

of Wall Street, then and now, display a peculiar sort of professed perception of morality, a perception which were fairly compared to a search for good taste conducted among a tribe of fratricidal cannibals. If anything, the present specimens are generally more depraved than even their predecessors of the Coolidge era.

More remarkable is the depravity pervading most of the upper twenty percentile of U.S. family-income brackets. One might speak of them most gently, as of persons with a certain impediment which might prevent them from getting, like a camel, through “the eye of a needle.” In that stratum, which presently dominates both the leading circles of political parties, and the recent elections, we find frequently, especially among those under fifty-five years of age, a quality of general

depravity which is truly comparable to that of ancient Sodom and Gomorrah.

Among the lower eighty percentile of family-income brackets, there is, admittedly, a shocking incidence of those about as immoral as has become commonplace among the upper twenty percentile; but, the general problem of the increasingly poor is of a somewhat different political character, reflecting somewhat different economic circumstances [Figure 3]. Moreover, morally and otherwise, the composition of the lower eighty percentile is variously stratified.

Overall, especially since Wall Street’s mid-1960s launching of the U.S. Republican Party’s opportunistic “Southern Strategy,” we might be rightly reminded, more and more, of the conditions of life under what die-hard Confederates used

Third Prophecy of Fatima: A Summons to Repentance

by Helga Zepp-LaRouche

The full title of this statement is “Pope Publishes the ‘Third Prophecy of Fatima’: Urgent Summons to Repentance and Conversion.”

The official publication of the third part of the “secrets of Fatima” by Pope John Paul II, is a well-considered intervention into world history; it is an urgent warning, in the face of many existential dangers, to change the direction in which the world is presently heading.

The prophecy, which the apparition of the Mother of God made face-to-face with the three shepherd children of Fatima, Portugal in 1917, has about it something eerily fascinating in retrospect, from the very end of the Twentieth Century, for, from this vantage point, it is a forceful metaphor for the catastrophe of the Twentieth Century, with its two world wars, and the many wars which raged in the second half of the century. Also, similarly, resonating in the prophecy, are the rise and fall of the Soviet Union, the attempted assassination of the Pope, and the threat to the Church—and to the whole of human civilization. But at the same time, it contains the powerful summons to bring human freedom again into conformity with the will of God, and so to save civilization.

In a commentary on the publication of the third secret, Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, puts forward the interpretation, through Cardinal Angelo Sodano, Vatican Foreign Minister, that the third secret deals with events of the Twentieth

Century—therefore with things now in the past—but he also makes it very clear, that the terrors and the false doctrines of the Twentieth Century carry forward into our new century (“that it [the world] might be reduced to ashes by a sea of fire no longer seems pure fantasy”), and that they have a direct relevance for the decisions which we must face today: history as a painstaking ascent toward a level possessing the potential for creativity in the imitation of the Divine, or toward frightful destruction and self-destruction.

In the third part of the secret, the Pope and bishops climb a steep mountain, toward its summit, upon which stands a huge cross, made from rough tree trunks. The text of the secret reads:

“Before reaching there, the Holy Father passed through a big city half in ruins, and half trembling, with halting step, afflicted with pain and sorrow, he prayed for the souls of corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big cross, he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another, the other Bishops, Priests, and lay Religious, and various lay people of different ranks and positions. . . .”

Cardinal Ratzinger emphasizes, that by this image of the suffering Pope, we could suggest to ourselves a concentrated idea of a succession of Popes in the Twentieth Century, who, from Pope Pius X at its beginning, through the present Pope, shared in the suffering of the century, and took it upon themselves to lead the way with these sorrows along the “way of the cross.” Whoever has seen Pope John Paul II praying, with his stooped back, taking into himself the whole agony and pain of the poorest in this world, understands this image at once. It is the pure expression of *agapē*, of love of mankind, the unending ability to suffer along with mankind, and to not tolerate seeing mankind in misery.

to praise as their “peculiar institution.” The Republican alliance between Wall Street and the Confederate legacy, abetted by the electoral strategy of Vice-President Gore’s Democratic Party allies, has corrupted the nation, its courts, and its law-making, with an ominous, virtually treasonous regression toward the view of the majority as virtually human cattle, the view which was characteristic of feudalism, and is characteristic still of our republic’s ancient enemy, the British monarchy. Thus, as a result of the recent decades’ shift from commitment to civil rights, toward a view of the majority as human cattle, we have the following.

At the top of today’s social heap, there are those who consider themselves members of a privileged oligarchy. Under that financier oligarchy and its attached law firms, there

is a hierarchy of various ranks of oligarchical lackeys.⁴³ So, the pecking-order goes, stratum by stratum, down to the general rank and file of all of those considered virtually as human cattle, all the way down to the employed “field slaves,” and,

43. Wherever “Wall Street” is used in this report, it signifies both the class of financier-oligarchy referenced by Justice Pecora, but also the leading law firms associated with that financier oligarchy. This notion of Wall Street’s combined financiers and law firms, is congruent with the usage BAC (British-American-Canadian), which signifies that portion of the rentier-financier establishment which, like the Hartford Convention traitors of 1814, regards itself as an ebulliently muscular member of the current British monarchy’s Commonwealth. The term BAC refers otherwise to those members of the intelligence establishment who represent that Anglophile orientation and related connections.

But how can man be liberated from this terrible situation? A hint for understanding this metaphor of Fatima, has been provided by Sister Lucia, who, of the three shepherd children, is the only one still living, in a letter she wrote to the Holy Father on May 12, 1981—one day before the attempt on his life:

“And if we do not yet ascertain the complete fulfillment of the end of this prophecy, then we do see that we can gradually contribute to it with every further step we take. If we do not abandon the way of sin, of hate, of vengeance, of injustice, of the violation of the human person, of immoral behavior, and of violence, etc. . . .”

And is the world not, today, plagued by all these evils in the greatest measure? Cardinal Ratzinger emphasized, that the key word of the third secret is the triple call of the angel in the apparition, who cried, “Penance, penance, penance!”

Ratzinger writes:

“To understand the signs of the times means to accept the urgency of penance, of conversion, of faith. This is the correct response to this moment of history, characterized by the grave perils outlined in the images to follow. Allow me to add here a personal recollection: In a conversation with me Sister Lucia said that it appeared ever more clearly to her that the purpose of all the apparitions was to help people to grow in faith, hope, and love—everything else was intended to lead to this.”

Exactly here lies the central idea: that evil in the world can only triumph because the absolute majority of men have distanced themselves, in their freedom, from God, and tolerate or practice hatred, vengeance, injustice, violence, and so forth. If one would regard this sad condition of the world today with the eye of this great Pope, then one would see entire continents destroyed, mothers with no tears left to weep for their dying children, and men whose souls are dead, even though their bodies are still alive.

And the Pope directs a blazing appeal to us: Convert, before it is too late, not hate but rather love; not revenge, but forgiveness; not injustice, but justice; no violence, rather, respect for the human person, and peace! This is the message of Paul’s First Letter to the Corinthians, Chapter 13: “If I speak with the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.”

Cardinal Ratzinger underscores in his commentary the missionary character of the secret of Fatima:

“Those who expected exciting, apocalyptic revelations about the end of the world or the future course of history, are bound to be disappointed. Fatima does not satisfy our curiosity in this way, just as Christian faith in general cannot be reduced to an object of mere curiosity. What remains was already evident when we began our reflection on the text of the ‘secret’: the exhortation to prayer as the path of ‘salvation for souls’ and, likewise, the summons to penance and conversion.”

Face to face with terrible dangers and catastrophes, the Pope would give man a task—a mission—not in the sense of a bureaucratic doctrine, but in the sense of the calling described by Friedrich Schiller in his *The Virgin of Orleans*, which Joan of Arc heeds and follows. Her nation, France, lies prostrate, occupied and destroyed by the English, and her King is a Romantic weakling, who indulges himself in impotent fantasies about the past. Then, Joan takes up the call of the Mother of God, to save France. She—a simple shepherd girl—follows this calling, without consideration for her own person, and leads the army to victory over the English, and saves her nation.

It is exactly these qualities which the Pope would address in us. Every man of good will is called upon to take up the mission, and not leave the world in its present condition.