

UMBE

101 Questions and Answers

Agustín Aranda and Arturo Picatoste

"Your mission is to
help people get to
know me"

(1/27/1971)



Umbe: 101 Questions and Answers

**Dedicated to Our Lady the Blessed Mother
Pure and Sorrowful Virgin of Umbe**

**"He who listens to you listens, to Me; whoever rejects you, rejects Me.
And whoever rejects Me, rejects the one who He has sent me" Saint Luke**

10:16

**"Whoever listens to My Mother, listens to Me; whoever rejects My
Mother, rejects Me. And whoever rejects Me, rejects Him who sent Me"**

So Our Lord Jesus Christ could tell us:

**"Is it not more than reasonable to think so of the Queen of Apostles and
Prophets, the Co-Redemptrix, Mediatrix of all graces, and our Advocate?"**

Agustín Aranda and Arturo Picatoste

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"The laity, like all the faithful... they have the faculty, and sometimes even the duty, to express their opinion on what is for the good of the Church" (LG 37).

"They have the right and sometimes even the duty, by reason of their own knowledge, competence and prestige, to express to the sacred Pastors their opinion on that which pertains to the good of the Church..." (Canon 212.3)

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"Those who will listen to me will be the laity, not the priests and the Pope. Two lay people are already coming here to help."

4 June 1971



Arturo and Agustín

-Arturo Catholic Journalist Channel 3:

[https://www.youtube.com/watch?](https://www.youtube.com/watch?v=MmQdngycrNI&list=PLbZCNMOVA8dzls03BXCSpQRDUfE4PoaTr)

[v=MmQdngycrNI&list=PLbZCNMOVA8dzls03BXCSpQRDUfE4PoaTr](https://www.youtube.com/watch?v=MmQdngycrNI&list=PLbZCNMOVA8dzls03BXCSpQRDUfE4PoaTr)

-Agustín Aranda Channel:

[https://www.youtube.com/watch?](https://www.youtube.com/watch?v=aoS20Mxksy8&list=PL7Drcil9h66800G3e00f3RR4xcWuEBXeJ)

[v=aoS20Mxksy8&list=PL7Drcil9h66800G3e00f3RR4xcWuEBXeJ](https://www.youtube.com/watch?v=aoS20Mxksy8&list=PL7Drcil9h66800G3e00f3RR4xcWuEBXeJ)

Note: at the time of publication of this book, there is still Umbe 5, 2nd part, on Agustín's channel, a program that was censored on Arturo Periodista Católico's channel 3.

FROM THE TESTAMENT OF THE VIRGIN IN UMBE

(Message given on August 15, 1969, kept in an envelope and opened in March 1990 after the death of the visionary):

"If you ask forgiveness with your sincere souls, Christ will forgive you. I, your Mother, as His intercessor, want to tell you to make amends, because you are already in the last warnings. I LOVE YOU VERY MUCH AND I DO NOT WANT YOUR DAMNATION."

TWO LAY PEOPLE ARE ALREADY COMING HERE TO HELP

MARY IN UMBE SHIELDED US FOR THE END OF THE LAST TIMES

*"Fulfill my desire on earth, and I will do yours in Heaven.
I will take away your tears". 14 July 1970*

Introduction

Part I by Arturo:

St. Bernard of Clairvaux, Doctor of the Church, and contemporary of Saint Hildegard of Bingen, had a great deal of contact with her and said emphatically about what she received from the Holy Spirit: **"Fear the severe punishment that God has given to many... who have spoken ill and with little respect of these holy revelations."** St. Hildegard in her book, Scivias, settles the question of whether or not there will be raptures before the Judgment of the Nations: yes, there will be.

In this book we approach the Mystery of the Parousia from the hand of Our Lady of Umbe and the seizure of the apex of the Church by Satan, and we have had important help that has facilitated our understanding of the Mystery that Umbe contained, and it corroborates what we have understood that the Pure and Sorrowful Virgin wanted to teach us as a good Mother and Teacher. No one in their right mind will be indifferent to the following pages. What is at stake is to be able to properly understand and face with God's grace the end times and the eternal consequences for all of us.

The information and content contained in the little book that you have in your hands, for different reasons should be a journalistic bombshell, front page in all the mass media, with a free press uncontrolled by the masters of this world it should open all the news in the terrestrial world. However, a thick veil hides what we are telling you here. Obviously the Mystery of iniquity is not interested in us knowing or revealing reality, the proof is in how they have covered up the very important report of Simon-Bar-Jonas on the non-diaconate of Bergoglio.

Only a few will read and take note of what Mary, the Blessed Virgin Pure and Sorrowful, Queen of the Prophets and Apostles, the new Eve, the one who steps on the head of the infernal serpent and the protagonist of the end times,

according to the will of God, and wanted to tell us a few years ago for our good and salvation in Umbe, in a small town in Vizcaya, in the north of Spain.

A message that since 2021, and by the grace and mercy of God, we have been able to begin to understand and decode, as it was highly encrypted.

Umbe is framed in what we can call prophetic-apocalyptic language and symbols. Ways and manners which, if they were not so, would not have passed the sieve of the enemies of the faith, and certainly would not have come down to us.

It is important to state categorically that **the veracity of Umbe is more than confirmed, demonstrated and verified.** The prophecies of the Blessed Virgin have been fulfilled in a scrupulous, astonishing and millimetric way, and everything has been revealed in a marvellous and unexpected way at the right moment, neither before nor since, by the pure grace of heaven. And because the children of God needed the apparitions at Umbe as a key help at a time when the Church was being kidnapped with demonic confusion and massive deception, as the papacy was definitively taken over by the enemies.

Our Mother and Queen of the prophets has not been satisfied with her constant promise that "**the water will continue to heal**", something that has already been verified decade after decade by a multitude of miracles of all kinds and degrees. Our Lady also wanted to give us other prophecies that have also been fulfilled, and other final ones pending fulfillment for the parousiac times of the great tribulation, and that we are going to tell you about here.

We have the necessary evidence to know that we are facing **a message from Heaven that IS ESSENTIAL THAT IT BE TAKEN SERIOUSLY, LISTENED TO AND RESPECTED to the fullest.** Because the Mother of the eternal Word has given us the keys to face the end of the end times in an adequate way, she shields us so that we are not deceived by the "mystery of iniquity," that mystery that is already being revealed with all shame before our eyes since the year 2013, as we will now explain to you. A situation that Pope John Paul II noted in his catechism in number 675, as a good father and pastor, knowing the third secret of Fatima.

THE CHURCH'S LAST TEST

675 Catechism of the Catholic Church: *Before the advent of Christ, the Church will have to pass through a final test that will shake the faith of many believers (cf. Lk 18:8; Mt 24:12). The persecution that accompanies its pilgrimage on earth (cf. Lk 21:12; Jn 15:19-20) will unveil the "mystery of iniquity" in the form of a religious imposture that will provide men with a solution apparent to their problems at the price of*

apostasy from the truth. The supreme religious imposture is that of the Antichrist, that is, that of a pseudo-messianism in which man glorifies himself by placing himself in the place of God and his Messiah come in the flesh (cf. 2 Thess 2:4-12; 1 Thess 5:2-3; 2 Jn 7; 1 Jn 2:18, 22).

That last test of the Church is this in which we are already fully immersed since the death of Benedict on December 31, 2022. That is how simple and real is what we live, in this world full of lies and where demons are increasingly on the loose. We have had to live what the Polish Pope already knew well, we insist, knowing the third secret of Fatima. Live and direct we suffered the great religious imposture of which he warned us, led by a great impostor, Jorge Mario Bergoglio.

In Umbe we amply confirm these extremes with the help of Our Lady. We do it in great detail to be able to face all, absolutely all the tests properly, whatever they are. Faced with the concealment of the third secret of Fatima that the Virgin asked to be made known, heaven activated plan B with Garabandal, Umbe and Prado Nuevo, Marian apparitions that we will later explain to you why they will never be approved by the Spanish bishops.

If I had been told in June 1992, 31 years ago, when I had just finished my degree in Journalism at the Complutense University of Madrid:

Hey Arturo, I'm going to buy you a coffee, I have to tell you something super important. I would have said, of course, go ahead and tell me:

*Look, I bring you a message from the future. In 2019 you are going to create a YouTube channel that will be a popular means of communicating with people on the internet and you will open it because the one who then serves as pope will be a false pope usurper of the Petrine throne, he will have worshipped and made the goddess Pachamama be worshipped in the gardens of the Vatican, and he will have paraded her with many bishops through the temples of Rome, being as she is the representation of demons. You will not endure it any longer and you will have to raise your voice, heeding God's call in your conscience, and fulfilling the Gospel saying: **"If these are silent, the stones will cry out"** (Lk 19:40).*

Evidently I would not have understood anything, nor would I have given credence to that prediction, calling that person crazy who had spoken to me in this way and ventured the future that I would have to face. But reality always, surpasses fiction, and the reality is that I could never in my life imagine that I would be living what I am living. And this has only just begun.

What lies ahead will be even more exciting if we surrender our hearts to God Our Lord.

For this reason, we are going to place ourselves at the beginning of this adventure on YouTube to be able to tell and understand this whole story framed by our impressive discovery of Umbe, the treasure or precious pearl of Our Lady the Pure and Sorrowful Virgin and her apocalyptic messages. In this way we will understand the end of the end times, and we will enjoy touching the hand of God, His grace, and above all, the hand of His beloved daughter and slave of Love, Mary, our Mother and heavenly Captain. She is the one who guides and forms his humble army that is forged by grace to be able to fight from smallness and humility, but with the theological virtues of faith, hope and charity, and above all with dedication and full trust in God in the face of the constant attacks of the infernal enemy.

Since 2008 I had started to engage in evangelism on social networks, specifically on Facebook. And that's how I met a certain Isaac, who in 2017 insisted that I open my own YouTube account, a channel where in addition to evangelizing, I could show, revealing my face, what was happening in the Church, and express my dismay. I told him I didn't see it happening, and he called me a coward. It is already curious that at this point this gentleman who described Bergoglio as being the almost certainly being antichrist, now says that he is Pope Francis. Life gives you surprises. We'll see if he changes and definitively one day assumes that Bergoglio is not and never really was pope.

Two years later, in August 2019, there was a second moment: another Facebook friend, this time a Peruvian priest, told me that he would like to do an interview for his program on his Catholic television channel in Lima. I was very pleased to participate and presented the book, **Where do I want to spend my eternity?** At the end of the interview, he said to me: "Arturo, haven't you thought about opening a YouTube channel?" At that moment, this time I thought... Well, why not. This will have to be taken into consideration. I was beginning to sense that this might be God's will. Finally something happened, a catalyst, that forced me to open the channel, namely, the great sin of idolatry in the Vatican gardens with the goddess pachamama, a representation of demons. She was presented as pregnant with what we later understood to be the antichrist. In the eighteenth century the cult of Pachamama (and Pachamacac) had been introduced into Neapolitan Freemasonry by Raimondo di Sangro, prince of Sansevero (1710-1771) and the most famous Italian esotericist, together with Cagliostro, the eighteenth century Grand Master, and maximum representative of the

Traditional Egyptian Rite, the most magical, occult and mysterious rite of Freemasonry.

Seeing so much impudence against God, I decided that I had to denounce him and begin to speak loud and clear about what was happening in the Church in the face of an inadmissible silence and the generalized complacency of bishops and priests, with the lame excuse that... "It's just that he's Argentinian, you have to understand that..." What an insult to the Church and the Argentinian people to use nationality as an excuse for their excesses." So at this point, I said enough and I started the adventure on YouTube.

It was on October 15, 2019 when the Arturo Periodista Católico channel was born. I started practically alone, and without knowing what would happen or what path I would take, although to be honest, I received the encouragement of and a final push from the YouTube evangelist, César para Jesucristo (César for Jesus Christ) who assured me that it would be fine. It was a day of Saint Teresa of Jesus, Doctor of the Church, the saint who thought she would die, because she could not. I put myself under her patronage. That day I began by timidly reciting her poem, Let Nothing Disturb You. A poem that should be our battlecry. We should learn it by heart.

*Let nothing disturb you,
Everything passes,
God does not change.
Patience obtains everything.
Whoever has God lacks nothing.
Only God suffices.
Elevate your thoughts
to the heavens above.
Let nothing distress you,
nothing disturb you.
Follow Jesus Christ
with a big-heart,
and come what may
let nothing disturb you.
Do you see the glory of the world?
It is vainglory.
Nothing is stable,
everything passes.
Aspire unto the heavens
which lasts forever.*

*Faithful and rich in promises
 God never changes.
 Love that which merits
 an immense goodness.
 But there is no pure love
 without patience.
 Confidence and a living faith
 maintain the soul.
 He who believes and hopes
 obtains everything.
 Even if it seems you're besieged by hell-
 he who has God will mock its fury.
 Let it all come, then: desertions, crosses, disgraces.
 If God is your treasure, you'll lack nothing.
 Begone, then, goods of the world and vain sayings.
 Even if everything is lost,
 God alone suffices.*

From that feast day of St. Teresa, I began to seed the internet with videos commenting on and describing the current situation of the Church, denouncing in many ways the impostor Jorge Mario Bergoglio, and touching on different topics, trying to bring the good news of the Gospel in both ways, with proclamation and denunciation. I also started doing daily prayers for an hour and a half, something that culminated in the creation of a new channel in mid-2021 dedicated exclusively to prayer, called: Prayer, Formation and Catholic action. Since then, we have been praying live for more than three years, uninterruptedly every day, for the grace of God and for his glory and the salvation of many. Prayers begin at 3:00 p.m.; on Fridays we pray the Stations of the Cross at 10:00 p.m.; and on Saturdays, at the same time, Fr. Gobbi's Cenacle; always according to Madrid, Spain time. We invite everyone to join us for these prayers times.

In February or March 2020 I remember reading for the first time a message from Our Lady contained in Father Gobbi's blue book, message of January 1, 1993, entitled: THE TIME OF THE GREAT TRIAL (message that I recommend you read). And something very striking happened to me. As soon as I made the video for the channel, with the reading of that message, I spoke on the phone with a subscriber from Madrid who told me that just that afternoon she had gone for the first time to celebrate a cenacle of Father Gobbi, and

commented that they had read two messages. Curiously, one of them was the same one I had read! For me, this coincidence was a sign that Our Lady was happy with the progress of the channel, a total "God-incidence", but above all, every night after work on the channel I went to sleep with a lot of peace in my heart knowing that the mission was accomplished for that day.

One of the videos I made that had tens of thousands of views, almost 200,000, was the reading of the Open Letter of the Italian priest Don Francesco D'Erasmus, who said very forcefully that he did not recognize Bergoglio as Pope Francis. And he gave reasons, and they were very reasonable. The channel was growing little by little, and suddenly, something unexpected happened. On April 4, 2020, I received to my surprise an email from a lady closely linked to Opus Dei, María Justa, which said:

“My name is Maria Justa Carpio Sierra, I am a lay woman, married, with four children. I was born on January 6, 1948, in Fuenlabrada de los Montes, Badajoz, Spain. I have been in Opus Dei since 1967. Thanks to its founder, I learned from his lips and from his writings the formation that I have today, and also from other people in the work. I don't think I've ever valued so much what the founder taught us up to these difficult times that the Church is experiencing, because I feel capable of discerning, with God's help, where good is and where evil is. That is why I agree with all the implications of what D. Francesco D'Erasmus says, because I think exactly the same. From the beginning I felt that Bergoglio was not the Pope. His forms and manners left much to be desired, for he never clothed himself with the dignity of a pope. And not only that, but his words, his actions and so many heresies he has said. Anyway, I'm writing my letter and how I would like so many people who are hesitant to take a step forward, because I don't understand why people with very good training are like this and don't see it.

I write this email with complete freedom and I am solely responsible for what I say. I give you permission to publish my letter.

Thanks Arturo, I watch all your videos. May God bless us all.

Best regards. Justy”

You can imagine that this email left me quite dumbfounded. A lady very close to Opus Dei and with such clear ideas about what was happening in the Church and the papacy, and so courageous and firm in her position, and to

top it all off, she gave me permission to read her letter in public. I thought: well, I have to talk to her personally, on the phone, see her face, confirm the veracity of the content of this letter, and from there we will see...

So I did, and after a month, I finally decided to publish her email and read it publicly on my channel. Well, this reading completely changed the life of the Youtube channel Arturo Periodista Católico. It was undoubtedly a before and after. Why? Because the video of this reading was seen by Agustín Aranda, and that encouraged him to write me an email, and make himself known.

In his email, dated Monday, May 11, 2020, and which I received one minute before three o'clock in the afternoon, the hour of Divine Mercy, Agustín addressed me in this way:

“Good afternoon, Arturo. Let me introduce myself: I am Agustín Aranda Peña, 47 years old, married for 15 years, we are parents of 3 children, the youngest is a girl. I am an engineer in a factory in Andalusia. After having been a cooperater of Opus Dei for many years, and when I myself thought that I already had a vocation to be a supernumerary, after the last synod on the Amazon I decided to send this letter to 7 good friends of Opus Dei: two center directors, two priests, a numerary and two supernumeraries. Only one of them, one of the supernumeraries, disagreed with me. The other six said little to me, except that I should have confidence, that God knows best...

I humbly believe that I am a person with a lot of education, because I dedicate all the hours that my obligations allow me to do for years. I'm a subscriber to your channel. I thank you very much for your work. You are a just and prudent man. A true gentleman.

In short, I pass on to you my resignation to continue in Opus Dei, due solely to its connivance with this Vatican hierarchy that we suffer.

I beg you to pass it on to Justa, for she is a lady of my mother's age, and I think it may be of comfort to her, at least.

If it can help you make a program, I don't care. Do it if you want, but please keep my anonymity.

A hug, Agustín Aranda Peña”

Agustín's enclosed letter is summarized in this paragraph:

"If I declare that for me Francis is the false pope of the false church, I cannot belong in any way to an institution that does recognize him as

supreme pontiff."

Other things that Agustin's letter said to explain to those acquaintances of his non-complicity to Opus Dei because of incompatibility with their adherence with Bergoglio were:

Other popes have sinned, of course, but this one commits sins against the Holy Spirit that cannot be forgiven. The day before yesterday, October 27, 2019, we were able to read on the same page of the Vatican website how celibacy, the ministerial priesthood, the Eucharistic celebration in the Amazon, the oneness of the Church are going to end. And to add to the scandal he has entrusted the fruits of this idolatrous and apostate synod to the Virgin Mary, when the Virgin Mary told St. Bridget of Sweden that the pope who abolished celibacy would go to hell, as he will.

I also pray every day for the true Pope, a victim of his enemies since 2005, who continues to dress as Pope, living in the Vatican, signing as Pastor Pastorum, sustaining us with his wise writings and giving apostolic blessings that only a reigning Pope can give. Does the greatest theologian of the pontificate do this by chance? Of course not.

In 2016 one of his cardinal enemies, Danneels, now deceased, of those who carried out the coup d'état, acknowledged in an interview that they were a mafia. Their goal was to put in place the Argentinian, which they almost succeeded in 2005. Therefore, and according to canon law, all of them are excommunicated. Yes, Francis is also excommunicated as a conspirator in a conclave.

Friend, keep in mind the Gospel command to be vigilant and attentive to the signs of the times and get out of your comfort zone. We have seen more than six years of signs. They are really something worse than signs. They are abominations. A sign was the lightning that struck the dome of the Vatican on February 11, 2013, the same day as Benedict's resignation. The image is breathtaking. Providentially, it was captured by a photographer. Heaven cries out, it's not only a matter of the time of the plagues of Egypt nor the times of Noah or Lot.

The true bride of Christ must go through his passion, as did the bridegroom. She is to be abandoned, persecuted, betrayed, handed over, delivered up, spat upon, scourged and crucified. When the Son of Man

comes, how much faith will He find on earth? But we know from our Blessed Mother that in the end her Immaculate Heart will triumph.

After receiving this surprise email also from Agustín, motivated by the program I did with María Justa, I proposed to talk to him on the phone. In that conversation I told him that it was better for the two of us to make a program for the channel, where he would explain his way of seeing the situation of the Church. To my proposal he said the following:

“I'm going to take it to prayer, as you say. The aim is to bear witness to the truth, which for every Christian must consist in giving glory to God and serving one's neighbour, moderated by charity and assisted by justice and prudence in this case. I'm going to make a brief mental outline of what I want to tell, focusing more on the idea that all militant Catholics are going to have to take a stand in these coming years, rather than on the criticism of the sins of omission of Opus Dei, because I am not the one to judge them, rather, I must show them my gratitude for their work. I'll get back to you in a couple of days. Thank you and good evening.”

After thinking about it and praying, he finally confirmed that yes, he would. Would record the program (with me). We were recording this program and were about to say goodbye to him, I asked him if he would be encouraged to prepare a monthly catechesis on formation topics. He said yes without hesitation. And that was the beginning of a very fruitful collaboration; the greatest fruit was the discovery of Umbe and the series that heaven gave us without us looking for it or imagining it even in our best dreams.

At this moment I want to thank Agustín because he has always had a maximum and total availability to collaborate in the channel, to say yes to everything that was proposed to him, as long as his personal and family circumstances and his little time, very well spent, allowed him to do so.

ORIGIN OF THE UMBE SERIES

Just one year after Agustín's debut on the channel, that is, after at least twelve programs, we reach May 2021. For that month of May, being the month of Mary, Agustín proposed to me that the program could be related to four Marian apparitions of the Virgin of Sorrows in Spain: Chauchina, Prado Nuevo,

Ezquioga and Umbe.

Before recording it, we were seriously doubting whether or not we were explaining the central message of the apparitions, dated May 23, 1971, because it was quite complex, and I did not fully understand its explanations. Finally, and thanks be to God, we ended up moving forward with the program, which, by the way, was broadcast precisely on May 23, 2021, that is, exactly fifty years after the Virgin gave this message to the visionary Felisa Sistiaga.

It is the message that is in the heart of Umbe, together with the following one of June 4, 1971, being in this second one where the Virgin speaks that "two lay people are already coming here to help".

Many months later we realized that this prophecy of the two laymen must refer to the two of us.



Pilgrim drawing water from the well to receive with faith the graces and blessings promised by the Virgin

PROGRAM OF 23 MAY 2021-UMBE 1

As we have said before, this program included three more Marian apparitions about the Sorrowful Virgin in Spain, and would end up becoming the first program on Umbe in a long series of programs.

What generated, after this first program where we talked about Umbe, what was never imagined and provoked the whole series that has lasted two years with hundreds of hours of studies, and has led to this book? Very simple. Months after broadcasting that first program about Umbe alongside with our interpretation, the diocese of Bilbao caught wind of our video and set about distorting the messages of the Pure and Sorrowful Virgin of Umbe. Something dramatic, all a betrayal.

And why did they do it? Simply because of what we said in the first program, and the interpretation we gave of the central message of Umbe which we will comment later. They **DID NOT LIKE THAT**. Obviously. Now we transcribe for you a large part of what we said in that first program: in Umbe there seem to be confusing or half-right prophecies, and it seems that there are also failed prophecies. Let's see what they are and explain our hypothesis. That's what the program was all about, explaining our interpretation in the form of a hypothesis, as Agustín had understood it after breaking his head, fasting and asking heaven for a lot of light, and Agustín added:

We have said before that the seers are a means used by Our Lady. It is not that the messages are for them and that when the vision speaks in the present tense it does not necessarily have to be for the present moment. What happens is that the human being, the man, is on the timeline, and at some point that present occurs. And let's think that between the apparitions of Garabandal and the year 2021, which is the year we are in now, there are also the apparitions of Umbe and Prado Nuevo.

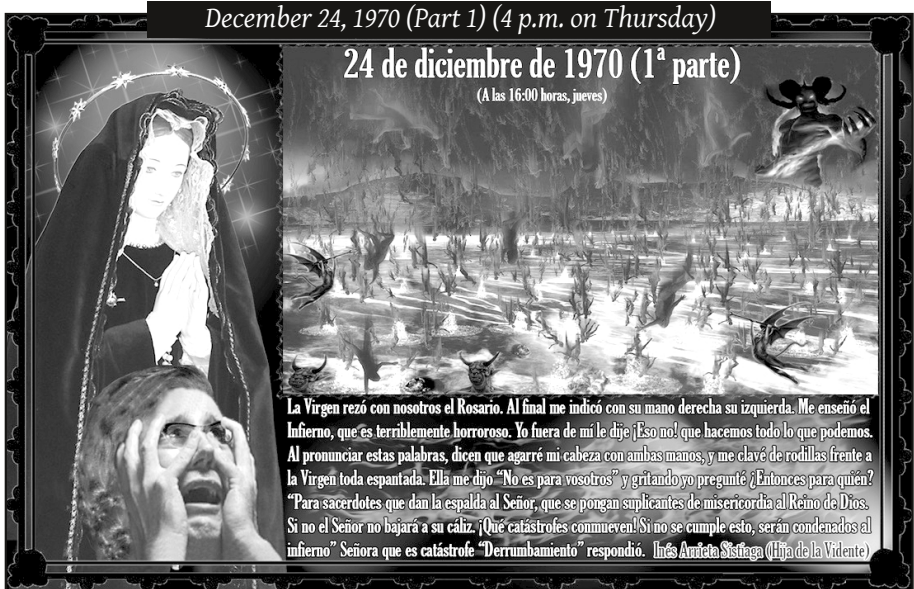
That means that in 2021 we know how to interpret better, because we have more information than the girls of Garabandal, and more than Felisa Sistiaga, and more than the apparitions of Prado Nuevo. Castellani already said that as we got closer to the end we would understand everything better. We have the example from 1846 at La Salette, when Our Lady said:

"I can no longer hold [back] my Son's arm."

It is obvious that She was not referring to 1846, but She speaks in the

present tense. The Pope at that time was Pius IX ("Pio Nono") who was preceded by Leo XIII. Our Lady affirmed that "I cannot hold the arm of my Son" at La Salette which is considered true and is approved by the Church...!

When will that time come when She can no longer hold back the arm of her Son? Well, be careful, because the visionary Felisa Sistiaga in Umbe tells us what happened there on December 24, 1970 (let's see the postcard like the others, extracted from the website www.virgendeumbe.org)



Our Lady prayed the Rosary with us. At the end she pointed to her left hand with his right hand. She showed me Hell, which is terribly horrifying. I said to her: "Please, no! May we do everything within our power to avoid that place."

She told me: "It's not for you."

And shouting I asked, "Who, then?"

"For priests who turn their backs on the Lord, let them stand in supplication for mercy to the Kingdom of God. Otherwise, the Lord will not descend into his chalice. What catastrophes are moving! If this is not done, they will be condemned to hell."

It is most clear, as seen through many messages, that the Virgin in Umbe is talking about a false pope; about a pope that is damned, who does not have the power to bless because it is obvious that he does have the grace of the papal state, and therefore, he is not really the pope, even if officially he may

act as such. He pushes the faithful away and it seems that he is going to be damned because among other things he will not appear to anyone after his death. Because of all these and other reasons, even if the Virgin calls him pope so we can identify him, she reprehends him severely in at least nine different manners to let us know that he is really not the pope in the eyes of God.

The first epithet with which the Virgin denominates him in her prophecy of May 23, 1971 is **UNJUST**. And biblically unjust or unrighteous is the worst thing that can be said of someone: to be totally contrary to God, disobedient, condemned, etc. In the apparitions of Umbe, Vizcaya, in the Basque provinces of Spain (1941-1989), **the Virgin will give continuity to the apparitions of Garabandal, and will confirm them**. One could say that Garabandal, Umbe, and Prado Nuevo, even if overlapping at times, are in a row and the messages of the Virgin complement themselves. Her pedagogy is perfect, she knows how to give the prophecies.

There is no prophecy that gives the whole message, therefore, one needs to combine them, study them and put them in relation.

The Virgin is not going to serve everything on a platter because that is not her style. The idea of giving dates, names, presenting it already chewed so that everybody understands does not work here. The prophecies are for those who ask for the light of the Holy Spirit, who study them, who are in the state of Grace and who love and seek the Truth wholeheartedly, not as mere curiosity or a pastime. Truth is hidden from this type of attitude. Even more so, it is harmful to find truth without an authentically honest desire to do so.

The pedagogy of the Virgin has a logic, it is a maternal pedagogy not to make it more difficult than it already is. In Umbe the visionary is Felisa Sistiaga, precisely a mother of four children, a village woman, a good woman, without any studies, illiterate, honest, faithful, generous and big-hearted. Again we are dealing with yet another illiterate person, as in other Marian apparitions from the past in other places. The most outstanding characteristic of the apparitions is that our **Lady of Sorrows asks Felisa to give her the house in order to be turned into a shrine and that a chapel be built there**.

The first request was done, but the second was not (at least not as we believe it should have been done, although there is a very small chapel with the Most Holy Sacrament in the house of the visionary, who gave her house to the Virgin).

The Virgin insists on the unavoidable necessity that the Church, all of her members, do penance and prayer in order to reach peace in the world. Mary wants peace, she longs for peace, and she beseeches us that we work for attaining peace, because it is true that things are going to get very bad but

with our prayers and sacrifices, our apostolate is going to bring peace to someone, or to many, God alone knows, and it can work towards their salvation. The Virgin in Umbe insists over and over that she is counting especially on the laity since a great number of her chosen children, the priests, disappoint her. Our Lady speaks of the warning, the miracle and the punishment (as in Garabandal) of the need for reparation, especially for the sins of the clergy, because many priests go down the wrong path of perdition and, she says, spit on the face of her Son, and drag many souls to hell. **The call-out to the bad priests is urgent and very serious: “let them become supplicants for mercy”.**

The sign that the Virgin repeatedly gives so we may believe in Jesus, in his words and warnings, and that we take them seriously is the following: **“the water will continue healing”.**

The Virgin gives signs, but her reasonings are supernatural, divine, just as those of her Son. She does not want us to believe because of the miracles, nevertheless, she works with signs so that we may believe and to reinforce our faith. Therefore, the Virgin blessed a well in Umbe by the visionary’s house – later turned into a shrine – and there are already more than 500 miraculous healings, many of them determined to be inexplicable by science. Just as in Lourdes, the Virgin teaches that faith does not destroy human reason, but it elevates and purifies reason because faith is of a superior order.

In Umbe everything is free of charge. The poor family that donated their house to the Virgin planted a seed of gratuitous giving. Practically nothing is commercialized there. One can go there to bottle the water and take it home. Everything is for free in Umbe. Some of the messages in Umbe are terrifying due to the grievance that our sins cause in God as because of the consequences that they will have for humanity. Other messages seem to fail, to be contradictory, but instead of omitting them, it would have been easier if we tried to clarify them in our first program. Those messages are in regards to the papacy.

What has been the position of the bishop of Vizcaya with regards to Umbe? It has been favourable, although it is not definitely approved. We have already explained the agreement to which the Spanish bishops came around that time to **not approve any Marian apparitions in Spain**, as admitted by the former bishop of Garabandal Don Juan Antonio del Val. This admission was made to the famous Spanish mariologist, professor **Don Francisco Sánchez Ventura**, who wrote the following conversation held with the former bishop of Garabandal:

“I met with His Excellency the Bishop, Mr. Juan Antonio del Val, on two occasions, specifically in the last year of his tenure as head, and I asked his permission to move the chapel of Saint Michael, since it could be disassembled, to Sabiñánigo (Huesca). But he answered with these words, which I solemnly swear to God that they are true: “I cannot authorize the chapel, because it will inherently imply or carry the approval of some apparitions, when all the Spanish bishops have agreed not to recognize any. But I beg you not to move it, because I know that it is doing a lot of good (where it is)...”

Here is the link with all the information about this issue, which is so key and sad at the same time, but which helps us to understand the attitude of the Spanish bishops regarding the Mariophanies in Spain:

<https://mariamensajera.blogspot.com/2006/05/la-capilla-de-san-miguel-de-garabandal.html>.”

Thus we can conclude that what Umbe can have of favor or episcopal approval is, or always will be, something limited. At most, a respect and a non-condemnation or (non)-reprobation. The bishop of Vizcaya was, until shortly before we presented that first program, Monsignor D. Mario Iceta, ordained Bishop in 2008 by Benedict XVI and who was replaced by the auxiliary bishop Monsignor D. Joseba Segura, who from our first program began to take full charge of the diocese.

In Umbe there is nothing that contravenes and contradicts the doctrine of the Church and the practices that are carried out each month are totally in accordance with the Catholic faith. There, the Rosary is prayed, penance is preached, and Masses are celebrated on Saturdays. In this first program we are going to read some messages from Umbe and we are not going to comment on anything, because it is the Virgin who teaches the catechesis. We have already commented on the message given on December 24, 1970 where the Virgin makes a reference to **priests who turn their backs to God:**

Let them stand in supplication for mercy to the Kingdom of God. Otherwise, the Lord will not descend into his chalice. What catastrophes are moving! If this is not done, they will be condemned to hell.

It seems that the Virgin is speaking about priests who do not have faith or who have adulterated it up to such a point that they have stopped believing that they are able to consecrate or that consecration takes place.

Something terrible. June 4, 1971:

The message of June 4, 1971, Friday - 11:00 a.m., Times of Pope Paul VI:

4 de junio de 1971, viernes - 11:00 h. Tiempos del Papa Pablo VI

Se me apareció la Virgen, le dije: ¿Qué más debo hacer? Me contestó:

“Los que me harán caso serán los seglares que los curas y el Papa no quieren hacerme. Ya vienen aquí dos seglares a ayudar”

“El Papa no recibe el poder de bendecir en nombre de Dios a los fieles, pero a los fieles creyentes los bendecirá el Señor”

“La bendición del Papa no detendrá la catástrofe”

“Este Papa dio la libertad para quitar de la iglesia a los apóstoles de Dios”

“Los apóstoles humanos van donde el Papa, pero a él, esto le molesta. Pero los apóstoles humanos seguirán a Dios, y salvaran el Mundo.”


“Mi hijo el Señor Altísimo tiene el poder para la salvación de los apóstoles”

“De los fieles que reciben la Eucaristía, no todos reciben al Señor”

“Este Papa, después de muerto, no se le aparecerá a nadie”

Se transcriben los párrafos literalmente sin hacer juicio de valor, desconocemos su valor histórico, pero la Virgen así lo reveló.

Inés Arrieta Sistiaga (Hija de la Virgen)



The Virgin appeared to me, I asked her, what else should I do?

Answer me. “Those who will listen to me will be the laity because the priests and the pope do not want to. There will come two lay persons to help. The pope does not receive the power to bless the faithful in the name of God, but the true faithful will be blessed by the Lord. The blessing of the pope will not stop the catastrophe. This pope gave license to remove the apostles of God from the Church. After this pope dies he will not appear to anyone.”

Paragraphs are transcribed literally without making any judgment, we are unaware of its historic import, but it is how the Virgin revealed it.

Inés Arrieta Sistiaga (Daughter of the Seer)

In **the removal from the Church of God’s apostles** we see his contempt towards the four cardinals of the Dubia in Amoris Laetitia, his lack of response to Cardinal Zen with his Dubia about the secret agreement with the Communist Party of China, his lack of response to the filial letters denouncing his enormous and clear heresies, his ambiguities to answer the Dubia about the Synod of Synodality without taking into account the bishops of healthy doctrine, etc.

Therefore, in this message, warning of the Virgin, on June 4, 1969 and in other messages the daughter of the visionary Felisa Sistiaga, Inés Arrieta

Sistiaga, warns us that the message is so hard and of such difficult interpretation that we are merely **literally transcribing the paragraphs without making any judgement, we do not know their historical value.**

Message June 22, 1971:

“I have appeared in many places on earth, but those who believe in me are few. I will save Spain from the wars, but there will be many catastrophes and diseases. Many will die before the punishment. I will give a warning: Heaven will shine with a great Cross that, when it dissolves, will produce an immense white light with such a power that will even prevent [men] from seeing the sun. It will last 4 hours. Afterwards, a burning wind will scourge all the earth. Many will die from the impression. Those who trust in God will not suffer.”

Message given on July 6th, 1971:

“I love all my children dearly, but it is only few who listen to me. They do not pay much attention to miracles. Those sick that have been healed soon go their own ways. I am giving the last warnings to the world. Some churches will be empty, only few faithful will go to others, but there will be catastrophes as a warning. Those who do not love God will suffer lots, those who have faith will not suffer. Those who suffer together with me will rejoice.”

Felisa’s vision: Our Lady showed me all these things. I saw houses with laundry hanging, and suddenly they turned to dust. Among other catastrophes, I saw a part of Spain flooded by the sea. The Virgin placed on her left side those who love her. In spite of the great wind that will come, they will not suffer, not even a hair will move. They are good looking, but they will be a very small group. I saw in front of me those who do not love God, the wind will drag them, they will suffer lots, this is a very large group. This is a great number of millions of men who will suffer horrible torments and they look like monsters.

Message on July 25th, 1971, day of Saint James the apostle, patron of Spain:

*“The pope, the bishops, and the priests have lost the light of the Gospel. They are seeking blindly, suffer falls, and with them, the nations. **They want to seek salvation without God and the last effort from Heaven will be the miracle for the conversion of sinners.** Pray to me and you will receive many healings. I come for all humanity.”*

In this short selection of messages, out of the 76, for this first program, we take a jump and go to the **message of December 8th, 1988:**

“Today in your presence I address the whole of humanity. The demons are loose on earth. With the Rosary you will conquer. I am waiting for you all here. I want my chapel. Do not falter, you are protected.”

May 2nd, 1989:

“Pray for the priests because there are many who spit on my Son’s face.”

Here we see the coincidence with the message received by father Stefano Gobbi, founder of the Marian Priests’ Movement, who received locutions of the Most Holy Virgin and on that same year of 1989 received messages explaining the Apocalypse, where the two beasts are mentioned and also the false prophet and the antichrist. And the Virgin warned clearly that the ecclesiastical masons were about to take over the apex of the Church. It has happened that the false prophet has arrived in the person of Bergoglio. Or it will happen if Bergoglio were to be replaced by another false pope, who would be a “masonic pope”, the beast of two horns like a lamb, which represents the papal miter and who speaks with the mouth of a dragon.

We affirm this because our interpretation regarding the papacy in the messages given at Umbe, which at this stage of our study, is a certain hypothesis for us, and would explain that Benedict XVI is the last pope before the Great Tribulation, therefore, Bergoglio is not the pope, but he prepares the coming of the antichrist after Benedict XVI’s death. There will be a period of the vacant seat (unofficially, since obviously there will be one who officially will look like the pope, Bergoglio). The pope of the Great Tribulation will be appointed by Heaven, Peter the Roman.

There only seem to be confusing prophecies in Umbe, or partially right, or prophecies seemingly unaccomplished.

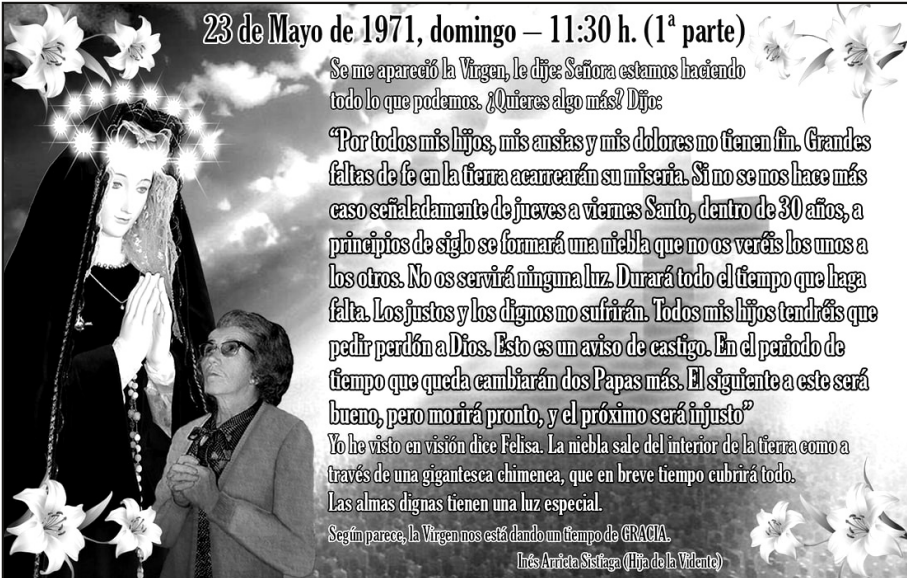
Let us see which prophecies they are and explain our hypothesis, so that whoever wants, may accept it, and whoever does not want, does not have to accept it. We have already mentioned that the visionaries are a means that the Virgin uses, but usually the messages are not exclusively for them. When the Virgin speaks in the present tense, it does not automatically follow that the message is for that given moment. She can mix the tenses, etc. Hence, this is the difficulty and complexity in the interpretation of the messages. Human beings are in a timeline so at some point it is the present.

Let us go to the central message at Umbe, where the kernel concerning the

papacy starts. Let's pay attention.

May 23rd, 1971 Sunday 11.30 am (first part)

The Virgin came to me and I said: "Lady, we are doing everything we can, do you want something else? My longings and pains for all my children are endless. Severe lack of



23 de Mayo de 1971, domingo – 11:30 h. (1ª parte)

Se me apareció la Virgen, le dije Señora estamos haciendo todo lo que podemos. ¿Quieres algo más? Dijo:

“Por todos mis hijos, mis ansias y mis dolores no tienen fin. Grandes faltas de fe en la tierra acarrearán su miseria. Si no se nos hace más caso señaladamente de jueves a viernes Santo, dentro de 30 años, a principios de siglo se formará una niebla que no os veréis los unos a los otros. No os servirá ninguna luz. Durará todo el tiempo que haga falta. Los justos y los dignos no sufrirán. Todos mis hijos tendréis que pedir perdón a Dios. Esto es un aviso de castigo. En el periodo de tiempo que queda cambiarán dos Papas más. El siguiente a este será bueno, pero morirá pronto, y el próximo será injusto”

Yo he visto en visión dice Felisa. La niebla sale del interior de la tierra como a través de una gigantesca chimenea, que en breve tiempo cubrirá todo. Las almas dignas tienen una luz especial.

Según parece, la Virgen nos está dando un tiempo de GRACIA.

Inés Arrieta Sistiaga (Hija de la Vidente)

“faith on earth will bring their misery. If they do not pay more attention specifically from Holy Thursday to Holy Friday within thirty years at the turn of the century there will be such a fog that you will not see each other. No light will help you. It will last as long as it is needed.

The righteous and the worthy will not suffer. You, all my children, will have to ask for God's forgiveness. This is a warning of a punishment. In the period of time still available there will be two more popes. The next one to this will be good, but he will die soon, and the next one will be unrighteous.

I have seen it in a vision, says Felisa. The fog comes from the interior of the earth through a giant chimney, which in a short period of time will cover everything. The worthy souls have a special light. As it seems, the Virgin is giving a time of Grace.

Inés Arrieta Sistiaga (Visionary's daughter).

The message is given at two periods during the tenure of Pope Paul VI when she said that there will be two popes, the next one will be good but he will die soon. Obviously, she is referring to pope John Paul I. The interpretation here is easy and totally literal.

But the great difficulty concerns to know to whom she is referring when she says immediately: and the next one will be unrighteous. This baffles us all since the one who followed pope John Paul I was Pope John Paul II, and he was the Pope of the Virgin. Obviously, he was neither unrighteous nor a bad pope. (Although there might be a sector of the Catholic Church that dislikes him because he may have done things not to their liking and that are objectively debatable, nonetheless, the good he performed in his fight against the wolves of the ecclesiastical masons, who surrounded and harassed him constantly, is greater. Furthermore, the Virgin – it is very clear – speaks in Umbe about a false pope, a damned pope, a pope who does not have the power to bless. How harsh! If he does not have the grace of his state it is because he is not pope, since the Virgin says that he pushes the faithful away, that he seeks salvation without God and that he is going to be damned because he will not appear to anyone.

How can we overcome this difficulty that “and the next one will be unrighteous”?

In this first program the only explanation that we came up to relate it to Bergoglio was to refer the expression “next one” to the one next to the time close to the warning, miracle and punishment, or current time in which we are already with Bergoglio. Later, we made other programs (Umbe 4 and 6), we completed the explanation thanks to a religious sister who providentially contacted us and gave us two vital clues: the expression “next one” refers also clearly to the next change of pope that the ecclesiastical masons will bring about, as she explained. The first change took place by eliminating John Paul I when they murdered him, according to numerous hypotheses of authors and researchers (even the souls in purgatory confirmed it to the Austrian mystic María Simma). The second change took place through a coup d’état against Benedict to force an invalid conclave, since Pope Benedict very skillfully did not resign the Munus Petrinus and lengthened in this way his own papacy as the self-disabled seat and allowed his enemies to introduce Jorge Mario Bergoglio as false pope.

In this infiltrated person everything is mere appearance, façade, deception, as we manage to understand deeper in the messages of Umbe and the confirmed surprise of **Bergoglio’s NOT being a DEACON** and further data and researches profusely explained with all type of details.

Blessed Anna Catherine Emmerich had visions about how a person that did

not have the spiritual authority (Bergoglio) was introduced to the pope (John Paul II) to be ordained as bishop (1992).

In our first program we commented on the importance of considering Garabandal in the sixties, since the Virgin there, when the bells tolled for the death of Pope John XXIII said to the visionary Conchita:

“The Virgin has told us that there are three popes left” and so it was, because John Paul I is not counted because he lasted very little time. Thus, they would be: Paul VI, John Paul II and Benedict XVI. At Garabandal, the Virgin did not count neither John Paul I nor Bergoglio” for different reasons. And it seems that those two are not counted in Garabandal are the ones counted in Umbe. Interesting, isn't it? Yes, thrilling.

The commotion caused by the first program about Umbe:

The consequences of that first program in YouTube on May 23rd 2001 were unforeseen by us. We only became conscious of this, nine months afterwards, as if we were dealing with a pregnancy. Agustín, by sheer “chance” or better said, divine providence, detected something very grave: in the diocese of Bilbao, as much in the webpage virgendeumbe.org as in the book that was edited and published at the start of the year 2022, **our Pure Lady of Sorrows was betrayed by the diocese changing the messages regarding the papacy**, but only those that we explained where it seemed that the Most Holy Virgin referred to Bergoglio. That is why Agustín and I wrote a letter to the bishop of Bilbao that said:

Your Reverence Bishop Msg. Segura, the person undersigning this letter is a Catholic journalist and does this as a service to Truth. We are fully conscious that your bishopric, as of today February 9th, 2022, is participating in a most regrettable act, completely unworthy, irresponsible, and most grave: a fraud and a betrayal to the Most Blessed Virgin, and therefore, to the whole Church. This act is the following:

The Most Blessed Virgin gave some messages in your diocese, in Umbe. There is a website, www.virgendeumbe.org, that deals with those messages. This website contains the messages of the Marian revelations and literally in the opening page the person in charge of the page says thus:

The content of this webpage **is subject to the authority of the Catholic Church and specifically to the authority of the Bishop of Bilbao** and is subject to the final opinion that the Bishop may hold or the person in whom he delegates.

The apparitions and healings described in this website are not officially recognized by the Church. Nevertheless, the Bishop of Bilbao approves devotion to the Virgin Mary according to the Magisterium of the Church under the advocacy of Our Pure Lady of Sorrows in Umbe.

Let me explain it to you in case that you do not know the facts:

Until your arrival to the bishopric, during the tenure of Msg. Iceta, such website contained the original messages. However, at your arrival to the bishopric something very grave took place. After your arrival a book about Umbe was written and several messages were changed by altering their content and meaning considerably, both in the website and in the book. This was done by Don Emiliano Tricio Peciña and we are aware that the changes were carried out in December 2021 at the same time as the book's publication. Why were these fraudulent changes done, if this person says in the website that he is subject to your authority? Have you allowed this? Why did Don Emiliano, already the page master during Msg. Iceta's tenure, make the changes and write the book after your arrival to the diocese and not during the previous bishop's mandate?

If Don Emiliano has acted alone without support of the bishops (both the previous one Iceta and the incoming Segura), why did he take advantage of the change of bishops to start writing a book with false messages and waited for its publication to make the website coincide with the book?

How is it possible that first a book is written and then the official website of the apparitions is adapted to it with the approval of the new bishop?

Do you think it is likely for someone to write a book and to write in the website that it is endorsed by the bishop, whereas the bishop ignores the facts, taking thus a risk that the bishop may find out later and consequently may remove the book?

Why do all the manipulated messages deal with the papacy, while the rest of the messages have been kept unaltered?

If you do not know anything about the book and its content, how do you explain that nobody in your diocese has informed you that a book has been published about the apparitions that occurred in your diocese?

You have been working many years in Bilbao previous to your ordination as auxiliary bishop. This makes it highly unlikely that you did not know about the existence of the website, which has been in service for several years since 2017. It is also not credible that in the two months that have passed after the changes nobody has noticed them (neither through the book nor the webpage). **The matter is VERY GRAVE. We have proof of everything that happened and we demand an explanation as soon as possible.**

In the upcoming days we are going to make a program speaking about this regrettable deed which attacks gravely the purity of the messages and their identity. It damages their credibility in an unjust manner, but above all, it depletes the credibility of those who have the severe moral obligation of safekeeping their integrity so that they may be understood correctly and truthfully.

Perhaps you did not know anything and were deceived, which is very worrisome and needs to be clarified. Perhaps you are aware of this matter, which would be even worse. Understand that it is convenient to make an official declaration clarifying what happened as soon as possible, and above all, restore the truth about the messages, preventing thus that more people may be deceived and confused reading the website or the book "*I come for all of Humanity, the Pure and Sorrowful Virgin of Umbe*", available through Amazon.

I remain waiting your pleasant news. May God grant you a service to the Church where the Truth and Holiness may always shine and nothing attacks it. Amen.

Arturo Picatoste. Catholic journalist, member of the Spanish Journalist Association no.18.265.

In the face of the severity of the facts exposed to the bishop, the answer of his bishopric was the following (available in one of the appendixes).

What matters most to us is that barely four days after the publication in YouTube of our program Umbe 2, in which we dealt with the whole situation and read the letter that we sent to the bishop, the messages were restored to their original purity, as much in the website as in the recently published book. They had to publish a second edition, described as REVISED, in which the messages that had been previously changed in their literacy and truthfulness to what the Virgin had spoken at the time appeared whole. Thank God that the work and complaint that we made were useful. Sanity prevailed, as we said, and the devil left with its tail between its legs.

As to this day, we have kept a copy of the paper book with the changed messages as a proof of that regrettable betrayal against the Pure and Sorrowful Virgin. We congratulate ourselves because of the rectification made, since it is proper of wise men to rectify. May God not allow that they come back to their old ways, not even with the alleged help of the recently created "anti-Umbe Committee", this is the Observatory for Mystical Marian Phenomena.



*Bilboko Gotzaina
El Obispo de Bilbao*

Sr. D. Arturo Picatoste
Periodista Católico
Miembro de la FAPE nº 18.265

Bilbao, 14 febrero 2022

Estimado Sr. Picatoste:

En relación a su escrito acerca de Umbe, debo comentarle:

- 1.- Dado que a la fecha no existe reconocimiento oficial de la Iglesia acerca de posibles apariciones o curaciones en Umbe, y mientras la situación no cambie, no parece propio ni conveniente que el Obispo Diocesano realice ningún tipo de declaración pública en relación con este tema. Otra cosa es lo que unos y otros fieles, en el ejercicio de su libertad, puedan pensar acerca de lo que allí pudo haber sucedido y las interpretaciones que posteriormente vienen produciéndose.
- 2.- La Iglesia permite el culto en Umbe, en este caso una devoción Mariana, de igual modo que lo permite en otras ermitas, santuarios y lugares públicos. Las personas se reúnen a rezar con libertad allí donde sienten la llamada de Dios y de María a hacerlo, sin necesidad de que en esos espacios se hayan producido previamente, ni apariciones, ni mensajes extraordinarios.
- 3.- Como usted puede suponer, ni la página web de la Virgen de Umbe, gestionada por una asociación privada, ni ningún libro publicado por una determinada persona, pueden pretender reflejar, ni mucho menos comprometer o reclamar posiciones o tomas de postura de la Iglesia. En cada caso son los autores y solo ellos, los únicos responsables de lo que se publica.

Agradeciéndole su interés, reciba un cordial saludo y mi bendición.

+ Joseba Segura
Obispo de Bilbao
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The miraculous spring at Umbe



In a stable in Vizcaya (as in Bethlehem), the Virgin starts the announcement of the second coming of her Son.

TWO LAY PEOPLE ARE ALREADY COMING HERE TO HELP

MARY SHIELDED US IN UMBE FOR THE END OF THR LAST TIMES

"Your mission is to help people get to know me" . January 27, 1971

Introduction

(Part II by Agustín)

The introduction has come out like this, in two parts, because Arturo had made it up to the previous paragraph writing, before leaving in August on a pilgrimage to Garabandal, Umbe and Prado Nuevo, the Marian Trilogy for the end of the last times that we have by (God's) grace in Spain. It's not that we're literally innovating the way we write an essay, least of all I, who am a man of science rather than of letters. I believe that the background that Arturo has written is useful for the reader in order to understand the accumulation of circumstances that have led us to know each other, to collaborate, to establish a fraternal friendship in Christ and Mary (and not in the Masonic Fratelli Tutti way), and to write this book.

The encyclical **FratelliTutti** with a Masonic bias that, together with the encyclical *Laudato Si* with a pantheistic bias, has influenced the young people who were present at WYD (World Youth Day) in Lisbon this year 2023. The coordinator and newly appointed cardinal, Américo Aguiar, said that "the objective is not to convert to Christ but to value the richness of diversity and to affirm that we are all children of God, whatever we are." And all this under the techno music of the priest DJ Guillermo (another priest who doesn't believe that the sins of the flesh are such.) During this WYD, Bergoglio uttered a Masonic slogan and, as if it were a spell, asked them to chant "all, all, all..." where he does not explain the fundamental part that Jesus Christ teaches in **Mark 9:49: "all will be seasoned by fire"**, that is: all human beings are going to be judged by the Word of God that has been given to us in the Incarnate Word, in Jesus Christ. According to our response to this, so will be our judgment and culpable ignorance does not exempt from compliance with sin.

What does everyone have or have to do, according to what Our Lady warned in the central message? **ASK GOD FOR FORGIVENESS**. Let's see how this is **NOT** said by the servant of the 2030 agenda, Jorge Mario Bergoglio. That is why Our Lady, always very concerned about her favorite sons, the priests, wants them to understand the situation of the Church such as who is who,

what is happening, and not allowing themselves to be dragged along by a poisoned doctrine. Priests are to teach that “all, all, all” as Our Lord says in the Word of God, will be judged by His Word, and we must know it in order to respond to it properly.

It is essential to understand an idea that we have put forward in our programs in the Umbe series: gradualness. We are immersed in processes towards the abolition of perpetual sacrifice. There are some specific facts that situate us:

The fog that is confirmed in Holy Week 2020, where it begins and thickens so as not to end until the arrival of the Judgment of the Nations. This would be the first Eucharistic blackout (closure of temples and plandemic liturgy).

Now, in August/September 2023, in the middle of the fog, we are heading towards the collapse of the Church, which will take place with some very significant event(s), something very big, serious and striking, which will give way to the second Eucharistic blackout. All within an environment that will continue with the harassment and demolition to end the Mass, after the maximum possible desecration against the Eucharist as we have been suffering for years, but there will continue to be the possibility of celebrating it publicly in some places after that second blackout.

The message of December 24, 1970 is when the visionary saw the priests in eternal hell and explained to Felisa that *catastrophe means collapse*. Priests can still react to what is coming to the Church, and take a stand on the right side and in the right way. And it is after the collapse prophesied by the Virgin in Umbe that the schism within the Church will already be inevitable, a practical schism that the Church has been experiencing since the usurpation of the Petrine throne in 2013 with two popes. There will be bishops and priests who will refuse that blessing of sin which is demanded of them as a result of some of the conclusions of the Synod.

After the collapse there is to be the great warning and the great miracle that confirms the warning. These divine events will give us all the necessary strength and enlightenment, and no one will have any excuse to continue deceiving themselves. And so we are taking steps towards the great tribulation, which will begin with the third and final Eucharistic blackout with the abomination of desolation and the end of transubstantiation. This will signify the end of the Mass celebrated publicly throughout the world, the persecution spearheaded by the AC and only the catacombs left to be able to celebrate a true Mass.

The Synod on Synodality will soon draw its conclusions, although it

remains to be seen how its progressive strategies will implement its changes, and the Bergoglian mantra of "all, all, all" will have its impact there, one way or another.

He, Bergoglio, has already predisposed minds and hearts for that move. We, Arturo and I, both believe that writing this book (despite the inevitable limitations or imperfections we may have) is a moral obligation, since it is preferable to have the information in a paper book (and in a free PDF for those who do not want it or cannot buy it. **What you have received for free, you give for free" (Matthew 10:8)** rather than in a digital cloud where you could alter the content without the owner noticing, or have to sift through almost 40 hours of videos to find what you're looking for.

Let's also keep in mind that the YouTube platform can delete videos with a stroke of the pen whenever it pleases. Those 40 hours of recordings were in turn the result of hundreds and hundreds of hours of work. The time dedicated includes studying, writing the scripts, the travels of Arturo to Umbe (I have never been there), the writings we made to the bishops Segura and Iceta after the changes they made to the messages, the reading of the books by Sánchez Ventura and Emiliano Tricio (the latter was written with the aim of capturing the changes), changes that also landed on the "**virgendeumbe.org**" website.

After "Umbe 2" the messages have been restored in the well-crafted and fundamental postcard-like slides (which we are grateful to be able to share) that contain the mystical messages and phenomena. Slides that are also shown in Don Emiliano's book that respects the literalness and purity of the messages. We hope they will not be tempted to manipulate them again, which would, at this point, be an unimaginable clumsiness, something completely unspeakable.

And now, after having recorded all the programs and with the vast knowledge acquired about these mariophanies, it is the present moment when we proceed to break down in this book everything that has happened.

BOOKS ON UMBE PREVIOUSLY EXISTING

There are very few. In practice only two exist, and we do not recommend buying them for the following reasons. The first book is that of Sánchez Ventura, and the second is that of Emiliano Tricio. Sanchez Ventura's book is out of print. I was loaned the sixth edition, which would later be revised in the mid-1990s. The first edition was written in 1973, and the source of information was the only possible and most reliable one available: the oral testimonies of Felisa, and of Inés (one of Felisa's daughters and who acted as

a faithful secretary), taken from the notes in Inés' notebook. Sánchez Ventura in his book "*Water Will Continue to Heal*" does not include all of the messages (at Umbe).

A certain confusion or interpretative error of ours (because popes do not change, they succeed one another) placed us in a position of a pitfall before Luciani and Bergoglio. To explain that the first one Our Lady referred to was John Paul I was simple, but the enormous difficulty lay in explaining why Bergoglio was the unjust one referred to in the message of May 23, 1971. Above all, because if we applied the rule that Benedict XVI gave the baton to John Paul II in the first two popes mentioned, we now had to explain why Bergoglio gave the baton to John Paul I for the second pair of popes. Explaining that seemed an impossible mission especially without realizing that popes are not changed (which was how we were applying it, as if the Virgin were referring to a normal papal succession, and as the next one that led to the election of Benedict XVI after the death of John Paul II).

And so, thinking a thousand times about how to prove that the word "unrighteous" applied to Bergoglio, I spent several days racking my brain, trying to understand. Finally, while I was in Adoration, I asked the Lord to help me comprehend that message, because I knew it was true, but if I could not be able to give a coherent explanation of the importance of the word "unrighteous" that was applied to Bergoglio, then nothing was to be done. If this would have happened, Umbe would have to be excluded from the quartet of the Sorrowful Virgin mariophanies in Spain. Umbe would then have to be treated in a "beginner mode", meaning in a very limited, very superficial manner, speaking only of the healing water and how generous and long-suffering that Sistiaga family was.

But the Lord, of course, makes good use even of our limitations and listened to my request because the next day the light came to me when I continued writing the script for that catechesis of May 2021. It was then that I understood that in the connection between the words "**warning of punishment**" and "**next**" (*próximo*) was the key that I was looking for which provided coherence to everything. And we still didn't know how to explain why that punishment (which is the Warning) had not taken place at the beginning of the 21st century – that wasn't explained until "**Umbe 6**", **broadcast on Oct 2022**.

And so, this limited but correct initial interpretation allowed us to understand that Bergoglio was the pope nearest in time (*próximo*) to the Warning referred to in the message of May 23, 1971. **That was one of the keys, one of the two meanings of the word "proximate"** (close in time to the Warning).

The second interpretation was simpler, but more definite and clarifying, and was provided later and providentially, as we said, by the nun in **Umbe 4**. Once she interpreted it fully, the "will change" (i.e. to the proximate pope as a result of having perpetrated a change by the infiltrated ecclesiastical masonry, since the popes succeed each other legitimately, but they are not changed through the maneuvers that contravene Canon Law.)

I remember feeling the motion to **"read the whole message, read what is said before mentioning the popes and you will understand."** Blessed be God that the impasse was thus solved in order to be able to partially explain this difficult central message in public. And even with that, we were about to not explain it because Arturo didn't see it very clearly (as was logical). In the end, that goal was valid, as it went up on the scoreboard and was of incalculable value to put the victory on track, that is, to be able to fully interpret the messages of Umbe after two years of work, and with several external helps received along the way, and so many other signs from heaven that were encouraging and confirming us again and again, that we were . Deo gratias.

Why did we choose the theme of the apparitions of Our Lady of Sorrows in Spain for the catechesis of May 2021?

Because Spain is Mary's land, because pilgrimages are still held in May, but little is known about her messages and we think that she would be pleased if we did this catechesis as much or more than receiving a floral offering. In fact, the first words that Our Lady pronounced in Umbe in May 23rd precisely in 1969, were:

"Do you know what month we're in?"

It was a clear allusion to the fact that Mary Most Holy wishes to be treated especially with affection in the month of May, which is considered her month. Just as October is considered the month of the Rosary because her feast day is on October 7th, we do not limit ourselves to praying the Rosary only in October, we pray it daily. The Virgin must be treated appropriately as we pray to her, as we study her messages and Mariology throughout the year, and especially now in this devilish post-papal time of apocalyptic desert that we are currently experiencing.

Mary is constituted as the highest spiritual reference by the express desire of the Most Holy Trinity, as we know from Fatima:

"God wants to establish devotion in the world to my Immaculate Heart."

She said, "**God wants.**" She didn't say, "I want to establish it myself," even though we know that she is purely obedient to God, she stressed that God wants. And the dogmas of Mary, which for us are considered to be five (for only the fifth by Peter Romanus is missing, unless it has been mysteriously left in some testament or similarly by Pope Benedict XVI, something that we believe is improbable.)

This is an encapsulated truth that emanates from God Himself. By this we mean that, at this point, the words of Our Lady, in Church approved apparitions and in apparitions that have already been shown to be true, as in the case of Umbe, they contain the Word of God, insofar as they are totally in obedience to the service of His Salvation, of His will, and for our good.

Mary didn't come on her own. As her Son is an envoy of God the Father, in this case She is an envoy of the Holy Trinity. She communicates words that are Divine, for She is the Mother of God Himself, the Mother of the Word of God, the Daughter of the Father and the mystical bride of God the Holy Spirit. She is *María Mensajera*, or Mary the Messenger, as Professor Sanchez Ventura beautifully called her. Mary is pure obedience and maximum docility to the Holy Spirit.

Why do we include in the catechesis of May 2021 the almost unknown Mariophany of Umbe as one of the four to be explained?

Precisely because it is almost unknown. It is even less known than those of Garabandal and Ezquioga, which are also in the Cantabrian area of Spain. In fact, I had only heard about Umbe once in my life and it was in a program of the YouTube series "*marking the north*", where Mr. Javier Paredes and Mr. Jorge Fernández Díaz talked about Umbe for less than 3 minutes back in 2018. That's why we thought it was a good opportunity to make it known. Arturo was not even familiar with the apparitions of the Virgin in Umbe in that month of May 2021. That's how I started looking for information on the "*virgendeumbe.org*" page, mainly because the reality was that there was a shortage of information on the net. There were also no books available. The one for "*And the water will continue to heal*" was sold out. (And Emiliano's was published at the end of 2021 after the publication of Umbe 1 a few months earlier.) The page had been active since 2017, but until 2021 without any surprise attention for the authors, until we did our first program as we have explained.

In a somewhat desperate attempt to have a book that talks about Umbe and thus not trust everything to the internet, I bought another book that I

ordered online, also by Sánchez Ventura called "*The Apparitions of Mary as a Universal Phenomenon*", but when I received it at home I was disappointed to find that the book did not even mention Umbe, so my only source were the "Apparitions" tab of the page virgendeumbe.org. That was more than enough. Everything is there and they are true and corroborated both by the daughter Inés, who was the one who gave them for publication, and by Professor Sánchez Ventura, in his paper book. I say the paper book because we are already shielded against any digital manipulation that someone may come up with. The slides are all listed in an appendix at the end of this book. Let's thank God!!

In Umbe everything is free, water included

The faithful of Umbe, in honour of the truth, make good the Gospel command of the Lord: "**heal the sick, raise the dead, purify lepers, cast out demons. You have received it freely, give it freely**" (Mt 10:8). May Our Lady reward their efforts to make their messages known and forgive the resistance they put up so that the messages could be fully revealed.

The ambivalence of some Catholics, including prelates, to simultaneously spread and conceal the messages of Our Lady is paradoxical. "Mary, yes, but only as long as she speaks to us saying that God is Love, that He forgives us and that He awaits us in Heaven." The battle announced in Genesis against the serpent makes them quite uncomfortable... lest the serpent is already giving them orders through his superiors.

Indeed, this has been happening since 2013, and that is why we have referred to false obedience as that "weapon of mass destruction" with which Satan is going to machine gun and take away anyone who does not truly take refuge under the mantle of the Blessed Virgin Pure and Sorrowful. A cloak that literally, let us not forget, came down from heaven, and an angel gave Felisa "**to unite the Kingdom of God**" (January 16, 1971).

All these things do not cease to be clear **SIGNS OF THE TIMES**, of the end times. It is a dichotomy that is impossible to bring to fruition, since no one can serve two masters at the same time (serving the truth and the lie at the same time), which can be explained with the following logic:

To believe in Umbe to go on pilgrimage, to participate in the Eucharist in the sanctuary house, to pray the Rosary there, and to wash one's face and feet with the water... All of that is easy, but believing and knowing deeply the messages of Umbe, and making known that the official Church is taken over by Satan, consequently calls to act courageously to defend it in relation to making others aware that the parousia of the Lord is very near.

This second facet of faithfulness to Umbe is not as easy as the first. We have met faithful laity who are cowed and do not want to collaborate in making the messages of the Virgin and the light that they bring to them publicly known but rather prefer to be silent in fear. They do not stand up for the Virgin but would rather take the easy path of benefiting themselves and not speaking up for the messages because they can generate a conflict with the official version of what happens in the Church.

That is why we say that the Holy Rosary is a school of life for the Catholic, because it contains everything necessary to live a full life leading to the eternal dwelling place, but does not leave us content and comfortable. It gives us the courage to fight the good fight of faith with joy, pain, light and glory. None of these four aspects can be missing in a life led by the theological virtues.

Let us remember, on the other hand, how in our series of Umbe we refer to the convenience of being, by the grace of God and by our renewed yes day by day, on the path of enlightenment, overcoming purgation and ready for the unitive way. It is the process taught by traditional mysticism and the way to wait properly for the Lord in His Parousia. On the other hand, there are people who admit our explanations of the first generative line of Umbe concerning the seizure of the papacy, but they oppose even with animosity the second line of the parousia, incurring a position which carries with it serious consequences, and which we shall deal with later in this book.

Importance of understanding that the Church is already on Holy Saturday

We don't believe in coincidences. Someone said that chance is the pseudonym with which God signs. Others call them "*God-incidences*" In Umbe, the Pure and Sorrowful Virgin has shown herself in mourning, because she wants to focus us on the Holy Saturday of the Church, and we understand that she has told us that we are living the Holy Saturday as we will later confirm to you. To begin with, pay attention to some facts: **Benedict XVI**, the Katechon of the papacy, was born on Holy Saturday, died on Saturday, December 31, 2022, ending an era, and with his death we understand that he gave way to the Holy Saturday of the Church. The death of the Katechon on the last day of the year is related to the retention of the antichrist who is already very close to appearing publicly in a new stage, being final and definitive.

In May 2020, **Benedict XVI**, in the final chapter of a book that was published in Germany, lashed out at **same-sex marriage** and what he

called "**the creed of the antichrist**" which, he says, punishes with social excommunication those who do not adhere to it. In an interview that covers a biography of more than a thousand pages written by the journalist Peter Seewald he states:

*"A hundred years ago it would have seemed absurd to everyone to talk about same-sex marriage. Today anyone who opposes him is **socially excommunicated.**"*

As Benedict XVI warned at the time, the real threat to the Church today comes from "**a world dictatorship of apparently humanist ideologies.**"

Does anyone doubt at this point that the so-called Pope Francis, that is, Bergoglio, has been carrying out the work of a false prophet since the coup d'état against Benedict, preparing the way for the antichrist?

Time will tell us if he is only the great destroyer and great impostor, or if he is also the false prophet as everything points to it. Will ecclesiastical Freemasonry replace him with another false pope? Let's leave time to time, it doesn't seem like it, but we can expect anything.

We understand that after Benedict's death we are already on Holy Saturday of the Church (see schedule in Appendix 3). We see this as such for several reasons that we believe are important to take into consideration. Let's explain:

The Parousia of the Lord begins on Holy Saturday in his intermediate comings hidden from the elect. And we are already at it. We may already be waiting for the Lord. Before Holy Saturday we could not be waiting for the Lord. It's like waiting for Christ's Resurrection before He dies, before Good Friday. The Lord does not come as long as His vicar is on earth. In order for the Lord to come, his last vicar, Benedict XVI, must first leave this world, whose passion, death and burial precede Holy Saturday. (The mystical phenomenon of Good Friday in 1970 after sunset at half past six in the afternoon) tells us that the two comings of the Virgin take place on Holy Saturday, as we will explain a few paragraphs later.

It is curious that we **begin to see the parousiac content of Umbe only after the death of Benedict**. In fact, we thought our work was finished at his death. But no, we lacked this second generative line, which was so important and which heaven had reserved to keep us awake and make us understand only from the death of the Katechon, a death that we equate with the death of Our Lord on Good Friday. That is why, just as Holy Saturday began when Jesus Christ was buried on the eve of the Sabbath, which was already a

Saturday from a certain time on Good Friday, **the Holy Saturday of the Church has begun for us at the beginning of the year 2023.**

We all remember the burial at St. Peter's on January 5, 2023 with the fog that covered the dome of St. Peter's and left the Church headless. Another very clear sign that Umbe was being fulfilled literally by the double aspect: **papacy and fog.**

Take a look at the image below. If in 2023 it was lightning striking the dome of St. Peter's when Benedict was forced by enemies to step aside, after his death Heaven gave us a cry with this obvious image see below.

Good Friday is a time of celebration of the full Mass, of the Holy Sacrifice of the Mass, when the Lord celebrated Mass in his own Body. We reiterate that as long as Benedict was alive it could not be the Holy Saturday of the church, but his death has given way (to it).



Funeral of Pope Benedict XVI on January 5, 2023

If we remember the two candles that the angel gave to Felisa by order of the Virgin that represented the ministerium and the munus of Benedict (January 3, 1970), the ministerium candle marks the beginning of Good Friday (when it was lit for the second time) and the beginning of Holy Saturday (when it was definitely extinguished). The beginning of Good Friday is fixed when the candle of the ministerium was extinguished, a

moment that we associate with Benedict's departure from the precincts of St. Peter's to go to the Mater Ecclesiae monastery.

The successive lighting and extinguishing of this candle make it possible to distinguish between the Holy Thursday, Friday and Saturday of the Church, which are always referred to the life and death of Benedict (2005, 2013 and 2022). At that second moment the candle was burning, but in suffering and agony, waiting for the candle of the munus to be extinguished. And when that happened, then the candle of the ministerium went out, which was the moment when Benedict died, and when the Holy Saturday of the Church began.

The family from that moment on was outside the house, sweeping the house. We have said that this corresponds to the Holy Saturday of the Church, according to Umbe's visions, since Holy Saturday takes place in 1970 from the time the family leaves the house, until Felisa begins the period equivalent to the Great Tribulation (December 7, 1971).

We are also on Holy Saturday **because the Virgin in Umbe was presented at all times in mourning**, since the bulk of her messages are for Holy Saturday, the day of mourning par excellence after the death of Our Lord and with His body resting in the tomb. Almost all of Our Lady's intervention, we insist, takes place on Holy Saturday, and a little on Good Friday, when the fog has not yet occurred. The Judgment of the Nations is barely sketched by Our Lady, and that would correspond to the end of Holy Saturday or Easter Sunday with the beginning of the Millennium.

The third parousiac phase—that of the judgment of the nations—is referred to in Umbe as in passing: symbolized with the third change of clothes, with the third cross that (she) asks Felisa to kiss on the ground, with the third radiance, with the third dove, and with the third angelic presence at the well on the ninth of August 1975 after the great tribulation is over. That is why we say that the bulk of this message places us on the Holy Saturday of the Church.

Chapters 1 to 7 of our Umbe series correspond to the taking of the papacy, the unveiling of the third secret of Fatima, and the second seven chapters were born after the death of Benedict, when we thought our mission was over, as a grace we did not expect, and they serve us to understand and explain the parousia that Umbe contained in its mystical messages and events. It was only after the death of Benedict, as we entered Holy Saturday, that began to manifest to us the parousiacal reality of Umbe.

The pedagogy of Mary, the perfect disciple of the Lord and the best Teacher for his faithful children, is certainly impressive.

We must elaborate on another fundamental fact already mentioned before, such as that March 27, 1970 was Good Friday and precisely that day from March at 6:30 pm, that is, already entering Holy Saturday (in Jewish culture Shabbat begins with sunset on Friday, and ends at sunset on Saturday), a very revealing event occurred. Some journalists who visited Umbe took some photographs, and in them, to everyone's surprise, two white crosses were reflected in Felisa Sistiaga's glasses. Both white crosses are associated with the two intermediate and hidden comings of the Parousia, and we understand by this fact that Umbe is telling us that these parousiac moments will occur on Holy Saturday...! When...! After Benedict's death, and before the onset of the Great Tribulation.

Having this vision is very important because it helps us not to lose the eschatological tension of active waiting, of watching and praying because you do not know the day or the hour, that the constant waiting that the Lord demands of us saddens Him so much that we do not have it or postpone it. Therefore, it would be wrong to say that we are still in Good Friday (for some not even on that, because they consider that Good Friday is only the great tribulation, confusing in our opinion the punishment through the AC with the passion of the Church, and forcing everyone to live it in this world).

We'd make a mess for ourselves if we weren't clear that the warning is very close; however not to make the mistake those other Catholics make by placing the Warning before Good Friday. It is important that we situate ourselves well, neither by excess nor by defect. The Mystery of God always demands a fine balance that He will grant to us.

Holy Saturday will have as its main part the Septennium of the World Government of the Antichrist.

We have some imperfections in the series such as thinking that the warning would be seen by Benedict (who was still living on Oct 2022 when we explained the schedule of Umbe 6, and placed the Warning at the end of Good Friday. Now- well into 2023 and in its final stage - we understand that this is not the case. We affirm that since the beginning of 2023 we are in the Holy Saturday of the Church, moving towards the collapse (fruit of the catastrophes and diseases in the world and in the Church C.f. messages 6/8/86 and 6/22/71. that will crystallize as a prelude to the great warning that for many will be a punishment, and that will be the first phase of the parousia. Then a great miracle takes place, and the beginning of the final seven-year period. That is why we have to have an attitude of Parousiac Advent.

From now on **we must be waiting for the Lord**, trying to keep the lamps lit, with the cups full of oil, our robe clean by sanctifying grace, and our accounts settled. We must be in the mystical illuminative way if possible, and asking the Lord to be gracious to count us among his elect. And of course, being fully available by His grace for whatever the Lord wants from us, for in the warning He will polish us on many accounts.

No one would think of asking the Lord on His ascent to Golgotha:

Lord, when will your second coming be? Asking him when he was still alive didn't seem logical. But once he was dead and in the tomb, and even more so, knowing that he had already risen and some time had passed, it was time to wonder when his Parousiac return would be. In the same way that happened with the Vicar of Christ, while he was alive, we were focused on Good Friday, and it was not the time to think about parousiac things. Now we are already in Holy Saturday and the Lord can come in his parousiacal phase for those who are waiting for him. The Lord will come when he considers the opportune time, and so his Divine Will shall be done.

"On January 16, 1971 Our Lady decided in relation to the parish priest who did not resolve the matter of the Umbe apparitions. Despite having the proof, and being ordered by the guardian angel and by the Virgin herself to settle the matter before the collapse, Our Lady's sentence is condemnatory – take note you bishops who have Bergoglio as pope and do not resist him – "... *Let him be supplicant... they will not see the heavenly light.*"

January 16, 1971. (It was 4:30 p.m.)



16 de enero de 1971
(Eran las 16:30 horas)

La Señora dijo:
"Os maldicen, os persiguen, todo está en contra vuestra, pero será grande vuestra recompensa en el cielo. El que pretende salvar su propia vida, la perderá, el que de la vida por mí evangelio, le salvará el Señor, lo mismo al que sigue el camino de la verdad"

Yo le dije: Señora, Vd. que lo puede hágame el favor y póngame un día y haga algo para que vea el páramo. Me dijo:
"Que se ponga suplicante, en su alma a Dios. No sigue el camino de la verdad. Dios no se hace responsable no verá la luz celestial.
"El Ángel enviado por Dios, con aquel celestial resplandor, las velas y el trozo de manto, es para unir el Reino de Dios"

La Virgen rezó con nosotros el Rosario y me dijo que en la letanía
"El Señor Reinará" en vez de "Ruega por nosotros"

Inés Amieta Sistaga (Hija de la Vidente)

Our Lady told me:

"They curse you, they persecute you, everything is against you, but your reward in heaven will be great. He who intends to save his own life, will certainly lose it, and he who gives his life for my gospel, the Lord will save, the same as the one who follows the path of truth".

I told Our Lady: You who can do all things do me a favor and make the pastor believe. And she told me: "Let him stand supplicant, in his soul, to God. He is not walking along the path of truth. God is not responsible; he will not see the heavenly light. "The angel sent by God, with that heavenly brightness, along with some candles, and the piece of cloak, is to unite the Kingdom of God. The Virgin prayed the Rosary with us and told me for us to say in the litany "The Lord shall reign" instead of "Pray for us."

THREE DEVELOPMENTS OF THE BOOK. CHOSEN PEDAGOGICAL STYLE

Once the introduction is over, the cascade of questions that a person might ask himself is so large that it is not easy to begin to develop the book. That is why we have decided to approach the book through questions and answers so that the reader gets all the information they need. For that is our goal, fulfillment of the mandate of the Pure and Sorrowful Virgin to make her known (1/27/71).

Don't worry about having to spend hundreds of hours studying Umbe to grasp the key ideas. That is what we are for, Arturo and Agustín-if we understand that we are the two lay people who have already come here to help (a prophecy already fulfilled included in the message of 4/6/71). We haven't withheld anything. Everything we know so far has been captured in this book. However, we warn that the reader will have to make a reasoned reading of the book, comparing our answers with the messages. It is not a book to read in a row, but to learn the syllabus, harmonizing and connecting the different parts in this choral and harmonic symphony that is Umbe.

The end result will be very gratifying because the mind, soul and body will be left with more peace, more hope, more faith, more joy, more charity and more health. The reader's heart will not be troubled, and so will not fall into temptation (3/1/71).

The discovery of Umbe in the life of the Catholic who is searching for the truth in these last times must be compared to the fine pearl of the Gospel (Mt 13:45-46). Those who have been interested in the apparitions of the Pure and Sorrowful Virgin of Umbe are those who are already familiar with the pearl market (by pearls we mean Catholic prophecies) and find one of great value that allows them to make a great profit if they own it. That is when they decide that it is worth making an investment to acquire it. And they invest their time, disregard the trifles that were taking up space on their display, publicly declare themselves as holders of that pearl and display it for free so that others can admire its beauty and value, and thus decide to possess it themselves. For the pearl is at the same time unique, but it has also been bequeathed to all mankind to possess.

The fine pearl of Umbe is destined to be possessed by many owners because miraculously its replicas are not exhausted, so that this way everyone can own the original. And it's not worth money, because everything is free

there: Umbe is the gift that God gives to all mankind that cannot be sold and cannot be bought (2/10/71) as opposed to the mark of the beast, which will be necessary to be able to buy and sell during the great tribulation.

In contrast to this fine pearl, whose value will never decrease, we see that in the ruinous end of the great harlot (Rev 18) no one will buy her wares any more.

STRUCTURE OF UMBE MESSAGES

In general, the messages are fairly linear in time. Our Lady retraces her steps to explain the same lesson from another angle. The master lesson is the preparation for the parousia that is given twice.

The first in a more direct way (in 1969) and the second from 1970. The second generating line of Umbe is a consequence of the first. That is, the Lord comes (which is a dogma of faith) because Satan has taken His Church and the Scriptures are to be fulfilled. We cannot imagine a scenario composed of a wolf disguised as a shepherd who occupies the Petrine See, and at the service of the AC and its malevolent plans against the Church and humanity that lasts for years, and years, and years (decades), by itself and by a supposed substitute or supposed substitutes at the service of lies, and God allowing it. We also understand that this would not square with what God prophesied and warned us about.

In this sense, the article *Convergent Prophecies* published in July 2012 by another scholarly Mariologist in love with the Church, Professor García Polavieja (R.I.P.), is of great interest, where he says, many months before the coup d'état against Benedict XVI:

*The transcendent thing about Malachi's list is that it places us before the imminence of the great watershed of history: if for Father Igartua, forty years ago it was a matter of waiting for two more papal mottos, for us, if the prophecy is true, the time has come... This is what is truly frightening. A certain ecclesiastical correctness cannot accept—because it breaks all schemes—that a false prophet, an antipope, or a "shepherd boy" to put it in Zechariah's terms is imminent (Zechariah 11:15). But St. Jerome, with all his hermeneutical authority, saw in this Fool the impious **par excellence**, who would be the antichrist and the antipode of the Messiah (St. Jerome, Commentary on Zechariah III, 859, in: Obras Completa B.A.C.593, pp. 654-657).*

And García Polavieja adds this in other paragraphs of that article that all should be read and re-read from beginning to end:

*In the face of this prophetic convergence, a wall of prevention and conventionalism is erected – and to a certain extent is logical. **This resistance is worrisome** because it arises from a well-intentioned ecclesiology, that is, by invoking the unfailing guidance of the Holy Spirit over the Church, but this guidance is **invoked precisely to deny the warnings of the Holy Spirit himself alleging "unreliability" of prophecies of all kinds.** On this subject, there are sectors destined to a vicious circle where **even officially recognized mariophanies are viewed with suspicion regarding their prophetic predictions.** The mental closure of these currents to the reality of the moment seems chronic, because their vision is enclosed in bubbles, out of touch with cultural and social drift. We are not talking about the sectors that ponder this drift with the intention of joining it. **There is a pious, even traditional, rationalism, ignorant of the satanic nature of the dominant culture whose eschatological reticence is in fact due to a suspicion of mysticism.***

*Underlying this is a confusion of love, often concealed behind voluntarist spiritualities and erudite sufficiencies: **disbelief in the protagonism of Heaven, which does not make use of scholars or savants, but of the simplest and most surprising.** Such an attitude risks being included among those who are deceived because "they have not accepted the love of truth that would have saved them" (2 Thes 2:10).*

*(...) The sum of the mariophanies, revelations, and confidences of all kinds with which Heaven is preventing the present drama is of such magnitude that their study leaves little room for doubt. Such a doubt would be tantamount to thinking that God allows his Word and that of his Mother to be supplanted with a frequency that would call into question his divinity. **To despise this prophetic overflow implies, moreover, a snub to the Woman who prepares for the coming of her Son and gives birth, with tears and sweats of blood, physical, visible and repeated, to the new Man.***

Reticence, scepticism about private revelations, prevention in opposition to the Apocalypse, suspicion of all mystical communication, are part of the mysterious denouement of this historical and eschatological stage. If the question were to be settled between private revelations and the legitimate authority of the Church - and by legitimate it is soon to be understood as

absolutely clear with regard to the pillars of the Eucharist and of Our Lady with all its dogmatic and practical demands - the critics might have some reasons.

*But the problem seems rather more complex. The supernatural warnings, the number of which today defies all ability to classify, are crying out in perfect harmony with the general prophecies of the Holy Scriptures and with the hope of Christianity of all times. **This universal choir is warning us about an unsuspected power of miseducation, clothed in horizontalist, syncretistic and irenistic "charity", from whose influence only the little ones, in love with Jesus Christ, will escape.***

Full article here:

<https://www.religionenlibertad.com/opinion/23746/profeciasconvergentes.html>

In short, how much would we like the good García Polavieja, who X-rayed in advance what was coming to the Church in that prophetic article of July 2012, had he also known the prophecies of Umbe, already fully understood and explained in the series that by God's grace we made from May 21, when the Virgin confirmed in a brutal and more precise way what he had told us.

Let us also remember that there are certain exceptions to the linearity with which the Virgin in Umbe gave her messages, such as that the Virgin dries up the parsley before speaking. She wanted to start with that forcefulness related to the Warning, even though the Warning is not the first thing She explicitly refers to. Before it, there is a whole Eucharistic and penitential catechesis, in which the Holy Rosary and the reference to the healing power of water are always present as proof that we must have faith in her words. (The appendix with the script of the catechesis "Umbe: dates, periods and concepts" is very illuminating in this regard.)

There are also other messages and visions that have been released from the central period of Umbe - which is the period between (19/4/69) and (15/11/72) - and which will be very easy to understand once the understanding of the messages, visions and mystical phenomena of the central period has been successfully completed. They represent a central period that corresponds to the 3.5 years of the Great Tribulation, which is

yet another sign of the perfect pedagogy of the Virgin. These visions and loose messages, are a reminder and endorsement of the central block of Umbe. Those were given from 1973 to 1989.

Our Lady has shielded us

What has she shielded us against? Against the coming deceptions and wickedness of Freemasonry. She has promised us that those who persevere and trust in her words will be participants in the extra-historical-parousiacal triumph of her Divine Son, whom we will see if we are worthy and have come out of the purgative way, since *her Son awaits us smiling at the gates of Heaven (8/22/71)*.

Let us ask for the grace to be pure and sorrowful of heart, to be always with Her, as She wills, whether by being caught up in Her comings, or by suffering joyfully with Her in the Great Tribulation (6/7/71). Whatever she ordains by divine design, so be it, but let us not be remiss on our part to make this last effort to be **counted among the worthy who have a special light (5/23/71)**.



Pilgrims walking the Holy Path

101 QUESTIONS AND ANSWERS

DEVELOPMENT AND EXPLANATION OF THE CONTENT OF THE APARITIONS OF THE PURE AND SORROWFUL VIRGIN IN UMBE (VIZCAYA, SPAIN) IN 101 QUESTIONS AND ANSWERS

1. What is the official position of the Church regarding these apparitions?

NON CONSTAT, which means that the Church neither condemns nor approves them. According to the Magisterium and Theology, the matter is, therefore, open in all respects, and the faithful may go there. This is what happens in Umbe, as well as in Garabandal and Prado Nuevo, the great Marian Trilogy in Spain for the end of times.

We already noted that the Spanish bishops agreed not to approve any Marian apparitions in Spain, which is unfortunate but true. Currently, they are closer to being condemned than any other outcome, following the emergence of what we call the "Anti-Umbe Committee,"—although we do not think they will go to such lengths.

Therefore, the apparitions in Umbe are not yet approved; we can only await their approval by Peter the Roman. However, the current bishop of the Diocese participated in a Mass at the sanctuary of Umbe on Saturday, July 2, 2022, and we have already mentioned how or in what manner he and his predecessors have supported them.

In 1978, the Congregation for the Doctrine of the Faith (CDF) included the term **NON CONSTAT** in its Norms regarding the manner of proceeding in discerning alleged apparitions and revelations. In 2011, Cardinal Levada published these norms. The full text regarding the term **NON CONSTAT** reads as follows:

"The current mindset and the demands of scientifically critical research make it more difficult or almost impossible to issue with the appropriate speed the judgment that in the past concluded investigations on these matters (constat de supernaturalitate, non constat de supernaturalitate: supernatural origin is established, supernatural origin is not established) and that provided ordinaries with the possibility of allowing or prohibiting public worship or other forms of devotion among the faithful."

In assessing apparitions, there are three logical options: approval, condemnation, or doubt. However, the text from the CDF only mentions two: **CONSTAT and NON CONSTAT**. The Congregation omits the condemnatory expression: **CONSTAT DE NON**. With the quoted statement, the Cardinal acknowledges, with humble realism, that in these matters, it is easy to make mistakes. In the past, certain revelations or writings (e.g., those of the holy Doctor Teresa of Ávila) were prohibited and later approved. For example, the Divine Mercy of St. Faustina Kowalska was condemned in 1959 (CDF, "Notification 6.III.1959" in AAS, 25.IV.1959, p. 271), first by her Ordinary and then by the CDF. However, in 1978, the same Congregation approved this devotion (CDF, "Notification April 15, 1978" in AAS, 30.VI.1978, p. 350). It is true that in cases of fraud or abuse, the Vatican could condemn. Nevertheless, outside of these regrettable instances, the Vatican prefers not to resort to condemnation in order to avoid hasty judgments. Since 1978, it has become normal to express only **CONSTAT** or **NON CONSTAT**—approval or uncertainty, not rejection.

However, this gesture of ecclesiastical prudence and delicacy is interpreted by some individuals and priests as a hardening stance. Instead of removing condemnation, they mistakenly believe that the Vatican has eliminated uncertainty, thinking that if there are only two options, **CONSTAT and NON CONSTAT**, it implies approval and condemnation. This is incorrect. The most current Theology remains faithful to tradition, and we can see that even today there are three options. The judgment can be:

1. **CONSTAT** de supernaturalitate: the supernatural character of the event is confirmed = **APPROVAL**
2. **CONSTAT DE NON** supernaturalitate: it is rejected = **CONDEMNATION**
3. **NON CONSTAT** de supernaturalitate: it is emphasized that one cannot affirm the divine origin = **DOUBT**

Approval, condemnation, or doubt. Two negative expressions must be distinguished:

The first negation is condemnation: **CONSTAT DE NON** (the non-supernatural is confirmed).

The second expresses doubt: **NON CONSTAT** (the supernatural is not confirmed). The expression **NON CONSTAT**, "although negative in form, only conveys doubt from the Commission, which does not lead to a majority conclusion, thus neither clarifying the situation nor helping the faithful in search of discernment. In this way, the diocesan authority (to put it more clearly) remains in ambiguity."

2. Will they eventually be approved?

By the official Church, no, never, since they denounce the takeover of the Church's summit by the enemy (this is part of the 3rd secret of Fatima, a secret that has never been fully disclosed by the Church). Nonetheless, the pope (or rather the Shepherd to accompany the small faithful and chosen remnant by Heaven directly, Peter the Roman) of the Great Tribulation will believe in them, and we must pray that he can approve them.

3. Will they end up being rejected?

Possibly yes, but by the current false Church; that is, by those who are leading the Church (until an official schism occurs—if it does. However, we are unofficially witnessing one: those who regard Bergoglio as the pope and those of us who know and understand that Benedict held onto the papal munus as the last pope). They have created the Committee for the Study of Marian Mystical Phenomena—established on April 15, 2023—, and its president, the Franciscan friar Fray Stéfano Cecchin, has already declared that all apparitions in which the Virgin speaks of punishments or against the officially recognized "Pope Francis" are false. That's why we colloquially refer to it as the "Anti-Umbe Committee." You can find more information on their scandalous statements in the following link.

<https://www.infocatolica.com/?t=noticia&cod=46352>

4. Why are these apparitions so important?

Because they develop two fundamental lines for this final stretch of the end of times, which are: the takeover of the Church's summit by the enemy (ecclesiastical Freemasonry) and the preparation of the Church for the Parousia of the Lord, which is so close now, and which all the inhabitants of the Earth will experience in 2023 (unless they die very soon, before the Lord returns. Obviously, that would be the only way not to experience the Parousia, and in that case, the encounter of the deceased with the Lord will occur earlier, in their particular judgment).

5. Why do we say they are true?

Because they already have 5 fulfilled and proven prophecies.

6. What are those prophecies?

The prophecy of **the popes** (6/8/69, 5/23/71, 6/4/71),

The prophecy of **the fog** (5/23/71 and 3/9/90),

The prophecy that **the water will continue to heal** (several messages),

The prophecy that **those who will heed the Virgin will be laypeople.**

Among the laypeople who will listen to the Virgin, She predicted: "two laypeople are already coming here to help" (6/4/71).

And on the contrary, the prophecy that states priests, bishops, and "the pope" do not want to pay attention to Her (they neither take Her seriously nor obey Her, for the most part). Let's remember that before the collapse that will precede the Warning, those priests who have not made a decision regarding Umbe (11/19/70) will deserve the reprimand of the Virgin (12/16/70). Since they have turned their backs on the Lord, many will end up condemned if they do not humbly seek God (12/24/70).

7. What is the mission of the laypeople?

"Your mission is to help make me known" (1/27/71). And to offer prayers and sacrifices to convert sinners and, thus, heal the wounds of the Immaculate Heart of the Virgin (12/11/1975).

8. Will there be priests who believe in them?

Yes, the Virgin always counts on a small faithful remnant among the priests, who are her chosen children. Also, others will join them after the Warning; they will believe, repent with tears, and ask for forgiveness, offering Masses for the serious consequences that will result from the fact that the clergy did not believe in time (vision of 1/23/77 taken from the book by Sánchez Ventura. It is the only vision that is not included - probably by oversight - on the website "virgendeumbe.org").

9. Is the time to believe in the apparitions of Umbe and avoid the punishments limited?

Yes, there are moments that are irreversible, like the fog (which formed and became permanent starting from Holy Thursday in 2020) and other moments mentioned by the Child Jesus (the apocalyptic events) that indicate that by the time the faithful and the priests want to believe, it will

already be too late (9/1/79).

10. Is there a connection between the lack of faith and the deception of the Church and the catastrophes and illnesses?

Yes, on one hand, they contribute to causing them by provoking God's wrath (6/8/69, 5/23/71, 7/6/71, 11/15/72) by disregarding the warnings of the Virgin. On the other hand, the false pope and many of his high ecclesiastical officials lack spiritual authority, so their prayers and blessings are not heard and hold no validity.

11. Do they have a connection with other Marian apparitions or not at all?

Yes, they do have a connection, especially with Garabandal—which they confirm—with La Salette, with Akita, with Amsterdam, with Fatima, with Pradonuevo, with Peñablanca, with TreFontane, with Anguera, and with our Lady of Good Success.

12. Do they have biblical support?

Yes, especially in the Book of Revelation, in Saint Paul's letters to the Thessalonians, in the four Gospels, in the Second Epistle of Peter, in Saint Jude's letter, in the Book of Judges, in the Book of Ezekiel, in Psalm 96, in the Book of Samuel, in the Book of Zechariah, in the Book of Daniel, and in Genesis.

13. Do they have a connection with other private revelations and prophecies?

Yes, they do. They are related to Father Gobbi's locutions, to Blessed Anne Catherine Emmerich's visions, to Saint Malachy of Armagh's prophecy, to Saint Francis of Assisi and Saint Vincent Ferrer's the prophecies, to Olivita de Garagoa's revelations, to the mystic Marie Julie Jahenny, to Blessed Isabel Canori Mora, to Maria Valtorta, to Franca Cornado, to Sister Beghe, to Veronica Lueken, to Giuseppe Auricchia, to Luz Amparo Cuevas, and to Saint Robert Bellarmine's visions, to Saint John Bosco, and to what was revealed to Saint Faustina Kowalska, both concerning the aspect of Him coming first as the King of Mercy and later as the Just Judge and regarding the events that

took place on the day of the birth of Jorge M. Bergoglio. On that day, when he was born in Buenos Aires into an Italian family, Kowalska wrote the following in her diary (823 - 17 XII [1936]):

I offered today for the priests; today I have suffered more than any other day, both inwardly and outwardly. I didn't know it was possible to suffer (211) so much in a single day. I tried to do the Holy Hour, during which my spirit has tasted the bitterness of the Garden of Olives. I struggle alone, upheld by His arm, against all sorts of difficulties that stand before me like unyielding walls. Nevertheless, I have confidence in the power of His name, and I am not afraid of anything.

14. Have we received any assistance from third parties that has allowed us to better understand the messages?

Yes, we have received several, thank God. Especially notable are those from a Spanish nun, a Spanish laywoman, Mauricio Ozaeta and his book "*Parousia: The Day of Liberation*," and an anonymous group called "Simon Bar Jonas." We have also received comments and testimonies from laypeople that have helped us delve deeper and better understand the messages. Even Pope Bergoglio confirmed, albeit in reverse (that is, by lying/distorting), a portion of the messages from Umbe when he flew back from Canada in July/22 and stated: **"yes, yes, one can change popes, changing popes is not a catastrophe."** With sheer audacity, he used the word "catastrophe," which is key in the expressions of the Pure and Sorrowful Virgin, and which she explained meant a collapse. He also used the phrase **"changing popes" (popes are not changed, they succeed one another)**, something the Virgin mentioned to explain the actions of the infiltrated mafia in the Church in the central message of Umbe on May 23, 1971. We fully understood this when the nun explained to us that the two papal changes that were still pending at that time referred to the actions of ecclesiastical Freemasonry: the murder of John Paul I, which led to the valid conclave that resulted in the election of a true pope, John Paul II; and the coup against Benedict XVI, leading to a canonically invalid resignation and a subsequent null conclave that resulted in a false pope or antipope, Bergoglio, the so-called Pope Francis, the great destroyer and impostor of Catechism 675 (with an invalid priesthood ordination as all indications suggest) prophesied by Saint Francis of Assisi, **"a man chosen not canonically, who will deceive many and strive to lead many into error and death."**

It is evident that he is the Great Impostor and Destroyer, but to the highest degree ever imagined. Because, in addition to his malice, if we are to consider the facts and the words of the Virgin, he is not even a priest or deacon, which makes his affront to the Lord and the devastation caused to His Holy Church monumental, immeasurable, and irreversible. Something that can only be resolved by the Parousia or the Second Coming of the Lord in glory. The chaos he has generated has no human solution at this point, and when analyzing the entire context in which we find ourselves, it is a crystal-clear sign of the times. EXTREMELY CLEAR.

15. Can it be concluded from Umbe that Bergoglio is the false prophet?

It points clearly in that direction, yes, but it is not conclusive yet. If he were to continue until the final 3.5 years of the rule of the man of iniquity or the Antichrist, then he would be. And if he were replaced by another (which seems increasingly likely, although still uncertain, given that JMB is already quite old and very worn out), then he would have remained "only" in the role of the Great Impostor and Destroyer to the highest degree. But anything is possible; we will see with God's permission.

16. Would there be a possibility that, after Bergoglio, another Pope could set the Church on the right path?

It is canonically impossible. After Bergoglio, no pope can come because the canonical succession ended forever after the death of Benedict, and it will not happen as in other periods of Church history with other antipopes—there were almost 40 antipopes in total—when things were corrected by going back and restoring the order properly. We are now in the end of times, and there will be no such reaction or time for it. Furthermore, the vast majority of cardinals with the right to vote in a conclave have been appointed by Bergoglio—that is, invalidly—and, thus, they have no voting rights. Everything is already established in falsehood, with a hypocritical facade and a cardboard facade.

We live with a pope of mere appearance, as phony as a counterfeit bill, and the reality is that we are like sheep without a shepherd. The faithful of the Church are guided only by the divine shepherd in this time of desert and solitude. Our Lady shelters and supports those who love and seek the truth and to serve the Lord with all their hearts. Because heaven wishes it so and helps us in this way. She guards us, guides us, and provides instructions so

that we are not deceived. We are in the desert, awaiting the coming of Our Lord, and we do not cease to repeat: "Maranatha, Come Lord Jesus!"

17. Does Umbe say anything about the next true pope?"

Yes, Saint Michael does. The next pope will be the one of the Great Tribulation—Peter the Roman—, chosen directly by heaven, as we have already mentioned. There will be no more true papal canonical succession. According to the messages, we understand that he will be charismatic and assisted by Saint Pio of Pietrelcina, and we must pray for him to be able to approve the apparitions of Umbe. It is a mystery when and how we will be able to know who he is. We are called to live in holiness and to trust completely in God. To live in a holy active abandonment (not passive). And now more than ever, "always in prayer and supplication, praying in every occasion in the Spirit, watching together with perseverance and interceding for all the saints" Ephesians 6:18.

18. When our Lady says "I come for my children" and "I come for all of humanity," does she refer to the same thing or do they coincide in time?

No. We understand that the first one is associated with the Great Warning (baptized individuals living in a state of grace), and the second one refers to converts and those who are baptized (either sacramentally or by desire) after the Great Warning and the Great Miracle. In both cases, one must be worthy to join the Lord in His Parousia (whether it's in one of these two hidden comings mentioned by the Virgin or in the public part of the Judgment of the Nations).

19. Are these two comings of the Virgin before the final 3.5 years of the Great Tribulation?

Yes, both of them (we believe that one will occur approximately 3.5 years before the other). They are the hidden phases of the Parousia for those who are worthy, living in a crucified expectation of Christ and waiting for Him already, and who, in the judgment of the Lord, have nothing to purify themselves of in the two comings of the Virgin. Therefore, some will be preserved from suffering during the 7 years (they will not suffer during the Warning), and others will be preserved approximately 3.5 years after the

Warning because they have repented and have, thus, been found worthy in the second coming of the Virgin (her coming for all of humanity). In any case, it is a great Mystery of God's free choice that distributes missions, graces, and rewards in His unfathomable Wisdom. Our role, as we will always emphasize, is to be highly docile, fully open in humility to God's designs, and to have the utmost possible trust.

20. Will some people be taken away in these comings or moments of the one and only Parousia for all?

Yes. Those who receive the second Pentecost with the Warning will be blessed with special gifts and charisms (bilocation, preaching, healing, exorcism, multiplication of food, raising the dead...) even though most of them will not be taken away from the Earth because they will have a mission to fulfill here. However, they will have already been preserved from sin after their encounter with the Lord.

Nevertheless, we understand that those taken away before the start of the final 3.5 years—the group consisting of those worthy of "I come for my children" and those worthy of "I come for all of humanity"—will leave this Earth and will not return until after the restoration (after the Judgment of the Nations). This group corresponds to the 144,000 marked in the Book of Revelation.

If our interpretation and hypothesis presented here and in our Umbe series end up being confirmed (we are not dogmatic, as there is no dogma regarding the explanation of the Parousia, we only propose what we infer from the messages given in Umbe), **both the martyrs of blood and those taken away will be a clear sign of the triumph of Christ and His Church.** And that its living members who have been faithful to Him, and have known how to suffer with Christ, and whom He considered worthy of being liberated from this world increasingly dominated by the Prince of Lies, were taken out of this world of darkness.

Those taken away before the Great Tribulation will give encouragement to the militant Church, to those who are still battling and fighting the good fight of faith during the Great Tribulation because they will have already reached the goal and fulfillment of divine promises. The taken-away ones will in no way disregard those who continue to fight in this world; on the contrary, they will live through the Great Tribulation in the communion of the saints with even greater intensity. Let us remember that the Lord's instruction is clear: "When you see all these things happening, lift up your heads because your redemption is drawing near" (Luke 21:28).

21. So, are the comings of our Lady the same as those of the Lord?

Yes. The Virgin does everything in conjunction with her Son, and her Son does not act separately from the other two divine persons. There is only one true God who is one and threefold.

As for whether the Virgin speaks about the Judgment of the Nations in Umbe, we can say that she does not. After speaking of her comings, she deliberately stays at the threshold of it, which is only mentioned in passing through the mystical phenomena of the three crosses, the three illuminations, the three doves, and the three changing of clothes. And indirectly, because after "I come for all of humanity," the Great Tribulation begins. Therefore, this means that the Judgment of the Nations is yet to come.

It seems that our Lady wants us to prepare, above all, for the events that will occur before the Great Tribulation, that she wants that we be good students and not leave the subject unstudied until the last minute. After all, we could say that the Great Tribulation is the last opportunity to make ourselves worthy of eternal salvation, by saying yes to the True Gospel and bearing holy testimony in the face of the Great Apostasy of the Great Tribulation. And it would be better not to have to resort to that last chance, but let it be as God wills.

22. And are these comings of the Virgin the Parousia?

Yes, **the Parousia is unique for each living person**, and we understand that it starts for everyone with the Great Warning, as we consider that the Parousia occurs in phases, something also referred to by the Polish mystic and priest Adam Skwarczyński. The visible coming for all in glory and majesty will be the third phase—that is, the Judgment of the Nations—following the two previous and hidden comings referred to by the Virgin in Umbe, reserved for those whom Heaven considers worthy for various reasons.

The first two phases of this second coming will occur at different and distant times in a hidden manner and for the chosen. The last phase of the second coming (which we reiterate is unique for each living person, nobody can speak of three Parousias, but of one Parousia with three phases, which is very different) will be that of the Judgment of the Nations, where then, all those who remain alive will see the Lord coming in the glory of his angels. Both the good and the bad will see him, whether they wait for the Lord or not, whether they want to or not. This will happen after the final punishment and the three days of darkness.

As for the fact that the Lord is choosing a few is quite normal; it is part of the divine Modus Operandi and has historical precedence. For instance, after His holy resurrection, the Resurrected One did not appear to everyone but only to those whom He had chosen. God knows why He does things and how He does them. It is up to us to offer maximum docility to the Holy Spirit and bear witness to the Truth as God wills it. And if He asks us for the martyrdom of blood, then to be ready for it with supernatural joy... We have so many examples of holy martyrs... Ready for whatever God disposes. At this point, we know that there is only a choice between martyrdom or apostasy. Martyrdom for being faithful to the Truth in the way and manner that God arranges. Anything before falling into apostasy, betraying, or denying the Lord and His true Gospel; may the Lord not allow it.

23. Is this interpretation of the Parousia a matter of faith or is it condemned?

Neither. It is an open, unfinished mystery. Just like the Eucharistic Reign lasting a thousand years, which is also not a matter of faith or condemned in its well-understood spiritual millennium.

Since there are no anathemas regarding the mystery of the Parousia, it's curious that those who disagree with our interpretations take a dogmatic stance and condemn us without any anathemas. The Parousia, we emphasize, is the second coming of Christ in glory because there are only two comings. But we understand that not everyone will experience it in the same way. That's the great mystery, and that's why we shouldn't expect the Lord in His Parousia or glory only at the end of the Great Tribulation. We should already be like the wise virgins with oil in our lamps, waiting for the Bridegroom, the Owner of the Vineyard, who can return at any moment. His imminent return is already in the air, even though not everyone perceives it—only a few, as Father Leonardo Castellani used to say. It's not easy to detach from this world, in spite of it being so corrupted. It's the fallen nature of humanity that ties us to it and its desires.

Furthermore, let's consider: What if the interpretation we make and offer is wrong or imprecise (although we are confident that reality will surpass all our expectations and explanations, no matter how good they are), and the Lord only returns in His Parousia for absolutely everyone, after the Great Tribulation in the Judgment of the Nations, without those hidden comings we mentioned, for those who have been waiting for Him and consider themselves worthy? Would it bring any harm to those who have

been waiting for Him with lamps lit and filled with the oil of love for Christ and full readiness for His plans, as we suggest? Clearly not. However, it could be dangerous for those fixated on waiting for the Parousia exclusively at the end of the Great Tribulation. They might find that the Owner of the vineyard returns when they least expect it and rebukes them for their negligence, as seen in chapter 24 of the Gospel of Matthew. What He says is not pleasant for anyone to hear.

24. What is shown to Felisa Sistiaga, Umbe's seer, after the Great Tribulation? (Since we say that the visible part of the Parousia, which precedes the Judgment of the Nations, is not shown to her).

After the last message of the Great Tribulation, the Eucharistic Reign is revealed through visions of the Sacred Host (12/24/73) and the nine angelic choirs (8/9/75).

25. What are the most important prophecies that are yet to be fulfilled?

The Great Warning (which will be a punishment for many), the Great Miracle, the rapture of the righteous before the Great Tribulation, the protection that the small remnant will receive during the Great Tribulation through the recitation of the Holy Rosary, and very importantly, thanks to the water from the well blessed by our Lady for those who use it with true and holy faith.

Let us remember the importance that the Virgin places on the water she blessed in Umbe. She recommends that we immerse sacramentals (medals, rosaries, etc.) in this water, but above all with humble and firm faith. She assures that these objects will be specially blessed by her, providing us with significant and personal protection for the Great Tribulation if we are to experience it. Keep in mind that those who do not have water from the well of Umbe because it is entirely impossible for them to obtain it can fervently request the Virgin to bless their own water, for faith is the most important aspect.

26. Why have these prophecies from Umbe remained hidden for so many years?

Firstly, because it was God's will, and we add that it was because the time

had not yet come to fully interpret them by His grace until Easter of 2020 (the moment of precise fulfillment of the prophecy of the fog and the 30 years). Additionally, since the beginning of the century, the prophecies about the popes and the fog seemed to have failed or gone unfulfilled.

It couldn't be understood until now when, by God's grace, it has been clearly and decisively revealed to us, as we have explained in great detail in videos from the Umbe series.

Furthermore, many messages were given in apocalyptic codes that were not easy to understand, but this way, they protected these Marian apparitions from the attacks of enemies of the Church.

27. Why would she have wanted to forever bless the water from a well with healing, exorcistic, and protective properties?

As a sign of the truthfulness of her messages so that they wouldn't be completely forgotten until the years when they could be correctly interpreted. Ultimately, to strengthen our faith and hope in her victory, and because of her great kindness as a Loving and Merciful Mother who, as we know from what was revealed to Sister Patrocinio, receives from Heaven all the prerogatives of her Son to dispense His Mercies to her children, that is, to us. Her promise, which has continued to be fulfilled, is a pledge of the true love of God and the Blessed Virgin Mary towards all men and women of goodwill.

28. In how many specific ways does the Virgin Mary reprove Bergoglio?

In nine specific ways, in addition to general admonishments to the disbelieving clergy who are on the wrong path. They are as follows:

1. **This pope, a violent man, will pay for his punishment (6/8/69).**
2. **The next pope (close to punishment and imminent change) will be unjust (5/23/71).**
3. **The pope does not want to listen to me (6/4/71).**
4. **The pope does not receive the power to bless the faithful in the name of God (6/4/71).**
5. **The pope's blessing will not prevent the catastrophe (6/4/71).**
6. **This pope has allowed the removal of God's apostles from the Church (6/4/71).**
7. **Human apostles go to the pope, but this annoys him (6/4/71).**
8. **This pope, after his death, will not appear to anyone (6/4/71).**

9. The pope has lost the light of the Gospel, he searches blindly, and he wants to seek salvation without God (7/25/71).

On the other hand, it is necessary to understand that when the Virgin refers to the "Pope" with all those ways of reprimanding him, she is referring only to one specific individual. Not sometimes to one, and other times to another, except for the exception of when she refers to the one who will accompany the small faithful remnant during the Great Tribulation, who will obviously be more of a Shepherd than a Pope according to the canons of all time, election in conclave, etc., and not much more. But when it comes to the one she reproaches and begins by calling "unjust," it is only ONE person whom she later defines in other ways. Hence, it is vital to **IDENTIFY THE CHARACTER SHE IS REFERRING TO**, which we have identified and explained to be Jorge Mario Bergoglio, with all that this implies.

We have warned and explained, justifying in many ways, why she refers to Bergoglio. One of the reasons is the "coincidence" with the date of his "priestly ordination" on December 13, 1969, an important date on which the angel appeared on the farm and left indelible footprints on the ground for five days. That day, he made the seer Felisa Sistiaga promise to fulfill everything promised in relation to her commitment to the Virgin and the apparitions of Umbe. He reminds the seer that she committed to always respecting the literalness of the messages, even if she did not understand them, something she admirably did with the invaluable help of her daughter Inés Arrieta Sistiaga.

Another reason to identify Bergoglio is that the devil appeared in Umbe to Felisa on March 13 disguised as the Virgin! Isn't that curious? Well, also on March 13—but in the year 2013—Bergoglio appeared disguised as a pope in an extravagant manner, showing himself on the balcony in St. Peter's Square to begin his false pontificate where he is deceiving many unsuspecting people with constant Masonic strategies that we have strained ourselves to explain, over and over again: double speech, half-truths, transfer of guilt, hiding in the most absolute shamelessness, sibylline and ambiguous language as a hallmark of the diabolical, etc.

Indeed, in many ways, Umbe explains to us, albeit in different words, the third secret of Fatima, the takeover of the papacy by Satan through an infiltrate, and now we understand that it is a layperson. And that he would be the Great Destroyer to the utmost degree, to maximum, because it would be a simple layperson attending his "priestly ordination" without the

diaconate, and with deceit or deception of the titular bishops and of the one who ordained him, the emeritus bishop Monsignor Castellano, from whom he concealed his non-diaconate. The Virgin confirms everything by saying: "Violent man (violates canon law) will pay for his penalty", and also at another time she says, "does not receive the power to bless the faithful in the name of God" (something that a deacon can do, and even more so a priest. If he cannot bless in the name of God, it is because he is neither one nor the other. He remained in the subdiaconate, a mere layman. Hence, he is the maximum possible destroyer). Not forgetting that the Virgin's first qualifier for him is definitive: "**UNJUST**" (May 23, 1971).

29. Why does the Virgin call him Pope if we say that he has never even received any degree of the sacrament of Holy Orders?

To avoid making the messages more difficult to understand than they already are, and because if she called him something else we would not be able to identify him with Bergoglio, who officially acts as the pope (which does not mean that he really has to be in the eyes of God. In history, as we have already said, there were other cases with antipopes who acted as official popes, but were later deposed and it was assumed that they were never really so according to Divine Right). The history of the papacy has been like a road, which has not been free of potholes and temporary detours via a service road, but that has never been seen to end or obstructed by impossible obstacles... until the year 2013. Then that road entered its final kilometers, until reaching its end on 12/31/22 with the death of the last relay of that fisherman from Galilee.

Now the journalist and historian Andrea Cionci, who has done a great job in unmasking the imposture of the antipope Bergoglio, offers what he considers the only possible solution to end this great entanglement:

*"it is enough for one or several authentic cardinals, appointed before 2013, to utter four words, the famous: **vere papa mortuus est**, declaring that the true pope has truly died and that it is necessary to call a new conclave. This is in line with what Pope Ratzinger himself prayed for, as he indicated in the Declaratio and in his last speech to the college of cardinals: "that the cardinals be docile to the action of the Holy Spirit in the election of the new legitimate pope". The cardinals who take this initiative cannot be punished by Bergoglio as they are protected by the *Universi Dominici Gregis*, which imposes on them the duty to intervene."*

But seeing all the signs of the times and paying attention to the words of the Virgin, "no light will serve you", we understand that it will not be a viable option as in other stages of the Church's history for the historical moment in which we currently live. Also, attending to the message from February 28, 1976, "the Church will seem to be dead, as if destroyed and almost disappeared". We cannot give any chance of success to any human initiative, no matter how valid it may be, not even with valid cardinals, although in theory the proposal is totally correct. We believe that the reconstruction of the Church will only be achieved with direct intervention from heaven through the Parousia, in an unprecedented and supernatural way. Therefore, Cionci's proposals, while very respectable, have no future.

30. Why do we say that Bergoglio is a layperson?

Because thanks to the messages of the Virgin "**violent man who will pay for his penalty**" (6/8/69) and that "**does not receive the power to bless the faithful in the name of God**" (6/4/71), we have learned that he deliberately skipped the diaconal ordination and subsequently bypassed the bishops of Buenos Aires to be ordained as a priest by another emeritus bishop, who was led to believe that he was already a deacon. Everything clearly points to the fact that he acted deceitfully. Moreover, to add insult to injury, Bergoglio's own Vatican at the end of 2022 acted in such a way that we can say that it confirmed these extremes for us. Specifically, we refer to the fact that the Vatican website was coincidentally down, coinciding with the time when we drew attention to this possibility a few months earlier in our Umbe series, and we understand that they would also take action in the Vatican as a result of the investigation into Bergoglio's non-diaconate (which the "simonbarjonas" group would carry out around that time, since their canonical legal report was disseminated on 12/22/22 – nine days before the death of the katechon-).

Notice the highly suspicious maneuver: once the Vatican website was restored in early December 2022, the data regarding the last two popes' diaconal ordinations (John Paul II and Benedict XVI) were conveniently omitted. Why? Well, so that the absence of Bergoglio's diaconal ordination data in his CV would be consistent with the absence of the data of the diaconal ordinations of his two preceding popes (the Polish and the German). As always, covering up the shame of the usurper. Lies do not go far.

At this point, in September 2023, they have not said a word to address this murky issue concerning JMB's non-diaconate, nor his, in all likelihood,

invalid priestly ordination. They have not even dared to present a false document about his diaconal ordination, as some had speculated they might do. We understand that this is extremely serious, and they prefer to take the middle road, that of playing dumb as much as possible. Let everything eventually dissolve in time. Poor devils, may they repent while there is still time, we do not wish eternal damnation for anyone, no one, no one...

31. Why do we say that the prophecy of the fog was fulfilled in Holy Week 2020 if the Virgin said in 1971: "within 30 years, at the beginning of the century..."?

Because the 30-year period referred to on (5/23/71) began to count from the time She confirmed that her children were not heeding her, in the message that was read as the Virgin's testament at the notary on (3/9/90). And the "will last as long as necessary" allows us to shift the start of the fog from the year 2001 to Holy Thursday and Good Friday of the year 2020, since it should be noted that this prophecy also says: If we are not heeded more notably from Holy Thursday to Good Friday, within 30 years.

Everything is thoroughly explained in the Umbe series on Arturo Periodista Católico 3's channel. We take this point to say that the Umbe testament, along with the prophecies already fulfilled, fully confirm Garabandal, which can be considered as the preparation for Umbe.

32. Are there proofs in Umbe that there will be raptures for the just and worthy before the Great Tribulation?

Yes, according to our Lady's words (9/19/71), in visions given to Felisa (7/6/71) and in the action of the angel on the night of the three illuminations produced on the forest farm (8/9/69).

We can respect those who may not see it this way or do not believe it. What we do not accept is that some dogmatically say that it is impossible for God to do this, and distribute all kinds of accusations, insults, and out-of-place reproaches. We would have liked to clarify these points, but it has been impossible. We offer it to God, and pray for everyone. May God find us worthy servants of His when He returns like a thief in the night... (1 Thessalonians 5:2). Amen.

33. Are there reasons to think that God wants private worship to be established in the face of the upcoming impossibility of worshipping

Him and correctly celebrating the Mass publicly, and free from persecution?

Yes, St. Ignatius of Loyola requests this in the vision of Heaven (8/25/71) and the Virgin asks that the priest celebrate Mass in the home (7/12/69).

It is curious that the one who urges the worthy to "gather around this bread" from Heaven is the saint founder of the Jesuits, the religious order to which the false pope Francis, reproved by the Virgin, belongs. We encourage faithful priests to facilitate—with discernment, balance, and reason—this serene but necessary transition. It is about saving the Light of Jesus in the Eucharist, which the Mystery of Iniquity is eager to extinguish in the entire world.

34. Will the only possibility of having the Lord during the Great Tribulation be granted by means of a priest?

It is most likely, but we should not rule out the possibility of an angel or the Virgin herself bringing the Eucharist (1/1/72 and 1/17/72) because it is not possible to go to where the Blessed Sacrament is.

35. In 1968, St. Peter gives the key of Heaven to Felisa for when she goes to his house. How is this interpreted?

St. Peter is giving her the key of Heaven so that the Church may take note that Satan will soon take over the vertex of the Church, the papacy which he so hates and intends to destroy (an event that occurred in 2013), and that therefore, the Petrine succession will come to a point where it will be extinguished through the official Vatican line, and will continue through the line revealed in Umbe by the Pure and Sorrowful Virgin.

This process begins on 3/9/90 when the Virgin asserts that she is not being heeded, and consequently, it is from the reading of the Virgin's testament at the notary's office (in 1990) that the thirty-year countdown towards the formation of the fog irreversibly begins, with that prophecy notably fulfilled in Holy Week 2020: the closure of churches and the pandemic liturgy.

Holy Week 2020 was the first Eucharistic blackout.

We understand that two more Eucharistic blackouts would be missing, as revealed by the Virgin to the exorcist and mystic Father Blount, and also in Umbe, where there were also three blackouts, the third being the definitive suppression of the perpetual sacrifice. Hence the already discussed need to

start preparing for the transition to private worship.

If we are warned, it is not so that we remain idle. We are at war, and this is the greatest and last war in all of History. We must act and take strategies in anticipation of what we know will happen, and inevitably so.

36.- Is there any other revelation that helps us understand why 1990 is the moment when apostasy begins to irreversibly spread within the Church?

Yes, in June 1989, the Virgin revealed the third secret of Fatima to Father Gobbi, which includes the takeover of the vertex of the Church by Satan. And a month earlier, the Virgin said goodbye to Felisa (5/2/89), saying "*pray for the priests because there are many who spit on the face of my Divine Son*".

Also, in 1989, communism fell in its social, political, and economic aspects in Europe, but the furious dragon intensified in the form of Masonic infiltration in the Church (Bergoglio was ordained as a false bishop in 1992, with the destruction that this would cause).

37. Are there linguistic differences between the way the message of 5/23/71 is given and the way the testament read on 3/9/90 is given?

Yes, there are two differences. The first is that on 5/23/71 the Virgin speaks conditionally (...if we are not heeded more...) and in the testament, she speaks affirmatively, confirming that her children do not heed her.

The second difference is that in 1971 some attention was indeed paid to her (which is why she asks for more), but the Church regressed to the point that by 1990 not only was she not heeded more than in 1971, but she was not heeded at all, as can be read in the 1990 testament. That is why the 30-year period towards the fog begins in March 1990.

38. Have the two generative lines of Umbe been discovered simultaneously, in the way that this book is written?

No, in 2022, after realizing on February 4th the changes made in the messages related to the papacy in the Diocese of Bilbao, we worked extensively to develop and complete the first generative line (which is the takeover of the vertex of the Church by the enemy) and with the publication of "Umbe 7" a few hours before the death of Benedict XVI (12/31/22), we considered it concluded.

And it has been in this year 2023, until August, that we have been fully engaged in developing the second generative line (which is the preparation for the Lord's Parousia) with another 7 catecheses that ended with the last one published in August/23. We could not begin to understand the second line until we finished developing the first. For us, this is another clear example that Heaven has been providing us with the information, and gradually opening our understanding in the development of the series, so as not to overwhelm us with an unmanageable amount of information to assimilate and disseminate.

39. Does the Virgin distinguish between Bergoglio's papal imposture and his priestly imposture?

Yes, by giving messages in date and content in such a way that we have been able to understand the papal imposture first and then the priestly one. In fact, the last chapter Umbe 7 was published once we had already finished demonstrating the papal imposture in the previous chapters.

Bergoglio is not the pope for many reasons. To this is added something extra that is a bombshell in terms of information and an ecclesial reality: that he is not even a deacon, but just a layman who infiltrated. But it turns out that, even if he were a validly ordained priest, he is not the pope. And this is irrefutable according to the facts. Bergoglio, we insist, has never been pope for many reasons. The main one is because Benedict never renounced the Petrine munus and thus maintained his sacred anointing as pope. We also explained this in a video comparing his papal motto according to St. Malachy, the glory of the olive, with Judges 9:8-9, where it says prophetically:

"The trees set out to anoint a king to reign over them, and said to the olive tree: 'Reign over us.' But the olive tree answered them: 'Am I to give up my oil, which is my glory before God and men, to go to sway over the trees?'"

Taking seriously Benedict's papal motto, which is the glory of the olive, and considering that verse from the Word of God, we conclude that Benedict or Glory of the Olive did NOT RENOUNCE HIS OIL, which is his glory before God and men. That is, he did not renounce his sacred anointing as pope because he retained the Petrine *munus*. He also retained the Petrine *ministerium*, in suffering and agony until the light of the Petrine *munus* was extinguished with his death, as it is impossible to divide *munus* and *ministerium*.

The moment of the consumption of the two celestial candles (1/3/70) corresponds to the moment of the death of Benedict XVI (12/31/22). Benedict, as Cardinal Ratzinger, was the right hand of Pope John Paul II who, a few years earlier in 1983, wisely changed the Code of Canon Law to leave that escape route which his successor Ratzinger would use when he was already Pope Benedict, suffering the diabolical harassment and demolition by satanic globalism through the St. Gallen mafia, death threats from China confirmed by Colombian Cardinal Darío Castrillón (RIP), the financial maneuvering impossibility in the Vatican in January 2013 with the Vatican's SWIFT banking system blocked and just unblocked the day after Benedict announced his apparent resignation, and all kinds of pressures and extortions almost to infinity (accusations, threats of schism from various European dioceses, the butler's papers, and Vatileaks, etc).

No, Benedict did not flee cowardly as some who are unaware claim (and therefore insult him). Benedict extended the papacy, stepping aside, handing the key ring to Bergoglio, but keeping the keys of St. Peter. A masterful, wise move, inspired by God for this final stretch. Something that Malachi Martin already told us about in his work "The Last Pope," a novel with 85% of the information based on reality, which we invite you to read to better understand this plot of the Church's enemies against the papacy.

Let's remember that years earlier, in 1968, Felisa Sistiaga had received from St. Peter himself the key to his house, to Heaven, that is, the Petrine authority to help us understand this diabolical plot against the papacy in the Church of Christ. If we wanted to understand what happened in our days, we had to look at Umbe, for Felisa Sistiaga was a docile instrument of the Blessed Virgin Mary, who is the key to understanding everything, and whom they repeatedly scorn or do not heed with sufficient faith or humble docility, despite her being the Queen of Apostles and Prophets.

40. Who has managed the timing in which the entire study of Umbe has been revealed: the Virgin, the two laypeople, or partly She and partly us two?

It has been entirely Her. What the two of us have done has been to always be available to work, study, listen to other people, travel to Umbe (Arturo), and record videos to make her messages known. We have been like basketball players who enter and exit the court when the coach decides. To obey and work is our role, with self-forgetfulness (time spent, money on Arturo's trips and accommodation to Umbe, criticism and even insults and

mockery from other people, the risk taken of being already targeted by Freemasonry...), etc. Our commitment has been, by the grace and mercy of God, total and absolute. We place ourselves in the hands of Mary and Our Lord: let it be done, fiat.

41. Have some Catholics who know that Bergoglio is not the Pope rejected the explanations of the second generative line, that is, the Parousiac?

Yes. Because the first generative line of Umbe has been able to be assimilated during the approximately nine years preceding the first seven catecheses (from Umbe 1 to Umbe 7), but the second generative line, the Parousiac, has always been less evident, and Heaven has allowed it to be understood and disseminated in the last years of Bergoglio's false pontificate (the second line could only start to be known from 2020, unlike the first line which could be felt from 2013).

To this day, we only know of five priests who on social media have reasoned in a way totally compatible with our Parousiac explanations of Umbe. These priests are: a Polish (the already mentioned Father Adam Sckwarczynski), an American (Father James Blount), a Mexican, Father Juan Rivas; a Uruguayan priest, and a Spanish priest, and we do not have permission to mention the names of the latter. Surely, out of the 400,000 priests in the world, there must be many more than five who believe, in one way or another, in the entire message given in Umbe. Because if only one in every hundred thousand priests believed in Umbe or in the essence to which it refers, Christ's promise that the gates of hell shall not prevail against His Church (Mt 16:18) would be doomed to failure. And this is not the case.

42. What does the Church's magisterium or any saint of the Church say about the Parousia being or possibly occurring in phases?

The Magisterium of the Church limits itself to speaking of the Second Coming at the end of everything, with the focus on the Lord coming as Judge, but it does not define and explicitly detail things. We obviously say the same, although we understand, as already mentioned, that while there is only one Second Coming for everyone, not everyone will experience it in the same way.

On the other hand, we understand—like Mauricio Ozaeta—the favorable explanation to our interpretation of the messages of Umbe coming from the

mellifluous doctor, Saint Bernard of Clairvaux, who, while he may refer to a hidden coming for the chosen ones to the indwelling of the Holy Trinity, we consider that this interpretation is not exclusive but complementary to the one we venture as hypothetical.

This saintly doctor endorses the revelations of Saint Hildegard of Bingen, also a doctor of the Church, who describes the twelfth vision of the third part of her book *Scivias* with these words:

"But suddenly a great radiance shone from the east, and there I saw upon a cloud the Son of Man with the same face as when He was on earth with His wounds open, and I saw that He approached with the choirs of angels and was seated on a throne of flames that shone but did not burn, and beneath it was the great tempest of the purgation of the world. Those who bore the sign were raptured as in a whirlwind and taken to meet Him in the air, where before I had seen the radiance that signifies the secret of the Supreme Creator."

The quote is from *Life and Visions of Hildegard von Bingen*, Siruela Publishing, 2001, page 244. What do you think about what the saintly doctor says? It is impressive to read her work, and in those lines, it is very forceful. With her work *Scivias, Know the Ways*, Saint Hildegard of Bingen - named a doctor by Benedict XVI - reveals visions that show the pretribulational judgment, which are in consonance with Umbe, with the book of the prophet Daniel, with Saint Irenaeus of Lyon, with the blessed Elizabeth Canori Mora, and with the Gospel texts of Saint Paul, Saint Matthew, and Saint John.

Later, she alludes to the great cataclysms that will destroy the world and to the final judgment of the nations before the songs of joy and celebration. This is what we profess in the creed of our faith. Saint Hildegard develops the judgment of the living and the dead in these last two final phases of the Lord's Parousia following the Warning.

Additionally, considering what is said in Prado Nuevo, there, the raptures are discussed very clearly and without room for doubt. From Prado Nuevo, we bring four dates in this regard (9/25/81, 2/24/83, 4/4/92, 5/2/92). Obviously, these are private revelations on a complex topic, and their Mystery always surpasses and will surpass us. The main thing is to always be properly prepared both for death and to receive the Lord, who we insist will come like a thief in the night... (II Peter 3:10).

Also, keep in mind that Blessed Elizabeth Canori Mora had a vision on the

day of Saints Peter and Paul in 1820 that fully coincides with what was revealed by the Virgin to Felisa on (7/6/71). This vision was given to the blessed once iniquity, revolutions, libertinism, false philosophies were established in the world, and when a demon was already roaming the world wanting to subjugate men (the antichrist).

The blessed saw that Saint Peter descended from heaven accompanied by angels to shelter under four luminous trees the good Christians who would be immune to the tremendous punishment (remember that in Umbe the second illumination occurred over the trees of the forest in the phase of the Parousia corresponding to this moment described by Isabel Canori Mora, which is the beginning of the Great Tribulation when the Virgin comes for all humanity).

After Saint Peter ascended to Heaven, a murky wind began, accompanied by a sound of terror and horror. Men killed each other because God would use the power of darkness to exterminate the sectarian men who intended to uproot the deep foundations of the Catholic Church. A great legion of demons will roam the world, and God will allow the wicked men to be punished by demons. The good ones (the third group of Umbe who will suffer joyfully with the Virgin) will be cared for by the glorious apostles Peter and Paul and will be preserved from the harm these demons will cause.

Finally, the sky will clear, and a majestic throne will descend to the earth where Saint Peter was seated. The demons were locked in the dark chains of hell, and immediately a beautiful radiance appeared on the earth (the third illumination of Umbe) announcing the reconciliation of God with men (Eucharistic and angelic visions of Umbe in the years '73, '74, and '75).

Saint Peter, the first pope, tells us in his letters to lead a life worthy and holy, seeking to hasten the coming of the Lord. To only and exclusively wait for the Lord after the Great Tribulation, we think, could be a serious mistake. We insist that we can understand or respect those who disagree with our theological stance, but if they accuse or condemn us, let them tell us which anathema of the Magisterium they apply to us. If they cannot do so, we beg them not to place themselves above it, which seems to us very serious. We try to stay within the limits allowed by the ecclesial Magisterium. It is not the first time that some matter related to the mystery of our Catholic faith has been the subject of study, research, or open debate. The fundamental thing is to be within the dogmatic limits. If even the truths of faith that have already been dogmatically defined come from the Mystery of God - which always surpasses us - much more will this be the case in those matters that have not been defined or explicated in their dogma. And Saint Irenaeus of

Lyon declares that "In the final battle, when the Church is mass-raptured from here, there will be such Great Tribulation as there has never been before nor will there be." The quote is from *Adversus Haereses*, or "against the heretics" book V where he deals with the topic of the final apostasy and Providence. Taken from Volume III of *The Theology of Saint Irenaeus* by Antonio Orbe, BAC publishing, page 219.

43. Illnesses and spirits in the sanctuary house of Umbe: what was happening, what was there before the Blessed Virgin made Her presence known?

The arrival of the Virgin produced exorcistic and healing effects. That house had a malignant infestation (3/25/41), and two members of the family were healed (7/20/69).

44. Umbe and Benedict XVI: is there any relationship between the two?

Benedict is referred to at two moments. First in the message of 5/23/71, where it is mentioned that he is the second pope changed for another who will be unjust (and whose resignation was invalid for how it was done and for how it was motivated by receiving a coup d'état as we have already explained before: in the form of personal threats of all kinds up to death with a set deadline if he did not resign, banking blockade, theft of personal documents, and the conspiracy of the Saint Gallen mafia to which Bergoglio belonged).

The global Freemasonry (Soros, Obama...) and ecclesiastical Freemasonry (Martini, Danneels...) forced his resignation, which ultimately was a perfect strategic move, because that resignation was canonically invalid (see the exhaustive works published at www.comovaradealmendro.es and also by Estefanía Acosta and her book *Benedict XVI, Pope Emeritus?*, Andrea Cionci with his investigation pope/antipope, on the website www.byoblu.com and others) in such a way that Benedict was retaining both the ministerium and the munus (1983 Code of Canon Law) until the day of his death. We know that the majority of honest canonists, free from any kind of ties, recognize this reality as something very evident.

On the other hand, the message of 1/3/70 gives us the keys to understand the phases of his pontificate through the two celestial candles, which each represent the *ministerium* and the *munus* respectively. One candle was

continuously burning until its consumption (that of the munus, which was extinguished on 12/31/22) and the candle of the ministerium was extinguished by the Virgin, as she passed. This extinguishing equaled his departure from the apostolic palace on 2/28/13 (that is, the order to present a false resignation full of errors in form and letter came from Heaven) and when the candle of the ministerium was relit, it did so in suffering and agony waiting to be extinguished until the consumption of the candle of the munus occurred.

Almost ten years of monitored imprisonment. And only God knows in what conditions he lived and how the Katechon died, or even if they did not "kill him" by hastening his death for strategic reasons. On the day of final judgment, we will know.

The 40 cm candle that the Virgin brought the following month (2/12/70), just 40 days later (nothing is casual and speaks to us of a time of much prayer and penance that the faithful Church is heading to live) represents the rapid extinction of the post-Benedict Church, which will soon stop giving light officially, but of which a small remnant will remain in the hands of the Virgin (represented by the residual wax preserved in Umbe) that will be rekindled when the last pope (Peter the Roman) announced by Saint Michael the Archangel (11/2/71) appears. All this is for us a reason for great hope and to feel wrapped up like a baby and accompanied by the divine shepherdess. She has never left us alone as a good Mother, the best of all possible mothers.

45. Is it a mistake to limit the Parousia exclusively to the Judgment of the Nations?

Yes. Below is a refutation of the errors derived from considering that the Parousia is only the Judgment of the Nations, and following are explanations to avoid falling into them (to leave no doubt about what we want to say, we add **T** for **true** after each reason detailed below):

- The holy wrath of God IS the second half of the 70th week (and not just the final punishment). T
- The Antichrist is the secondary cause of God's holy wrath, used as a punishment for sinful humanity. T
- The Lord in His eschatological discourses distinguishes between visible/invisible, temporal/eternal punishment, the day no one knows/the days counted prophesied to Daniel, coming like lightning/coming at the sound of

the seventh trumpet. T

- The raptures are not during the Judgment of the Nations, but before the Great Tribulation (the raptured and the separation of the sheep do not coincide in time). T

- Christ was crowned after His glorious ascension, but as God is atemporal, those raptured before the Great Tribulation will attend His coronation (If the Virgin was crowned after her Assumption, she could not have been crowned without her Divine Son having been crowned before Her. And that is why He will come in the visible phase for all of His Parousia as a glorious knight with His robe splattered with the blood of His victorious martyrdom (Revelation 19). T

- Saint Michael separates the raptured at the middle of the week of tribulation and places them to the left of the Virgin. They are a small group that will not suffer the final 3.5 years of persecution. Daniel's chapter 12 has remained sealed until Saint Michael himself appeared in Umbe to explain it, so it cannot be admitted that everything related to the rapture was already known, because chapter 12 of the book of Daniel had remained sealed until the message of Umbe dated (11/2/71) could be understood. T

- The potency of the Warning and the subsequent miracle would be diminished if we assume that all living beings will necessarily go through the entire week of Great Tribulation. T

- If the Parousia or Second Coming of the Lord is considered exclusively as the Judgment of the Nations, it would be showing disbelief in the messages of the Virgin - not only those of Umbe and Prado Nuevo - but also in those of Garabandal, which is fully confirmed by Umbe, which in turn has already been proven true by the five prophecies already fulfilled. These lacks of faith sadden the Virgin as She expressly said. T

- That reductionist Parousiac approach that others propose and dogmatically causes a decrease in the faith and hope of the faithful, as well as greatly dilutes and blurs the mercy of Christ. T

- Both the Apocalypse and the messages of the Virgin of Umbe show the analogy between the final 3.5 years of the Antichrist's reign with purgatory, before belonging to the triumphant Church. But not all human beings go to purgatory after their death, which is what would be inferred by considering obligatory passage through the final 3.5 years of the Antichrist's NWO government. T

- What sense would it make to leave someone of proven virtue for 7 years or 3.5 years to purify themselves... Of what? At the risk of despairing during the Great Tribulation, to be raptured just at the end, when the Lord is

already coming anyway to separate the sheep from the goats with His angels? T

- Since the death of Benedict, the Church has already entered its Holy Saturday, as has been proven in Umbe, so it would be an error and contradiction to say that the Great Tribulation is the Good Friday of the Passion of the Church and that we have not yet reached Good Friday, and simultaneously admit that we are already fully living the point 675 of the Catechism. T

- But it cannot be said that the Church has entered the final 3.5 years of the Great Tribulation just after the death of Benedict, as the man of iniquity has not yet been presented. Assuming that would be a gross error that would practically make any other manifestation of the Parousia other than the Judgment of the Nations unviable. T

46. Where in the Bible do we find that Saint Michael will rapture some righteous before the final 3.5 years of the Great Tribulation (this will be when the Blessed Virgin comes for all humanity)?

Chapter 12 of the Book of Daniel and the message given by Saint Michael to Felisa on 11/2/71 mutually reveal each other so that we can understand this very important prophecy.

In the message from 11/2/71, which is associated with the beginning of the final 3.5 years of the Great Tribulation, the archangel appears luminous (this relates to the command received by Felisa on 8/22/70 to sweep the house until the stars had come into her hands and Felisa was collecting clothes on the balcony of the house, which is manual labor) and he said to her, "...God has divided His kingdom and I will lead souls to the place that corresponds to them...". The Kingdom of God consists of heaven and purgatory, so in correspondence with Felisa's vision of 7/6/71, some will be raptured, others will go to the Great Tribulation to suffer joyfully with the Virgin (which is comparable to purgatory), and others will go mostly to the Great Tribulation as punishment (in some cases it could be faithful saints as a heavenly mission to help others or to finish purifying themselves and give holy testimony if God so considers it) and, in case they do not amend themselves in it, for their death and eternal perdition.

Turning to chapter 12 of the Book of Daniel, we read the following:

“(1) At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from

the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. (3) Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. (4) But you, Daniel, roll up and seal the words of the scroll until the time of the end... (6) ...When will all these things be fulfilled? (7) ...a time, times and half a time; when the power of the holy people has been finally broken, all these things will be completed. (10) Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand. (11) From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.”

47. Where did the Lord speak of the rapture of the righteous before the Great Tribulation?

We highlight the close relationship between Umbe (9/19/71) and Chapter 14 of the Gospel of Saint John. The Lord speaks to the disciples in type and antitype, as it is obvious that with His glorious ascension He was not going to take the 11 disciples with Him, as we would have been left without a Church. He could have been referring to those found worthy within this last generation. The Virgin confirms this by saying in that message:

“...I come for all humanity... that where I am, you all may also be...”

There are Catholics who contradict our interpretations, do not believe in pre-tribulational raptures, and claim that if something like that were to occur, it would be the work of the Antichrist to deceive! However, if we pay attention to logic and to the mere Word of God, we see that this is impossible and absurd:

1. Because to rapture a person requires doing so in their integrity of body and soul, in the unity of their person, and only God can do this with supernatural power, something that Satan does not have, as his power is only preternatural and limited. Science, with all its power, cannot teleport a human being.

2. Moreover, in the Word of God, we read something very forceful: “My sheep listen to My voice; I know them, and they follow Me. I give them eternal life, and they shall never perish; no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; no one can snatch them out of My Father’s hand. I and the Father are one” (John 10:27-30).

I think no further comments are necessary. No one, says the Lord, no one can snatch anything out of my Father's hand, let alone His sheep. The Lord is very clear and decisive, so anyone who says that the Antichrist is the one who will carry out raptures of the Lord's faithful sheep to deceive and confuse... either does not know what they are talking about, or something worse, but such a statement is very serious. That is indeed impossible for the Antichrist to do, and not what they deny when they assert the raptures of God's faithful children before the Great Tribulation, claiming that this is impossible. In short, inexplicable things happen during this great fog that surrounds us.

48. Umbe and priests: beware of false obedience. Is it true that those who obey never err?

Of course, it is not true. If you obey improperly, you are mistaken. With one of the two generative lines of the messages of Umbe being the takeover of the vertex of the Church by the enemy, it is an immediate effect that priests have a prominent role. The weapon the enemy counts on is false obedience. We have defined it as a weapon of mass destruction, since the Church is hierarchical. And ultimately, the faithful must obey, or at least follow the directives of their parish priests and spiritual directors.

The Virgin engages in a harsh dialectical battle against those priests who:

- Offend Her (8/21/69)
- Do not resolve upon Umbe despite having evidence and remain silent about healings (11/19/70, 11/28/70, 12/16/70)
- Turn their backs on the Lord and cause the Church to collapse (12/24/70)
- Refuse to see the reality conveyed by Felisa (1/16/71)
- Do not mend their ways or strive to please Her Son (2/27/71)
- Do not heed Her (6/4/71)
- Lose the light of the Gospel, seek blindly, want to find salvation without God (7/25/71)
- Bishops do not continue the mission the Lord wants them to (10/30/71)
- Feel lonely in churches, turned into theaters of entertainment (1/21/72)
- The highest offices provoke God's wrath, the messages are ignored (11/15/72)
- The last message from the Virgin is clear: "pray for the priests because many spit on the face of my Divine Son" (5/2/89)

Note the coincidence with Garabandal, in both places She says MANY,

also in Umbe. In Garabandal, the Virgin warned earlier in 1965: "Many priests, bishops, and cardinals are on the path to perdition, taking many souls with them."

In the book *And the Water Will Continue to Heal* by the great Mariologist Francisco Sánchez Ventura, a vision not included in the slides on the virgendeumbe.org website (possibly an oversight) is recounted. This vision shows the repentance and pain of a faithful remnant of priests who will celebrate a Mass of reparation at some point between the Warning and the beginning of the Great Tribulation (as from the fulfillment of the abomination of desolation and the imposition of the mark of the beast - which will entail worship of Satan - the public celebration of the Holy Mass will be impossible). The vision is as follows:

On January 23, 1977 - we continue taking the quote from her diary - around seven in the morning of that Sunday, she heard the voice of the Virgin calling her by name and had the following vision:

"I saw that on the altar of Umbe there were four priests dressed in cassocks who, with their hands in a prayerful attitude, crying and looking up to heaven, exclaimed, "What have we lost, what have we lost! You called us and we did not respond, but here we are now."

Felisa says that the priests were concelebrating the Mass on the current altar, in the small oratory erected in the house of the Virgin. The rest of the people filled the entire esplanade extending in front of the house.

Our opinion is that priests are always vital, but even more so in this era. Let us ask the Pure and Sorrowful Virgin to grant us the grace to be useful instruments in making others aware of the immeasurable significance of believing in the Marian apparitions of Umbe, and taking them seriously.

49. Umbe and the end of an era. Does Umbe speak of the end of an era?

In "*Umbe Sacerdotes*" "Umbe Priests" we explain that the years 1968 and 1969 marked the beginning of the messages of Umbe and that this coincided with the end of one era and the beginning of another. Paul VI's encyclical *Humanae Vitae* and the events that happened to the Arrieta Sistiaga family in the forest farm coincided in time with the onset of sexual promiscuity, the legalization of abortion, the rise of the homosexual movement, contraception, and the collapse of birth rates. In August 1969, the massive Woodstock festival

was held, and the Manson family crimes were committed. These latter events occurred in the United States of America on the same days as the three Parousiac glows on the farm (8/9/69) and when the Virgin gave her testament (8/15/69), which was to remain in a sealed envelope until after the seer's death. And as we know, 1969 ended with the beginning of Bergoglio's sacerdotal imposture (with his already explained invalid priestly ordination), which reached its maximum level of imposture and deception in 2013.

These were also the years in which the revolution in the Church began to consolidate with the Novus Ordo and all the abuses that began to be seen under the false excuse that they were the fruit of Vatican II, such as communion on the hand in Masses against the will of most popes and bishops. Masses began to be celebrated facing the people and not God, guitars in Masses, removal of confessionals and kneelers, removal of the cassock, etc.

And in the civil and geopolitical world in 1969, the now recognized as false moon landing or fictitious moon landing, filmed in the US desert and a TV studio by filmmaker Stanley Kubrick. It was a way to start manipulating and leading the masses to the great mass deceptions of the NWO. The galloping social engineering until what we have recently seen.

In 1969 the future Pope Benedict XVI prophesied about the Church of the last times in such terms that we can now verify their fulfillment. We have collected this prophecy in the section called "Conclusions".

50. Dates and periods given in Umbe: do they help us understand our present?

The dates and sequence of times in Umbe were given in such a way that we, observing those years, can interpret our times. Attached as an appendix is the script of the catechesis broadcast in August '23 titled precisely "Dates and Periods in Umbe".

In a very synthetic form, we note that the day 1/3/70 applies to the death of Benedict XVI (12/31/22), and that the period between that first Saturday of January 1970 and 6/22/71 corresponds to what we are already experiencing in the Church following the death of Benedict until the Warning.

51. Clarifications of the concepts warning, punishment, fog, and blackout

The warning, miracle and punishment referred to in Umbe's testament

are the same as in Garabandal and will happen in that priority. But the Warning will be a punishment for many who will die from the shock (6/22/71). In turn, the Virgin gives two warnings (or signs to use another synonymous word) for the Warning. One in the longer term, which is the fog formed during Holy Week 2020 (5/23/71), and another in the shorter term (the cross that will unfold in the sky (6/22/71).

As for God's punishments, they will begin in the middle of the last week of Daniel (9/25/71) and will conclude with the Punishment (the New Testament) at the end of the great tribulation (11/15/72).

As for the fog, it is the spiritual state in which the world is immersed from Holy Week 2020 until the Judgment of the Nations. Only the light of the Parousian Advent in which we are can dissipate it. Specifically, this light will be seen in the two intermediate comings of the Virgin. Meanwhile, the fog began with the first Eucharistic blackout that occurred after Holy Week 2020. Two more Eucharistic blackouts remain (8/22/70).

The second, when we write this in September '23, is near, and will come because of the collapse. The third will coincide with the abomination of desolation and will mark the beginning of the final 3.5 years of the great tribulation.

52. Are there alternatives for those who cannot make a pilgrimage to Umbe to pray, wash their face and feet, and bottle water blessed by the Virgin?

The Virgin came to Umbe "for all humanity", but it is obvious that for most of humanity it is and will be unfeasible to be able to make a pilgrimage to Umbe to pray along the path that our Mother sanctified with her most pure feet. Nor will they be able to wash their face and feet or bottle the spring water blessed by the Holy Virgin to take it and distribute it among their family and friends. Being aware of this, Arturo traveled to Umbe on Easter 2023 to record a video there while he bottled water, asking the Pure and Sorrowful Virgin that if it was her will, she would also bless the water of all those faithful of hers in the distance who will pray with great faith and purity of intention to our Mother, asking her for that maternal gesture of blessing also for their water. Testimonies have come from people who have done so and have experienced a notable improvement or have been completely healed.

We highlight among these the testimony of the young Mexican, Jose Carlos, that he and his beloved mother, Chloe, have told us publicly on the Arturo Periodista Catolico 3 channel. They testify that three weeks after

applying the water that Chloe took from her own faucet and asked the Pure and Sorrowful Virgin to bless it, her son began to have movements in his legs and the sensitivity that he had lost. We are talking about a case of tetraplegia. At the time we write this (September '23), his progression continues slowly, and we continue to ask the Virgin for his total healing if it is God's will.

The evil one, we have verified, hates Umbe water and in this regard we published the case of a possessed Spanish woman, who received a bottle of Umbe water in her house, and her dogs (which had always been tame) bit until they broke the packaging, bursting the bottle through the cap and spilling the water until all its contents were lost, preventing her from being able to use said water. The lady was initially left in a state of shock, but she has interpreted this divine intervention as a call for her to make the effort to personally go to the Umbe sanctuary. We wait for events. May God grant that she may be freed from this long-lasting diabolical possession.

53. Mystical phenomena: Footprints, smells, smoke

The footprints represent the veracity of the message or vision given that day, for transmitting something that will be marked forever in the future of the Church (12/13/69 and 3/17/70) and that was already planned in a timeless way in the plans of salvation that God Almighty has for his people.

The fragrant aroma is a sign of the sanctity of the event and the place where the manifestation took place: the sanctuary house and the well (6/10/69), (7/12/69), (12/13/69), (9/26/70), (3/9/74). There are also testimonies from pilgrims who have perceived the aroma of roses in the sanctuary house and its surroundings.

In the Sistiaga family stable, the smoke without consuming the object of origin evokes the bush from which God spoke to Moses (7/12/69), the first Mass was celebrated in the stable, as a sign that God continues speaking to us from Umbe. The holy Mass is the mystery that encompasses all our salvation: Creation, Incarnation, Redemption... and in a stable the work of the Redeemer began with his birth.

54. Mystical phenomena: Crosses, illuminations, changes of clothes, doves, spotlights

All these supernatural phenomena point to the same thing: that in the second coming or Parousia, which we already said we understand will happen in phases, there will be two hidden manifestations for the chosen

ones who are found by heaven in the illuminative way for being just and worthy. (We repeat, even at the cost of being reiterative, that these two hidden manifestations of the Parousia refer to the "I come for my children" in the Warning and the "I come for humanity" that will precede the great tribulation), plus a third manifestation, which will be the visible and definitive of this second coming in glory. This manifestation will be inevitable and absolutely for everyone, for those who wait and for those who don't wait for the Lord in his second coming, after the message of 11/15/72, and second coming referred to in Mt. 25.

55. Umbe and the angels, do they appear in Umbe?

They are omnipresent, which is a parousiatic sign. It is enough to look at the apocalypse to see that the angels are protagonists indeed.

In Umbe: The angel of the apple tree (after 1941); and the well (8/7/69), (8/11/69), (12/13/69); the angel from inside the house who accompanied the Virgin (1/3/70); the angel who snatched Felisa so that she would arrive on time for Mass (4/15/72); the guardian angel (11/19/70); the angelic choirs (8/9/69), (8/9/70), (8/9/75); Saint Michael the Archangel (11 /2/71); St. Gabriel of the Sorrowful (1/17/72), (2/11/72). They are messengers: they bring Communion, they revere, they accompany, they help us get to Mass, they will take us away at the Parousia.

56. Celestial objects: candles, cloak, book, rosary, medal

The Virgin wanted to leave material signs of her presence to help us understand her messages, and thus strengthen our faith. The function of these celestial objects is from the highest possible level to "unite the Kingdom of God" (8/9/69), (1/16/71); to receive as inheritance what was left in the will (3/9/ 90); strengthening our spirit so that the fruits of Holy Communion are long lasting (9/26/70). It is very remarkable that Mary gave the instruction to place the piece of the cloak on the white cross erected next to the well, so that it would be respected. On the other hand, the radiance and the angel that took place next to the cross with the piece of heavenly mantle (9/11/69) are the sign that at the Warning She will protect us and take us with her if we are worthy of being counted among those who are sheltered under her mantle: when the cross decomposes into a light that will last four hours, a light that will be blinding for those who find

themselves in sin on the day of the Warning (6/22/71).

That is, along with the promise of the Blessed Virgin that the water will continue to heal, we understand that She promises us her protection and help if we are faithful and obedient to Her. Additionally, when She comes, the worthy and just who possess a special light, for having overcome the purgative path and are in the illuminative path, will receive the second Pentecost and those, whom God disposes of, will be taken from this world, in what will be for them the second coming of the Lord or Parousia (but for the rest of the living it will not yet be the Parousia).

57. Preternatural phenomena. The action of the devil. The monster, the murder of the boyfriend, the evildoer who wanted to kill the visionary, Felisa.

In Ezquioga (1932, also in the Basque provinces) the Holy Virgin of Sorrows told the visionary girl Benita Aguirre **that behind every cross is the devil who tries to take away what belongs to God, because he does not have to watch over what is evil since it belongs to him for sure.** Well, this applies in Umbe. The antichrist is prefigured with the monster that appeared on 5/23/69, and that was the day that the Virgin dried the wicker in reference to the wicked who will die and be swept away by the winds of passions at the beginning of the great tribulation. This same monster reappeared once the great tribulation had begun (1/21/72).

Satan himself intervenes in several ways, for example: a black hand could end the life of Ines's boyfriend (5/5 or 12/70); he deceived Felisa herself by disguising himself as the Holy Virgin, chaining Felisa and pulling her tongue; and encouraged a spy to want to assassinate Felisa so that she had to hide in another private home until the spy had died (2/11/72). This period of forced confinement preludes what the Jesuit priest and expert in the apocalypse, the distinguished Leonardo Castellani, prophesied for the small remnant during the great tribulation. The Argentinian priest recounted the nights of darkness, the threats even from those close to him, and that only a superhuman faith and hope in the coming of the Lord could sustain the chosen ones. A very evangelical story, nothing surprising from that point of view.

58. Some amazing coincidences regarding dates that have occurred since the beginning of the dissemination of Umbe's messages

The first program (5/23/21) was broadcasted exactly 50 years after the central message of Umbe was given, which we explained in an incipient way, thus unknowingly inaugurating the entire series.

The nun "by coincidence" came across the new channel that Arturo created after all his channels were closed due to reporting against the plandemic. This nun had never heard of Arturo or Umbe but decided to see the republished "Umbe1" at a time when we had already published Umbe 2 and Umbe 3 because of the commission of the changes and subsequent restitution of the purity of the messages. And in that way and with her help we made Umbe 4 and later Umbe 6 (because for Umbe 6 the nun also gave us a clue that was key which allowed us to finish understanding the central message of 5/23/71).

"Umbe 5" published on August '22 was motivated in part by Bergoglio's "airplane pastoral" upon his return from Canada, dated a few days after Arturo had intervened on Distrito TV explaining why the pope cannot be changed and that In Umbe the Virgin prophesied catastrophes. It turned out that Bergoglio with his statements contributed to confirming the veracity of the Virgin's words because he said that "you can change a pope, you can change him, it is not a catastrophe" (statements after saying goodbye to the idol grandmother spider in Canada and worshiping the esoteric and androgynous virgin Undoer of knots (*Desatanudos* in Spanish) whom he promotes tirelessly. In Buenos Aires let us remember that he proposed and fixed the day of the Immaculate Conception so that said esoteric devotion would be celebrated on that day (*la Desatanudos* = "de Satan U2').

Umbe 6 was promoted by the intervention of Ricardo Espada on the YouTube channel Arturo Periodista Catolico 3, and we saw that the need to make the transition from public Eucharistic worship to private worship was really gaining strength considering Umbe's messages.

The publication of Umbe 7 occurred at dawn, Spanish time, a few hours before Benedict's death. That program - the most watched of all - was presented with a title worthy of worldwide news: "Umbe 7: **the Virgin alerts us that JMB has never received any degree of the sacrament of priestly orders.**"

We recorded it on 12/30/22 and Arturo planned to publish it on the afternoon of the 31st or January 1st. My surprise was great when, upon getting up early on Saturday, 12/31/22 to go to 9:30 Mass, I found out that Arturo had published it at dawn. It turned out that something (maybe the guardian angel) woke him up to publish it without waiting. It was clear that it would not have been appropriate to publish it just after Benedict's death,

but before. While I was at Mass, the parish priest said that that day, December 31, marked the 22nd anniversary of his priestly ordination. At the end of Mass, I decided to go into the sacristy to congratulate him (it was not my usual parish since I was out of town having taken a few days off for Christmas). In the sacristy I saw the typical framed photograph of Bergoglio and asked the priest if he knew about Umbe's apparitions. He answered no. I told him to look for them on the Internet because in them the Virgin had revealed to us that the only valid pope was Benedict, who was changed to Bergoglio and whom the Virgin disapproved of in nine different ways. The parish priest told me that Sacred Scripture was enough and that I was out of the church for not recognizing Francis as pope. Upon seeing how closed he was, I said goodbye to him without further ado, wishing him a good day because with that type of priest it is better not to continue talking. I left the Church, turned on the phone and saw the news that Benedict had just died.

And so, before talking to Arturo I already understood why he had published the video for "Umbe 7" at dawn. And I also weighed the significance of the fact that in less than 24 hours we had recorded and published a catechism of the significance of "Umbe 7" shortly before Benedict's death, and that I had received communion and then also an informal excommunication message from a Bergoglian parish priest to begin the post-Katechon era very soon. In truth, the year 2023 looked hectic, seeing how the year 2022 ended.

In this year 2023, Ash Wednesday coincided with the festivity of the Chair of Saint Peter. Another coincidence that is not such, for those who want to believe.

On April 14, 2023, the very analytical video, 'Umbe Testament', was published, where we explained all the mystical phenomena that occurred in Umbe (except for the one on 1/3/71 that we missed) and that was just one day before the start of the committee for the study of the mystical phenomena of the Marian apparitions of the Vatican! The "anti-umbe" committee as we call it colloquially. Once again, the Virgin was ahead of the game.

It has happened that precisely when we have unintentionally skipped in some catechism some of the messages that we had planned, specifically those of 9/19/71 and 1/3/71, this has led us to analyze them more profitably and in greater depth in subsequent catecheses, such as "Umbe appendix 2 great tribulation" for 9/19/71 and "Umbe periods and dates" for 1/3/71.

It also happened that once we had decided to do the program "Umbe Priests" we later found the vision of 1/23/77 in Sanchez Ventura's book and that it was the only revelation in Umbe that was not included among the

slides from the official website *virgendeumbe.org*

59. Umbe and the blessed souls of purgatory: are they important in these apparitions?

Without a doubt, there are three dates (8/13/71), (11/2/71), (5/2/89) on which the Virgin and Saint Michael specifically show and talk about the blessed souls of purgatory. Once again the pedagogy is perfect, because in the vision of 1970 they are associated with the need to purify oneself so as not to have to go through what they went through (400 years, no more no less, and this data coincides with what was revealed by the blessed souls to the Austrian apostle Maria Simma (+1994) about the fact that good souls spent 400 years in purgatory. It is a mystery how time is measured in purgatory, but when Heaven speaks to us about 400 years on two occasions, it is telling us that an imperfect contrition of our venial sins, entails the need for a long purification before being able to enjoy the presence of God). After the reference to purgatory (8/13/71) the Virgin speaks of Heaven, and shows it (8/22/71 and 8/25/71).

On the other hand, Saint Michael appears on All Souls' Day to announce the beginning of the great tribulation. He shows purgatory and asks us to pray for the faithful departed. **During the great tribulation the connection between the three churches (triumphant, militant, and purgative) will be more necessary than ever** and it is appreciated in that message where the glorious archangel, head of the heavenly militias, speaks of the Pope Petrus Romanus (who will be assisted by Saint Pio of Pietrelcina), and also speaks of those who will be raptured (the kingdom will already be divided, as we read in Daniel 12:1) of the blessed souls of purgatory, and of those who will be purified in the great tribulation.

Finally, on 5/2/89 Felisa had a vision of the Lord in Heaven, priests to his right suffering greatly in purgatory, and she heard some last words of the Virgin that evoked the condemnation of that majority of priests of the last times that sadly and terribly **"spit on the face of my Divine Son."**

It is for all this that we must leave the purgative path and be on the illuminative path to be able to see the Lord in his Parousia (which will be unique for each living person, but will occur in phases, let us not get tired of repeating it as many times as we do: a single second coming for everyone, but not all of us will experience it in the same way. And for this reason, we must be prudent and wait for the Lord, not think that he only comes at the end of the seven years of the antichrist. This mentality makes us wait just

for the end... it inevitably reduces and cools the eschatological tension of active and attentive waiting.)

60. Do the faithful of Umbe have assistance from heaven?

Yes, it is especially appreciated in the message of 12/8/88 where Felisa sees the Virgin, the layman and the priest praying intensely so that those who must advance the cause of Umbe can be enlightened, that is, all of us, the laity and priests faithful to the Pure and Sorrowful Virgin. And how can we advance the cause? **Well, making known her messages and making prayers and sacrifices** (messages of 1/27/71 and 12/11/75). And of course, trying to obey the Virgin in her instructions.

The Virgin also assures that the faithful believers will be blessed by the Lord (6/4/71), the Virgin and the Lord will not let go of our hand (8/22/71), our steps and paths will be illuminated by God (9/19/71) and that she has us under her mantle and holds the faithful who gathered in Umbe close to her heart (12/11/75). Meeting in a spiritual way is as or more important than doing it in a physical way, which on the other hand would not always be possible. It is about being in a heartfelt communion with the Lord and Mary Most Holy.

61. Was the Virgin herself validating what Ines Arrieta Sistiaga, daughter of Felisa, was writing in the notebook at the dictation of her mother?

Yes, effectively. We can know this from this valuable annotation in Ines' handwriting what Emiliano Tricio included in his book:

"Felisa barely knew Spanish, so her daughter, Ines, wrote the diary under the dictation of her mother from the fourth apparition, when they realized that the apparitions continued, and in order to keep memory of the events. The messages were taken regularly immediately after the phenomena and even during their occurrence by Felisa herself when the Blessed Virgin said words or expressed desires that she wanted to reproduce and retain exactly, Felisa later asking the Virgin if she had written down her words exactly."

62. Since what day has the Holy One lived in the sanctuary house?

Since 9/11/69 (the day of the first holy Mass in the house) after having given the Parousian catechism throughout that year 1969, and the year when

the seizure of the Head of the Church by a lay accomplice was made known in the messages of 6/8/69 (omission of the diaconate), and of 12/13/69 (invalid priestly ordination, for the reasons already previously explained).

63. Why do we say that the year 1970 refers especially to the period between Benedict's death and the collapse (which in turn preceded the Warning?)

Because the day 1/3/71 is associated with 12/31/22 (death of Benedict XVI) and during that year the Virgin once again explained the generative line of the Parousia (just as she had already done in 1969) and prepared the family and the parish priests to decide in time. When we talk about making a resolution, we are referring to seriously believing in Umbe's messages and acting accordingly.

64. Until when is there a deadline from Benedict's death (12/31/22) to make that resolution?

In theory, the deadline is until the Warning happens, but the Virgin asks that it be before the Church and the world enter the collapse predicted on 12/24/70 with the vision of hell. That day 12/24/70, which figuratively is the beginning of the collapse that will give way to the illnesses and catastrophes prior to the Warning, the Virgin says that the sick who are cured ought to do justice to the favor they have received because if not, they will receive the punishment they deserve.

Here we can also understand this warning of the Blessed Virgin with a broad mentality or vision and think that it may be referring to each one of us, sick and sinners, who have been rescued by her Son Jesus Christ in his redeeming sacrifice of Golgotha, at the price of his shed blood. Have we welcomed that salvation and been grateful enough? If not, we would not be fair. The Virgin may also be referring to this before that climactic moment of the Great Warning for Humanity.

65. Can we understand that those who are cured include those who already know the meaning of the messages?

Yes, the key is in the words of the Virgin the day she blessed the water from the well (7/20/69) when She said that she would heal the sick and the healthy who washed their faces and feet. Healing, therefore, must be

understood as healing the soul - memory, understanding and will - of everyone who knows and understands the messages. But we must have faith and act with love when the crosses that may befall us are due to the fact of being worthy children of the Pure and Sorrowful Virgin.

66. Do we see some errors in the slides of the messages published on the web virgendeumbe.org?

No errors, since they faithfully collect the words, visions, and phenomena. But some interpretation with which we do not agree has been improperly inserted into some slides. A couple of examples:

Slide from 6/8/69: The reference to the attack suffered by Paul VI is a clear error. The Virgin was not referring to Paul VI, at all.

Slide from 8/22/70: The comment is unnecessary. We explained in "Umbe testament" that the order to sweep was extended until 11/2/71, when Saint Michael came to set the beginning of the final 3.5 years of great tribulation, when it will no longer be possible to go to the official Church to clean something. And the time will come to take refuge in the desert (Rev12). In Umbe the period of great tribulation (3.5 years) is the one between the messages of (12/7/71 and 11/15/72).

67. How are the consecutive messages of 10/3/70, 10/15/70, 10/30/70 and 11/8/70 interpreted, what is this quartet of messages preceded by and what will happen next with them?

This quartet of messages is preceded by the catechism on meditation on the Word of God and the need to pray the holy Rosary, the intimate relationship between the Virgin and the Eucharist, as ways to achieve peace.

The quartet of messages are linked in a pedagogical way to go through this Parousian Advent in which we already live, and which has only begun in this year 2023. Let us remember that 1970 applies to the post-Benedict era that began in 2023. It speaks of the two illuminations associated with her comings (the two lights), and after her two comings she will continue with her Church especially through the prayer of the Rosary until the Eucharistic reign of peace is achieved, when the Lord will always reign and finally the Immaculate Heart of Mary triumphs. That is the peace announced on 11/8/70. By saying on 11/8/70 that there will be peace in the world Mary is announcing the triumph of her Immaculate Heart at the end

the great tribulation: **"come with me, for the canons are withdrawn"**.

In Umbe the Virgin reiterates that she brings peace. She does so in a double sense: both in the world (3/27/70), (9/12/70), (9/26/70), (11/8/70), and in the hearts of its children (1/27/71), (3/9/90).

68. For what reason do we conclude that we must reach a resolution about our commitment to the truth of what is happening in the Catholic Church with the taking of the Papacy, BEFORE the Warning?

Because of the messages given by the angel and the Virgin in November 1970 (11/19/70 and 11/28/70).

We must believe in Umbe before the collapse occurs (12/24/70) and the world situation becomes harder and more confusing as we approach the Warning. We can and must understand the Parousian concept that Umbe transmits. After the serious warnings given on 12/24/70, we find the message (1/3/71) full of symbolism (the snow covers, the taxi does not return, and the final stretch begins until the warning (there is more information about this message in the appendix "deadlines and dates").

Because when those moments arrive (the tribulation of those days as we explain in the video "Umbe testament") there will be a greater risk that our hearts will be troubled and we will fall into temptation, which the Virgin warned us about on that day (1/3/71). Our firm commitment to assume Umbe must be taken as far in advance as possible with respect to the Warning, to face the final events with the maximum possible serenity, and prepared to avoid the various deceptions and coercions that are presented to us. They will impregnate us with lies and fears from all fronts. Let us remember that the two bishops, both the false church and the NWO work in unison or as a team for the antichrist, against Humanity, and with special hatred against the people of God.

69. When does the Virgin show the vision of the priests in hell and associate it with the collapse?

With that terrifying infernal vision accompanied by harsh words, the Virgin concluded the year 1970. And that happened after having given the parousian catechesis for the second consecutive year (in a different and complementary way to how she gave it in 1969) which had as a corollary the request to resolve, plus the addition of her good advice to maintain the firmness to be happy, to remain firm in the faith, and never stop praying

the Rosary. We never get tired of repeating that we must listen to the Virgin because victory is on her side.

70. Who did the Pure and Sorrowful Virgin rebuke before showing hell with the priests?

The parish priests, who represent the current clergy who do not believe and do not heed the messages of the Virgin, which is equivalent to turning their backs on the Lord. It is very serious that the priests, bishops and cardinals do not resolve or are not brave to defend the Church from the ecclesiastical Freemasonry that upholds and sustains Bergoglio, and this entails a rebuke from the Virgin in person (12/16/70) so that sometime later it can be expressed in a conviction, as it happened exactly one month later (1/16/71). In Umbe there were priests who did not believe that the Virgin was appearing despite the evidence of the cures by the healing water. Currently most of the clergy do not believe in Umbe despite the evidence of the rest of the fulfilled prophecies.

71. What do the 3 blackouts that occurred in the house on 8/22/70 mean?

The three Eucharistic blackouts. The first has already happened (Holy Week 2020), the second is close (related to the catastrophes and illnesses that preceded the Warning, which in turn will be related to the assault on the altar derived from the unacceptable conclusions that emanated from the Synod of Synodality), and the third will be the one that marks the beginning of the final 3.5 years of the great tribulation.

72. In what context do the blackouts occur?

When Felisa is inside the house she does not perceive them, because the Lord is inside the house, but her husband who has stayed outside is the one who notices them. In addition, Felisa had to enter the house through the window because the Churches had closed again and the key had not been given to her.

73. What do the parsley and wicker that dried in two comings of the Virgin (4/19/69 and 5/23/69) mean?

They are the reprobates who, by the justice and mercy of God, died in those two hidden phases of the Parousia, so that a greater hell would not correspond to them if they were still alive. The Virgin chose to dry those plants because they were the least valuable compared to other plant species (the other vegetables and the apple tree on the farm, to name two examples).

74. Why is the Virgin in mourning presented in Umbe under the invocation of Pure and Sorrowful?

Because Mary prepares us to live the passion of the Church, especially on Holy Saturday, after the death of the vicar or visible representative of her Son on Earth, Benedict XVI, who providentially and as a clear sign was born on Holy Saturday 1927. He was born on a Holy Saturday and his death gives way to the Holy Saturday of the Church.

75. Why do we affirm that Good Friday of the Church corresponds to the period (2/28/13-12/31/22) and Holy Saturday does the same with respect to the period (1/1/23 - Judgment of the nations)?

Since the death of Benedict, the Church has already entered its Holy Saturday, as has been proven in Umbe (the two crosses on the glasses at 6:30 in the afternoon on Good Friday (3/27/70) indicate that the two Intermediate comings of the Virgin will be on Holy Saturday.

How was the Lord going to come while his vicar was still alive, that is, before the reign of the antichrist begins? That would be illogical and would go against what was prophesied by Saint Paul. The Lord cannot come on the Good Friday of the Church - the Eucharistic Good Friday is the full Mass - in fact, we pray Come Lord Jesus! We cry out after saying "we announce your death, we proclaim your resurrection..."

For this reason, the very important supernatural phenomenon of the two white crosses on the seer's glasses occurred at the beginning of Holy Saturday in 1970.

The Holy Saturday of the passion of the Church began after the death of Benedict and will have as its main part the seven-year government of the Antichrist. Consequently: How can we admit that the great tribulation is the Passion of the Church and that consequently we would not have yet reached Good Friday, if it turns out that we are already on Holy Saturday of the Church, which is when the two comings of the Virgin will take place?

The great tribulation will be the hardest part of the Church's passion, but not the only one.

In 1970 the candle pedagogy is perfect, since the three celestial candles are extinguished so that we can understand the times. It means that first of Benedict's two candles are extinguished (1/3/70), then the Church candle carried by the Virgin is extinguished (2/12/70), and subsequently the Virgin suffers a lot because she knows what awaits her Son from 2023 until the Warning. She suffers a lot because she knows what awaits her daughter the Church. A battle against Satan takes place, when Mary steps on it (3/17/70) before the light of her comings for the just and worthy (3/27/70), which is a transposition of the "Via Lucis" of the Easter vigil, when the candles are relit.

Furthermore, we admit that we are already fully living point 675 of the Catechism due to the imposture and the great apostasy existing within the Church, led by the great impostor Jorge Mario Bergoglio. This is another confirmation that the passion of the Church has started.

One can err both in advance and late in interpreting the dates of the Church's passion and its hardest part, that is, the stretch of the final 3.5 years. The antichrist has not yet appeared and in this year 2023 we can see "normal life" in many areas and the Muslims have not yet invaded Europe bloodily encouraged by a Russian advance. France and Spain, at the beginning of November 2023, are close to beginning their purifications prophesied by Marie Julie Jahenny and the Pure and Sorrowful Virgin respectively (6/22/71) and (2/28/76).

In Spain a new social/communist/separatist government or a liberal government is about to be formed, presided over by a persecutor of those who did not want to be inoculated by the "act of love" sponsored by Bergoglio. The political situation is not fully defined as we are writing this book. Whatever the end, it will be a government at the service of the 2030 agenda, as is happening all over the world. The new Spanish government is a guarantee of purification, as prophesied by the Virgin of Ezquioga, where She named Generalissimo Francisco Franco as the "savior angel" and whose tomb was desecrated by the impious anti-Catholic masons on 10/24/19. A few months later, at the beginning of the 2020 pandemic and a few kilometers from Franco's desecrated tomb, the chapel erected in Prado Nuevo to Our Lady Sorrowful Virgin was demolished by court order. How is Spain not going to move towards purification, if its sins have been increasing for decades? The gangrene of western society (not just Spanish society) is already incurable, and since the first Eucharistic blackout that

occurred in Holy Week of the year 2020, as the Virgin said, no light will serve any longer. (5/23/71)

76. How do you interpret the fog with drizzle and the sun that formed simultaneously in Umbe at the time of Felisa's death at 6:00 p.m. on 10/2/90?

It so happened that her daughter Ines was in Umbe just at the time of her mother Felisa's death, and she was able to observe that for some pilgrims there was fog while for others the sun shone bright. Some vehicles turned on their lights and others did not. The immediate interpretation is that the mariophany (manifestation of the living Virgin) is aimed at everyone. For some it is a reason to advance towards the illuminating path of the soul, and for others it will be a stumbling block because they will not accept it. The dualism is like what the old man Simeon prophesied to the Virgin in the presentation of the Child God. Before his second coming to earth, God will continue to be rejected and fought by many who do not believe, do not worship, do not hope and do not love. They are men who do not accept the announcement of the kingdom of Heaven (2/27/71). The message of (7/6/71) also reveals the different destinies that human beings will have after having had time to make amends, both before and after the Warning (for those who have survived it.)

77. What does the Lord tell us in the year 1970 so we may prepare well and in time for the Warning, without waiting for the collapse to occur?

With his words, extracted from the First Communion book of the Arrieta Sistiaga family (9/26/70), we will obtain a basic summary so that we live in spiritual childhood ending with this very clear mandate:

"Do not hang out with bad company and be devoted to the Eucharist and my Mother."

78. Which words confirm to us that before Saint Michael appeared (11/2/71) the Virgin was already announcing that the beginning of the final 3.5 years of the great tribulation was imminent? Would many have considered the mark of the beast and the prostitution of the official Church as prophesied in chapters 17 and 18 of the Apocalypse?

The answer is found in what was said in the messages of 10/2/71 about the mark of the beast and in what was said on 10/30/71 about the bishops not going where the Lord wants.

79. Was Felisa snatched away alive?

Yes, by an angel, on 4/15/72 so that she would arrive on time for Holy Mass. The angel lightly admonished her, warning her not to neglect herself again, to give priority to Holy Mass, and to be careful to always arrive on time without the need for this extraordinary help. This rapture, of Felisa being brought to the Holy Mass, can be understood as a prelude (type/anti-type) of those who can be raptured for the Coronation of the Lord, as Mauricio Ozaeta explains in his book, *Parousia, the Day of Liberation*.

80. Why does the Virgin continue to ask for a chapel to be built, even when we are in the great tribulation (6/4/72)?

Because God does not change his mind and is faithful to his Word, his promises, and his requests. That is why the water has continued to heal from the same day the well was blessed until the great tribulation ends and everything is restored in the Eucharistic reign.

It is more than possible that the chapel will never be built (there is currently a small oratory with a tabernacle) and as we approach the reign of the man of iniquity, it will be even less likely. Also, Jesus, before his glorious Ascension, asked that all people be baptized in the name of the Father, and of the Son, and of the Holy Spirit. And He knew that this was not going to be fulfilled at all before his return, but that does not mean that such mandate is revoked. In the same way, the Virgin proceeds with the request for her chapel. She is not satisfied that there is no chapel because humanity is already immersed in the great tribulation.

Reader please observe that before (11/2/71), in the message which precludes the great final tribulation, the Virgin does say "I come for all humanity," but from (11/2/71) Mary already speaks in other terms by saying "I address humanity" (11/15/72) and (12/8/88).

This more than likely unattended request of the Virgin to build a chapel in Umbe further reinforces the idea that it is necessary to make the transition from public to private worship, always under the motions of the Holy Spirit, with serenity and balance, and only in response to God's initiative, never on one's own initiative. Because the Eucharist is a

gift, it is not something that we can acquire, have, obtain, claim, possess, etc... by our own initiative. No, it is only in response to the gift of God, like the Samaritan woman before the Lord who allowed himself to be found, or Zacchaeus whom the Lord asked to stay in his house. We warn priests that in these extraordinary times that we are already experiencing, it is not worth applying, what under normal conditions, would be normal application, such as having to ask the bishop for permission to erect a private chapel. Most likely the bishop is an officialist, that is, he sees Bergoglio as a true pope. In that case would it be successful or unsuccessful to request the building of a private chapel to worship the Lord and celebrate Mass given the pretext that the Church is taken over by Satan? Obviously it would not be a successful request.

Let us not forget that the Pure and Sorrowful Virgin engages in a tireless dialectical struggle against those priests who turn their backs on the Lord (12/24/70) who do not follow the path of Truth and will not see the heavenly light (1/16/71) and spit on his Divine face (5/2/89).

Mary promotes in Umbe (in this era in which we no longer have a pope, after the death of Benedict XVI) that the house become a sanctuary (9/11/69) to celebrate Mass, and She herself in that sanctuary house, in the name of her Son, administers the Sacrament of Holy Communion (10/26/70), (1/3/71). She administered it to Felisa in another home since she was already hiding from the criminal (1/1/72). She is the Divine Shepherdess who does not leave her children orphans, little sheep of her Divine Son and her Lord.

81. When is Mary declared Co-Redemptrix?

In the message of (9/19/71) she said, "***we grant salvation.***" The message of day 1/16/71 She refers to *her* Gospel, which is endorsed in numerous messages by her communicative style and the words used, which are the same as those used by her Divine Son. The Mother and the Son have unity of hearts and words, expressions, and communicative style.

82. When does Mary say that she will free the worthy from all punishment?

We refer to three messages: (7/6/71) in the vision, (7/31/70) "***I will free you from everything***", (8/13/71) "***I will free you from all punishment***".

83. Why shouldn't the blessed water from the well be used to wash clothes or mop the floor?

Since the day the water from the well was blessed in perpetuity (7/20/69) the water was already destined for other more worthy tasks such as intervening on healthy and sick people who are on the illuminative path or who are truly fighting to leave the purgative path, instead of the habitual uses of water which dirty it (the stains of sin). (In the appendix on water, you can learn a lot about the connection between the structure of water and the healing passage of light through it.)

84. Joy: if we love her, when does Mary ask and promise us joy, even amid tribulation?

The joy of the Christian is one of the twelve fruits of the Holy Spirit and that is why the Virgin refers to it in several of her messages (9/26/70), (12/8/70), (9/19/71), (7/6/71). She asks us not to trouble our hearts so as not to fall into temptation which would mean sinning and exchanging joy for sadness.

85. When does the Virgin associate the final punishment with the end of the century, and how should "end of the century" be interpreted?

In the message the day of (11/15/72). The final punishment will precede the universally visible return of Christ to judge the nations (Mt 25). By the end of the century, we must understand the end of this general evil, idolatrous, homicidal, impure, perverted, and apostate generation.

The "century" will end with the fiery wrath of God before his definitive return, as we read in the letters of Saint Peter. The Lord also said that this generation will be sifted to separate the wheat from the chaff (or the good fish from the bad fish) and that will happen before the restoration (which is the remnant of God mentioned in Hebrews 4, and the thousand years of peace mentioned in Revelation). For the coming of the Kingdom that God will establish after the great tribulation we pray the Lord's Prayer, represented in Umbe by the Eucharistic Presence (12/24/73), by the triumph of the Immaculate Heart of Mary (3/9/74), (12/11/75), with the vision of the nine angelic choirs next to the well (8/9/75) which revered Felisa Sistiaga.

86. What is the great promise of Umbe water?

The water was blessed in perpetuity on the day of 7/20/69. Since that moment miraculous cures have taken place. In the last message corresponding to the phase of the great tribulation (11/15/72) the Virgin promises something immeasurable that we should have marked with fire: "those who take a little water, or an object passed through this water will be protected from the enemy and enlightened."

She is our Mother and in extraordinary times, extraordinary graces must be properly welcomed with faith. We remember that in Rue du Bac, in the apparition of the Virgin in Paris and in her advocacy of the Miraculous Medal, the Virgin complained that she wanted to distribute many graces, but that people despised them, did not ask for them properly nor did they have the appropriate attitude.

87. Where is it revealed that Mary's words and messages are salvific?

(1/16/71) When She says that **whoever gives his life for "my gospel" will be saved by the Lord.**

(8/22/71) *"My Son and I will not let go of your hand".*

(3/25/71) *"Ask so that people have faith in me."*

(6/22/71) *"Those who have faith in God will not suffer."* This corresponds to the Warning where the words *"I come for my children"* apply.

(7/6/71) *"Those who have faith will not suffer."* This corresponds to the beginning of the final 3.5 years of great tribulation where the words *"I come for all humanity"* apply.

(2/27/71) *"He who has faith in me will be cured in the water."*

(3/1/71) *"I am the way of Truth."*

(8/6/69) *"I love you very much and I wish for your salvation to gather you around God. I come for my children."*

(7/14/70) *"Fulfill my wish on earth, I will accomplish yours in Heaven. I will take away your tears."*

(7/31/70) *"The water will continue to heal, say this and I will free you from everything."*

(12/16/70) *"If you do what I tell you, you will be saved and you will have peace."*

(12/11/75) *"I have you all under my mantle."*

88. In Heaven do they pray for us the faithful who are called to carry out this cause of Umbe?

That's how it is. From the vision that Felisa had on (12/8/88) where the Virgin appeared to her along with a priest and a layman, it is stated that "they prayed intensely for enlightenment for those who have to carry this cause forward."

On (8/25/71) Saint Ignatius of Loyola from Heaven confirms us in the communion of Saints "gather the worthy around this bread."

89. Do Jesus and Mary want our help?

Yes, since the origins of the Catholic Church, all its members have been called to co-redeem with Christ and help bear the sufferings of our neighbors. The Virgin is the Co-Redeemer of humanity, and she hopes that her children will take an active role in cooperating with her message of salvation. In this aspect, another proof of the veracity of Umbe's messages is the call to the apostolate of the last times to which we are challenged in various moments and ways:

1/27/71): *"Your mission is to help them get to know me."*

(4/6/71): *"Human apostles will follow God and save the world."*

(10/30/71): *"The Lord wants your help to save humanity."*

(2/11/71): *"The Lord wants your help."*

(8/13/71): *"The Warning is approaching and I want the help of the worthy."*

(1/21/72): *"I need you on earth."*

(12/11/75): *"When with your prayers and sacrifices you help me save a soul and convert a sinner, you heal a wound in me."*

90. When does the Virgin say that she is very happy with Umbe?

It is very encouraging to find these three references to her joy in later messages once She had already finished transmitting the messages about the capture of the Church and about the Parousia. This maternal contentment is a sign that Umbe's apostolate has been developed in accordance with the wishes of her Immaculate and Sorrowful Heart, and that it will effectively produce fruits of salvation in those who with filial trust accept the saving message of the Mother.

(12/11/75): *"I am very happy with Umbe, I have you all under my mantle."*

(2/28/76): **"I am happy, very happy with you, with the Rosary you will conquer."**

(9/1/79): Day of the procession of the Virgin: **"Today with so many flowers she will be happy, she will smile"** (message given by the Divine Child Jesus).

This message denotes that the Virgin, as a tender and loving Mother, loves to be in the company of her children. The floral offerings made with filial love arouse her gratitude, as was confirmed in the second part of the message (5/23/71).

91. What relationship is there between the first words of the Virgin in the house and the room where she pronounced them, with the Parousia of the Lord?

We refer to the message of (6/8/69) delivered in the stable and we emphasize that in this way the Virgin wanted to make a reference to the place where the first coming of her Son took place, in a stable in Bethlehem, and to which the Parousia of his Son is close. In his Church a man who does violence against the Canonical Laws of the Church is going to reign, and surely on that Sunday he would have had to have validly received the diaconate as one of the essential requirements for his priestly ordination of (12/13/69) to have been effective before God in a timely manner, not as a farce by improperly deceiving the Bishop Emeritus of Cordoba Ramon Jose Castellano.

Psalm 96 helps us understand the words of the Virgin:

"The Lord reigns, the earth rejoices, the innumerable islands rejoice. Darkness and cloud surround him, justice and right uphold his throne." R: "The Lord reigns most high over the earth."

92. Why was the Virgin's testament written on the day of her glorious Assumption (8/15/69)?

To confirm the idea that those of her children who are found righteous, and worthy will be raptured in the hidden phases of the Parousia. This will occur when the Virgin comes **"for her children"** in the Warning, and later when the Virgin comes **"for all humanity"** just before the beginning of the final 3.5 years of Great Tribulation (7/6/71).

No one who is not taken up should be discouraged or broken down. God knows better than us what is best for our salvation. Until death or when the

rapture comes to us (whichever happens first) we must assume that if we remain alive in this world it is, obviously, by the will of God. Because the talents that God gave us so that we could make them perform in this life have not yet fully come to fruition, and although it may also happen that we only have spare change left because we have wasted the rest of the capital, nothing is impossible for God. When sincere forgiveness is asked with heartache, the sinner can be saved until the last minute, because for God nothing is impossible.

The sinner must make one last act of the will, he must humble himself before God, surrender without conditions, and hate all types of sin. It will not be easy to free a soul from sin that has been clinging to it for a lifetime, because that person will have voluntarily been adding twists and turns to those bonds of the devil, the world and the flesh every time he has ignored the voice of the Good Shepherd who called him back to the fold so he could heal him from his wounds. But we insist, nothing is impossible for God. On the other hand, there will also be some, we sense, who receive from heaven the option of leaving or continuing to collaborate during the Great Tribulation for the salvation of others, offering their dedication and sufferings. Only God knows what this Mystery that surpasses us will be like. It is up to us to be fully available, to give the best we know how, and to let God be God.

93. Do we understand the luminous mysteries better with Umbe?

In Umbe the prayer of the **Holy Rosary** is omnipresent (6/27/70), (9/26/70), (8/22/71), (12/8/88), (11/15/72), also the **element of light** (8/9/69), (8/11/69), (5/23/71), (6/22/71), (10/15/71), (10/30/70), (7/25/71), (11/2/71).

And this has led us to search for the special relationship that must undoubtedly exist between the messages of Umbe and the luminous mysteries (instituted by Pope John Paul II at the beginning of the 21st century, not on a whim, but to help us as a sign that we were entering the pre-parousiac time, and to know how to cope with the end of the last times). Indeed, we have appreciated a close relationship.

The third mystery, the call to penance and the announcement of the Kingdom of God, can be applied to the time between the fog formed in Holy Week of 2020 and the Warning.

The fourth mystery can be applied to the coming of "I come for all humanity" that will precede the beginning of the Great Tribulation (just as

after the Transfiguration the Lord he headed towards his Passover.

The fifth mystery-the institution of the Eucharist-encompasses everything that the Christian will have to live in himself, and in an ecclesial community in order to achieve the Eucharistic reign that will be instituted after the renewal of heaven and earth, where everything will be an abundance of fruits of the Holy Spirit, through the triumph of the Immaculate Heart of Mary, his mystical spouse.

Prior to these three phases of the Parousia, represented by the last three Luminous Mysteries, are the first two Luminous Mysteries, which are Baptism in the faith of the Church to be a child of God, and the correct anticipation of the Virgin by participating in the wedding of the Bridegroom with his Church, "do what He tells you" at the wedding feast of Cana. A few days before the publication of this book, we edited a catechism where we explain that the Joyful and Glorious mysteries also follow the same preparatory pattern for the Parousia in stages. In Umbe the Virgin slides the Rosary beads ten by ten (10/30/70) as a sign that the Holy Rosary is Christ-centered and that is why the Virgin accompanies us in praying it, but She does not pray to herself.

94. When does the Virgin make a correction to what Bergoglio said referencing that pain and suffering have no explanation?

In several messages the full meaning of the suffering endured for love of the Truth is shown. The Cross is the path to glory. The suffering of man being in grace and united to the sufferings of Christ is salvific, and uniting it to the sufferings of Christ it is a saving treasure, starting with that of the Sacred Hearts of Jesus and Mary in the first place, and then the suffering of men who "complete in their body what is lacking in the passion of Christ for the benefit of his Body, which is the Church" (Colossians 1:24).

(9/26/70) *Need to suffer for the peace of the world.*

(1/27/71) *"The sorrows that the Lord sends you are because he wants there to be more devotion in the world and offers you peace."*

(3/25/71) *"I want you to recognize the sufferings of my Son."*

(5/23/71) *"for all my children, my anxieties and my pain have no end."*

(1/21/72) *"...my heart is always sad. I almost always see myself alone in the churches, converted into amusement theaters."*

(12/11/75) *"When with your prayers and sacrifices you help me save a soul and convert a sinner, you heal a wound in me."*

95. What does that the concept of "eschatology in real time" mean?

It's a concept that we have used to explain why we are moving forward and learning about aspects that are not written or prophesied in detail, something that seems to scandalize some Catholics. As the fulfillment of the prophecies approaches, they become clearer and more intelligible, which is logical. The gradual development of the events composes the final image, which will never be finished until the second coming of the Lord in fullness. We remember that to say the second coming of the Lord is to say Parousia, and also the comings of the Virgin. For each person that is alive there will be three unique phases or manifestations, the last being the Judgment of the nations. The clearest example could be that of fulfilled prophecies (those of the papacy, that of the fog, that of laymen and priests...) which open the way as they are fulfilled, not before then.

96. Structure of Umbe's messages. How were the supernatural and preternatural messages, visions and phenomena given?

In general, it can be said that they occurred in a progressive and linear manner, following the well-known literary and/or theatrical sequence that every dramatic work consists of: plot, conflict and resolution. Although there are events that the Virgin wanted to tell us outside of this temporal sequence so that they would remain linked to the specific date and the date itself would be a clue for our times.

Some examples of this were the apparitions of Saint Peter (6/29/68), the message of the Virgin (6/8/69) and that of the angel (12/13/69) that occurred on the exact dates on which Bergoglio's priestly imposture was perpetrated. Another example was the day of the opening of the envelope containing the will or testament at the notary's office, since that same day (3/9/90), the time for the second thirty years began to count.

On the other hand, with this one direction, in 1970 The Most Holy Virgin retraces her steps to explain once again, although from another angle and with new contributions, the same Parousian lesson that had already been taught in 1969.

There is also reciprocation between the Parousia development of the Umbe messages throughout 2023 and before throughout the year 1970 in Umbe. Afterwards, starting on (1/3/71) the final stretch of preparation begins until the Warning (6/22/71) after the collapse mentioned in the message given on of 12/24/70. Our collapse will surely come hand in hand

with the conclusions of the Synod of Synodality. Although surprise is an element that Bergoglio likes, who knows where these surprises come from, every time. Let's not forget that they go hand in hand with the NOW, with those who copulate and get drunk with the blood of the martyrs, and to those who tell us that we must obey the UN, instead of God.

The Virgin's messages, in Umbe, were given in the same order in which the events will happen in our days. In our years, the sequence of events between the collapse and the Warning will be the one prefigured in Umbe (for more information consult the appendix "dates and periods").

We see this sequence included between (1/3/71) and (6/22/71) and is made up of the following elements or themes:

- Necessity for the Eucharist to be the pillar of our life, exhortation of the Pure and Sorrowful Virgin so that our hearts are not troubled,
- Intensification of the Parousian Advent,
- suffering for the agony of Christ and the Church,
- call to the Apostolate,
- need for penance and repentance,
- patent lack of faith in the world,
- spread of the dense fog that prevents us from uniting in the truth with each other,
- widespread destruction of the Church caused by the impostor pope and his like-minded bishops,
- reaction of a remnant of laymen to this generalized defection of the clergy,
- direct protection of the faithful by the Lord,
- disasters and diseases.

After all the above, the Warning will arrive.

The perfect Marian pedagogy leads us to the same result when observing the events that occurred until the Warning, after the two thirty-year periods of Umbe. The first thirty years is the one between 3/25/41-3/25/71 and the second is the one between the reading of the Virgin's will (3/9/90) and the formation of the permanent fog that precludes the Warning, formed specifically from Holy Thursday to Good Friday 2020 with the closure of the churches and the implementation of the plandemic liturgy.

From the Warning, it will be easier for us to grasp the sequence of events that we will experience until the beginning of the great tribulation, since the sequence is the one described in the messages of (7/6/71) and (11/2/71).

97. Does the Creed of our Catholic faith say anything about the two generating lines of Umbe?

The creed of the Catholic Church, both the Nicene-Constantinopolitan one, which is the long version, and the abbreviated version (that of the apostles), says that we believe in the Church that is one, holy, catholic, and apostolic, but it does not say that we believe in the pope as a dogma of faith.

From the First Vatican Council the dogma of papal infallibility emanates in dogmatic proclamations on matters of faith and morality. Evidently, the pope must be vested with the spiritual authority to do so, and have the state of grace of being a true pope. That is why Jorge Mario Bergoglio cannot endorse any dogma.

As for the Parousia or second coming of the Lord, it is established as a dogma of faith, the Creed in Latin uses the word *iterum*, which is more illuminating than the Spanish translation since its meaning goes beyond ". ...and he will come again with glory to judge the living and the dead..." Let us note that *iterum* comes from the Latin verb *iterare*, which means "repeatedly", that is, it is not limited to only being twice, since for this we have the verbs *repetere* and *duplicare*.

In this way, the parousiac approach that we extract from the apparitions of Umbe allows us to admit that the Parousia of the Lord, although being unique for each person, admits of being considered in phases and being for the living (the first resurrection cited in the first letter to Saint Paul to the Thessalonians) and the dead, acquiring a unique and universal character.

In short, there is no confrontation or discrepancy between the truths of the Catholic faith with the interpretation that we have given of Umbe's mariophanies through what we have called its two generative lines.

98. Did Pope Paul VI, a contemporary of the years in which the bulk of the Umbe messages were produced, have knowledge of this Mariophany?

We understand that yes, based on a framed apostolic blessing that is displayed on the "*virgendeumbe.org*" website page and that we show in the appendix of the book's postcard-like slides.

This blessing demonstrates the inconsistency that the diocese of Bilbao incurred in trying to consider Paul VI as the recipient of the useless and impossible papal blessings, mentioned and we could say, warned by the

Pure and Sorrowful Virgin in her messages of (6/8/69) and (6/4/71). Well, Paul VI was a true and valid Pope and with the authority to bless the faithful in the name of God, as were his three following and last successors - two of them changed by the mafia's actions of ecclesiastical Freemasonry: the murder of John Paul I (resulting in a true pope by a valid subsequent conclave), and a coup d'état for Benedict XVI (resulting in a false pope by a void subsequent conclave, after the invalid resignation of Benedict who retained the munus by not expressly renouncing it).

This book has been written between August and September of the year 2023, within the period between the death of the last pope (Katechon) and the appointment of the last pope by Heaven, Peter the Roman, which has yet to happen.

This last Pope or Pastor to accompany the faithful during the great tribulation will be charismatic, will be especially assisted by Saint Pio of Pietrelcina and needs our prayers, among other things so that he can approve the apparitions of Umbe (11/2/71). To know who Peter the Roman is, it will be enough for us to be faithful to the grace of God, trying to please Him in everything, which is not a small thing. God will inform us or let us know if He deems it appropriate about whoever will be His last vicar before the renewal of the earth that will take place after the Great Tribulation.

99. What is the seer's profile?

She was an illiterate woman, who did not go to school. Her native language was Basque, although she understood Spanish. Humble, simple, generous, long-suffering, faithful and self-sacrificing woman towards her family and obedient to the Virgin and to the other celestial figures who appeared to her in Umbe (including the private house on Maidagan Street in Santa Maria de Guecho).

A simple analysis of her profile shows that it is impossible for this woman to have invented herself - and even less to put it in writing and in Spanish - absolutely nothing she saw or heard. Her five senses intervened throughout the appearances (sight, smell, taste, hearing, touch). She was prudent and in such a way she relied on her faithful daughter Ines, who acted as secretary to put in writing what happened and were received by her mother, and without her help it would have been impossible to fulfill her mission. She is holy. This is what the Virgin said in her will (3/9/90) ***"her Spirit will be eternally in you."***

We entrust ourselves to the intercession of Santa Felisa Sistiaga Orozco,

wife of Don Bonifacio Arrieta Libarona, so that this book produces the fruits of peace and salvation desired by the Virgin. Amen.

100. Does the eschatological discourses of the Lord allow us to think that our explanations about the Parousia are correct?

Yes, in the chapters of Lk. 17, Lk. 21, Mk. 13, Mt. 25 and Jn. 14 the distinctions between the different phases of the Parousia can be observed. A key to this is to distinguish between what the Lord calls the Great Tribulation and what is cited as "the tribulation of those days", closer to the Warning.

There will also be the tribulation in the middle of Daniel's last week, since the abomination of the perpetual sacrifice to impose a demonic cult in its place will be something that will shake the earth, giving rise to the apocalyptic judgments of God (the seven cups of the wrath). We explain this in detail in the video "**Umbe Testament**" and in appendix number 8 of this book.

101. Why do we say that the authors of this book fulfill the prophecy that "two lay people are already coming here to help" (6/4/71)?

Because we have dedicated ourselves boldly in an unprecedented way to this cause, to help restore their purity and because of the changes perpetrated after the publication of "Umbe 1". We are two men and we are both secular. In addition, no other persons have appeared who have fulfilled these premises. It would have been impossible to develop all this work and reach a logical and harmonious result - as it has been - if instead of helping to unravel and spread the messages in a way pleasing to the Virgin, we had misinterpreted them and used them tortuously for other interests alien to Her will. In that case, Heaven would have intervened to straighten our course or silence us through another path.

If it had not been the two of us, it would have been other lay men in whom the prophecy would have been fulfilled since the Virgin is infallible and is the Lady of the History of Salvation. She is Mary Co-Redemptrix, the Pure and Sorrowful Virgin of Umbe. She who comes for all Humanity. Will we be waiting for her as she deserves and would it be of God's liking? Above all, how does she want us to wait for her Son in his Parousia? May God grant it to us.



The Most Holy Pure and Sorrowful Virgin of Umbe



Tabernacle in the oratory inside the House of the Virgin

CONCLUSIONS

1) By Arturo Picatoste

We have answered **101 questions as 101 were the tears Our Lady shed in Akita, Japan**. Such is the sorrow of our Mother for the loss of her children's souls in the eternal fires of hell... so much of her prophetic work helps us to dodge such an infernal fate that will be forever, forever, and forever... that not listening to her and taking her seriously is a grave matter. An angel from heaven sent by the Blessed Virgin Mary on September 8 (1981), the day on which the Church commemorates Our Lady's birth, explained to the visionary Inés Sasagawa the reason for the 101 tears:

"Just as sin came into the world through a woman, so it is through a woman that salvation has come into the world. The 0 between the two 1s means: God is eternal. The first 1 represents Eve, and the last represents Mary Immaculate, the new Eve."

Let us now recall the prophetic words of Fr. José María Iraburu in 2009: **There is an urgent need to choose between Christ and the Beast.**

You have to choose. We have to choose now. We cannot go on as we are now, indefinitely. Practical apostasy must no longer be concealed, ignored even by apostates themselves. Christians who in vain renounced in baptism "Satan and his worldly seductions" must be shown the impossibility of continuing to (try to) make square circles. So many baptized people cannot continue to be in a situation of chronic adultery: either they keep faithful to Christ the Bridegroom, or they openly have an affair with the worldly Beast. Either they are from Christ or they are from the world.

In preaching and pastoral action, in provocative ways, Christians must now be violently woken up from their slumber by their conscience and shaken to the point of crisis. So did the prophets act with the wayward Israelites, so did Christ and the Apostles act with the Jews. We cannot continue to worship God and mammon (Lk 16:13), we cannot drink from the cup of the Lord and the cup of demons (1 Cor 10:20). We have to choose between serving the world or the Kingdom, being of the world or being of Christ. Without further delay, we must now choose between following Christ in faith and patience or following the secular Beast in wonder and awe.

That urgent need to choose and follow through has become very urgent, with the addition that now we have to choose between Christ and Bergoglio (the latter who represents the Beast, whom he serves with his cunning, deceit and dedication to the infamous 2030 agenda). Umbe, with the Most Holy Mary, comes to our rescue to help us make the right choice, not to hesitate in the slightest, and to avoid all unimaginable deceptions and doubts.

Umbe, from the outset, is blessed by Heaven through St. Peter, and what does it mean for the Umbe Church at this the end of times?

Umbe is an impressive Grace and Light from Heaven in the midst of the thick darkness that invades the Church and Humanity in this final stage, close to the Parousia. Since Holy Week 2020 we have already explained that we are immersed in a very thick fog that prevents us from seeing each other as the Pure and Sorrowful Virgin told us in the central message of May 23, 1971, a time in which human solutions will not work, a time when confusion reigns to a maximum degree and only a special grace can make us understand. As Mary said, **the righteous and the worthy have a special light**. That special light, that grace is given to those of us who welcome Mary in Umbe with docility and simplicity.

After the recent and so harmful mantra of last summer, the verse not well explained and turned into a half-truth, of the **"all, all, all"** of Lisbon (August 1 to 6, 2023) at WYD (World Youth Day, something instituted by Pope John Paul II) turned into JMB (Bergoglian Masonic Day), was the slogan chosen and previously made famous by the one who is dressed as a pope. That "all, all, all" rather refers us to the fact that **we will all necessarily have to honestly ask ourselves one day: Have we or have we not dissociated ourselves from the great impostor (and his Masonic substitute if he has one) and his false gospel?**

Jorge Mario Bergoglio is obviously **preparing to permit and birth the official blessing of sin in the Holy Church (something that began with *Amoris Laetitia*, condemning those who eat and drink and who receive communion unworthily or unduly under a thousand excuses)**. This is now easier with the invaluable collaboration of his confidant placed in charge of the Dicastery for the Doctrine of the Faith, **Tucho Fernandez**, who has been occupying this post since September 23 2023. He will also be a false Cardinal, that is, set on track, perhaps, to become pope one day!

Bergoglio's right-hand man will probably facilitate a serious deformation of the same Holy Mass that sooner rather than later will cause its invalidation or will bring it closer to a state of invalidity, turning it into a shell empty of content, as a preliminary step to the abomination of desolation prior to the final 3.5 years of great tribulation. This idea is key, for **this official blessing of sin will be the cause of the collapse that precedes the Warning**. There will be priests who refuse to comply with this pharisaical betrayal and the laity will still be able to go to their Masses. We insist on the idea and maintain it that all we are experiencing are processes, and that is why each one of us **must mature in order to have a criteria allowing us the ability to discern and make decisions**, each according to his or her situation, because this will spread progressively to many areas. That is why you have to be on the lookout for them.

The first serious attack on the Eucharist happened in Holy Week 2020, undoubtedly no one forgets. The second will be the collapse that precedes the Warning (i.e., the second Eucharistic blackout). And the third will be the abominable obligatory worship and the persecution leading to the death of faithful priests, marking the beginning of the GT. Before the third attack, Our Lady gave the message of 10/30/71, where she tells us: **"the bishops do not continue in the mission that the Lord wants"**. This is a very serious generalization and it predicts the betrayal of the Eucharist. The bishops will order priests to comply under the obedience of the false pope, an impostor in the highest degree, a false prophet in the service of the AC.

We are witnessing what Monsignor Don Antonio Livi (RIP) denounced about the attempt to transform the Catholic Church into a Lutheran Mass, something called "the Church of the **Inverted Pyramid**" (already explained in our YouTube programs, with the annihilation of the papacy and of the entire hierarchy according to the convenience of the demolitionists). An absurd, horizontalist, democratic Church, and not one of divine right, where **we will be falsely told blasphemously and torturously that...** it turns out that the changes are the surprises of the Spirit... Yes, of course, **the Holy Spirit has breathed on and spoken to us or so they say...** to justify the changes that the usurpers want to implement and had already foreseen from the beginning in this theater of deception and lies.

In this month of October of this year 2023, they will begin to draw the conclusions of the Synod on Synodality (at the pace they consider

appropriate in their agenda) that has provoked so much repulsion in the successors of the apostles that are faithful to the true Magisterium and sound Doctrine of the Church. By the way, as a *modus operandi*, secrecy seems to be surrounding these deliberative conclusions or deliberative acts.

The participants will deliberate with the bishops assembled in Rome until they draw the treacherous conclusions, which will come after this book, and the warnings of the Blessed Virgin in Umbe. She, we insist, is always ahead.

Recently, we read the letter that the bishop of the United States, Monsignor Strickland, sent to his faithful in his diocese, and where he set out 7 non-negotiable points that no one could contradict if he wants to consider himself Catholic.

Archbishop Strickland appeals to the first chapter of St. Paul's epistle to the Galatians, in which he warns against those who preach a gospel other than the true one. They should be considered anathema, that is, CURSED. Let us remember that St. Paul does not set limits to punishment. Anyone who brings a gospel other than that given by Our Lord to the apostles will be cursed, even if he himself alters it, or even if an angel descended from heaven and dares to do so. That includes a real pope, much more so if he is an infiltrator and false pope. Therefore, **whoever brings a different gospel is ANATHEMA, cursed.**

The Bishop believes it is necessary to reaffirm a series of points of Catholic doctrine, recalling that the Church does not exist to redefine the faith, but to teach it faithfully to the world as it received it from the Lord himself. We, that is Agustín and I, have been critical of this priest (Strickland) because he has not completely dissociated himself from Bergoglio and continues to have him as pope, without showing interest in knowing why we say that he is not. However, let us repeat the seven points that he says are non-negotiable.

Archbishop Strickland, emphasizes that the Pauline advice on those who pervert the faith must be followed, as he explains:

1. Christ established a Church—the Catholic Church—and, therefore, **only the Catholic Church offers the complete truth of Christ** and the right way to His salvation for all.

2. The Eucharist and all the sacraments have been **divinely instituted**, not developed by men. The Eucharist is truly the Body and Blood, Soul and Divinity of Christ, and to receive Communion unworthily (i.e., in a state of mortal sin) is a devastating sacrilege

for the individual and for the Church (1 Cor 11:27-29).

3. **Marriage was instituted by God.** Through natural law, God has established marriage **between a man and a woman** who are faithful to each other for life and open to having children. Humanity has neither the right nor the real ability to redefine marriage.

4. **Every human person is created in the image and likeness of God, male or female,** and all people should be helped to discover their true identities as children of God and not supported by disordered attempts to reject their undoubted God-given biological identity.

5. Sexual activity outside marriage **is always a grave sin** and cannot be tolerated, blessed, or considered permissible by any authority within the Church.

6. The belief that all men and women will be saved regardless of how they live their lives (an idea commonly defined as universalism) **is false and dangerous and contradicts what Jesus repeatedly tells us in the Gospel.** Jesus says that we "must deny ourselves, take up the cross and follow him" (Mt. 16:24). He has given us the way, by His grace, to victory over sin and death through repentance and sacramental confession. It is essential that we embrace the joy and hope, as well as freedom, that come from repentance and humble confession of our sins. Through repentance and confession, every battle against temptation and sin can be a small victory that leads us to embrace the great victory that Christ has won for us.

7. To follow Christ, **we must willingly accept to take up our cross instead of trying to avoid the cross** and the suffering that Our Lord offers to each of us individually in our daily lives.

The mystery of redemptive suffering—e.g., suffering what the Lord allows us to experience and go through in this world, offering it back to Him in union with His suffering—humbles us, purifies us, and leads us more deeply to the joy of a life lived in Christ. This does not mean that we should enjoy or seek suffering, but if we are

united with Christ, as we experience our sufferings each day, we can discover the hope and joy that exists in the midst of sufferings and endure to the end in all our sufferings (2 Tim 4:6-8).

The bishop notes that **many of these points** are going to be debated or questioned (and I dare say sooner rather than later, violated in some way and under any excuse or half-truth) at the Synod on Synodality, and that **our response must be to remain steadfast in the perennial faith.**

Bishop Strickland adds: *"Unfortunately, some may label as schismatics those who do not agree with the proposed changes. Be assured, however, that no one who stands firm in our faith is a schismatic."*

This bishop *clearly states, in our opinion, the error of accepting the Synod, which is flawed at its roots, and whose conclusions can only be bad.* Because there is **no bad tree that can bear good fruit, and this false synod derived from a false pontificate** can only bring something bad, not to say very bad. The only thing recommended is to pray for the Church and for the conversion of those who participate in this simulacrum of an ecclesial synod. We know that the situation of the world and of the Church can only be fixed by God with his Parousia.

I write these conclusions on Sunday, August 27, 2023 (although I have reviewed it a few weeks later), that is, St. Monica's feast day (just 19 years after the death of my dear earthly mother, whom I long to see again soon in heaven, together with my father and all the saints). And it was at Holy Mass, on this Lord's Day, listening to the Gospel and the homily, that a small light came on, so that I would share with you with great pleasure, to leave it lit as a finishing touch to this work on Umbe.

This is the Gospel that was read.

A reading from the Holy Gospel according to Matthew (16:13-20):

At that time, when Jesus arrived in the region of Caesarea Philippi, he asked his disciples, "Who do the people say that the Son of Man is?"

They answered, "Some say John the Baptist, some say Elijah, and others, Jeremiah or one of the prophets."

He asked them, "Who do you say that I am?"

Simon Peter spoke and said, "You are the Messiah, the Son of the living

God." Jesus said to him, "Blessed are you, Simon son of Jonah, for no one of flesh and blood has revealed this to you, except my Father who is in heaven. Now I say to you, you are Peter, and on this rock I will build my Church, and the power of hell will not defeat her. I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." And he commanded the disciples not to tell anyone that he was the Messiah.

We all know this Gospel, the key to understanding the foundation of the Church according to the Divine Will, on the Rock of Peter, the first Pope of the Catholic Church. **Let us be attentive to what Umbe means for the Church at this end of the end times**, shortly before the Parousia or second coming of Christ, in glory.

The Lord says to Peter: "Now I say to you, you are Peter, and upon this rock I will build my Church, and the power of hell will not defeat it. I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Peter is the one who has the divine commission, and Peter is the one who comes down from heaven with the mission of also delivering a divine commission, in this case to the seer or instrument of God, the almost illiterate Felisa Sistiaga. We already know that she is a saint according to what the Blessed Virgin told us. And St. Peter comes, but not just any day, no, but on June 29, 1968, the feast of St. Peter and St. Paul, the two pillars of the Church. Just five years after the enthronement of Satan in the Vatican, where ecclesiastical Freemasonry within the Vatican conspired on June 29, 1963 to reach the Petrine throne in a maximum of 50 years, putting one of their own and occupying the seat at all costs. This is narrated by Malachi Martin in his book, *The Last Pope*, a work based on real events, 85% true according to its author. The goal was achieved a few months before the deadline, on 3/13/2013, after Bergoglio's *coup d'état* against Pope Benedict XVI.

On that day, St. Peter gives Felisa his key, the key to his house, the key to the Kingdom of Heaven! On that day, June 29, is when the fishermen ask St. Peter for the blessing and protection of their trips to the sea.

Felisa receives a mission: **go out to the sea of the world, be a fisher of men in the times of great confusion that you will have to live, conserve the faith of the Church and be docile so that the faithful children may understand things and position themselves well in the face of the deceptions of the enemies who have infiltrated the Church.**

There is a hackneyed phrase that we have just heard in that Gospel. It is used by the officialists who do not want to see the reality that occurs in the Church and they use it because it is the Word of God, of course, but they do not know how to understand it well, and it slips by: **the power of hell will not defeat it;** or as in other translations: **The gates of hell will not prevail.**

Indeed, it is so: hell will not be able to defeat the true Church, it will not defeat it, nor will it prevail against her. If St. Peter himself gave the keys of heaven to Felisa Sistiaga on 6/29/68 as we have seen, it is clear to anyone who wants to see, it is because the true church goes along the line of the Pure and Sorrowful Virgin, not that of the (secular) "pope" reprobated by her in nine different ways.

The current deception is massive. Ninety-five percent of Catholics think that the Catholic Church is Bergoglio's or in communion with him, and She is not. It is that of Benedict, the Pure and Sorrowful Virgin, the pope who is close to the Great Tribulation. That is the Church, small but faithful, against which Satan will not be able to fight. A Church liberated from officialdom and structures taken over by enemies and that make everyone subject to false obedience, to a false gospel.

Yes, it is evident that Umbe is blessed by Heaven through St. Peter. Umbe is constituted as the Rock on which the faith of the Church will be preserved for the end of the last times, explaining to us the usurpation of the Petrine throne, and the preparation and attitude that we must have for the Parousia, and how the final events can unfold in this last and definitive Mystery of our eternal Salvation. It is as if Peter was saying to Felisa Sistiaga at the request of Heaven:


Now I say to you, as the first pope and before the seizure of the papacy, and the end of the last times before the imminent Parousia,

“You are Felisa, and on this stone that is and will be UMBE, the divine shepherdess will build by Divine Will the faithful resistance of the Church, which will duly withstand the onslaught of the Mystery of Iniquity with its deceptions and perverse intentions. And the power of

hell will not defeat her with its religious imposture, nor the actions of the great impostor and destroyer in the highest degree, whatever he may or may not do. I give you the key to the kingdom of heaven;

what you live on earth will be a grace from heaven for the good of the Church, and what we tell you to transmit on earth will help you to go to heaven, understanding the final reality of the Church and the world, thus avoiding all the deceptions of the evil one.”

It is a reality that St. Peter appears to Felisa Sistiaga, **on a very special day, and gives her his key.** It is a foretaste that Felisa is going to receive some messages about the papacy that WILL NOT BE ABLE TO BE UNDERSTOOD until Holy Week of the year 2020, where by the grace of God, Agustín and I were able to see that the prophecy of the 30 years was fulfilled to the millimeter, those of the popes, that of the laity, that of bishops and priests... A prophecy that, as we have already explained the reasons, began to be told when in March 1990 the message that the Virgin asked to be kept in an envelope until the death of the visionary was read in the notary's office.



El 29 de junio de 1968, sábado

Eran las 2 de la madrugada, estaba despierta. En un instante se iluminó toda la habitación, San Pedro se hallaba en el centro de la luminosidad. Me dijo en castellano:

“Tú has estado en la puerta de mi casa, pero sin llave”

Y ofreciéndome la llave me dijo:

“Aquí tienes la llave para cuando vengas”

Alargo la mano y me ofreció su llave. Yo le dije: Yo en tu casa no he estado, pero él me dijo que sí, y ofreciéndome de nuevo la llave se fue.

Medía 1,85 metros. Era de complexión fuerte, cara algo alargada, barba no larga de color castaño oscuro, lo mismo que el cabello que era también de ese color y no muy largo. Su edad representaba unos 27 años. La túnica marrón oscuro, en la mano portaba una llave de unos 30 centímetros, era negra brillante y también llevaba un báculo largo.

En curso de una operación quirúrgica muy grave, estuve dos veces a punto de morir; operación que se me practicó en la clínica del Doctor Roque Aranguren en el año 1936. Entiendo que sería a lo que San Pedro se refería

Inés Arrieta Sistiaga (Hija de la Vidente)

On July 29, 1968, Saturday, it was 2 a.m. in the early morning and Felisa was awake. In an instant the room lit up. St. Peter was standing in the midst of the light. He told me in Castillian: **“You have stood at the door of my house, but without a key.”** And offering me the key, he said: "Here's the key for when you come." He reached out and offered

me his key. I said to him that I was never in his house, but he replied to me that I was, and offering me the key again, he disappeared.

He was 1.85 meters tall and had a strong build, and a somewhat elongated face, a beard which was not long, and was dark brown the same as his hair. He seemed about 27 years old. His tunic was dark brown, and in his hand he carried a key of about 30 centimeters long that was black and brilliant. He also carried along staff.

In the course of a grave surgical operation, I was twice on the verge of dying, an operation performed by Dr. Roque Aranguren in 1936. I understand that was what St. Peter was referring to.

Inés Arrieta Sistiaga (Daughter of the visionary)

Today, curiously, I have not only come across that reflection of St. Peter at Mass, but I have also been able to see a recently published video where the Legionary of Christ, Father Juan Rivas, has given full support to the pre-tribulational raptures. Among other things, he states in the video:

God will raise up His Church and bring it out or snatch it out of the earth before the Judgment of the Nations. If Jesus says it will happen as in the days of Noah or as in the days of Lot, we must pay special attention that they were rescued, preserved from punishment. And so it must be before the final purification comes: the rapture. It is a similar rescue, similar to that of Lot and his family. Not only is he saved, but so is his family, so it is important to live this faith as a family.

*They were saved before fire fell on Sodom and let's remember that before that there is a very important phrase of Abraham where he intercedes for Sodom and says: "**Far be it from you to put the righteous to death with the Unrighteous.**" It cannot be that God is going to punish the righteous with the unjust. No, sir, they must be rescued, something must be done for the righteous, and effectively that's what happens. It will be like the flood, and again we pay attention to the punishment, but the important thing is to pay attention to how God rescues Noah and his family through the ark before the flood begins, because St. Peter says, "Just as God preserved Noah and seven others when He brought the flood upon the wicked and delivered Lot, the Lord will know how to deliver the godly from trials and keep the wicked to punish them on the Day of Judgment. **With the new church that approves everything and everyone comes in and everyone comes out and everything becomes morally confusing..** But here God is doing differences:*

He guards the godly, rescues them from punishment, and guards the wicked for punishment on the day of judgment. God does not burn the wheat with the tares, he first separates the wheat. He says it Himself, and He keeps it in His barn, which is those of us who are waiting for the kingdom of God, that is to say, what we must highlight is how God exercises His mercy and His Justice."

It is important to note that those of you or of us who will be present at the Great Tribulation will not necessarily be tares, since God may want to reserve faithful children, or children who are not sufficiently purified, to fulfill a mission of witness and martyrdom in that period. Everything that is explained must always be very nuanced, and it is something that we have done or tried to do in the many programs presented on YouTube. On the other hand, we must emphasize that many faithful Catholics who could be considered wheat because of their life of grace or piety could perhaps not be rescued because they have refused to wait for the Lord in his parousia, and have insisted on not wanting to be raptured, having preferred and wanted to participate in the great tribulation, something that the Lord will respect for those who decide to act in this way or respond to his grace. God alone is the Judge, and as a good Master He will know how to treat each of His servants or stewards.

We also observe how Father Rivas refers to the "new Church," that of Bergoglio, with whom to date he publicly maintains an official position of "Pope Francis." Priests will one day no longer be able to maintain this attitude, and will have to choose: either Christ, or their "Pope Francis."

Father Rivas' opinion in support of the pre-tribulational and/or pre-Judgment of the Nations rapture is clear and emphatically in favor of it, and in that program he explains it in many ways. If you want to see the full video, here is the link: <https://www.youtube.com/watch?v=9czeQTUJI3s>

Umbe is the refuge chosen by the Blessed Virgin so that we may be preserved from all the tricks and snares of the Mystery of Iniquity for this end of the last times regarding the taking of the papacy, and so that we may prepare ourselves properly for the parousia and be very vigilant, not waiting for the Lord just at the end of the Great Tribulation. The Rock that St. Peter instituted in Umbe at the request of heaven in the person of a faithful woman, a docile and obedient instrument, simple and humble, Felisa Sistiaga, is a guarantee for every Catholic who wants to emerge unscathed in the face of the great mass deception that surrounds us.

We will never tire of being thankful that both she and her daughter Inés did not understand the literal meaning of the messages received from the Pure and Sorrowful Virgin and yet they transmitted them: what docility, what simplicity, what dedication to God's plans, what a great example for each one of us!

The word of God is insistent in the New Testament: the children of God are those who are docile to the Holy Spirit, and those who are obedient to God have the Holy Spirit and are free. We see all this in Felisa Sistiaga. That fidelity (fidelity is one of the 12 fruits of life in the Holy Spirit) is what has allowed us to receive this legacy of Umbe, its messages and its mystical experiences. God, in his wisdom, has been able to bring them to us, avoiding the sieves and wickedness of the enemies of the faith and of the sinful Church. And now, we can only repeat over and over again: thank you, thank you, thank you!

Now the ball is in our court. Now it's our turn. We no longer have any excuses. Now is the time to make a last effort to give ourselves to God by the hand of Mary Most Holy, and to be as docile as Felisa, obedient, generous as she was, giving herself up, and giving her own house at the request of the Virgin, etc. and in short, carrying out the mission that Heaven entrusts to us until the day of our death or rapture, whichever God disposes of in His mysterious plans of salvation.

On that occasion when Jesus Christ instituted His Church on St. Peter, He said to them, "**And He commanded the disciples not to tell anyone that He was the Messiah**" He warns, but in the opposite sense to how Bergoglio proclaims it, yes, he warns EVERYONE, EVERYONE, EVERYONE, of what is happening in the Church, and of what we were warned and taught in Umbe in order to be shielded from the Mystery of Iniquity, so as not to be deceived, so that we can properly face all the end prior to the Parousia.

It is not right for you to keep the light you have received from the Pure and Sorrowful Virgin and hide it out of fear. Don't be a coward, no, don't be a coward and share the light of Umbe.

It is up to us to sow without any fear, because it is God's thing to grow and bear fruit.

Agustín and I are clear about this, for the Word of God is clear in I Corinthians 3:7: "**I planted, and Apollos watered; but growth has been**

given by God. So neither the one who plants is anything, nor the one who waters, but God, who gives the growth”.

We are very happy and grateful to God Our Lord and to Mary Most Holy for having trusted both of us, and for having given us this mission to make known the messages and the reality of Umbe, unraveling an understanding that remained sealed until recently, and that, as I said at the beginning of this book, should be an information bombshell. We already know that the great apostasy is rampant, and contempt for the truth is our daily bread.

We offer this book and all this work with its appendix and the video series, from the very first moment and now the same, as a service to the Church and to our Blessed Mother. Of course, we allow the reproduction of the book as long as everything we have written is respected, its origin is stated, and it is not done for profit, only to pay publication costs if any. We ourselves have carried out all the apostolate of Umbe on a non-profit basis. Knowing that Our Lady is happy and having been able to help other people, is enough reward.

For my part, I end by recalling something fundamental that I have recommended a lot in my channel Arturo Periodista Católico 3: **a sublime prayer for this end of the last times**, and with it I want to say goodbye to you, with a see you later, thanking you for all your support and prayers, for your holy struggle and contribution to the good of the Holy Church of God. And I tell you that if we pray this prayer from the heart, with faith and knowing what we are saying, we will be healed and freed from all anguish and worry, we will face everything in a different way, as true children of God in Christ and Mary. May God grant us the grace to do it every day with serenity and depth, with much love and faith, knowing what we are saying, and putting it into practice. So be it.

Charles De Foucauld's Prayer of Abandonment

FATHER, I PLACE MYSELF IN YOUR HANDS:

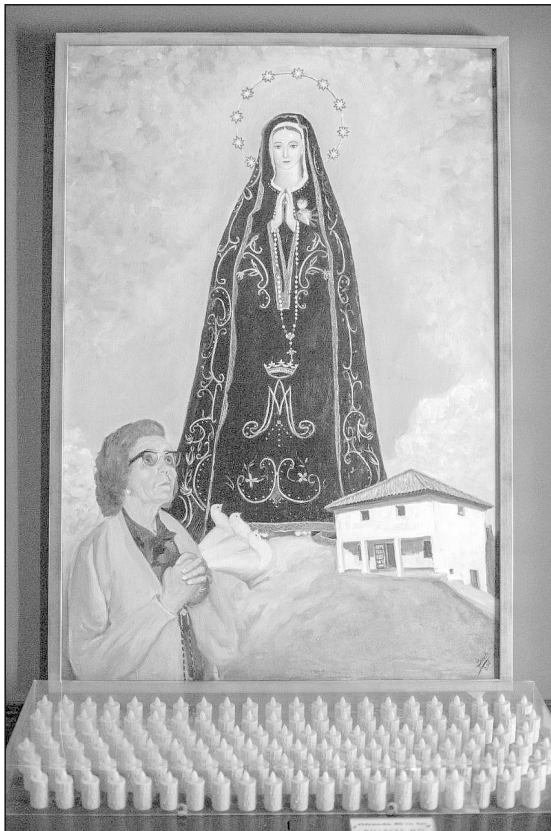
Father, I place myself in Your hands (through Mary and Joseph).

Make of me what you will. Whatever it is, I thank you. I am ready for everything, I accept everything, provided that Your will is fulfilled in me and in all Your creatures. I don't want anything else, Father. I give myself to You, with all the love of which I am capable, because I love You and I need to give myself, to put myself in Your hands, without limitation, without

measure, with infinite trust. For You are my Father.

We composed a specific prayer to the Pure and Sorrowful Virgin of Umbe, which reads as follows:

Our Lady of the Pure and Sorrowful Virgin, who in Umbe chose Felisa Sistiaga as the depository of your prophecies now fulfilled and other final ones yet to be fulfilled, you blessed the water of the well with your faithful promise that it would continue to heal, and you called us to be worthy children in order to have a special light. We beg you to obtain for us the graces to understand the passion of the Church. To help others to know you, and thus to be able to serve the plans of God at the end of the last times, waiting with peace for the return of your Divine Son with the lamps lit and a humble, docile and penitent heart in reparation for our sins and those of all humanity. Amen



Felisa Sistiaga next to the image of Our Lady the Pure and Sorrowful

CONCLUSIONS (2)

2). By Agustín Aranda

In spite of the discovery of the fine pearl of incalculable value that is the content of the apparitions of Umbe, I will say something that may surprise the reader: The Virgin is not unique in that she does not invent anything. She doesn't want to be. For it is no news that the Church at the end of time is going to be infiltrated and taken over by the enemy, which is a prelude to the second coming of the Lord.

She catechizes on the seven Sacraments instituted by her Son God. She instructs us about the seriousness of the sin of omission (She is ignored, a chapel is not built, thanks are not given for the healings received...). On one occasion I heard that sins of omission are the least confessed of all, but they do not cease to lead souls to damnation (parable of buried talent, preaching of those who were hungry, thirsty, cold, sick or in prison and were not assisted by others; the parable of the Good Samaritan; the parable of the barren fig tree...). Our Lady of Sorrows also gives a precious catechesis on the theology of heaven, purgatory and hell.

Umbe is the piece that links and connects other mariophanies. It confirms them: (Garabandal), completes them in their undisclosed part (Fatima), prepares them (Prado Nuevo), reaffirms them if they are already approved (La Salette, Virgen del Olvido, Triunfo y Misericordias, Buen Suceso, Akita, Amsterdam). Umbe is the apparition that its enemies never expected, which was going to be a real headache for them, because since 2001 when in theory the prophecy of the 30 years was fulfilled they considered it failed without taking into account that it could be extended, as it happened, giving full fulfillment in 2020, and fully explaining it in the year 2022. Up to that point, everything indicated that the central message of 5/23/71 was a blatant blunder with no possibility of going back in time to make amends. But, to the horror of the enemies of the Church, the opposite turned out and Umbe was totally clarified and demonstrated, confirmed to the millimeter, and the strategy of the enemies of the Church deactivated.

It is a sad fact that the discovery and unveiling of Umbe has had so little echo in other Catholic media and channels, which have been disengaged from this work, and hardly anyone has made these Mariophanies known, even in channels that have Bergoglio as an impostor and a false pope; except for us.

It is a sign of how little interest there is in studying eschatology, precisely when it is most needed.

Pope Benedict referred to this omission as a programmed forgetfulness. In fact, in the key year of 1969, the future Pope Ratzinger showed that he always had the gift of prophecy - unlike the present Church, which has lost, despised or diminished it worryingly - he wrote the following:

"The church of tomorrow **will be small and to a large extent will have to start from the beginning.** It will no longer be able to fill many buildings built in times of splendour. Along with the number of the faithful, it will lose many of its privileges in society. It will present itself above all as a community to which one enters only by a voluntary decision. As a small community, it will demand much more initiative from its members. She will surely take on new forms in her ministry and ordain professionally proven Christian priests. It will be a church of deeper spirituality. But from this more spiritual and simple church will spring great strength. For men in a fully planned world will suffer from unspeakable loneliness. When God disappears from their lives, they will experience their utter and terrible poverty. Thus they will discover the small community of believers as something completely new, as a hope, as an answer that they have always been looking for in the occult."

Surely the most relevant messages of the Pure and Sorrowful Virgin are those that expressly refer to the situation of the Church, the papacy, the Warning, the catastrophes, the punishment... But here in my conclusions I would like to point to other types of messages that are less impactful, but which are of incalculable depth and value if we put them into practice. Let's look at a few:

(5/23/70): **"As you have fulfilled my desires, I will fulfill yours."**

(7/14/70): **"I will remove your tears."**

(9/12/70): **"Those who contradict you today will repent."**

(12/1/70): **"Where I tread is firm. Do not lose your firmness. Rejoice, for God accompanies you in your steps."**

(3/3/71): "Do not be troubled in your heart, lest you fall into temptation."

(1/16/71): "The Lord will save whoever lays down his life for my gospel, as well as the one who follows the way of truth."

(1/27/71): "The sorrows that the Lord sends you are because He wants there to be more devotion in the world and offers you peace."

(2/27/71): "God knows why he chooses you."

(3/8/71): "Many sinners will be converted by those who think of Me, and My love for them will grow greater and greater."

(4/17/71): "Don't back down from anything."

(8/13/71): "Do not distrust the worthy, for they follow the path of glory. I will deliver them from all punishment. The punishment is coming, and I want the help of the worthy. Trust in my disciples."

(8/22/71): "My Son and I will not let go of your hand. Trust those who follow you."

(8/25/71): "There are those who know God and trust and those who do not know and distrust. God gave freedom. God doesn't want slaves. My children, respect freedom and you will have salvation. God will reward you. Have faith in me."

(9/19/71): "Pray and ask my Son, and remember your body is the abode of God, which is full of lights. Those who follow you (Felisa) are my children who love you."

(11/15/72): "My daughter, listen well, be strong in faith, as if you were a child. I will watch over you and I will always be by your side."

(12/11/75): "I'm very happy with Umbe. I have you all under my mantle."

(2/28/76): "I will be your strength and your comfort in those days (i.e., the purification)."

After the very valuable excerpts above, we end this section very succinctly and conclude that **the apparitions of Umbe are true, they are essential and they are applicable from now on** – when we are already living the final stretch of Bergoglio's false pontificate – until the Judgment of the Nations.

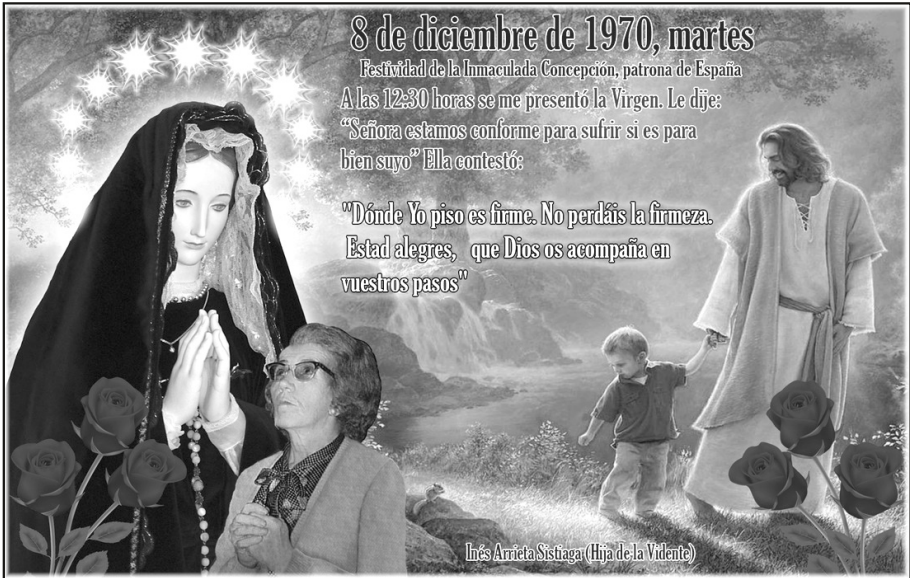
Umbe will fully illuminate us in this decade of the 2020s, that is, from the time the fog formed in Holy Week in the year 2020 until the final and definitive triumph of the Immaculate Heart of Mary, when heaven and earth will be renewed in the Eucharistic millennium prior to the Last Judgment.

Our mission is to remain in the true Church, refusing to participate in the official imposture, fighting for the Church of Christ in the way taught by the saints, and living together with the Pure and Sorrowful Virgin in a permanent parousiacal Advent. Let us ask for the grace to have the right attitude so that when the Lord returns we can see him with the light of the worthy, and recognizing his voice, heed his call as the Good Shepherd who in the glory of his angels is already returning for his sheep. He will come so that his flock may be eternally preserved, victorious, and joyful in his fold, which is the kingdom preached in the gospels and for which he himself taught us to pray to his Father through the Lord's Prayer.

We hope that our work has been a very firm endeavour, like the firm path that She marks out for us (message of Dec. '70). Steadfast in the truth and for the good of souls. It is evident that the phrases of Our Lady Pure and Sorrowful are jewels, each phrase of Her is a light on our path and in our context.

In Umbe, let us observe that, and we have never said this, she uses the same dates of different years to emphasize that they are important messages and to take them into account, because the veracity of Mary's messages reaffirms them in this way. Some examples: 8 December, 23 May, 9 August, 22 August, 3 January, 25 March... Everything is given and revealed at the best possible date. There's December 24 ('70 Hell, and '73 Glory.). This finding is impressive.

Remember what we already said, Umbe is "a bottomless well". And more dates: **August 9, with the triple angelic coming, so that it is clear that there are three stages of the parousia:**



December 8, 1970, Tuesday

Feast of the Immaculate Conception, Patroness of Spain

At 12:30 a.m., the Virgin Mary appeared to me. I said:

“O Lady we are willing to suffer if it is for your own good.”

She responded:

“Where I tread is firm. Don't lose your firm strength. Be happy because God accompanies you in your steps.”

Inés Arrieta Sistiaga (Daughter of the visionary)

*1969 in the well (Warning, the cross), day of the three illuminations. Three at the same time or hour, ten o'clock at night.

The first one on August 11, 1969 (two days later) located at the well. This is the Warning.

* The second on 8/9/1970, all of the well and the tallest trees (the angel, the white dot of light and his words point to the coming of all humanity. To do this, it is necessary to leave the purgative path, no longer dwelling within the official house or Church, where for a time the Sacraments can still be received. This is what can be deduced from the command to sweep the house every Saturday, a day especially dedicated to the Virgin).

* The third on 8/9/75, the nine angelic choirs (phase visible to all,

judgment of the nations and glory to those who are found as sheep and docile) (the tares that have turned into wheat during the GT).

And another repeated date, which speaks of the end and the beginning of the GT: October 30.

- 10/30/70 (talks about the imminent end of the GT).

- 10/30/71 (talks about the imminent beginning of the GT)

This is explained by the fact that in 1970 the Blessed Virgin gave a parousiacal catechesis before the collapse. And on 10/30/70 she talks about peace after the GT. And in 1971, on 10/30/71 the start of the GT was imminent. It is compatible because the Virgin retraces her steps in Umbe.

Umbe is linear, but contains several periods that by themselves have a beginning and an end.

It is interesting to note how the four central years (from 1969 to 1972) have as their last messages such as those that indicate the end of a stage:

12/13/69: 1969 ends with the priestly imposture of JMB.

12/24/70: 1970 is the end of the time to settle on the authenticity of Umbe, and starts the collapse that takes place before the warning.

12/7/71: The period in which Felisa and her family were able to live without being threatened with death comes to an end.

11/15/72: It is noted that the time of great tribulation is coming to an end and that the final punishment is imminent.

Likewise, throughout the apparitions it is observed how there are other moments that represent a turning point in the admonitory messages that the Virgin addresses to the clergy: (8/21/69), (12/24/70), (5/23/71), (7/25/71), (10/30/71), (11/15/72). These warnings of punishment were always preceded by requests for prayer and penance, or urged a resolution, or straightened the path, or reprovved the attitude of the clergy.

We give thanks to the Pure and Sorrowful Virgin and entrust to her the holy fruits of this work, although we do not want to end this book without making a final appeal to Jorge Mario Bergoglio, the misnamed Pope Francis, whom Our Lady Pure and Sorrowful defined as "**unjust**" on 5/23/71 and 8/25/71 in the vision of Heaven, the same day that St. Ignatius of Loyola, founder of the Jesuits where Bergoglio infiltrated, appears. Our Lady insisted that **the unjust cannot enter Heaven**. The label of unjust is the most serious thing that can be said biblically to someone, and that is why it

is urgent for Bergoglio to rectify and eliminate the deception in which he is plunging so many millions of souls.

Finally, we entrust this book, its fruit and its readers to the three archangels, St. Michael, St. Gabriel and St. Raphael, because on their feast day of September 29, 2023, we publicly presented this book in video for public knowledge and maximum dissemination for the greater glory of God and the salvation of many souls. So be it.

FINAL SYNTHESIS

Some fundamental points that in summary we must recall, even at the risk of being repetitive:

Umbe is undoubtedly true (even if it is not officially approved), checked and verified by the fulfillment of its prophecies Our Lady comes to catechize us in two key points:

1. **The seizure of the apex of the Church by Satan**, through a false pope, and that Our Lady makes us see that HE IS AN INFILTRATED LAYMAN, because he does not possess the diaconate and there was malice in his false priestly ordination.

2. **The reality that the parousia is very close** and we must prepare ourselves well to receive the Lord in glory who comes in phases with Mary accompanying Him.

We understand that there are three phases of the one parousia for all:

First phase: "I come for my children" in the Warning.

Second phase: "I am coming for all mankind," at the beginning of the final 3.5 years of great tribulation.

Third phase: The judgment of the nations, after the great tribulation and final defeat of the two apocalyptic beasts, the false prophet and the antichrist.

-That the Parousia is unique for everyone, but that not all of us will live it in the same way. God respects our free will to the fullest (8/25/71).

-That if we want to be considered just and worthy by Our Lady and receive a special light, as she affirms, we must listen to her and obey her

with docility. The righteous and worthy are of help to her so that her message may bear the greatest possible fruit of salvation. This can be seen in several messages: (5/23/71), (6/4/71), (8/13/71), (8/22/71), (8/25/71), (9/19/71), (9/25/71), (10/2/71), (10/30/71).

Note Our Lady's profusion and insistence that **she needs the help of the worthy** in that stretch of the year 1971 that corresponds to the present time prior to the Warning and until the beginning of the final 3.5 years of the Great Tribulation.

Our Lady asks us to help her spread her messages: **"Your mission is to help people know me."**

The Virgin transmits in Umbe some messages that are difficult to understand due to the sensitive content they have (it is the way in which they have been preserved from their great enemy, ecclesiastical Freemasonry) and that once unraveled, it is found that they fit perfectly with the rest of the public revelation, as well as with other Marian revelations already approved as well as with those private prophecies that have been bequeathed by saints, blessed, and mystics of the Catholic Church.

**AD MAIOREM DEI GLORIAM ET BEATISSIMAE
VIRGINIS MARIAE HONOREM.**

**"In honor and glory of the Most Holy Trinity, Father,
Son, and Holy Spirit, three distinct Persons and one true God,
and of the Blessed and Immaculate Ever Virgin Mary,
whom we regard as Our Lady and Advocate
in all our works."**



Entrance to the house of the house of the sorrowful Virgin of Umbe

LETTER TO THE BISHOP OF BILBAO AND REPLY RECEIVED

9/2/2022

Rev. Bishop Monsignor Segura,

The undersigned is a Catholic journalist and does so with the desire to serve the Truth. We are fully aware that your bishopric, as of today, February 9, 2022, is participating in a very regrettable and completely unworthy, irresponsible, and very serious act: a fraud and a betrayal of the Blessed Virgin, and therefore, of the entire Church. These are as follows:

The Blessed Virgin gave some messages in her diocese, in Umbe. There is a website, www.virgendeumbe.org that deals with them. On this website there are messages of these Marian revelations, and verbatim in the homepage the person in charge of the page says the following:

*The content of this **website is subject to the authority of the Catholic Church and specifically to that of the Bishop of Bilbao**, and is subject to the final opinion of the Bishop or the person delegated by him at any given time. The apparitions and healings described on this website are not officially recognized by the Church. However, the Bishop of Bilbao approves the devotion to the Virgin Mary in accordance with the Magisterium of the Church, under the title of the Pure and Sorrowful Virgin in Umbe.*

Well, I'll explain in case you're unaware of the facts:

Until your arrival as Bishop, during the time that Sir Iceta was Bishop, this website contained the original messages, however when you arrived as Bishop something very serious happened:

Following your arrival they decided to write a book about Umbe, or to put it into practice, and several messages were changed, considerably altering their content and meaning, both on the web and in the book. This was done by Don Emiliano Tricio Peciña and **we have evidence that the changes to the website were made in December 2021**, coinciding with the publication of the book. Why did they make those fraudulent changes, if that gentleman says on the web that he submits to you in everything? Have you allowed it?

Why did Don Emiliano, who was already the manager of the page from the time of Bishop Iceta, make the changes and write the book from the time of your arrival in the diocese and not during the mandate of the previous bishop?

Why, if Don Emiliano has worked alone without counting on the bishops (neither the outgoing Iceta nor the incoming Segura), has he taken advantage of the change of bishop to start writing a book with the false messages and wait for the publication of the same to match the website and the book?

How is it possible that a book is first written and then the official page of the apparitions is adapted to it with the approval of the new bishop?

Do you think it is plausible that someone writes a book and writes on the page that the bishopric endorses it and that the bishop is unaware of the facts, thus risking that the bishop will be aware a posteriori and consequently have the book withdrawn from circulation?

Why do the manipulated messages touch on the theme of the papacy being hijacked while the rest of the messages have remained untampered?

If you know nothing about the book and its contents, how do you explain that no one in your diocese has informed you that a book has been published about the apparitions that took place in your diocese?

You have been working in Bilbao for many years, even before your episcopal ordination as auxiliary bishop by Bishop Iceta, which makes it implausible that you were unaware of the existence of the page, which has been in service for several years since 2017.

Nor does it seem credible that in the two months since the changes (made to them), no one has warned you of them (either in the book or on the web).

The matter IS VERY SERIOUS. We have proof of everything that happened and we want clarification as soon as possible.

In the next few days we are going to make a program talking about

this unfortunate fact that seriously attacks the purity of the messages, their identity, and damages their credibility in an unfair way. But above all, it undermines the credibility of those who have a very serious moral obligation to safeguard their integrity so that they can understand each other correctly and faithfully.

Or you didn't know anything and you have been deceived, which is very worrying and needs to be clarified; or else you are aware of this matter, which would be much worse?

Understand that as soon as **possible it is advisable to make an official statement clarifying what happened, and above all, restoring the truth about the messages**, preventing as soon as possible that more people can be deceived and confused when reading the website or the book I COME FOR ALL HUMANITY, PURE SORROWFUL VIRGIN OF UMBE, available on Amazon.

I look forward to hearing from you. May God grant you a service to the Church where truth and holiness always shine, and nothing that threatens it. Amen.

Arturo Picatoste

Catholic journalist, member of FAPE n°18.265



Bilbeho Gotzaina
El Obispo de Bilbao

Sr. D. Arturo Picatoste
Periodista Católico
Miembro de la FAPE nº 18.265

Bilbao, 14 febrero 2022

Estimado Sr. Picatoste:

En relación a su escrito acerca de Umbe, debo comentarle:

1.- Dado que a la fecha no existe reconocimiento oficial de la Iglesia acerca de posibles apariciones o curaciones en Umbe, y mientras la situación no cambie, no parece propio ni conveniente que el Obispo Diocesano realice ningún tipo de declaración pública en relación con este tema. Otra cosa es lo que unos y otros fieles, en el ejercicio de su libertad, puedan pensar acerca de lo que allí pudo haber sucedido y las interpretaciones que posteriormente vienen produciéndose.

2.- La Iglesia permite el culto en Umbe, en este caso una devoción Mariana, de igual modo que lo permite en otras ermitas, santuarios y lugares públicos. Las personas se reúnen a rezar con libertad allí donde sienten la llamada de Dios y de María a hacerlo, sin necesidad de que en esos espacios se hayan producido previamente, ni apariciones, ni mensajes extraordinarios.

3.- Como usted puede suponer, ni la página web de la Virgen de Umbe, gestionada por una asociación privada, ni ningún libro publicado por una determinada persona, pueden pretender reflejar, ni mucho menos comprometer o reclamar posiciones o tomas de postura de la Iglesia. En cada caso son los autores y solo ellos, los únicos responsables de lo que se publica.

Agradeciéndole su interés, reciba un cordial saludo y mi bendición.

+ Joseba Segura
Obispo de Bilbao
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THE PASSION OF THE CHURCH (From March 2013 to the beginning of the millennium)		DURATION
P	To	8 YEARS
MAURDY THURSDAY		
1 stage	From April 2005 to February 28, 2013	
Stage 2	From March 2013 to Holy S. 2020 (beginning of the Mist) (21/8/69 and 24/12/70) 7 YEARS	
Stage 3	From Holy Week 2020 to the death of Benedict (Niebla) (5/23/71)	33 months
Stage 4	From Benedict's Death to the Warning (3/27/70),(4/17/71),(5/23/71)(6/4/71)	+
Stage 5	After Notice and until the middle of Week 70 (6/7/71) (7/25/71) (9/19 and 9/25/71)	3.5 YEARS
Stage 6	The 3.5 years of G. T. (purification and suffering with joy)(7/12/71, 21/1/72 and 4/6/72 3.5 YEARS	
Stage 7	The 3 days of darkness: Gods Final Chastisement After the Great Tribulation (11/15/72)	3 DAYS
	The Millennium of God E.S. and the Triumph of Imm Corde Mary (12/24/73),(9/3/74),(9/8/75)	A THOUSAND YEARS
	Note: Good Friday is stages 1 and 2. Holy Saturday is stages 3, 4, 5 and 6	
	It happens during the Warning (M 24, 1 Thess, Umbe 22/6/71, 13/8/71, 11/8/69 and 16/1/71), AP 14	
1 moment of paru sia	It happens before the 3.5 years of G.T. (AP 14 (the ripe harvest) and Umbe: 6/7/71, 13/8/71	
2nd moment of the paru sia	Blessed candles (in agony, like the two candles at the end of Benedict's life before his encounter with the Lord)	
The Punishment (15/1/72)	It happens after stage 6. M 25:2 Thess, AP 20 and in Umbe it is announced through mystical phenomena.	
Judgment of the Nations	It happens after stage 7. AP 20 & 21	
Final Judgment	(crosses, changes of clothes, illuminations, doves)	
Notes		

Four Holy Fathers of the Church spoke of the rapture before the tribulation

Then there will be two in the field: one is taken, the other left; the women grinding in the mill: one is taken, the other left.* (Harvest (Mt 24:40-41))

Then the King will say to those on his right, 'Come, you who are blessed by my Father, receive the inheritance of the kingdom prepared for you from the foundation of the world.' (Mt 25:34)

Let them grow together until the harvest* (Mt 13:30)

St. Ignace of Antioch (c. 100-110 A.D.)

St. Cyprian of Carthage (A.D. 200-258), Treatise VII, verse 25

St. Ephraim of Syria (306-373 A.D.) [Church Doctor]

St. Victorinus of Petovio (250-304 A.D.)

St. Irenaeus of Lyons (130-202 A.D.), Against Heresies, T.V., 29, 1

Great Tribulation

Kingdom of God on Earth

[Bishop]

For all the holy and elect of God are gathered together before the Tribulation that is to come, and are brought to the Lord before they see the confusion that will fill the world.*

"We who see that terrible things have begun, and know that still more terrible things are imminent, might consider it the greatest advantage to depart from it as soon as possible; Do you not thank God, do you not congratulate yourselves, that by an early departure you will be picked up, and delivered from the shipwrecks and impending disasters? Let us salute the day assigned to each one to his own home, which snatches us from here, and frees us from the snares of the world and restores us to paradise and the kingdom."

"With just cause the Scripture judged even the pagans who refused to lift up their eyes to heaven to give thanks to their Creator and to behold the light of truth, ... But they are useful to the righteous, just as the reed is useful for the grain to grow, and the chaff is useful for burning, and with the fire to melt the gold. And for this reason, when the Church arises at the end of the centuries, there will be tribulation such as has not been from the beginning, nor will there be" (Mt 24:21) "Saint Irenaeus of Lyons (130-202 A.D.), Against Heresies, T.V., 29, 1

“UMBE IN AN HOUR”

VERBATIM TRANSCRIPTION OF THE PROGRAM PUBLISHED

ON THE ARTURO PERIODISTA CATÓLICO 3 YOUTUBE CHANNEL

The Blessed Virgin Mary appeared, and gave messages on Mount Umbe, in Vizcaya, Spain between 1941 and 1989, the longest period being between 1969 and 1972. She appeared dressed in mourning, i.e. black, under the invocation of "Pure and Sorrowful Virgin."

The mourning attire appears appropriate for contextualizing the messages and the supernatural phenomena on Holy Saturday of the Catholic Church, which began after the death of Pope Benedict XVI, as we explained in the schedule exposed in the "Special Umbe" program.

We distinguish two stages that have already occurred when Good Friday of the Church took place:

The first with the 7 years from the usurpation of the chair of Saint Peter in 2013, until Easter of the year 2020 when the prophecy of the fog was fulfilled. The second part of Good Friday from Holy Week of the year 2020, until the death of Benedict XVI on the last day of the year 2022. After this event we understand that, since the death of Benedict XVI, we are already in the first part of Holy Saturday, until the Warning. The moment of the Warning will mark the beginning of the last 7 years of Holy Saturday, with a designated moment that will take effect in the middle, with the abomination of the desolation, very close to the imposition of the mark of the Beast and the beginning of the 3.5 final years of the Great Tribulation, which is when the wrath of God is revealed **through the man of iniquity or Beast (AC) as a second cause.**

The Virgin in Umbe, confirms the seizure of the vertex of the Church by ecclesiastical Freemasonry, with a **false** pope who has been shown to be Jorge Bergoglio (message of 5/23/71) and whom the Virgin disapproves of in 9 different ways and whom She calls "Pope" so as not to make the messages even more difficult to understand than they already are, but whom She defines as a violent, unjust man and who does not possess the power to bless the faithful in the name of God because he is not even a deacon. He is the leader of a *coup d'état* for having participated in the "change" of the pope (in quotes, because popes do not change), the change which they forced by means of the

invalid canonical resignation of Benedict XVI, who held the *ministerium* in suffering, and agony until his death, and those candles, (because there are two candles in Umbe, one representing the *ministerium*, and the other the *munus*), whose *ministerium* candle was just extinguished after the consumption of the *munus* candle. These two candles were given by an angel to the visionary* by order of the Virgin, as well as a piece of cloth to unite the kingdom of God at the two appointed moments of the comings of the Virgin prior to the judgment of the nations that will be: (at the beginning of the Warning - "I come for my Children" - and in the middle of the week of seven years of the one world government - "I come for all humanity").

Our Lady brings us some messages of peace, hope, mercy, and **divine justice**, so that those worthy, who welcome them with faith, might be able to participate in a peaceful, luminous and joyful way their encounter with the Lord in his *parousia*.

The *parousia* of the Lord, or second coming is unique for each person who is alive when it occurs, but according to our interpretations of what was revealed in Umbe, we understand that the *parousia* of the Lord occurs in three phases, or three different moments of that, one second coming.

And each living person will meet the Lord in one of these three phases, which is why for each person, the second coming is unique (death, and Mass are not considered comings of the Lord even though they are encounters with the Lord).

The second coming or *parousia*, consists of two first hidden phases, which will only be visible to those whom Blessed Virgin Mary qualifies as worthy, those who have obeyed God, and taken her messages seriously as docile children, and therefore already possess a special light. These children live crucified with Christ, awaiting for the Lord, as he wants, and repeatedly insists. And many of them will be raptured by the grace of God in those hidden comings (Is. 57, Mt. 24, 1 Thes. 4, Dn. 12) according to his mysterious designs of salvation. This does not mean that whoever is not taken away should be discouraged, but with docility we must always be open to the Lord's plans of salvation that surpass us, because his ways are not our ways, nor his thoughts ours. God always knows more, and we just trust.

And finally there is in the second coming in glory a third final phase visible to all, good and bad, those who wait for it and those who do not wait for it,

which will be the judgment of the nations, after the 7-year reign of the Antichrist.

The first phase is after the Warning, which will be followed by the beginning of the 7 years of a single world government: "I come for my children" said the Virgin. And the second phase will be in the middle of the last week of Daniel, just before the final 3.5 years of the GT (great tribulation): "I come for all humanity", as the Pure and Sorrowful Virgin said.

Both comings will mean the death of many impious (dry parsley for the first, and dry wicker for the second). The worthy will not suffer the burning fire, but a warm, and pleasant breath that is the Holy Spirit.

Since God knows that if he came only once, without the Warning, and the Miracle, only in the judgment of the nations, practically no one would be saved, that is why he executes his second coming gradually, in stages, giving more time, and opportunities. And to prepare us, God sends the perfect messenger, the Queen of the prophets, to prepare his Coming.

She, in turn, is assisted by celestial characters that also appear in Umbe, such as popular/distinguished saints, and angels. It is especially surprising to see something quite unheard of, which is the presence of Saint Peter, who hands over the keys of his house, of heaven, to the seer, a very revealing sign indeed, and also important is the presence of the archangel Saint Michael. The Blessed Virgin also allows Satan, and a monster to appear in Umbe as a prefiguration of the Antichrist.

Umbe's apparitions, and messages are accompanied by supernatural mystical phenomena such as scents of perfume, footprints on the ground, straw that burned without being consumed, flashes of light, mystical communions with the body, and blood of Christ, bell tolls, voices of purgatory, visions, blessings of sacramentals by Our Lady, delivery by means of an angel of celestial objects, and the blessing of the Virgin in perpetuity of the water from the well, which operates miraculously on the soul and body of those who pray with faith and wash their faces and feet, obeying the Virgin.

The seer is a humble woman, almost illiterate, whose native language was Basque, although she understood Castilian (Spanish). The Virgin always spoke in Castilian (Spanish), although the seer at first asked her in Basque. Basque nationalism would not be amused that our Lady spoke in Castilian

Spanish, and gave messages for Spain and for all humanity. For this reason, Umbe's messages cannot refer to the Basque provinces or to Paul VI, since both are not even mentioned by our Lady, despite the fact that these apparitions occurred in the Basque provinces in the time of Paul VI. Felisa Sistiaga is a saint, as our Lady said so in her testament.

You have to remember that NOTHING of what appears and happens in Umbe is irrelevant, mere coincidence, arbitrary or just there. Everything has a deep meaning, and a message that we must know how to interpret, since everything is given to us to help us understand the context of the end of times that Humanity is going to have to live through and that we are already living through.

**THE APPARITIONS OF OUR LADY IN UMBE IS A CATECHISM
OF MATERNAL TEACHINGS ON THE FOLLOWING ASPECTS:**

First- The 7 Sacraments

Second- The theology of heaven, purgatory, and hell.

Third- The sin of omission: the messages are ignored, a chapel is not built, thanks are often not given for the cures, nor are these facts disclosed so that Umbe is known. Many people are often silent, although not all, of course.

Fourth- The need to gradually prepare the transition of Eucharistic worship, and adoration from the public to the private sphere, since the Church is prophetically committed to the suppression of the perpetual Sacrifice. In line with this, in Umbe 6, we speak of the two Saint Johns, (the baptist and the evangelist) as models of disciples who knew how to welcome the Virgin Mother at home to prepare for the coming of the Lord. In order to receive the Lord worthily, we must be mystical martyrs (like the evangelist) or blood martyrs (like the Baptist), whatever God arranges.

Fifth- Catechisms on the preparation and apocalyptic events that will take place from the Warning (which will be a punishment for many who will die of shock) until the glorious coming of the Lord to judge the nations and establish his Eucharistic reign on earth, where the Immaculate Heart of Mary will triumph once Saint Michael chains Satan in hell for a thousand years, until his last final defeat. But Saint Michael's prominent role will begin just before the final 3.5 years of the great tribulation. Saint Michael, and his hosts will assign destinies in the kingdom of God. Some will be taken away and others will have to go to get purified, suffering with joy with the Virgin by their side, in the final 3.5 years of the great tribulation. In addition, Saint Michael the

Archangel tells us that the Pope of the great tribulation, Peter the Roman, will be charismatic and will be assisted by Saint Pio of Pietrelcina, and Saint Michael asks us to pray so that this last Pope approves the apparitions and messages of Umbe.

Sixth- Catechisms on the infiltration of ecclesiastical Freemasonry to the top of the Church. The Virgin calls Bergoglio Pope, so as not to make the messages even more difficult to understand than they already are, and because if she did not call him Pope, his defenders would say that the Virgin is not referring to him).

SPECIFICALLY, ABOUT BERGOGLIO, UMBE TEACHES US THE FOLLOWING:

First) he is the pope immediately preceding the Warning and the result of the second papal change perpetrated by ecclesiastical Freemasonry. The first change consisted in the assassination of John Paul I, and the second, in carrying out a *coup d etat* against Benedict XVI.

Second) He is the pope specifically disapproved by Our Lady in 9 different ways (in addition to being a subject of her general rebukes against the clergy, in which Bergoglio participates as priest and pope, even though he is not even a deacon, but so as we understand I refer to him thus). These counterclaims are:

- 1- **This pope, violent man will pay for his penalty** (message 6 /8/ 69)
- 2- **The next one** (immediately preceding the punishment, and the next papal change made by ecclesiastical Freemasonry) **will be unfair** (message 5/23/71)
- 3- **The Pope does not want to listen to me** (message 6/4/71)
- 4- **The pope does not receive the power to bless the faithful in the name of God** (6/4/71)...(because he is a lay person. If he were at least a deacon, he could bless. Or if he were a priest in mortal sin, he could also bless).
- 5- **The blessing of the Pope will not stop the catastrophe** (6/4/71)
- 6- **This pope gave the freedom to bishops to remove priests of God from the Church** (6/4/71)... (This occurs when a bishop cancels or silences any priest who disagrees with heresy-- bishops who are faithful to the pope but unfaithful to Christ. Because, if you are faithful to Bergoglio you are a traitor to Christ and his Church).
- 7- **The human apostles like to approach the Pope, but this annoys him** (message of 6/4/71)
- 8- **After his death, this pope will not appear to anyone** (message of 6/4/71). I have previously stated: if Bergoglio continues, he will be then the

false prophet. If he resigns, which he probably won't, then he will give way to a substitute, like Tagle, or to one of his clique, whoever is worse. In that case Bergoglio will continue his role as destroyer, as the bad shepherd of Zacharias, as the robber of John 10:1, and as the man disapproved by the Virgin.

9- The pope has lost the light of the gospel, blindly seeks and wants to blindly seek salvation without God (7/25/71).

3) Thanks to what Our Lady reveals to us, we can conclude that Bergoglio has never received any of the degrees of sacramental priestly orders, as we demonstrated in "Umbe 7", where we added our research to the canonical legal study of the anonymous group "simonbarjonas" to conclude that in the messages of 6/8/69 and, 6/4/71 Our Mother clearly states that Bergoglio is an unjust, violent layman, who cannot bless the faithful in Name of God and will be canonically punished.

Bergoglio skipped his diaconal ordination and, together with other accomplices, went to Bishop Emeritus Ramón Castellano, instead of going to the titular bishops of Buenos Aires, (Caggiano and Aramburu), with whom Bishop Castellano got along badly, thus making him believe that the bishop of Morón (Miguel Raspanti) had ordained Bergoglio a deacon. Additionally, no written record of Bergoglio's invalid priestly ordination appears until 29 years later (1998) in the Baptismal certificate existing in the parish of María Auxiliadora, and San Carlos Borromeo, in the Almagro neighborhood, where Bergoglio was baptized in Buenos Aires.

Following SimonBarJonas's investigation of Bergoglio's supposed clerical status, the Vatican removed data from its website concerning the clerical status (proof of diaconal ordination) of both John Paul II and of Benedict XVI in order to give the (false) appearance that the information regarding Bergoglio's clerical status or proof of diaconal ordination was simply not collected, and not that his diaconal data was missing (because it did not exist).

In Umbe 4, we explain the implication of the key meaning of the appearance in 1968 of Saint Peter to Felisa in which he gives her the key to Heaven. In that program we also said that we still don't know if Bergoglio apart from being the Destroyer to the greatest degree, something already proven and known, will also be the false prophet.

We have also made a program analyzing the figure of Cardinal Tagle, who

would fit the profile of Bergoglio's replacement and thus a good candidate to be the false prophet.

If, however, Bergoglio continues on the chair, then he will also be the false prophet. Furthermore, what we can already affirm is that Bergoglio is the figure that fits these:

One- The man who acts as Pope in the times close to those of the man of sin, or anti-Christ.

Two- The foolish shepherd described by the prophet Zechariah.

Three- The pope disapproved in nine different ways by our Holy Mother, so that we can understand that he is a false pope.

Four- The destroyer prophesied by Saint Francis of Assisi.

Five- The thief and robber who does not enter the sheepfold thru the door, referred to by our Lord in the Gospel of Saint John, chapter 10:1.

THE PROPHECIES ALREADY FULFILLED IN UMBE ARE FIVE SO FAR:

-The prophecies about the papacy (the two changes involving popes that ecclesiastical Freemasonry would perpetrate).

-The prophecy about the 30 years and about the fog in St. Peter that occurred in Holy Week of 2020, a metaphor, and for which no light will serve until the Warning. On 5/1/23, this fog was physically seen during Benedict's burial, completely hiding the dome of Saint Peter's Basilica, as a sign that the Church has no head since Benedict's death, until the designation of heaven of the Pastor "Peter the Roman", who will be chosen by Saint Peter, and Saint Paul to be the guide of the church during the Great Tribulation.

- The prophecy that the water will continue to heal, with multiple healings having happened for decades until today.

- The prophecy of the laity: who are the ones who will pay attention to the Pure and Sorrowful Virgin. And within this prophecy, the two lay people who are already here to help. We understand that those are, Arturo and Agustín, for three reasons:

From Umbe 1 (which was not even called that because it was a program where we dealt with 4 apparitions of Our Lady of Sorrows in Spain) to date,

no one had explained Umbe's messages in the way that we have. Some tried, but it was impossible because the time of Bergoglio had not arrived, the fog had not been produced.

We also helped restore the messages back to their original literalness, and purity after the changes perpetrated in them with which they tried to defend Bergoglio and justify him at all costs. And also because it is obvious that Arturo, and I are two people, and that we are laymen.

We do not want to be pretentious, but neither are we going to fall into the false humility of omitting this fulfilled prophecy, because it is part of the revelation given by Our Blessed Mother.

Arturo, and I are aware that Umbe is a gift, an immense grace that has been given to us without expecting it, and that we are not the owners of that gift at all, but rather the administrators of it. And we will have to give a good account before God on the day of our particular judgment of the administration that we have made of this gift.

We, in turn, have been helped by other lay people, by a nun, and by the excellent canonical legal study and research carried out by the anonymous group "simonbarjonas", by two friends, by the apostle Ricardo Espada, who enlightened us to that we be aware of the necessary transition that must be made towards private Eucharistic adoration chapels before it becomes impossible to carry it out, due to the persecution against the faithful and priests.

-The prophecy that Virgin Mary, in general, can not count on the clergy so that her messages are understood, and attended to.

How difficult it is, without having enough faith, hope and charity, to recognize and resist false obedience. For this reason, the priests, bishops and cardinals pay no attention to the Virgin, who comes to undo the works of the devil, the father of lies. And what greater lie than the Vatican leadership, and hierarchy, who are governed by the enemies, ecclesiastical Freemasonry, to try to destroy the only Church of Christ, the Catholic Church, and prepare the reign of the Antichrist?

Bergoglio publicly sneered and reprimanded a priest who spoke about

the last times, and the Antichrist. As Benedict said, "for the clergy to omit to speak of eschatology is a programmed forgetfulness" in this, the end of the times. And they have gone further, with the creation of a Vatican-appointed observatory against the apparitions of the Blessed Virgin Mary that speak of punishments, or against the church and the pope.

Clearly the Vatican, its officials and the clergy are guilty of the highest fraud by deceiving the faithful and manipulating the media, pretending to denounce evil, when in fact they intend to and are currently embracing it.

Many mystical phenomena, visions, miracles, supernatural and preternatural events, that occurred during the messages and apparitions of the Pure and Sorrowful Virgin in Umbe are numerous, and we have mainly explained them all in the latest program called "Umbe Testament." All of them validate our interpretations on the papacy, the chronology of the passion of the Church, and the announced comings of the Virgin, that there will be pre tribulation raptures for the worthy prior to the glorious coming of the Lord, after the defeat and defenestration in which the two apocalyptic beasts will be cast alive into hell.

This interpretation of the pre tribulation raptures announced by the Virgin of Umbe, fit with the studies on the parousia carried out by Mauricio Ozaeta, and for this reason we have cited him in "Special Umbe", and in "Umbe Testament". The three of us have been criticized, and misunderstood by some brothers that only circumscribe the second glorious coming of the Lord after the Great Tribulation, so that all the living will have to pass the Great Tribulation.

In our opinion, many errors derive from this reductionist conception. To conclude, we say that for us, the appearances of Umbe are the center of the following trilogy:

Garabandal: That puts the focus on the apostasy within the Church.

Umbe: Capture of the vertex of the Church by Satan, and the preparation for the parousia of the Lord.

PradoNuevo: the week of tribulation, and co redemption of the Blessed Virgin Mary (Mary, Co-Redemptrix)

Now that we have seen that the apparitions at Umbe are authentic and true, the other two apparitions (Garabandal, and Pradonuevo) are undoubtedly true and authentic.

**MESSAGES THAT ARE LIKEWISE DIFFICULT TO ANALYZE AND UNDERSTAND,
AND ESSENTIAL FOR UNDERSTANDING THE GLOBAL IMPORT OF THE
APPARITIONS OF THE VIRGIN MARY AT UMBE :**

We highlight five of them, many that are accompanied by visions, and that are of enormous spiritual benefit: 6/8/69, 5/23/71, 6/4/71, 7/6/71, 3/9/90 (Our Lady's testament).

In the “Umbe Testament“ video, we explain a lot about the mystical phenomena, and apparitions.

All of Umbe's messages make up a masterful, and beautiful symphony that explains that we are already living in the imminent years prior to the parousia of the Lord. We do not have to be afraid, because the Pure and Sorrowful Virgin is our Mother, and she brings peace and eternal happiness to those who listen to her with faith and hope, and act according to the charity proper to the worthy children of Our Virgin Mother. Man cannot hold a greater dignity than that of having God as Father and the Blessed Virgin Mary as Mother.

Within this perfect symphony, is included the succession of dates that would have been impossible for anyone to have programmed:

- The fact that the first teaching of the apparition was published 50 years later, to the day (5/23/2021), from the central message that we explained, nor did we even imagine what that first teaching on the Sorrowful Virgin in Spain was going to mean later, as a result of the subsequent alterations to the messages, and which we detected in February 2022, nine months after the first video.

- The fact that we bought by an inspiration the digital edition of the book where they betrayed the Virgin by changing her messages. There is when we found out!

- The fact that Arturo's YouTube channels were suspended, and that he uploaded some videos to a new channel, among them the one from 5/23/71, around the time when he was about to terminate his work as a Catholic journalist, then, it turned out that a nun who had never heard of Arturo or Umbe watched that video. From that moment on, the nun was key so that we

could finish understanding the central message of 5/23/71, about the papacy and the fog.

- The coincidence that Bergoglio, after “Umbe 4”, confirmed on the plane back from Canada on July of the year 2022 the message about the papal changes, and the catastrophes.

- The interview with Ricardo Espada on the channel motivated us to see the need for public worship in churches to transition to private chapels. That was expounded upon in Umbe 6.

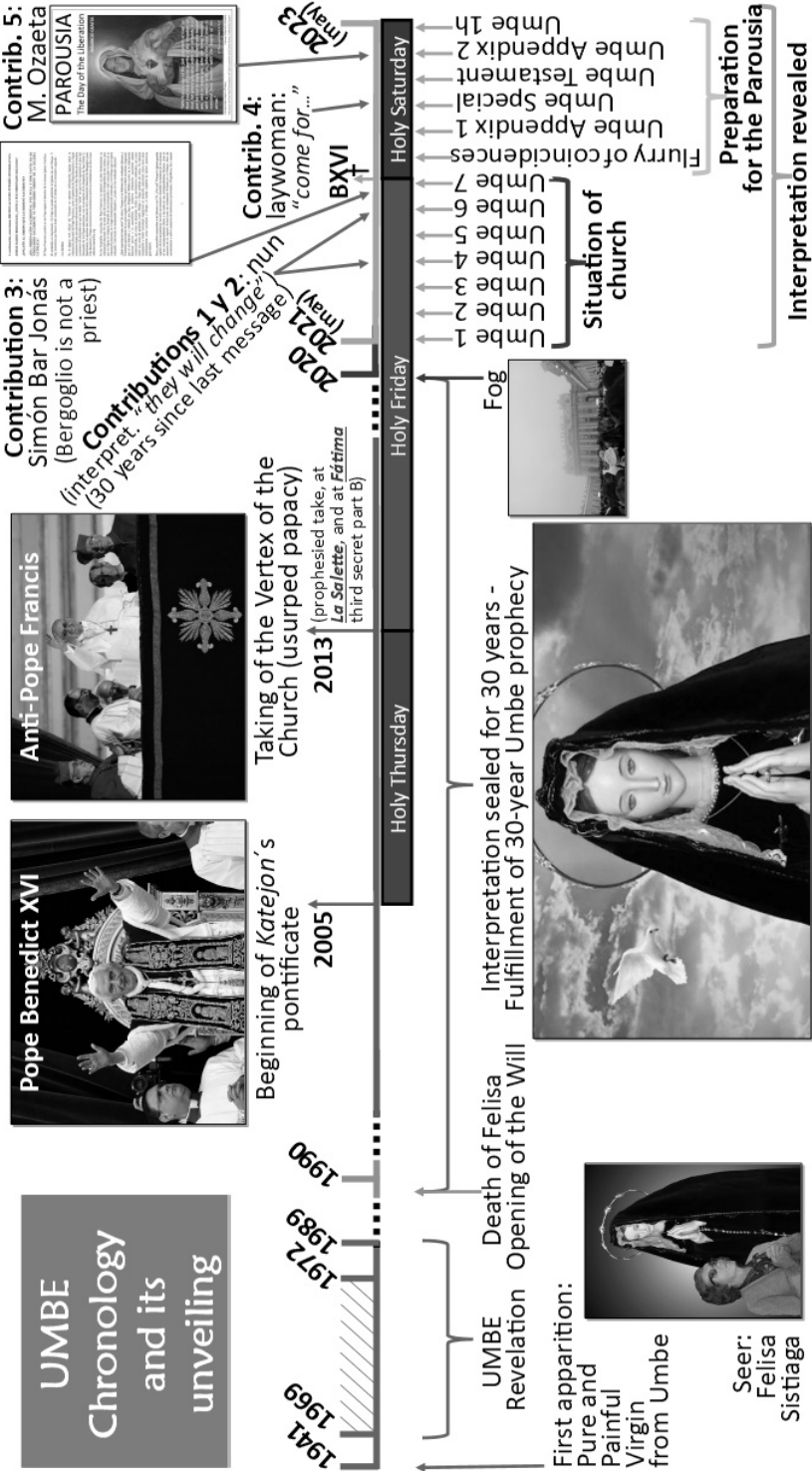
The appearance of the study of the anonymous group "Simon Bar Jona," which prompted us to make, and publish the very important "Umbe 7" explaining why Bergoglio has never received any degree of the sacrament of priestly orders a video that was published hours before the death of Benedict XVI.

- And when we thought that the series were finished with Umbe 7, two friends saw two fundamental details that led us to look more closely at the messages and see the difference between "I come for my children" and "I come for all humanity", deepening our understanding of many aspects that had gone unnoticed, thus prompting us to publish the two important catechisms in the videos called “Umbe Special” and “Umbe Testament”, which videos also served to confirm the conclusions of Mauricio Ozaeta in his recently published book *Parusía, El Día de la Liberación*.

And the day after the publication of “Umbe Testament” which was on 4/14/2023, the Vatican anti-Umbe committee started the so-called MONITOR OF MARIAN MYSTICAL PHENOMENA (or International Observatory on Marian Apparitions and Mystical Phenomenon), which appearance of the committee comes between the Umbe Testament video of April 14, and Divine Mercy Sunday on April 16, 2023.

Bergoglio and his clique, at the service of the 2030 agenda, in preparing the way for the Antichrist, get nervous with the Queen of Prophets and try to silence her by all means possible.

Well, it seems that Umbe is at the moment the worst possible nightmare for Bergoglio, the layman-infiltrator, Destroyer to the maximum degree.



**COMPARATIVE STUDY BETWEEN UMBE (9/19/71)
AND CHAPTER 14 OF THE GOSPEL OF ST. JOHN**

Note: Our Lady in the previous message (8/25/71) had shown heaven to Felisa Sistiaga.

Message given in Umbe (9/19/71)

Many catastrophes will happen... Those who follow you are my children who love me. In my Son's house there are many rooms. I'm going to prepare a place. Someday I will come back and take you, so that where I am you will be too. If you love me as you do today, you will rejoice.

Saint John, chapter 14

- 1- Let not your heart be troubled. You believe in God, believe also in me [John 14:1]
- 2- In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you.
- 3- And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be.
- 18- I will not leave you orphans, I will come to you.
- 19- Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.
- 20- In that day you shall know, that I am in my Father, and you in me, and I in you.
- 21- He that has my commandments, and keeps them; he it is that loves me. And he that loves me, shall be loved of my Father: and I will love him, and will manifest myself to him.
- 28- You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.
- 29- And now I have told you before it comes to pass: that when it shall come to pass, you may believe.
- 30- I will not now speak many things with you. For the prince of this world comes, and in me he has not anything.

JURIDICAL CANONICAL STUDY SIMON BARJONAS CONCERNING THE NON-DIACONATE OF JORGE MARIO BERGOGLIO AND ITS CONSEQUENCES

THE INFORMATION CONTAINED IN THIS DOCUMENT WILL ADDRESS A +SERIES OF FACTS AND QUESTIONS OF GREAT INTEREST TO ALL: WAS THAT “PRIESTLY” ORDINATION NULL AND THEREFORE HE IS NOT A TRUE PRIEST OR BISHOP OF THE CATHOLIC CHURCH?

WAS JORGE MARIO BERGOGLIO, EVER ORDAINED A DEACON OF THE CATHOLIC CHURCH? DID HE DECEIVE THE BISHOP WHO ORDAINED HIM A PRIEST OF THE CATHOLIC CHURCH?

Pope Francis may not be Pope according to the law of the Catholic Church itself.

The scandal is huge. A Pope cannot govern the Church without being a Bishop. And there are elements that seriously put in doubt the validity of his sacred ministry.

The facts:

On the official Vatican website there is no information whatsoever about the diaconal ordination of Pope Francis, though it did appear on Pope Benedict and previous Popes until a recent update to the website due to an alleged hack of the website during the late days of November and early December. As of now the information on the diaconate of previous Popes has been suppressed, with the exception of the biography of John Paul I. In any case, information on Bergoglio's diaconal ordination does not appear on any website (however, this information does appear on Benedict, John Paul II and previous Popes) on ecclesiastical archives such as *catholic-hierarchy.org*

In the known biographies of Pope Francis, a fundamental fact is non-existent: his diaconal ordination. It is not only the absence of photographs of that event, but also that the date of his diaconal ordination is nowhere to be found in any of the main and best-known biographies, nor the place where he would have been ordained, nor from the Bishop who would have ordained him. This fact is extremely striking. Was he not ordained a deacon?

How important is this ordination? It is vital. If he had not been ordained

a deacon and he had participated in a great deception of the Bishop who ordained him priest, pretending that he was a deacon and keeping quiet that something obligatory was missing (such as the diaconal ordination prior to the priestly one), his subsequent priestly ordination would be compromised, as well as the episcopal. Also, all the sacraments celebrated by him, as well as all his acts of government as Bishop and Pope, could be null and void. Not having repented and having requested to regularize his situation, acting improperly as a priest and Bishop all these years, would make him guilty of very serious canonical crimes.

Is it possible to verify whether he is in fact a deacon or not? Yes, it is. How so? The Church keeps records of the sacraments: simply by consulting the entries in their corresponding books or the minutes in their corresponding files. In the absence of a formal record (ordination certificate signed by the Bishop, book of sacraments) or in the absence of testimonies (personal, photographic, etc.) when formal records have been lost due to negligence or accident, ordination should be considered non-existent.

In the absence of easily accessible public information, several concerned Catholics have requested this information, regarding the possibility that Pope Francis may have never been ordained a deacon, and therefore not be a true priest and Bishop of the Catholic Church.

The Archdioceses of Buenos Aires was contacted, where Jorge Mario Bergoglio was ordained priest and Bishop, same diocese of which he was Auxiliary Bishop and Archbishop, surprisingly the people who keep the archives, hastily responded that there is absolutely nothing there, that the Society of Jesus should be inquired regarding this matter.

The Argentine Curia of the Society of Jesus was consulted on various occasions:

- By email, the secretary of the Curia of the Argentine Jesuits responded to the question about Jorge Mario Bergoglio's diaconal ordination with a document titled "Pope Francis Life Sheet" that includes general information on two pages, but not the information specifically consulted: It mentions that "He studied Theology at the Colegio Maximo of San Miguel, from 1967 to 1970", and in the next point that "He was ordained a priest on December 13, 1969, at the

Colegio Maximo". (See attachment)-

The secretary at the Jesuit Curia, was consulted in person and she responded that the inquiry would be researched and that any findings would be sent via email. Subsequently, she forwarded the inquiry to a Jesuit priest, in charge of the archives, who responded in writing, saying verbatim: "according to our archive, S.S. Francisco was ordained a deacon on July 31, 1969, at the Colegio Maximo, by Mons. Miguel Raspanti (Bishop of Mordén).".

At the same time we were presented with a biography of Jorge Mario Bergoglio, by Armando Rubén Puente, in which it states that precisely on that day, July 31, 1969, Jorge Mario Bergoglio received the subdiaconate, a step prior to the diaconate that existed before the post-conciliar liturgical reform of the year 1972. Therefore it is impossible that on the same day he received the subdiaconate and the diaconate as well, especially when the diaconate is never mentioned; and not only that, but according to the Jesuit priest in charge of the archives, the ordination that day took place at the Colegio Maximo, however, the biographer, Mr. Puente places the subdiaconate that day in the Jesuits House on Callao Avenue, which is conflictive information. The archivist Jesuit priest is asked to provide a photograph of the documentary files that can certify the information he provides. He responds, however, with a scan of a sheet that barely provides a list of names of candidates for supposed ordinations in that year 1969, without a stamp or signature, not an official document, record or file (see attachment).

According to that handwritten sheet:

- On July 31, 1969, Jorge Mario Bergoglio and two other candidates were ordained deacons at the Colegio Maximo by Msgr. Raspanti, Bishop of Mordén,
- On December 6, 1969, Ricardo Martensen was ordained a deacon by Bishop Raspanti,
- On December 13, 1969, Jorge Mario Bergoglio and the other three previously ordained deacons were ordained priests at the Colegio Maximo, between July 31 and December 6. by Msgr. Castellano, Archbishop Emeritus of Cordoba.

Several things are striking in this information, not only the dates (interstices between ordinations are not respected) but also the ordaining parties (not the Archbishop of Buenos Aires, Msgr. Caggiano, nor the

Coadjutor Archbishop at that time, Msgr. Aramburu, or another auxiliary Bishop) in the supposed diaconal ordination the Bishop of another diocese, and in the priestly ordination a different one, an Emeritus Bishop of Córdoba who had resigned at only 61 years of age.

When the Jesuit archivist priest is asked to confirm this information by showing an official record or other proof (such as a photograph of the ordination), he responds by email "we do not have any other document in our archive", and does not give any possible explanation for the discrepancy with the information collected in the biographies. After being questioned again, he replies with "that official record might not exist at all."

Is there another official document that could shed light on all this contradictory information and serve as a reliable piece information? Yes, it exists. According to the Code of Canon Law, in c.535, in the margin of the sheet where the baptism is inscribed, in the baptismal book that every parish must keep with zeal, the data of the ordinations must be recorded, as well as record of confirmation information and, where appropriate, marriage.

There have been Catholics who have consulted the archives of the San Carlos Borromeo parish and Maria Auxiliadora basilica, in the Almagro neighborhood of Buenos Aires, where on December 25, 1936, Jorge Mario Bergoglio was baptized a few days after his birth.

In addition, a copy of the page of the baptismal book that contains the baptismal record of Jorge Mario Bergoglio is posted in a chapel of the Basilica, a copy of which there are abundant photographs on the internet, has been exhibited in this Chappell for some years. This, therefore, is the only official document available where all ordinations must be recorded. What can be found on that sheet? (See attachment) In it we can see the following:

Following consigning the information of his confirmation in 1944, it is written in the following line: "He received the Subdiaconate on July 30, 1969 in the Company of Jesus in Buenos Aires" (the word Subdiaconate is underlined). Next, without leaving any space, there is a line and four dashes with various information, written with the same calligraphy, different from the previous ones, and after this text a new line, after which a new text stating his creation as a cardinal. The four scripts mentioned deal with: Presbyterate, Episcopal Consecration and Auxiliary Bishop, Coadjutor Archbishop, and

Archbishop of Buenos Aires. Finally, with no space in the margin, in the center of the page, his election as Bishop of Rome and Successor of Peter is recorded, and very important, the seal of the Apostolic Nunciature stamped on it.

Is there a mistake in the baptismal book dated July 30 instead of July 31, for the subdiaconate, as the previously mentioned biography actually states? Is there fraud on the Jesuits behalf in answering that on that date he was ordained a deacon when he was in fact ordained subdeacon?

When the archivist priest of the Jesuit curia was consulted about this new discrepancy, he replied: "Regarding what appears in his baptismal certificate, surely, notice was given of priestly ordination only ", and he provides no explanation on how it is possible that not only the diaconate ordination does not appear, but the subdiaconate ordination appears on July 30, just one day before the supposed diaconate ordination, and also in a different place, not in the Colegio Maximo but in the House of the Company of Jesus in Buenos Aires (information confirmed by biographer Puente, who also explains that at that time said House was located on Calle Callao). But, even if that were the case and they had skipped the minimum gap of 3 months between the subdiaconate and the diaconate, how is it possible that they communicated the subdiaconate ordination and not the diaconate ordination, if it would have been practically the same communication and only one day apart, therefore, this would have been the 31st? (According to the canon law in force at the time, a minimum of 3 months had to pass between the subdiaconate and the diaconate, although the Bishops could shorten that period if they considered that there was a need).

The underlining of the word subdiaconate (which emphasizes that it refers to the subdiaconate, not the diaconate) perhaps happened after the inscription of the text: when there was a need to inscribe the priestly ordination information, but the information regarding the diaconate had not yet arrived, and perhaps at that time, all they had available, is underlined, the subdiaconate, to reflect that the information on the diaconate was expected, but notification never came, although it had been requested.

Upon contemplating the page of the baptismal book, it seems as though they do not inscribe the information of the priesthood until he is made Archbishop of Buenos Aires, since it is the same type of handwriting, and all that information is separated by two lines (upper and lower, which delimit

the text). That is to say, only when Jorge Mario Bergoglio was named archbishop of the diocese where that parish is located (and therefore superior of his parish priest), did they have no choice but to record all the information of those 29 years, giving up on waiting for the diaconate information to come in. They then opted to write everything at once in a row, leaving no space for the absence of the diaconate.

We do not know if it was that parish priest from 1998 who underlined the word Subdiaconate, as if to say: the diaconate has not appeared anywhere and we have given up; or perhaps it was a previous parish priest who would refuse to record the priesthood information until the diaconate information was received, as he should have.

The following questions arise: Why does the Jesuit Curia not only not question Mr. Puente's biography of Jorge Mario Bergoglio but also avoids addressing the discrepancy of the information contained in that biography? Why does the Jesuit curia allow for a biography to leave out diaconate information, especially when it is specifically requested, and later, instead, only offers a note pad sheet with some names and dates on it, without any signature, seal, or an official document or photographic record that makes the information they offer more reliable?

Why, if Bishop Raspanti possibly "forgot" to issue the diaconal ordination certificate, did they not go to him in all 22 years, since he died in 1991? And even if that certificate was pending to be drawn up, why was the information of that supposed diaconal ordination never given to the numerous biographers (several authorized) of Jorge Mario Bergoglio? Why did Jorge Mario Bergoglio himself, when he was already Archbishop of Buenos Aires, not rectify the error of absence of information on his diaconal ordination, both in the archdioceses of Buenos Aires and by communicating it for its inscription on the sheet of the baptism certificate? in the Parish of San Carlos Borromeo?

Why does the Vatican website change the way they present Pope biographies, omitting information on diaconal ordination for previous Popes, coincidentally at the same time that several biographers of Pope Francis are being asked about the absence of information regarding the diaconate ordination of Jorge Mario Bergoglio?

Was the Bishop who ordained him a priest deceived, and there never really was a diaconal ordination? Did Jorge Mario Bergoglio participate in this hoax or was he merely a victim of it? How could he settle for not being a deacon, knowing that it was obligatory? Why would there be an intention to skip the diaconate? Didn't he want to be a true priest, were he and other fellow Jesuits in the Church there for other purposes? If Bishop Castellano was deceived, if there was pretense and lack of intention on the part of the candidate, the priestly ordination would be void and would entail the excommunication of all the Jesuits who committed this deception, including the candidate himself.

Was there fraud on Jorge Mario Bergoglio's behalf? Was Jorge Mario Bergoglio not interested in being a priest, but pretending to be one anyway? Why and for what purpose? And why does this completely anomalous situation continue on today, even as Pope in Rome, in plain sight of everyone, with the photo of the baptismal certificate published on various internet sites? Why hasn't he rectified this grave situation in 53 years?

There are many questions and doubts, that turn Jorge Mario Bergoglio's biography into something dark, and that affect the present pontificate, casting many shadows around this situation which should be clarified. The Church must respond to these serious doubts without further delay. Below is a legal study to clarify some possible consequences of these facts.

LEGAL AND JURIDICAL-CANONICAL CONSEQUENCES WAS JORGE MARIO BERGOGLIO'S PRIESTLY ORDINATION NULL AND THEREFORE HE IS NOT A TRUE PRIEST OR A TRUE BISHOP OF THE CATHOLIC CHURCH?

Introduction

The Catholic Church is hierarchical. The gradual ascent to the priesthood through minor and major orders is an ancient custom, already established by Pope Clement in the s. | AD Apart from the diaconate, whose institution is referred to in the book of the Acts of the Apostles, Saint Robert Bellarmine, in his controversies with the Protestants, taught us that the institution of the other orders is also of apostolic tradition.

At the time when Jorge Mario Bergoglio was in training in Argentina to be a priest, in the third and fourth year they received the so-called minor orders:

host, lector, exorcist and acolyte. Finally, came the other three, called major or holy orders: in the fifth year they received the subdiaconate and the diaconate, and in the following year, the priesthood.

There is, then, a variety of successive degrees by which one ascends to the priesthood, and it is legitimate. This was indicated by the Council of Trent, in its 23rd Session, on July 15, 1563, in which the doctrine and canons on the sacrament of Holy Orders are established, which is included in number 1765 of Denzinger:

“But since the ministry of such a holy priesthood is a divine thing, it was convenient so that it could be exercised with more dignity and with greater veneration, that there would be in the very orderly disposition of the Church, various and diverse orders of ministers (Mt. 16, 19, Lk. 22,19 and Jn. 20,22s) that served ex officio to the priesthood, distributed in such a way that, those who are already distinguished by the clerical tonsure, by the minor orders ascend to the major ones [Can. two]”.

In the same Council and Session, the Church established the doctrine and canons on the sacrament of orders and declared anathema, in its 2nd canon, to deny that there are orders inferior to the priesthood, which tend to it:

“If someone says that, apart from the priesthood, there are no other orders in the Catholic Church, major and minor, by which, as by degrees, one tends to the priesthood”.

Likewise, he formally declared anathema to affirm that there is no Hierarchy in the Church, made up of Bishops, priests and ministers (canon 6). After the Bishops and the priests, in the lower degree of the Hierarchy, are the deacons, on whom their hands are imposed "to perform a service and not to exercise the priesthood", *Lumen Gentium*, 29 (Dz. 4.155).

From which it is derived that, to receive a certain order, the applicant must first go through the lower orders. Thus, therefore, to ascend to the priesthood, one must first pass through the rank of minister, within which are deacons.

It is true that before the the 10th century were frequent ordinations *per saltum*, that is, without gradualness. In Rome, in the ninth century, the

subdiaconate was the only compulsory step in the cursus before accessing higher functions. All the popes between 687 and 891 had been subdeacons. Five others had become deacons before being elevated to episcopate, nine went from subdiaconate to priesthood and then to episcopate¹. Saint Ambrose himself was appointed Bishop from the diaconate, without going through the priesthood.

Since the 10th century, at least in the Holy Empire, per gradum ordination was already the rule. The reference document is the Romano-Germanic Pontifical, drawn up in Mainz around the year 950. It is inscribed without breaking the continuity in the tradition of the Roman ordinances of previous centuries, while adding numerous elements of the Germanic ritual. The deacon's ordination implies the delivery of the Gospel book, a sign of his mission to liturgically proclaim the Gospel. The deacon seems closer to the subdeacon than to the priest. The latter is the man of the Eucharist; the deacon assists him at the altar. This ritual was introduced in Rome by the reforming will of the Germanic emperors at the end of the 10th century. Rome aligned itself with the clerical cursus per gradum practiced in the Empire. From that moment on, the history of the ordination rites bears witness to a perfect continuity².

On the validity and legality of the sacraments

The sacraments must have canonical form. If the due form is missing, this may have consequences of invalidity or illegality of the sacrament.

A valid but illicit ordination implies that the candidate has really been ordained, but with some serious defect, which will imply canonical sanctions for the person(s) guilty of failing to do so.

An invalid ordination supposes that the candidate has not been ordained, so that the sacraments that that priest has administered since then would also be null.

There is a Hierarchy of divine right made up of Bishops, priests and

1.)https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_pro_05072004_diaconate_it.html

2.)https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_pro_05072004_diaconate_it.html

ministers (Dz. 1776). At the time Jorge Mario Bergoglio was ordained a priest, there were 7 holy orders, divided into two types (Dz. 836, magisterium of Pope Innocent IV):

- elders: subdeacon, deacon and priest;
- minors: acolyte, exorcist, lector and host.

This was also provided in the Code of Canon Law (Codex Iuris Canonici) (hereinafter, CIC) of 1917, in force at the time of his ordination, in canon 949: that the major or sacred orders are the presbyterate, diaconate and subdiaconate.

And canon 973, para. 1, of the CIC of 1917, it was established that the first tonsure and orders will be conferred only on those who intend to enter the priesthood.

Was the subdiaconate similar to or substitute for the diaconate?

Absolutely. It was the last of the rites prior to receiving the diaconate, but this was - as it still is - the first degree of the sacrament of orders, the subdeacon not being a truly and validly sacred minister.

Only the deacon, the priest (or presbyter) and the Bishop are clergy. The deacon is the minister (cleric) who has received the power to announce the Gospel, to baptize, to assist the priest at the altar, to bring and distribute Holy Communion and to bear witness to the Church's charity towards the poor.

The subdeacon was generally in charge of the sacred vessels and was at the service of the deacons in the Apostolic Constitutions, from the 4th century, where it is said that it is an order of apostolic institution.

Until the thirteenth century the subdiaconate was a minor order; but in the times of St. Thomas Aquinas — who notes that the vow of continence is attached to it — it is considered a sacred order. In Trent it was considered a major order and, together with the minor orders, a step towards the presbyterate. The role of the subdeacon was largely liturgical, and included the proclamation of the first reading at Mass and the care of the holy vessels.

Paul VI, in his 1972 reform of orders and ministries, abolished the

subdiaconate in the Western Church and assigned the functions previously performed by the subdeacon to the lector and acolyte. He admitted the possibility that, if the episcopal conference considered it opportune, the ministry of the acolyte could be given the name of subdiaconate. Therefore, before being ordained a priest, if Jorge Mario Bergoglio was ordained a subdeacon and he was not ordained a deacon, he could only exercise that order of subdeacon.

The function of the subdeacon, in the solemn Mass, was to present the paten and the chalice to the deacon, pour the water into the chalice and sing the epistle. In addition, he was in charge of purifying the sacred linens. The subdeacon could not carry out the functions of a deacon, such as giving communion or preaching, much less could he give a blessing.

There are two types of deacons: transitory (the vast majority), who receive this order as a step prior to becoming a priest; and the permanent ones (only a few), who do not intend to ascend to the priesthood and who exercise their diaconate *sine die*.

Most deacons are transitory or temporary as they continue on their way to the priesthood. To help administer the sacraments, the permanent diaconate was instituted, as a particular grade within the Hierarchy (LG, 29). Its institution remains in the hands of the episcopal conferences, and, with the permission of the Pope, married men or suitable celibate young men can be ordained as such.

Deacons destined for the presbyterate (transitory) have a right to receive priestly ordination and, therefore, only for a canonical cause, that is, established by Law, even if it is only hidden, their own Bishop or the competent major superior can prevent access to the presbyterate. If he is prevented, the candidate can file an appeal (cf. c. 1030). Likewise, it is obligatory to be ordained a deacon in order to be later ordained a priest.

What happens to the priest who has not previously been ordained a deacon?

The first thing that must be determined is whether the absence of prior diaconal ordination is a requirement of validity or mere legality of priestly ordination.

If someone has been invalidly ordained as a priest, it means that he is not a priest. This has to be formally declared in a canonical process, so that whoever obtains the declaration that his sacred ordination was null by a judicial sentence or by an administrative decree, is deprived of clerical status; rather it is stated that he never belonged to the clerical state.

In the section 3° of canon 973 of the CIC of 1917³ indicated that the Bishop could not confer Holy Orders on anyone without being morally sure by positive arguments of his canonical suitability, which, among other things, forced him to verify that the applicant to be ordained priest had been correctly ordained with previous minor and major orders; Otherwise, he not only sinned very seriously, but also ran the risk, it was said, of participating in the sins of others.

Here it is supposed that Bishop Ramon José Castellano assumed Jorge Mario Bergoglio's suitability as a candidate for the priesthood, perhaps induced by the Jesuit Congregation, which is very serious if his ordination as a deacon was not recorded.

All the evidence obtained in Argentina points to the fact that Jorge Mario Bergoglio was not ordained a deacon, since there is no official record of his ordination, nor was this sacrament noted in his baptismal certificate, nor is there a mere photographic record. And it is evident that it is something that he cannot ignore, knowing, as a seminarian, that it was mandatory to be ordained a deacon in order to access the priesthood. He could not, therefore, claim that he does not remember whether or not he was ordained a deacon. On this, Denzinger says that "if someone does not know anything about his ordination, he is withdrawn or deposed absolutely" (Dz.592).

The CIC of 1917 understood that having received inferior orders prior to priestly ordination was a requirement of legality. This is reflected in its canon 974, 1, 5°, which reads as follows:

Canon 974:

1. For someone to be lawfully ordained, he must:

³ "The Bishop shall not confer Holy Orders on anyone without being morally assured by positive arguments of his canonical suitability; Otherwise, not only does he sin very grievously, but he also runs the risk of sharing in the sins of others."

- n1) Have received the sacrament of confirmation.
- n2) Have received the clothing related to the order to receive.
- n3) Have an established minimum canonical age.
- n4) The required training.
- n5) Have already received the inferior orders.
- n6) To have respected the time intervals between ordinations.
- n7) Have a canonical title, if it is a major order.

Regarding the times, canon 978 said that:

p.1 In ordinations, the time intervals during which the ordained will practice in the received orders will be observed, according to the prescriptions of the Bishop.

p.2 The intervals between the tonsure and the minor orders or between each of the minor orders are left to the prudent appreciation of the Bishop; However, the acolyte will not be promoted to subdeacon, the subdeacon to deacon, the deacon to the priesthood, until the acolyte has spent at least one year, the subdeacon and deacon at least three months in their order, unless the need or utility of the Church, in the opinion of the Bishop, requires otherwise.

p.3 Never, however, except with special permission of the Supreme Pontiff, may minor orders be conferred on the same day as the subdiaconate, nor two major orders at the same time, any contrary custom being condemned; likewise, it is not permitted to confer tonsure with a minor order, or to confer all minor orders at the same time.

However, with the due dispensations, as indicated in par. 2° of this canon, the Bishop could shorten, for the interest, need or utility of the Church, those terms, as it seems happened with Jorge Mario Bergoglio, whose priestly ordination terms were shortened, with respect to his supposed diaconal ordination.

The judicial process is governed by canons 1708-1712 CIC of 1983. This procedure requires that the Diocese of Buenos Aires (where he was ordained) initiate the procedure for annulment of the ordination of Jorge Mario Bergoglio, something quite improbable. The other two instances that could do so would be the ordained himself (Jorge Mario Bergoglio) or the

current Bishop (there is no case, because he is his own Bishop). The matter would end up being processed and resolved, if substantiated, by the Apostolic Signature.

The Decree on the Reform, of the XXIII Session of the Council of Trent, says that: "Regarding the (priests) promoted per saltum, the Bishop can dispense with legitimate cause, if they have not exercised their functions." Since only the non-essential elements or requirements of legal acts are dispensable, it seems that already then the priest ordained per saltum without previous diaconal ordination was a valid priest, constituting the "ordinatio per saltum" a vice of mere illegality.

Of the same opinion is D. Justo Donoso, Bishop of Ancud and professor of Canon Law at the University of Chile, in his work "Institutions of American Canon Law," Valparaiso, 1848, p. 128, who indicates that being ordained per saltum supposes a vice of serious illegality, but without producing invalidity, and that for this reason the ordained person is not obliged to receive again the order that is believed to have been received illegally, but rather to replace the inferior order, which was missing.

Possible deception of the Jesuit order in Buenos Aires towards Bishop Castellano, for proposing a candidate for priestly ordination who was not previously ordained a deacon. Lack of upright intention to ordain on the part of Jorge Mario Bergoglio. Canonical penalties that this would entail

When the Law is violated, it is presumed that there was fraud in the external jurisdiction, unless proven otherwise (canon 2,200 CIC 1917). In addition, if the Jesuits and Jorge Mario Bergoglio deceived Bishop Castilian by mutual agreement, becoming accomplices, the two aggravating factors included in canon 2027 CIC of 1917 could be given: the high dignity of the deceived person and the abuse of authority with that was committed (the authority of the Society of Jesus in Argentina).

And all parties are equally guilty, when there has been complicity (canon 2,029.2 CIC 1917). In any case, the Bishop Castellano would have certain criminal canonical responsibility (canon 2029, 6) for the negligence of not having verified that Jorge Mario Bergoglio was not ordained a deacon. But in any case, he could not have done it because of the deception he would have suffered from the Argentine Jesuits.

The only requirement for the validity of Holy Orders is to be a baptized male (canon 968.1 CIC 1917).

The legal requirements are listed in canon 974.1 " For someone to be lawfully ordained, it is required... 5° That he has received the lower orders. »

And canon 977 establishes the prohibition (not invalidity) of "per saltum" ordinations, but the prohibition does not imply invalidity, but illegality, unless the ordained person is a Bishop without a valid priestly ordination, in which case, the canonical tradition (and Saint Thomas Aquinas confirms it) considers that said ordination is invalid and null⁴.

Therefore, if Jorge Mario Bergoglio had not been ordained a deacon, his priestly ordination would be valid and illegal, and the same could be said of his episcopal ordination.

However, the penalty for an illegal ordination was suspension, at least in the 1917 CIC. And authorities such as D. Paul Joseph Riegger (Professor of Ecclesiastical Law in Austria, 18th century) or D. Joaquin Lumbreras, Professor of Spanish General Ecclesiastical Discipline of the University of Madrid, in their Institutions of Ecclesiastical Jurisprudence, Volume 3, Madrid, 1838, have maintained that whoever omits a lower order and is ordained for a higher one will have to replace the lower one (that is, be re-ordained deacon, in the case of Jorge Mario Bergoglio). But that, until he is ordained from the omitted order, for having recklessly received the superior order, he will be suspended (numerals 396 and 397 of the aforementioned work).

D. José Maria Campos Pulido, Professor of Canon Law in Granada, Salamanca and Seville, comes to the same conclusion, a valid but illegal ordination, in his work Legislation and Canonical Jurisprudence Volume V, "The Code of Canon Law of 1917", Second Part, Madrid, 1925, p. 302 et seq., due to the lack of a requirement of legality of the ordination (having previously received the lower order of the diaconate), in accordance with canon 974.1, 5°, the only two requirements for the validity of the ordination being being male and having been baptized (canon 968). However, he adds

4 St. Thomas Aquinas says that "episcopal power depends on priestly power, since no one can receive episcopal power unless he has previously had priestly power." d rem S. Thomas:"Unus ordo non dependet a praecedenti, quantum ad necessitatem sacramenti. Sed episcopalis potestas dependet a sacerdotali, quia nullus potest recipere episcopalem potestatem nisi prius habeat sacerdotalem. Ergo episcopatus non est ordo" "{Suppi., q.40, a.5, Sed contra}

that a prerequisite, a general condition of the subject, for any valid ordination is the right intention or will to receive the sacrament, that is, to be ordained a priest, something that we do not know if it occurred in the case of Jorge Mario Bergoglio .

Every sacrament, to be carried out validly, requires three things: matter, form and minister. But the parties involved must have the intention of doing what the Church does. This is what the Council of Florence said:

“All these sacraments are made up of three elements: namely, things like words, like the form and the person of the minister who confers the sacrament, with the intention of doing what the Church does. If any of these is deficient, the Sacrament is not performed" (Pope Eugene IV, Council of Florence, 1439)

The right intention to be ordained is presumed valid in the external jurisdiction. It would be necessary to prove, on the part of the one who accuses the priest that he acted in this way, that in his internal jurisdiction there was fraud. This is another external condition or vice of the legal act, manifested in canon 125.2 CIC 1983, which in turn, could be defined as deceit, fraud or simulation, and which does not directly affect the will but the intelligence, even if one or the other may be determined.

The one who is responsible for the fraud deliberately hides certain facts, or affirms as true things that are false and that he knows to be false, in order to persuade another to act in a certain way.

In principle, according to the aforementioned canon, the legal effects of acts carried out by fraud are the same as those carried out out of fear, in such a way that they are considered valid, unless the Law determines otherwise, that is, that someone obtains proof that this priest did not have the right intention of being ordained or that, if he did, it was to harm the Church from within, infiltrating, as we know concrete elements have done at the service of communism or Freemasonry.

But fraud, here, refers to deceit, falsehood or simulation. For this reason, it would be necessary to refer to canon 126, which considers the act carried out null and void when there is a substantial error, that is, it affects what constitutes its substance or falls on a *sine qua non* condition. Here, we could

say that if the Castilian Bishop ordained a candidate who did not really want to be ordained, or who wanted to be ordained to harm the Church from within, or who was not ordained a deacon and deceived Bishop Castellano by telling him that he was (ordained a deacon), **A SUBSTANTIAL ERROR WAS GIVEN REGARDING THE PERSON OF JORGE MARIO BERGOGLIO, AS A SUITABLE CANDIDATE FOR THE ORDINATION, WHICH MAKES A NULL ORDINATION.**

Ignorance can be defined, as the canonist doctrine says, as the "absence of knowledge." In this case, by Bishop Castellano on the personal qualities of Jorge Mario Bergoglio as a candidate for the priesthood. Therefore, it prevents a prudent judgment about the facts or things that are unknown. It is, in a certain sense, a negative state: it is a habitual state in which the subject has no knowledge of this or that object; **therefore, Bishop Castellano would not have ordained him a priest if they had not hidden from him that Jorge Mario Bergoglio was not previously ordained a deacon.**

The error and substantial ignorance cause, then, the nullity of the legal act when they fall on a *sine qua non* condition. If there was fraud in the priestly ordination, the act is null, because a condition of validity of the sacrament would be missing, as is the intention of the subject⁵.

Saint Thomas Aquinas makes a reflection, in relation to baptism, that can perfectly serve by analogy to the validity of the sacrament of Holy Orders:

“defectus intentionis ex parte baptizantis impedit sacramentum: ergo multo potius defectus intentionis ex parte baptizat”. (A defect of intention on the part of the person who baptizes prevents or annuls the sacrament. Therefore, much more so if the person receiving the baptism has this lack of intention)

That is to say, if the one who was to be ordained as a priest does not intend to receive priestly orders, the sacrament is void⁶.

However, GASPARRI and Saint Thomas Aquinas (more favorable to the effects produced by the appearance of things), indicate that if a subject does not intend to be ordained, but goes to be ordained, the externally

manifested intention prevails and the sacrament is valid, it imprints character⁷.

However, the majority opinion is the opposite. MANY believes that there must be an internal will to want to be ordained and that, otherwise, even if it is externally in accordance with the proper rites, the sacrament would not be valid⁸.

Of the same opinion as S. MANY are F. WERNZ and P. VIDAL:

"Porro indubitata est nullitas ordinationis, ad quam quis vultu ac oculis et totocorpore ad modestiam composito, voluntate tamen alienissima sive fecte et simulate accedat" (Furthermore, the nullity of the ordination to which anyone can attend with the eyes and the whole body composed in a modest and adequate way, but with his alien will of the sacrament, **either false or feigned**). **These last adjectives could be applied to the case of Jorge Mario Bergoglio and the conspiracy that the Jesuits of Buenos Aires could have carried out.**

That is to say, when one pretends to want to receive the order but internally rejects it, the order is null. And here it seems that we are in the case of Jorge Mario Bergoglio, if he did not want to validly receive priestly orders. But the proof is diabolical, for who can prove that he did not want to be ordained if he was externally ordained with all the formal requirements?⁹

A. MORONI also thinks, for whom a positive will of the ordaining is needed to validly receive the priesthood¹⁰.

And the majority canonistic doctrine confirms this, since it requires, at least, the "habitual" will that the one to be ordained has, so that if the will

5 P. Giorgio Degiorgi, SDB, Le condizioni soggettive per la valida ordinazione, Seconda parte, en Revista Universitas Canonica, Vol. 32 N* 48, enero-diciembre 2015, pág. 144).

6 Tomás de Aquino, Commentum in quartum librum sententiarum, D. 6, q. 1, art. 2, in Doctoris Angelici Divi Thomae Aquinatis, Opera Omnia, volumen decimum, apud Ludovicum Vivés Bibliopolam

Editorem, Parisiis 1895, 137a.

7 P. Gasparri, Tractatus canonicus de Sacra Ordinatione, Vol. 1, Delhomme et Briguet Editores, Parisiis 1893, 417-418, 421 y 431.

8 Many, Praelectiones de Sacra Ordinatione, 592-593.

of the one to be ordained" is negative to the ordination, the sacrament would be null. And although some consider that the sacrament of Holy Orders is a "gift", this does not prevent them from thinking the same, since every gift requires an act of acceptance that, if it does not occur, prevents the sacrament¹¹.

We repeat: for the majority of the doctrine, for the validity of the sacrament the habitual intention of receiving it is required. So too WOSTMAN¹².

The simulation of the sacrament of ordination, due to lack of habitual intention, according to the prestigious Spanish canonist T. RINCON-PEREZ, would annul the sacrament¹³.

And the same CENALMOR¹⁴.

The same occurs in matrimonial canon law, which presumes the agreement between the internal will and the external declaration (for example, in c. 1.101, 1 CIC 1983). But it is usually added that if one of the contracting parties did not really want to contract, the marriage is invalid. Therefore, proving the simulation will amount to destroying said *iuris tantum* presumption in the prosecuted case; The act of will is designated by the name of simulation by which, despite the apparent correct manifestation of consent in the sacrament, the consent itself or those elements without which, because they are essential, cannot subsist (for example, if Jorge Mario Bergoglio did not want to renounce celibacy in his internal jurisdiction upon receiving ordination; or if Jorge Mario Bergoglio did not have the Catholic faith or believe in the sacraments). Since this way

9 FX. Wernz — P. Vidal, *lus Canonicum*, Tomus TV/1, 263

10 Moroni, *La volontà nell'“ordo sacer”*, 141.

11 A. Moroni, *La volontà nell'“ordo sacer”*, 153.

12 W. H. Woestman, *The Sacrament of Orders and the Clerical State. A Commentary on the Code of Canon Law*, Faculty of Canon Law — Saint Paul University, Ottawa 22001, 37

13 Cf. T. Rincón-Pérez, *Canonical Discipline of Divine Worship*, 563: "A simulated or feigned ordination, that is, one in which a non-existent internal intention is feigned externally through the rites, would also obviously be null and void."

14 "Although in the subject with the use of reason the sacramental action would not operate if there were a will contrary to the reception of the sacrament; hence, the intentional subjective factor can sometimes determine the nullity of sacred ordination: D. Cenalmor, *Commentary on can.1024,929*.

15 Cf. José San José Prisco, *Proceso de nulidad de la Sagrada Ordenación* (updated in 2013), in *Revista Española de Derecho Canónico*, 2013, n*174

of proceeding does not respond to the common way of acting and constitutes in itself a contradiction, it is understood that there is a defect of nullity or invalidity in it.

It is about "the exclusive and strictly personal imposition of the institute" (BONNET), that is to say, imposition of the sacrament or its personal, non-canonical interpretation.

The canonical doctrine of the simulation of the sacrament (canons 1003 and 1379) refers more to the simulation made by the minister of the sacrament, not to the one performed by the one who is going to receive it, along with the congregation to which he belongs. But the doctrine that requires habitual internal will is applicable to it.

Because the sacraments, although they operate *ex opere operato*, if there is a negative will of the minister, of the contracting parties of the marriage or of the one to be ordained in the sacrament of orders, they are invalid¹⁶. And "a non-existent or contrary internal intention (for example, due to lack of freedom: c. 1026), would obviously be a null ordinance, although in the external forum validity would have to be presumed as long as the lack of internal intention was not established (c. 124 §2)¹⁷.

The expression that the sacraments are performed "ex opere operato" has often been misinterpreted, as if the sacrament acted automatically and regardless of the people involved. This is not the case and the "ex opere operato" must be understood in the light of the "ex opere operantis" ("action of the person who acts"). Salvation is wrought by Christ, but not without us. On the part of the minister, it is required that he intends to do what the Church does. On the part of the one who receives the sacrament, that he does not put an obstacle to grace, because if his will, when receiving the sacrament, is negative, the latter does not exist and is considered null and void.

16 L. Maffeo, *I vizi della volontà nell'ordine sacro*, 24. And, in the same vein, S. Berlingo, *Commentary on can. 1024*, 933.

17 Le condizioni soggettive per la valida ordinazione, Seconda parte, Fr. Giorgio Degiorgi, SDB, *Bishops by Msgr. Pierre Martin Ngô-dinh-Thuc*, Titular Archbishop of Bulla Regia, in *El Palmar de Troya* (Seville, Spain).

In conclusion, it is pacific in the legal-canonical doctrine that for the valid reception of the sacrament it is not enough with the external acts of the rite but there must be an internal intention of the subject that is not contrary to it, as an essential requirement, also for the sacraments that imprint character, among them, that of orders¹⁸. For the same reason, in the case of simulation or pretense, the sacrament of holy orders carried out would be null, despite the fact that the external acts or rites of the same had been correctly executed, because the recipient subject did not consent to it, with a habitual will (that is, neutral) nor positive.

How serious would it be to have pretended to be a priest and Bishop without being one?

What canonical penalty would correspond to Jorge Mario Bergoglio?

This matter was resolved by the Sacred Congregation for the Doctrine of the Faith on March 12, 1983, by which the canonical penalties are declared again incurred by Bishops who illegally ordained other Bishops and those who have been illegitimately ordained, in connection with the illegitimate ordinations of priests and Bishops by Msgr. Pierre Martin Ng6-dinh-Thuc, Titular Archbishop of Bulla Regia, in El Palmar de Troya (Seville, Spain). The ordaining Bishop, in addition to the sanctions indicated in cans. 2370 and 2373 § 1 and § 3 of the Code of Canon Law, would also have incurred excommunication ipso facto, reserved in a special way to the Apostolic See. This was the case in the aforementioned case, according to the decree of the Sacred Congregation of the Holy Office of April 9, 1951: AAS 43 (1951) 217ff. The penalty indicated in can. 2,370 also applies to priests who attended said ordination, knowing that it was illegal.

For the same reason, if some Jesuits had concealed from Bishop Castellano the unsuitability of Jorge Mario Bergoglio as a candidate to be ordained a priest, because he had not been ordained a deacon, or had told him that he was, they would have incurred the same penalty of excommunication.

Canon 968 CIC of 1917 required the Bishop to ordain only those candidates who met the necessary conditions according to the canons and did not incur an impediment or irregularity (as was the case with Jorge Mario Bergoglio if he was never really ordained a deacon). In the section 2

of this canon prescribed that those who suffered irregularity or some other impediment, even after priestly ordination (even if they were not at fault), could not exercise the orders received. This would have been appropriate in the case of Jorge Mario Bergoglio, if someone had denounced his lack of diaconal ordination.

The same is the case with the current CIC of 1983, in whose canon 1052 the ordaining Bishop is required to have carried out a prior scrutiny of the candidate, also checking whether he is fit to be ordained and that he meets the necessary requirements:

1.052 § 1. In order for the Bishop who confers the ordination in his own right to be able to proceed with it, he must have proof that the documents indicated in c. 1050 (among them, having received the certificate of having received the diaconate), and that the suitability of the candidate has been positively proven, through the investigation carried out according to law. In the matter resolved by the Sacred CDF, it is indicated that the priests, illegitimately ordained according to can. 2,374, are ipso facto suspended from the order received or, and as far as the exercise of the order is concerned, they are irregular, if they continue to exercise the order received knowing that it is illegal (can. 985.7)¹⁹. There it was said that anyone who had been ordained *per saltum* (that is, lacking a lower ordination) in a malicious way, as would seem to be the case with Jorge Mario Bergoglio, would be immediately suspended:

Dog. 2,374. Qui sine litteris vel cum falsis dimissoriis litteris, vel ante canonicam aetatem, vel per saltum ad ordines malitiose accesserit, est ipso facto a recepto ordine suspensus.

19 Quoting the magisterium of Pius II in his Constitution *Cum ex Sacrorum*. The CIC of 1983 demands that he be punished with justice (canon 1.381, for usurpation of an ecclesiastical office; and canon 1,384, for the illicit exercise of the priesthood).

20 Kolvenbach accused Bergoglio of a series of defects, ranging from the habitual use of vulgar language to duplicity; from disobedience hidden under the mask of humility to the lack of psychological balance. And as for his suitability as a future bishop, the document stressed that as Provincial he had been a person who brought division to the order. It is not surprising that, once elected pope, Francis made an effort to eliminate the existing copies of the document, as well as the original that was deposited in the official archives of the Jesuits in Rome." (Marcantonio Colonna, /1 Papa Dittatore, Kindle, pp.509-513).

The CIC of 1983 demands that he be given a just sentence (canon 1,381, for usurpation of an ecclesiastical office; and canon 1,384, for the illegal exercise of the priesthood). It is worth remembering that the then Superior of the Society of Jesus, Father Kolvenbach, commissioned a psychological report on Jorge Mario Bergoglio in which he was advised not to promote him to Auxiliary Bishop of Buenos Aires²⁰. If that Report (today made to disappear from the headquarters of the Society of Jesus in Rome by Jorge Mario Bergoglio, along with all its copies) had been followed, it would have been legal and in accordance with the law that Jorge Mario Bergoglio would not have been promoted to episcopate, as such was allowed by canon 970 CIC of 1917 and then canon 1030 of the CIC of 1983.

What happens with the sacraments administered by a false priest or Bishop?

If a priestly ordination has been null (for example, if the Apostolic Signature ended up declaring that it was the priestly ordination of Jorge Mario Bergoglio), all the sacraments administered by the false priest would also be null (except baptism, which is valid, even if the minister is not a priest).

If a sacrament is null, it is not from the moment its nullity is recognized or declared (*ex nunc*), but it is null from the beginning, that is, from the time it was administered (*ex tunc*), it was initiated or not said nullity. If the subject was not validly ordained, then he did not celebrate any Eucharist, forgive anyone's sins or validly administer the anointing of the sick. Because, if an ordination has been void, all the sacraments administered by the false priest are also void, except baptism, as has been said, or confirmation.

What will happen now, if the interested parties fail to provide reliable evidence that Jorge Mario Bergoglio was ordained a deacon?

The CIC of 1917 implied that the lack of diaconal ordination was a mere requirement of legality. However, there seem to be resolutions of the Congregation for the Doctrine of the Holy Faith (former Holy Office), which express the authentic interpretation of this matter, which historically indicated that the absence of prior diaconal ordination is a requirement for the validity of priestly ordination. We have not found them.

The 1983 CIC would be the legal standard to apply to Jorge Mario Bergoglio and his accomplices, as it is the current standard at this time, as is typical of criminal law. It also establishes that lack of diaconal ordination as a requirement of legality, not validity. Canon 1024 establishes two requirements for the validity of the ordination: to be male and to be baptized. And, for the rest, canon 1025 includes the causes of illegality of an ordination, among which are not having the diaconal ordination certificate (reference to canon 1050). Both canons read like this:

1.025 § 1. For the lawful ordination of priest or deacon, it is required that, after completing the tests prescribed by law, the candidate meets, in the opinion of his own Bishop or of the competent Major Superior, the proper qualities, that he is not affected by any irregularity or impediment and who has fulfilled the prerequisites, according to cc. 1033-1039; It is also necessary to have the documents indicated in c. 1,050, and that the scrutiny prescribed in c. 1,051.

4,050 For someone to be able to access holy orders, the following documents are required: 1/ the certificate of the studies carried out according to c. 1,032; 2/ **in the case of the ordination of priests, the certificate that they have received the diaconate**; 3/ in the case of the ordination of deacons, the certificate of baptism and confirmation, as well as that they have received the ministries referred to in c. 1,035; and also the certificate that they have made the declaration prescribed in c. 1,036, and, if it is a married man who is going to be promoted to the permanent diaconate, the marriage certificates and the consent of his wife.

From canon 1044 of the CIC of 1983, it can be inferred that an ordained priest without previous diaconal ordination is an irregular candidate to receive it, because he lacks this legality requirement:

1.044 § 1. The following are irregular to exercise the orders received:

1/ who has received the orders illegitimately, being affected by an irregularity;

2/ who has committed the crime referred to in c. 1,041, 2, if the crime is public;

3/ who has committed a crime that is dealt with in c. 1041, 3, 4, 5, 6.

§ 2. The following are prevented from exercising the orders received:

1/ who has received the orders illegitimately while being affected by an impediment;

2/ who suffers from dementia or another mental illness referred to in c. 1041, 1, until the Ordinary, having consulted an expert, allows him to exercise the order

If Msgr. Raspanti (the Bishop who supposedly ordained Jorge Mario Bergoglio as a deacon) did not have dimissorial letters to ordain him (there is no record of the same or anything about that supposed diaconal ordination), because the superior of the Jesuits did not give them to him (canon 1019.1 CIC 1983), it would also fit the penalty of suspension for Jorge Mario Bergoglio:

Canon 1,383. The Bishop who, contrary to what is prescribed in c. 1015, ordains an alien subject without the legitimate dimissorials, incurs the prohibition to ordain for one year. And whoever received the ordination is ipso facto suspended in the order that he received. Likewise, a just penalty should be imposed, in accordance with canon 1.384:

1,384. Who, apart from the cases dealt with in cc. 1378-1383, illegitimately exercises a priestly function or another sacred ministry, may be punished with a just penalty.

Jorge Mario

Bergoglio

Comenzó el 8 de octubre de 1940, Capela N.S. de la Misericordia (Río)

Recibió el Subdiaconado

el 30-julio-1969

en Compañía de Jesús de Buenos Aires

- Presbitero en San Miguel el 13 diciembre 1969 (1965)

- Consejero Obispo Titular de Anicia y Aniclion de Buenos Aires el 27 de junio de 1962

- Arzobispo Coadjutor de Buenos Aires el 3 de junio de 1967

- Arzobispo de Buenos Aires el 28 de junio de 1968

Fue creado cardenal de la Santa Madre Iglesia el 21 de Febrero de 2001..

En Buenos Aires a veinte y cinco del mes

de Diciembre del año mil novecientos treinta y dos al

Pbro. Enrique Fogli

bautizó a Jorge Mario

que nació en Buenos Aires el diez y siete del

mes de Diciembre del año mil novecientos treinta y seis

hijo legítimo de Don Mario Bergoglio

natural de Italia y de Doña Regina Maria

Chirali natural de Italia

Siendo sus padrinos Don Francisco Lari

y Doña Rosa Vassallo de Bergoglio

El Jefe Obispo de Roma El Cura de la Parroquia

y sucesor de Pedro y sucesor de Pedro

13 de mayo 2013 Juan Francisco J.

+ Luis Fogli



MONS. ENR. FOGLI
NUNCIO APOSTOLICO

75

1969

31 de julio: S.E.R. Mons. Miguel Razzanti, Obispo de Morón, confirió el diaconado, en el Colegio Máximo, a: José Luis Ávila, Jorge Mario Bergoglio y Carlos Mardoy de la Compañía de Jesús.

6 de diciembre: S.E.R. Mons. Miguel Razzanti, Obispo de Morón, confirió el diaconado, en la Iglesia Catedral de Morón a: Ricardo Martensen, de la Compañía de Jesús.

13 de diciembre: S.E.R. Mons. Ramón Castellano, Arzobispo Emérito de Córdoba, confirió el sacerdotado, en el Colegio Máximo, a los diáconos:
 José Luis Ávila
 Jorge Mario Bergoglio
 Carlos Mardoy
 Ricardo Martensen,
 de la Compañía de Jesús.



Personal Data: JORGE MARIO BERGOGLIO SIVORI

Born on December 17, 1936, Buenos Aires, Argentina (Federal Capital).

Entered the Society of Jesus on March 11, 1953.

He did his Novitiate in Córdoba and made his first vows on March 12, 1960, at the College of Cordoba.

He studied Humanities in Padre Hurtado, Chile, 1960

He studied Philosophy at the Colegio Máximo de San Miguel, between 1961-63.

He taught at the Colegio de Santa Fe, between 1964 and 1965 and at the Colegio del Salvador, in 1966.

He studied Theology at the Colegio Máximo de San Miguel, from 1967 to 1970.

He was ordained a priest on December 13, 1969, at the Colegio Máximo.

He did his Third Probation in Spain, between 1970 and 1971.

He made his last vows on April 22, 1973.

He obtained a degree in Philosophy and Theology.

Offices held after the priesthood:

1971-73: Vice-Rector and Master of Novices.

1971-73: Professor of Theology at the Colegio Máximo

1972-73: Provincial Consultant.

1973-79: Provincial

1979-85: Rector of the Colegio Máximo. Taught at the Faculty of Theology. Was National Advisor of CVX and examiner of candidates.

1986-88: He did his doctorate in Theology in Germany. He was a member of the editorial staff of the "Bulletin of Spirituality".

1990-91: Confessor at the Residencia Mayor de Córdoba.

06-27-1992: Ordained Auxiliary Bishop of Buenos Aires.

1997: Appointed Coadjutor Archbishop of Buenos Aires.

03-28-1998: Assumes as Archbishop of Buenos Aires. Primate of Argentina

02-21-2001: Created Cardinal.

03-13-2013: Elected Pope. He takes the name of Francisco

03-19-2013: He celebrates the Mass for the Inauguration of his Pontificate.

Datos Personales: JORGE MARIO BERGOGLIO SIVORI
Nació el 17 de diciembre de 1936, en Capital Federal.
Ingresó en la Copañía de Jesús el 11 de marzo de 1953.

Hizo el Noviciado en Córdoba y sus primeros votos el 12 de marzo de 1960, en el Colegio de Córdoba.

Estudió Humanidades en Padre Hurtado, Chile, 1960
Estudió Filosofía en el Colegio Máximo de San Miguel, entre 1961-63.
Hizo el Magisterio en el Colegio de Santa Fe, entre 1964 y 1965 y en el Colegio del Salvador, en 1966.

Estudió Teología en el Colegio Máximo de San Miguel, de 1967 a 1970.

Fue ordenado sacerdote el 13 de diciembre de 1969, en el Colegio Máximo.
Hizo la Tercera Probación en España, entre 1970 y 1971.

Hizo sus últimos votos el 22 de abril de 1973.

Obtuvo la Licencia en Filosofía y en Teología.

Cargos ejercidos después del sacerdocio:

1971-73: Vicerrector y Maestro de Novicios.

1971-73: Profesor de Teología en el Colegio Máximo

1972-73: Consultor de Provincia.

1973-79: Provincial

1979-85: Rector del Colegio Máximo. Enseñó en la Facultad de Teología. Fue Asesor Nacional de CVX y examinador de candidatos.

1986-88: Hizo el doctorado en Teología, en Alemania. Fue miembro de redacción del "Boletín de espiritualidad".

1990-91: Confesor en la Residencia Mayor de Córdoba.

27-06-1992: Ordenado Obispo Auxiliar de Buenos Aires.

Año 1997: Nombrado Arzobispo Coadjutor de Buenos Aires.

28-03-1998: asume como Arzobispo de Buenos Aires. Primado de la Argentina

21-02-2001: Creado Cardenal.

13-03-2013: Elegido Papa. Toma el nombre de Francisco

19-03-2013: Celebra Misa de Inauguración de su Pontificado.

**ANALYSIS OF THE LORD'S ESHATOLOGICAL SPEECHES EXPOSED IN
"UMBE TESTAMENTO" ("UMBE TESTAMENT") SITUATING IN THEM
THE THREE MOMENTS OF THE PAROUSIA**

Mt. 24: Warning, Mt. 25: Judgment of the nations

Lk. 17: Warning, Lk. 21: just before the final 3.5 years of the G.T. Mk. 13: just before the final 3.5 years of the G.T.

Umbe's messages of September 19 and 25, 1971 (which precisely we did not read in "Umbe special parousia" for lack of time) they are very powerful to finish justifying these two hidden comings in a way compatible with the gospels. This indicates something amazing, such as considerable importance that the Lord himself gives (presents) in the gospels to his hidden comings, of which he gives more details than of the Judgment of the Nations itself.

By using 3 graphic symbols prior to the text, we place approximately the evangelical passages at different times:

††† Verses referring to the Warning (which will begin in the last week of Daniel)

∅∅∅ Verses referring to the middle of the week (until the abolition of the perpetual sacrifice)

ΩΩΩ Verses referring to the events that lead to the end of the 3.5 years of GT (until the visible coming in glory for the judgment of the nations)

Saint Matthew 24

ΩΩΩ [1] And Jesus being come out of the temple, went away. And his disciples came to shew him the buildings of the temple. [2] And he answering, said to them: Do you see all these things? Amen I say to you there shall not be left here a stone upon a stone that shall not be destroyed. [3] And when he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

[4] And Jesus answering, said to them: Take heed that no man seduce you: [5] For many will come in my name saying, I am Christ: and they will seduce many. [6] And you shall hear of wars and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom;

and there shall be pestilences, and famines, and earthquakes in places: [8] Now all these are the beginnings of sorrows.

[9] Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake. [10] And then shall many be scandalized: and shall betray one another: and shall hate one another. [11] And many false prophets shall rise, and shall seduce many. [12] And because iniquity hath abounded, the charity of many shall grow cold. [13] But he that shall persevere to the end, he shall be saved.

[14] And this gospel of the kingdom, shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come

ooo [15] When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand.

[16] Then they that are in Judea, let them flee to the mountains: [17] And he that is on the housetop, let him not come down to take any thing out of his house: [18] And he that is in the field, let him not go back to take his coat. [19] And woe to them that are with child, and that give suck in those days. [20] But pray that your flight be not in the winter, or on the sabbath.

[21] For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. [22] And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. [23] Then if any man shall say to you: Lo here is Christ, or there, do not believe him. [24] For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect. [25] Behold I have told it to you, beforehand. [26] If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not. [27] For as lightning cometh out of the east, and appeareth even into the west: so shall the coming of the Son of man be. [28] Wheresoever the body shall be, there shall the eagles also be gathered together.

††† [29] And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: [30] And then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty [31] And he shall send his angels

with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. [32] And from the fig tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. [33] So you also, when you shall see all these things, know ye that it is nigh, even at the doors. [34] Amen I say to you, that this generation shall not pass, till all these things be done. [35] Heaven and earth shall pass, but my words shall not pass.

[35] "Shall pass": Because they shall be changed at the end of the world into a new heaven and new earth.

[36] But of that day and hour no one knoweth, not the angels of heaven, but the Father alone. [37] And as in the days of Noe, so shall also the coming of the Son of man be. [38] For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, [39] And they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be. [40] Then two shall be in the field: one shall be taken, and one shall be left.

[41] Two women shall be grinding at the mill: one shall be taken, and one shall be left. [42] Watch ye therefore, because ye know not what hour your Lord will come. [43] But know this ye, that if the goodman of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. [44] Wherefore be you also ready, because at what hour you know not the Son of man will come. [45] Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season.

[46] Blessed is that servant, whom when his lord shall come he shall find so doing. [47] Amen I say to you, he shall place him over all his goods. [48] But if that evil servant shall say in his heart: My lord is long a coming: [49] And shall begin to strike his fellow servants, and shall eat and drink with drunkards: [50] The lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not: [51] And shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

Saint Mark 13

ΩΩΩ "1 [1] And as he was going out of the temple, one of his disciples said to him: Master, behold what manner of stones and what buildings are

here. [2] And Jesus answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down. [3] And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart: [4] Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

[5] And Jesus answering, began to say to them, Take heed lest any man deceive you. [6] For many shall come in my name, saying, I am he; and they shall deceive many. [7] And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet. [8] For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in divers places, and famines. These things are the beginning of sorrows.

[9] But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them. [10] And unto all nations the gospel must first be preached.

[11] And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. [12] And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death. [13] And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

000 [14] And when you shall see the abomination of desolation, standing where it ought not: he that readeth let him understand: then let them that are in Judea, flee unto the mountains: [15] And let him that is on the housetop, not go down into the house, nor enter therein to take any thing out of the house: [16] And let him that shall be in the field, not turn back to take up his garment. [17] And woe to them that are with child, and that give suck in those days. [18] But pray ye, that these things happen not in winter. [19] For in those days shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be. [20] And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days.

[21] And then if any man shall say to you, Lo, here is Christ; lo, he is here: do not believe. [22] For there will rise up false Christs and false prophets,

and they shall shew signs and wonders, to seduce (if it were possible) even the elect. [23] Take you heed therefore; behold I have foretold you all things.

††† [24] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. [25] And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved. [26] And then shall they see the Son of man coming in the clouds, with great power and glory. [27] And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. [28] Now of the fig tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near. [29] So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors. [30] Amen I say to you, that this generation shall not pass, until all these things be done. [31] Heaven and earth shall pass away, but my word shall not pass away. [32] But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.

[33] Take ye heed, watch and pray. For ye know not when the time is. [34] Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch. [35] Watch ye therefore, (for you know not when the lord of the house cometh: at even, or at midnight, or at the cockcrowing, or in the morning,). [36] Lest coming on a sudden, he find you sleeping. [37] And what I say to you, I say to all: Watch.

Saint Luke 17

††† [20] And being asked by the Pharisees, when the kingdom of God should come? he answered them, and said: The kingdom of God cometh not with observation: [21] Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you. [22] And he said to his disciples: The days will come, when you shall desire to see one day of the Son of man; and you shall not see it. [23] And they will say to you: See here, and see there. Go ye not after, nor follow them: [24] For as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day. [25] But first he must suffer many things, and be rejected by this generation.

[26] And as it came to pass in the days of Noe, so shall it be also in the

days of the Son of man. [27] They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all. [28] Likewise as it came to pass, in the days of Lot: they did eat and drink, they bought and sold, they planted and built. [29] And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. [30] Even thus shall it be in the day when the Son of man shall be revealed.

[31] In that hour, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner, let him not return back. [32] Remember Lot's wife. [33] Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it. [34] I say to you: in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. [35] Two women shall be grinding together: the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left. [36] They answering, say to him: Where, Lord?

Saint Luke 21

ΩΩΩ [5] And some saying of the temple, that it was adorned with goodly stones and gifts, he said:

[6] These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down. [7] And they asked him, saying: Master, when shall these things be? and what shall be the sign when they shall begin to come to pass? [8] Who said: Take heed you be not seduced; for many will come in my name, saying, I am he; and the time is at hand: go ye not therefore after them. [9] And when you shall hear of wars and seditions, be not terrified: these things must first come to pass; but the end is not yet presently. [10] Then he said to them: Nation shall rise against nation, and kingdom against kingdom. [11] And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven; and there shall be great signs. [12] But before all these things, they will lay their hands upon you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name's sake. [13] And it shall happen unto you for a testimony. [14] Lay it up therefore into your hearts, not to meditate before how you shall answer: [15] For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. [16] And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some

of you they will put to death. [17] And you shall be hated by all men for my name's sake. [18] But a hair of your head shall not perish. [19] In your patience you shall possess your souls.

[20] And when you shall see Jerusalem compassed about with an army; then know that the desolation thereof is at hand.

[21] Then let those who are in Judea, flee to the mountains; and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it. [22] For these are the days of vengeance, that all things may be fulfilled, that are written. [23] But woe to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people. [24] And they shall fall by the edge of the sword; and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles; till the times of the nations be fulfilled.

~~000~~ [25] And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves [Luke 21:25]

[26] Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; [27] And then they shall see the Son of man coming in a cloud, with great power and majesty. [28] But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand.

††† [29] And he spoke to them in a similitude. See the fig tree, and all the trees: [30] When they now shoot forth their fruit, you know that summer is nigh; [31] So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. [32] Amen, I say to you, this generation shall not pass away, till all things be fulfilled. [33] Heaven and earth shall pass away, but my words shall not pass away.

[34] And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. [35] For as a snare shall it come upon all that sit upon the face of the whole earth. [36] Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

[37] And in the daytime, he was teaching in the temple; but at night, going out, he abode in the mount that is called Olivet. [38] And all the people came early in the morning to him in the temple, to hear him.



Pilgrims

UMBE: THOSE PERIODS AND DATES THAT ARE PROJECTED ONTO THE CURRENT ONES**Key concepts to understand it all****1. Introduction**

Hello Arturo, here we are closing the series by providing the final touch-up to the second generative line of Umbe (which is the preparation for the parousia of the Lord, since the first generative line is the taking of the apex of the Church by the enemy of God). At first we had thought of saying goodbye quietly by paying homage to St. Felisa Sistiaga, before proceeding to write the compilation book of the entire Umbe series that we have been developing in the last two years. But it turns out that this culmination is not going to be as smooth as we thought because we have encountered two unexpected circumstances that have required us to make an additional effort in the preparation of this catechesis.

These circumstances are:

1. The discovery of statements made by Felisa Sistiaga on a Spanish television programme. We estimate that when she said them it was 1986 or 1987 (Felisa died in 1990, 30 years before the fulfillment of the prophecy of the fog).

2. Two contributions from two lay people, one from Mexico City and the other from Barcelona. (because the laity who help the Pure and Sorrowful Virgin are not just the two of us, there have already been a few throughout the series, in addition to the nun).

As a result of these two circumstances, we have delved into the details of the messages, the detailed analysis which has led us to carry out this catechesis, focusing on three concepts: dates, deadlines and definitions of various eschatological terms such as: warning, punishment, fog, blackout, parousia.

Heaven has willed that, like man, who is composed of body and soul, these apparitions should have a corporeal and a spiritual component. The five senses (sight, taste, smell, touch and hearing) are involved at various times. As well as intuition (the so-called sixth sense), so that not only the powers of the soul

are elevated by faith, hope and charity as transmitted in Umbe.

Umbe's apparitions and messages can be likened to a complex game of chess where both sides (mystery of iniquity and mystery of goodness) make moves. The side of the evil one makes moves to offend God and lose men, and the side of the Virgin plays in such a way that all their moves are made at the right time, they are often difficult to interpret and may seem to be failures, or we can sense how bad the world is going to get knowing that it is the adversary who takes the initiative and who dominates the board by collecting many pieces in order to have a position of dominance...

It may seem, but it is not, that the mystery of iniquity is the one who conquers, because its movements are the first fruits of rebellion against God and against His Church. Let's see what movements they are and in what messages the Virgin refers to them:

- **Skipping diaconal ordination (6/8/69) and simulating priestly ordination (12/13/69)**
- **Cursing and persecuting the children of the Virgin (1/16/71)**
- **Changing two popes by assassination and coup d'état (5/23/71)**
- **Removing God's apostles from the church (i.e., marginalizing faithful priests) (6/4/71)**
- **Causing catastrophes and disease (6/22/71)**
- **Bishops do not continue with the mission that the Lord wants (10/30/71)**
- **Trying to kill the faithful (12/7/71)**
- **Prevent us from going where the Blessed Sacrament is (1/1/72)**
- **Turning churches into amusement theaters (1/21/72)**
- **Being deceived by appearances of Satan himself (3/13/72)**
- **Stirring up many errors against the Church (6/4/72)**

For in spite of this string of anticipated evil movements, it is the Virgin who takes the initiative and whose movements neutralize, deactivate, and ultimately defeat the mystery of iniquity.

And in the background there is always the blessed water and the Holy Rosary, which help us not to fall into temptation as we ask in the Lord's Prayer. The struggle between the devil and the Woman is shown in Umbe. He cannot tempt or harm her directly, but he does it through her children, causing them to be lost. But at the same time these children are at the heel of the Woman (they are the lower part of her body) and they (too) step on the head of the serpent.

The first one wounds her

Just like in a game of chess, the apparitions of Umbe go through phases (the opening, middle game or development where the queen signally causes two checkmates that hit the enemy king hard—the checkmate of the “I come for my children” and the checkmate of the “I come for all mankind” —and a majestic ending until the final checkmate that will occur after the Great Tribulation in the judgment of the nations (which is the final visible part of the parousia). Throughout the game, the winning queen advances ahead:

- Breaking up all the traps of the enemy army (unearthing the imposture of the false church with a secular coup conspirator at its head.

- With enormous healing and exorcistic power that emanates from her presence, from the recitation of the Holy Rosary and from the water of the well blessed in perpetuity by her.

- Evangelizing with the doctrine on the seven Sacraments, announcing herself as the Divine Shepherdess, in the name of her Divine Son, showing the Sacraments of Confession and the Eucharist to the visionary.

- Teaching about the theology of heaven, purgatory, and hell.

- Warning about the importance of (not committing) the sin of omission, i.e. doing nothing, ignoring it.

- Preparing for the transition from public to private Eucharistic worship.

- By unveiling Parousiacal chapters of Sacred Scripture that remained sealed (Chapter 12 of the Book of Daniel) or had not been fully understood (Chapter 14 of the Gospel of St. John).

- Prophesying about the events leading up to the Warning (there are already five prophecies fulfilled for this period in which we are already living), prophesying about the Warning itself, and prophesying also about the subsequent seven-year rule of the man of iniquity. There are still quite a few prophecies to be fulfilled, because their time has not yet come.

- It is shown that the Virgin in Umbe reviews everything that has to happen in the Church for more than half a century, about sixty years, which are the ones that delimit Bergoglio's imposture, from 1969 until the judgment of the nations. And She warns us of the deceptions that could arise from a possible substitute for

Bergoglio, which is possible if the false prophet is not Bergoglio.

This is how the Virgin builds her triumph over Satan's army, which she ends up chaining for a thousand years after the two apocalyptic beasts are thrown alive into the fiery hell.

The Queen's enemy has two powerful bishops and each one maneuvers toward a color on the board (they are the false church and the new world order). Apparently, these two bishops (that is, the false church and the new world order) are not allies, and even for lukewarm Catholics they are social references whose recommendations must be heeded, especially in times of crisis and earthly hardship. For the Catholics who do so—the “Catholics by name,” as Castellani called them—are not conscious of sin, and consequently, by hearing the news, they already consider themselves in a good spot in the face of the problems of this world. And they don't need more. And nothing irritates them more than hearing about the end times. Well, they are optimistic, they boast of living happily in their day to day.

The army of the Pure and Sorrowful Lady also has pieces that work for victory, such as the dignified and just laymen represented by the pawns, the faithful bishops representing the priests and bishops predelict sons (also in Castilian these chess pieces are called bishops, i.e. obispos), the fortress of the towers represented by St. Michael the Archangel and his celestial militia and finally the victorious king represented by the knight, with the sprinkled tunic with the blood of his victorious martyrdom, who is Our Lord, as we read in chapter 19 of the Apocalypse.

We all have to choose sides in this (chess) game where there are going to be many casualties, captures and sacrifices, but it is not the same to lose your life on the side of the victorious queen than to lose it on the side of the wicked king and his two infernal bishops (false church and NWO).

In the events promoted by the official false church, the contamination of the faith is more than likely. That is why Umbe's central message (5/23/71) says that “... great lack of faith on earth will lead to its misery...” A recent example we have had at the WYD held in Lisbon, where Jesus the Host was (mal)treated, a crude representation of the Stations of the Cross was made (just as at the WYD in Panama in 2019 a grotesque scene of the Annunciation was represented) and with the gratuity of Bergoglio, who already sponsors the esoteric virgin “of Satan U-2” (i.e. Our Lady Undoer of Knots, *Cas. Nuestra Señora Desatanudos*), now he goes off the hook by proposing the invocation of Mary “in a hurry” because the motto of WYD was something like “A rush in the air,” in clear opposition to what we were told in the message of (8/12/88).

It's a game in which we know in advance which side is going to win, which doesn't happen in real chess before the moves start (a game in which sometimes the white pieces win and sometimes the black pieces win).

2. CORRESPONDENCE BETWEEN THE DATES AND PERIODS GIVEN IN UMBE AND THE END OF THE LAST TIMES WE ARE ALREADY LIVING IN

The Marian apparitions are related to each other. None of them contains all the information. It is true that there are Marian apparitions that are easier to understand than others, but those of Umbe are very difficult, because of their sensitive content and that they must be preserved from the enemies of the Church, so that they are not manipulated and misinterpreted, as it already happened in the diocese of Bilbao in 2022 and now in 2023, when they have created a Vatican committee against the Virgin. The so-called Observatory of Marian Mystical Phenomena asserts that apparitions where the Virgin speaks of punishments or against the pope are false. It is the "anti-Umbe committee" that was set in motion on April 15 of this year 2023, standing between the publication on April 14 of "Umbe testament" where we explain the mystical and supernatural phenomena of Umbe and the Sunday April 16 of the Divine Mercy. That sequence of dates is a sign from heaven that we are on the right track and that the official church is false and contrary to the messages of Mary Messenger, as Professor Sanchez Ventura beautifully referred to our Mother.

In "Umbe parousia" we deal with the sequence of dates and periods that derive from the messages of the Virgin and now, confirming those explanations, we are going to analyze the periods and dates from another complementary perspective:

Periods and dates corresponding to each other. Now comes the most difficult and crucial part of the catechesis, detailed in seven sections explaining dates and periods. We have to look at the dates and periods that happened in Umbe to understand where we are in the progression of the years that we are living.

1) The years 1968 and 69 crystallized and cast into the years 2013 and following. St. Peter and Our Lady were already preparing us for all that would come upon us in 2013).

-Year 1968: (apparition of St. Peter in order to give the keys to his house to Felisa).

-Year 1969: they speak of the beginning of the imposture in the Church (messages of 6/8/69 and 12/13/69). In those two messages the Virgin uncovers the infiltrator Bergoglio and the plan that heaven has in the face of the gravity of it, which is to announce the parousia of the Lord. For this we must ask forgiveness and be born of water and spirit to be able to see God. Those years were literally the beginning of Bergoglio's imposture, with his non-existent diaconal ordination and his fraudulent priestly ordination, which was not only illicit but also invalid because it was done with malice. Those years clearly cast themselves into 2013 and beyond.

In 1969, with a little more than 6 months of separation between the two messages, Our Lady called him "a violent man who will pay for his penalty" and ended with the angel's assertion to Felisa on the day of Bergoglio's invalid priestly ordination: "Do not forget what you have promised."

It is clear that from the moment the mystery of iniquity begins its definitive assault on the Church begins its journey towards the taking of the apex, the Virgin begins to act, going ahead and unearthing his tricks, lies and impostures.

2) The year 1970 is cast or equivalent to this year 2023 (after the death of Benedict there is a time to do penance, ask God's forgiveness and decide).

The year 1970 begins with two messages and apparitions (1/3/70 and 2/12/70) that are a global summary of the situation of the church since the first year of Benedict 2005, his departure from the Vatican in 2013 and his death on 12/31/2022. The two candles brought by the angel explain the entire pontificate of Benedict and the subsequent 40 cm candle brought by the Virgin is the current situation of the Churches in 2023, after the death of Benedict. Our Lady continues to announce the parousia while asking us to continue to go to Church to receive the Sacraments, but knowing that there is filth inside the Church, where the true and false church are still mixed. It is necessary to be in prayer with Our Lady and to come to a determination to accept, believe and assume the messages of the Pure and Sorrowful Virgin. Everyone has to take note because the time has come for the collapse (cas. derrumbamiento) of this world and of the Church (message of 12/24/70).

The year 1970 ended with the order given by God, through the guardian angel, for the parish priest to resolve upon Umbe's divine provenance, because he had already had clear evidence about the veracity of Umbe for more than a year and he continued to despise the proofs, the miracles of the water, offending the Virgin for not believing Felisa Sistiaga. Our Lady

finished that year, 1970, by showing Felisa the vision of the priests in hell who are responsible for the collapse of the Church and the catastrophes that occurred.

In this year of 2023 it is the same as it happened in 1970 with some priests and pilgrims of Umbe. The priests and laity have been seeing the evidence of the taking of the apex of the Church for a year, with the edition of Umbe 4,5,6 and 7 (because Umbe 2 and 3 focused on restoring the original messages after the changes perpetrated in the diocese of Bilbao itself, with the enemy operating from Vizcaya (*Bas. Biscay*) itself, just as it happened to Felisa herself on 3/13/72 who was confused by Satan himself, who disguised himself as if he was the Virgin). How many deceptions will we have left to suffer in these coming years!

The Virgin casts the year 2023 in 1970! It is time to resolve upon Umbe because after the departure of the family from the house, that is, after the death of Benedict, there is a time to resolve, which pedagogically is 1 year, because one year after the departure of the family from the house is equivalent to death of Benedict. Some mystical phenomena occurred on 1/3/1971 that were the only ones that we forgot to explain in "Umbe testament" and that a Mexican layman has reminded us of and agreed to help us.

In short, we propose the year 2023 as equivalent to the year elapsed between 1/3/70 and 1/3/71 and we see it likely that from the year 2024 the final stretch towards the parousia will begin, which will begin with the Warning, in the same way that in Umbe it happened from 1/3/71. Although God could have sent the Warning whenever He wants. On October 2023 will be one year since the prophecy of the fog was formed in Holy Week 2020 and was proven true (by us), a prophecy that we fully explain in Umbe 6, published in October 2022.

3) The year 1971 in Umbe prefigured the final stretch towards the Warning. From 1971 (which pedagogically will be 2024, when one year has passed since Benedict's death) the Church will enter into agony, due to the great lack of faith that will lead to its misery and we approach the parousia passing through catastrophes, diseases, (which cannot be avoided at all with the blessing of the Pope, but we will be blessed by the Lord and protected by the Virgin if we are worthy and possess a special light for having come out of the purgative way and proceeding onto the illuminative way)

The message of 1/3/71 is key, because it allows us to head down the final stretch towards the Warning. For us, the sign that the Warning is near will be

when we see that the Church is in agony, catastrophes and diseases occur and Bergoglio calls for days of prayer and blesses parts of the Church.

This will not stop the course of events, as Our Lady has told us:

January 3, 1971 (Our Lady gives Communion to Felisa at 4:20 p.m.)

3 de Enero de 1971
 La Virgen da la Comunión a Felisa a las 16:20 h.

"Esto que te sirvo es para obtener el perdón de los pecadores y para resucitar de la agonía al Reino de Dios, que no se turbe tu corazón para no caer en la tentación. Yo soy el camino de la Verdad"

Era domingo, había nevado muchísimo. Hacia 1 año que habíamos dejado la casa de Umbe y en recuerdo de ello, mi ama, mi padre y yo fuimos en taxi hasta las cercanías; el taxista ya nos anunció que no volvería por nosotros. Bajamos como pudimos, y revolcándonos por la nieve. Al llegar al pozo, lo maravilloso fue que la nieve había respetado el pozo y el camino de la Virgen. Qué pena no haber tenido una cámara de fotos y haberlo mostrado al mundo, por Dios. Entramos, estábamos rezando, La Virgen se apareció y le dio la comunión a ama, y yo hubiera desado mirar más, y ama saca la lengua, era como perlas brillantes, primero le dio la sangre de Cristo, de un cáliz chiquitín que traía la Virgen en la mano, el color que yo conozco si lo pudiera expresar de alguna manera, "aquello era como agua y vino verdosito brillante que no puedo ni sé explicar, luego la comunión la sacó de una cajita dorada cuadrada la hostia era mucho más gorda espesa que la que nos dan en la iglesia, como medio centímetro, de una blancura impresionante, luminosa tan blanca como la nieve, la madre dijo que tenía un dulzor muy parecido al de la miel. Mientras tenía la comunión en la boca le decía, ama abre la boca, hay por Dios que la quiero volver a ver y se fue agrietaando y absorbida por ella".

"Nosotros no vimos el cáliz, solo vimos lo que represento la sangre y el cuerpo de Cristo en la Sagrada forma, no vimos a la Virgen, entre la pared y la Madre no vimos nada."

Inés Amieta Sisúaga (Hija de la Vidiente)

Translation of the message, on p. 243

Supernatural phenomena and the Virgin's message of 1/3/71 analyzed by a Mexican layman¹:

The snow can be interpreted as the purity of the place, but it can also be likened to white dust, a sign of curse (when the Virgin dried the parsley and wicker) which will not affect the path that the Virgin sanctified, between the house and the well. It is similar to the cross with glory to those who accept it and damnation to those who reject it.

The taxi took them to the farm, but the driver didn't want to come back for them. That represents the part of the Church that does not directly oppose or deny the existence of the apparitions of the Virgin but does not believe in the words of the Virgin. Even though having become aware of the existence of Umbe, it chooses to return to the securities of the world. The taxi can also represent the internet and the air/land routes that have made

1 Arturo reads what happened on 1/3/71 (both the supernatural phenomenon of the snow and the message and Holy Communion given by the Virgin to Felisa).

many aware of Umbe by going on pilgrimage to Umbe. Those will soon cease to be available so it is necessary to make Umbe known before the censorship arrives (message of the Virgin of 1/27/71).

Our Lady's message: "What I serve you is to obtain the forgiveness of sinners and to rise from agony to the Kingdom of God, so that your heart may not be troubled so as not to fall into temptation. I am the way of Truth."

A year after the death of Benedict, Our Lady speaks of the Kingdom of God being in agony. She is obviously referring to the Church when She says that our hearts should not be troubled by what is coming before the Warning. That is the first phase of the parousia with the second Pentecost, which will include catastrophes, diseases, crises, hunger, war, bloody riots, etc. Finally, She identifies herself with her Son when she says, "I am the way of truth."

March 1, 1970 is equivalent to 12/31/22 and begins the parousiacal and Eucharistic catechesis resolving upon Umbe before the collapse. Following the parousiacal advent that shall intensify when the Virgin speaks of her suffering and asks us for penance. The warning will not mean punishment for us. We, the faithful of Umbe, have to obey the dictates of the guardian angel (11/19/70) and help others to sort out the apparitions at Umbe.

As for the sweetness of the Sacred Host, we see a double teaching which includes the urgency of carrying out the apostolate of the Virgin's messages. In Sacred Scripture there are two references to the sweetness of the Word: when it is eaten in scrolls and books (Ezek 3:3): "Son of man, be nourished and satisfied with this scroll which I am giving you. I ate it and it was sweet as honey in my mouth." Also in (Rev 10:9-10): "I went to the angel and told him to give me the little book. And he says to me, 'Here, devour it, it will embitter your bowels but in your mouth it will be sweet as honey.' And it was sweet as honey in my mouth, but when I ate it, my insides were bitter." The second teaching is not to take Communion in the hand, which produces bitterness in the bowels (Apocalypse) instead of producing only sweetness in the mouth (Ezekiel and Revelation).

On Saturday, August 5, 2023, I received an inspiration. This recent Saturday was the first Saturday of the month, a day especially dedicated to Mary. This year 2023 has the peculiarity that the feast of Our Lady of the

Snows fell on that Saturday, which is the day of the Virgin's birthday as the Virgin herself has said in several apparitions (Medjugorje, Tierra Blanca in Mexico, Prado Nuevo in Spain.) So I went to Mass to especially congratulate Our Lady and to offer to her at the altar the work we are doing, wanting the book on the apparitions of Umbe to be published soon.

After leaving Mass, I wondered if She had been born on the Sabbath. We know from her messages at Medjugorje in 1984, that she turned two thousand years old. I did the calculations and indeed, she was born on the Sabbath. This makes sense because the Sabbath is the feast day that the Jews dedicate to Yahweh. My second inspiration was that the Virgin in Umbe was in mourning as a sign of her fundamental role in the Holy Saturday of the Church. This was explained in "Umbe Parousia" which began after the death of Benedict, then I realized that the Holy Saturday of the Church began on a Saturday, on 12/31/22 the day of Benedict's death.

From there I wondered if the Holy Saturday of the Church prefigured in Umbe when they left the house and extinguished the two heavenly candles which we explained earlier that they represented the ministerium and the munus of Benedict on 1/3/70 also falling on Saturday. Indeed, it fell on the first Saturday of the month, as on August 5, 2023 and August 5 of the year 16 B.C., the birthday of the Virgin.

In conclusion, while preparing for this program, we have become aware of all occurring in the month of August, which is dedicated to the Immaculate and Sorrowful Heart of Mary, precisely on the first Saturday of the month, the 5th, the day of Our Lady of the Snows.

In short, we take this as another sign from Heaven confirming that the interpretations we are providing offer correct periods of time and dates. This is the umpteenth help or inspiration we receive from Heaven. And as if that motion of 5/8/23 was not enough, just before recording this catechesis, Arturo and I have been able to confirm that we are on the right track in two different ways:

We have started to write this book about Umbe and in the Q&A part, which is the section I am writing, the number of questions increased up to 101. I could very well have ended the Q&A section at number 87, 99, 114...etc. To my surprise I heard an audio from Arturo saying that it would be good if the questions and answers totalled 101 which would represent the painful tears of the Virgin in Akita, Japan.

The second confirmation from Heaven putting us on the right track has been just as impressive and is derived from the fact that I prayed to Our Lady and said:

Mother, we have already begun to write the book and I do not want it to fall behind. I do not know if we will have finished understanding everything before writing it. I had the feeling that we had already understood everything with this catechesis, but that was not a certainty, and I kept thinking. I asked her to let us know exactly when we could fully transmit the messages of Umbe.

The answer was easy. In 1990, after the death of the visionary at the age of 82, was when I had the notion to think about the birth of the apparitions of Umbe. It happened in 1941, 82 years ago. Because we are in 2023 and the Umbe series is in its second generation line (i.e. teaching regarding parousia) it is going to be finished. We had not yet recovered from the pleasant surprise of the confirmation of the 101 questions and answers, when we found this answer from the 82-year period which confirmed that this year we have finished understanding and explaining the apparitions of Umbe and we can go ahead and write the book.

4) After the two three-decade periods, we are heading in the final stretch towards the Warning.

Another way to arrive at the same conclusion that there is a deadline for resolving Umbe (after which the final stretch to the Warning is headed) is by looking at the two sequences of the 30 years prior to the Warning.

The first thirty years are between 3/25/1941 and 3/25/1971. From then on the Virgin had already spoken of the parousia in two previous messages (February 11 and 27, 1971) and will speak to Felisa of the Warning. Prior to giving the specific message about the Warning (6/22/71) several things happen:

1st) Felisa sees the scene of the crucifixion with the Virgin in sorrow and weeping. The Virgin is about 50 years old (3/25/71).

2nd) Our Lady asks us to do penance and to not back down for anything (4/17/23).

3rd) The central message is about the great lack of faith, the Holy Week in which the fog will begin, and the unjust pope about to be punished (5/23/71).

4th) She mentions the laity who helps her and the destruction that the unjust pope will cause in the Church (6/4/71).

5th) Many catastrophes and diseases will take place (6/22/71).

Only after these five events, requests, and messages prophesied and

lived by Our Lady, will the Warning take place over the whole earth (6/22/71). It will not occur immediately after the collapse of the vision of hell witnessed by Felisa. The catechesis of 1970 ends but not immediately after the first thirty years. No.

The same applies to the second period of 30 years (from the last testament of the Virgin given in 1990 until Holy Week 2020) which is the current time in which we are, when the Church is being crucified and destroyed causing enormous suffering to the Pure and Sorrowful Virgin. During these years we have to make progress, do penance, ask for God's forgiveness and make a firm interior resolution to believe and make known to others the messages of the Pure and Sorrowful Virgin. After the second 30-year period the Virgin will be present at the crucifixion of her Daughter the Church, just as after the first 30-year period She was present at the crucifixion of her Son.

5) What will happen after the Warning:

The Warning announced in Umbe on 6/22/71 and the subsequent messages given from 6/7/1971 to 11/15/1972 predict and are cast in the septennial of the One World Government, with the appointed signal apparition of St. Michael for the final 3.5 years of the Great Tribulation. The Umbe message of 2/11/1971 corresponds to chapter 12 of the book of the prophet Daniel, which was sealed until the publication of "Umbe testament" on 4/14/2023.

In Umbe, after the Warning (6/22/71) Our Lady speaks of the miracle of the preservation of the righteous who will not go through the 3.5 years of the Great Tribulation. She speaks of the need to receive Communion. She shows Heaven before the final 3.5 years, just like the Lord who wanted to show His transfiguration to Peter, James and John before His Passion. She, Mary, comes for all humanity as it is already explained in chapter 14 of the Gospel of St. John in the Umbe appendix 2, parousia and the Great Tribulation. The power that She has and that is manifested through the healings of the water, the mark of the beast, the apostasy of the bishops and finally St. Michael the Archangel, will arise to divide the Kingdom of God before the final 3.5 years of the Great Tribulation in which some will be caught up and others will suffer together with the Virgin in the desert (Rev 12).

6) The two generating lines of Umbe have developed along some providential dates without overlapping, and without Arturo or I having the

initiative of deciding when or what to publish. In fact, even we were unaware that there was still matter left behind after Umbe 1, Umbe 3, Umbe 5 or Umbe 7. In fact, in Umbe 7, published hours before Benedict's death, we said that the series was closed without suspecting that we had yet to develop, in this year 2023, the entire second line of the parousiac generation, which we think already ends with this chapter of periods and dates.

1st) The seizure of the apex of the Church: in 2021 and especially in 2022, during Benedict's lifetime (from Umbe 1 to Umbe 7). It should be noted that "Umbe 7" did not overlap with the previous ones, because the chapter on Bergoglio's priestly imposture, although it is totally related to the seizure of the apex of the Church, is a separate chapter.

2nd) Preparation for the parousia of the Lord: In this 2023, after the definitive withdrawal of the Katechon, it is decided when the mystery of iniquity goes at full speed and without brakes (the two bishop chess pieces).

7) March 25th is an important date in Umbe:

That's right, including the contribution of a Spanish layman inviting us to delve deeper into the matter. That appointed date is the one that marks the first thirty years, between 1941 and 1971, after which Our Lady urges us to do penance, to have faith in her words, and to prepare ourselves for the Warning like after the end of the second thirty years when the fog notably began in Easter 2020).

Does this mean that after March 25 of next year 2024 the Warning will come? No one knows except for God. That day will be Holy Monday, that is, Lent 2024 will have already ended, which may be the last opportunity granted by Heaven to ask for God's forgiveness before the Warning. We, the faithful of Umbe, who want to be worthy children of our Mother, the Pure and Sorrowful Virgin, are already living in a permanent parousiacal Advent. But this is not the case for the average "Catholic."

In line with this, we proceed to read the testimony related to March 25, 2024, given to us by a Spanish layman. This subscriber begins with his greeting, identifies himself and leaves us his testimony from which we extract the following:

In sections of the Holy Scriptures it is indicated that there will be signs in the heavens. I without having great knowledge of the Bible and much the less any astronomical knowledge, I began to see the eclipses of the Sun and Moon

between now and the year 2030. It is quite possible that there will be more and new signs, but for now these are the ones we have. Here they are:

LUNAR AND SOLAR ECLIPSES (NOT PARTIAL) AFTER 12/31/2022. I cite the one of 3/25/24 so as not to make the reading cumbersome.

LUNAR ECLIPSES: SOLAR ECLIPSES:

- 4/20/23 total
- 05/05/23 penumbral
- 10/20/23 annular (America N+S)
- 3/25/24 penumbral
- 04/08/24 total (America N)
- 10/02/24 annular (Americas)
- 3/14/25 total
- 09/07/25 total
- 2/17/26 annular
- 03/03/26 total
- 08/12/26 total (Spain)
- 02/06/27 annular 20/02/27 penumbral
- 08/02/27 total (Spain)
- 8/17/27 penumbral 26/01/28 annular (Spain+ America S)
- 7/22/28 total
- 12/31/28 total
- 6/26/29 total
- 12/20-21/29 total

Based on this I try to find out the possible date of the Great Warning and saw that it could be preceded by the lunar eclipse of 3/25/2024. In addition to being the only one to fall on Holy Week, which also comes early next year, I am surprised that Holy Monday falls on the feast day of Saint Dismas, the good thief who was crucified at the right hand of Christ and was saved in the last instance. This is what is going to happen to all of us with this last Warning. God is going to grant salvation to humanity thanks to His Divine Mercy. It could be that during the illumination of conscience of this Holy Week of 2024 might be our last chance to repent and save ourselves, as St. Dismas also had.

Here is my testimony:

I was walking last Wednesday, July 19th, after running for a while along the highway of Las Aguas, which is a dirt road halfway up the slope

in the middle of the Tibidabo that runs from side to side of Barcelona and where people go to enjoy the views and play sports. After praying the Rosary and thinking about the matter I asked myself if I should spread the possible news (about the Warning. At that moment, in order to clear up my doubts, it occurred to me to ask Our Lord and my Guardian Angel about it, something that I had not done until now, and in fact, it had not even occurred to me.

I asked them if I should share it, and if the answer was yes, that Heaven would send me a sign. To do this, I looked at the city, at the Sagrada Familia, and at the horizon in case I saw a sign, but nothing happened. After a moment, without losing hope but no longer very convinced, I turned around and from where I was I saw on my left the statue of Christ that crowns the church of Tibidabo. I asked again for a sign or would let it be. At that precise moment, two bells rang in a nearby Church and to my surprise and admiration, the lights of the Church suddenly turned on, leaving the whole Church illuminated.

Normally the lights are turned on at night, but fewer and fewer are being turned on (). It was coincidental that it just happened at that precise moment. It must have been 9:30 p.m. because of the chimes, but I had no idea that they were going to be turned on, or even what time it was because I had no watch or cell phone. Anyway...*

() Subsequently, yesterday, Monday the 24th, I was informed that the afternoon Mass in the Church of the Expiation of the Sacred Heart of Jesus in Tibidabo was at 6pm and I went, also with the intention of asking about the lighting of the Church. When I asked about it, I was told that the lights are turned on only on Fridays, Saturdays and Sundays from 10pm to 11:30 pm.*

I asked about last Wednesday's lighting and I was told that it was because of a donation. The church was lit all year round due to donations made in previous years but lately donations are fewer.

I bid you farewell, sincerely.

For our part, we add that the 25th of March is the day of the Annunciation of the Virgin Mary by the angel and the Incarnation of the Word of God in the most pure womb of the Virgin, by the action of God the Holy Spirit. This is the first Joyful Mystery of the Holy Rosary. God came into the world on March 25, but not visibly – there were still 9 months to go before that – but some by the pure grace of God already were aware of the

news of his coming: St. Joseph, Elizabeth, Zechariah, and St. John the Baptist. We know that the Holy Spirit will come with the Warning, which for us is the first manifestation of the Parousia and for a worthy few who already live in crucified expectation with Christ and under the mantle of the Pure and Sorrowful Virgin of Umbe.

What did the enemy do on March 25, 2022? There was a false consecration of Russia to the Immaculate Heart of Mary, calling it the land of Heaven in a display of pantheism and modernism devoid of the supernatural. It was the typical modernism merging the natural with the supernatural according to the ideas of Freemasonry.

I do not intend to give dates of the Warning, nor of the miracle, whose date could be April 11, 2024, as revealed to Conchita of Garabandal, but then it would be too close to March 25. We have to be in a state of Grace, with the lamps lit because no one knows the day or the moment of the Warning, but being faithful like this Spanish layman and others, who, as Castellani said, smell the coming of the Lord in the air, as one smells storms before they come, not for all, but for a few.

3. FELISA SISTIAGA'S TESTIMONY AND CLARIFICATION OF CONCEPTS

Insertion of the interview fragment where Felisa talks about the cross in the sky and the fog.

Learning "eschatology in real time" allows us to distinguish and know what we mean when using the following terms: Warning, punishment, fog, Eucharistic blackout, Parousia, passion of the Church. The passion of the Church is explained in "Umbe special parousia".

The whole way in which the Umbe series has developed up to the judgment of the nations is what has led Arturo and me to choose the concept of "eschatology in real time", for this can only be understood as events unfold (the fog, the death of Benedict, the development of the Synod of Synodality...). This concept of real-time eschatology urges us to take advantage of these months to assimilate the messages of Umbe and prepare ourselves for the Warning, leaving the purgative path and placing ourselves on the illuminative path.

3.1. Testimony of Felisa Sistiaga and the concepts of Warning and Punishment. The use of the terms warning and punishment lends itself to confusion.

Before the Warning, which will be a punishment, there will be two signs, one long-term (the fog) and another in the short term (the cross in the sky). Felisa mentions them in reverse, mentioning first the cross in the sky and then the fog. She thought on a practical level that if we were not going to physically see each other (in the fog), the cross would first have to appear in the sky, which would give off a great light when it decomposed. This is not the case, in the first place Heaven gives the signal of the fog, and although it can be visible, as it happened with the crucifix in semi-darkness under an illuminated Bergoglio in Holy Week 2020 and also with the fog at the burial of Benedict, the fog is rather more of a spiritual state in which humanity was irreversibly plunged in Holy Week of 2020. Then the sign of the imminent Warning with the cross in heaven will come.

3.2. Eucharistic fog and blackout.

The fog began in Holy Week 2020, coinciding with the first Eucharistic blackout.

In Umbe appendix 1 we said that the three blackouts at Umbe's house corresponded to Benedict's departure from St. Peter's Basilica, to Holy Week 2020, and to his death. Now we can refine it a bit more, and instead of interpreting it that way, we associate the blackouts with the Eucharist, rather than with Benedict. In other words, the Eucharistic blackouts correspond to three moments marked within the fog that have been continuous since Holy Week 2020 and that this fog was physically manifested in Holy Week 2020, with that statue of Christ crucified in dark fog marking the first blackout, and in the burial of Benedict.

The fog era will last until the judgment of the nations, except for the worthy who have a special light and see. Come now because you have faith, hope and charity, and you will see the Lord in his Parousia. The worthier we are, the sooner we can see the Lord in his Parousia, that is, will receive the second Pentecost in the Warning and will receive special gifts. The ("I come for my children"), or to be caught up to deliver us from the final purification of the final 3.5 years of the Great Tribulation, or the ("I come for all mankind"), or be a martyr in the Great Tribulation, or be a sheep (not a goat) in the judgment of the nations, after overcoming the Great Tribulation.

The second Eucharistic blackout is surely approaching hand in hand with one of the catastrophic events where the UN is already managing to

implement emergency plans, as you explained in the recent video about extraterrestrials.

The priests have to examine themselves for when the second Eucharistic blackout comes. The first happened in Holy Week 2020, coinciding with that world situation that cannot be named so as not to be censored. This is not made explicit as such, but it is known by interpreting the signs of the times in the light of prophecies. And by not being an officialist, because if you are one, then you really won't understand. The axiom is "the more officialdom, the less faith and vice versa." And everything comes into play with officialism. The marked solutions are what the politicians tell us, what they tell us about extraterrestrial life, what they tell us from the Vatican. The safest thing to do is to distance oneself from all officialism.

We must not ask God that schism will not occur, because that is something prophesied in Sacred Scripture. We must ask God instead that we all end up on the right side of schism, which will be the minority, not recognized as the true Church but rather as persecuted to the point of martyrdom.

The third Eucharistic blackout will be the abomination of desolation, the imposition of an abominable worship of God, with the mark of the beast and the bloody persecution of the small remnant, who will have to flee to the desert with the Virgin.

The fog can only be dispelled by the three illuminations of the Parousia, but to be worthy of seeing these illuminations, we have to live on the path of illumination (the illuminative way).

It is a pity that there are Hispanic Catholic communicators who continue to call Bergoglio pope -though they criticize him- because Jesus did not come to exchange good works for sins, or to save the kingdom of truth with a lie. The sin of false speaking, when committed, cannot be compensated by the fact that they give other good evangelization.

Finally, we remind you that next Saturday, 9/2/23, the annual enthronement of the Pure and Sorrowful Virgin will be celebrated in Umbe and we encourage everyone who can to attend to accompany our Mother.

CRYSTALLOGRAPHIC PROPERTIES OF WATER AND THE RELATIONSHIP WITH LIGHT AND SPIRIT

The following text has been prepared by Ruben, a researcher friend and seeker of truth, a faithful believer in the apparitions and messages of the Pure and Sorrowful Virgin in Umbe.

Hi Agustín,

I'll try to summarize the topic somewhat, and if you want another call to talk about it, we'll coordinate.

As you know, the forces of evil have kept great truths, great knowledge, from us for a long time. In these times of revelation, great knowledge is being revealed within science, including that of water. The chemical part of water has generally been presented, that is, what the water contains, its minerals, its toxicity and microbiology. Hence the typical water analysis only quantifies what they find in the water.

The new science of water, the science of water that is suppressed and hidden, shows us that water is something much more complete than expected. Water is not only chemical, water also has a molecular structure, and is ordered in one way or another. The structure of water molecules is what makes it special and different.

When we talk about the structure of water, we already enter into what I told you. When water is in coherence, in harmony, in divine order of creation, water becomes like a crystal, but in liquid form. You may have heard it about crystal clear water, diamond water... It is said to act like a crystal because when it is structured it acquires the properties of a crystal, as its order allows:

1. Amplifies energy.
2. Translucens energy.
3. Processes energy and allows LIGHT to pass through.

Crystal clear water also acquires these capacities. Thus, perfect water, without shadow, without blemish, allows light to pass through, allows "illumination", fire. Water, therefore, is, in my opinion, a bridge, an interface between Spirit and the physical world, the nexus, the glue that binds them together and allows expression from one to the other. If the water fails, the nexus is broken. It is like a sound card that converts an analog signal to digital, for it is the same as the nexus that connects the

Spirit with the physical. Without that water... it will hardly be possible. It is through water that the communion of the two worlds takes place. Through the rain, the Spirit of God is embodied in nature, illuminates it, and transmits to it its "information" of how things should be. Otherwise, we have the desert, the nothingness.

The same thing happens to us, without purified water inside us, fire does not enter. That is why it is so important to be unblemished, confessing and erasing the sin-memories of our inner water so that we may be a crystal where we shelter the Spirit Fire in fullness, to enlighten us, to sanctify us. For me, these are the Saints, bodies of unparalleled water, in which the Lord can unfold in fullness, whereas satan is the opposite. He manifests himself in bodies that are less crystalline, darker, more shadowy.

In Genesis, the Lord inspired me to understand that on the first day what He did was to BAPTIZE the earth, to house the light. He prepared so that the water could receive His Spirit.

What Our Lady does is to appear in places where our waters receive a good jolt, they are energetically powerful places and where the water is very pure, which allows the Spirit to manifest more and improve our internal water, hence the miraculous healings. I know the case of a lady close to me who was cured of cancer in Lourdes. Cancer is a stagnation, a zone of shadow and incoherence. If order is restored in that area, health will be restored!

Another wonderful thing that I reveal to you: The Wedding at Cana. As the wine ran out and it was a special and festive day, grace was missing, and the Mother asked her son to work the miracle of the wine. Symbolically, what happened there, apart from the miracle, in which I believe, is that what the Lord shows us there is that a vessel of water without "life", without grace, without taste like a human body, with His Will he turned it into wine, into grace, into a feast. Without Him, we are nothing. That was the wedding feast at Cana, the demonstration of how water transformed by the Lord can contain the Spirit, Grace, joy.

In addition, water has another property, and that is its memory. Water is like a cassette tape that records everything that passes through it. Hence it is in it that our sins and our good works are stored. There is already talk of

future USBs that will be made of glass or water. That's what the brain is, a hard drive of water that stores our memories. The Superman Movie wasn't far off when it showed Superman picking up those crystals with the messages from his parents when they sent him into space. Crystals can store information. Our body water stores all of ours. That is why a good Confession can erase, reset our water and therefore, be a vessel in which the Fire penetrates and Grace comes.

There are several Marian apparitions with the presence of water: Lourdes, Umbe... And there are many villages with hermitages with springs to which properties are attributed. An interesting detail that comes to me now is that chemically coal is the same as a diamond, it makes them the same. The difference is the pressure to which the diamond has been subjected to, has purified it, ordered it and turned it into a crystal. For the same thing happens to us with life, joys and tribulations, which harden and purify us.

So now we have to live through a big tribulation to shake the waters that had become clouded and darkened. Otherwise, we would not be able to receive the great Pentecost. John the Baptist came to prepare the ground for the Lord, he came to purify the waters that could later be the vessel for the one who comes next, the Fire. The same thing has to happen now. A good shake of conversion and penance are needed to turn us, like the vessel of Cana, into wine, into grace, into spirit. Hence the importance of WATER in BAPTISM: it is Holy Water that is exorcised and is used to cross oneself.

The wine of consecration, I believe, is not only the symbol of the blood shed by Christ and the taking of the chalice, his passion, the sacrifice, it is also, once again, the wine of the wedding feast of Cana. The water breathed with the Spirit that brings grace and joy to the people of God, to the body of Christ. Wine, then, also symbolizes water with fire.

Remember, too, all the passages in the Bible or in private revelations concerning the heart, hardened hearts, and the insistence on softening them. Now we know why, since the heart is a muscle that folds into a spiral and what it does is to structure the internal water if it is soft. The harder, the more sins, the less structure, the more blemishes, the less fire.

Another detail is senile dementia. What trait does it have? Well, easy, a

stagnant skull that loses its water, its crystal quality and can no longer preserve the memory of a crystal, and becomes oblivion. But.... Oh, it is a great mystery that when we immerse an old man in memories of love and happiness... The water crystallizes and the Fire comes out. The SPIRIT connects again with the body thanks to the "activation" of the WATER. And the FLESH then begins to work under the influence of the SPIRIT.

SONG OF EZEKIEL (Ez 36:24-28)

God Will Renew His People

24 I will gather you from among the nations, gather you from all countries, and bring you to your land.

25 I will pour out pure water on you, to purify you, and I will cleanse you from all your uncleanness and idolatry.

26 And I will give you a new heart, and I will give you a new spirit; I will pluck out the heart of stone from your flesh and give you a heart of flesh.

27 I will pour my spirit into you, and I will cause you to walk according to my precepts, and to keep and do my commandments.

28 And ye shall dwell in the land which I gave to your fathers. You will be my people, and I will be your God.

If you have any questions, you can ask me any questions. Later I will show you my research under a microscope showing how water on my altar before a crucifix is transformed.

Recommend to people that they be very attentive to every story around them that has to do with water, especially when they read the Bible, and that they feel their body as water that can hold wine, fire. And it's the same in nature. When it rains, life explodes, as water connects the earth to God the Father and expresses itself through it. Let them ask for the rain to be brought to nature and to themselves. Let them ask for the baptismal renewal that activates our waters to shelter the Fire.

I can show you a video where you can see the difference between dead water and crystal clear water.

Praised be the Lord!!!!

CATECHESIS ON UMBE PUBLISHED ON THE YOUTUBE PLATFORM

They are found in the following list of Agustín Aranda's channel (contains Umbe 5, Part 2 that was censored from the Arturo PeriodistaCatólico 3 channel):

<https://youtube.com/playlist?list=PL7Drcil9h66800Ge00f3RR4xcWuEBXeJ&si=JJAoYrxYpvRC63T3>

For the first generative line of Umbe, the videos are called from "Umbe 1" to "Umbe 7", published in May 2021 and throughout the year 2022. The topics developed are:

Umbe 1: Apparitions of the Sorrowful Virgin in Spain (Ezquiaga Chauchina, Umbe, and Pradonuevo)

Umbe 2: From the diocese of Bilbao a change has been perpetrated in the messages of the Virgin of Umbe

Umbe 3: Sanity prevailed. Purity and literality are restored in the messages of the Virgin of Umbe

Umbe 4: Spanish nun confirms and expands on our explanation given in "Umbe 1" about JMB not being pope

Umbe 5: Umbe stresses the sin of omission and Bergoglio unknowingly confirms Umbe in his response on the airplane. Preparation for the apocalyptic events of the end of the end times

Umbe 6: Explanation of the prophecy of the fog initiated in the Holy Week 2020. Transition from public to private worship.

Umbe 7: Our Lady tells us that JMB has never received any degree of the sacrament of priestly orders

Umbe Appendix 1: Candles and Footprints

For the second generating line of Umbe, the videos are called as follows:

Special Umbe Parousia of the Lord

Umbe testament. Visions and supernatural phenomena. Chapter 12 of Daniel

Umbe Appendix 2: Parousia and Great Tribulation. Common mistakes. Chapter 14 of the Gospel of St. John

Umbe via iluminativa: the requirement to be able to participate in the hidden comings of the Lord

Umbe priests: New find and advice for them

A Deadline and Dates: Projection of those years into these present and until the judgment of the nations

In addition, in the list there are other videos of a general nature, where aspects that are not specific to either the first generating line (the taking of the vertex by the enemy) or the second generative line (the preparation for the imminent second coming of the Lord) are addressed:

Umbe barrage of coincidences

Umbe In An Hour

The "anti-Umbe" Vatican committee is already a reality

The evil one hates the water blessed by the Virgin in the well of Umbe

The book on Umbe as a manual of eschatology

Audiobook: all messages, visions, supernatural and preternatural phenomena

Umbe and the rosary understood as a preparation for the Lord's parousia

"I COME FOR ALL HUMANITY"

OUR LADY THE PURE AND SORROWFUL VIRGIN IN UMBE,
VIZCAYA, SPAIN 1941-1990



**UMBE: COMPLETE MESSAGES
REVIEWED & SORTED**

MESSAGES OF HOPE FROM MARY:

"Don't sweep the house today, come sweep it in fifteen days. Those who contradict you today will be converted. My desire is to bring peace to the world."

"Trust in my disciples. My disciples, pray for sinners, pray for the souls in purgatory. I'm giving the sign in several places."

12/16/1970: "If you do what I tell you... If they don't stop offending God."

12/24/1970: "If this is not fulfilled..."

05/23/1971: "If we are not listened to anymore..."

04/06/1972: "If my words are not heard..."

07/25/1971: "Heaven's last effort will be the MIRACLE"

09/25/1971: "If we are no longer listened to, there will be a direct work of God"

11/15/1972: "If you don't change as God expects..."

Inés Arrieta Sistiaga (daughter of the visionary) -----

1941

March 25, 1941, Tuesday (Part 1) Solemnity of the Annunciation of Our Lady:

I was at home alone (I had three children lying down: Marian, 6 years old, Inés, 4 years old, and José Luis, 7 months old) waiting for my husband to arrive. It was about midnight. I did all the work. I sat down on a chair and since it was cold, I put my feet inside the oven of the economy kitchen. Leaning back on the stove I sat thoughtfully, looking out the window at the dark outside. Suddenly, I saw a great glow descending and landing level to the window. I, terribly frightened, didn't know what to do or what to think. I wondered, terrified, what or where this immense light came from. Leaning over the sheet metal hanger, I didn't even dare look at it. I noticed a dark figure descending, wrapped in a light cloud. I didn't see any silhouettes. The luminosity disappeared. Instantly I heard a knock on the front door. I ran to open the door, thinking my husband would be coming, but I didn't see anyone. I closed the door and sat back down. Again, for the second time, there was a knock at the door. I opened it again, but I didn't see anyone either. I thought maybe he would be drunk, which he never did. Seeing no one, my shock grew even more. This time I didn't close the door. I sat down again in front of the kitchen.

Inés Arrieta Sistiaga (daughter of the visionary) -----**March 25, 1941, Tuesday (Part 2) Solemnity of the Annunciation of Our Lady:**

Instantly I saw in a corner of the house (which had no room divisions) the Virgin, dressed as Our Lady of Sorrows, on one of our chairs. On her knees, and accompanied on both sides, were candlesticks with their candles. She brought a book that she was reading. She was dressed in black with a headdress that reached to her shoulders, falling to the middle of her back. She wore a white front strap that obscured her hair. Her face was very thin, a little elongated, with perfect features. Light brown complexion, dark eyes, not very large, open, with a bright gaze, fixed, very expressive, and smiling. A straight nose, very fine, as well as a very thin and well-shaped lip. Fine hands about 18 to 20 years old. She wore a discreet round white bib and gold straps attached to her dress that reached to her feet. Wide sleeves with no pattern on the edges. Underneath them are white sleeves very tight to the wrists. Not very tall. Her feet bare. I cried and asked her to take me with her. She didn't speak and left.

A little while later my husband arrived and, crying, I told him that I would not be alone anymore. I told him what had happened. A few days later we heard some very strange noises that resembled people rolling around in the house. As long as there was light, they ceased, but as soon as the light went out, they were very frightful. We stayed like this for about a month. Until we told the priest to bless the house, then they stopped and we never heard from them again. We did not tell anyone about the apparition. The Virgin wore on her wrist, in addition to the brown Rosary and the crown of stars on her head, of which the four stars in the front were greater and equal in size, and the other eight were smaller and equal, all very resplendent, inclined towards the nape above the wimple, and were very shiny. The irises of her eyes were a deep azure blue. The Brown Rosary of 15 Mysteries.

Inés Arrieta Sistiaga (daughter of the visionary) -----

Years after the first apparition (March 25, 1941) I saw an angel next to the house, on the branch of an apple tree. He wore a white robe, had blue wings and his waist cord was blue. He had short hair curled back, brown in color. He had brown eyes, bare feet with a bright spot on both.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1968

June 16, 1968 Sunday

While I was cooking at 10 a.m., I suddenly heard the bell ring announcing a Mass being celebrated. I heard what was being said, the prayers of the people, though not very clearly. I could also hear the sound of the pages of a book being flipped. I didn't see anything.

The ringing of bells was heard after the first apparition, repeatedly, even heard by the workers on the farm. It sounded like a Church, and there were three perfectly outstanding chimes, and nothing more, with a regular intensity.

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 29, 1968

It was 2 a.m. in the early morning and Felisa was awake. In an instant the room lit up. St. Peter was standing in the midst of light. He told me in Castilian: **"You have stood at the door of my house, but without a key."** And offering me the key, he said: **"Here's the key for when you come."** He reached out and offered me his key. I said to him that I was never in his house, but he said to me that I was, and offering me the key again, he disappeared.

He was 1.85 meters tall and had a strong build, and a somewhat elongated face, a beard not long, dark brown, same as his hair. He seemed about 27 years old. His tunic was dark brown, and in his hand, he carried a key of about 30 centimeters that was black and brilliant. He also carried a long staff.

In the course of a grave surgical operation, I was twice on the verge of dying, an operation performed by Dr. Roque Aranguren in 1936. I understand that was what St. Peter was referring to.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1969

March 28, 1969, Friday of Sorrows

I went for a walk with my granddaughter and at a bend in the road near the house I saw the Virgin. I told the girl (Angelita Artaza and Arrieta, 6 years old): Don't you see the Lady dressed in black? And she told me she couldn't see. I asked the Lady in Basque: *Ser guru su?* In order to know what she wanted, twice, and she didn't answer me and left.

Three weeks later she appeared again in front of the farmhouse. My mother asked the same question, but Our Lady did not answer and left.

Inés Arrieta Sistiaga (daughter of the visionary) -----

April 19, 1969, Saturday

It was 9:30 p.m. I saw a little white cloud descending from the sky, and when the cloud reached the ground, I saw the figure of the Virgin in it, perfectly clear. It descended on the parsley in front of the house. I asked her twice in Basque: what did she want? She didn't answer me. She took a few steps and left. The next day we went to the place and the parsley was practically dry. The parsley had been penetrated with a white powder.

Inés left the next day around 10:30 a.m. Finding it dry, she went back to the house to look for the family, and together they checked for what had happened. Parsley covered a square meter in the middle of other vegetables, and only this square meter had this anomaly of white powder attached to parsley.

Inés Arrieta Sistiaga (daughter of the visionary) -----

May 23, 1969, Friday-7:00 p.m. The 1st Time Our Lady Spoke

I was walking home from the hospital to visit my blind daughter Feli. Having the well in sight, I saw a strange animal, about 40 centimeters long, with a very thick body, pass from one side of the road to the other, down the mountain. I noticed it had brown hair, its face neither dog nor cat, big mouth, much wider than long. Big, round eyes, which stood looking at me

for a few moments before disappearing into the undergrowth. I went on my way and as I got closer to the well, I saw the Virgin. I saw the Virgin by the well and I said to her in Basque: "What do you want?" She replied to me in Castilian: **"Do you know what month we're in?"** I said yes, we're in May, the month of the Virgin. Tell me if you want me to do something, and she said: **"I've helped you a lot, but you're in my house and I want you to give it to me."** I told her, "We'll be out soon and the house will be yours." She took a few steps and left.

As she took her steps, she passed up on a wicker (plant), which became penetrated by a white dust, and dried up. This is the first time Our Lady spoke to me. From this day on she has always spoken to me in Castilian.

My daughter Feli has been blind since March 1972 on the occasion of my first childbirth in 1964. From the age of 5 she had joint rheumatism; a lot of pus was taken out of her joints. At this age she lost sight in her right eye.

Inés Arrieta Sistiaga (daughter of the visionary) -----

June 8, 1969, Sunday - Times of Pope Paul VI

I went to the animal stable to pick up coal. We had gotten rid of the cattle because of my husband's illness, which had left him disabled. I thought sadly of the loneliness he was in. Immediately I heard a voice say, **"This place is not alone."** At that moment I saw Our Lady standing over the ground and she said to me, among other things: **"This Pope, a violent man, will pay for his sorrow, he will go to bless islands, but many of my children will die as a result of diseases and catastrophes. I feel very sorry for it. I have to tell you for your good and the glory of God, I love you very much and I desire your salvation to gather you around God. I'm coming for my children."**

My husband's illness, which was first cured with the water blessed by the Virgin, first began as a deviation of the spine, then rheumatism, then bone cancer (confirmed by the certificates we have). For this reason, he walked with great difficulty. Wearing an orthopedic corset, I had to help him undress and put on his shoes.

Our Lady begins by speaking of the false Pope Bergoglio. In this message where she announces the first stage of the Parousia, which will be in the Warning.

See the connection to the message from 6/22/71. She does not refer at all to Paul VI's trip to the Philippine Islands, as indicated in the slide on

website page virgendeumbe.org.

We would like to take this opportunity to recall that Paul VI is only mentioned once in Umbe, and only indirectly, in the central message of 5/23/71 by telling us that his successor will be the first of the two popes to be changed (by murder, as confirmed years later by the blessed souls in purgatory to the Austrian apostle Maria Simma.)

Inés Arrieta Sistiaga (daughter of the visionary) -----

June 10, 1969, Tuesday, 5:30 p.m.

Inside the house where the Lady first descended, we heard her praying and smelled a strong smell of burning candles. This smell lasted for about 24 hours.

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 12, 1969, Saturday at 12:00 p.m.

I went out to hang up some clothes, when I saw smoke coming out of the window of the stable. I told the people in the house to see where it came from. We opened the door and we couldn't see anything. The smoke was special, it didn't irritate the eyes, and it smelled like a strong smell of straw. We went in and saw that from a corner, a small handful of straw was fuming smoke without being consumed. It stayed like this for about 12 hours, not being consumed. The straw was black. I realized that the Virgin was there. We all went up to the floor and I went back down by myself. I knelt down beside the smoke, said a Hail Mary, and the Virgin appeared with great radiance that gave me the impression that the place was full of bright lights. I spoke to the Virgin and told her that I had already communicated all the facts to the parish priest, and that he advised me to be calm. The Lady said to me: **"Tell that priest, he will be the one who will celebrate the first Mass here."** And she walked out the door and, as usual, went through the open sky. The smell stuck to the place even after the straw was consumed, for more than a fortnight. The smell was pleasant. We all smelled it and touched it.

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 20, 1969, Sunday at 10:00 a.m. - Blessing of Water (Part 1)

I went out to the pen next to the house to feed the birds. To my great surprise I saw that the Lady was present in the very bright stable. I knelt beside her, I said a Hail Mary, and a Hail Holy Queen. Then I asked her help for my daughter's health, which I had so often begged her for. I said, if you wanted to, you could cure her. She told me: **"Don't cry for her anymore, for she is my chosen one. On the first day that I came to save you, I first went down to the well, and this water from this day forward is blessed forever, and will heal the sick, and the healthy. Let them wash their faces and their feet."**

Then she said to me: **"Take three of your daughter's inner changes of clothes and take them to the well."** And She showed me the way coming to me suggesting we walk together. I saw the way the grass was flattened all the way down in the same direction towards the house. She said, **"Let her wash her face and feet."**

She ordered me to dip the three changes of clothes in the water and dry them where they did not receive any sunshine, to use them until they were finished, warning me that they would be the last clothes to be washed in the well. We were in the habit of washing clothes there. Then she said to me, **"I want a chapel to be built here. Your son will go to Mass."**

That day the same straw began to release smoke again; she told me that: "When returning with my daughter from the well I should kneel where She appeared the first time. There I should make three crosses on the ground giving them three kisses." Finally, I asked her when would the next time be when we could see each other. She said, **"Until we see each other up there."** I did everything she told me to do.

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 20, 1969, Sunday at 10:00 a.m. (Part 2) First Miraculous Healing - Blessing of Water

His wife went to him and said: What are you doing man? I'm fine, I'm fine. A few days later, he made a full recovery. He suffered from an incurable disease that began twelve years ago and had him on the verge of death. That very night before he had a very bad time. When I told my husband about the blessing of the water, he said: "I'm going to the well to

see if it may cure me." As soon as he touched the water, he crossed himself in the name of the Father, and of the Son, and of the Holy Spirit. He felt as if something had changed in his body, and he felt better, he felt fine. He went down to his room, took off his brace, picked up a hoe, went to the potato plant, and began to take out potatoes.

From that moment on, we used that path of the flattened grass, and it was the rule of the house to walk it barefoot.

The prophecy "your son will go to Mass" has been fulfilled.

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 27, 1969, Sunday at 10:00 a.m.

From the house I saw the figure of an angel descending into the well. I took my daughter Feli the blind one, and we got closer. It was the same angel who had appeared years earlier on a fragile apple branch. Not knowing what to do or what to say to him, I kissed his white robe. He looked at us with his hands clasped in an attitude of prayer. Just like that, I thought my blind daughter should shake his hand. I took her hand and brought it close to the angel's. He stretched out a little his own hand and grabbed it. My daughter did not know what was happening and when she touched the cold hand she said: "Whose hand is this?" I told her, "It's an angel who has come to help us." The angel pulled her hand towards him, fearing that she would fall into the well. When he let her go, we both said to him: now go home and help us from there. Soon he got up and I said with a terrible sense of nostalgia: "My daughter, he is leaving, he is leaving, he is already leaving!" Once gone, I felt a deep sorrow that I had not taken him in my arms, given him to my daughter and taken him home.

Feli said that it was a cold and small hand, which touched my soul, my whole body, feeling fervent and unworthy of having touched such a thing.

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 31, 1969 at 10:00 a.m.

I saw the same angel ascend from the well into heaven. It was a feast day in Vizcaya, as it was the solemnity of Saint Ignatius of Loyola, patron saint of

Gipuzkoa and Vizcaya.

Later, on August 25, 1971, when Our Lady showed her Heaven, she saw St. Ignatius advancing through the middle of a large Church.

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 7, 1969, Thursday at 7:30 a.m.

I went outside to get some wood to light the fire. I saw the angel who was in the well. I ran away without time to call anyone. He stood where he had been the first time, and I crossed myself with the water of the well, and said to him, "Blessed is he who comes in the name of the Lord!" I told him: I have already done everything that Our Lady of Sorrows has commanded me to do. Tell her if she wants anything else from me, I promise to do everything she commands me.

The angel said: **"I'll come with everything she wants at 10 p.m. on the 9th."** Will I come alone?

"Yes, here you will come alone, the others should be in the middle of those trees on their knees, who will see the light."

She pointed out that they should be placed between the first and the second lime tree counting from the well.

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 9, 1969, Saturday at 10pm. (Part 1)

At the appointed time, 10 p.m., I went to the well. The angel was already there when I arrived. My husband and children stayed under the lime trees, as the angel indicated on the 7th. I crossed myself. I said to him, "Blessed is he who comes in the name of the Lord!

"Are you willing to do all that Our Lady commands you and wants?" Yes, I'll do whatever she wants. **"Our Lady wants her mantle to be like this,"** he showed me and gave me a piece of velvety black cloth. **"And this other piece you shall put on the cross. She wants these candles to burn where She first appeared."** All this he took out of a red velvet bag around his neck.

"You shall make a white cross, and you shall tell the parish priest who comes to put it here, where I am, that all that I have brought he will pick up, and put the piece of mantle on the cross, and it will be respected."

When they took the candles out of the bag, they lit by themselves. He also told me that we would no longer use that water. And he assured us that even if they took away our water, we would not be thirsty. That it will continue to heal the sick.

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 9, 1969, Saturday at 10:00 p.m. (Part 2)

When he said goodbye he grabbed my hands, which were very cold, and we stayed like that for a few minutes. He made me repeat with him several times: **"By the pure grace that God grants you through the Holy Spirit. Amen"**

I was stretching upwards. My family tells me that they saw me extraordinarily elongated. Finally, they said to me, **"Let that angel blow out these candles."** I told my granddaughter Angelita to blow them out. When they began to sing, they united like great heavenly choirs that gave wonderful tonalities. The lyrics of the song were: Take our hearts pure Virgin, do not abandon us, never, never. A thousand beautiful cherubim adorn your canopy. I want to be with them. Mother, take me. With you in heaven my longing is fulfilled, how happy I will be. He told me a secret that won't be known until after I die.

When the angel left, I had a strong perfume on my hands that lasted about five days. The perfume left in Felisa's hands was witnessed by all of us in the house. That day my family saw some very vivid glows and some parts of the angel.

Felisa went alone to the well, without candles, dressed only in a dressing gown. Only she witnessed how the candles were lit by themselves. Those present under the trees were: Bonifacio, Inés, Feli, and Angelita.

There were three illuminations. First over the well, then over the whole forest, and the third when the light was made great. A kind of warm, soft, very pleasant breeze reached us all.

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 11, 1969, Monday at 9:00 p.m.

The priest came to collect what the angel had brought, just as he had commanded and the cross was placed. That day, too, I saw the angel. Just as the parish priest was about to leave, we called him and ran after him, but he didn't hear us (I interpret: he didn't want to hear us). The angel stood with a strong radiance next to the cross that the priest had put up moments before.

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 21, 1969 - Thursday at 8:00 a.m.

Going to the corral to feed the birds, I saw the Virgin on the other side, in the stable. As always, she was resplendent. I stepped forward and got down on my knees. She told me:

"I said goodbye to you, but I'm coming again because I was offended by the third priest who came here. He has come to contradict me, but I AM THE PURE SORROWFUL VIRGIN. The angel has been sent by me. I've always been the one who has come here. What the angel has brought is my own. The water has already been tested. It was your husband who was the first to be cured. I will do the same with other sick people." Then she said, "Let your husband bring all the water home." That's what he did. The spring is located about 500 meters away. Finally, she said to me:

"Confess to the parish priest and tell him what you have never confessed to anyone."

Inés Arrieta Sistiaga (daughter of the visionary) -----

September 11, 1969, Thursday

The parish priest came to confess me. He did the same with my husband. He erected an altar in Our Lady's room, and gave us Communion. As the priest was leaving, I saw the angel at the well. He left before we got closer.

Inés Arrieta Sistiaga (daughter of the visionary) -----

December 13, 1969 (date of Bergoglio's "priestly ordination" in Argentina)

It was 1:30 p.m. I saw the angel at the well with great radiance around him. I went up to him and said, "Blessed is he who comes in the name of the Lord." Then I said to him, "I agree to obey in all things. Are there any other requests?" He said: **"Don't forget everything you've promised."**

That day he left the imprint of bare feet on the ground. The footprints lasted for a month and were clearly visible for 5 days despite the rain. During these 5 days a very nice perfume remained in the air.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1970

January 3, 1970 (The day we left the house for good)

It was 4:20 p.m. when the parish priest lit the candles brought from Heaven, as the angel ordered. We prayed a Rosary, and near the end Our Lady appeared and said nothing.

We stayed up all night worshipping the candles and praying. At 1 o'clock in the morning the Virgin came again. As she passed, she blew out a candle. Twenty minutes later we lit it again and they began to burn out very quickly. One candle burned out faster. And it seems that it waited for the other one, because it was in agony for about 3 hours, while the other one went out as soon as it reached the bottom.

From 3 a.m. to 7 a.m., three bells were heard, and in this interval, we also saw, about 15 times, a luminosity that moved along with voices and footsteps, which ceased at 7 o'clock, when again I saw the Virgin pass by with the angel by the hand coming out of the kitchen. We stayed until 1 o'clock.

My husband saw the shadow of Our Lady in her first apparition, before finishing the first Rosary.

Inés Arrieta Sistiaga (daughter of the visionary) -----

February 12, 1970 (At 4:30 p.m. Thursday)

I saw from outside that there was a glow in the room. I went inside and

saw Our Lady with a lighted candle at her feet. I knelt down beside her, and said to her, "Hail Mary Most Pure! No one believes all this that is happening here, do you want anything else?" **"All that I have told you will be fulfilled, and you tell everything to whomever you will."**

This candle was about 40 centimeters long, and it was consumed in a few moments, leaving a little wax left. The wax that was left behind is preserved.

Inés Arrieta Sistiaga (daughter of the visionary) -----

March 17, 1970 (Tuesday)

I was walking along the road where my husband had left in the morning, when I passed the well. **An angel came down from heaven.** I said to him, "Blessed is he who comes in the name of the Lord." Tell me if Our Lady wants anything from me. **"We are now in the days when Our Lady offered herself to be crucified before her Son was crucified. And you too offer yourself for Her. Tell everything to everybody. From one moment to the next you will sense disgust with another surprise."**

Having said that, she went straight to heaven. Her feet were once again embedded on the ground. The other surprise came two days later.

The footprints left by the angel on this occasion had a narrow heel compared to a very pronounced instep and arch. It is noteworthy that at the base of the heel there were some very thin lines.

Inés Arrieta Sistiaga (daughter of the visionary) -----

March 27, 1970, Good Friday, 6:30 p.m.

In the room we prayed a Rosary. Our Lady appeared. I greeted her on my knees, saying, "Hail Mary Most Pure." I kissed the cloak twice, asking her if she wanted me to do anything else, and she said: **"I come with the message for world peace."** The others sang and prayed. Our Lady looked at us for about 10 minutes.

On this day, two reporters from the 'Gaceta del Norte de Bilbao' were there, who came to observe if ecstasies happened. During their stay there were none, but they confessed that in the photos they took of Felisa, two inexplicable white crosses appear on her black glasses.

Inés Arrieta Sistiaga (daughter of the visionary) -----

May 23, 1970, Saturday

At a quarter past 8:00 in the evening, Our Lady appeared in the room, I said to her: "Hail Mary Most Pure." We [trans. note: i.e., Sistiaga family] want our wishes to be fulfilled. She said, "**As you have fulfilled my wishes, I will fulfill yours. Next time you come, go in with whoever holds the key.**"

Note: once we left the house we had to enter through the window because the Savings Bank did not give us the key.

Inés Arrieta Sistiaga (daughter of the visionary) -----

June 27, 1970, Saturday

That day we entered for the first time with the key that the tenant Paco kept. The neighbor Beni and my husband also came. Before I got there, I saw that the Lady was coming with white things in her hands. They didn't see it. We passed inside and she was there in the place where I saw it for the first time. At her feet were three pigeons that looked at her very still, they were neither moving nor frightened. After 20 minutes, Our Lady left. Two hours later, the pigeons were still in the same position. The Lady also looked at them very attentively. My husband in an instant saw the face of the Virgin.

On the following Sunday, when the family entered the house, the pigeons came down from the roof and went to the same place inside the house, where they prayed two or three Rosaries. The pigeons remained there barely moving, with the same attitude of respect and looking towards where the apparition of June 27 was.

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 14, 1970, Tuesday

While we were praying the Rosary, Our Lady appeared to me, I said to her, "Hail to you, Mary." She answered: "**Fulfill my desire on earth, and I will**

do yours in Heaven. I'll take away the tears."

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 31, 1970, Friday-7:30 p.m.

I said to Our Lady: Hail Mary! Tell me what else I should do. **"I do what I say I promise, three have already been cured, and the water will continue to heal. Say this, and I will deliver you from everything."**

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 9, 1970, Sunday at 10:00 p.m.

This day is very significant, as it commemorates the vision promised to my family, and which effectively we saw. It consisted of great glows that illuminated the whole area of the well, and even the tallest trees, and the hearing of a sublime angelic choir singing wonderful songs. This year, at the same time as last year, at 10 p.m. The angel came. This time they did not see the glows, but they saw a white dot, a small light, and heard the accompaniment of angelic voices.

I went up to him and said, "Blessed is he who comes in the name of the Lord!" Among other things, he told me to sweep the house every Saturday and go into it barefoot. **He confirmed** to me that there were more cured, that **he will continue to cure the water, and that we ought to divulge it.**

Witnesses: Bonifacio, Felisa, Inés, Tomás, and Angelita. Tomás Artaza, on leaving the house, witnessed the first of the phenomena that the others saw as well.

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 22, 1970, Saturday

We arrived at 7 p.m., and I began to sweep the house, as the angel had ordered me to do the previous Sunday. I saw the Virgin in the room, I said

to her: Hail Mary Most Pure! What more do you want from me? She told me: **"Come sweep every Saturday until I tell you, the stars have arrived at your hands."**

I went in through the window this day because they didn't want to give me the key. My husband, as I swept the house, looking inside through the shutter, saw the interior go dark three times.

Note: after this apparition, she came two more times: on 8/29/70, and on 9/5/70, in which Our Lady affirmed that: **"soon they will enter through the door."**

Comment: The house of sanctuary that represents the Church must continue to be swept until the Great Tribulation has begun, the imminence of which is on All Souls' Day in the year '71, when St. Michael approaches Felisa, who was hanging out the laundry. The stars refer to what is described in the passage of chapter 12 of the book of the prophet Daniel, where St. Michael mentioned from the first verse to carry out the mission that the archangel communicated to Felisa. That angelic mission has remained sealed until Umbe, as can be read in the book of Daniel, and will consist in separating the faithful who will be caught up from the faithful who will go to the great tribulation to be purified.

Inés Arrieta Sistiaga (daughter of the visionary) -----

September 12, 1970, Most Holy Name of Mary, Saturday

It was five o'clock in the afternoon. Again, the Virgin came to the room, I said to her: "Hail Mary Most Pure! Do you want something from me? She told me:

"Don't sweep the house today, come sweep it later today in fifteen. Those who contradict you today will be converted. My desire is to bring peace to the world."

Inés Arrieta Sistiaga (daughter of the visionary) -----

September 26, 1970, Saturday at 5:30 p.m. (Part 1)

As I swept the house, my husband stayed outside. Our Lady appeared to me in the entrance hall. From the shock I dropped the broom, I said to her:

Hail Mary Most Pure! Do you want something from me? She told me: **"Are you willing to take the blood of my Son?"** I said yes, and with a lot of faith, I added. She had a golden chalice with a cross in the middle, very small, and she gave it to me to drink. Then she said to me, **"Go outside, bring the book and the Rosary you have."**

Outside we always left our bags on a stone bench, and she added: **"And let everyone else come in with you."** When they came in, she said to me: **"I come down from heaven because I desire the peace of the world. Are you satisfied to suffer for the Peace of the World?"** I said yes, we would do whatever she told us to do. She said to me: **"You have to do what I tell you, you and your husband, Agnes, and your son-in-law, Thomas. Do not be discouraged by anything. You will suffer, but life will not be distressing to you, you will already have joy. The water will continue to heal. I want my chapel here."**

Inés Arrieta Sistiaga (daughter of the visionary) -----

September 26, 1970, Saturday at 5:30 p.m. (Part 2)

She said, **"Give me the book."** I brought it to her, and it opened at once, so that all the pages were loose, and it opened completely to the page where Jesus speaks the following:

"You know that I came down from heaven, I was born in Bethlehem, and I died on Calvary, but I rose again three days later, and now I am alive in Heaven, where I ascended and where I am waiting for you. Will you come with me? There are many bad men who do not love me and insult me, who commit many other sins, at least you try to be good. Do not join yourself with bad company, and be devoted to the Eucharist and to my Mother." Then Our Lady said to me:

"Give me the Rosary, I'm going to convert it for you."

At first, I offered it to her in any way, but she told me to present it to her by the cross. At that moment she took it and locked it in her hand. At that moment my family did not see the Rosary that descended really slowly on the paper from my left hand where I used to keep it. It lit up so much that it looked like gold. **"It looked like my first Rosary."** It remained in its natural wood color, the black color disappeared, and the shine of its links, which were golden, was completely matte, reddish in color. From that moment it was impregnated with a wonderful smell, very dry and strong,

which in days became stronger and more intense. Then Our Lady said to me: **"Pray the Rosary, but not with this one, nor use the book."** Then go out into the street to pick up ten stones so you can pray it.

It was the first time she made me pray, my daughter Inés always prayed it. After it was over, she walked out the door and left. When she comes out, she takes a few very small steps. Once outside, she takes a moment and rises gently, until she reaches the open circle in Heaven, and once there, everything disappears.

Today's vision lasted about an hour. On this occasion they heard as never before almost everything I spoke to her.

Inés Arrieta Sistiaga (daughter of the visionary) -----

October 3, 1970, 5:30 p.m. Saturday

After sweeping the house, they all went in. My daughter said to me, "Mother, go! She's already come." I said, "How do you know?" "Because of the perfume, and something special that I feel," she replied. And so, it was.

She was there where she always was. I said to her, "Hail Mary, Most Pure! Do you want anything more from me? I'll do whatever you tell me. She told me: **"Do you want to receive the Eucharist for the peace of the world?"** I said yes, with a lot of faith. She took it from the chalice and put it on my tongue. I showed it to everyone, who saw it very white and shiny. It melted within a few moments. The chalice is the same as the previous Saturday. She said to me, **"You will suffer for the peace of the world, but you will receive the grace of God. Come on the 15th."**

I said to her, "will you do something this day for others to see?" She told me, **"The water will continue to heal. You continue and say this. Pray a lot so that they may be converted, giving thanks to God many hearts of the sick will be enlightened."**

Inés Arrieta Sistiaga (daughter of the visionary) -----

October 15, 1970, 7:00 p.m. Thursday

That day, as soon as we crossed the gate of the farm, two spotlights were placed on the left of the van that it never had before. They followed us until

we reached the well. Once there, they disappeared. At that moment (at that hour) the Virgin appeared, I said to her: Hail Mary Most Pure! For God's sake, Sorrowful Virgin, tell me: what else can I do? She told me: **"Come on the 30th."** I asked her: do something for others to see. She told me: **"Let the sick come. They will continue to be healed."**

Inés Arrieta Sistiaga (daughter of the visionary) -----

October 30, 1970, Friday

It was 4 p.m. Our Lady appeared to me, and I said to her: "Holy Virgin! Why don't you do something for others to see?" She answered, **"Today they will see the light."**

Those who were with me, family and some neighbors, saw it. Then we prayed the Rosary with her. She prayed with us, she didn't move along each bead, she did it 10 by 10. She looked at us attentively and smiling. When we had finished, she said, **"Ask them if they want to repeat the words that you and I are going to say."** I asked them, and they said yes.

The words were these: **"I was born on earth and I am in Heaven, where I am waiting for you. For the peace of the world and the tranquility of the peoples, the Lord will always reign. The water will continue to heal."**

When these words were spoken, those present asked for her blessing. She said, **"You're already blessed. Come whenever you want, I'll wait for you. Don't let anything stop you from coming. The water will continue to heal."** I thanked her and she left.

Inés Arrieta Sistiaga (daughter of the visionary) -----

November 8, 1970, Sunday

It was five o'clock in the afternoon. Our Lady appeared to me, I said to her: "Hail Mary, Most Pure! Do you want something from me?" She said to me, **"Of the four sick people who come with you, one is cured. More and more will come. Be with me, for the cannons will be withdrawn and the Peace of the World will be made. Those who are in conflict will still pray with Me. Come whenever you want, I'll wait for you."** I thanked her.

Inés Arrieta Sistiaga (daughter of the visionary) -----

November 19, 1970, 4:30 p.m. Thursday

Another angel came. I said, "Do you want me to do anything else?" He answered:

"I am the guardian angel. Tell the parish priest that he already has clear proof and that he should resolve his doubts, that he is the one who has received God's proof."

This angel wears a white robe and blue cord around the waist. The footwear is golden and gives light to the whole body. His heels are bare. The crown is golden and full of stars. His blonde hair reaches down to his back. The wings are white.

Inés Arrieta Sistiaga (daughter of the visionary) -----

November 28, 1970, 4:30 p.m., Saturday

The Virgin came down and said to me: **"Tell the parish priest on my behalf that he already knows who is cured, let him say who. You, after you divulge it, say who the others are who are cured. The water will continue to heal as it has been. God wants you to come here, and I'm waiting for you."** I thanked her and she left.

Inés Arrieta Sistiaga (daughter of the visionary) -----

December 8, 1970, Tuesday

Feast of the Immaculate Conception, patroness of Spain

At 12.30 p.m. Our Lady appeared to me. I said, "O Lady, we are content to suffer if it is for your good." She answered: **"Where I tread is firm. Do not lose firm strength. Rejoice, for God is with you in your steps."**

Inés Arrieta Sistiaga (daughter of the visionary) -----

December 16, 1970, Sunday

"To save souls, the Lord wants there to be more faith in the world. If you do what I tell you, you will be saved and have peace. I want a chapel here. Wars will end. But if they don't stop offending God, worse ones will soon begin. You pray the Rosary every day for the conversion of sinners. The water will continue to heal."

It was 5 p.m. She reprimanded the parish priest. She prayed with us. She moves the beads decade by decade. At the end of the Rosary, by her command I kissed her rosary, and she left.

Inés Arrieta Sistiaga (daughter of the visionary) -----

December 24, 1970 (Part 1). At 4:00 p.m., Thursday

Our Lady prayed the Rosary with us. At the end she pointed to her left hand with her right hand. She showed me Hell, which is terribly horrifying. I said to her: "Please, no! May we do everything within our power to avoid that place." As I uttered these words, they say that I grabbed my head with both hands, and I sank to my knees in front of the Virgin, all frightened. She told me: **"It's not for you."** And shouting I asked, "For who, then?"

"For priests who turn their backs on the Lord, let them stand in supplication for mercy to the Kingdom of God. Otherwise, the Lord will not descend into his chalice. What catastrophes are happening! If this is not done, they will be condemned to hell." Madam, what is the catastrophe: "A collapse," she replied.

Inés Arrieta Sistiaga (daughter of the visionary) -----

December 24, 1970, Thursday (Part 2)

After the vision of hell, Our Lady said to me:

"Let the sick who are healed do justice to the favor they have received. If not, they will get the punishment they deserve." Then she said to me: "You go on as before. Come whenever you want." And off she went.

Inés Arrieta Sistiaga (daughter of the visionary) -----

RANDOM MESSAGES:

March 17, 1970:

The angel said to me, "From one moment to the next you will have a surprise displeasure." The surprise came two days later.

March 28, 1970:

When asked about the unfortunate Agustín Bilbao Hormaza (Inés' boyfriend), the Virgin said: "It was not of his own volition."

April 4, 1970:

"Tell her not to cry, I don't want her to cry" (for Inés the girlfriend)

April 11, 1970:

"You'll be happy"

April 20, 1970:

"It has been because of bad advice, don't cry, you will be happy"

May 1, 1970:

"What I have promised you will be fulfilled and will help me"

May 5 or 12, 1970:

"It's been a black hand. Do not be sad. You will be happy."

1971

January 3, 1971 (Our Lady gives communion to Felisa at 4:20 p.m.)

The Lady said: **"This that I serve you is to obtain the forgiveness of sinners and to raise the kingdom of God from agony, so that your heart may not be troubled and you do not fall into temptation. I am the way of truth."**

It was Sunday, and had snowed heavily. It had been a year since we had left the house at Umbe, and in remembrance of it, my mother, my father, and I took a taxi to the vicinity. The taxi driver already announced that he would not come back for us. We went down as best we could while wallowing in the snow.

When we arrived at the well, the wonderful thing was that the snow had respected the well and the path of the Virgin. What a shame I didn't have a camera and showed it to the world, for God's sake. We went in, we were praying, Our Lady appeared and gave communion to mother, and I would have liked to look more profoundly. Mother sticks out her tongue and was like shining pearls. First, She gave her the blood of Christ, from a small chalice that the Virgin carried in Her hand. The color I know, if I could express it in any way, was like water and bright greenish wine that I can't explain.

Afterwards, she took Communion out of a small square gold box. The Host was much thicker than the one we get in Church, about half an inch, of an impressive, luminous whiteness, as white as snow. Mother said it had a sweetness very similar to that of honey. While she had communion in her mouth, I said to her: "Mother, open your mouth, oh for God's sake, I want to see it again," and the Host began to crack and be absorbed by her.

We did not see the chalice, we only saw what the Blood and the Body of Christ represented in the sacred form, we did not see the Virgin. Between the wall and mother, we saw nothing else.

Inés Arrieta Sistiaga (daughter of the visionary) -----

January 16, 1971, 4:30 p.m.

The Lady said: **"They curse you; they persecute you, everything is against you, but your reward in heaven will be great. He who seeks to save his own life will lose it, and he who lays down his life for my Gospel will be saved by the Lord, as well as he who follows the way of truth."**

I said to her, "Madam, you who can do me a favor and set a date, and do something so that the parish priest can see it. **"She said to me, "Let him be supplicant, in his soul, to God. He does not follow the path of truth. God is not responsible; he will not see the heavenly light."**

"God will send the angel with that heavenly radiance, the candles and the piece of cloak, to unite the Kingdom of God."

The Virgin prayed the Rosary with us and told me that in the litany **"The Lord will reign"** should be the response instead of "pray for us."

Inés Arrieta Sistiaga (daughter of the visionary) -----

January 27, 1971, at 4:30 p.m., Wednesday

The Virgin appeared to me and said: **"Me with you."** I answered, "I am also with you."

"Where I sow the seed and the doctrine of Heaven, I proclaim the word of the Lord." "Let no one think that we live only on food, but on every word that proceeds from the mouth of God." "Your mission is to help them get to know me. The sorrows that the Lord sends you are

because He wants there to be more devotion in the world, and He offers you peace. The water will continue to heal. "

Inés Arrieta Sistiaga (daughter of the visionary) -----

February 11, 1971, 12:30 p.m. Thursday - Our Lady of Lourdes

Our Lady came, I said to her, "Lady, what should I do?" **"Where the Lord waits for you, he sends you these simple words: You will see heaven opened to the angels and to the Lord. Keep coming to pray for more devotion. Water will heal the sick. The Lord wants your help."**

Inés Arrieta Sistiaga (daughter of the visionary) -----

February 27, 1971, Saturday

Our Lady appeared to me. I asked, "Madam, what more do you want from me?" **The Lord, who is my Son, will descend. For there is no such thing that is impossible for Him. Go and proclaim the kingdom of heaven."** We can't do more than we do.

"Tell the parish priest to direct the way of the Lord. May he do his best to please my Son, who offers Peace. Whoever has faith in me will be healed in the water. Pray for sinners. God knows why He chooses you."

Inés Arrieta Sistiaga (daughter of the visionary) -----

March 8, 1971, Monday

Our Lady appeared to me and I said to her, "You who are the Mother of the whole world, you who can do everything, say, what should I do?"

"All who have faith in Me will be great in the sight of the Lord who is my Son. For those who think of Me, many sinners will be converted and my love for them will grow greater and greater. Water will heal. Do not stop praying every day."

Inés Arrieta Sistiaga (daughter of the visionary) -----

March 25, 1971 - 5:00 p.m. Thursday

Our Lady appeared to me and I said to her, "What else should I do?"
"Today marks the years when I first came down here before you (thirty years). I want you to recognize the sufferings of my Son. Ask for people to have faith in me. The water will heal."

On this day Felisa saw for the first time Our Lord, prostrate on the ground to be crucified on the tree, and the Blessed Virgin dressed as Sorrowful, and dressed in purple, without her heart and its seven daggers embroidered in gold. She was very sorrowful and weeping, so much so that she soaked her dress, and at her feet on the ground a pool of tears was formed. On this occasion the age of the Virgin was depicted as older, about 50 years old.

Inés Arrieta Sistiaga (daughter of the visionary) -----

April 17, 1971- 4:30 p.m. Saturday

Our Lady came to me and I said, "I do my best, what else should I do?"

"I didn't promise to make you happy on earth. Do penance, pray for sinners. You will suffer in this world. The good Lord wants it that way. Don't back down for anything. Water, which is powerful, will heal the sick."

May 23, 1971, 11:30 a.m.- Sunday (Pt. 1)

When Our Lady appeared to me, I said, "Lady, we are doing everything we can." Want something else? She said, **"For all my children, there is no end to my anxieties and sorrows. Great lack of faith on earth will lead to their misery. If we are no longer listened to from Thursday to Good Friday, 30 years from now, at the beginning of the century, a fog will form where you will not see each other. No light will avail you. It will last as long as it takes. The righteous and the worthy will not suffer. All my children will have to ask forgiveness from God.**

This is a Warning of punishment. In the remaining period of time, two more popes will change. The one after this one will be good, but he will soon die, and the next one will be unjust."

"I have seen it in a vision," says Felisa. The fog comes out of the interior of the earth as if through a gigantic chimney which will cover everything in

a short time. Worthy souls have a special light. Apparently, Our Lady is giving a time of grace.

Inés Arrieta Sistiaga (daughter of the visionary) -----

May 23, 1971, Sunday - 11.30 a.m. (Pt. 2)

Our Lady appeared to me, I said to her: "Lady, you Mother of the whole world, you who can do everything, I ask you, show me a date and perform a miracle for all to see." She told me:

"The water has already proven that it will continue to heal."

Our Lady was very sad today, she said to me: **"Say in the litany, 'Lord, have mercy on the souls worthy of heaven!' In the Hail Mary answer: The Lord will reign! To the Glory Be answer: Give us peace!"**

After praying the Rosary, we sang to Our Lady: "Let's go with flowers to Mary," then she told me: **"Bring to me the flowers they have left out and lay them at my feet."** So, I did. They were white calla lilies and red roses that we took and put them next to the cross of the well. She told me: **"Take the bouquet of red roses in hand and place them at my feet for me to smell them."**

When this was done, she walked out the door as usual, taking a few tiny steps, and off into the open sky.

Inés Arrieta Sistiaga (daughter of the visionary) -----

June 4, 1971, 11:00 a.m. Friday. Times of Pope Paul VI

Our Lady appeared to me, and I said to her, "What else should I do?" She answered:

"Those who will listen to me will be the laity, not the priests and the Pope. Two lay people are already coming here to help." "The Pope does not receive the power to bless the faithful in the name of God, but the faithful believers will be blessed by the Lord." "The Pope's blessing will not stop the catastrophe." "This pope gave the freedom to remove God's apostles from the Church."

"Human apostles go to the Pope, but this bothers him, however, the human apostles will follow God, and they will save the world."

"My Son, the Lord Most High, has the power for the salvation of the apostles."

"Of the faithful who receive the Eucharist, not all receive the Lord."

"This Pope, after death, will not appear to anyone."

The paragraphs are transcribed **LITERALLY** without making a value judgment. We do not know their historical value, but the Virgin revealed it.

Inés Arrieta Sistiaga (daughter of the visionary) -----

June 22, 1971, Sunday

Our Lady appeared to me and I said to her, "What more do you want from me?" I have appeared in several places, but there are very few who believe. I will save Spain from wars, but there will be many catastrophes and diseases. Many will die.

"Before the warning punishment, the sky will be illuminated with a cross which, when decomposed, will produce an immense white light, which will even block the view of the sun. It will last for four hours. Then a fiery wind will sweep over the whole earth. Many will die of shock. Those who have faith in God will not suffer."

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 6, 1971 - 9:00 p.m. Tuesday

The Lady said to me:

"I love all my children very much, but there are few who listen to me. Where I descend the seers and I are alone. They pay little attention to miracles. The cured sick quickly leave, each on his own path. I am giving the last warnings to the world."

"Some of the churches will be left alone. Others will be attended by a few faithful, but as a warning, catastrophes will occur. Those who do not love God will suffer greatly. Those who have faith will not suffer. Those who suffer with me will have joy. Suffering is not crying."

The Lady showed me all this. I saw houses with clothes hanging and suddenly turning to dust. Among other catastrophes, I saw an area of Spain that was flooded by the sea. **Our Lady placed those who love her on her**

left. In spite of the great wind that will come (the passions), they will not suffer and not even a hair will be moved. They're all similar to each other, but it's going to be a very small group.

“Those who do not love God, I saw in front of him. They escape and are blown away by the wind. They will suffer greatly. This group is very large, it is a great number of millions of men who will suffer horrific torments and seem monstrous.”

Inés Arrieta Sistiaga (daughter of the visionary) -----

July 25, 1971, Sunday - Time of Pope Paul VI

The Lady said to me: "The Pope, the bishops and priests have lost the light of the Gospel. They suffer falls, and with them the peoples. They want to seek salvation without God."

"The last effort will be THE MIRACLE for the conversion of sinners. Pray to Me, and you will receive many healings. I'm coming for all of humanity."

"The call you had on the 2nd, this sick man was cured, but like many others, they don't want to do justice to the miracle."

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 13, 1971, at 5:00 a.m. in Getxo

I heard the Lady call me softly by name. I said, "What do you want from me?" She said, "**Get up, I will speak to you.**" I said to her, "Madam, have I offended you because I have confided in Luis and Father Joseph Nemry?" She told me: "**Do not distrust the worthy, for they follow the path of glory. I will deliver them from all punishment. It's coming, and I want the help of the worthy. Trust in my disciples. Trust in Jesús María, he is also trustworthy. My disciples, pray for sinners, pray for the souls in purgatory. I'm giving the sign in several places.**"

Madam, I asked her, "The lights that were in that place where you come to me, what were they that we don't see now?"

(This should refer to those apparitions in the forest house on Mount Umbe, on the day of our farewell of, 1/4/1970 from 3 a.m. to 7 a.m.,

accompanied by the sounds of steps, voices, the ringing of three Church bells from 3 a.m. to 5 a.m. and 7 a.m. the same day).

"They were souls purifying themselves and purifying the place, who are now in the glory of God. Some of them were relatives of yours and from nearby towns. They were there for 400 years. Trust in Me, your Mother, and in the Lord. Pray for sinners and for the souls in purgatory. Pray that no one will have to do the same thing that these souls did. Pray, my children."

Note: many people, including many men from all over the region, confirm the existence of these lights, until about 14 years ago when they stopped manifesting.

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 22, 1971 - 7:50 p.m. Sunday

At the 6th Rosary, 2nd Mystery, and Third Hail Mary, the Blessed Virgin made her appearance and said to me: **"Why didn't you go to Communion today?"** I told her pleadingly: you will forgive me for what happened today, I will not do it anymore, I will comply, it will be the last time.

She told me: **"Go, and receive whenever you can. Now pray an Our Father, three Hail Marys, and two Hail Holy Queens.**

My Son and I are waiting to see if Humanity will listen. My Son and I will not let go of your hand. Trust those who follow you. Pray a lot, pray, pray! And my Son waits for you smiling at the gates of Heaven." She also told me: **"Blow out the candle, and my radiance will illuminate you."** She went out the door and into the open sky.

That same day in the morning, Felisa attended the funeral for the soul of her uncle Antonio Orozco, brother of her late mother, in Barrika, Vizcaya, next to the town of Plentzia, where some relatives were present, etc. At this Mass funeral, she did not receive Communion. It's not that they didn't offer the Eucharist, they gave it, and only one person came (admonition). What is certain is that it came to her as a remonstrance and penance from the Pure Sorrowful Virgin.

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 25, 1971, Wednesday at 10:00 p.m. (Part 1)

Our Lady appeared to me and I said to her: "Lady, I ask you to do something so that others can see it." She answered:

"The water will continue to heal, as it has done so far."

"I have great pain and sadness because of the lack of faith of Humanity. Pray for sinners. In the places where I appear, the message stays on my lips. There are those who know God and trust, and those who know and distrust. God gave freedom. God doesn't want slaves. My children, respect freedom and you will have salvation. God will reward you. Have faith in Me. Look here."

I said, "Madam, what is this?" She told me:

"Heaven, here are the righteous who are worthy. God doesn't want unjust people here. My children, pray for sinners."

Inés Arrieta Sistiaga (daughter of the visionary) -----

August 25, 1971, Wednesday at 10:00 p.m. (Part 2)

In Heaven I saw St. Ignatius in a very large church walking towards a great altar. The church was filled with people of all races on both sides. He was in the middle. On the altar there were only two large lighted candles, one on each side.

The women wore blue robes down to the mid-calf, above the ankle. A white ribbon was worn around the waist and also on the sleeves and collar. The men wore white robes and blue belts hanging from their left. They were all barefoot. All of them handsome.

St. Ignatius was dressed in white and also had a white hood falling down his back. His beard reached down to his chest. His eyes were wide open and his eyes were sweet. Once at the altar and in front of everyone, he said:

"I am Ignatius of Loyola."

And holding up in his hand a Sacred Form, he said:

"Gather yourselves, O you worthy ones, around this Bread."

I also saw St. Teresa in the same garment as the others, with a veil of the same color over her head. She said to me, **"I suffered a lot on earth, now I am in eternal glory."**

One of the girls also spoke to me and said to me very smiling: **“Do you remember me?”** I told her, “Yes, you are my sister Micaela.” She died at the age of five, and she told me, **“From the time I was born, I suffered on Earth. Since I said goodbye to you, I have not suffered again. I’m happy.”**

In the time I was witnessing this vision, it seemed to me that I was elevated and found among them.

Inés Arrieta Sistiaga (daughter of the visionary) -----

September 19, 1971, Sunday at 7:00 p.m.

Our Lady appeared to me and I said to her, "Lady, how happy I am with you." She told me:

"Tell me, ‘Mother, how worthy I am.’" So I told her, and She replied: "I who speak to you am the Mother of God. He who follows me will not walk in the dark. Your steps and your path will be illuminated by God. I come for all of humanity. We grant Salvation. Pray, penance. I'm giving the last WARNINGS."

"A lot of catastrophes will happen. Pray and ask my Son that your body is the house of God. It is full of lights. Those who follow you are my children who love you. In My Son's House there are many rooms. I'm going to prepare a site. Someday I will come back and take you, so that where I am, you will be too. If you love me as you have done until now, you will rejoice. Don't stop coming to this place."

Inés Arrieta Sistiaga (daughter of the visionary) -----

September 26, 1971, Sunday at 7:00 p.m. (Part 1)

Our Lady appeared to me and I said to her: "Hail Mary Most Pure!" She said:

"Do you remember that a year ago today I converted the Rosary for you and gave you the Blood of my Son?"

"Yes, I will never forget it. Take me with you."

"I'm not coming just for you, I'm coming for all of humanity, and I need you"

"But take me with you..."

"I love you very much, and I want to bring you closer to our hearts." "Why do you love us so much, if here on Earth there are many of us who are bad?"

"If we are no longer listened to, there will be a direct work of God" "Yes, there are a lot of bad people here. If you tell me the day it will happen, I will keep the secret."

"I'll warn you before it happens, but before great catastrophes will happen."

What she continued to tell me, I think I must keep quiet, and put it in a closed envelope (relative to what is to happen). "Is it your will that any sick person here should be cured?"

"One is cured."

The cured that day was Doña Cecilia Santiago, from Deusto.

Inés Arrieta Sistiaga (daughter of the visionary) -----

September 26, 1971, Sunday at 7:00 p.m. (Part 2)

In the apparition, Our Lady went on to say:

"Give me the objects that the ones who are present give you so that I can kiss them."

After kissing all the objects I gave her, she said, **"The objects I have kissed will save you from the enemy"** and **"you have to carry this cross with God's help."**

I told her, "This cross is small, I can carry it bigger."

"It is big enough."

She blessed those who were present and left. Our Lady commanded us to pray a lot. She also commanded us to pray a rosary in her presence. Our Lady also prayed.

During Felisa's ecstasy there was one of the group of people from Zaragoza (an Aragonese) who, knowing the lack of sensitivity of the person in that state, committed the brutality of inserting a long and thick needle used for sewing sacks on the left side of the hip, up to the intestines. Another, with pliers or a similar iron apparatus, deeply wounded her ankle from behind her foot. When she returned home, the visionary felt ill and was surprised to see her underwear on the side of her waist. It was bloody.

In the opinion of a nun who examined her, the wound could have been fatal. Later it became known who was the author of this act. Those present

were people from Zaragoza, some from Santander (acquaintances) and many from Vizcaya.

Inés Arrieta Sistiaga (daughter of the visionary) -----

October 2, 1971, Saturday at 7:30 a.m.

This is what I said to the Lady: "Tell me, Mother, do you want something?", and she answered: **"Pray, my children, penance. Ask because I am your Mother. God gives all humanity a gift that cannot be sold and cannot be bought. Pray, I want to save my children."**

Inés Arrieta Sistiaga (daughter of the visionary) -----

October 30, 1971, Saturday at 8:30 p.m.

Our Lady said to me:

"I come down to earth so that you may have your hands closer to your Father in heaven. To those who long for and are burdened, I will give them relief. I will heal the sick. You who come to this place, do penance and prayer, for the Lord is waiting for your prayer.

The Bishops do not continue in the mission that the Lord wants, and he wants your help to save humanity. He wants everyone to come to the knowledge of the truth."

Inés Arrieta Sistiaga (daughter of the visionary) -----

November 2, 1971, Tuesday at 8:00 p.m. (Part 1)

In particular from Maidagan,1-1 C, from Santa María de Guecho (Vizcaya)

I was picking up clothes on the balcony of the house and I saw something bright coming down from the sky. In an instant it came to me. It was very close, but elevated, not resting on the ground. I said, "who are you? What do you want from me?" And he said to me:

"I am Michael the Archangel, sent to you by God."

He comes dressed in a white robe, blue eyes, and barefoot. He is quite luminous and blonde. His hair is in a short mane. In his right hand he carries a dagger and he seems to be 14 years old. St. Michael said to me:

Inés Arrieta Sistiaga (daughter of the visionary) -----

November 2, 1971, Tuesday at 8:00 p.m. (2nd part)

"These are the ones who forgot God, the successors of the apostles, and committed many sins and were punished by God."

After saying this, he allowed me to see purgatory. I did not see a fire, but a spacious, dark green room with sad, elongated, dull figures, and he said to me:

"Ask Padre Pio (of Pietrelcina). Ask and pray for them that he may lead them to glory. Padre Pio will enlighten those who have faith. The next pope will be enlightened by Padre Pio (he will be charismatic). Ask and pray that they may approve the apparitions of the Mother of God and THE MESSAGES. God has divided his kingdom, and I will lead souls to their rightful place." Then he added:

"Pray also for the souls in purgatory, for today is their day and they need light."

I did so, and the next day I prayed in church as well. And I left some candles lit before the Blessed Sacrament. Finally, the angel said to me, **"Pray a lot, for just as everything is getting contaminated, faith is also becoming contaminated."**

Inés Arrieta Sistiaga (daughter of the visionary) -----

December 7, 1971, Tuesday

On this date Felisa received a message from the Virgin informing her that she was a prisoner, that she should hide and that they should not know where she was, because a spy who spent two nights in her house got hold of a report in the newspaper, in which something was said about a well-known person throughout the world, wanted to kill her. For this reason, she was locked up until February 11, 1972 in her private house in Maidagan, 1.1°C, where there

were many telephone calls during that period of time, insistently asking for her.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1972

January 1, 1972, 10:30 a.m. Saturday

Our Lady appeared to me and I said to her: "Mother, I am a sinner." **"This which I serve thee is the body of my beloved Son. It's because you cannot go where the Blessed Sacrament is."** Thank you, my mother. And off she went.

Inés Arrieta Sistiaga (daughter of the visionary) -----

January 9, 1972, 2.00 a.m. Sunday

I heard Our Lady calling me by name. Our Lady appeared to me and said: **"With this that I serve you, your errors are forgiven."** She stroked my head and I received Communion.

Inés Arrieta Sistiaga (daughter of the visionary) -----

January 17, 1972, 5.00 a.m. Monday

An angel appeared to me, and I said to her, "Who are you?"

"I am Gabriel of the Sorrowful Lady, sent to you by God." What do you want from me?

"Are you ready to receive the Eucharist?" I said yes and he gave me Communion.

This angel has quite long hair. His hair parted in the middle, and is straight, dark brown in color. The white tunic, with very wide sleeves, with a thick white cord drawn around the waist. The wings are white, the feet bare. He is enveloped in light. His approximate height is 1.60 and his age is about 20 to 24 years old.

Inés Arrieta Sistiaga (daughter of the visionary) -----

January 21, 1972, 7:00 p.m. Friday

I saw that animal on May 23, 1969, when Our Lady spoke to me for the first time in front of the well. I saw him again today. I said, "My God," and I repeated several times and prayed. A few moments later it disappeared and the Virgin appeared. I said to her: "Hail Mary Most Pure."

"I will defend you from Satan When you see yourself before him, do not kneel down but say: 'Sorrowful Mother, without you I can do nothing' and you will pray the Hail Holy Queen.

The punishment that my Son will give to humanity is already prepared for so many poor sinners. I, your Mother, my will is generous, but I can no longer bear it." "I am so sorry for you, my Mother, I will give you my strength and take me with you."

"I need you on Earth. I'll take you one day. I won't stop seeing you all your life."

"Help me, Mother."

"Thank you for your tears and for those good feelings, but I have to add that my heart is always sad. I almost always find myself alone in churches, converted into amusement theatres. I see many who betray (God) with strange looks."

Inés Arrieta Sistiaga (daughter of the visionary) -----

28 January 1972, 12.00 hs. Friday

Our Lady appeared to me and I said to her, "My Virgin, my Mother, what do you want from me?"

"Are you willing to pray for 9 days 9 Our Fathers, Hail Marys and Glory Be's, and 3 Hail Marys in my honor?" "Mother, I am in accordance, Mother, I am a sinner."

"Your sins are forgiven in the name of my Son, pray with fervor this novena."

"Mother, I want to suffer more and more for you and for your Son."

"You will be saved from the enemy. When you finish the ninth, you will soon have a visitor."

Inés Arrieta Sistiaga (daughter of the visionary) -----

February 11, 1972, 6.00 a.m. Friday, Feast of Our Lady of Lourdes

The Archangel Gabriel appeared to me, and I said to him: "What do you want from me?"

"You are already free from the enemy; he has just died". What a pity it has been for me. For trusting him.

"Poor sinner, poor are those who think that there is no God."

"My God, my Mother, Angels and Saints in Heaven, thank you for your help." I saw in a vision all that had happened to the one who had just died. The angel also spoke to me of other things, and told me that he will return to me again.

The doors of the entrances, which were locked and latched, opened themselves for the angel to pass. My husband and I accompanied him to the door, and he went through to the open sky. He was there for about fifteen minutes. During all this time, my husband saw a light in the air.

Inés Arrieta Sistiaga (daughter of the visionary) -----

March 13, 1972, Monday

Our Lady appeared to me and I said to her: "What do you want, Mother? Without you I'm nobody, and help me."

"I will help you, Satan has you in chains. He even confuses you with my face and gets information from you."

She made me see Satan in a vision and when the Virgin looked he disappeared.

"You have to do more penance."

She commanded me to pray nine Our Fathers, Hail Marys and Glory Be's, and three Hail Mary's in her honor EVERY DAY; plus everything she usually asked for. She told me, referring to the bad apparition,

"You will never see him again, and for having achieved this, give thanks to Jesus and do not fail to visit the Blessed Sacrament who awaits you. Now take a good look at me, I always come dressed the same."

Inés Arrieta Sistiaga (daughter of the visionary) -----

April 15, 1972, Wednesday

I was going to go to Mass, but it was late. I got out very quickly and stumbled on the stairs. At that moment I saw my angel, and he said to me, **"Today you will arrive, but another day do not get distracted with your work."**

At 9:20 I left home, and by 9:25 I was at Church. The angel accompanied until I was quite close to the Trinitarians. I remember almost nothing. I do not know how I got there. The angel did speak to me on the way. My husband went to an earlier Mass, and he was still at Church. I knelt beside him, and then I realized what had happened. This guardian angel of mine wears everything in white and is enveloped in a clear light. I have seen this angel previously.

Bonifacio, who had to go to Algorta to collect his pension, invited Felisa to accompany him. She apologized, saying she wasn't feeling well. While still in the Church of the Trinitarian Fathers, after hearing the 9:00 a.m. Mass, he felt Felisa touch him on the elbow so that he could see her. He left Felisa at the church, and went to the Vizcayan Savings Bank to collect his retirement pension. On the way home, he asked her blind daughter Feli at what time mother had left. She told him that it was 9:30 a.m., the time when mother tried to get his attention at Church. I also understand that Felisa fell on the stairs of her house that day.

Inés Arrieta Sistiaga (daughter of the visionary) -----

June 4, 1972, Sunday 9.30 p.m.

This is what the Blessed Virgin said to me:

"Fulfill your duties well, pray, pray always; I am the Mother of the Savior, the Mother of God."

"I want a chapel and I want people to come in procession. My Son is so burdened with sorrows, I will ask him to vent if my words are not heard."

"This nation causes many errors against the Church" (which is only one, holy, catholic, apostolic).

"Pray that my Son hears your prayers. Those who are cured who do not say will have greater evils come to them. Those who say are my burning lamps, will always be sheltered under my mantle."

I said, **"Do something for others to see."** She said, **"The water will continue to heal."** And saying, **"See you next time I visit you,"** she went away, and like many other times I saw her go through to the open sky.

Inés Arrieta Sistiaga (daughter of the visionary) -----

November 15, 1972, Wednesday, 12.00 noon (Part 1)

In particular, from Uri, 6.1° Santa María de Guecho, Vizcaya.

While I was in the kitchen, putting onions on the potatoes, the Virgin appeared to me and I said to her: "What do you want, Mother? And she said to me: **"My daughter, listen well, be strong in faith, as if you were a child. I will watch, and I will always be by your side. You have asked me for a sign to believe all your words: the water will continue to heal." "They have seen believers and unbelievers." "Today, in your presence, I address the whole of humanity, I am your Mother and my Most High Son, Jesus Christ."**

"If they don't change as God expects, they will happen in an instant, and they will be in terror." "True Christians of my Son Jesus Christ, PRAYER AND PENANCE!"

"The PUNISHMENT is approaching, I am not telling you it will be today or tomorrow, but the century is ending."

Apparently, Our Lady is giving us a time of GRACE.

Inés Arrieta Sistiaga (daughter of the visionary) -----

November 15, 1972, Wednesday, 12.00 noon (Part 2)

Our Lady went on to say:

"The highest offices provoke the wrath of God. The MESSAGES are ignored, but things will happen that cannot be studied by scientists or by the whole of humanity."

"Those who carry a little water with them or an object passed through this water, will be protected from the Enemy and enlightened."

"Tell Brother Uribarri to take the rosaries to the well of the forest house in Monte de Umbe, and immerse them in the water. I give them back as kissed (by me)."

Brother Uribarri's note: I gave Felisa 23 rosaries, back in October, so that in the next ecstasy or vision she would give away and reserve some for me.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1973

December 24, 1973, Monday

On this day, an altar or oratory was placed at the entrance of the house, a gift from a pilgrim from Zaragoza. On this occasion, Felisa had a vision of a Sacred Form, of normal size, in the center of the altar.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1974

March 9, 1974, Saturday

Day of entry and placement in the Forest House of the painting of the Pure Sorrowful Virgin, painted and given by María José Altuna. He entered, accompanied by great waves of aromatic perfume.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1975

August 9, 1975, Saturday at 10:00 p.m. (the time change occurred in 1974)

Felisa witnessed in the well the vision of nine angels standing by the cross. They bowed to it and went to Heaven.

Inés Arrieta Sistiaga (daughter of the visionary) -----

December 11, 1975

"When by your prayers and sacrifices you help me to save a soul and convert a sinner, you close a wound on me. I'm very happy with Umbe. I have you all under my mantle."

As she said this, Our Lady held the faithful who were gathered in Umbe close to her heart, and she was smiling greatly. In several of her apparitions, Our Lady has repeated: **"The water will CONTINUE to HEAL."** This has been

proven by hundreds of pilgrims cured of the most diverse diseases, some of them given up by doctors. Conversions have also been numerous. These healings of bodies and souls constitute a testimony in favor of these apparitions and their messages.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1976

February 28, 1976, 3.00 p.m., Saturday, Leap Year

In particular from Uri, four from Santa María de Guecho, Vizcaya. While I was fast asleep, Our Lady called me again, telling me that she wanted to speak to me. She congratulated me on my 68th birthday, telling me it wouldn't be my last:

"I'm happy, very happy with you. With the rosary you will win, do not let it go from the hand. Those who forsake it will perish. Days of purification are coming for Spain: bloody riots and bad harvests, crises, famine, disease and death. The Church will seem to disappear, and it will seem as if destroyed. I will be your strength and your comfort in those days."

She saw her leave the house, marching as many times through to the open sky.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1977

This quote is made by Professor Sánchez Ventura in his book *And The Water Will Continue to Heal*. It reads verbatim:

On January 23, 1977, -we continue to cite the quotation from his diary-a little past seven o'clock that Sunday morning, she heard the voice of the Virgin calling her by name, and she had the following vision:

"I saw that on the altar of Umbe there were four priests dressed in robes, who with their hands in an attitude of prayer, weeping and looking up to heaven, cried out:

"What have we lost, what have we lost! You called us and we didn't

answer, but here we are now."

Felisa says that the priests were concelebrating Mass on the actual altar, in the small oratory erected in the house of the Virgin. The rest of the people filled the entire esplanade that extends in front of the house.

1978

September 2, 1978 Saturday

Enthronement of the Pure and Sorrowful Virgin, and the first procession.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1979

September 1, 1979 Saturday

Before the procession, a wonderful boy appeared to Felisa. She said, "Who are you?" He answered, "The Child Jesus."

"What do you want from me?" He answered, "Take good care of My Mother." "Today, with so many flowers, she will be happy, she will smile."

Felisa said, "Men don't believe." He answered:

"By the time they believe, it will be too late."

Inés Arrieta Sistiaga (daughter of the visionary) -----

1988

December 8, 1988, Thursday. Feast of the Immaculate Conception, Patroness of Spain

(Last message at 5:00 a.m.)

"Today, in your presence, I address Humanity. The demons are loose on Earth. With the Rosary you will win. I'm waiting for all here. I desire my chapel, do not lose heart. You are protected."

On September 19, 1987, our father died. From the first day I took his place in bed so as not to leave Mother alone. On December 8th, the day of the last apparition of the Virgin in Umbe, I stopped hearing Mother. I didn't think anything of it, and when I came back she got on her knees and asked me to write the message. I asked her, "Mother, how are you?" And she said:

"Our Lady told me: put on your coat and the handkerchief around your neck, and she took me."

Felisa saw the Virgin accompanied by two pilgrims from Umbe who had already died: a priest who had been her confessor, and who said to her:

"God and Our Lady are not in as much of a hurry as they are on Earth."

The visionary kissed his hand, and he blessed her. The layman also spoke to Felisa: **"Where I am there is no suffering. Undeserving of it, with your prayers, I am in Heaven."** They prayed intensely so that those who would have to take this cause forward would be enlightened.

Inés Arrieta Sistiaga (daughter of the visionary) -----

1989

May 2, 1989, Tuesday.4:00 p.m. Part 1

I had the following vision: I saw Christ on the right of the sun, whose background was deep blue. With his right hand he indicated all that our Redemption had cost. He was wearing a long white robe. He was tall, with perfect features. His hair was down to his back. To his right, I saw priests who were in purgatory. They were in great anguish.

Inés Arrieta Sistiaga (daughter of the visionary) -----

May 2, 1989, Tuesday, 4,00 p.m. Part 2

Next to Christ was Our Lady, who said to me:

"Pray for the priests, for there are many who spit upon the Face of my divine Son."

These words of Our Lady remind us of those she left us in Garabandal when she warned us that many Cardinals, Bishops and Priests are going astray and dragging many souls behind them.

Inés Arrieta Sistiaga (daughter of the visionary) -----**1990****February 10, 1990.**

The last words of the visionary Felisa Sistiaga on her deathbed were:

-Tomás!

What do you want, mother? (Tomás told her)

-I am fine.

Comment: These are the last words of a saint before she dies, once God's will for her has been fulfilled. God grant that all of us, before we expire, can say like Felisa at the gates of our judgment: "I am well, I am well". She was humble and simple even when bidding farewell to this world. Without any disturbance, noise or complaint. Two words, "I'm fine." We entrust ourselves to the intercession of St. Felisa Sistiaga, for Our Lady told us that she was a saint, that the Spirit of her Son would always be with her. Let us also bear in mind that a strange and striking phenomenon occurred when she was dying: "At 6 o'clock in the evening, the hour of her death, a sign occurred in Umbe. Many witnessed a THICK FOG at the same time that it drizzled a lot. However, SOME PILGRIMS SAW IT, OTHERS DID NOT. Some cars turned on their lights, while others did not, for the sun was shining brightly. A few days later, a letter signed by some witnesses of that event was brought to Bishop Larrea to record it. To understand this strange phenomenon, we refer to the explanations we gave in answer 76 contained in this book.

March 9, 1990 OPENING OF THE ENVELOPE AT THE NOTARY'S OFFICE WITH THE MESSAGE

After her death, we, her children, fulfilling the mandate that our mother gave us in life, proceeded on March 9 of the same year of her death, before a notary, to open a sealed envelope in which she had jealously guarded a message and an object commissioned by the Virgin to be opened after her death.

The message was written on August 15, 1969, after the apparition of Our Lady, and reads as follows:

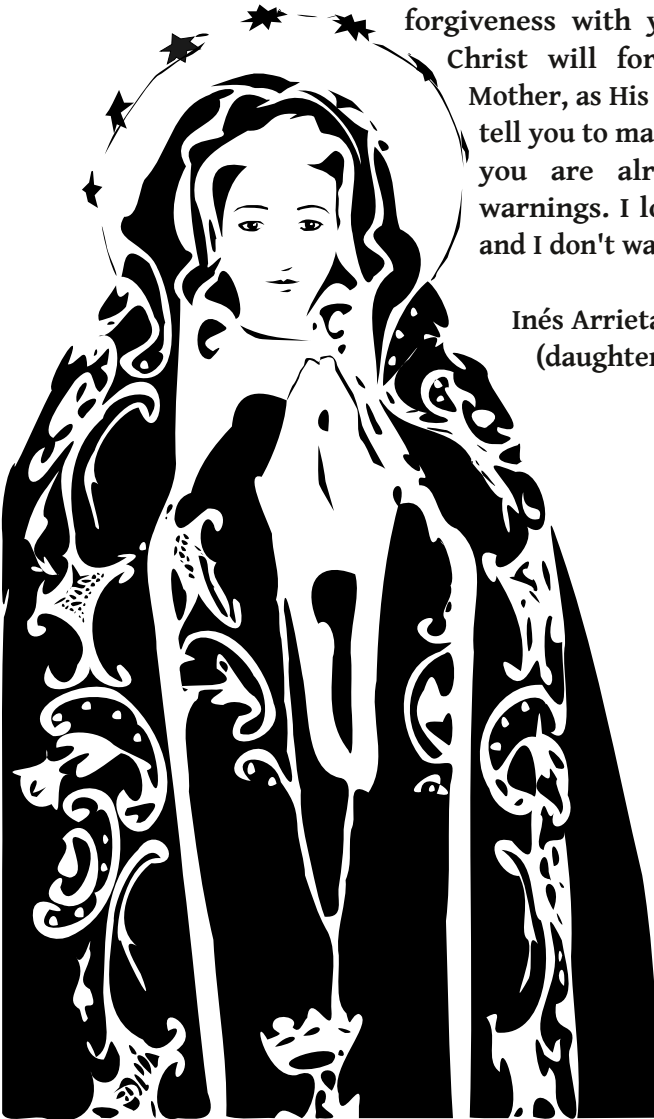
"I come to make peace for my children who don't listen to me."

Our Lady has told me many times that she comes for all humanity, for all her children, and that she has us all under her intercession. She loves us all very much and desires our Salvation, in such a way that BEFORE THE PUNISHMENT GOD WILL SEND A WARNING, and so that no one doubts this Warning, there will be A MIRACLE.

Our Lady also said to me:

"His Spirit will be in you forever." She continued: **"I give you a medal of mine, of inspired beauty. If you ask forgiveness with your sincere souls, Christ will forgive you. I, your Mother, as His intercessor, want to tell you to make amends, because you are already in the last warnings. I love you very much and I don't want your damnation."**

Inés Arrieta Sistiaga
(daughter of the visionary)



THE PLAN IS BEING FULFILLED WITH THE "SYNOD ON SYNODALITY", THAT LEAVES EVERYTHING OPEN

On the occasion of the layout of the book, which has been revised and corrected with some enlargement for its publication on paper on Amazon, we have already entered the month of November. That is why we are going to take this opportunity to leave you with a brief summary of what Cardinal Muller's opinion is on this mockery of the Synod of Synodality, or its hindrance to finish giving the final blow to the Church. We say this because previously, a few years ago, as Father Bonifacio said in an excellent article published in 2022, "The Catholic Church has been broken since June 5, 2017", what is now broken with Christ, Sacred Tradition, the Morality of the Church and the Magisterium of previous Popes. Of course, we know that we are dealing with a false pontificate, therefore, everything that Bergoglio elevates to the category of supposed magisterium does not cease to be null and void, such as the letter of the bishops of Buenos Aires who interpreted *Amoris Laetitia*, and that Bergoglio assumed when he published it in *Acta Apostolicae Sedis*.

We are going to read this article and then summarize the moment in which the "Synod of Synodality" is, which, as a bad tree has its roots in a Petrine usurpation, it will never be able to bear good fruit.

Father Boniface writes:

THE CATHOLIC CHURCH HAS BEEN BROKEN SINCE JUNE 5, 2017

On June 5, 2017, Cardinal Parolin, as Secretary of State and at the direction of the Bishop of Rome, published a rescript in *Acta Apostolicae Sedis* (AAS 10 (2016), 1074) declared the Catholic Church as broken.

The **background** is as follows:

1. The "**Synods on the Family**" of 2014 and 2015 were an occasion to launch sentimental, but not doctrinal or pastoral, arguments to make possible a **change in Catholic doctrine** on the family, accepting "new forms of family". To this end, certain bishops, such as Cardinal Zen of Hong Kong, were not allowed to participate in this synod, and others were invited, whose doctrine and ecclesiality are highly questionable. It was also the first non-transparent synod, since the deliberations were held behind closed doors and each day the person in charge made his summary for

public opinion... When a Polish bishop wanted to "relay" openly what was being said at the synod, he was forced not to do so (you know, the new "synodality"). The World Meeting of Families in Dublin in August 2018 continued in that vein, with Rome having as the star speaker Jesuit **James Martin**, to insult Catholic families suggesting them as being closed and exhorting them to open up to new family models. In the presentation of the World Meeting of Families in Rome, which will take place in a few days, we are no longer speaking of "family" but of "Amoris Laetitia family".

2. The post-synodal apostolic exhortation *Amoris Laetitia* seems to be a rehash of texts, in which many were authored by then professor of theology and later rector by the appointment of his Bishop in Buenos Aires (Monsignor Bergoglio), **Tucho Fernández** (author of the book *The Art of Kissing*, who was in 2015 on the committee that drafted the conclusions of the Synod on the Family). In spite of such an arduous and cumbersome task given to the CDF, there is a reason for the Doctrine of the Faith. Like all important documents, it (*Am. Lae.*) underwent a thorough review by the CDF before its publication. It is said that there were dozens and dozens of proposed corrections, but that they were ignored and published as is. Be that as it may, **Cardinal Müller**, prefect at the time, was summoned by Bergoglio on July 4, 2017 to a conversation in which he announced that he was stepping down from his post immediately, "retiring early" 6 years before his 75th birthday.

3. In the Post-Synodal Apostolic Exhortation *Amoris Laetitia*, published on March 19, 2016, among other statements contrary to the Church's doctrine, when speaking of those divorced or separated in a new union (and therefore in an objective situation of adultery outside their valid canonical marriage) it is stated that the morality and discipline of the Sacraments can be adapted according to situations or circumstances: **"There can only be a new encouragement for a responsible personal and pastoral discernment of particular cases, which should recognize that, since 'the degree of responsibility is not the same in all cases', the consequences or effects of a norm need not necessarily always be the same"**, and explains in a footnote (336) that **"Neither with regard to sacramental discipline, since discernment can recognize that in a particular situation there is no grave fault."** And shortly afterwards the possibility of living in God's grace in an objective situation of sin is affirmed: **"Because of conditioning or mitigating factors, it is possible**

that, in the midst of an objective situation of sin – which is not subjectively guilty or not fully guilty – one can live in God's grace, one can love, and one can also grow in the life of grace and charity, receiving the help of the Church", explaining in a footnote (355) that "In certain cases, it could also be the help of the sacraments. For this reason, I remind priests that the confessional must not be a torture chamber but the place of the Lord's mercy." ap. *Evangelii Gaudium* (24 November 2013), 44: AAS105 (2013), 1038. I also emphasize that the Eucharist "is not a reward for the perfect, but a generous remedy and nourishment for the weak" (ibid., 47:1039).

4. This led to very diverse and **contradictory interpretations** and practices, and extreme confusion among the faithful, leading many to enormous **suffering** (I have been able to hear directly the heart-rending laments of not a few faithful):

- There were bishops and dioceses and even episcopal conferences that assumed that the correct interpretation was that Eucharistic Communion "**could**" be given to people in an objective situation of mortal sin due to adultery, without their willingness to convert, nor reconciled with God or with the Church.

- There were bishops and dioceses who wanted to "interpret" this text "**in continuity**" with the **Magisterium** of all time, and consequently did not admit people in that situation to Communion.

- And there were those who, in addition to not being able to admit people in this condition to Communion, cast serious doubts on the text, **demanding clarification or its withdrawal. The “dubia”** Cardinals were well known. Some Cardinals asked questions about the text, to be answered by Bergoglio, who did not want to answer them or receive them. These Cardinals (or some of them?) finally determined, for the good of the Church and in the face of the division and chaos that had settled as a result of the application of that document, almost three months later, to make public their *dubia* (5 questions), with their signature, the letter presented to the Holy See on September 19, 2016. Meanwhile, they continued to ask to be received in Rome. **No one received them or answered them.** Two of them died a few months later, in the summer of 2017. Bergoglio told Reuters that he had learned of the *dubia* presented by four cardinals in reference to Chapter 8 of his exhortation *Amoris Laetitia* "from the press," despite the fact that the private letter was given to him almost three months before it

was made public, with a copy to the prefect of the Congregation for the Doctrine of the Faith, then Cardinal Gerhard Müller, whom Francis instructed not to respond.

5. Less than a month after the publication of *Amoris Laetitia*, on April 16, 2016, returning from the island of Lesbos, Bergoglio was asked by a journalist during the press conference on the plane: "Some maintain that nothing has changed so that the divorced and remarried have access to the sacraments; Others argue that a lot has changed and that there are many new openings. **Are there any concrete new possibilities or not?**" Bergoglio responded: "Io posso dire si" (**I can say yes**), which can be heard very clearly in the video of the interview. However, and although other media transcribed it as it was said, it was transcribed on the official website of the Vatican with the following text: "Io potrei dire si" (I could say yes), falsifying - to "soften" - what was said.

6. In the midst of the growing confusion, Bergoglio allowed himself to make jokes and devise a "low-profile" **strategy**, hoping to patiently reap the fruits sown. According to Archbishop **Bruno Forte** (special secretary of the Synod on the Family), Bergoglio told him on May 2, 2016 the following, which Archbishop Bruno Forte revealed in a talk on *Amoris Laetitia* at the Rossetti Theater in Vasto (Italy): "**If we speak explicitly of the possibility for Communion for the divorced and remarried, you don't know what a terrible mess they are going to make for us. So it's better to not speak clearly.**" But he also allowed himself to continue to make statements such as the following, in response to questions from the faithful in Rome about *Amoris Laetitia* in the Basilica of St. John Lateran on July 17, 2016: "**Cohabitations are true marriages and have the grace of true marriages,**" and "**most Catholic marriages are not valid.**"

7. Among the numerous "episcopal" declarations of adherence to the new doctrine, the **Bishops of the Region of Buenos Aires** on September 5, 2016 signed a document offering "Basic Criteria for the Application of Chapter VIII of *Amoris Laetitia*", which states that they will begin to practice it (under a verbiage of expressions such as "discernment", "dynamic discernment", "gradualness", "more difficult cases," "limitations mitigating responsibility and culpability," "harm to the children of the new union" - for not practicing adultery!-,etc.). We do not know what application has been made discreetly, but the Bishop of **Reconquista** on

June 11, 2017 organized a Mass where they summoned with great fanfare some **30 "remarried" couples to give them Communion**, publicly staging the "innovation". Supposedly, this act would be the culmination of six months of "accompaniment" and "discernment", but it is not said what kind of accompaniment and discernment. Of course, certainly not Catholic.

8. The letter of the Bishops of Buenos Aires merited an immediate response from Bergoglio (**on the same day**, September 5, 2016). In his reply, he states that **"the text is very good and fully explains the meaning of Chapter VIII of *Amoris Laetitia*. There are no other interpretations."**

9. Subsequently, on October 7, 2016, both letters, that of the Bishops of Buenos Aires and that of Bergoglio, were included in the official Vatican gazette: the *Acta Apostolicae Sedis*.

10. Finally, on June 5, 2017, Cardinal Parolin, Secretary of State, included a rescript with the two letters in the AAS with the indication on behalf of Bergoglio that the above became **"authentic Magisterium"**, leaving no room for doubt or interpretation, as to Bergoglio's will and as to its transgression.

Here we are faced with a "magisterial" declaration that breaks not only with the previous Magisterium, but also with Revelation, that is, with Tradition and with Sacred Scripture, and **with the will of Christ, and his Mystical Body, the Church, takes away various sacraments**, such as Matrimony, the Eucharist, and Penance, and even affects the ministry of priests and bishops, ministers of reconciliation, and in general of sacred ministers, custodians of the Most Holy Eucharist and of Holy Communion.

It is no longer an overwhelmingly lengthy apostolic exhortation, the content of which may have varying degrees of formality and magisterial force, or may not be binding. These are no longer statements in response to a question from a journalist on an airplane, which can never be considered magisterial (but which are consciously used to launch destructive slogans like nuclear bombs strategically dropped during such flights). It is no longer a question of a reply to a letter from bishops such as those of the region of Buenos Aires, which, although it bore the "papal" signature, was no more than a private missive. It's gone too far. We now accept octopuses as

domestic animals. Now it is enough. **An extreme red line has been crossed, inviolable, unbreakable**, the violation of which means **formally splitting the Church and creating a false, non-Catholic Church** under Bergoglio.

St. Paul tells us of Christ that "if we are unfaithful, he remains faithful, for **he cannot deny himself**" (2 Tim 2:13). And also that "**if we deny him, he will also deny us**" (2 Tim 2:12). Just as Christ cannot deny Himself, so **the Church cannot deny herself**, she can only apostatize and cease to be Church. But there will always be **a remnant of faithful people**.

For things to reach the limit of insanity, there is no need to wait for the synod on synodality or the German synodal path to come out with affirmations tending to admit the female priesthood, or general intercommunion with any living or non-living being, or the acceptance of homosexual unions, with a ritual blessing. No need to wait, for already, five years ago, **a point of no return was reached**.

It is not a question of something "interpretable", susceptible to a certain "hermeneutics" or "integration". There's no way. There has not been and there will not be. It is not a question of time needed for interpretation, it is a question of fidelity to the Truth, which is Christ.

One would expect that given the seriousness of the facts, a few days after June 5, 2017, a group of cardinals who say they believe that Francis is pope would have issued a **declaration of *sede impedita***, explaining what is obvious to all accounts, that this gentleman cannot be pope, he is prevented from acting so. As if a pope goes mad and thinks he is Napoleon, he is prevented from being pope, he peacefully declares himself an impeded see and a conclave meets to elect another. This is contemplated in the law of the Church. Bergoglio does not believe himself to be Napoleon, but knows that he is and willingly chooses to be a servant of the devil and exercises it, which is much worse. **And he shows it** by his decisions. They are not interpretations. It is an official document of his in which, arrogating to himself an authority that he has usurped, he has profoundly perverted the Magisterium of the Church with very serious implications. **The Church is broken**.

But not a few days have passed, **five years have passed** and there is still no declaration of *sede impedita*. How many red lines need to be crossed? Once **one has been crossed**, without consequences for the transgressor or

re-establishment of order in the Holy Church, all of them can be crossed with complete approval. **The Church is already divided, the canonical right or law becomes a moot point and the Church cannot defend herself. She is at the mercy of the wolves, who have taken control of the fold.**

Of course, declaring Francis' pontificate *sede impedita* or an impeded see would fall into the error of recognizing that he is pope, which he is not. He has never has been. The impeded see was declared by Benedict XVI in his declaration of February 2013. An impeded see by the pressures suffered by the true Pope Benedict make it almost impossible to exercise the ministry of government of the Church, the exercise of the ministry he renounced, without renouncing to be Pope, of which he has given continuous signs, as Andrea Cionci has explained with an abundance of data in his research and recent book *The Ratzinger Code*.

We already know that in Germany there are Bishops who are going further, they are not only giving Holy Communion to people in mortal sin without repentance or validly confessing, people whose situation is public knowledge, which they flaunt. Not only that, no. In addition, they are also giving Communion to unbelievers of the Catholic faith, such as Protestants, and to people not only without Catholic faith, but to the unbaptized, such as Muslims (publicly recognizable people, such as famous politicians). The **wide range of sacrileges** taking place today seems to be the result of the heated imagination of a crowd of demons gathered for a contest of "who can come up with a newer and greater sacrilege."

The Church is broken. And what does Rome do? Expel bishops and close seminaries. Only the good ones, of course: the best seminary in Argentina is closed, or, more recently, the ordinations of one of the best seminaries in France. The priests who defend the Catholic Church are banned, of course. The Church is divided by a false Church installed in Rome, whose head is Bergoglio. The Catholic Church is at this moment being "expelled from the synagogues" (cf. Jn 16:2). **Are we ready for this journey?** Or are we also going to accept to cross the red lines, deny Christ, and thus place ourselves outside the One, Holy, Catholic and Apostolic Church, the Church of Christ, and therefore outside of salvation?

<https://comovaradealmendro.es/2022/06/05/hoy-hace-5-anos-la-iglesia-catolica-rot/>

So much for this very interesting analysis by Father Boniface, which situates us properly in the reality of the Church.

Let us remember that **Bergoglio** (and we have shown this in a very revealing video) **reached the height of heresy and blasphemy when he accused the Heavenly Father of being unjust for sending his Son to the Cross.**

Watch video: <https://www.youtube.com/watch?v=zJPvdtNE2es&t=238s>

The false Pope "Francis," whom Our Lady defines as "unjust" in the central message of May 23, 1971, displaying his usual Masonic strategy of transferring blame, had no qualms in describing the only Just God, the Father, source of all good and Righteous Judge, as "unjust." By simple deductive logic we observe that Bergoglio thus continues to confirm the central message of this mariophany, something he also did in July 2022 on his return from the trip to Canada by saying: "you can change the pope, you can, it is not a catastrophe". In various ways, without wanting to and leaving no doubt about it, he confirms that the prophecies given by the Virgin in Umbe refer to him.

This would be enough to depose him, for all to cry out against blasphemy and heresy, but no: they are silent. They look the other way, they justify it. Examples of this grand scale treachery, and of Bergoglio's blasphemy and heresy are many—too many to count. The Pure and Sorrowful Virgin, therefore, on **August 25, 1971**, the day the holy founder of the Jesuits, Ignatius of Loyola, appeared, added: **"God does not want unjust people here."**

25 de agosto de 1971 miércoles a las 22:00 h. (1ª parte)

Se me apareció la Virgen y le dije: Señora, le pido haga algo para que vean los demás, me contestó:

"El agua seguirá curando, como hasta ahora"
 "Tengo un gran dolor duro y tristeza por la falta de fe en la Humanidad. Quiero mucho a mis hijos. Orad por los pecadores. En los lugares donde me aparezco, se me queda el mensaje en los labios. Hay quien conoce a Dios y confía y quien conoce y desconfía. Dios dio libertad. Dios no quiere esclavos. Hijos míos respetad la libertad y tendréis la salvación. Dios os premiará. Tened fe en Mí. Mira hacia aquí"

Yo le dije: Señora ¿Qué es esto? Ella me dijo:

"El Cielo, aquí están los justos que son dignos. Dios aquí no quiere injustos. Hijos Míos, orad por los pecadores"

h.és Arrieta Sastaga (Hija de la Virreina)

August 25, 1971, Wednesday at 10:00 p.m. (Part 1)

Our Lady appeared to me and I said to her: "Lady, I ask you to do something so that others can see it." She answered:

"The water will continue to heal, as it has done so far"

"I have great pain and sadness because of the lack of faith of Humanity. Pray for sinners. In the places where I appear, the message stays on my lips. There are those who know God and trust, and those who know and distrust. God gave freedom. God doesn't want slaves. My children, respect freedom and you will have salvation. God will reward you. Have faith in Me. Look here."

I said, "Madam, what is this?" She told me:

"Heaven, here are the righteous who are worthy. God doesn't want unjust people here. My children, pray for sinners."

Inés Arrieta Sistiaga (daughter of the visionary)

She was obviously referring to the fact that in heaven, as we already know from the doctrine of the Church, the unrighteous and reprobate cannot enter (Revelation 21:27: "Nothing profane (or defiled) shall enter it, nor those who commit abomination and falsehood, but only those who are written in the Lamb's book of life"; Hebrews 12:14: "Seek peace with all, and holiness, without which no one will see the Lord," etc.).

It was no coincidence that the "pope" whom Our Lady Pure and Sorrowful reproves in so many ways was defined from the first moment as "unjust." The unrighteous cannot inherit salvation, which false mercy does not warn against, teach about, or take into account. In the best of cases, followers of Bergoglio say that hell exists, but that it is empty. The situation is very grave.

Furthermore, Bergoglio said on February 2, 2022 that in the Communion of Saints there is room for everyone (moving forward his heretical and poorly explained 'all, all, all' mantra of the WYD in Lisbon), even the apostates, the heretics, the blasphemers... we all enter into the Communion of Saints according to Bergoglio, without distinction of any kind. That's exactly what he said:

"Father, let us think of those who have denied the faith, who are

apostates, who are the persecutors of the Church, who have denied their Baptism: are these also home? Yes, also these, also the blasphemers, all of them. We are brothers: this is the Communion of Saints."

<https://www.infocatolica.com/?t=noticia&cod=42571>

There is no need to add or explain that this is absolutely false, obviously. It goes against the Word of God and the sound Magisterium taught by the Church. A reprobate is not the same as a righteous person. A living member is not the same as a dead member, as the Catechism teaches about those who are in grace and in sin, and even less if the dead member (in mortal sin) has denied his Baptism with a manifest, concrete and conscious apostasy. He cannot be in the Communion of Saints, of the living members of the Body of Christ, crucified with Christ). It is the constant eagerness of the false pope to lump us into the same category, to confuse everything (grace and sin, truth and lies) in order to try to put an end to the concept and reality of sin, so that man does not struggle or strive to enter the narrow path of salvation, an eagerness totally sinister and diabolical.

And that is the ultimate goal pursued by his Church of the new paradigm (as defined by his own people and which brings a new gospel, not that of Christ) and which he tries to achieve with his false Synod of Synodality: to make us believe more or less that sin does not exist, to downplay its importance, to take it lightly, not to talk about it... to put an end to the sense of sin by saying that there are only people with wounds... thereby sowing confusion and false mercy. Where sinners eat and drink their own damnation. Minimizing the gravity of sin is the worst service that can be done to the faith of the Church, because the three enemies of the soul (i.e. the world, the flesh, and the devil) conspire to lead us to sin, that is, to disobey and turn away from God. It is not that we should go to two extremes: neither obsession with sin, nor total nonchalance as if that reality did not exist. To fill the churches with people, yes, that is what they want, but not to correct them and bring them out of sin, and lead them to conversion, thus passing from death to life, no.

Instead they want that everyone receive Holy Communion (they no longer disguise themselves by requiring discernment of everyone as they said at the beginning with *Amoris Laetitia*) in order for them to eat and drink their own condemnation, receiving Communion unduly and sacrilegiously.

And all this in a process that culminates in distorting the real presence of Christ, trivializing it, until the day when Communion is no longer given officially, because Jesus in the Eucharist is no longer present in those blasphemous and heretical temples. First they blaspheme and profane the Church to the utmost, and then they withdraw God's sacramental presence altogether, changing the words of consecration or however they intend to do it.

That is why, now and with the help of the Catholic Telegram channel, *Verdades Globales*, we are going to enter with the summary of what has been said by the official cardinal who at this point still has Bergoglio as pope, Gerhard Müller, former prefect of the Dicastery for the Doctrine of the Faith:

**CARDINAL MÜLLER'S VERY SERIOUS DENUNCIATION OF
THE SYNOD, WHERE HE WAS INVITED TO PARTICIPATE:
THE SECRET FACE OF THE SYNOD**

Cardinal Müller says some are using the Synod on Synodality to prepare the Church to accept false teachings and evaluates the first phase of the synodal meeting at the Vatican.

He said the synodal meeting was "very controlled" and quite manipulated, and that most of the interventions came from a few keynote speakers who spoke to them as if they didn't know theology. He said he was only given three minutes to speak to the entire assembly.

The interventions spoke of our relationship with Jesus, but not as Jesus as the Word of God, given to us once and for all.

CARDINAL MÜLLER'S SUMMARY:

- The voices of random people who spoke at the synod were identified with "the Holy Spirit."
- All the so-called synodal reflections aim to prepare us to accept homosexuality.
- The participants in the synod believed they had "new intuitions, revealed by the Holy Spirit" to consider the "blessing" of homosexual unions as "something good," despite what Sacred Scripture says.
- This was not a Catholic synod but a kind of Anglican assembly with

different chambers, like a secular parliament.

- The synod was "very controlled." Francis presented a "letter to the people of God" and participants were asked to applaud it out of courtesy, saying it was the consensus of all. The applause was the vote. The letter was taken to each table and everyone had to sign it.

- "They don't openly say what they mean. They can't openly say that 'we want to contradict God's Word.'"

- "We cannot reconcile Christ and Antichrist," homosexuality is "an anti-Christian ideology" and is "the spirit of Antichrist speaking through them."

- "They are changing the definition of sins. There are no sinners. They're just wounded people."

- "The goal is to make the Church conform to the 2030 Agenda, which is obvious by who is invited to visit Francis publicly: not any of the normal families with five children who are never invited, but rather, bisexuals, transvestites, etc., and that choice of invitees is all a provocation, a propaganda."

<https://www.ncregister.com/interview/cardinal-mueller-says-synod-on-synodality-is-being-used-by-some-to-prepare-the-church-to-accept-false-teaching>

For his part, **Pueblo de María** shares with us this brief summary of an interview that this same cardinal also gave:

FURTHER CRITICISM OF THE SYNOD'S INTENTIONS FROM A CARDINAL WHO WAS A DIRECT WITNESS TO THE SYNODAL ASSEMBLY IN THE VATICAN (OCTOBER 2023):

THE HIDDEN FACE OF THE SYNOD

«JAMES MARTIN WAS THERE ONLY TO MAKE PROPAGANDA»

Cardinal Müller: "The Synod always spoke ill of priests"

Cardinal Gerhard Müller gave an interview to the *Nuova Bussola Quotidiana* in which he clearly condemns what happened during the first part of the Synod on Synodality. The cardinal affirms that it is not really a synod of bishops, warns that a lot of LGTBI propaganda was made and all the clergy were constantly attacked, including by the Pope. Finally, he

warns that although it is not said, it seeks to reach the model of Protestant Christianity.

In his speech, Cardinal Müller warned that it is a pure illusion to think of "modernizing the truth of the Gospel with the help of relativistic philosophies or ideologically corrupted anthropologies. It is enough to look at the local realities where this progressive theology prevails: empty seminaries, the disappearance of monastic life, the abandonment of the faithful. For example, in Germany, 13 million Catholics have been lost in 50 years, from 33 million in 1968 to 20 million in 2023."

And he reiterates:

"With this Synod they wanted to change the hierarchical structure of the Church, they took the Anglican or Protestant Church as a model, but what we see is that synodality destroys collegiality."

And here's the full interview:

Q. Your Eminence, what do you mean by a change in the structure of the Church?

CM: Simply that when the Pope called the laity to participate, he changed the nature of the Synod, which was born instead as an expression of the collegiality of all the bishops with the Pope. It is not only the Pope who governs the Church, as some admirers of Pope Francis would have it today, but the local bishops also have responsibility for the whole Church. This is why Paul VI, implementing the Second Vatican Council, created the synod.

P: For some, increasing the role of the laity seems like a simple reform

CM: In reality, it ignores the sacrament of Holy Orders, which is not just a function of service, but a direct, special institution of Jesus Christ. He established the Church with its hierarchy. Appealing to the universal priesthood of all the faithful is in this case, a way of denying this structure willed by Christ. All the faithful have received the Holy Spirit, but the bishops have received the consecration to govern and sanctify the Church. If you want to talk to the laity, it's all very well, but there are other instruments, for example the International Theological Commission. Or you can create other *ad hoc* institutions, it's not a problem, but the Synod has a

different nature and the Pope cannot change the sacramental structure of the Church. You cannot give episcopal authority to someone who is not a bishop.

P: Is that why you criticized the fact that the Bishops did not wear the cassock during the Synod?

CM: The question of the cassock may seem to be an insignificant detail, but it points to the position I expressed earlier. Comfort is not a criterion: when I go to a wedding, I don't go dressed as if I were going to the beach; it would be more comfortable, but not appropriate to the circumstances. A synod, like a council, is a liturgy, a worship of God, not just a meeting. So even the dress says what the Synod has become, a torrent of chatter.

P: Considering the theme was synodality, what was actually discussed?

CM: In reality, after so many discussions, nobody really knows what synodality is. There was so much talk, there were "moderators" at the tables, who gave the topics day by day by asking questions, but the debate was also very rigid, the time for interventions was limited to three minutes and everything was recorded. Each participant had a monitor in front of them and every contribution was recorded, even on video.

Then there was this constant "we have to listen to each other", nobody wanted to play the role of "troublemaker", in short, there was a taming. And also for the plenary, many bishops were disappointed, they complained about the low level of the interventions; and then you cannot deal with theological issues with emotions.

P: Can you give an example?

CM: A testimony is said, a woman speaks of someone close to her who committed suicide because she was bisexual, and she says that the parish priest had condemned her because of her bisexuality. And immediately afterwards there's another intervention: you see, it is proof that the Church must change its doctrine. In short, in the end, it is the fault of the Church's doctrine, that is, of God who created man and woman. How do you deal with issues like that? Now, the LGBT people are setting themselves up as the true interpreters of the Word of God, but they convey a perverse, false anthropology: they are not interested in individuals, in their salvation, but

they instrumentalize people with problems to assert their ideology. They want to destroy the family and marriage.

P: In this regard, you have already stated that in the end this Synod only wanted to promote the LGBT agenda and the female diaconate. What gave this impression?

CM: Because much was said about this and very little about the essential themes of the faith, that is, the Incarnation, salvation, redemption, justification, sin, grace, human nature, the ultimate goal of man, the Trinitarian and Eucharistic dimension of the Church, vocations, education. These are the real challenges, as is the spread of great violence, of those who justify it in the name of God, like the Muslim fundamentalists. Of this nothing, instead so many speeches on homosexuality, and all one-sided.

P: Besides, look at the invitees...

CM: Exactly. Why weren't people invited who had been practicing homosexuals and then rediscovered their heterosexuality, and who have written books about their experiences, such as Daniel Mattson (author of *Why I Don't Call Myself Gay: How I Reclaimed My Sexual Reality and Found Peace*, Cantagalli 2018, ed.)?

Father James Martin was there only to spread propaganda. He never spoke of grace and salvation for these people, only that "the Church must accept, the Church must..., must..., must..." But how can the Bride of Christ be the object of our invectives? It is not the Church that needs to change, it is we who need to be converted.

P: The fact that during the Synod Pope Francis received and praised Sister Jeannine Gramick, the founder of a 'Catholic' LGBT movement in the United States, condemned at the time by John Paul II and Benedict XVI, also caused quite a stir.

CM: Cardinal Hollerich (the synod's general narrator, ed.) said that homosexuality was not the subject of the synod, but then it was talked about and even obvious gestures were made, like this one. And the Pope always appears with these people. The justification is pastoral, but does this promote the pastoral care of these people or does it accept this condition as a legitimate expression of human nature and of the Christian faith? The

question is left open, but clearly one interpretation is favored.

P: Speaking of sexuality, did the Synod address the issue of abuse? Were there echoes of the Rupnik scandal?

CM: No one had the courage to really address this issue, it was just used as a pretext to attack the clergy. Everything is the fault of clericalism, but in the end it is the fault of Jesus Christ, who established the apostolate. The clergy is the sum of all the bishops, priests and deacons. It is not their existence that is the cause of abuse, but the fact that individuals do not respect the sixth commandment. But this is not said, the sin against the sixth commandment is never mentioned, other excuses are found. As with the blessing of homosexual couples: it is said that confusion with the sacrament of marriage must be avoided. But that's not the issue.

The issue is that homosexual and extra-marital acts are a mortal sin and therefore cannot be blessed. Confusion has nothing to do with it, they are always trying to change the subject.

P: So do you think that the accusation of clericalism is a pretext to attack priests as such?

CM: It is a fact, even at the Synod priests were constantly bad-mouthed, even by the Pope.

If there are some good words in the final document, it is the work of the editors, because so many complained. But the general tone of the Synod was very negative. The Catholic priesthood was made to look like a caricature as though it were a caste system in contrast to the laity. In reality we are one community, but with a specificity, because not everyone has received this sacred power. This is the difference with Protestantism, which denies this essential difference with the universal priesthood of the faithful; Luther says that the sacrament of Holy Orders does not exist, that it is an instrument of the devil. There can be no compromise on this point. Instead, the Church tries to minimize the ministerial priesthood by always speaking negatively about priests: abusers, who subjugate women, who whip sinners in the confessional, always negatively. The poor priests of today, attacked from all sides, seem to be worried about vocations. Where is the pastoral care for vocations? It is Jesus who calls, not the Pope; priests belong to Jesus, not to the Pope. And this example also affects so many bishops, who learn from it and rule against priests in their dioceses.

P: In short, from the approach of the Synod to the way the priests speak, it seems that the ideal they want to move towards is Protestantism.

CM: They do not express themselves in this way, but in the end it comes to this.

Source: <https://newdailycompass.com/en/mueller-the-synod-a-step-towards-protestantisation>

**WHOEVER WANTS TO UNDERSTAND, LET THEM UNDERSTAND!
WHOEVER WANTS TO SEE, OUGHT TO SEE IT!**

Here it is good that we ask the intercession of St. Francis of Assisi with the prayer he taught us: "Grant me, Lord, a living faith, certain hope, perfect charity, certainty and wisdom to fulfill your holy and truthful command. Amen."

SUBSCRIBER'S OPINION

Now it is clearly recognized that synodality is something undefined. Dialectical manipulations and group constraints to lead participants to a predetermined outcome are also recognized. What was created by this monster is to serve as a bridge to the acceptance with full rights of LGBT+ people, to accept the admittance of women to the Sacrament of Holy Orders (something that Pope John Paul II left as a closed case) and other Bergoglian issues that we already knew about. What is new is that these things are accented with hatred, attacks and priestly caricatures, blaming them for all the bad things that have happened and will happen. Well, in all honesty, in these more than ten years of usurpation of the Petrine chair, Bergoglio's attacks on faithful priests, in multiple ways, have not ceased. He gives the impression that he enjoys humiliating and caricaturing them if they are faithful to the ministry. He invites them to smell like sheep, not like Christ with his pleasant aroma, which is what a shepherd should pass on to the sheep.

No one is talking about the scandal of whitewashing the abuser priest Rupnik.

On top of that, the double discourse of the falsifier, Bergoglio, receiving during this synod representatives of LGBTQ+ groups, such as the nun, as always under the excuse of "pastoralism". But a pastoral ministry that does not give doctrine, and sound doctrine, is pure hypocrisy.

The most painful thing is to see how the Holy Spirit is continually appealed for such Machiavellian barbarism. Possibly the sin that will never be forgiven is this, trying to make the Holy Spirit an accomplice of what pure evil is.

I think this "**synodality**" means that they are going to keep "**walking**" until they see each and every one of their aberrations fulfilled, which means the total collapse of our Church as such. The rest of us who don't come will have to enter the catacombs. **Is there any bishop or priest who signs up for the catacombs to safeguard the true faith and morals of the Catholic Church?**

FROM THE REMNANT ARMY WEBSITE (ejercitoremamente.com)

We read this in **ejercitoremamente.com**: A distinguished synod father was taking vocabulary notes during his small group's "**Conversations in the Spirit**" and was surprised to see which words were used and which were not. He satirized both in the form of a mock two-part memorandum of the general secretariat of the Synod to the members of the Synod.

First, the words to be used in each intervention and statement:

Synodality. Harmony. Symphony. Woman. LGBTQIA+. Working together. Those excluded. Those on the margins. The spirit as the protagonist. Woman. LGBTQIA+ Insensitive pastors. Seminarians who are behind. Sensitive and pleasant pope. Woman. LGBTQIA+. A bleeding earth. All are welcome. Listening. Insightful. Woman. LGBTQIA+. Divorced and remarried. Poisoned oceans.

Then there was the unacceptable vocabulary:

Salvation. Sin. Conversion of heart. Holiness. Unborn babies. Vocations: Marriage and Family. Eucharistic renewal. Penance and fasting. Persecuted Christians. Religious freedom. Sunday Mass. Sacrament of Penance. Virtue. Parishes. Intellectual life. Sanctifying grace. Paternity. Heaven. Pope St. John Paul II. Pope Benedict XVI. One, holy, Catholic and Apostolic Church.

FINAL COMMENT BY AGUSTÍN ARANDA

The present paper revision of this book was completed on the 52nd anniversary of the message given by the Archangel Michael in Santa María de Guecho to Santa Felisa Sistiaga (on All Souls' Day in 1971). The message ended with this premonition of what is being cooked up in the synod on synodality: "**...Pray a lot, for just as everything is getting contaminated, faith is also becoming contaminated**".

It is true that Arturo and I chronologically place this message in the imminence of the final 3.5 years of the Great Tribulation (when St. Michael will separate his Church between those raptured and those destined for final purification). But as we have explained in the previous catecheses, the abomination of desolation – worshipping Satan in the holy place – and the imposition of the mark of the beast in order to survive (to be able to buy and sell) instead of participating in the Holy Mass as true eternal food that is for body and soul, will both be the result of the processes that for years have been carried out without rest by the two bishops of Satan (New World Order and the false church that he assaulted via the Roman See in 2013, at the beginning of the Church's Good Friday). In relation to all this, a new phase of the synod of synodality concludes, which in conjunction with the war will cause the collapse prophesied by Our Lady on 12/24/70. And unfortunately the majority of priests and faithful are not going to solve their situation before the collapse –that is, to make a decision–or even after it, when there is still time that will elapse until the Warning.

And to those priests and their goats (who were called by God to be sheep but preferred to be goats remaining in their sin) will "**...not see the celestial light**" that the Pure and Sorrowful Virgin prophesied on 1/16/71.

The fog of the central message that began in Holy Week 2020, is extinguishing the light of the Church militant, which only resides in the just and the worthy, not in the false church led by "the pope" who was rebuked nine times by Our Lady. The tragedy is that the statistics prior to the warning are devastating because very few believe and act in consonance with the words of the Virgin, words that are confirmed by the fact that we live in this actual time prior to the near reign of the man of iniquity.

And this is what Arturo and I believe:

We are in the final apocalyptic battle between the Church and the Anti-Church. It's like a game of chess. Whoever pretends to win the game marginalizing the Queen and underestimating her, will be defeated. Mary is the protagonist for these last times because God has willed it. Let us take her by the hand humbly, obeying her instructions, meditating on her messages and the mysteries of the Rosary in an eschatological perspective. Thus, our Hope will be ever greater and our faith firmer and more solid, a Catholic faith which by the grace of God and our holy struggle will be able to present works pleasing to God, unlike the false Protestant faith which says that works are unimportant and unnecessary to achieve salvation, proclaiming erroneously and gravely:

"Be a sinner and sin hardy, but trust and rejoice even more strongly in Christ, the conqueror of sin, death, and the world."

The very word of God warns us that there is **"one faith, one Baptism and one God" (Eph. 4:5)**. The Catholic faith is the only faith that has the fullness of truth, but the Church of the new Bergoglian paradigm and other ecclesiastical Freemasonry wants to falsify her, and is falsifying her, as well as its morality and the image of God, falling into the heresy of apokatastasis, pretending to be more merciful than God himself, which is impossible and leads to the deception of people making them forget the Justice of God. We have to firmly resist and understand the reality.

May God grant that we may be among his elect and attain the final triumph with Mary, Saint Joseph and all the saints who knew how to suffer with Christ in order to one day be able to reign with Him in eternal glory in the company of all the saints. Amen.





Our Lady the Pure and Sorrowful Virgin appeared in 1941 to Felisa Sistiaga in Umbe, Vizcaya, Spain, leaving important messages even until a month after the visionary's death in March 1990. The veracity of this mariophany is incontestable because it has 5 prophecies already fulfilled, leaving those relating to the Parousiac time remaining to be fulfilled after the Warning.

We explain the seizure of the apex of the Church by a false pope whom the Virgin rebukes in 9 different ways: "unjust", "violent man who will pay for his penalty", "who seeks salvation without God", who "does not have the power to bless the faithful in the name of God", etc. In addition, Our Lady gives us the keys to prepare ourselves for the parousia of the Lord, which will take place in three phases and will be unique to each person. She refers to her two comings prior to the judgment of the nations by telling us "I come for my children" and "I come for all mankind," before the final 3.5 years of great tribulation.

Knowing Umbe today is vital for someone who wants to understand the reality that the Church lives without being deceived or confused by the mystery of iniquity, since we are already living in full paragraph 675 of the Catechism. There Pope John Paul II warned us about the ultimate test that the Church would have to go through, a massive deception of the mystery of iniquity that would offer false solutions at the price of apostasy from the truth.

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