

THE GREAT HOPE OF THE POPES

Translated by: Franz Berg

Pope Pius IX, on proclaiming the Immaculate Conception in his Encyclical *Ineffabilis Deus* of December 8, 1854, did so with the following hope: “But we feel **the firmest hope** and absolute confidence that the Blessed Virgin, ever beautiful and immaculate, herself crushed the poisonous head of the most cruel serpent, and brought health to the world, (...) that she always destroyed every heresy, (...) and will with her most invaluable patronage ensure that the Holy Catholic Mother Church will remove every difficulty, and with every error defeated in every nation, Holy Mother Church will everywhere have the most flourishing and vigorous life and reign from sea to sea and from the river to the ends of the earth, and enjoy complete peace, tranquility and freedom, (...) and with darkness of mind left behind, will return those who have gone astray to the path of truth and justice and **form herself into one flock under one shepherd.**”

In view of this, Pius IX declared the dogma of the Immaculate Conception as an augur of that hope, as he makes clear in the same encyclical: “... We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.”

Saint Pius X, in turn, give us the key with his Encyclical *Ad diem illum laetissimum* of February 2, 1904, referring to the hopes of his predecessor Pius IX on the occasion of the 50th anniversary of the proclamation of the dogma of the Immaculate Conception. He says: “An interval of a few months will again bring round that most happy day on which, fifty years ago, Our Predecessor Pius IX, (...) pronounced and promulgated with the authority of the infallible magisterium as a truth revealed by God that the Most Blessed Virgin Mary was in the first instant of her conception free from all stain of original sin.”

Later to state the motive: “But We must not omit to say that this desire of Ours is especially stimulated by a sort of secret instinct which leads Us to regard as **not far distant the fulfilment of those great hopes** to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius, Our predecessor, and of all the Bishops of the universe. Many, it is true, lament the fact that until now **those hopes** have been unfulfilled (...) why should we not believe **the hope** that our salvation is nearer than we thought; all the more since we know from experience that, in the dispensation of Divine Providence, when evils reach their limit, deliverance is not far distant.”

It is clear from these words of St. Pius X referring to Pius IX , that this hope, that will not to be long delayed, is the realisation of the great promise of seeing the day when there is to be only one flock under one shepherd.

One must not forget that St. Pius X had an apocalyptic vision of his time that is reflected in his first Encyclical *E supremi apostolatus* of October 4, 1903, going to the extreme of making a prediction that points to the advent of the Antichrist (the son of perdition) as something present, in saying: “When all this is considered there is good reason to fear lest this great perversity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may already be present in the world the "Son of Perdition" of whom the Apostle speaks.”

St. Pius X had already stated, as Jérôme Dal-Gal does in his biography: “They forget the mandate of the Apostle: ‘...I command you to observe this commandment (the doctrine he had taught) immaculate, intact until the coming of Our Lord Jesus Christ.’ When this doctrine can no longer be kept incorruptible and the rule of truth is no longer possible in this world, then the Son of God will appear a second time. But until that last day we must keep the sacred deposit intact and repeat the glorious declaration of Saint Hilary ‘it is better to die in this century than to corrupt the chastity of truth.’” (Pius X, 1953, pp. 107-108).

Evidently, whether intentionally or unintentionally, St. Pius X here reveals to us what the obstacle (Katechon) that prevents the appearance of Antichrist is, and that the Parousia of Our Lord to which he refers then takes place.

And if one looks closely, the rule of truth maintained by the Church condenses, summarises and synthesises every approximation that has been made about the dark obstacle. Evidently from the Vatican II Pseudo-Council (or false cabal, to be legally and theologically more accurate), the Church has ceased to maintain the purity and virginity of the immaculate truth, and turns towards error and darkness by a mystery of iniquity that has never been seen or will be seen again.

Pope Pius XI, when he instituted the Feast of Christ the King with the Encyclical *Quas Primas* of December 11, 1925, has already said: “In the first Encyclical Letter which We addressed at the beginning of Our Pontificate to the Bishops of the universal Church, We referred to the chief causes of the difficulties under which mankind was labouring. And We remember saying that these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives; that these had no place either in private affairs or in politics: and We said further, that as long as individuals and states refused to submit to the rule of our Saviour, there would be no really hopeful prospect of a lasting peace among nations. Men must look for the *peace of Christ in the Kingdom of Christ*; and that We promised to do as far as lay in Our power. *In the Kingdom of Christ*, that is, it seemed to Us that peace could not be more effectually restored nor fixed upon a firmer basis than through the restoration of the Empire of Our Lord.”

Later to say: “What wonder, then, that he whom St. John calls the ‘prince of the kings of the earth’ appears in the Apostle's vision of the future as he who ‘hath on his garment and on his thigh written 'King of kings and Lord of lords!’”. It is Christ whom the Father ‘hath appointed heir of all things’; ‘for he must reign until at the end of the world he hath put all his enemies under the feet of God and the Father.’ ”

Pius XI (as Fr. Alcañiz points out) instituted the Feast of Christ the King as an extension and complement to the consecration that Leo XIII made to the Sacred Heart in 1900, to which Pius XI makes reference in the same encyclical: “In fact, the whole of the human race was at the instance of Pope Leo XIII, in the Holy Year 1900, consecrated to the Divine Heart.” Moreover, Pius XI commanded that in the Feast of Christ the King, this consecration to the Sacred Heart of Jesus be renewed every year.

Fr. Alcañiz says this: “We have it then that according to Pius XI, the intention that he himself had in establishing the Feast of Christ the King was to complete, carry to perfection and thereby confirm the consecration of the world to the Heart of Jesus made by Leo XIII. The Feast of Christ the King is, therefore, complement, perfection and confirmation of the consecration to the Divine Heart.” (La Devoción al Corazón de Jesús, Granada, 1958, p. 140).

Pius XI, with the Encyclical *Miserentissimus Redemptor* of May 8, 1928 on the Sacred Heart expresses his longing and hope when, after recalling the consecration of the Sacred Heart made by Leo XIII, he says: “*Now these things so auspiciously and happily begun as We taught in Our Encyclical Letter "Quas primas," We Ourselves, consenting to very many long-continued desires and prayers of Bishops and people, brought to completion and perfected, by God's grace, when at the close of the Jubilee Year, We instituted the Feast of Christ the King of All, to be solemnly celebrated throughout the whole Christian world. Now when we did this, not only did we set in a clear light that supreme sovereignty which Christ holds over the entire universe, over civil and domestic society, and over individual men, but at the same time We anticipated the joys of that most auspicious day, whereon the whole world will gladly and willingly render obedience to the most sweet lordship of Christ the King.*”

That said, in the same encyclical Pius XI recalls the dramatic apocalyptic panorama of evils that announce the end times: “*Now, how great is the necessity of this expiation or reparation, more especially in this our age, in which the world, ‘seated in wickedness’ (1 John v, 19), will be made manifest to every one who, as We said at the outset, will examine it with his eyes and with his mind. For from all sides the cry of the peoples who are mourning comes up to us, and their princes or rulers have indeed stood up and met together as one against the Lord and against His Church (Cf. Psalm ii, 2). Indeed, throughout those regions we see that all rights both human and Divine are confounded. Churches are thrown down and overturned, religious men and sacred virgins are torn from their homes and are afflicted with abuse, with barbarities, with hunger and imprisonment; bands of boys and girls are snatched from the bosom of their mother the Church, and are induced to renounce Christ, to blaspheme and to attempt the worst crimes of lust; the whole Christian people, sadly disheartened and disrupted, are*

continually in danger of falling away from the faith, or of suffering the most cruel death. These things in truth are so sad that you might say that such events foreshadow and portend the 'beginning of sorrows,' that is to say of those things that shall be brought by the man of sin, 'who is lifted up above all that is called God or is worshipped' (2 Thessalonians ii, 4)."

Pius XII in his Encyclical *Summi Pontificatus* of October 20, 1939 has already said: *"The time when this Encyclical comes to you is, in many respects, the true hour of darkness (...). The peoples, enveloped in the tragic vortex on the cusp of the storm, the war, are perhaps in 'the beginning of sorrows': death and desolation, lament and misery reign in thousands of families."*

And in 1947, more of the same: *"In human assemblies the spirit of evil, the angel of the abyss (Apocalypse 9:11) enemy of truth, hate-monger, creator and then destroyer of every fraternal feeling, insinuates himself. Believing his time is at hand, he does everything in his power to hasten its arrival."* (Radio message on Christmas Eve, December 24, 1947). And this was said by Pius XII for Christmas.

As can be seen, this was the evil and apocalyptic hour according to these Popes we have been quoting, but as is well known, the false prophets instead say flatteringly, *"peace and progress, everything goes well"*, and hey, nowadays with Francisquito.

(....)

Returning to Pius XII, after everything we have seen he had said, he then in the Easter message of April 21, 1957 says: *"It is necessary to remove the tombstone, with which truth and goodness were to be enclosed in the sepulchre; Jesus must be resurrected; with a true resurrection that no longer admits any dominion of death: 'Surrexit Dominus vere' (Luke 24:34). 'mors illi ultra non dominabatur' (Romans 6:6). (...) Come, Lord Jesus! Humanity does not have the strength to remove the stone that it itself has made, trying to prevent your return. Send your angel, O Lord, and make our night shine as bright as the day. How many hearts, O Lord, await thee! How many souls are consumed to hasten the day when Thou alone shall live and reign in hearts! Come, O Lord Jesus! **There are so many signs that your return is***

not far away! O, Mary, you saw him risen; Mary, to whom the first appearance of Jesus took away the unspeakable anguish caused by the night of the Passion; Mary, We offer you the first fruits of this day. For you, Spouse of the Holy Spirit, our heart and our hope! So be it!” Clearer even than water, this day is the Parousia.

But previous to this, Pius XII had pronounced before the Sacred College on June 2, 1942: “Our duty, the duty of the Episcopate, the Clergy and the faithful, is to prepare spiritually by prayer and example for the future **meeting of Christ with the world.**”

May this suffice, for those who still doubt the imminent and prompt Parousia and the consequent Millennial Kingdom of Christ.

St. Augustine recalls that the Antichrist will be directly and personally destroyed (dethroned) by Jesus Christ, and this can only occur with the Parousia: “*Jesus Christ will undoubtedly extinguish the last persecution undertaken by the Antichrist with the presence of the same Jesus Christ, because that is what the Scripture says: ‘That He will take his life with the breath of His mouth and destroy him with only the brightness of his presence.’*” (The City of God, Book 18, c. 53)

And to conclude, we allow ourselves to recall what the Venerable Bartholemy Holzhauser says in his commentary on the Apocalypse, under the subtitle that is very suggestive and significant in our days: “On the abominable Antipope and perfidious idolator, who will crush the Church of the Occident and make the first beast to be worshipped”. He says: “This beast is a false prophet (...) ‘He has two horns like a lamb’, because he will be an apostate Christian and will rise secretly and fraudulently. Then the Church will be dispersed into the wilderness and into the desert places, into the forests and mountains, and into the crevices of the rocks, because the shepherd will have been struck and the sheep dispersed. So it will be the same as in the time of the Passion of Our Lord. (...) Then the Latin Church will be torn apart, and excepting only the elect, there will be a complete defection from the faith.” (Revelation du Passé et de l’Avenir, Interprétation de l’Apocalypse du venerable Barthélemy Holzhauser, p. 91).

Perhaps this is why Pope Leo XIII included in the Exorcism Against Satan and the Apostate Angels this passage that was later suppressed: *“When the seat of Most Blessed Peter and the Chair of truth was instituted to give light to the nations, there was placed the throne of their abominable impiety; so that by striking the Pastor they can disperse the flock.”*

From everything that has been said, it is clear that the great hope of St. Peter and of the Popes is the same: the triumph of the Church, gathered in a single flock and under a single shepherd, from the day of the Parousia in the Millennial Kingdom of Christ the King.

This is the blessed hope of St. Peter and the Holy Scriptures: *“Teaching us that, having denied impiety and worldly lusts, we should live soberly, and justly, and piously in the present course of things, awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ”* (Titus 2:12-13).

“That the trial of your faith, much more precious than gold which is tried by the fire, may be found unto praise and glory and honour at the appearing of Jesus Christ” (1 Peter 1:7).

“For we have not made known to you the power and coming of Our Lord Jesus Christ, following cleverly imagined fables, but having been eyewitnesses of his majesty.” (2 Peter 1:16).

As Fr. Alcañiz says: *“...the reign of the Heart of Jesus is identical to the kingdom of which St. Peter speaks, the kingdom for which we ask in the Dominical prayer is the same kingdom that the wicked reject and the good desire...”* (La Devoción al Corazón de Jesús, Granada 1958, pp. 139-140).

Come Lord Jesus is the same as **Thy Kingdom Come**. The Great Hope.

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