



WORLD APOSTOLATE OF FATIMA
U.S.A.

THE IMMACULATE HEART OF MARY

Hope for the World

PART I

WHY OUR LADY
CAME TO FATIMA



The (Fatima) Message asks us to undertake an apostolate on behalf of our brothers and sisters. It is a continuation of the mission of Christ on earth; we must be co-workers with Christ in his work of redemption, in the salvation of souls.

Sister Lucia

The Universal Call to Truth and Holiness

Sister Lucia, the Fatima seer, summarized the whole message of Fatima as a great and urgent call to holiness for all Christians, a call which hails from Mary, the one who models most the perfection of the Christian life. In calling us to holiness, Mary's message at Fatima contains the fundamental aspects of the faith: The call to love and worship God above all else, intimacy with the Holy Trinity, adoration of Jesus in the Eucharist, devotion to the Immaculate Heart, daily prayer and consignment to God's will, sanctification of the family, the baptismal call to suffer with Christ and the importance of apostolic mission. The Fatima devotion is intimately linked with the sacramental life of the Church and the Gospel of Jesus Christ.

Pope St. John Paul II, who spread the Gospel message with great zeal and authority, helped focus the Church and the world on the extraordinary events that took place at Fatima, following the assassination attempt on his life May 13, 1981, the feast of Our Lady of Fatima. Together with Sister Lucia, he accomplished what the heavenly Mother requested of the Church and inspired the laity to explore in depth and in the light of faith, the importance of the Mother's message for our time, calling it more relevant and more urgent

than in 1917. Their actions in the latter part of the 20th century inspired hope for the fulfillment of the Triumph of the Immaculate Heart promised by Mary and sparked a movement among the faithful to consecrate and devote themselves to the Immaculate Heart.

A New Millennium

Toward the eve of the new millennium, despite much anticipation for a new Springtime in the Church, John Paul II warned of a crisis that was unfolding in modern culture, a widespread phenomenon of skepticism, creating a cultural climate "many of whose most powerful elements doubt the existence of objective, absolute truth."¹ This skepticism, he said, was particularly acute in the area of morality and revealed itself in the modern individual who desired personal moral autonomy, independent of the Creator.

"Because the spiritual crisis of our times is in fact a flight from the transcendent mystery of God, it is at the same time a flight from the truth about the human person, God's noblest creation on earth. The culture of our day seeks to build without reference to the architect, ignoring the biblical warning: 'Unless the Lord builds the house, those who build it labor in vain' (Ps 127:1)."²

¹ *Springtime of Evangelization, The Complete Texts of the Holy Father's 1998 ad Liminia Addresses to the Bishops of the United States*, p. 25, Basilica Press, 1999

² *Ibid*, p. 148

“The violent history of this century is due in no small part to the closure of reason to the existence of ultimate and objective truth. The result has been a pervasive skepticism and relativism, which have not led to a more ‘mature’ humanity, but to much despair and irrationality. If that continued,” he warned, “A new era of barbarism, rather than a springtime of hope, may well follow this century of tears.”³

20th Century: A Turning Point in the World

The 20th century is one of the bloodiest eras in human history, with two world wars and the greatest number of martyrs of the faith since the Apostolic Age. As many as 168 million people lost their lives under



Communism, one of two totalitarian systems that unfolded at the beginning of the century (along with National Socialism, or Nazism).

In 1937, Pope Pius XI condemned these ideologies as “demonic,” stating in two encyclicals⁴ about them that they could not be reconciled with Christianity in any way. Regarding the Communist ideology, Pius XI warned in *Divini Redemptoris* that a greater amplitude for violence against peoples and persecution against the Church threatened worse than the barbarism that oppressed the greater part of the world at the coming of the Redeemer, and that it aimed at upsetting the social order and undermining the very foundations of Christian civilization.

“How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, We ask, that such a system could spread so rapidly throughout the world?”⁵

Pius XI was well aware of the atrocities and terrorism against the people and the Church in Russia and that this militant atheism had spread to other nations. “Communism,” he said, “strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse.”⁶ He warned that the diabolical Communist ideal wins over many of the better minded members of the community. These in turn become the apostles of the movement among the younger intelligentsia who are still too immature to recognize the intrinsic errors of the system. The preachers of Communism are also proficient in exploiting racial antagonisms and political divisions and oppositions.”⁷

He further surmised, in order to control and transform the culture, the Communist ideology needed to control the opinion-forming institutions. It has at its disposal great financial resources, gigantic organizations, international congresses and countless trained workers to disseminate its propaganda largely through the media, theatre, cinema, arts, schools and universities, so that “little by little it penetrates all classes of the people, with the result that few are aware of the poison which increasingly pervades their minds and hearts.”⁸ Sister Lucia, in a 1946 interview⁹ with historian and author William Thomas Walsh, confirmed that what was in store for the world if it did not heed the call of Fatima was that every country without exception, would be overcome by communism. The United States of America was not exempt despite its deep Christian roots.

³ Ibid p. 149

⁴ Cf *Divini Redemptoris* and *Mit brennender Sorge*

⁵ *Divini Redemptoris*, 15

⁶ Ibid, 10

⁷ Ibid 15

⁸ Ibid 17

⁹ *Our Lady of Fatima*, William Thomas Walsh, p. 221, Image Books, 1954

A Prophecy Unfolds

The Blessed Mother foretold these events at Fatima in 1917 as part of the three-part Secret she imparted to the children during the July 13 apparition. “If my requests are not heeded, Russia will spread her errors throughout the world, causing wars, famines and persecutions of the Church and the Holy Father.” To prevent this, she would come to ask for the consecration of Russia to her Immaculate Heart and the Communions of Reparation on the First Saturdays.

At the time of the Fatima visions, Russia was on the verge of a revolution that took place just days after the final October 13 apparition. While no one knew the Secret except the three children, no one could have imagined that Holy Russia was on the verge of becoming a totalitarian system intent on driving God out of the public square, destroying the Church, the family and individual human dignity, and taking this ideology worldwide. In fact, when the Bolshevik Revolution occurred, few people on the world stage considered it much more than a small band of madmen that would go away, and, it is reported, most Russians outside of St. Petersburg had no idea a revolution was taking place. On Dec. 10, 1925, as the Red Terror was being carried out against the Russian people, targeting, in particular, Christians, Our Lady came to ask for the First Saturday Communions of Reparation, appearing to Sister Lucia in her convent chapel. Later, on June 13, 1929, she appeared again to Sister Lucia and asked for the consecration of Russia to her Immaculate Heart.

Sister Lucia made every attempt to fulfill these requests and began intently to spread the devotion of the First Saturdays. Our Lord communicated to her on several occasions His insistence that the devotion be propagated, because the rigors of His



justice could no longer hold back the punishment of war. In March 1935, she wrote to her confessor, Father Aparicio da Silva: “War or peace on earth depends on the practice of this devotion as well as on consecrations to the Immaculate Heart of Mary.”¹⁰

Unable to get a response from Pope Pius XI regarding the collegial consecration of Russia, she turned frequently to prayer. In 1936, during an intimate conversation with Jesus, He told her: “The Holy Father; pray very much for the Holy Father. He will do it, but it will be too late. Nevertheless, the Immaculate Heart of Mary will save Russia. It has been entrusted to her.”¹¹

The consecration was finally carried out by St. John Paul II on March 25, 1984, in Rome, in union with the bishops of the world. Sister Lucia told his papal legate Father Louis Kondor, S.J. that it was “accepted by heaven” and “to look to the east” when asked for a sign that the consecration was done.

¹⁰ *The Intimate Life of Sister Lucia*, Fr. Robert J. Fox, p. 256, Fatima Family Apostolate, 2001

¹¹ *Documents on Fatima & the Memoirs of Sister Lucia*, Father Antonio Maria Martins, S.J., p. 324, Fatima Family Apostolate, 2002

Very soon after the consecration, unexplainable events began to happen in rapid succession in the Soviet Union. A mysterious explosion on May 13, 1984 (the feast of Our Lady of Fatima) destroyed two-thirds of the Soviet missiles at its main munitions storage depot. On December 13, another mysterious explosion destroyed the Soviet's largest ammunition base in Siberia. A third explosion in 1988 destroyed the factory that produced motors for its long-range missiles, crippling its nuclear program. In 1985, Soviet president Konstantin Chernenko died unexpectedly, leading to the installation of Mikhail Gorbachev who began to implement new freedoms, including the freedom to practice religion and worship God. In 1989, the Soviet Union began to break apart as country after country was liberated and the Berlin Wall came down. By Christmas Day 1991, President Gorbachev announced his resignation and banned the Communist Party; its flag was lowered over Red Square after 70 years. Russia was unshackled and the government turned away—converted—from its godless, totalitarian rule.

Sister Lucia stated in 1991 during an interview with Cardinal Ricardo Vidal that “Fatima is still in its third day. We are now in the post-consecration era... Fatima has just begun.”¹² She said much more was unfolding regarding Fatima and it would be a long process. She did not think she would live to see the end of the week, but lamented the direction we were still headed if we did not convert and return to God.

The Errors of Russia

At the time of the 1984 Consecration, John Paul II was acutely aware that Russia had already spread its errors throughout the world and that the spirit of communism was very much alive. The peace



promised by Our Lady in her triumph, the peace that can only come from Christ, was not yet achieved.

He warned that Marxism could very well be replaced by a new version of atheism that could on the one hand advocate freedom, on the other, strive to destroy the very roots of human and Christian morality. The same errors of which Mary had warned in Fatima, were being spread throughout the world in the 20th century and were still a danger, as they were turning people away from the Creator, cutting Him off from humanity, and building a godless society, even one that was anti-God.¹³

Today we see a post-Christian age, when people in ever-greater numbers are embracing materialistic atheism and are not only denying the supernatural revelation of God – His Word and Commandments – but the natural revelation of God, the creation of the male and the female in His image and their sacred union, which produces new life.

¹² *Too Late?*, John M. Haffert, p. 53, Queen of the World Center, 1999

¹³ *Fatima Mysteries: Mary's Message to the Modern Age*, p. 355, Ignatius Press, 2017

The Man and the Woman of Genesis

Just before the 100th anniversary of the Fatima apparitions, the late Cardinal Carlo Caffarra released the details of a letter he received from Sister Lucia in 1983 regarding his new role as president of the Pontifical John Paul II Institute for Studies on Marriage and Family. She wrote:

“Father, a time will come when the decisive battle over the kingdom of Christ and Satan will be over marriage and the family. And those who will work for the good of the family will experience persecution and tribulation. But do not be afraid, because Our Lady has already crushed his head.”¹⁴

At the 2015 Rome Life Forum, the cardinal stated firmly that Sister Lucia’s prophecy was taking place today: Satan is attempting to destroy the very pillars of creation, and the woman is a primary target because her particular involvement in creation has consequences for culture, society and the family.

“If we read the second chapter of Genesis, we see that the edifice of creation is founded on two pillars. First, man is not something; he is someone, and therefore he deserves absolute respect. The second pillar is the relationship between man and woman, which is sacred. Between the man and the woman. Because creation finds its completion when God creates the woman. So much so, that after he created woman, the Bible says God rested.

“Today, what do we observe? Two terrible events. First, the legitimization of abortion. That is, abortion has become a subjective right of woman...and we say that abortion is a good; it is a right. The second thing we see is the attempt to equate homosexual relationships with marriage. You see that Satan is

attempting to threaten and destroy the two pillars so that he can fashion another creation. As if he were provoking the Lord, saying to Him: ‘I will fashion another creation, and man and woman will say: we like it better here.’¹⁵

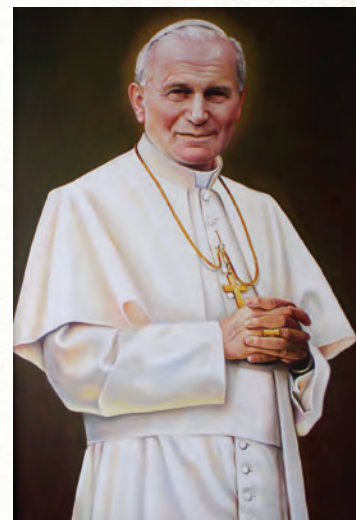


If the Church accepted the message of Fatima, it is above all because it contains a truth and a summons which are in essence the truth and the summons of the Gospel itself.

St. John Paul II
May 13, 1982

My God I Believe

John Paul II and his successors turned often to the message of Fatima to affirm its appeal to the modern world as a call to return to the Gospel.



“If the Church has accepted the message of Fátima, it is above all because that message contains a truth and a call whose basic content is the truth and the call of the Gospel itself. In the light of a mother’s love, we understand the whole message of the Lady of Fátima. The greatest obstacle to man’s journey towards God is sin, perseverance in sin, and, finally, denial of God. The deliberate blotting out of God from the world of human thought...The rejection of God by man.

¹⁴ <https://aleteia.org/2017/05/19/exclusive-cardinal-caffarra-what-sr-lucia-wrote-to-me-is-being-fulfilled-today/>

¹⁵ Ibid

“The message is addressed to every human being. The love of the Savior’s Mother reaches every place touched by the work of salvation. Her care extends to every individual of our time, and to all the societies nations and peoples; societies menaced by apostasy, threatened by moral degradation... For this very reason the evangelical call to repentance and conversion, uttered in the Mother’s message, remains ever relevant. It is still more relevant than it was sixty-five years ago. It is still more urgent.”¹⁶

Fatima is a call to faith

Lucia emphasized that the first call of Fatima is a call to faith, the basis of the entire spiritual life.



“It is by faith that we believe in the existence of God, in His power, His wisdom, His mercy, His work of redemption, His pardon and His Fatherly love. It is by faith that we believe in God’s Church, founded by Jesus Christ, and in the doctrine the Church transmits for us and by which we shall be saved. It is the light of faith that guides our steps, leading us by the narrow way that leads to Heaven. It is by faith that we see Christ in others, loving, serving and helping them when they are in need of our assistance. And it is our faith that assures us that

God is present within us, that His eyes are always upon us...These truths open up paths of light before us. It is up to us to choose whether to follow them.”¹⁷

As we begin to unpack the Fatima message and probe its depths, let us respond to Sister Lucia’s assurance of God’s presence with us and open our hearts to the light He wishes to reveal to us. If you are part of this study group, believe that Our Lady of Fatima is calling you to follow the way of her Immaculate Heart, for there you will discover the heart of the Gospel, the way to God and a refuge from the world that threatens to overcome you.



We can consider Fatima as the great eschatological sign given by God to our times, so that we will not deserve the rebuke that Our Lord made to the Jews: ‘You know how to read the face of the sky, but you cannot read the signs of the times’ (Mt 16:4). Fatima is a sign of the times.

Father Louis Kondor, S.J.
Seers of Fatima, Jul - Aug 1975

¹⁶ St. Peter’s Square, May 13, 1982

¹⁷ “Calls” from the Message of Fatima, Sister Lucia, p. 60

The Pardon Prayer

My God, I believe, I adore, I hope and I love You; I beg pardon for those who do not believe, do not adore, do not hope and do not love You. (Angel of Peace, Spring 1916)

Gospel Reflection

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it” (Jn 1:1-5).

Fatima Reflection

Our Lady comes to a world that has largely lost Christ due to sin. Mary comes seeking Him among us, His members, to teach us how to find Him through prayer and repentance. Let us seek the Holy Face of Christ in the Eucharist – where He is really and truly present – and in each other, where He is veiled under human form, so that in loving God for Himself, and in loving one another for His sake, we may experience the joy of finding Him in this life and in the next. Let us show Him to a lost and suffering world.

Discussion Questions

- Am I seeking God in my life every day?
- Does my life reflect the Gospel message of Jesus Christ?
- Am I pursuing objective moral truth through a well-formed conscience, or am I allowing the secular notion of relativism to guide me?
- How is God choosing me for His work in the Kingdom?
- What do I need to do to respond more willingly to Our Lady’s message?





WORLD APOSTOLATE OF FATIMA
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THE IMMACULATE HEART OF MARY

Hope for the World

PART II

THE DEVOTION,
A MATTER OF
THE HEART



“Jesus wishes to make use of you to make me known and loved. He wants to establish in the world devotion to my Immaculate Heart.” - **Our Lady, June 13, 1917**



Devotion to the Immaculate Heart of Mary is one of the key aspects of the Fatima message. Fatima is known as the “school of the Immaculate Heart” because it is within Mary’s heart that we learn perfect devotion to Jesus Christ, perfect union with the Holy Trinity, perfect love where we grow in virtue and holiness, and the sure path to the Father in heaven. Our Lady revealed at Fatima that her Immaculate Heart is a refuge and the way that would lead us to God.

Therefore, the message of Fatima is an invitation to learn from the Heart of the Blessed Mother and to be immersed in the person and mission of Mary, so that we, her spiritual children, can know and love the Heart of Jesus more deeply and reach the safe harbor of heaven.

Sister Lucia, who knew that Heart so well, says, “The whole of the message is a call to follow the road to heaven, to walk in such a way as to succeed in attaining to eternal life.”¹

And this is exactly what Mary wants for her children. Her will is so perfectly aligned with the Father’s that she desires what He wants, namely, the salvation of all His children. Therefore, if Jesus wanted Lucia to make the Immaculate Heart known and loved worldwide, it is precisely because He has given Mary a role in helping us reach our destiny with Him.

Devotion to Mary is ancient

Fatima does not present something new about Mary, but it takes something ancient and gives it a wonderful focus for our times. The oldest Marian prayer in existence, used equally in the East and the West, is an appeal to her assistance by the early, persecuted Christians in the year 250.²

We fly to thy protection, O Holy Mother of God. Do not despise our petitions and our necessities, but deliver us always from all dangers, O Glorious and Blessed Virgin.

Devotion to the Immaculate Heart of Mary can be found in the commentaries of the Fathers of the Church and has been continuously developed through the centuries by many saints and popes. Despite all that the Church had done before Fatima to honor the Immaculate Heart, Jesus desired a new extension of this devotion to be established in the world alongside devotion to His Sacred Heart. In His love and mercy, He wishes to inflame us with the fire of love in the Heart of Mary, a fire that is one with His Heart. If we are inflamed with the Sorrowful and Immaculate Heart of Mary, we are concerned about the things that concern her.

¹ “Calls” from the Message of Fatima, Sister Lucia, p. 201

² The Rosary: The Prayer Rule of the Mother of God in the Ukrainian Catholic Church, p. 18, Eparchy of Edmonton 2017

And that is exactly what happened to the three children at Fatima – they became concerned about the souls of poor sinners who are in danger of eternal damnation.

Lucia writes, “It was in this Heart that the Father placed His Son, as if in the first tabernacle. Mary was the first pyx that held Him, and it was the blood of her Immaculate Heart that communicated to the Son of God His life and His human nature, from which we all, in turn, receive ‘grace upon grace.’”³

At Fatima, Our Lady came to help her children rise up against the unprecedented evil that was unfolding; she began to reveal her Immaculate Heart to the children in the first three apparitions. The impact it had on them was life-changing.

The May 13 Apparition

Our Lady came, not by coincidence, on May 13, the feast of Our Lady of the Most Blessed Sacrament, and asks the children a question:

“Are you willing to offer yourselves to God and to bear all the sufferings He wills to send you as an act of reparation for the sins by which He is offended and in supplication for the conversion of sinners?”⁴

It is the only time Mary asks the children a question. She wanted their “fiat,” just as she gave hers to the angel Gabriel at the Annunciation. And like Mary, the children did not fully understand what was being asked of them. Lucia said they were so enamored with her beauty and the light that radiated from her that she eagerly answered, “Yes, we are willing,” yet had no idea what she was saying ‘yes’ to.



When John Haffert, co-founder of the Blue Army/ World Apostolate of Fatima, met with Sister Lucia in 1946, he wanted to know what the specific conditions were for the Triumph of the Immaculate Heart. He presumed the first condition was the Rosary and was surprised when she denied this. She emphasized that the essential condition is the sanctification of one’s daily duty, according to one’s state in life, and this is to be done in reparation for our sins and the conversion of sinners. Sister Lucia said this would “turn back the tide of evil which threatens the world today and will bring about the era of peace for mankind.” The Rosary and the brown scapular are the aids to help us accomplish this essential condition.⁵

³ “Calls” from the Message of Fatima, Sister Lucia, p. 136

⁴ *Fatima in Lucia’s Own Words*, Sister Lucia’s Memoirs, p. 158, 9th Edition, Aug. 13, 1995

⁵ *Dear Bishop*, memoirs of the author concerning the history of the Blue Army, John M. Haffert, pp. 5-6, AMI Press, 1982

By this condition, we are submitting to God's will every day and accepting whatever crosses that pertain to our state in life. Lucia made known in a letter to the bishop of Leiria in 1942: "The good Lord Himself will be pacified, but bitterly and painfully complains about the extremely limited number of souls in grace who are willing to resign themselves to what is required of them in observance of His Law... Our Lord told me, 'The sacrifice of each one required is the fulfilment of their own duty and observance of My Law;' it is penance that is now demanded and asked."⁶

Our Lady reveals the Light of God

After their "yes," Mary told the children they would have much to suffer, but the grace of God would be with them. Then she opened her hands and radiated a light so intense that its rays penetrated their hearts and innermost souls, making them see themselves in God, in the light of truth. We are all going to experience this when we die; we will all see ourselves as God sees us. Upon seeing this light, the children, by an interior impulse, fell to the ground and started praying:



"Oh most Holy Trinity, I adore You. My God, my God, I love You in the most Blessed Sacrament."⁷

"Eucharistic Prayer"

Mary always leads us to the Eucharist where we find the Real Presence of Jesus, His Body, Blood, Soul and Divinity. Whether it is at Mass, during exposition of the Blessed Sacrament, or in church before the tabernacle, Jesus is there with us and rightly deserves our worship of Him in the Most Holy Trinity. The prayer that flowed from the children's hearts confirms what Jesus said to the Samaritan

woman, "The hour is coming, and is here now, 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).

The June 13 Apparition

During the second apparition, Our Lady begins to explain the mission of these visions - to spread devotion to her Immaculate Heart worldwide. It is something God wants now. Mary said, "**To those who accept this, I promise them the salvation of their souls and they will be loved by God like flowers placed by me to adorn His throne.**"⁸

She shows the children her suffering heart, a heart held in her right hand, pierced by thorns. Lucia said, "We understood that this was the Immaculate Heart of Mary, outraged by the sins of humanity and seeking reparation."⁹

As she exposed her Heart, Mary again opened her hands and radiated that immense light that is



⁶ *A Pathway Under the Gaze of Mary*, Carmel of Coimbra, p. 231, World Apostolate of Fatima, USA, 2nd Edition Revised, 2020

⁷ *Fatima in Lucia's Own Words*, Sister Lucia's Memoirs, p. 158, 9th Edition, Aug. 13, 1995

⁸ *A Pathway Under the Gaze of Mary*, Carmel of Coimbra, p. 63, World Apostolate of Fatima, USA, 2nd Edition Revised, 2020

⁹ *Ibid*, p. 64

God. This time, they saw themselves in the light – Francisco and Jacinta in the light that was directed to heaven, and Lucia in the light that poured out over the entire earth.

The powerful experience of being immersed in God left them unable to speak about it. Francisco would say later, “If they only knew what she showed to us in God, in her Immaculate Heart, in that great light!” Francisco lamented later, “We were on fire with that light which is God, and yet we were not burnt! What is God? We could never put it into words. Yes, that is something indeed, which we could never express.”¹⁰ Therefore, they kept silent about it.

The July 13 Apparition



This is truly a turning point in the apparitions, when the Blessed Mother begins to reveal prophecies that the children cannot possibly understand. She gives them the three-part Secret:

The first part was a horrible vision of hell in which the dark figures of damned souls could be seen in the flames, screeching and groaning amid the animal-like images of the demons from whom they could not escape. But it also included a plan from heaven to save souls from this fate: **“God wishes to establish in the world devotion to my Immaculate Heart.”**

In the second part of the secret, Mary said she would come to ask for the Communions of Reparation on the First Saturdays and the consecration of Russia to her Immaculate Heart. This devotion, if heeded, would bring about peace in the world as well as conversions and salvation of souls. If not, a worse war would come, famines and persecutions of the Church and the Holy Father, annihilation of nations and the spread of atheist communism, stemming from Russia, throughout the whole world.

The third part involves an angel with a flaming sword, about to strike the earth, thrice crying out for “Penance!” The Blessed Mother raises her hand and radiates a light that stops the angel from its chastisement. Then a bishop in white, followed by other clergy and lay people of all backgrounds, are walking through a city, half in ruins, up a steep hill to a cross, where soldiers strike down the bishop in white and



¹⁰ *Fatima in Lucia's Own Words, Sister Lucia's Memoirs*, pp. 126 -127 9th Edition, Aug. 13, 1995

those following him. In the most basic sense, this is the Church's Calvary – the path for all who follow Jesus Christ. We are being called to deny ourselves, accept all that God wills for us and follow Him. We are being called to answer 'yes,' and the requests of Our Lady at Fatima are the way we demonstrate this commitment.

Lucia said of Our Lady's requests: "This insistent recommendation was not only for the three poor and humble children. No, it is a call for the entire world, all souls, all humanity, believers and unbelievers, because faith is a gift from God and we must ask Him to achieve it: Ask and you shall receive. You have no faith, you ask God for it and He will give it to you, because you that have no faith also have a soul that you need to save so it is not eternally damned."¹¹

Grace through Mary

In those three apparitions, Our Lady revealed herself as the Mediatrix of Graces. Mary is so perfectly an image of God, St. Louis de Montfort calls her "a masterpiece of grace," the first after Jesus Christ. As one who is "full of grace," she possesses all the gifts of the Holy Spirit and all the fruits of those gifts. In his treatise on *True Devotion to Mary*, St. Louis says Mary is necessary to God in the sanctification of souls:

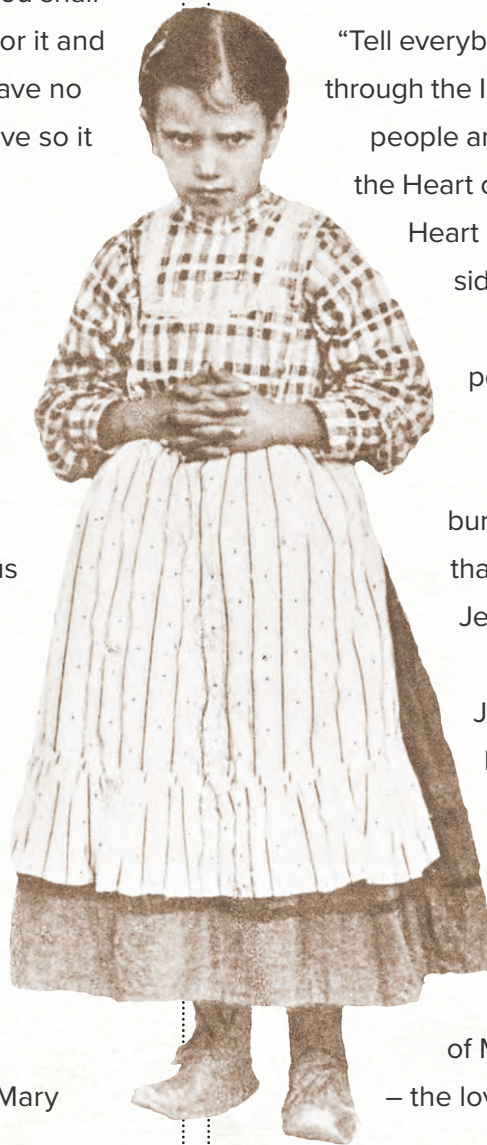
God the Father gathered all the waters together and called them the seas (maria). He gathered all his graces together and called them Mary (Maria). The great God has a treasury or storehouse full of riches in which he has enclosed all that is beautiful, resplendent, rare and precious, even his own Son, in which

He has laid up all that He has of beauty and splendor, or rarity and preciousness, including even His own Son. This immense treasury is none other than Mary, whom the saints have named "treasury of the Lord." From her fullness all men are made rich.¹²

Jacinta, the youngest of the Fatima seers, understood this profound mystery in her child's heart, for she proclaimed it to Lucia just before she left for the hospital in Lisbon, where she would soon die at the age of 9:

"Tell everybody that God grants us graces through the Immaculate Heart of Mary; that people are to ask her for them; and that the Heart of Jesus wants the Immaculate Heart of Mary to be venerated at His side. Tell them also to pray to the Immaculate Heart of Mary for peace, since God has entrusted it to her. If I could only put into the hearts of all, the fire that is burning within my own heart, and that makes me love the Hearts of Jesus and Mary so very much!"¹³

Jacinta knew this truth not because she had read St. Louis de Montfort, but because she was schooled in the Immaculate Heart and lived her requests at Fatima. When we are immersed in the Heart of Mary, we discover her treasury – the love of God, the Heart of Jesus,



¹¹ *A Pathway Under the Gaze of Mary*, Carmel of Coimbra, p. 206, World Apostolate of Fatima, USA, 2nd Edition Revised, 2020

¹² *True Devotion to the Blessed Virgin Mary*, Montfort Publications, 2013, p. 10

¹³ *Lucia in Her Own Words*, Sister Lucia's Memoirs, pp. 111-112, 9th Edition, Aug. 13, 1995

His infinite mercy, the gifts of the Holy Spirit, the conduit to grace and much more. Then our hearts will burn even more with the fire of love for Jesus.

Devotion to the Immaculate Heart of Mary is the heart of the message of Fatima, and the key to living a consecration to the Immaculate Heart is to practice the Fatima message. It is at Fatima where Mary teaches us how to live out the basic “true devotion” to Jesus that St. Louis de Montfort taught. It is within the Immaculate Heart that we learn to give ourselves entirely to Jesus, to be in perfect union with the Holy Trinity, to detach from

the material world and grow in virtue and holiness. Lucia summarizes, “Thus, we see that devotion to the Immaculate Heart of Mary must be established in the world by means of a true consecration, through conversion and self-giving. In the same way, through the consecration, the bread and wine are converted into the Body and Blood of Christ, which were drawn with His very life from the Heart of Mary. Hence it is that this Immaculate Heart must be a refuge and the way that leads us to God.”¹⁴ Mary came to Fatima to invite our participation in this consecration. Are you willing to say “yes”?



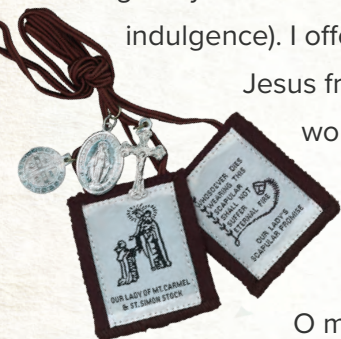
“God began the work of our redemption in the Heart of Mary, given that it was through her ‘fiat’ that the redemption began to come about: ‘Behold, I am the handmaid of the Lord, let it be done to me according to your word’” (Lk 1:38). – Sister Lucia, “Calls”



¹⁴ “Calls” from the Message of Fatima, Sister Lucia, p 136

Prayer: The Morning Offering

O my God, in union with the Immaculate Heart of Mary (here kiss your Brown scapular as a sign of your consecration – this carries a partial indulgence). I offer Thee the Precious Blood of Jesus from all the altars throughout the world, joining with it the offering of my every thought, word and action of this day.



O my Jesus, I desire today to gain every indulgence and merit I can, and I offer them together with myself, to Mary Immaculate, that She may best apply them to the interests of Thy Most Sacred Heart. Precious Blood of Jesus, save us! Sorrowful and Immaculate Heart of Mary, pray for us! Sacred Heart of Jesus, have mercy on us!

Gospel Reflection:



In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail favored one! The Lord is with

you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. ...Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word" (Lk1:26-32, 38).

Fatima Reflection:



Our Lady drew the shepherd children into a way of life that brought them swiftly to the heights of holiness. We, too, are called to these heights. But how willing are we to really emulate the shepherd children? Would we, for example, opt to remain racked in pain to save the souls of others instead of being taken immediately to heaven as did little Jacinta? How well do we know the lives of the shepherd children? How often do we invoke their assistance?

Discussion Questions

- Am I allowing Mary into my life? Do I believe she can show me the way to God?
- Am I willing to consent to all that God wants of me every day?
- What is my daily duty in my vocation and how am I bearing with all my sufferings?
- Am I growing in love and in my concern for the salvation of others?



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.¹

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.

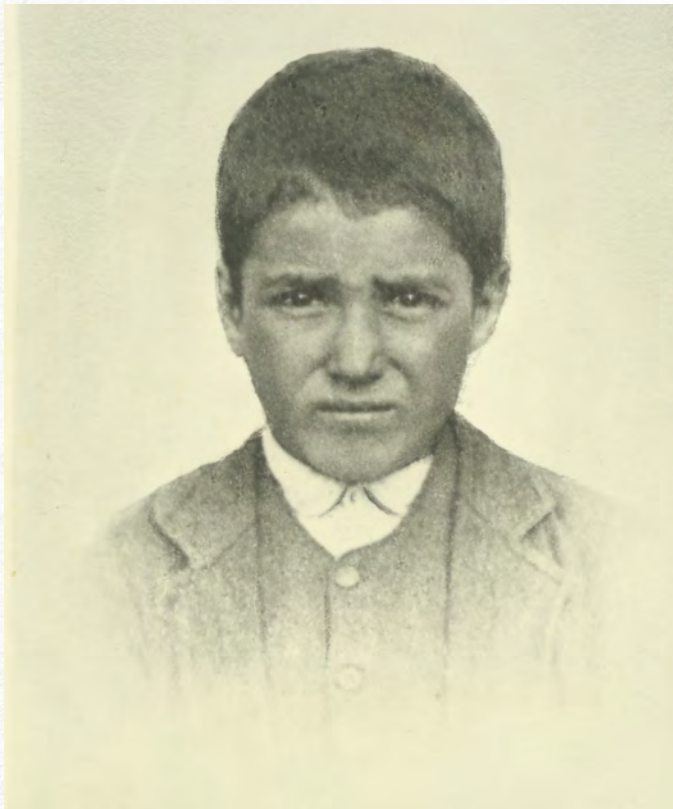
The angel beseeched them, “Pray, pray very much... make sacrifices...and console your God!” Being just nine, eight and six-years-old, the children could not grasp the full meaning of these heavenly visits or that this insistent plea would be not only for them, but for the whole world.

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

¹*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!”²

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.”³

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.

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

³ *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.”⁴

The Eucharist in the Fatima Message



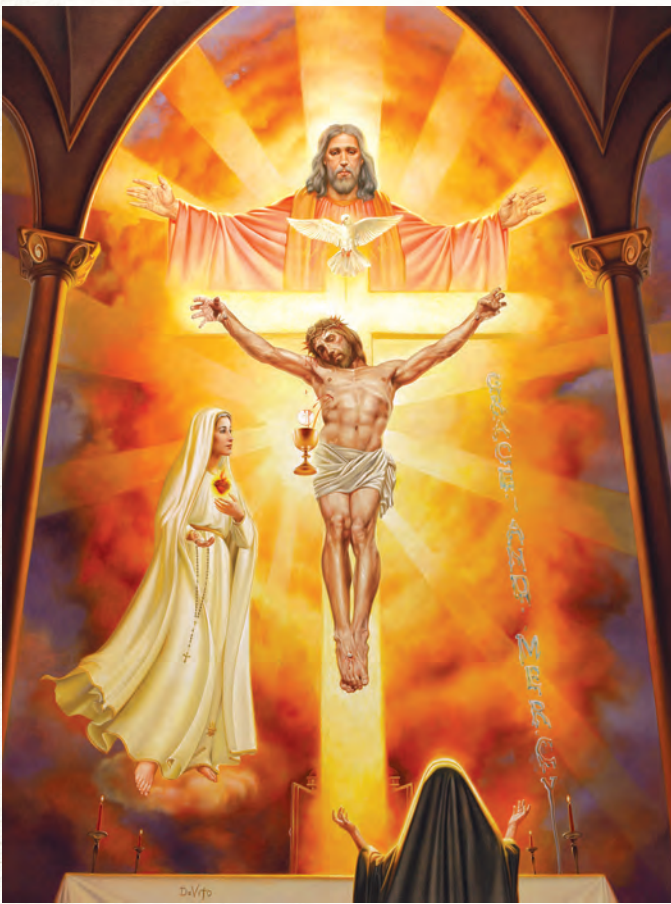
At the beginning of the Fatima apparitions, the Angel of Peace bears witness to Jesus in the Eucharist and adoration of the Holy Trinity, which is at the heart of devotion to the Immaculate Heart of Mary.

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.

⁴ “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.”⁵

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

⁵ *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 prayer⁶:

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;



⁶ 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?





WORLD APOSTOLATE OF FATIMA
U.S.A.

THE IMMACULATE HEART OF MARY

Hope for the World

PART IV

REPARATION
AND THE
SPIRITUALITY
OF JACINTA



“If I could only put into the hearts of all, the fire that is burning within my own heart and that makes me love the Hearts of Jesus and Mary so much!” - St. Jacinta Marto

Fatima is reparation

His Excellency Joao Pereira Venancio, who was bishop of the Diocese of Leiria-Fatima from 1958 - 1968, when asked to summarize the message of Fatima, said, “Fatima is reparation, reparation, reparation and especially Eucharistic reparation.”¹

The vision of hell, shown to the three shepherd children in the July 13 apparition, left an unforgettable image in their minds of the need for reparation. This was the first part of the secret of Fatima. Lucia said what she had written about the horrific scene they witnessed did not even approach the reality of the vision of hell.

The earth opened up and they saw “a sea of fire. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the inferno ... with great clouds of smoke ... shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrifying and repellent likeness to frightful and unknown animals, black and transparent like burning coals.”²

Seven-year-old Jacinta was particularly affected by the vision, which she said would have caused her to die of fright had the Blessed Mother not told them they would go to heaven. Imagine the contrast of being immersed in the infinite Light of God that



radiated from Our Lady’s hands in the first two apparitions, and the stark reality of unrepented sin in the eternal darkness of Satan’s realm, devoid of God’s love and mercy.

Jacinta asked, “Why doesn’t the Lady show hell to sinners? If they saw it, they would not sin, so as to avoid going there. You must tell Our Lady to show hell to all the people.” She lamented on another occasion, “Oh! Hell! Hell! How sorry I am for the

¹*The Intimate Life of Sister Lucia*, Fr. Robert Fox, p. 61, Fatima Family Apostolate, 2001

²*A Pathway Under the Gaze of Mary*, Carmel of Coimbra, p. 68, World Apostolate of Fatima, USA, 2nd Edition Revised, 2020

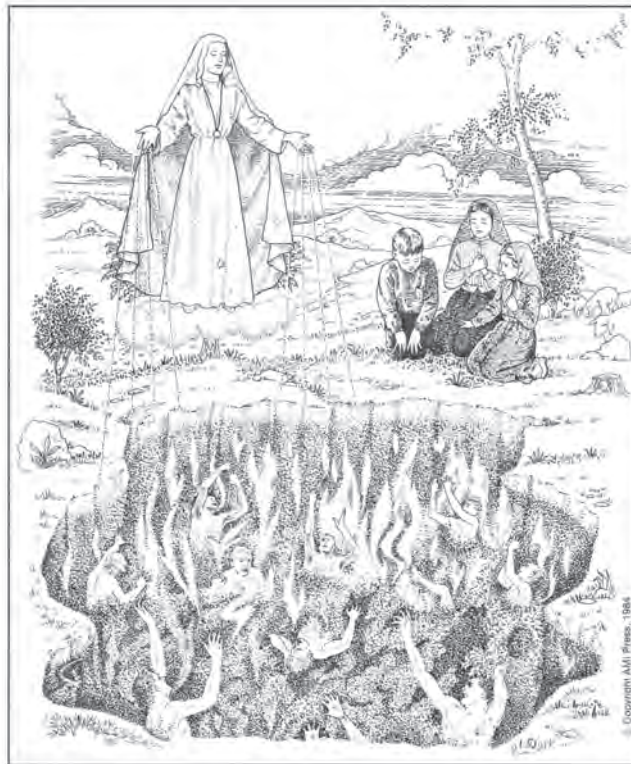
souls who go to hell! And the people down there, burning alive, like wood in the fire!”³

Jacinta was conscious of hell as representing God’s justice, of the Immaculate Heart as representing His Mercy... We are in His plans, too, called to join the Immaculate Heart in winning mercy for souls. Jacinta had a strong grasp on this truth, so central to the whole meaning of Fatima.⁴

She found consolation in her favorite prayer that regularly flowed from her heart: “Sweet Heart of Mary be my salvation. Immaculate Heart of Mary, convert sinners, save souls from hell.”

Sacrificing for sinners became Jacinta’s dominating thought, “a divine obsession,” as Lucia called it. Everything became a sacrifice, from drinking the dirty water meant for the animals as opposed to clean water from the well, to eating bitter acorns after giving her lunch to poor children in the village. Jacinta reminded her fellow seers when making a sacrifice, “Have you told Jesus that it is for His love?” Her greatest cross was to answer the many questions of the villagers, but Jacinta always showed great sympathy and patience toward them. “We have to pray and offer sacrifices to Our Lord for their conversion, so they may not go to hell, poor souls.”⁵

Lucia recounted, “I found her suffering joyfully for the love of our good Lord, of the Immaculate Heart of Mary, for sinners, and for the Holy Father...She thought of nothing else.”⁶



Jacinta possessed a “spirit of recollection,” in which she always recalled the presence of God in her soul and a withdrawal of her mind from earthly things in order to focus on God and divine things. It brought about Jacinta’s high degree of understanding about prayer, penance and sacrifice. Lucia was of the opinion this was given to her through a special grace that God granted her through the Immaculate Heart of Mary;

and secondly, through the vision of hell and the unfortunate souls falling into it.

The infinite value of our daily crosses

While we may not have the level of grace that Jacinta possessed, we can all accomplish in our lives the call of the Gospel to take up our daily crosses and follow Jesus. Lucia said that the message asks us to undertake an apostolate on behalf of our brothers and sisters. “It is a continuation of the mission of Christ on earth; we must be co-workers with Christ in his work of redemption, in the salvation of souls.”⁷

St. Paul teaches in Colossians 1:24: “Now I rejoice in my sufferings for your sake, and in my flesh I am

³*Fatima in Lucia’s Own Words, Sister Lucia’s Memoirs*, pp. 105-106, 9th Edition, 1995

⁴*Youngest Prophet: The life of Jacinta Marto, the youngest Fatima visionary*, Christopher Rengers, OFM, Cap, pp. 37-38

⁵*Ibid*, p. 95

⁶*Jacinta the Flower of Fatima*, Humberto Sousa Medeiros, p. 94, TAN Books, 2017

⁷*Calls from the Message of Fatima*, Sister Lucia, p. 143

filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church.”

St. Thomas Aquinas helps us understand this beautifully: “I complete, that is, I add my own amount; and I do this in my flesh, that is, it is I myself who am suffering. Or, we could say that Paul was completing the sufferings that were lacking in his own flesh. For what was lacking was that, just as Christ had suffered in His own body, so He should also suffer in Paul, His member, and in similar ways in others. And Paul does this for the sake of His body, which is the Church that was to be redeemed by Christ.”⁸

Reparation comes from the Latin *reparare*, meaning to restore, put back in order and make ready again. When we make reparation to God, we are making our souls disposed again to receive His grace. Reparation is a theological concept closely connected with those of atonement and satisfaction. In practice, reparation makes amends for insults given to God through sin, either one’s own or another’s. The response of man is to make reparation through adoration, prayer and sacrifice. These acts of reparation make satisfaction to God’s justice and bring about His grace and mercy.

Sacrifice and penance do not come naturally to us here on earth; we must pray for the grace to have a spirit of recollection, in which we seek the opportunities to “offer it up” whenever we are faced with something that can be made into a sacrifice. Often times when we do offer it up for love of God and conversion of sinners, the suffering immediately becomes tolerable or goes away completely. Suddenly, you’re able to bear patiently with what is causing you sorrow or pain.

Then, we are to make additional penances, such



as giving up that extra cup of coffee, a meal, sacrificing a dessert, a favorite TV show, an hour browsing the internet – those things which attach us to earthly life – and instead turn our attention to the Divine, especially on behalf of the souls of others. The Angel of Peace told the children, “Make of everything you can a sacrifice and offer it to God as an act of reparation for the sins by which He is offended, and in supplication for the conversion of sinners ... Above all, accept and bear with submission the suffering which the Lord will send you.”⁹



One of the best reminders of the importance of prayer and sacrifices are the words of Our Lady during the August 19 apparition in Valinhos after the children had been released from captivity by the mayor of Ourem (the only time she did not

⁸<https://aleteia.org/2018/08/28/what-is-reparation-and-why-is-it-my-best-response-to-evil/>

⁹*A Pathway Under the Gaze of Mary*, Carmel of Coimbra, p. 47, World Apostolate of Fatima, USA, 2nd Edition Revised, 2020

¹⁰*Ibid*, p. 81

appear to the children in the Cova da Iria). She told the children, “Pray, pray very much and make sacrifices for sinners; for many souls go to hell, because there are none to sacrifice themselves and to pray for them.”¹⁰

Think of the many souls who do not know God or who come from situations where no one is praying for them, especially the youth today. Your prayers and sacrifices bring graces to them that they otherwise would not have and direct them to God. How many times you hear of a famous person who converted on his or her deathbed, or of converts who give testimony of their return to the Church



through happenstance. These are graces obtained through the prayers and sacrifices of others – including yours. The angel promised that by this you would thus draw down **PEACE** upon your country. A converted country is a peaceful country.

The First Saturdays of Reparation

Sister Lucia was anxious for the propagation of the First Saturday Devotion because it, too, would determine whether there would be peace or war in the world. She knew of a second world war that was coming if we did not heed Our Lady’s warnings, but she also foresaw in a vision, when she wrote down the third part of the secret, the purification of the world as it plunged into sin. The vision showed mountains, cities, towns and villages and all their inhabitants buried, the seas overflowing and the clouds in a whirlwind.¹¹

The need for reparation is great today and the practice of the First Saturday Communions of

Reparation can help make ready our souls and the souls of others for the triumph of the Immaculate Heart of Mary.

Our Lady appealed to Our Lord’s mercy for this devotion because it pained her to see so many souls lost due to the blasphemies against her Immaculate Heart. These offend God because they are blasphemies against the works of the Holy Trinity in the person of Mary – in her Immaculate Heart – His masterpiece of grace.

The devotion belongs to the Most Holy Hearts of Jesus and Mary, Lucia explained in a letter to her bishop: “They love and desire these devotions because by them they attract souls to themselves. All their desires are summed up in this: To save souls, many souls, each and every soul.” The Lord communicated to her that the spread of the cult and devotion to the Immaculate Heart of Mary “is the magnet that will attract souls to me, the spotlight that will throw the rays of my Light and love on the earth; the Eternal Spring that will flood the earth with the living water of my mercy.”¹²

The First Saturdays devotion makes reparation for five blasphemies against the Immaculate Heart, hence the request for five consecutive First Saturdays:

1. Against her Immaculate Heart
2. Against her perpetual virginity
3. Against her divine maternity, refusing to accept her as the Mother of God and Mother of all mankind
4. Those who implant in children’s hearts indifference, contempt and even hate against the Immaculate Mother
5. Insults directed against her sacred images

¹¹A Pathway Under the Gaze of Mary, Carmel of Coimbra, p. 244, World Apostolate of Fatima, USA, 2nd Edition Revised, 2020

¹²Ibid p. 257

Making reparation for these blasphemies helps save the souls of our brothers and sisters who are unaware or indifferent to the gravity of these sins. The devotion can be done individually or communally. It simply requires that on the First Saturday you, **1)** go to confession (or within a reasonable time before or after, usually understood as 8 days); **2)** receive Holy Communion (can be at the Saturday anticipatory Mass or Sunday Mass if a Saturday option is not available); **3)** pray 5 decades of the Rosary; **4)** keep Our Lady company while meditating for 15 (additional) minutes on the other mysteries of the Rosary.



Sister Lucia said she felt great happiness on the First Saturdays, thinking about the consolation the devotion gives to the Sacred Hearts of Jesus and Mary, as well as the thought

of the “huge amount of souls that are going to be saved” through it. “The Good Lord in His infinite mercy asked me to strive, by sacrifices and reparation especially to the Immaculate Heart, and to plead pardon and mercy for the souls that have blasphemed against Him; for without reparation, His Divine Mercy will not pardon those souls.”¹³

In practicing this devotion, minimally five consecutive First Saturdays, Our Lady promises to be with you at the time of your death with all the graces necessary for your salvation. But regular practice of the First Saturdays can draw you closer to Mary before your death; it helps you form an intimate bond with her Immaculate Heart, which the Fatima children knew so well. During this time of intimate communion with her, ask for the graces you

need to advance in holiness, or a special grace for someone else. Our Lady will not disappoint.



“We live in a time of great crisis in the world and even struggle within the Church. Our Lady, herself, assures us that this devotion plays a significant part in her promise of the ultimate triumph of her Immaculate Heart.”
- Fr. Andrew Apostoli, CFR, August 11, 2005

Jacinta did not live long enough to learn of the First Saturdays, which were announced to Lucia by Our Lady and the Child Jesus on Dec. 10, 1925, nor did she see its propagation. But she would have been a great devotee of the devotion, for she understood so well that the Immaculate Heart of Mary was the conduit of graces and we are to ask her for those graces.



¹³*The Intimate Life of Sister Lucia*, Fr. Robert Fox, p 251, Fatima Family Apostolate, 2001

The choice for God's Mercy or Justice

Our Lady continued to appear to Jacinta up until her death. While she convalesced in the hospital, she kept a chair by her bedside where Our Lady would sit. She was told many things, including that war is a punishment for sin. She often commented that “war is hell” – both came from the disorder of sin. They can only be prevented by turning to the order of love, the Immaculate Heart of Mary.

Through the grace of the Holy Spirit, she became conscious of hell as representing God's justice, of the Immaculate Heart as representing His mercy. Order and disorder are in direct opposition to each other. So, too, are God's mercy and justice. Mary's Immaculate Heart is God's love pursuing each person, while hell is God's justice demanding restitution for all eternity.

We are all called to join the Immaculate Heart in obtaining mercy for poor souls. At Fatima, God used the vision of hell and the grace of the Immaculate Heart of Mary to teach these two concepts about Himself, justice and mercy. His justice is as stern as the flames of hell, yet His mercy is tender and loving as revealed in the Immaculate Heart of Mary. Jacinta accepted both of these realities.





The Sacrifice Prayer

O Jesus, it is for love of you, for the conversion of sinners and in reparation for the sins committed against the Immaculate Heart.

Gospel Reflection:

“Do everything without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine like lights in the world, as you hold on to the word of life, so that my boast for the day of Christ may be that I did not run in vain or labor in vain.” (Ph 2:14-16)

Fatima Reflection:

The shepherd children, from very early on, had to overcome human disrespect and the scourging of words, the incessant attention, the false accusations, even threats of death. They held fast to their

appointed task and to the truth, for in Mary they heard His voice. We must all have the determination of martyrs in the face of every obstacle to hold firm to the fullness of our Catholic Faith to the end.

Discussion Questions:

- Do I make an effort to make my whole day a prayer by offering up the sufferings that come my way?
- What keeps me from making additional acts of penance? Is it fear, laziness, forgetfulness, lack of desire?
- Lucia said she was glad to have been born in poverty because it was easier not to seek the things of life. Has material wealth and the comforts of life made it more difficult for me to sacrifice? What am I especially attached to that I can begin to give up as a sacrifice to the Lord?
- What graces should I be seeking to grow in holiness and become a better witness to my faith?



WORLD APOSTOLATE OF FATIMA
U.S.A.

THE IMMACULATE HEART OF MARY

Hope for the World

PART V

CONSECRATION
AND THE
SPIRITUALITY
OF LUCIA



“Do not worry. I will never forsake you. My Immaculate Heart will be your refuge and the way that will lead you to God.” (Our Lady, June 13, 1917)

“All children trust in the heart of their mother and have in her a place of special affection. The same applies to the Virgin Mary. The message says, ‘My Immaculate Heart will be your refuge and the way that will lead you to God.’” - Sister Lucia

When Lucia was told that she would stay on earth for “some time longer” in order to carry out the mission of spreading the devotion to the Immaculate Heart of Mary, she might have given up immediately had she known it was to be for 88 more years. The consoling words of Our Lady from the June 13 apparition stayed with her all those decades and became her guiding light, “I will never forsake you. My Immaculate Heart will be your refuge...”

Lucia’s entire life is a testament to devotion to the Immaculate Heart of Mary. It was a life consecrated to the Sacred Heart of Jesus through the Heart of Mary. She lived it daily by faithfully fulfilling Our Lady’s requests at Fatima, which brought about in her a virtuous and holy life. She possessed a singular focus on obedience to God’s will and the things of heaven. She enjoyed an intimate bond with our Eucharistic Lord and surrendered herself to Him as a constant sacrifice. She abandoned herself to God’s providential care, trusting in Him to provide solutions to everything – great and

small. She possessed an inner peace that could not be shaken and adopted a concern for those things that concern Jesus and Mary – namely, the salvation of souls.

Our Lady’s consoling words are meant for all her children and give us the reason why we should consecrate ourselves to her Immaculate Heart – because she is the surest way to God! To unite ourselves to the Blessed Virgin is to identify ourselves more closely with all her children who are our brothers and sisters through her. And it joins us more intimately to Christ, the firstborn of her children. St. Louis de Montfort, who wrote and preached the 33-day preparation for total consecration to Jesus through Mary, tells us, “The more a soul is consecrated to Mary, the more it is consecrated to Christ.”

Consecration simply means making a thing sacred by surrendering it to God. From the moment of consecration, the person, thing or place belongs to God in a special way. The man becomes a priest by being taken from among men and dedicated to the service of God; the cup becomes a chalice by being withdrawn from profane use and given over exclusively to the service of the altar. And since God became man through Mary and deigned to make her His partner in the Redemption, we

may offer all to God through her . . . Consecration, however, should mean more than a formula that is soon forgotten. What we pledge to Mary is not just the moment or even the day of our Consecration, but our whole life. We give her all that we are and all that we have in time and in eternity to become her property . . . It is total surrender, a complete giving up of oneself to her.¹

God's plan through Mary

To be consecrated to the Immaculate Heart of Mary is also to acknowledge the great plan of God, that through Mary, God became man to redeem us, and to acknowledge our sinfulness and turn to His mercy in union with the flaming love of the Immaculate Heart of our Mother. That plan clearly stated in Genesis 3:15, is now reaching fulfillment: "I will put enmity between you and the woman, and between your seed and hers..."

"The enmity between Satan and the woman – the new Eve – is also between the seed of Satan and her seed. The way to victory is through her Immaculate Heart. Becoming the Mother of Jesus, she became the Mother of grace in each of us . . . At Fatima, we are invited to immerse our hearts in her Heart in order that we may be wholly and completely with Jesus as she is . . . Jesus Himself gives this call. He has asked us... 'to place devotion to her Immaculate Heart alongside devotion to My Sacred Heart.'"²



"Our Lady's role is so significant because God wants to defeat the devil by the same means with which the devil had conquered our first parents." Father Andrew Apostoli, CFR, *Fatima for Today*

Being consecrated to Mary is to live the Fatima Message

1. The Sign of Consecration

Lucia said we signify our consecration to the Immaculate Heart of Mary by enrolling in and wearing the Brown Scapular of Mount Carmel. When Rev. Howard Rafferty, O.Carm., a provincial director of the Third Order of the Carmelites, asked Lucia why Mary appeared as Our Lady of Mount Carmel holding a Brown Scapular, during the miracle of the sun, Lucia responded that Mary "meant that all Catholics should wear the scapular as part of the Fatima message."

Asked if the scapular was as important as the Rosary in fulfilling the message of Fatima, she replied, "The scapular and the Rosary are inseparable."

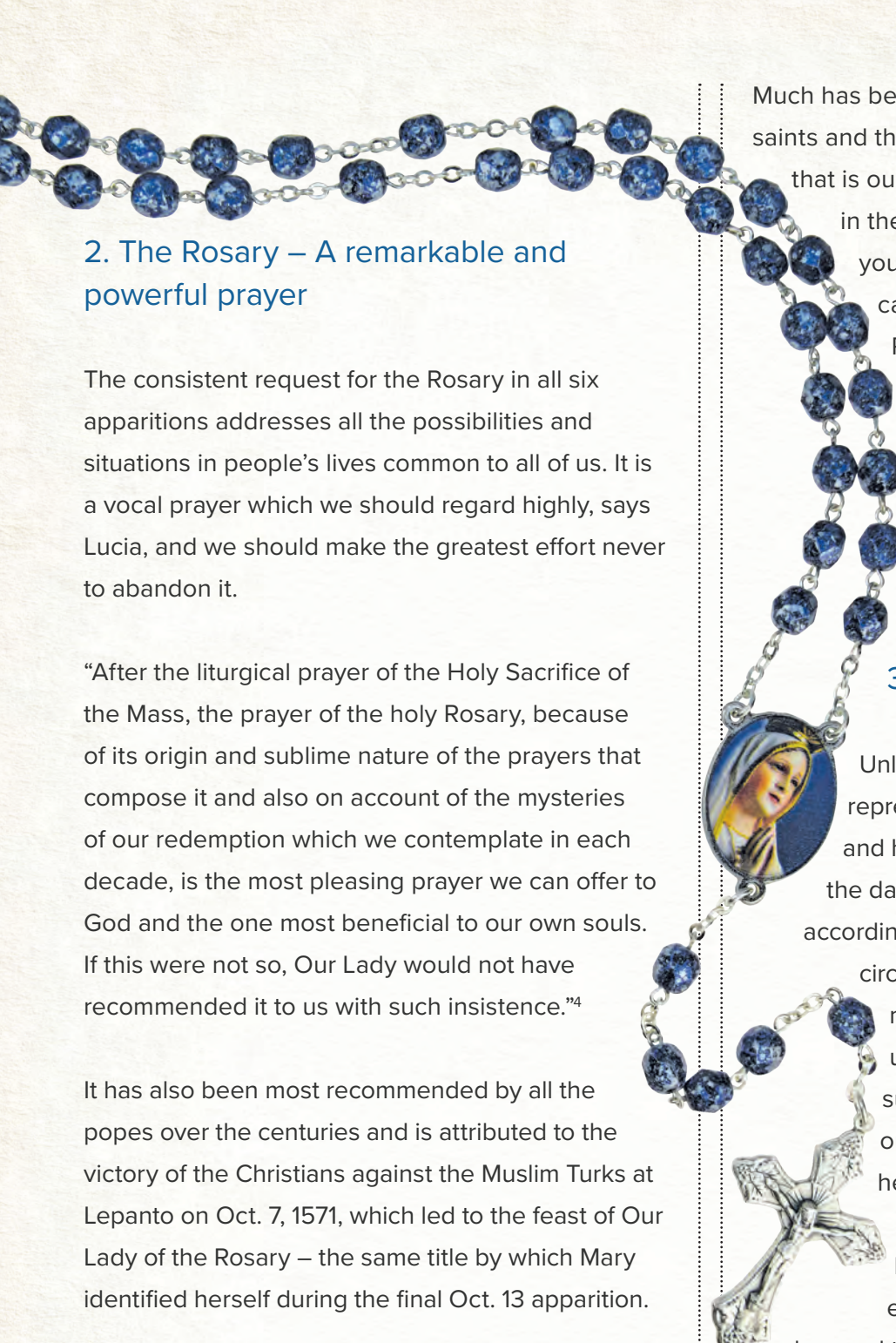
She then quoted Pope Pius XII's commemoration of the seventh centennial of the scapular in 1951: "Take this scapular, which Our Lady has given as a sign of consecration to her Immaculate Heart. Go out and convince the world that it must be dedicated to the Blessed Virgin if it will find peace. Go out and through this scapular re-dedicate families especially to the Mother of God, who has shown her graces so abundantly through this scapular."³



¹*There is Nothing More: Our Lady's Last Words at Fatima*, pp. 265-266, AMI Press

²*Too Late?* John M. Haffert, p. 25, Queen of the World Center, 1999

³*Fatima the Great Sign*, Francis Johnston, 1979, p. 120-121



2. The Rosary – A remarkable and powerful prayer

The consistent request for the Rosary in all six apparitions addresses all the possibilities and situations in people's lives common to all of us. It is a vocal prayer which we should regard highly, says Lucia, and we should make the greatest effort never to abandon it.

“After the liturgical prayer of the Holy Sacrifice of the Mass, the prayer of the holy Rosary, because of its origin and sublime nature of the prayers that compose it and also on account of the mysteries of our redemption which we contemplate in each decade, is the most pleasing prayer we can offer to God and the one most beneficial to our own souls. If this were not so, Our Lady would not have recommended it to us with such insistence.”⁴

It has also been most recommended by all the popes over the centuries and is attributed to the victory of the Christians against the Muslim Turks at Lepanto on Oct. 7, 1571, which led to the feast of Our Lady of the Rosary – the same title by which Mary identified herself during the final Oct. 13 apparition.

The Rosary helps us ponder the life and mission of Christ by meditating on the events of His life from the Gospels that Mary treasured in her heart. It leads us to contemplate deeply the mission of Christ and raises our hearts to give glory to God as Mary herself did when she proclaimed, “My soul magnifies the Lord and my spirit rejoices in God my Savior...” (Lk 1:46)

Much has been written about the Rosary by the saints and the popes. Lucia insists it is the prayer that is our weapon against all that opposes us in the world. “There is no problem, I tell you, no matter how difficult it is, that we cannot solve by the prayer of the Holy Rosary. With the Holy Rosary, we will save ourselves.”

The Rosary she explained, is the principal aid to help us extend our Morning Offering and sanctify our daily duty throughout the day.

3. Obedience to God's will

Unlike Jacinta and Francisco, whose lives represent rapid growth in heroic virtue and holiness, Lucia's life demonstrates the daily struggle most of us face in living according to God's will in the most mundane of circumstances. She called it the “slow martyrdom” of daily life, “which purifies us and raises us up to the level of the supernatural, through the encounter of our soul with God within us. We have here an incomparable spiritual richness!”⁵

Lucia developed the habit of offering even the smallest of sufferings asked of her, and thanking God always for his providence in all matters. Over and over, she said the prayer that Mary taught them to say when offering a sacrifice. It was her constant renewal of “yes” to God: “O my Jesus, it is for love of you, for the conversion of sinners and in reparation for the sins committed against the Immaculate Heart.”

⁴“Calls” from the Message of Fatima, Sister Lucia, p. 266

⁵Ibid, p 131

Renewing our “yes” to God’s will in all things is the beginning of the path to holiness for everyone. Whether your vocation is the CEO of a multi-national company, or a parent dealing with the duties of household and children, or a priest or religious, you have a duty toward fulfilling that role patiently and charitably, according to God’s will, no matter what suffering it entails. In joining your sufferings, great and small, to those of Christ on the Cross, your day is sanctified and becomes a prayer to the Most High. Hence, we pray the Morning Offering, to give to the Lord the first part of our day and all that we will encounter in our duties, works, joys and sorrows.



Sister Lucia helped develop what became the Blue Army Pledge that millions of people have signed in order to carry out Our Lady’s requests: Sanctification of daily duty, the daily Rosary and the wearing of the Brown Scapular as a sign of your consecration to the Heart of Mary. In later years, the Five First Saturdays devotion was added to the pledge. (Fatima devotees strive to practice the First Saturdays monthly) This, she said, is the devotion to the Immaculate Heart, the way in which we live out our consecration to her.

4. Self-denial as penance

Jesus tells us, “Unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit . . . Whoever serves me must follow me, and where I am, there

also will my servant be. The Father will honor whoever serves me.” (Jn 12:24, 26)

St. Louis de Montfort taught that we need Mary in order to die to ourselves. “If we do not die to ourselves, and if our holiest devotions do not incline us to this necessary and useful death, we shall bring forth no fruit worth anything, and our devotions will become useless. All our good works will be stained by self-love and our own will . . . We must choose, therefore, among all the devotions to the Blessed Virgin, the one which draws us most toward this death to ourselves, inasmuch as it will be the best and the most sanctifying.”⁶

Lucia began to experience this dying to self immediately after the May 13 apparition, bearing with unbelievers and skeptics throughout the months that followed, feeling abandoned by family and friends, having to leave her home at the age of 13, accepting the constant obstacles whenever she sought to follow God’s will. In all of this, she embraced obedience to that will, trusting always in His divine providence to find solutions to the smallest of problems. Eventually she began to understand that it was the path outlined for her by God, “to renounce everything of myself . . . It is to follow You, good Jesus, in Holy Communion, abandoned in the Tabernacle, in the outrage and sacrilege prolonged beyond these times until the end of time. It is the constant renewal of my ‘yes.’”⁷

Lucia reminds us, however, that Mary did not ask us to bear all our sufferings alone. With our fragile natures, weakened by sin, the constant, generous and meritorious bearing of self-sacrifice is not possible without the special help of God. This is

⁶True Devotion to Mary, St. Louis de Montfort, p. 50

⁷A Pathway Under the Gaze of Mary, Carmel of Coimbra, p. 206, World Apostolate of Fatima, USA, 2nd Edition Revised, 2020

why Our Lady replied to the children's humble little "yes" with a promise of the help of grace: "Then you are going to have much to suffer, but the grace of God will be your comfort."

"This is now the penance that the good Lord asks: The sacrifice each person has to impose on himself is to lead a life of righteousness in observance of His law and desire this to make clear the way for souls, since many people judge the meaning of the word penance with great austerity, but not feeling the strength or pleasure to do it, they lose heart in a life of weakness and sin."⁸

Mary, our mediator before Christ

The way to Jesus through Mary is more perfect, because it is more humble not to approach God by ourselves without taking a mediator, according to St. Louis. "(God) has seen our unworthiness and our incapacity; He has had pity on us; and in order to give us access to His mercies, He has provided us with powerful intercessors with His Grandeur . . . We have need of a mediator with the Mediator Himself, and it is Mary who is the most capable of filling that charitable office. It was through her that Jesus Christ came to us, and it is through her that we must go to Him . . . He is always lovingly overcome by the prayers of His dearest Mother, who bore Him and nourished Him."⁹

Lucia could not have accomplished the mission given her without having constant recourse to the Blessed Mother for the graces to persevere. She recounted on numerous occasions how happy and consoled she was by Our Lady's words that she would always be her refuge and the way to God.

"The Immaculate Heart of Mary is my refuge, principally in the most difficult hours, and so I

am always saved. It is the Heart of the very best mothers, always attentive . . . How much this inspires and comforts me. This Immaculate Heart is the channel through which God floods my soul with the multitude of His graces."¹⁰



In following the devotion to the Immaculate Heart, as outlined in the Fatima message, we can see in the lives of the three Fatima children that they achieved a path of holiness in a marvelously short time. They exhibited all the characteristics of true devotion,¹¹ which St. Louis de Montfort outlined, simply by living out the requests of Our Lady:

Interior: True devotion to Our Lady is interior, that is, it comes from the mind and the heart, it flows from the esteem we have for her, the high idea we have formed of her greatness and the love that we have for her.

Tender: It is tender; that is, full of confidence in her like a child's confidence

⁸Ibid, p 344

⁹*True Devotion to Mary*, St. Louis de Montfort, 1941, p 53

¹⁰*The Intimate Life of Sister Lucia*, Fr. Robert Fox and Fr. Antonio Maria Martins, S.J., p. 160, Fatima Family Apostolate, 2001

¹¹Ibid, pp 65-67

in his loving Mother. This confidence makes the soul have recourse to her in all its bodily and mental necessities, with much simplicity, trust and tenderness.

Holy: This devotion to Our Lady is holy; that is to say, it leads the soul to avoid sin and imitate the virtues of the Blessed Virgin, particularly her profound humility, her lively faith, her blind obedience, her continual prayer, her universal mortification, her divine purity, her ardent charity, her heroic patience, her angelic sweetness and her divine wisdom. These are the ten principal virtues of the most holy Virgin.

Constant: It is constant; that is to say, it confirms the soul in good, and does not let it easily abandon its spiritual exercises. It makes it courageous in opposing the world and its fashions and maxims, the flesh in its weariness and passions; and the devil in his temptations, so that a person truly devout to our Blessed Lady is neither changeable, irritable, scrupulous nor timid.

Disinterested: True Devotion to our Lady is disinterested; that is to say, it inspires the soul not to seek itself, but God only, and God in His holy Mother.

Consecration to the Immaculate Heart is not just a prayer or a one-time devotional study program, but a commitment to a way of life, which must be nourished through continuous formation in the truths of our faith. We must live lives consecrated in truth and seek to grow in holiness. Mary shows us the way, in the spiritual depth and richness of the Fatima message. And just as she did for Sister Lucia through the end of her days, she will never forsake

us, she will never abandon us, but guide us safely to our heavenly home to abide for eternity with the Holy Trinity.

Our Lady's Immaculate Heart will triumph.



“To establish in the world devotion to the Immaculate Heart of Mary means bringing people to a full consecration of conversion, devotion, intimate esteem, reverence and love . . . Therefore, the Heart of Mary is, for all her children, the refuge and the path to God.” (*“Calls” from the Message of Fatima*)





Act of Consecration to the Immaculate Heart of Mary

Immaculate Heart of Mary, Queen of heaven and earth and tender Mother of men, in accordance with your ardent wish made known at Fatima, I consecrate to you myself, my family, my country and the whole human race. Reign over us and teach us how to make the Heart of Jesus reign and triumph in and around us as It has reigned and triumphed in you.

Reign over us, dearest Mother, that we may be yours in prosperity and adversity, in joy and in sorrow, in health and in sickness, in life and in death. O most compassionate Heart of Mary, Queen of Virgins, watch over our minds and hearts and preserve them from the deluge of impurity, which you did lament so sorrowfully at Fatima. We want to be pure like you. We want to atone for the many sins committed against Jesus and you. We want to call down upon our country and the whole world the peace of God in justice and charity.

Therefore, we now promise to imitate your virtues by the practice of a Christian life without regard to human respect. We resolve to receive Holy Communion on the first Saturday of every month and to offer you five decades of the Rosary each day, together with our sacrifices in a spirit of reparation and penance. Amen.

Gospel Reflection:

If anyone would come after me, let him deny himself and take up his cross and follow me. (Mk 8:34)

Fatima Reflection:

“I always remember the great promise that filled me with joy: ‘I will never leave you, My Immaculate Heart will be your refuge and the way that leads you to God.’ I believe that this promise is not only for me, but for all the souls who wish to take refuge in the Heart of the Heavenly Mother, and let themselves be led by the way she designs.” (*A Pathway Under the Gaze of Mary*, p 260)

Discussion Questions:

- Am I willing to take up the devotion to the Immaculate Heart?
- Do I embrace my daily life as an opportunity for prayer and sacrifice for the salvation of others?
- Do I ask Mary for graces to help me grow where needed?
- Have I consecrated myself and my family to the Immaculate Heart of Mary?
- How can I live my consecration more faithfully?

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