



WORLD APOSTOLATE OF FATIMA  
U.S.A.

# THE IMMACULATE HEART OF MARY

---

*Hope for the World*

PART III

---

ADORATION  
AND THE  
SPIRITUALITY  
OF FRANCISCO



“Take and eat the Body and Blood of Our Lord Jesus Christ, horribly outraged by the sins of mankind. Make reparation for their crimes and console your God!” - **Angel of Peace**



*“I felt that God was in me, but I didn’t know how.”*

- St. Francisco Marto

## The Angel of Peace

Throughout Scripture, God sends an angel to announce or proclaim a mission. The whole revelation of Fatima began with an apparition of an angel who appeared three times to prepare the children for the mission from the Queen of Heaven. When Sister Lucia was asked what was the most important part of the Fatima message, she replied, “At the beginning; at the Cabeço,” where the angel led the three children to an intense experience of the presence of God, and the need for special devotion to Eucharistic adoration and reparation.<sup>1</sup>

The angel called himself the Angel of Peace and the Angel of Portugal. The Portuguese have always identified St. Michael the Archangel as the guardian angel of Portugal. This may be providential, as St. Michael has emerged as a powerful figure in the Church in this post-Fatima era, especially with the resurgence of praying for his protection at the end of Holy Mass.

In the apparitions, the angel showed the children how to rightly worship God in their demeanor and disposition. He taught them several prayers of adoration and reparation – the Pardon Prayer and

the Angel Prayer – that Lucia said were indelibly etched in their minds and they prayed them constantly. She personally prayed these prayers five times a day throughout her entire life, noting that everything about our faith is contained in them: A profession of faith, an act of love, an appeal for God’s mercy, intercession for those who do not know or refuse to know God, worship and adoration of the Holy Trinity, reparation for sins against Jesus in the Eucharist, recourse to the Sacred and Immaculate Hearts, and an ardent appeal for the conversion of sinners.

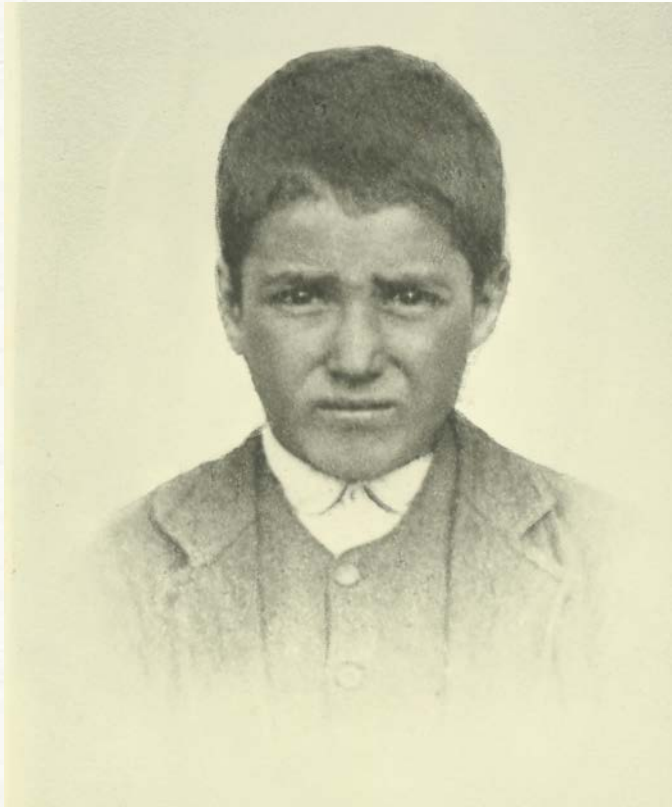
The angel beseeched them, “Pray, pray very much... make sacrifices...and console your God!” Being just nine, eight and six-years-old, the children could not grasp the full meaning of these heavenly visits or that this insistent plea would be not only for them, but for the whole world.

During the third and final apparition In the fall of 1916, the angel introduced the focal point of their earthly adoration and worship – Jesus in the Most Blessed Sacrament. Bowing low before the suspended Host and chalice, which captured the precious Blood that was dripping from the Host, he gave the Host to Lucia and the chalice to Jacinta and Francisco. For the two younger seers, it was

<sup>1</sup>*The Intimate Life of Sister Lucia*, Fr. Robert Fox, p 51, Fatima Family Apostolate, 2001

their First Holy Communion, and for Jacinta, the only time she received Holy Communion while on earth. He commanded them: “Take and eat the Body and Blood of Our Lord Jesus Christ, horribly outraged by the sins of mankind. Make reparation for their crimes and console your God!”<sup>2</sup>

## The beginnings of Francisco’s interior life



Francisco never heard the commanding voice of the angel. He would never hear the sweet, but serious, voice of Our Lady later on. But he was acutely aware of the presence of God in ways he had never experienced before. His first experience was after receiving the Precious Blood from the angel. Francisco asked Lucia what it was the angel gave them. She told him and he replied, “I felt that God was within me, but I didn’t know how.”

Francisco next experienced the presence of God in the light that radiated from the hands of Our Lady during the May and June apparitions. He exclaimed

to Lucia: “If only they knew what she showed us in God, in her Immaculate Heart, in that great Light... What is God? We could never put it into words.”<sup>3</sup>

Unable to state with words his experiences before the angel and Our Lady, he chose to remain silent and instead contemplated their meaning alone in prayer. Francisco demonstrated throughout the apparitions a sensitivity to God’s sadness, due to the offenses against Him, and the sadness of Our Lady who longed for her children to come to know and love her Son. Francisco would take to heart the angel’s command to “console your God.”

His obedient and docile nature made him an empty vessel into which God could fill with His grace. He rapidly developed in the interior life, which seeks the presence of God within and a determined focus on His will, as opposed to the things of earthly life. Francisco’s contemplative spirit led him to spend countless hours with Jesus in the tabernacle at his parish church, even while he battled the Spanish flu. It was here that he received many answers to prayers and would positively affirm to those who requested them that a prayer would be answered. He told some that he would ask God when he got to heaven, and their prayers were answered on the day he died.

Francisco discovered the joy of being a true worshipper of the Lord in “Spirit and in truth,” as Jesus told the Samaritan woman (cf Jn 4:23). The Spirit revealed truth and enabled him to worship God in a rightful manner. And, indeed, the Father seeks such people to worship Him.

<sup>2</sup> *A Pathway Under the Gaze of Mary*, Carmel of Coimbra, p. 50, World Apostolate of Fatima, USA, Revised 2nd Edition, 2020

<sup>3</sup> *Fatima in Lucia’s Own Words, Sister Lucia’s Memoirs*, 9th edition, Aug. 13, 1995, p. 126 - 127



The next time Francisco received Jesus in the Eucharist was on his deathbed on April 4, 1919, when he was given viaticum. During his illness when he could not go to the tabernacle, he would ask Lucia to come closer to him, because she had received the “hidden Jesus” and he could sense the Lord’s presence. While so many people reject this source and summit of our faith, Francisco and Jacinta were desperate to receive this great gift.

St. Peter Julian Eymard states, “Happy the soul that knows how to find Jesus in the Eucharist and in the Eucharist all things.” Francisco was one of these souls.

Lucia writes, “It is the call of the Message: Offer to the Most Holy Trinity the merits of Christ the Victim in reparation for the sins with which He himself is offended, as the angel taught the three children to pray: Most Holy Trinity, Father, Son and Holy Spirit, I adore you profoundly, I offer you the Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrilege and indifference by which He is offended...”

“In prayerful silence in the solitude of our churches, He continues to offer Himself unceasingly to the Father as a victim on our behalf. Forgotten, despised, ill-treated, humble and poor, He remains a prisoner in our tabernacles. ...It is our humble prayer, our poor little acts of self-denial, which we must unite with the prayer and sacrifice of Jesus Christ and of the Immaculate Heart of Mary in

reparation for the salvation of our brothers and sisters who have wandered away from the one true path that leads to Life.”<sup>4</sup>

## The Eucharist in the Fatima Message



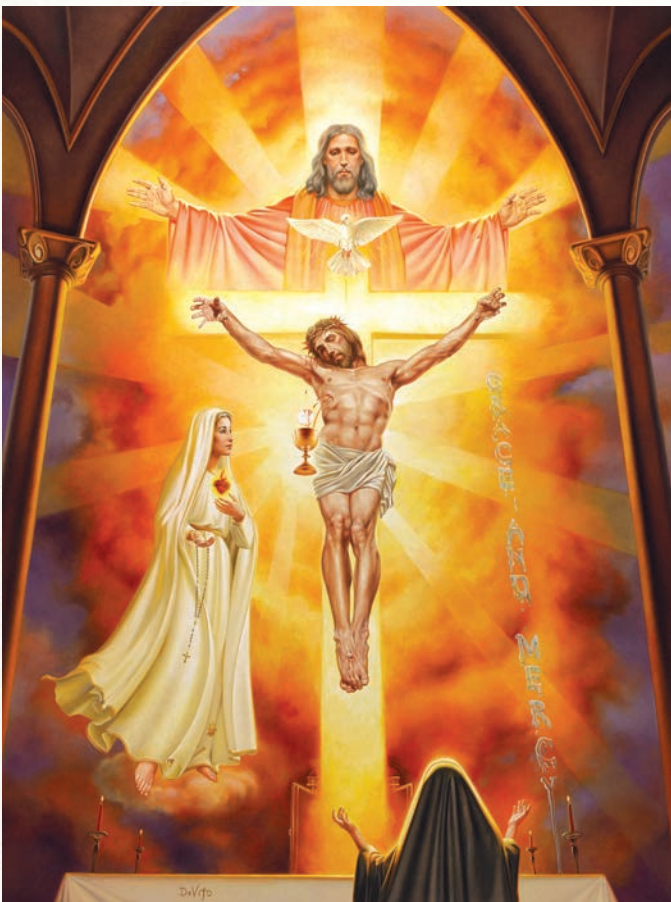
At the beginning of the Fatima apparitions, the Angel of Peace bears witness to Jesus in the Eucharist and adoration of the Holy Trinity, which is at the heart of devotion to the Immaculate Heart of Mary.

The Eucharist continues to be part of the Fatima message. Our Lady first appeared on May 13, the feast of Our Lady of the Most Blessed Sacrament, a title given by St. Peter Julian Eymard in May 1868, with the invocation, “Our Lady of the Blessed Sacrament, pray for us who have recourse to thee.” The feast day was established in 1921 to be celebrated by the saint’s spiritual sons and daughters in the Blessed Sacrament Congregations.

<sup>4</sup> “Calls” from the Message of Fatima, Sister Lucia, pp. 113-114

During the May 13 apparition, when Our Lady radiated the light of God from her hands, the three children fell to their knees and by an interior impulse, began to pray over and over: “O Most Holy Trinity, I adore Thee, my God, my God, I love Thee in the Most Blessed Sacrament.” This has become known as the Eucharistic Prayer.

At the end of the Fatima apparitions is the “Last Vision” given to Sister Lucia in her chapel at Tuy, Spain. This vision of the Holy Trinity, with special emphasis on the Eucharist in the Host and the Precious Blood, occurred on June 13, 1929. This was 12 years to the day of the second apparition at Fatima, when Our Lady first revealed her heart pierced with thorns, which is again presented in this vision:



The “Last Vision” of Fatima:

“Suddenly the whole chapel was illumined by a supernatural light, and above the altar

appeared a cross of light, reaching to the ceiling. In a brighter light on the upper part of the cross, could be seen the face of a man and his body as far as the waist; upon his breast was a dove of light; nailed to the cross was the body of another man. A little below the waist, I could see a chalice and a large host suspended in the air, on to which drops of blood were falling from the face of Jesus Crucified and from the wound in His side. These drops ran down on to the host and fell into the chalice. Beneath the right arm of the cross was Our Lady and in her hand was her Immaculate Heart (it was Our Lady of Fatima, with her Immaculate Heart in her left hand, without sword or roses, but with a crown of thorns and flames.) Under the left arm of the cross, large letters, as if of crystal clear water which ran down upon the altar, formed these words ‘Grace and Mercy.’ I understood that it was the mystery of the Most Holy Trinity which was shown to me, and I received lights about this mystery, which I am not permitted to reveal.”<sup>5</sup>

The message presents to our faith the mystery of one God in three Persons: Father, Son and Holy Spirit. Lucia said we will only be able to comprehend this mystery perfectly in heaven. The three Persons of the Holy Trinity are present in Mary at her Immaculate Conception and at the Incarnation of Jesus and contained in the treasure that is her Immaculate Heart. Grace and mercy are obtained for the salvation of all through the suffering and death of Jesus, of which Mary participates through her own suffering heart that she presents in outstretched hand to her suffering Son. The GRACE and MERCY, which Lucia saw as

<sup>5</sup> *A Pathway Under the Gaze of Mary*, Carmel of Coimbra, p. 184, World Apostolate of Fatima, USA, Revised 2nd Edition, 2020

like crystal clear water running down the altar, are the fruits of the sacrifice of the Cross, present at each Mass, which run like a torrential river over all of humanity.

We can obtain some understanding by imitating the angel in worshipping God “in Spirit and in truth,” by bowing low before our Eucharistic Lord and offering ourselves daily to Him in prayer and sacrifice. There are many ways of praying, but it is most important that you do so daily to remain in intimate contact with God, like St. Francisco.



“We know how weak we are, that we slip back and fall...We can only acquire the strength we need, the strength that comes to us from grace, when our soul meets with God in prayer.” - **Sister Lucia, “Calls”**

Obviously, participating in the Holy Sacrifice of the Mass is the greatest prayer we can offer the Father; and Eucharistic adoration is a powerful way to form an intimate bond with Jesus and make reparation for sins. Aside from these opportunities outside of the home, Lucia presents these forms of daily prayer<sup>6</sup>:

**Vocal prayer** – addressed to God in words, either those that well up spontaneously from the heart or through existing formulas: the Our Father, Hail Mary, Glory Be, the Creed, for example. Praying the Our Father is the most sublime form of vocal prayer because it was taught to us by the Son of God, so we must pray it with devotion, confidence, humility and love.

**Prayer of our work** – Offering to God the performance of all our duties in our state in life, in

humble submission to the will of God. In this way, our seemingly insignificant everyday occupations will be a prayer of praise, thanksgiving, repentance and petition. Throughout our day, we must endeavor to be aware of God’s presence and from time to time say a few words to Him.



**Mental prayer (meditation)** – Placing ourselves in the presence of God in order to reflect on a scripture passage, a virtue, Our Lady or the saints. Most spiritual directors recommend 15 minutes a day of mental prayer. Sister Lucia writes, “This prayer is very advantageous if we make it well. In order to do so, we have to talk to God about the subject on which we are meditating;



<sup>6</sup> CF “Calls” from the Message of Fatima, Sister Lucia, pp. 93-97



look at ourselves in order to see what we lack in order to grow in the virtue needed, for example, an increase in faith, humility, charity or a spirit of sacrifice. All of this is accomplished in an intimate conversation with the Lord, discussing everything with Him, confident that it is He who will give us the light, grace and strength to remain faithful to the end.”

**The prayer of the Rosary** – At Fatima, Our Lady asked for this meditative prayer specifically every day. Why did she ask for this? Sister Lucia said because the Rosary is something everybody can do no matter what their state in life; in public or private, in the home or church, by oneself or with family, while driving or walking. She writes, “After the liturgical prayer of the Holy Sacrifice of the Mass, the prayer of the Rosary is the most pleasing prayer we can offer to God, and one which is most advantageous to our souls.” It places us in contact with God through mental prayer—by meditating on the life of Christ—and it imitates how Mary communed with God, by “keeping all these things, reflecting on them in her heart.” This kind of regular practice of mental prayer can lead us to the prayer of contemplation.

**Prayer of contemplation** – This consists of an even closer intimacy with God in which those practicing it enter more deeply into the presence of God within them, abandoning themselves to the work of the grace, light and love of God within them.

Lucia writes:  
grant this grace  
any effort on the  
ordinarily the

“God can certainly  
to a person without  
person’s part, but  
Lord waits for the

soul to reach this point by being faithful to the paths of vocal and mental prayer, because it is by this way that the soul is purified and lets go of the things of earth in order to entrust itself to God alone.”

Prayer is necessary for all, and we must all pray, whether our prayer is vocal, mental or contemplative. And, as Jesus told us, without Him we can do nothing. Therefore, we can only acquire the strength we need, the strength that comes to us from grace, when our soul meets with God in prayer.

## The Angel Prayer

O most Holy Trinity, Father, Son and Holy Spirit, I adore you profoundly. I offer you the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrilege and indifference by which He is offended. By the infinite merits of His Sacred Heart and the Immaculate Heart of Mary, I beg the conversion of sinners.

## Gospel Reflection:

“The hour is coming and indeed is here when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit and those who worship him must worship in Spirit and truth.” (Jn 4: 23-24)

## Fatima Reflection:

The Fatima Message is Christ-centered in the Heart of Mary. Our Lady leads us to be Eucharistic-centered by uniting our heart with hers. Reparation is an expression of love, which consoles the pain of the Beloved. “Take and eat the Body and Blood of Jesus Christ, horribly outraged by ungrateful men....” Offer it “in reparation for the outrages, sacrileges and indifference with which He is offended.” In showing mercy, we are shown mercy.

## Discussion Questions:

- Do I pray every day? What obstacles keep me from praying?
- How does God speak to me in prayer?
- Do I fully believe in the True Presence of Jesus in the Eucharist? If not, where am I doubting this critical teaching of the Church?
- Do I want to know God on a deeper level?
- How is He calling me to a more intimate bond?





Imprimatur

Most Rev. James F. Checchio, JCD, MBA

Diocese of Metuchen July 13, 2021

Nihil Obstat

Reverend John G. Hillier, Ph.D.

Censor Librorum - Diocese of Metuchen

July 13, 2021



World Apostolate of Fatima, USA

Our Lady's Blue Army

PO Box 976

Washington, NJ 07882

908-689-1700

[www.bluearmy.com](http://www.bluearmy.com)