

Question: I was told that the “Era of Peace” predicted by Our Lady of Fatima is only “some time of peace” and not the long Era of Peace that will happen after the chastisement. Is this true?

Answer: Let us examine the original text in Portuguese and the official Vatican translation to discover the proper wording and the appropriate answer. During the 3rd apparition of Our Lady of Fatima on July 13, 1917, Mary showed the three shepherd children the vision of hell and revealed:

“You have seen Hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end; if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father.

*To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, **and a period of peace will be granted to the world”.***

Below is the original Portuguese text:

“Vistes o inferno, para onde vão as almas dos pobres pecadores, para as salvar, Deus quer estabelecer no mundo a devoção a meu Imaculado Coração. Se fizerem o que eu disser salvar-se-ão muitas almas e terão paz. A guerra vai acabar, mas se não deixarem de ofender a Deus, no reinado de Pio XI começará outra peor. Quando virdes uma noite, alumada por uma luz desconhecida, sabeis que é o grande sinal que Deus vos dá de que vai a punir o mundo de seus crimes, por meio da guerra, da fome e de perseguições à Igreja e ao Santo Padre.

*Para a impedir virei pedir a consagração da Rússia a meu Imaculado Coração e a comunhão reparadora nos primeiros sábados. Se atenderem a meus pedidos, a Rússia se converterá e terão paz, se não, espalhará seus erros pelo mundo, promovendo guerras e perseguições à Igreja, os bons serão martirizados, o Santo Padre terá muito que sofrer, várias nações serão aniquiladas, por fim o meu Imaculado Coração triunfará. O Santo Padre consagrar-me-á a Rússia, que se converterá, **e será concesso ao mundo algum tempo de paz.”***

First, when one considers the biblical futuristic peace that comes *before* the chastisement – which St. Paul refers to as a false peace¹ and Daniel refers to as a diabolical and short-lived peace² – it is hard to conceive that this *false and diabolical peace* is the same peace Our Lady of Fatima was referring to when she spoke with hope and anticipation of a “period of peace”.

Second, when one considers the period of peace immediately following the “illumination of conscience” and *before* the chastisement spoken of by Blessed Anna Maria Taigi, St. Faustina Kowalska, the seers of Garabandal, the Servant of God Maria Esparanza and other mystics, it is no less hard to conceive that such short interim lasting no more than days or a few weeks is the “period of peace” Our Lady of Fatima spoke with such hope and anticipation. In point of fact, not one mystic or seer refers to the illumination of conscience as a period of peace, but as a rude awakening among all to their unconfessed sins which, in turn, produces in them such great sorrow and remorse that, while many will turn back to God, others may die from the shock of it all.

Third, when one considers the sequence of events given to Lucia by Our Lady, it follows that the “period of peace” of which she spoke comes not before but *after* a chastisement in which “*the good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated.*”

In light of the preceding, it appears evident that the “period of peace” spoken by Our Lady to Lucia refers not to the *false and diabolical peace* or to short period immediately following *illumination of conscience* – both of which precedes the chastisement – but to the *Triumph of the Immaculate Heart* that follows the chastisement. During this triumph of Mary God’s Will shall be done on earth as in heaven; the remnant survivors of the chastisement shall, through their reception of the gift of Living in the Divine Will, allow Jesus to establish his “Real Life” within them and, in so doing, help establish on earth the Eucharistic Reign of Jesus in souls.

¹ “For you yourselves know very well that the day of the Lord will come like a thief at night. When people are saying, ‘*Peace and security,*’ then sudden disaster comes upon them, like labor pains upon a pregnant woman, and they will not escape” (1 Thes. 2:3).

² “*For one week he shall make a firm compact (a peace treaty) with the many; Half the week he shall abolish sacrifice and oblation; On the temple wing shall be the horrible abomination until the ruin that is decreed is poured out upon the horror*” (Dn. 9:27).