to lead humanity astray on its journey back to the Father, by creating spiritual substitutes:

3) «*If anyone says to you then, 'Look, here is the Messiah!' or, 'There he is!' do not believe it. False messiahs and false prophets will arise, and they will perform signs and wonders so great as to deceive, **if that were possible**, even the elect. Behold, I have told it to you*”.

Jesus foretold it, and it is happening. We only have to look around carefully.

How will the Son of man's "return" take place?

4) *« For just as lightning comes from the east and is seen as far as the west, so will the coming of the Son of Man be».*

We don't know where lightning comes from, and the same will be for the coming of the Son with the Father's Power. He will take everyone by surprise, because we are awaiting him from without, in a sensational way; whereas it will be a totally spiritually thing, which will work in the depths of our consciences. The Jews were awaiting a triumphant Messiah, and he came humble and poor. We are awaiting his return amongst the falling of stars and the uproar of thunder, and instead it is taking place in the silence of individual souls.

In the established time this coming, which has already been prepared in the depths of our consciences, will be manifest, quick and unexpected, like lightening, which in an instant rises, develops, breaks the darkness and illuminates. This means that men, as they prepare themselves interiorly, in an instant will see a ray of divine splendour and will accept it, because no one can refuse the Light once they have seen it. Just like St. Paul, St. Augustine, St. Benedict, and St. Francis...

Where will this "return" take place?

5) *«Wherever the corpse is, there the vultures will gather».*

The corpses are the saints of the last times, who won't be miracle saints, hailed by the faithful, but the champions of a profound and hidden faith, spiritually killed "corpses", mortified by suffering in humility and silence. Victim souls, who have offered themselves to God and whom God has used in order to hold back evil and whom he now bears witness to by making them true centres of spirituality, guides and examples for "eagle" souls – reaching out to God as the eagle reaches out to the sun – who will acknowledge, in the "corpses", the true lights of the spirit. They will gather around them, forming the first breeding ground and the soul of the new Light which comes *"with might"*. When the number of these champions is complete (Rev 6:11), the Spirit will have woven in the world of the spirit a big web of Grace, ready to gather humanity which has drifted away. Then there will be the great manifestation of the Father, which is already under way, even though we don't realize it. These will be the dreadful days of darkness, which have already begun.

The days of darkness

6) *«Immediately after the tribulation of those days, the sun will be darkened».*

The Light is God. “*The sun will be darkened*” means that God will no longer speak, or rather, men will no longer listen to Him, with the consequences gathered from the following expressions:

7) «*The moon will not give its light*».

If the sun is God, the moon is Mary-the Church. The moon receives its light from the sun; if the Father doesn't speak anymore – not because He doesn't want to speak anymore, but because hearts hardened by sin will forget that there is a most tender Father who is constantly waiting for them – not even Mary will be seen, followed and felt anymore, and she will no longer be able to illumine those who ignore or refuse her existence. This will mark the end of the Marian manifestations which have given so much **life to the Church and to the world in our times. Then humanity will be made up of a sea of orphans who will only know despair because life will no longer have meaning for them.**

We believe these are the famous “*three days of darkness*” which are so frequent in the prophecies of this century. However, these days “*will be shortened*”. Men, at the height of their despair, will cry “Father!” and the Father will come, and Mary will come and Life will begin to flow in the universe again, because wherever there is a man's smile, there is the very smile of God.

8) «*The stars will fall from the sky*».

The “stars” of the spiritual world are the priests, of whom Jesus said: “*You are the light of the world*” (Mt 5:14). The majority of priests, confused, defamed, misunderstood and forgetful of the only true weapon which is prayer, will blow with the wind and instead of being guides and shepherds, they will be the blind leading the blind. Where to? Towards the merciful Love of the Father, who won't leave them to perish and who at the least sign of repentance will embrace them, clothe them with new robes and help them to be born again and continue their journey, which is an infinite journey.

9) «*The powers of the heavens will be shaken*».

“Heavens”, in biblical language, means “spirits”. Therefore humanity will find itself in profound moral and spiritual chaos, and it will no longer be able to have a clear and objective picture of the situation in which it will find itself. And this situation is already obvious enough: “***A time will come when the whole world will go so mad*** – said Anthony the Great – ***that people will see a man in his right mind, and call him the mad one***”.

The great conversion

10) «*And then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn*».

The only “sign” of the Son of man is the Cross. This sign will appear impressed with fire in all souls. They will comprehend their ingratitude and neglect for crucified Love; they will mourn and they will be saved: their redemption will be accomplished.

But this will not be the expression of only a few individual conversions: **“all the tribes of the earth will mourn”**. Therefore it will be a mass phenomenon.

In the Dives in Misericordia we read:

*“That son, who receives from the father the portion of the inheritance that is due to him and leaves home to squander it in a far country "in loose living," in a certain sense is **the man of every period.**”*

In these last times he will finally return home.

The great Light

11) «And they will see the Son of Man coming upon the clouds of heaven».

In the spiritual heavens the clouds represent sins, the ghosts which hell provokes by creating a veil, or cloud, which prevents us from seeing God. This is what Isaiah calls the “*sheet*” that will be destroyed (Is 25:7).

The Son of man will come “*upon the clouds*”, that is, he will come in spite of hell’s efforts to obscure the vision of God. It knows that if man can even catch a glimpse of the light of the Sun which lives in him, fire will light up within him and he will search for God and desire him “*with all his heart, with all his soul, with all his mind and with all his strength*” (Dt 6:5; Mt 22:37).

Whoever has seen God’s Light can no longer accept to be covered again by the darkness of sin and death.

For this reason Satan tries to prevent us from seeing God, or lets us have a false idea about him: not a most tender Father, but a revengeful master and an inflexible judge, almost an enemy.

The triumph of the Immaculate Heart of Mary, that is, the triumph of the Father

12) “And they will see the Son of Man coming with power and great glory”.

The Father will come through the Son who will receive His power. “Power” is the specific attribute of God the Father. “God the Father almighty” we say in the Creed.

What kind of “power” will he come with? With his own power: a creative and renewing power, a power of Love, a power of Light. He will certainly not come to destroy, because the Father creates, and doesn’t destroy; He will not come to punish, because He is a Father of Mercy; He will not come to add darkness to darkness, because He is a Father of Light who gives Light and who loves us “grace upon grace”.

He will come and “destroy the veil that veils all peoples, the sheet that covers all nations” (Is 25:7) and which prevented men from seeing Him and thus loving Him. We will finally see God as He is: Father, only Father, infinitely Father, who is capable only of loving and exerting His omnipotence of Love in order to overcome the “evil” which snatched His children from Him and bring them back to His Heart. In order to give all of Himself to each of His children, so that they may become one with Himself, with the Son and with Love.

It will be the triumph of Mercy of the Father who “gives His heart to His children” immersed in the shadow of death and sin, because his mercy “is more powerful than sin, more powerful than evil, more powerful than death” (Dives in Misericordia).

The new Church is finally born

13) «And he will send out his angels with a trumpet blast, and they will gather his elect from the four winds, from one end of the heavens to the other».

It will be simple for the angels, at the sound of the “trumpet blast”, to gather all his children into a single Spirit, when these will be acknowledged as the children of one Father. Man himself will facilitate the work of the angels and form the Unity.

In addition to being our invisible brothers in heaven, the angels are the priests of the new Church who will have the power (the “trumpet”) of God the Father. They are called “angels” because the priesthood was instituted by God in order to bring humanity the Word and the Light – a task that belonged precisely to the angels before the coming of Jesus – and because in the “last times” the priests will lead the earthly battle against the demons, just as in Heaven Michael and the other angels had lead it (Rev 12:7-9). To His “Michaels” – the new Priests – the Father will

give the fullness of his Grace (*“with a trumpet blast”*) and the *“the huge dragon, the ancient serpent, who is called the Devil and Satan”* (Rev 12:9) will also be conquered on earth (Rev 12:10-12).

The fall of Babylon, at the sound of the “trumpet” of the new priests

The *“trumpet”* has always been the symbol of God’s power (Rev 8; 10; 11; Is 27:13; Jl 2:1) and in this regard it is interesting to read the episode of the capture of Jericho, in the book of Joshua:

“Seven priests will carry seven ram’s horns ahead of the ark. On the seventh day march around the city seven times and have the priests blow the horns. When they give a long blast on the ram’s horns and you hear that signal, all the people shall shout aloud. The wall of the city will collapse, and they will be able to make a frontal attack” (Jo 6:4-5).

“Seven” is the Father’s symbolic number and the *“trumpet”* is the sign of His power. The Father, when he comes, *“will send”* his angel-priests into the world – just as Jesus sent the Apostles – with all His power of Light and Grace.

Therefore, the Father’s Church will be eminently missionary, as the Son’s was at the beginning (Mt 28:18-20), free

from the narrow and mortifying limits of the present juridism. The Father will then send his angel-priests and give them His power (*“the trumpet blast”*). Just as the walls of Jericho collapsed at the sound of the trumpets blown by the priests, so the fog with which hell has obscured humanity will disappear before the power of the Father’s word which will be proclaimed by his angel-priests.

The angel-priests will establish all religions and the most varied spiritualities (*“from one end of the heavens to the other”*) in the name and in the heart of the one Father. It will be the new Church – truly One, Holy, Catholic – united by the one Spirit which in each and everyone will cry *“Abba, Father!”*.

This single word: **Father!**, pronounced by all humanity, will be *“the great signal that all the people shall shout aloud”* (Jo 6:5) and will finally cause the walls of hell to crumble.

Dear “Heavenly Father’s little girl”, let me know if this interpretation of the “end of the world” described by Saint Matthew suits you. In the next issue we will examine what Saint John, in Revelation, and Saint Peter, in his second Letter, have to say on this topic. I believe they agree with us, in spite of many people who are of the opposite opinion

THE “FIERY RAIN”

Dear “Father’s Little Girl”,

Let us continue on the subject we began in the previous issue. Your letter, full of hope and joy, was followed by another letter, which came to us from San Giovanni Rondo (Fg); it is more dramatic than the SOS of a sinking ship: “*In the 21st edition of Rev. Don Gobbi’s book , it is written that in 1998 fire will fall from Heaven! Please remember my soul.! Pray, pray for me!*”.

About twenty years ago we spoke about a “fiery rain” regarding the second Letter of Saint Peter, in the 1st volume of the trilogy “God is Father”. For a long time, long excerpts of that book have appeared in *Messaggero dell’O.R.P.*, a journal published by the Jesuit Fathers, and we are very happy about this. We will also draw from what we wrote back then, in order to advertise these three little volumes written at the wish of Mother Eugenia who suggested the titles for us. They aren’t *bestsellers*, but if they are okay for the Jesuits, perhaps they are worth the effort we put into them.

Father’s little girl, you wrote: “According to me it is better for the conversion of everyone and the conversion of hearts to take place in an instant, in a split second, the time to take a breath”. But how can this come true? I believe the matter is a bit more complex, because true conversion involves a profound interior maturity which can

only be accomplished through the trial of intense mortification. The prodigal son shows us how.

However, this “mortification” may take place simultaneously for many people, under the extraordinary pressure of the Spirit, which can *simultaneously* bring about a mass interior radical change. It could be the fruit of the famous “three days of darkness”, during which all the catastrophes that should cause the end of the world of evil would be added up. Because during these... “Three days” – which symbolize the passion and death of Jesus – each man will live his own spiritual agony. Through this interior death all false structures built by one’s own “ego” will be destroyed: the latter – which Padre Pio from Pietrelcina often called the true “Satan” – will be destroyed by the powerful action of the Father by means of the “fiery rain”, **which will be a rain of the Holy Spirit** and which therefore must be interpreted in a spiritual sense.

In order to give a correct interpretation of this “fiery rain” which Saint Peter talks about, it is essential to explain the concepts of “heaven”, “heavens” and “earth” in Scripture.

“Heavens” and “earth” in Scripture

“Heaven” is the human soul and, in a broader sense, the world of the spirit.

“Earth” is the human body and, in a broader sense, the material world. It is the human body not only because it is “made of earth” (Gen 2:7), but above all because it is the ma-

terial wrapping that clothes the soul and that the Spirit uses in order to communicate himself to the material world as well.

We will quote a few Gospel passages in support of what we have previously stated:

1) *"The kingdom of Heaven is among you"* (Lk 17: 21).

If the Kingdom of Heaven is among us, it cannot be the atmospheric heaven. It is the world of the spirit that is among us; this world, destroyed and stifled by sin, is brought to new life by Jesus, who with his Grace gives life to everything evil had stifled, and makes it once again the temple of divinity: *"Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him."* (Jn 14: 23).

Therefore God lives – outside of time and space – in the world of the spirit which is Himself in the Trinitarian essence in which the angels and the souls of the deceased are united; He also lives in the soul of every man who accepts Him and who becomes, here on earth – in time and in space – a radiation of divinity in the material world.

Every soul is a "heaven" in which God works and lives, and this is made clearer by the following passage:

2) *"See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father."* (Mt. 18: 10).

Our natural reaction is to ask: all the angels, even sinners' guardian angels, see the face of God. Therefore what difference is there – in the vision of God – between the guardian angels of innocent children and those of sinners? The former see the image of God even in the souls (in heaven) of the people they assist; the latter don't enjoy this further vision of the Father because the soul of their protégés is obscured by sin.

Therefore in "heaven", children's angels enjoy a further beatific vision in the individual "heavens" of the little innocent brothers entrusted to their care.

Jesus reaffirms and clarifies this concept when, speaking of children, he says: *"And whoever receives one child such as this in my name receives me"* (Mt 18: 5) and therefore the Father and the Holy Spirit. He says explicitly: *«I-the Trinity live fully in every child's soul»*.

Instead, when he speaks of adults, he says: *"Whoever receives me receives the one who sent me."* (Jn 13:20); and St. John says: *"To those who did accept him he gave power to become children of God"* (Jn 1:12). In other words, Jesus comes to re-establish in adults that "Kingdom of heaven" which instead exists fully in children.

3) *"And a voice came from the heavens, saying, "This is my beloved Son, with whom I am well pleased."* (Mt 3:17)

“Jesus said to him in reply, “Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father” (Mt 16:17).

It is interesting to compare these two passages, in which the Father manifests and bears witness to His Only-Begotten Son.

In the first passage the Father, from “heaven” – that is, from the world outside man’s world – makes His voice heard in order to bear witness to His Son in the whole world, before everyone, so that everyone may acknowledge him and accept him.

In the second passage the Father, in the “heavens” of individual souls, bears witness to His Son and reveals Him: in this case He manifests Him to Peter alone.

All knowledge, every spark of Life, Faith and Light originates from the Father. This is true more than ever in the knowledge of His Son: *“Blessed are you, Simon of Jonah, for flesh and blood has not revealed this to you, but my heavenly Father” (Mt 16:17).* The Father, who in Heaven is the source of new and eternal Life which continuously gives life to the Son, continues this “life-giving action” in the heaven of every soul, and manifests His Son to whomever He deems it appropriate.

Every soul that accepts the Son whom the Father reveals to him becomes a “heaven” in which the Trinity lives and works, and becomes in turn *“a spring of water welling*

up to eternal life” (Jn 4:14). Every man, in the Father’s plan, must become heaven, which will be a Trinitarian radiation in creation, an extension of divine life in the universe.

When all humanity is ready to accept the Father’s manifestation of the Son, the Kingdom of Heaven on earth will finally be fulfilled, and in humanity the spiritual heaven will regain its dignity and will be able to guide the physical, body – on “earth” – in complete harmony with Love: thus there will be new heavens and a new earth.

Therefore the coming of the Father will concern the world of the spirit and individual souls. From this perspective, let us examine what is contained in the passage of Matthew’s Gospel and the second Letter of Peter.

“The fiery rain” in the second Letter of Saint Peter

“The present heavens and earth have been reserved by the same word for fire, kept for the day of judgment and of destruction of the godless. But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years and a thousand years like one day. The Lord does not delay his promise, as some regard “delay,” but he is patient with you, not wishing that any should perish but that all should come to repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty

roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out. Since everything is to be dissolved in this way, what sort of persons ought you to be, conducting yourselves in holiness and devotion, waiting for and hastening the coming of the day of God, because of which the heavens will be dissolved in flames and the elements melted by fire. But according to his promise, we await new heavens and a new earth in which righteousness dwells”.

(2 Pt. 3:7-13).

Let us try to give a coherent sense to concepts which seem contradictory, partly because this is prophetic language, partly for the improper and inaccurate translation of a few expressions which have been twisted with regard to a presumed catastrophic meaning.

First of all, let us examine the word “*promise*” of God, which is repeated twice in this short passage: the first as a promise of destruction, the second as a promise of “*new heavens and earth*”. And let us immediately state that a promise of destruction, literally and biblically speaking, is inconceivable.

Dictionary on hand, ‘to promise’ means “*to give hope of, to hold out hopes of*”. Scripture on hand, a “*promise*” always brings hope with it – which in God is certainty – of nice things, life and joy. In the Bible, bad things, like death and suffering, are rightly not announced as a promise, but

as a threat. In order to convince ourselves of this reality, let us examine a few of the most famous “promises”.

“Promises” in Scripture

God promises the redemption after Adam and Eve’s sin (Gen 3:14-15); he promises to protect Cain after Abel’s murder (Gen 4:15); he promises the childless Abraham that he will give him descendants that outnumber the stars in heaven (Gen 12:2 ff.; Gen 15:5); he makes a similar promise to Hagar, to console her for being abused by Sarah (Gen 16:10); he promises the Jews, through Moses, that he will lead them to “*a land flowing with milk and honey*” (Ez 20:6), namely the “*promised*” land; in all pages of Scripture and in all the prophets, God promises the Redeemer, the greatest sign of his faithfulness, of his covenant and of his love.

When Jesus is about to return to the Father, and sees that his own are saddened and bewildered, he consoles them once more with a promise: “*I will not leave you orphans, I will come to you... the Father will give you another Advocate to be with you always, the Spirit of Truth*” (Jn 14:15-18).

Scripture is a crescendo of more and more shining promises – all duly kept by God who is *faithful*: Egypt’s freedom from slavery; the promised land; the Messiah and freedom from sin and from the slavery to hell; God with us, God in us... these are all signs of the infinite love of

the Father who gradually wins back the love of His children, His creatures and the whole universe.

In this broader context of love, the “promise” of a “destructive fire” is very inconceivable: the only logical and coherent explanation is that this “fiery rain” will take place – because God promised it – but it will be the *fire of the Holy Spirit*.

And this is precisely what the II Letter of St. Peter talks about: the first promise is the promise of a new Pentecost, with universal proportions.

The second promise is a result of the first: “*Emitte Spiritum tuum et creabuntur, et renovabis faciem terrae*”. This is what the Church asks the Holy Spirit: to renew and recreate all things. And St. Peter, who knows the action of the Holy Spirit very well, sure of the promise of a universal Pentecost, can guarantee its effects with confidence:

“But according to his promise we await new heavens and a new earth, in which righteousness dwells”

(2 Pt 3: 13).

This universal Pentecost couldn’t have taken place at the time when Peter wrote his letters, because first *all men* had to be ready to receive this “fiery rain”, because God “*is patient with you, not wishing that any should perish but that all should come to repentance*” (2 Pt 3F: 9).

To convince ourselves that it is the fire of the Holy Spirit, let us read the description of Pentecost in the Acts of the Apostles, and briefly compare it with the passage of 2 Peter:

“And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit....”

(Acts 2: 2-4)

Acts 2:2: *Suddenly there came from the sky a noise*

2Pt 3:10: *The day of the Lord will come like a thief... the elements will be dissolved by fire*

The atmosphere is the same. At an unexpected moment, amongst considerable noise – which is always part of the great divine manifestations – from the “sky” and in “heaven” the action of God is manifested in the world of the spirit in general and of souls in particular. The “heavens”, that is souls, will “pass from” death to life, from darkness to Light. How? As a consequence of the “fire”...

Acts 2:4: *“Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit”.*

2 Pt. 3:7: *“The present heavens and earth have been reserved by the same word for fire, kept for the day of judgment and of destruction of the godless.”*

We are aware of the Holy Spirit’s effect on the first disciples. It will have the same effect – and even more marvellous – on all humanity. These – heavens and earth, that is body and soul – have been “reserved” as they wait to be pierced by the “fire” of the Holy Spirit, and “kept” for the day of judgment and for the destruction of the godless. Who are the “godless” that will be “destroyed” in this judgment? The demons, who will have to leave man, the earth and the whole universe which they, the false “princes” have usurped, but which belongs to humanity, the only true “king” of creation.

On this day, the judgment which Jesus had passed in his time will be delivered: *“Now is the time of judgment on this world; now the ruler of this world will be driven out”* (Jn 12:31).

The fire of the Holy Spirit pierces the first disciples, burns away everything that concerns hell, the fruit of man’s ancient spiritual corruption, and transforms them. It removes all fear, human respect and the fog of ignorance and they don’t hesitate to go out in public and face floggings and prison in order to bear witness to the Truth: they have become *“new heavens and a new earth”*, they have been moulded and strengthened by the Divine Fire.

Let us also examine the minor Pentecost described in the Acts of the Apostles and let us briefly compare it with the letter of St. Peter:

“When they had prayed, the place in which they were gathered was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness. The community of believers was of one heart and mind...” (Acts 4:31-32).

Acts 4,32: *“The community of believers was of one heart and mind”.*

2Pt. 3,12: *“On the day of God the heavens will be dissolved in flames and the elements melted by fire”.*

The fusion of metals is the work of fire, which alone can melt them, purify them and combine them.

The “fusion” of men is the specific work of the fire of the Holy Spirit: the community of believers of *“one heart and mind”* is just a preview of that *“Unum sint”* for which Jesus prayed and offered himself: *“Father, so that they may be one just as we are”* (Jn 17:11).

When the fullness of time comes, that is the “day of God”, the fire of the Holy Spirit will be poured out upon all humanity with such force that men, pierced by this Fire, will be transformed in body and soul: *new heavens and earth.*

Bodies will lose all their deposits of sin and sensuality (“*the earth and the works which are in it shall be burnt up*”) and will be capable of receiving the action of the Spirit and letting themselves be led by Him. The fog will disappear from souls (“*the heavens will be dissolved*”), and these will have the fullness of Light and Love which will allow them to act in perfect harmony with the body.

All men, renewed in body and soul, will form a perfect unity amongst themselves and with God: they will be “*of one heart and mind*” (Acts 4:32) and will be “*new heavens and a new earth in which righteousness dwells*” (2 Pt 3:13).

What is clear, in 2 Peter and in Matthew 24, is that the “*last times*” will be very difficult for humanity because – whereas God will be silent (Mt 24:29) – hell will cry out its anger with “*famines, earthquakes, increase of evildoing, great tribulation...*” (Mt 24:7 ff.) in order to destroy the old structures.

In this climate of chaos and darkness, what must we do? Jesus reassures us: “*See that you are not alarmed, for these things must happen*” (Mt 24: 6), and John Paul II – the Pope and Shepherd, the Priest and Prophet of our times – points out to us the path we must follow in “Dives in Misericordia”:

“In the name of Jesus Christ crucified and risen, in the spirit of His messianic mission, enduring in the history of humanity, we raise our voices and pray that the

Love which is in the Father may once again be revealed at this stage of history, and that, through the work of the Son and Holy Spirit, it may be shown to be present in our modern world and to be more powerful than evil: more powerful than sin and death”

(Dives in Misericordia, VIII, 15).

Let us obey our Shepherd’s words and, instead of despairing in unfounded theories on how God’s wrath will be manifested, let us live our dimension of children in fullness, praying the Father to deliver us from evil; asking Him for mercy, strength and a new spirit for everyone. He will hear us, because He wants to help us more than we want to be helped, and because He is faithful to his promise. He will deliver us from evil, that is He will intervene with His power, not to destroy man, but to drive out the oppressor who “*has done great things*” (Jl 2:20) to his creature, and He will embrace it forever.

Yes, the Church is in chaos, there are no longer leaders, humanity is running wild both spiritually and materially, but we mustn’t get discouraged:

*“the Church herself must be constantly guided by the full consciousness that... it is not permissible for her, for any reason, to withdraw into herself. **The reason for her existence is, in fact, to reveal God, that Father who allows us to “see” Him in Christ**”.*

(Dives in Misericordia, VIII, 15).

This is the Father's time, the time of Mercy. The greater the darkness, the more general the chaos, the more brilliant the Light will be and the fuller the triumph of the Father's Mercy:

*“The more the human conscience succumbs to secularization, loses its sense of the very meaning of the word **“mercy,”** moves away from God and distances itself from the mystery of mercy, the more **the Church has the right and the duty to appeal to the God of mercy “with loud cries.”** These **“loud cries”** should be the mark of the Church of our times, cries uttered to God to implore His mercy, the certain manifestation of which she professes and proclaims as having already come in Jesus crucified and risen, that is, in the Paschal Mystery. It is this mystery which bears within itself the most complete revelation of mercy, that is, of that love which is more powerful than death, more powerful than sin and every evil, the love which lifts man up when he falls into the abyss and frees him from the greatest threats.”*

(Dives in Misericordia, VIII, 15).

Let us do away with all sterile controversies, let us stop pointing at each other for the cause of evil. This is the game of the devil who doesn't want us to hold on to the *only* true source of salvation: the Father's Mercy. We are in a spiral of hatred which can only be broken by the Father's Love, and the Pope – the prophet of mercy who resounds

the mercy of all prophets – has pointed out the way to us: what are we waiting for to follow it? *“With loud cries”* let us ask for mercy for everyone, and we will experience that *“the Lord is a refuge to his people”* (Jl 4:16).

We will finally understand that God is Father, only Father who, with the infinite love of a Father, bends down to his creatures crushed by evil and holds them tight. With the warmth of his Love he will give a new breath of Life to his children, in a new creation in which they will be renewed in body and soul:

“Lo, I am about to create new heavens and a new earth; The things of the past shall not be remembered or come to mind. Instead, there shall always be rejoicing and happiness in what I create; For I create Jerusalem to be a joy and its people to be a delight; I will rejoice in Jerusalem and exult in my people. No longer shall the sound of weeping be heard there, or the sound of crying... Before they call, I will answer; while they are yet speaking, I will hearken to them. The wolf and the lamb shall graze alike, and the lion shall eat hay like the ox, but the serpent's food shall be dust. None shall hurt or destroy on all my holy mountain, says the Lord”. (Is 65:17-25)

This is what “the Lord says”, and the word of the Lord is already a living reality. It is up to us to accelerate the times of this marvellous reality with

“a cry that implores mercy according to the needs of man in the modern world. May this cry be full of that truth about mercy which has found such rich expression in Sacred Scripture and in Tradition, as also in the authentic life of faith of countless generations of the People of God. With this cry let us, like the sacred writers, call upon the God who cannot despise anything that He has made, the God who is faithful to Himself, to His fatherhood and His love”.

(Dives in Misericordia, VIII, 15)

"THY KINGDOM COME!"

In an attempt to respond to what our “Father’s little girl” has perceived in the freshness of her heart, let us continue examining the messages of Love contained in Scripture:

Dear Father Andrea,

... According to me it is better for the conversion of everyone and the conversion of hearts to take place in an instant, in a split second, the time to take a breath. Am I perhaps asking for too much? If the Father decided to hear our prayers and convert everyone in an instant... couldn't the Father's Justice intervene powerfully in the hearts of all men, armed with the blood shed first of all by Jesus and then by all the martyrs of history...?

The Father's Little Girl

Dear Father’s little girl, what you are asking might seem absurd to most people, but it is precisely what is written in the last chapters of Revelation concerning Babylon the Great and the New Jerusalem. So let us discuss these realities we are living without our realizing it:

Babylon the Great

*“Babylon the Great
has become a haunt for demons,
a cage for every unclean spirit, ...
for all nations
have drunk the wine
of her licentious passion,
the kings of the earth had intercourse with her
and the merchants of the earth
grew rich from her drive for luxury”.*

(Rev 18: 1-3)

Therefore Babylon is all the earth, whose inhabitants have consecrated themselves to Satan and renounced God: *“every king, every merchant, every captain of a ship, every traveler at sea, sailors, and seafaring merchants, etc...”*; practically all men have drunk the wine of her licentious passion: *“the beast forced all the people, small and great, rich and poor, free and slave, to be given a stamped image on their right hands or their foreheads”* (Rev 13:16).

The stamped image on their hands or foreheads indicates Satan’s rule, which takes away all freedom of action (stamped image on their hands) and thought (stamped image on their foreheads). The stamped image is used to mark the master’s right over his beasts; therefore humanity of the last times will be, for the great majority, subject to Satan’s rule, since it has sold its freedom and its dignity as God’s children.

Excluded from this rule are those who, having consecrated themselves to the Heavenly Father, will allow the angel to place on their foreheads the shining and royal seal of God’s children – the Name of the Father, precisely (Rev 22:4) – who are free in their will and therefore in their thought and action.

Practically, humanity of the last times will be made up of two contrasting groups: one which includes the great majority of men who have sold themselves to Satan because of their hunger for money and power, and another made up of those who have consecrated themselves totally to God.

In the last times it will seem that the power of evil rules: *“I sit enthroned as queen; I am no widow, and I will never know grief”* (Rev 18:7), says Babylon of herself.

These are our times, in which the overwhelming power of evil is undisputed; but in reality the reign of Satan is about to collapse, thanks to a power of fire which comes down from heaven:

*“I saw another angel coming down from heaven, having great authority, and the earth became illumined by his splendour. He cried out in a mighty voice:
“Fallen, fallen is Babylon the great...
Her plagues will come in one day,
Pestilence, grief and famine;*

*she will be consumed by fire.
For mighty is the Lord God
who judges her...*

(Rev 18:1 ff.)

It is the beginning of the destruction of Satan's reign on earth, or rather in the hearts of men, because everything takes place in man: men, under the rage of plagues, will be shaken in the depths of their hearts. The "good life" – Satan's reward to his slaves – comes to an end:

*"Alas, alas, great city,
in which all who had ships at sea grew rich from her
wealth!
...No melodies of harpists and musicians,
flautists and trumpeters, will ever be heard in you
again.
No light from a lamp will ever be seen in you again
... all nations were lead astray by your magic potion."*

(Rev 18:19-24)

The end of the world of evil

What will happen to this humanity marked by Satan which lives only with regard to material well-being?

"The kings of the earth, the nobles, the military officers, the rich, the powerful, and every slave and free

person hid themselves in caves and among mountain crags. They cried out to the mountains and the rocks: "Fall on us and hide us from the face of the one who sits on the throne and from the wrath of the Lamb, because the great day of their wrath has come and who can withstand it?" ... They threw dust on their heads and cried out, weeping and mourning: Alas, alas, great city, in which all who had ships at sea grew rich from her wealth. In one hour (Babylon) has been ruined!"

(Rev 6:15-17; 18:19)

It is the great **despair** which torments man when, enlightened by the radiance of the "angel coming down from heaven" (Rev 18:1), he becomes aware of his crimes and infidelity to God. It is the great judgment, or rather the beginning of the great mass conversion which the "Father's little girl" hoped for.

Can everything take place "in a second"?

In this regard the Book of Revelation says of Babylon: "her plagues will come in one day" (Rev 18:8) and then "in one hour she has been ruined" (Rev 18:19). These are expressions that denote a brief period of time; however, we are talking about the spirit and time cannot be calculated according to our calendar and our clocks.

Compared to the "thousand years" (Rev 22) – the time in which Satan will be locked away in hell – "an hour" or

“a day” indicate a relatively brief period of time: Satan’s overwhelming power will be put to an end in a very short time by God’s extraordinary intervention. Then humanity, through a dreadful interior anguish, will become aware of its sins, it will repent of them and will finally return to God whose existence it will no longer be able to ignore. It will be a dreadful trial, a hell experienced here on earth which men will live persecuted by the master Satan by whom they were marked:

“Then the fifth angel blew his trumpet, and I saw a star that had fallen from the sky to the earth. It was given the key for the passage to the abyss. It opened the passage to the abyss, and smoke came up out of the passage like smoke from a huge furnace. The sun and the air were darkened by the smoke from the passage. Locusts came out of the smoke onto the land, and they were given the same power as scorpions of the earth. They were told not to harm the grass of the earth or any plant or any tree, but only those people who did not have the seal of God on their foreheads. They were not allowed to kill them but only to torment them for five months; the torment they inflicted was like that of a scorpion when it stings a person. During that time these people will seek death but will not find it, and they will long to die but death will escape them”.

(Rev 9:1-6)

The “*star that had fallen from the sky*” is probably Lucifer himself, the head of the demons who, having been cast down to earth together with his angels (Rev 12:9), will torment men on earth as he does in hell: *men, in their lifetime, will live the same despair as the damned.*

A classic example of “despair”, “death” and “resurrection”

In order to understand the nature of this “despair”, let us read Manzoni’s description of the Unnamed’s state of mind in the famous night described in Chapter XXI of “The Betrothed”:

“Having departed, or almost escaped from Lucia, the Signor had retired to his room, had hastily locked himself inside, as if having to shelter himself against a band of enemies.

All appeared to him changed: that which once most urgently stimulated his desires, now no longer appealed to him. (...) He felt saddened, almost fearful of the steps already taken. The time appeared before him devoid of any interest, of any occupation, of any will, laden only with insupportable recollections. (...)

Like one suddenly caught by an unexpected and embarrassing question from a superior, the Unnamed hastily sought for an answer to the one (question) he had just put to himself, or rather that new him, sprung

up to judge his former self. The tormented self-examiner, to account for this one deed, found himself involved in an examination of his whole life. Backwards, backwards, from year to year, from engagement to engagement, from bloodshed to bloodshed, from crime to crime: each one re-emerged before his conscious and new soul, separated from the feelings which had induced him to will and commit it; re-emerged with a monstrousness which those feelings had then screened. They were all his own, they were his self: the horror of this thought, re-born with each of these images, cleaving to all, grew to desperation. He sprang up impetuously, threw impetuously his hand toward the wall beside his bed, grabbed a pistol, took it down, and... at the moment of finishing a life which had become insupportable, his thought surprised by a terror; by a disquietude, so to say, surviving, rushed forward to the time which would still continue to flow on after his end. He pictured with horror his disfigured corpse, lying still, in the power of his vilest survivor; the surprise, the confusion in the castle, in the morning: everything turned upside down; he, powerless and voiceless, thrown who knows whither. He fancied the talks, in the castle, in the neighborhood, and abroad; the rejoicings of his enemies. Even the darkness, even the silence, brought him to see in death something more mournful, and frightful; it seemed to him that he would not have hesitated, in the light of day, in the open, in front of people: to throw himself into a river

and vanish. And absorbed in these tormenting contemplations, he went on snapping and unsnapping, with a convulsive strength of his thumb, the cock of his pistol; when another thought flashed across his mind. "If this other life of which they told me when I was a boy, of which they always talk, as if it were a certain thing; if this life isn't there, if it is an invention of the priests; what am I doing? why die? what matters what I have done? what does it matter? It is an absurdity, my... And if there is this other life...!"

At such a doubt, at such a risk, he was seized with a blacker and deeper despair, from which even death afforded no escape. He let the weapon drop, and lay with his hands in his hair, his teeth chattering, trembling. Suddenly the words he had heard repeatedly, hours before, came to his mind:

"God pardons so many sins for one deed of mercy!"

Only the words of Cardinal Borromeo will be able to placate the Unnamed's anguish:

"Do you ask me, where is this God? And who has Him nearer than you? Do you not feel Him in your heart, overcoming, agitating you, never leaving you at ease, and at the same time drawing you forward, presenting to your view a hope of peace, of consolation, a consolation which shall be wholesome, immense, as soon as you recognize Him, acknowledge Him, implore Him?..."

While these words issued from his lips, his face, his gaze, his every move exhaled their sense. The face of his auditor, from wild and convulsive, became first astonished and attentive; then yielded to deeper and less anguishing emotion; his eyes, which from infancy had been unaccustomed to tears, became suffused; when the words ceased, he covered his face with his hands, and burst into a flood of tears, which was the only and most evident reply”.

But everything has a price to pay. Who pays the price of this freedom? Poor Lucia who, terrified in a dark room of the castle, invokes Mercy for herself and for the Unnamed:

“Lucia was motionless in that corner, in a ball, her knees up, her hands resting on her knees, and her face buried in her hands. Hers was neither sleep nor vigil, but a rapid succession, a gloomy alternation of thoughts, anticipations, fears. Now, more present to herself, and recollecting more distinctly the horrors seen and suffered that day, she would painfully apply herself to the circumstances of the dark and formidable reality in which she found herself entangled; ... In this distressing state she continued for a time ... all the memories of the horrible day passed, all the terrors of the future, seized her at once: ... she was overcome by such an anxiety, that she longed for death. But at this moment, she remembered that she could at least

pray... she once more took out her rosary, and began to repeat the prayers...”

Grace, arising from Lucia’s wounded heart, reaches the heart of the Unnamed.

Who pays the price of the conversion of all humanity?

The price is paid by those who, of their own free will, allow themselves to be struck by the beast that is in their brothers and, instead of cursing them, implore “Mercy!” for them: the prison in which they were locked up will open and hearts will be freed. They are the 144,000 whom the Angel has marked with the “seal” of the living God:

“Then I saw another Angel come up from the East, holding the seal of the living God. He cried out in a loud voice to the four Angels who were given power to damage the land and the 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...” (Rev 7:1-4)

They are the “conquerors” which the Angel of Revelation speaks of:

*“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, who accuses them
before our God day and night.
They have conquered him
by the Blood of the Lamb
and by the word of their testimony;
love for life did not
deter them from death”.* (Rev 12:10-11)

These are the ones who consecrate themselves to God and in the Eucharist (the Blood of the Lamb); in the acceptance of the Father’s will and in their total immolation they continually offer their lives for their “captive” brothers.

They are those –especially children – who, following the three shepherd children of Fatima, accept Mary’s invitation and offer themselves totally to the Father, “willing to accept everything He may send them for peace in the world and for the conversion of sinners” (Fatima, 13 May 1917).

These are the Apostles of the last times according to Montfort

“But what will they be like, these servants, these slaves, these children of Mary? They will be ministers of the Lord who, like a flaming fire, will enkindle everywhere the fires of divine love (cf. Ps 104:4; Heb

1:7). They will become, in Mary's powerful hands, like sharp arrows, with which she will transfix her enemies (cf. Ps 127:4).

They will be as the children of Levi, thoroughly purified by the fire of great tribulations and closely joined to God. They will carry the gold of love in their heart, the frankincense of prayer in their mind and the myrrh of mortification in their body. They will bring to the poor and lowly everywhere the sweet fragrance of Jesus, but they will bring the odour of death to the “great”, the rich and the proud of this world.

They will be like thunder-clouds flying through the air (cf. Is 60:8) at the slightest breath of the Holy Spirit. Attached to nothing, surprised at nothing, troubled at nothing, they will shower down the rain of God's word and of eternal life. They will thunder against sin, they will storm against the world, they will strike down the devil and his followers and for life and for death, they will pierce through and through with the two-edged sword of God's word (cf. Eph 6:17) all those against whom they are sent by Almighty God.

They will be true apostles of the latter times to whom the Lord of Hosts will give eloquence and strength to work wonders and carry off glorious spoils from his enemies. They will sleep without gold or silver and, more important still, without concern in the midst of

other priests, ecclesiastics and clerics. Yet they will have the silver wings of the dove enabling them to go wherever the Holy Spirit calls them, filled as they are with the resolve to seek the glory of God and the salvation of souls. Wherever they preach, they will leave behind them nothing but the gold of love, which is the fulfillment of the whole law (cf. Rom 13:10).

We know they will be true disciples of Jesus Christ, imitating his poverty, his humility, his contempt of the world and his love. They will point out the narrow way to God in pure truth according to the holy Gospel, and not according to the maxims of the world. Their hearts will not be troubled, nor will they show favour to anyone; they will not spare or heed or fear any man, however powerful he may be.

They will have the two-edged sword of the word of God (cf. Eph 6:17; Heb 4:12) in their mouths and the blood-stained standard of the Cross on their shoulders. They will carry the crucifix in their right hand and the rosary in their left, and the holy names of Jesus and Mary on their heart. The simplicity and self-sacrifice of Jesus will be reflected in their whole behaviour.

Such are the great men who are to come. By the will of God Mary is to prepare them to extend his rule over the impious and unbelievers. But when and how will this come about? Only God knows. For our part we must yearn and wait for it in silence and in prayer: "I have waited and waited" (S1 40,2).

These are the "conquerors" who will prepare the way for the New Jerusalem coming down from heaven.

The new Jerusalem and the one thousand years of peace

The power of the Father's Love will build the New Jerusalem on the ruins of "*Babylon the great*", which represents humanity which has fallen prey to Satan:

"I also saw the Holy City, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying: "Behold, God's dwelling is with the human race! He will dwell with them and they will be his people and God himself will always be with them. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away". (Rev 21:1-4)

But before the Kingdom of Heaven is completely established on earth, the forces of evil must be eliminated, following the battle on earth between the Victor and God's champions and all the followers of the beast:

"... but the beast was caught and with it the false prophet who had performed in its sight the signs by which he led astray those who had accepted the mark of the beast and those who had worshipped its image.

The two were thrown alive into the fiery pool burning with sulphur". (Rev 19:20)

This marks the end of Satan's reign:

"Then I saw an angel come down from heaven, holding in his hand the key to the abyss and a heavy chain. He seized the dragon, the ancient serpent, which is the Devil or Satan, and tied it up for a thousand years and threw it into the abyss, which he locked over it and sealed, so that it could no longer lead the nations astray until the thousand years are completed"

(Rev 20:1-3).

The "thousand years" of the Book of Revelation correspond to the "long period of peace" which Our Lady promised at Fatima. Let us try to interpret the consequences which will result from the fulfillment of the Father's plan, described at Fatima: *the conversion of sinners and peace in the world*, the result of the elimination of all negative spiritual forces from the face of the earth.

When I talk to children and invite them to consecrate themselves to the Father I explain that the "conversion of sinners" means that all bad people will become good and therefore, when all sinners are converted, there will be no more people who do evil. And there will be peace in the world. I ask the children: What is "peace"? In every continent, they always answer: "LOVE"! Consequently, I con-

tinue, all bad things will disappear. For example – and at this point each child has his own say – there will be no more... jails ...courts ...wars ...drugs ...violence ...social injustice ...weapon-making ...broken families ...thefts ...kidnappings ...hunger in the world, etc... In conclusion, all men will love each other, help each other, smile at each other and humanity will become a big family in which everyone will love one another.

At this point I ask the children: And what would the earth be like if all "sinners" were converted and became good? They remain silent for a moment, and then they explode: PARADISE!

The most interesting thing is the teachers' faces, nuns included, that usually give a little smile of compassion. The same smile that probably appeared on the face of many people who are reading these remarks: *"Yes, it's a nice story to tell children... let them keep on hoping until they can understand the consequences of evil that is devastating humanity today!"*

At this point I invite everyone to recite the Our Father and, when we get to the words: *"Thy Kingdom come, thy will be done on earth as it is in heaven"* I stop and ask the teachers if they believe in Jesus and in his Gospel. If they answer yes, I invite them to explain the meaning of these words to the children. A lot of funny things come out, but it is not the case to quote them here. However, the children

strengthen their faith and their choice: so many of them have thanked me for having given them the hope of a new world!

I now invite you to answer the same question too. However, I will give you some additional elements, which are the passages we have quoted from the Book of Revelation and the others which you can look up on your own.

In conclusion:

Remain in joy, remain in peace. Don't worry about the cosmic catastrophes which are already under way (just think of the frightening air and water pollution...) and which can be put to an end only by God's supernatural intervention. Don't waste energy thinking about the end of the world which too many people want to take place imminently, postponed from year to year.

Instead, think about your end of the world, the end of your world, your Revelation which is already under way, and you don't realize it. Haven't you understood yet that the Father allows all your troubles in order to destroy the false structures you have built? And, instead of complaining, why don't you accept what the Lord sends you by means of the Angel in the Book of Revelation and Our Lady at Fatima?

Why don't you become convinced that "*not a hair on your head will be destroyed*" without the Father allowing it and that He allows everything for your good?

Why don't you want to convince yourself that the greatest good is our sanctification? Don't you know that this can only be accomplished through the death of our self, which the Father – the great Pruner – allows to die as he did with Jesus in Gethsemane?

This is the hour of our Gethsemane, of our agony, of the death of our self. Let us stop whining and trying to make someone else drink our cup. Let us become aware of our dignity as God's children, of co-redeemers who must "*fill up in their flesh what is lacking in the afflictions of Christ*" and let us learn to always say 'yes' to the Will of the Father. The sooner we drink our cup, the sooner the Resurrection will come for us.

In our response to "the Father's little girl" we have tried to explain to everyone, using Scripture, how we interpret our times and the so dreaded "end of the world": it is the end of the world of evil in each one of us and the coming of the reign of Love for which Jesus has been making us pray for 2,000 years.

This is our interpretation, which everyone is free to question. But if someone feels deep down inside that this is the situation, let him prepare for his own Apocalypse, for the end of the world of his ego and for Jesus and the Father's coming "inside his heart", where they will establish their dwelling place.

I apologize if I wasn't clear enough, but I tried my best. The last thing I can do is suggest that every day you recite the prayer Our Mother suggested at Fatima:

“Dear Father,
 I offer myself totally to You
 willing to accept
 everything You may send me
 for my conversion
 and the conversion of my sinful brothers
 and so that Your kingdom of Love
 may come into the world.
 But please, hurry
 because we are very tired.
 Thank-you Daddy!”

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