



The St. Paul Evangelization Institute School of Evangelization

Course: Fátima and Evangelization

1 Summary

Summary

Fátima is a town in Portugal where the Angel of Portugal and the Virgin Mary appeared to three shepherd children—Lúcia dos Santos, and Francisco and Jacinta Marto—between 1915-1917 for a total of 7-8 apparitions. The messages of the Angel and Our Lady speak of making reparation to God and making sacrifices for the salvation of sinners. In a Secret given to the three children, Our Lady warned of terrible persecutions to come for the Church from Russia spreading errors throughout the world. These errors would be spread via Communism. The most significant error was atheism, which created division and a weakening of faith and belief in God. The answer to these dangers was devotion to the Immaculate Heart of Mary. The need for evangelization is great in our present world because it has been affected by the errors foretold by Our Lady at Fátima. The Blessed Virgin's message reminds us of many truths of the Catholic Faith, such as the existence of God, angels, heaven, and hell. It also calls evangelists to remain united in the bonds of unity and charity in the Catholic Church.

2 Introduction: "Use me to help the Church"

Introductory Story

An elderly nun was sitting in the silence of her cell. Though cloistered, news and reports had reached her about terrible things happening in the Church and the world. A revolt against God had arisen. Raised from her infancy to love and honor God and to obey His commandments, the nun knew the effects this revolt would have in the Church and the world: among them, the destruction of peace; that peace which is part of the purity of heart that is necessary to see God (cf. Matthew 5:8).

Indeed, the nun knew the situation for what it was: As if in the Garden of Gethsemane, Holy Mother Church was suffering the Passion of her Lord. She was traversing a period of darkness, one that was being promoted by the powers of hell itself. Honor and reverence for the sacred was being despised, and those who maintained the holy Faith were ridiculed, persecuted, if not martyred. The nun recalled the Lord's words, "This is your hour, and the power of darkness" (Luke 22:53).

As if in response to the darkness, faith and love arose within the elderly nun's heart. Accustomed, as she was for so long now, to suffer for God as a holocaust, she immolated herself for love of God and for the salvation of souls. With these thoughts in her mind, as her head tilted on the windowsill, the nun cried out to God, "*Lord, you promised that the gates of hell will not prevail against Your Church. If need be, Lord, accept my life. I would rather die than fail to serve and love You each day at every moment. My life is one of prayer, sacrifice and love, O Lord. Use me to help the Church.*"

While praying in the midst of this darkness, lit only by the light of her faith, the nun suddenly felt a gentle hand on her left shoulder....

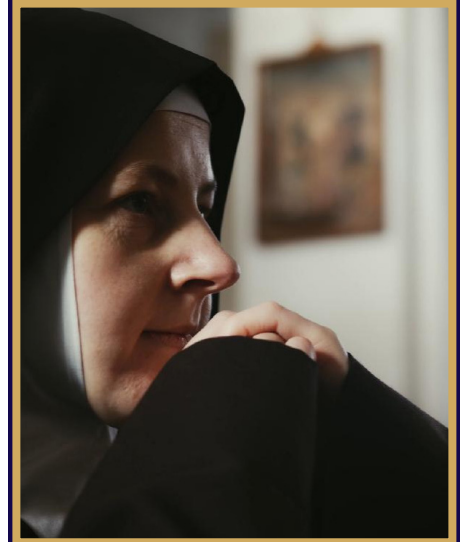
“Use me to help the Church”

For several decades now, the Church has undergone a kind of trial, a passion in the Garden of Gethsemane. All around her there are people who mock and deride her for her belief in God and maintaining the faith “entrusted once for all to the saints” (Jude 1:3). God is raising up saints in our day to combat these evils and evangelize the world. We, the baptized faithful, are called by God to this mission and our answer should be, like the elderly nun in our story, “use me, Lord, to help the Church.”

In calling us to the work of evangelization, the Lord asks us to give our lives over to the mission of the Church, as Jesus gave his life to establish her. We are meant to be united to the Church through the bonds of charity and thereby provide witness of God and His grace to the world. The events and message of Our Lady at Fátima help us do this work. Her message reaffirms the Faith and provides evangelists with some powerful tools for evangelization. Among these tools is the devotion to her Immaculate Heart and the famous miracle of the sun.

This course introduces the events and message of Fátima. It stresses the importance of having Faith in God and His Revelation, and the benefits for evangelists of living the message of Fátima.

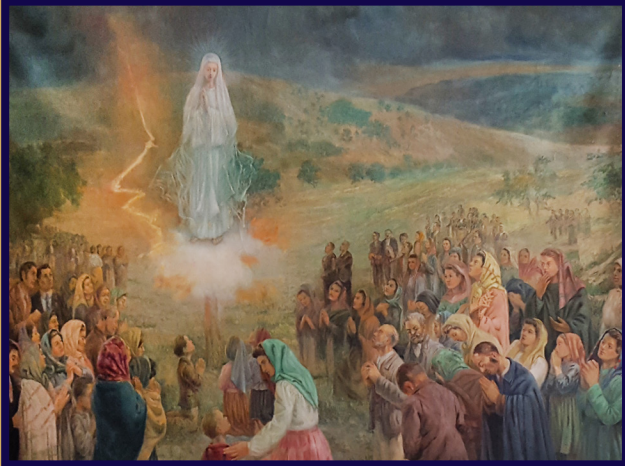
“Yet, the Son of Man having come, will He find faith on earth?”
Luke 18:8 (*author’s translation*)



In calling us to the work of evangelization, the Lord asks us to give our lives over to the mission of the Church, as Jesus gave his life to establish her. We are meant to be united to the Church through the bonds of charity and thereby provide witness of God and His grace to the world. The events and message of Our Lady at Fátima help us do this work.



Topic Areas



3 What Happened at Fátima?

- ♦ The Appearances of the Guardian Angel of Portugal
- ♦ The Apparitions of Our Lady (May-October, 1917)
- ♦ The Three-Part "Secret" of Fátima
- ♦ Confirmatory Sign: The Miracle of the Sun



4 The Message of Fátima

- ♦ God Intervenes
- ♦ A Difficult Moment of History: The Rejection of God
- ♦ Communism and Its Goals
- ♦ The Virgin Warns: The Errors of Russia
- ♦ Fátima Devotions



5 Application of the Message of Fátima to Evangelization

- ♦ The Spread of Russia's Errors
- ♦ The Great Need for Evangelization
- ♦ The Witness of Sr. Lúcia

3 What Happened at Fátima?

Between 1915 and 1917, three shepherd children saw the Guardian Angel of Portugal and the Virgin Mary. The children were taught prayers and asked to make reparation and sacrifices for sinners. They were given a “Secret” by Our Lady pertaining to this message of reparation and sacrifice.

The Appearances of the Guardian Angel of Portugal

The incredible events that occurred in Fátima began around the year 1915. Three shepherd children, Lúcia dos Santos, Francisco and Jacinta Marto, on a couple of different occasions, saw an angel who called himself the “Angel of Peace.” He instructed them in believing in God and the value of making sacrifices for unbelievers:



The Angel of Portugal
with the three visionaries
(photo courtesy of Mark Nemecek)

In everything you can, offer a sacrifice as an act of reparation for sins by which He is offended, and of supplication for the conversion of sinners. Thus draw peace upon your country. I am its Guardian Angel, the Angel of Portugal. Above all accept and endure with submission the suffering which the Lord will send you.¹

The Angel also taught them some prayers that reflect these teachings:

My God, I believe, I adore, I hope and I love you. I ask Your pardon for those who do not believe, do not adore, do not hope and do not love You.²

Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly and 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, sacrileges and indifference with which He Himself is offended. And, through the infinite merits of His most Sacred Heart and the Immaculate Heart of Mary, I beg of You the conversion of poor sinners.³

The appearances of the Angel tended to tire out the children for a mysterious reason. He told them, however, that Jesus and Mary have “designs of mercy” for them. Little could they have known that the Angel’s appearances were a preparation for an even more monumental grace from God—to see and converse with Our Lady herself!

“Guardian Angels truly exist...they were created by God to serve, adore, praise and love Him. It is equally certain that God, in his abundant goodness and mercy[,] has given each of us an Angel to accompany us, help and guard us.”
— Sr. Lúcia, “Calls” From the Message of Fatima (52-53).

The Apparitions of Our Lady (May-October, 1917)

Beginning on May 13th of 1917, Lúcia, Francisco, and Jacinta were tending the flock of sheep in a

¹ António Maria Martins, S.J. (edit.), *Memórias e cartas da Irmã Lúcia* (Porto, Portugal: Simão Guimarães, Filhos, LDA, 1973), 109-121; 253-257; 317-329.

² Carmelo de Coimbra, *Um caminho sob o olhar de Maria: Biografia da Irmã Maria Lúcia de Jesus e do Coração Imaculado O.C.D.* (Coimbra, Portugal: Edições Carmelo, 2013), 37.

³ *Ibid.*, 39.

place called the Cova da Iria when they saw a light flash like lightning. Suddenly, there was a beautiful lady standing nearby on a little holm oak tree (*azinheira*). After reassuring the children that she meant them no harm, she requested that they come to the Cova on the 13th day of each month until October. During this time, she would continue to talk with them.

At the end of this first apparition, the lady⁴ asked the children if they would be willing to: (1) Offer themselves to God, and (2) bear all the sufferings that He wills to send them. The purpose for each of these requests was also two-fold: (1) To make reparation for the sins by which God is offended, and (2) to make supplication for the conversion of sinners. The children consented and were told that they, “would have much to suffer, but the grace of God would be [their] comfort.”⁵ They did indeed suffer in reparation and supplication. For example, Lúcia’s own mother, not believing her daughter’s claim, used the broomstick in an attempt to discipline her.⁶

The Three-Part “Secret” of Fátima

For the next several months, the lady continued to appear to the children. It was in July, however, that the “heart” of the message was given. During this particular apparition, the Blessed Virgin revealed a three-part secret to the children. The first part was a vision of hell, where the three children saw demons and people in torturous agony:

[Our Lady] opened her hands as she had in the two months before. The radiance seemed to penetrate the ground and we saw something like a sea of fire. Plunged in this fire were the demons and the souls, as if they were red-hot coals, transparent and black or bronze-colored, with human forms, which floated about in the conflagration, borne by the flames which issued from it with clouds of smoke falling on all sides as sparks fall in great conflagrations without weight or equilibrium, among shrieks and groans of sorrow and despair that horrify and cause people to shudder with fear. The devils were distinguished by horrible and loathsome forms of animals, frightful and unknown, but transparent like black coals that have turned red-hot.⁷



The second part was about the Immaculate Heart of Mary. It contained requests that the Pope and Bishops consecrate Russia to the Immaculate Heart and that a new devotion called the “Five First Saturdays” be promoted.⁸ Our Lady said:

You saw hell, where the souls of poor sinners go. To save them, God wishes to establish in the world the devotion to my Immaculate Heart. If they do what I will tell you, many souls will be saved, and there will be peace. [The] war is going to end. But if they do not stop offending God, another even worse [one] will begin in the reign of Pius XI.

⁴ The apparition did not identify herself until October.

⁵ Martins, *Memórias*, 127; 329-333.

⁶ Martins, *Memórias*, 43, 147.

⁷ Martins, *Memórias*, 339-341.

⁸ Martins, *Memórias*, 217-221; 339-343.



When you see a night illuminated by an unknown light, know that it is the great sign that God gives you that He is going to punish the world for its crimes by means of war, hunger, and persecutions of the Church and of the Holy Father.

To prevent this I will come to ask the consecration of Russia to my Immaculate Heart and the Communion of reparation on the first Saturdays. If they listen to my requests, Russia will be converted and there will be peace. If not, she will scatter her errors throughout the world, provoking wars and persecutions of the Church. The good will be martyr[ed], the Holy Father will have much to suffer, and various nations will be annihilated. In the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and it will be converted and a certain period of peace will be granted to the world. In Portugal the dogma of the Faith will always be kept, etc.⁹

In the next segment, we'll talk more about the "errors" that Our Lady mentioned.

After stating these things, Our Lady then showed them the third part of the Secret:

After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendour that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: 'Penance, Penance, Penance!'. And we saw in an immense light that is God: 'something similar to how people appear in a mirror when they pass in front of it' a Bishop dressed in White 'we had the impression that it was the Holy Father'. Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.¹⁰

The vision is a powerful image of the sacrifice required of Christians in order to remain faithful to God in the midst of the evils outlined by Our Lady in the second part of the Secret. It is, in short, a reminder of the call of Christ in the Gospel to give up one's life for His sake (Matthew 10:32-39).

This third part of the Secret is a bit controversial. Part of the reason why is because while the text was written down in 1944, it was not published until the year 2000. After so many years, and various speculations that had grown up around the topic, different opinions on the interpretation of the third part arose. The Vatican published a commentary and other supporting documentation when it published the text on June 26, 2000.¹¹

Confirmatory Sign: The Miracle of the Sun

In order to confirm that all of these things were true, Our Lady promised to give a sign that would verify

⁹ Martins, *Memórias*, 341.

¹⁰ Congregation for the Doctrine of the Faith, *The Message of Fatima* (Vatican City: Libreria Editrice Vaticana, 2000), 17-21. As to how the third part was communicated by the visionary, Sr. Lúcia, see Carmelo de Coimbra, 262-277.

¹¹ The Vatican's interpretation is not binding. We are able to discuss and debate charitably the interpretation.



The crowd at Fátima

her appearances. This sign, witnessed by about 70,000 people, occurred on October 13th and is known as the “miracle of the sun.” For several minutes, the sun appeared to move around the sky in defiance of all cosmic laws—at one point even moving as if it would crash into the earth! People were terrified, screaming and even openly confessing their sins. After the sun returned to its normal position in the sky, the people looked around and saw that their clothes and the ground were completely dry. It had been raining just before the miracle.¹²

After such an extraordinary sign, the local Church began investigating the apparitions. During the investigation, two of the visionaries, Francisco and Jacinta Marto, died (April, 1919 and

February, 1920 respectively), as had been prophesied by Our Lady.¹³ The examination was completed, and, in October of 1930, the local Bishop, Dom José Correia da Silva, officially endorsed both the devotion to and the message of Our Lady of Fátima:



In virtue of the prior considerations and others that we omit for brevity, humbly invoking the Divine Holy Spirit and trusting in the protection of Mary Most Holy, after hearing the Reverend Consultors of our Diocese, we have for the good: 1) to declare as worthy of belief the visions of the shepherd children in the Cova da Iria, the parish of Fátima, of this Diocese, on the 13th of May to October of 1917; 2) to permit officially the cultus of Our Lady of Fátima.¹⁴

¹² Martins, *Memórias*, 349-351; John Mathias Haffert, *Meet the Witnesses* (Washington, New Jersey: AMI International Press, 1961); Costa Brochado and George C.A. Boehrer (trans.), *Fátima in the Light of History* (Milwaukee, Wisconsin: The Bruce Publishing Company, 1955), 144-189.

¹³ Martins, *Memórias*, 335. See also 81, 233, and 309.

¹⁴ António Maria Martins, S.J. (edit.), *Novos Documentos de Fátima* (Porto: Livraria Apostolado da Imprensa, 1984), 131. Translation by Kevin J. Symonds.

4 The Message of Fátima

Mankind was turning its back on God.
He intervened by sending His mother to Fátima in order to call us back to Himself
through devotion to the Immaculate Heart of Mary.

God Intervenes

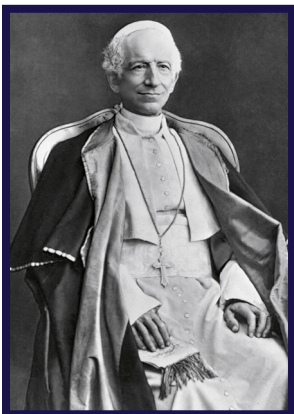
Let us now look more deeply at the message of Our Lady at Fátima. In the previous segment, we talked about the miracle of the sun. This powerful miracle is a striking demonstration of both the existence of God and His power. But, let us think for a moment. Why would such a demonstration be given? Such grand and large-scale miracles don't happen every day, though solar prodigies are not exactly unknown to happen as we read in Joshua 10:13 when the sun is said to have stopped in the sky.

What, then, is the deeper significance and reasoning for this unprecedented miracle? For an answer to this question, let us turn to Church teaching.

The Church teaches that every so often, God intervenes in human history in some extraordinary way in order to draw us back to Himself. That He draws us back to Himself presumes that we are straying or are about to stray from Him. In a "particularly difficult moment" of human history, God offers us His help.¹⁵ What, then, was going on in 1917 that God intervened in such a notable manner? In order to answer this question, let us take a step back in time to the 19th century.

A Difficult Moment of History: The Rejection of God

The 19th century had seen many uprisings and revolutions that threatened the peace of nations and undermined the very fabric of society. Social unrest was very prevalent throughout Europe due to strife that had arisen between the social classes as a result of the rise of industry and the means of production. Within this context, ideas that were contrary to the laws of God and the holy Faith, such as Socialism and Communism, were being invented and disseminated, and religion was marginalized in favor of "progress."¹⁶ In the words of Pope Leo XIII (r. 1878-1903):



Pope Leo XIII

Now, the source of these evils lies chiefly, We are convinced, in this, that the holy and venerable authority of the Church, which in God's name rules mankind, upholding and defending all lawful authority, has been despised and set aside. The enemies of public order, being fully aware of this, have thought nothing better suited to destroy the foundations of society than to make an unflagging attack upon the Church of God, to bring her into discredit and odium by spreading infamous calumnies and accusing her of being opposed to genuine progress. They labor to weaken her influence and power by wounds daily inflicted, and to overthrow the authority of the Bishop of Rome, in whom the abiding and unchangeable principles of right and good find their earthly guardian and champion.¹⁷

Man was rejecting God, His Church, and was about to take a very serious turn.

¹⁵ Cf. Congregation for the Doctrine of the Faith, 35.

¹⁶ Cf. *Deus Caritas Est* 31b; *Spe Salvi* 19-21. In 1910, Portugal itself was affected by these developments. They led to a persecution of the Church in that country.

¹⁷ Pope Leo XIII Encyclical Letter *Inscrutabili Dei Consilio* (1878). *Acta Sanctae Sedis* 10 (1877), 586.

Communism and Its Goals

In late 1917, Vladimir Lenin successfully overthrew the Russian monarchy and replaced it with Communism.¹⁸ This particular development was noteworthy because previously, Communism was an idea on paper. After Lenin's revolution, Communism not only possessed the power of the State to enforce its ideas, but it became a formidable power in the world. Russia became the epicenter of Communism, and this fact was going to be at the heart of much of twentieth century history.

Communism believes that the State is supreme. Nothing else is higher and there is nothing to which the State is beholden or answerable. In this light, Communism requires atheism as well as materialism. Materialism teaches that only the material world exists, and therefore we should be occupied with material things instead of spiritual things. Since it denies the spiritual side of man's nature, it usually goes hand-in-hand with atheism.¹⁹ The famous ex-Communist lawyer from New York, Bella Dodd, described the relationship this way:

There is no doubt that the Marxist-Leninist principles are completely materialistic and, therefore, against anything which has to do with God or religion.

At different times in the history of the Communist Party, they emphasized the fact that it was possible for you to be religious and, at the same time, Communist. But those were the periods in which they were trying to win over larger numbers of, let's say, Catholic trade-unionists, Catholic workers, and so forth and so on. Those were the periods which were called the periods of extending the hand of communism to the people in the religious groups. [...]

Substantially, Marxism-Leninism denies that there is any soul; that there is any after life; that there is any God. That is part and parcel of the entire theory.²⁰



Bella Dodd, ca. 1966
(photo courtesy of
Roger Meiners)

As a godless political system, Communism sought to eradicate God and Faith in Him from the world.²¹ Regretfully, Communism was not averse to using horrific means to attain its ends, means such as torture and physical or psychological abuse. One of its most effective means, however, was the spread of atheistic propaganda from Moscow.²²



Pope Pius XI

Gradually, the atheism at the heart of Communism would spread, causing much upheaval within many societies and cultures of the world—unfortunately, even within the Catholic Church. Pope Pius XI (r. 1922-1938) himself characterized the revolution against the Church as exceeding “in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church.”²³ He also warned that Communism was attempting to work its way into Catholic organizations, and warned, like Bella Dodd, against believing its claims to work with religion:

Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humani-

¹⁸ Warren H. Carroll, 1917: *Red Banners, White Mantle* (Front Royal, Virginia: Christendom Publications, 1981), 112-121.

¹⁹ Cf. Pope Pius XI, Encyclical *Divini Redemptoris* (*Acta Apostolicae Sedis* 29 [1937], 65ff). Paragraph 9.

²⁰ *Hearings before the Subcommittee to Investigate the Administration of the Internal Security Act and Other Internal Security Laws* (Washington: United States Government Printing Office, 1952), 27-28.

²¹ *Divini Redemptoris* 19.

²² Cf. *Divini Redemptoris* 5; 17-19; 57.

²³ *Divini Redemptoris* 2.

tarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience. There are some even who refer to certain changes recently introduced into soviet legislation as a proof that Communism is about to abandon its program of war against God.

See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever.²⁴

The Virgin Warns: The Errors of Russia

During her July 13th apparition in Fátima, Our Lady summarized all of the problems to come, speaking in terms of the “errors of Russia” that would “spread throughout the world.” She even specified what would happen as a result, as we discussed in the previous segment concerning the “second secret.”²⁵ This message was then confirmed in a very grand manner via the miracle of the sun and the rapid drying of people’s clothes and the ground.

To summarize, then, Our Lady warned against the spread of Russia’s errors. Chief among these errors was atheism and materialism. These errors, among others, can destroy the supernatural faith given to us in baptism and lead to hell—foretasted on earth and confirmed in eternity. Consider the words of Pope Pius XI in his Encyclical *Divini Redemptoris* from 1937:

The Catholic who does not live really and sincerely according to the Faith he professes will not long be master of himself in these days when the winds of strife and persecution blow so fiercely, but will be swept away defenseless in this new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Christian.²⁶

These errors can also lead to disunity and division among the members of the mystical body of Christ.

Errors can lead to disunity and division among the members of the mystical body of Christ.

The reason for this disunity is because there will be some who will maintain the Faith and some who will not. In-fighting will occur that will hinder the Church’s mission of evangelization and saving souls.

Seeing all these things, God intervened by sending Mary to Fátima to give us a powerful message:

God *does* exist, hell is real (and people *do* go there), and it is necessary for us to have the Faith and to make sacrifices in order to help others get to heaven. The message is an invitation for us to remain in God and be witnesses to Him in these difficult times. As Pope Benedict XVI said:

[Our Lady is] the Teacher who introduced the little seers to a deep knowledge of the Love of the Blessed Trinity and led them to savour God himself as the most beautiful reality of human existence. This experience of grace made them fall in love with God in Jesus, so much so that Jacinta could cry out: “How much I delight in telling Jesus that I love him! When I tell him this often, I feel as if I have a fire in my breast, yet it does not burn me”. And Francisco could say: “What I liked most of all was seeing Our Lord in that light which Our Mother put into our hearts. I love God so much!”²⁷

²⁴ *Divini Redemptoris* 57-58.

²⁵ Martins, *Memórias*, 341.

²⁶ *Divini Redemptoris* 43.

²⁷ Homily of Benedict XVI in Fátima, May 13, 2010 in AAS 102 (2010), 325-326. English translation courtesy of the [Vatican’s website](http://www.vatican.va).

Fátima Devotions

In the last lesson, we saw the instructions given to the three visionaries by the Angel of Portugal. He taught them prayers and encouraged them to make sacrifices for two intentions. The first intention was to sacrifice “as an act of reparation for sins by which [God] is offended.” The second intention was to sacrifice for “supplication for the conversion of sinners.” By these two things, the Angel said, peace would be upon the country of Portugal. Above all, he said, they were to “accept and endure with submission the suffering which the Lord will send you.” The children hardly wasted any time in fulfilling them.

In her *Memoirs*, Sr. Lúcia wrote about the sacrifices that they would make, as well as described the suffering that they experienced. For example, after the first appearance of the Angel, the three little shepherds remained prostrated while reciting the prayer he taught them until they fell over, tired.²⁸ Additionally, the foretold suffering came to pass when Sr. Lúcia’s family fell on economic hard times that negatively impacted everyone. Lúcia recalled the Angel’s words and went away to pray and offer up this suffering.²⁹

With respect to reparation, supplication and making sacrifices, many Catholics might already be familiar with the concept of “making a sacrifice,” especially through the venerable custom of giving up something during Lent. Moreover, supplication for the conversion of sinners is easily understood by many by considering how we pray for people, especially when they ask us to do so. What, though, does it *mean* to sacrifice in order to make reparation to God?

The Angel of Portugal himself gives us a key to answer this question. In his third appearance to the children, he had with him a chalice and a Communion Host. He took the chalice and the Host in his hands, according to Sr. Lúcia. While administering Holy Communion to the children, he said to them, “Take and drink the Body and the Blood of Jesus Christ, horribly insulted by ungrateful men. Make reparation for their crimes and console your God.”³⁰

Notice here how the Angel uses the word “ungrateful” to refer to people who insult Christ. It is likely that the Angel was here referring to the nature of reparation. Reparation is what we do to make up for the harm against justice that is caused by sin. Jesus made reparation for our sins to His Father. We, as baptized members of His mystical body, are spiritually united to Him. Thus, we too are able to make reparation for others,

Reparation is what we do
to make up for the harm
against justice that is
caused by sin.

by Christ’s merit and power. This act requires a generous gift of love on the part of a person, and it is this sacrificial love that pleases God the most when acts of reparation are done. The Angel, then, seems to be calling the children to make acts of loving sacrifice, so that those actions might, in some way, “make up” for the injustice of those who ungratefully insult Christ’s presence in the Blessed Sacrament.³¹

The Angel of Portugal helped to prepare the children for some truly extraordinary graces, among which is the practice of reparation for the sin of others. What he prepared, Our Lady brought to fulfillment. During her apparitions to the children, she encouraged the recitation of the Rosary, and proposed that

²⁸ Martins, *Memórias*, 117. See also page 119.

²⁹ Cf. Martins, *Memórias*, 121-125.

³⁰ Martins, *Memórias*, 119.

³¹ For some reflections upon the nature of reparation in the events of Fátima, see the article “Reparação” by Stefano de Fiores in Carlos A. Moreira Azevedo & Luciano Cristino (eds.), *Enciclopédia de Fátima* (S. João do Estoril, Portugal: Princípia, 2007), 474-486.

devotion to her Immaculate Heart be spread as a path to God, a renewal of faith, and a means of reparation for sin. At that time, she mentioned a devotion that she called the “Five First Saturdays.”³²



Image courtesy of
Raúl Berzosa
www.raulberzosa.com

Our Lady, however, did not specify the precise form of this devotion until December 10, 1925 in a subsequent apparition. This time, Our Lady and the Child Jesus appeared to Lúcia. She was encouraged by the Child to have compassion on Our Lady’s Immaculate Heart and to make reparation. Our Lady spoke next, telling Lúcia:

Look, my daughter, at my Heart surrounded with thorns, which ungrateful men at every moment pierce with blasphemies and ingratitude. You, at least, try to console me. Tell everyone that for five months, on the first Saturday, if they confess, receive Holy Communion, recite a [five decade] Rosary and pass fifteen minutes with me in companionship, meditating on the mysteries of the Rosary, with the end of making reparation to me, I promise to assist them in the hour of death with all the graces necessary for the salvation of their souls.³³

Here, the Blessed Virgin acknowledged that Lúcia consoled her, and also ordered her to tell (*diz*) others about the Five First Saturdays devotion. Those who practice the devotion are promised to have Our Lady’s assistance at the hour of their death. This promise is very serious, and while it is bound to five successive months, some people extend the devotion, even in perpetuity.

Jesus was even more merciful and made it known to Sr. Lúcia that if people were unable to go to Confession on the first Saturday, they could do so later. The *proviso* was that they had to be in the state of grace when they received Holy Communion and have the intention of making reparation to the Immaculate Heart of Mary. If they forgot to have this intention, they could do so at their next confession — made, of course, at the earliest opportunity to receive this Sacrament.³⁴

In the next segment, we will look at why this particular devotion was proposed by Heaven as a remedy against the foretold evils. But first, we’ll look at a little more of the history surrounding Fátima as it relates to evangelization.

³² Martins, *Memórias*, 341.

³³ Carmelo de Coimbra, 168. Translation by Kevin J. Symonds.

³⁴ *Ibid.*, 171.

5 Application of the Message of Fátima to Evangelization

Mankind did not accept God's intervention and the foretold evils came to pass. Our Lady's message at Fátima gives us insight into those evils and how to evangelize in the contemporary period.

The Spread of Russia's Errors

Unfortunately, it is a sad fact of history that the consecration of Russia to Our Lady's Immaculate Heart was not done in time. She had appeared in 1929 to Sr. Lúcia in Tuy, Spain, telling her that:

The moment has come in which God asks the Holy Father to make, in union with all the Bishops of the world, the Consecration of Russia to my Immaculate Heart, promising to save it by this means. There are so many souls whom the Justice of God condemns for sins committed against me that I have come to ask [for] reparation: sacrifice yourself for this intention and pray.³⁵

Unfortunately, the Holy Father, then Pope Pius XI, did not perform the consecration, and the errors of Russia spread. Our Lady lamented the fact to Sr. Lúcia:

“They did not want to attend to my request! ... Like the King of France, they will repent and do it, but it will be late. Russia will have already spread its errors throughout the world, provoking wars and persecutions of the Church: the Holy Father will have much to suffer.”³⁶

The prophesied wars, persecutions, and untold sufferings and martyrdoms all took place; beginning, of course, in Russia, and then moving to Spain and Mexico.

The revolt against God had many and deep effects both within and outside of the Church. Societies were disrupted, and church communities became infected with error after error. Division within the Church was on full display, weakening her witness to the world, and choking the anticipated renewal expected from the Second Vatican Council. A terrible chaos and upheaval arose that was, in reality, a rebellion against God, His Revelation and His Law.³⁷

In a famous homily on June 29, 1972, Pope St. Paul VI discussed these difficulties. The homily was paraphrased by the Vatican with some direct quotes interspersed throughout:

This state of uncertainty even holds sway in the Church. There was the belief that after the Council there would be a day of sunshine for the history of the Church. Instead, it is the arrival of a day of clouds, of tempest, of darkness, of research, of uncertainty. We preach ec-

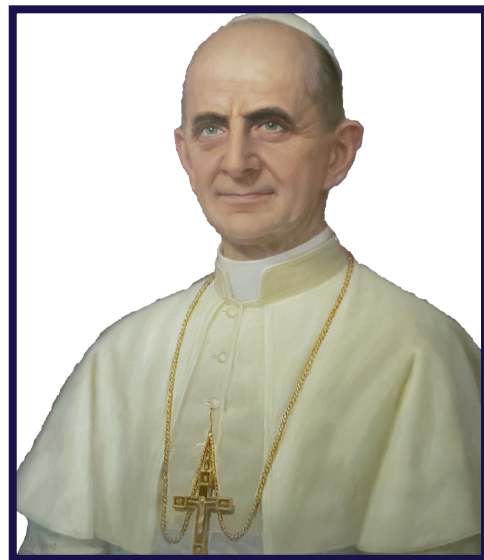
³⁵ *Ibid.*, 198.

³⁶ *Ibid.*, 201.

³⁷ Pope St. John Paul II encapsulated much of what happened to the Church as a result of the spread of the errors of Russia in paragraph 34 of his Post-Synodal Apostolic Exhortation [*Christifideles Laici*](#) (AAS 89 [1988], 393ff, esp. 454-455).

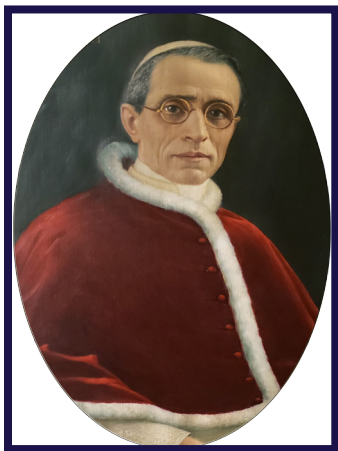
umenism but we constantly separate ourselves from others. We seek to dig abysses instead of filling them in.

How has this come about? The Pope entrusts one of his thoughts to those who are present: that there has been an intervention of an adverse power. Its name is the devil, this mysterious being that the Letter of St. Peter also alludes to. So many times, furthermore, in the Gospel, on the lips of Christ himself, the mention of this enemy of men returns. The Holy Father observes, “We believe in something that is preternatural that has come into the world precisely to disturb, to suffocate the fruits of the Ecumenical Council, and to impede the Church from breaking into the hymn of joy at having renewed in fullness its awareness of itself. Precisely for this reason, we should wish to be able, in this moment more than ever, to exercise the function God assigned to Peter, to strengthen the Faith of the brothers. We should wish to communicate to you this charism of certitude that the Lord gives to him who represents him though unworthily on this earth.” Faith gives us certitude, security, when it is based upon the Word of God accepted and consented to with our very own reason and with our very own human spirit. Whoever believes with simplicity, with humility, sense that he is on the good road, that he has an interior testimony that strengthens him in the difficult conquest of the truth.³⁸



Pope St. Paul VI

The purpose, in the meantime, for having all of the bishops join the Holy Father in the act of consecrating Russia was to be a sign of unity. Jesus explained to Sr. Lúcia, “Because I want my whole Church to acknowledge that consecration as a triumph of the Immaculate Heart of Mary, so that it may extend its cult later on, and to place, next to the devotion of My Sacred Heart, the devotion of this Immaculate Heart.”³⁹



Pope Ven. Pius XII

Unfortunately, Pope Pius XI had not done the consecration, leading to the prophecies of Our Lady coming to pass. His successor, Pope Pius XII attempted to do it twice. The first time was in 1942 and the second time was in 1952. Unfortunately, because he did not meet one or the other of the requirements, such as being in union with all the bishops, the consecration did not have the intended effect of the conversion of Russia. The 1942 attempt, however, did have the salutary effect of curtailing World War II, according to Sr. Lúcia.⁴⁰ Pope St. John Paul II himself attempted it in 1982, but did not do it in union with all the bishops. Then he was able to galvanize them, and, on March 25, 1984, the consecration was finally performed, according to Sr. Lúcia, and avoided a nuclear war.⁴¹ Pope Francis renewed it on March 25, 2022.⁴²

The Great Need for Evangelization

In the midst of this period, the Popes recognized that there was a great need

³⁸ English [translation](#) from the Italian by Fr. Stephanos Pedrano, O.S.B. Original Italian text is available on the Vatican's [website](#). I have slightly revised the translation in accordance with the Italian text in *Insegnamenti di Paolo VI, Vol. X* (1972) (Vatican City: Tipografia Poliglotta Vaticana, 1973), 703-709.

³⁹ Martins, *Memórias*, 415, “Porque quero que toda a Minha Igreja reconheça essa consagração como um triunfo do Coração Imaculado de Maria para depois estender o Seu culto e pôr, ao lado da devoção do Meu Divino Coração, a devoção deste Imaculado Coração.”

⁴⁰ Cf. Martins, *Memórias*, 447.

⁴¹ Irmã Maria Lúcia de Jesus e do Coração Imaculado, *Como vejo a mensagem*, 2^{ed} (Fátima, Portugal: Secretariado dos Pastinhos, 2007), 54-59.

⁴² [Celebrazione della Penitenza e Atto di Consacrazione al Cuore Immacolato di Maria](#) (Vatican City, 2022), 21-24.

for evangelization. Pope Ven. Pius XII, the “Pope of Fátima,” made evangelization a priority and was careful to give guidelines given the situation created by Communism. He wrote:

...Whilst the propaganda of communism, today so widespread, is readily deceiving the minds of the simple and untutored, We seem to hear an echo of those words of the Divine Saviour: “I have compassion on the multitude.” It is imperative to put into practice with zeal and diligence the right principles taught by the Church in this matter. It is imperative to keep all nations free from those pernicious errors, or, in case they are already tainted with them, to set them free from these inimical doctrines which represent the enjoyment of this world as the unique goal to be attained by men in this mortal life. At the same time, by subjecting everything to state ownership and control, they reduce the dignity of the human person almost to zero. It is imperative to proclaim in private and in public that we are all exiles making our way to our immortal home; and are destined to eternal happiness, to which truth and virtue must lead us. Christ is the only real defender of human justice, the only true consoler of the human misery that in this life is unavoidable. He alone points out to us that haven of peace, justice, and everlasting happiness which all of us, redeemed by His blood, are to gain after our earthly pilgrimage is finished.⁴³

The Second Vatican Council, under Sts. John XXIII and Paul VI, also devoted much attention to the work of evangelization.⁴⁴ Subsequent Popes worked tirelessly to this end as well.⁴⁵ The effort has subsequently become known as the “New Evangelization.”⁴⁶ Today, various apostolates like St. Paul Street Evangelization devote themselves to this effort.⁴⁷

What does Fátima contribute to the New Evangelization?

What, then, about Fátima and the New Evangelization? What does Fátima tell us about this new impetus for evangelization? Let us keep in mind a key component of Church teaching on private revelations like Fátima: they can inspire a deepening sense of faith and a renewal of devotional practices, both reviving old forms and establishing new ones.⁴⁸ Insofar as this teaching applies to Fátima, there are four observations that I’d like to make, connecting Fátima to the work of evangelization in the Church today:

1. Fátima presents us with notable evidence for the existence of God. The miracle of the sun and the subsequent drying of the earth and people’s clothes cannot be explained by known laws of physics.⁴⁹ Such an event, witnessed by some 70,000 people (atheists included), cannot be attributed to mass psychosis or hallucination. Moreover, consider the fact that the three visionaries accurately predicted three months beforehand that a miracle would take place. This should be used as a tool for apologetics and evangelization.

⁴³ Cf. Pope Ven. Pius XII Encyclical *Evangelii Praecones* (AAS 43 [1951], 497ff.). Paragraph 49. See also *Fidei Donum* (AAS 49 [1957], 225ff).

⁴⁴ Decree on the Missionary Activity of the Church *Ad Gentes* (AAS 58 [1966], 947ff.).

⁴⁵ Pope St. Paul VI Apostolic Exhortation *Evangelii Nuntiandi* (AAS, 68 [1976], 5ff.); Pope St. John Paul II Encyclical *Redemptoris Missio* (AAS 83 [1991], 249ff). Pope Benedict XVI even created, in 2010, a new *Pontifical Council* for Promoting the New Evangelization. See his Apostolic Letter *Ubicumque et Semper* (AAS 102 [2010], 788ff).

⁴⁶ Pope St. Paul VI spoke about a “period of evangelization” (*evangelizationis tempora*) in *Evangelii Nuntiandi* 2. The term “New Evangelization” was first used by Pope St. John Paul II on June 9, 1979 in a *homily* in Poland. It was not until later, however, that the term began to refer to a specific and concerted effort. See Pope St. John Paul II’s March 9, 1983 *Address* to the CELAM Assembly (AAS 75-I [1983], 771ff., esp. 778). The original Spanish is “nueva evangelización.”

⁴⁷ For a reflection upon the New Evangelization, see Joseph Cardinal Ratzinger, *Address to Catechists and Religion Teachers* (Jubilee of Catechists, 12 December 2000). *English/Italian*.

⁴⁸ Cf. Congregation for the Doctrine of the Faith, 35.

⁴⁹ There have been some efforts on the scientific level to understand the miracle of the sun from that perspective. Fr. Stanley Jaki, *God and the Sun at Fatima* (Port Huron, Michigan: Real View Books, 1999). See also the statement of Professor Gonçalves Xavier de Almeida *Garrett* (1841-1925) in Santuário de Fátima, *Documentação Crítica de Fátima III - Das Aparições ao Processo Canónico Diocesano 1 (1917-1918)* (Fátima, Portugal: Santuário de Fátima, 2002), 771-774. Professor Diogo Pacheco de Amorim (1888-1976) proposed the idea of an “air lens” (*lente de aire*). A summary of the discussion was *provided* by P. Gonçalo Portocarrero de Almada (Portuguese) and the Portuguese writer Bernardo Motta has *organized* (in Portuguese) a slideshow presentation on “Science and Miracles.”

2. Fátima highlights for us the main danger of our time: The loss of faith and the kingdom of God in the hearts of men is widespread. We find ourselves in an ever more increasingly post-Christian world that owes its existence, in large part, to the spreading of the errors of Russia. Since we know from Our Lady what those errors are (atheism and materialism), we have a “leg-up” to know where and how we need to focus our evangelization efforts.

3. Fátima is a safeguard for the spiritual life. The spiritual life is of the utmost importance for any evangelist.⁵⁰ By living the message of Our Lady at Fátima, and practicing the devotion to the Immaculate Heart of Mary, the evangelist has a sure path to God. The evangelist will always have God as the center of his or her life through this powerful means of developing the interior life of virtue and union with God.⁵¹

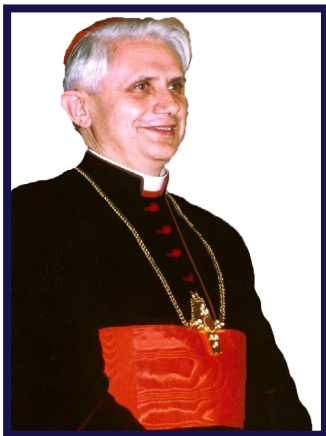
4. Fátima helps us remain firmly united to the Church. Jesus Christ established His Church upon the earth. She is His Bride. The message of Our Lady at Fátima is deeply rooted in these doctrines of our holy Faith, and, as such, serves as a reminder for us to remain in communion with the Church.⁵² Her message is an exhortation to love and to promote the Church and the teachings of her Magisterium. This, too, is important for the evangelist.

The event and message of Fátima calls us to a deep union with God. The evangelist who possesses this union will have God shining through him or her. The evangelist will then radiate the love of God to people living in a world much in need of Him. It is the perfect answer to the prevailing atheism and materialism of today. Being a part of Our Lady’s

“school of holiness” enables people to be more effective evangelists and catechists. The best part about it is that it’s really nothing more than simply being Catholic!

The event and message of Fátima calls us to a deep union with God...
The best part about it is that it’s really nothing more than simply being Catholic!

How does all of this work? According to Church teaching, authentic private revelations — like Fátima — lead people closer to Christ by a deepening of the three theological virtues of Faith, Hope and Charity.⁵³ In other words, God always calls us to live His Gospel, and Fátima is one way He does this in these very difficult times.



Cardinal Ratzinger
(KDStV Rupertia Regensburg, CC BY-SA 3.0, via
Wikimedia Commons)

Cardinal Ratzinger (the future Pope Benedict XVI) helped us to understand the connection between the Gospel and the devotion to the Immaculate Heart proposed by Our Lady at Fátima. Rooting himself in the Scriptures, he wrote:

In biblical language, the “heart” indicates the centre of human life, the point where reason, will, temperament and sensitivity converge, where the person finds his unity and his interior orientation. According to Matthew 5:8, the “immaculate heart” is a heart which, with God’s grace, has come to perfect interior unity and therefore “sees God.” To be “devoted” to the Immaculate Heart of Mary means therefore to embrace this attitude of heart, which makes the fiat—“your will be done”—the defining centre of one’s whole life. It might be objected that we should not place a human being between ourselves and Christ. But then we remember that Paul did not hesitate to say to his communities: “imitate me” (1 Cor 4:16; Phil 3:17; 1 Th 1:6; 2 Th 3:7, 9). In the Apostle they could see concretely what it meant to follow Christ. But from whom might we better learn in every age than from the Mother of the Lord?⁵⁴

⁵⁰ For some info. on the spiritual life of the evangelist, see St. Paul Street Evangelization’s [Perfect Union](#).

⁵¹ Cf. Congregation for the Doctrine of the Faith, 39, 43.

⁵² Sr. Lúcia, *“Calls” from the Message of Fatima* (Still River, Massachusetts: Ravensgate Press, 2000), 69.

⁵³ Congregation for the Doctrine of the Faith, 35.

⁵⁴ *Ibid.*, 39.

Later, at the end of his remarks on Fátima, Ratzinger developed further what it means for Our Lady's Immaculate Heart to triumph:

The Heart open to God, purified by contemplation of God, is stronger than guns and weapons of every kind. The fiat of Mary, the word of her heart, has changed the history of the world, because it brought the Saviour into the world—because, thanks to her Yes, God could become man in our world and remains so for all time. The Evil One has power in this world, as we see and experience continually; he has power because our freedom continually lets itself be led away from God. But since God himself took a human heart and has thus steered human freedom towards what is good, the freedom to choose evil no longer has the last word. From that time forth, the word that prevails is this: “In the world you will have tribulation, but take heart; I have overcome the world” (Jn 16:33). The message of Fatima invites us to trust in this promise.⁵⁵

Having described all of these things, the basic “nuts and bolts” are rather simple. Developing the devotion to Our Lady's Immaculate Heart, as through the Five First Saturdays Devotion, is about imitating her love and her virtues. She perfectly followed God and herself knows what it means to love God and to be faithful to Him. There is, then, a certain logic to propose her Immaculate Heart as a path to God. It reminds us that there is more than this world (which addresses the error of materialism), as well as her love of God points us to Him (addressing the error of atheism).

The Five First Saturdays devotion is a mechanism that puts us into Our Lady's “school of holiness.” By spending this time with Our Lady, we are learning from her about her Son, and, as Ratzinger pointed out above, who better to teach us about Jesus than His mother? We are, at the same time, making reparation for the offenses committed against her. This reparation is, of course, in conjunction with making reparation to God as pointed out by the Angel of Portugal. The two work in harmony, and, in fact, being devoted to the Immaculate Heart of Mary enhances reparation to God as we develop her love for God within us.

The Witness of Sr. Lúcia

If these things sound too much like “pie in the sky” holiness, consider the witness of the life of the last surviving visionary of Fátima, Lúcia dos Santos (†2005).

Lúcia was known to be very simple, yet full of the wisdom of God.⁵⁶ Every so often, when she had an opportunity to evangelize or catechize, she had a special way of edifying her audience.⁵⁷ They would encounter not Lúcia per se, but God working in and through her. After her entry to religious life, Lúcia's mission of prayer, sacrifice and love intensified. She led a hidden life of much suffering for the world and the Church, and the fact that she knew very well the ills plaguing them contributed to this suffering. She kept the flame of true supernatural faith alive in her heart and rejected (as we say in the rite of Baptism) the pomps and works of satan. She is a model for the spiritual life of the evangelist.



One last note: the “elderly nun” in the opening story to this lesson was none other than Sr. Lúcia. It is based upon actual events of her life (though somewhat dramatized for effect).⁵⁸ This particular event of Sr. Lúcia's life shows well her witness to the Gospel, so let's see how it ended.

⁵⁵ *Ibid.*, 43.

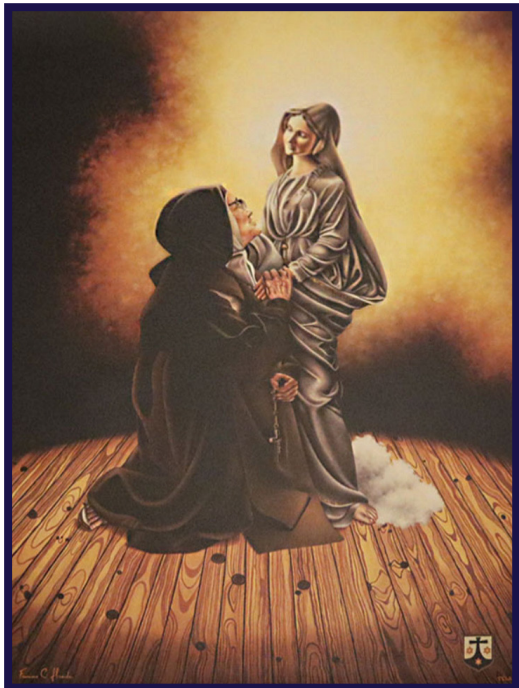
⁵⁶ Carmelo de Coimbra, 137-138.

⁵⁷ *Ibid.*, 235-240.

⁵⁸ Cf. Carmelo de Coimbra, 391, 394.

She felt a hand on her shoulder. Turning, she saw the Blessed Virgin Mary standing there. Tears in her eyes and with a joy beyond all comprehension, the nun prostrated herself before the Mother of God.

“My daughter,” said the Virgin:



God has heard your prayer and sent me to tell you that it is necessary to intensify your prayer and your work for the unity of the Church, of the bishops with the Holy Father and of the priests with the bishops, to lead the people of God on the paths of truth, faith, hope and love, united in Christ their Savior. God is your comfort and I am here to help you. It is to serve Him that you are still here.

Her desire to serve God thus strengthened, and her love burning intensely, Sr. Lúcia felt the weight of her mission pressed upon her with a renewed sense of joy and urgency. Difficult days were yet ahead of her, she knew. Confident, though, that she was supported by heaven, the nun picked up her cross to follow where her Master beckoned ... (Matthew 16:24).

“Visit to Her Cell”
Francisco Correia de Almeida
(Courtesy of the Carmel of Coimbra
used with permission)

The three visionaries
of Fátima



6 Final Thoughts

Our Lady's message at Fátima is an excellent reference point for evangelization.

Fátima is an excellent reference point for evangelization. In it, we have a veritable treasure of grace that witnesses to the existence and wonders of God, eliciting the response of faith. In it, we have a sure point of reference to God, which offers us the surety of salvation and of the timeless truths of perennial Catholic teaching, that is so necessary in our day, and which show us how to live uprightly before God. At the same time, it is a living manifestation of Jesus' desire from the cross to give us His mother, she who takes us by the hand and shows us the way to her Son.

The evangelist can rely upon the message of Fátima to aid him or her in the much-needed work of bringing a wayward world back to its God. Like the prodigal son in the Gospel of St. Luke (Luke 16), the world has lost its way and degraded itself amid the temptations of the flesh, of greed, and of pride. Live the message of Fátima and you will be a better witness to Jesus Christ and more fruitful in bringing souls back to God. It has been an honor to share this message with you.

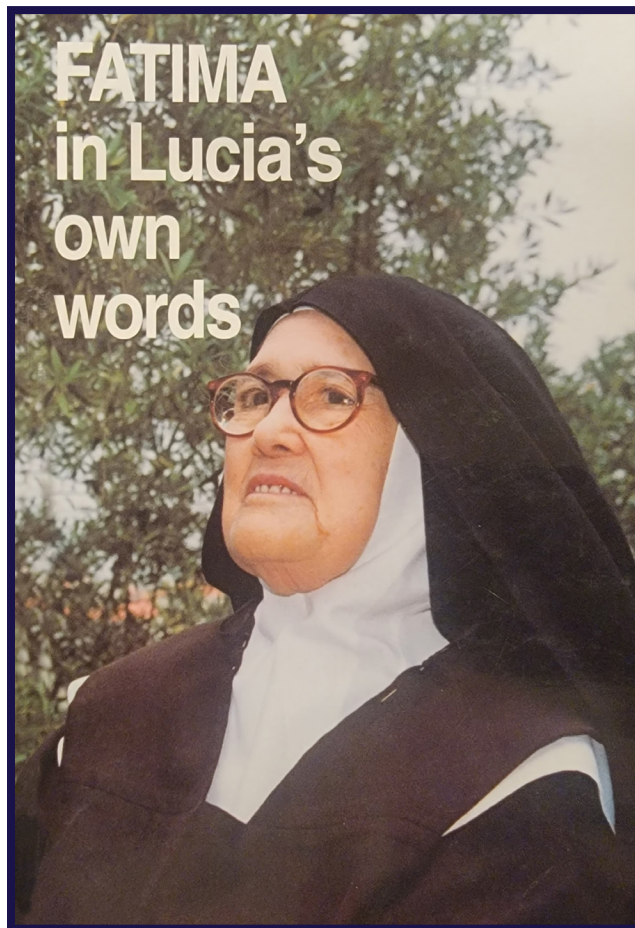


7 Practical Activity

The Person of Sr. Lúcia

It's time to put into practice what we've learned. This [practical activity](#) is meant to help you to begin gaining a better understanding of Our Lady's message of Fátima and its relation to evangelization. The activity has 4 steps:

1. Our Lady asked us at Fátima to pray the Rosary. So, pray a Rosary, keeping in mind Our Lady's intentions of reparation for sin.
2. Read a little bit about the story of Fátima. Sr. Lúcia's [Memoirs](#) are a good place to start (not all of them, just a bit at a time, perhaps).
3. Consider the questions, "How can the message of Fátima enhance the mission of the evangelist? How can prayer, sacrifice and reparation assist the work of evangelization?" Write down your ideas, and tell them to a friend or family member.
4. When you are ready, post in the Community Forums about your experience doing this practical activity. There is a specific topic created for this. Also, give a constructive question or comment about the lesson, or somebody else's post on their experience doing the practical activity. All of this is required for your certificate of completion!



The I - IV *Memoirs* of Sr. Lúcia

8 Study Questions

1. After the fall of Communism, Pope St. John Paul II warned in his 1991 Encyclical letter [*Centesimus Annus*](#) that “the old forms of totalitarianism and authoritarianism are not yet completely vanquished” and noted that “there is a risk that they will regain their strength” (29a). There are still countries in the world that are Communist (China and Cuba, for example) and there are many sympathizers for it, especially through “[Cultural Marxism](#).” Is It possible that we are seeing John Paul’s warning coming to fruition in our present day? Why or why not?

2. At Fátima, Our Lady warned us about dangers to the Faith that would arise if Russia was not consecrated to her Immaculate Heart. Chief among these dangers was atheism. What are some of the ways that people can engage in atheism?

3. What are the four influences that Fátima has upon evangelization? Feel free to add your own observation, if you have one.

4. As evangelists, it is important to know the facts so as to be as best prepared to give an answer for the hope that is in us (1 Peter 3:15). What, then, is the most impressive sign during the miracle of October 13, 1917: the sun “dancing” in the sky or the dry clothes and ground? (pay close attention to footnote 49)

5. How is Sr. Lúcia a model for evangelists today? Be sure to include the reasons we have discussed here, but feel free to add an observation or two of your own. If you offer your own observation, make sure it is grounded in historical or biographical facts.

6. Did you do the practical activity and post on it in the online forum?

7. Did you respond to someone else’s post in the online forum?

Resources:

English:

1. Sr. Lúcia, [*The I-IV Memoirs of Sr. Lucia*](#) (1935-1941). **Internet.**
2. Sr. Lúcia, [*The V-VI Memoirs of Sr. Lucia*](#) (1989-1993). **Book.**
3. Sr. Lúcia, [*Calls from the Message of Fatima*](#) (2001). **Book.**
4. Sr. Lúcia, [*How I See the Message*](#) (2006). **Book.**⁵⁹
5. Carmelo de Coimbra, [*A Pathway Under the Gaze of Mary*](#) (2015). **Book.**
6. Congregation for the Doctrine of the Faith, [*The Message of Fatima*](#) (2000). **Internet.**
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9. Costa Brochado, [*Fátima in the Light of History*](#) (1955). **Ebook.**
10. Fr. Robert Fox, [*The Intimate Life of Sr. Lucia*](#) (2001). **Book.**
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12. Fr. Thomas McGlynn, [*Vision of Fatima*](#) (2017). **Book.**

Portuguese:

1. Irmã Lúcia, [*Memórias da Irmã Lúcia*](#) (I-IV). **Internet.**
2. Santuário de Fátima, [*Documentação Crítica de Fátima*](#) (2013). **Internet.**
3. Dr. Cristina Sobral (edit.), [*Memórias*](#) (2016). **Book.**
4. Carlos A. Moreira Azevedo & Luciano Cristino (edits.), [*Enciclopédia de Fátima*](#) (2007). **Book.**

⁵⁹ This title is a literal translation of the Portuguese (*Como vejo a mensagem*). The English edition of this book is entitled, *The Message of Fatima*. The title is translated literally so as not to confuse it with the Vatican's booklet of the same name.

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- ♦Price of Freedom (see F&E2 above)

- ♦Atmospheric Chant: Samuel Francis Johnson ([Pixabay](#))
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- ♦Lighting a Fire: Plasterbrain ([Pixabay](#))
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- ♦Light Rain: Leicio ([Pixabay](#))
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F&E4

- ♦Price of Freedom (see F&E 3 above)

- ♦Lighting a Fire (see F&E 3 above)

F&E5

- ♦Price of Freedom (see F&E 3 above)
- ♦Calculator Typing: Feibel1 ([Pixabay](#))
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F&E6

- ♦Price of Freedom (see F&E 3 above)

F&E7

- ♦Price of Freedom (see F&E 3 above)

F&E Bloopers

- ♦Music : Yummy Flavor ([YouTube](#))
Produced by Umbrtone
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About the Speaker



Kevin Symonds was born and raised in Massachusetts. In 2003, he received his B.A. in Theological Studies from Franciscan University of Steubenville, Ohio with an emphasis on the Classical Languages. Three years later, he obtained his M.A. degree in Theological Studies also from Franciscan University.

Kevin lives in North Dakota. He specializes in the Catholic Church's theology of private revelation and has written books and numerous articles (print and Internet). He is a member of the Mariological Society of America.