

The Fatima Movement of Priests

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The Magnificent Story of the Brown Scapular

Before I start on the Fatima Movement [of Priests] I'd like to fulfill a promise I made a few days ago about the Scapular.

As you know, Our Lady came [to] Fatima on October 13th, and She held out the Scapular. The Scapular is two pieces of cloth – many, perhaps all of you know this, but in case someone does not – it is two pieces of cloth joined by two pieces of string and it is worn over the shoulders, one part in the front and one part in the back. And although it seems like a very simple thing, it is a Sacramental of the Church that has tremendous promises attached to it.

Our Lady came to St. Simon Stock in 1251 A.D. and held out the Scapular to him and said, “It is a sign of salvation, a protection in danger, and a pledge of peace. Whosoever dies wearing this Scapular, shall not suffer eternal fire.”

Every Pope since the year 1280 has himself worn the Scapular of Our Lady of Mount Carmel. And there have been many miracles, hundreds of miracles, in favor of the cloth Scapular. Our Lady at Fatima reminded us of this Sacramental on October 13th, [1917], at the time of the Miracle of the Sun.

To understand somewhat more of the symbolism of the Scapular, we have to go back to the Old Testament, to the time of Elias, the prophet. Elias wore a Mantle about ten inches wide, which goes down to the knees in the front and the back, with a hole in the middle to go over the head. The Scapular is just an abbreviated form of the Mantle. It's a shortened form of the Mantle.

When Elias wanted to walk across the river Jordan, he took his Mantle off, touched the river, and it stopped flowing, so that he could walk across without getting his feet wet.

When Elias was [about to be] taken up into Heaven, his succeeding prophet Eliseus said to Elias, “I would like to have your prophetic spirit.” And Elias said to him, “If, when I go, I leave behind my Mantle, know that you have received my prophetic spirit.” So when the fiery chariot (this is all in Sacred Scripture) came between Elias and Eliseus, and then carried Elias off to Heaven, the Mantle of Elias was left behind. Eliseus put it on and received Elias' prophetic spirit.

The Scapular – or the Mantle – is a sign of that prophetic authority. And this is called the Scapular of Mount Carmel because it was on Mount Carmel that Elias had prayed for rain. First of all, he had asked God to send no rain because the people were not paying attention, they were not listening.

And as we all know, we can't speak to anybody if they are not paying attention. So Elias knew he needed to get the people's attention. So he asked God to stop the heavens from sending any rain.

For three and a half years there was no rain. By that time, Elias had their attention: people were starving; the price of food was very high; and they realized that they had better listen to Elias. So Elias decided, "Now is the time to ask God for rain." – After three and a half years of drought.

Elias was on Mount Carmel and he prayed for rain. After praying what he thought was sufficient, he sent his assistant to the sea, to the salt-water sea, to see if any rain was coming. His assistant went down, saw nothing different, came back and told Elias, "There is no rain."

Elias prayed a second time, he sent him down the hill, the mountain a second time; also no rain. And so for the third, the fourth, the fifth and the sixth time, always the same answer, "No rain."

Elias prayed a seventh time and then he sent his assistant down again. This time, coming out of the sea was a little cloud in the shape of a foot. And this cloud which was in the shape of a foot, grew, and grew, and grew, until it covered the whole land. And Giezi, I think his name was, ran back up the mountainside to tell Elias. But the cloud grew so fast that the cloud got to Elias before Giezi did. And Elias understood that this cloud was a symbol of the Blessed Virgin Mary. He understood it because it was in the shape of a foot.

And Catholic Doctors, I think St. Bonaventure among them, tell us that that cloud represented Our Lady not only because it was in the shape of a foot that would crush the serpent's head, but also because it was a fresh-water cloud that came out of the salt-water sea. And the salt-water sea represented sinful humanity, and the fresh-water cloud represented the Immaculate Conception. St. Bonaventure, by the way, says that every page of the Old Testament speaks to us of the Blessed Virgin Mary in one way or another.

The other reason for the cloud representing Our Lady is because from this one cloud came the rain, that is, that all graces that are represented by the rain, [since they] all come through the Blessed Virgin, [this fact] represents Her as Mediatrix of All Graces, Her role of crushing the serpent's head, defeating all heresies, as well as Her Immaculate Conception.

Elias founded on Mount Carmel a group of hermits preparing for the coming of the Blessed Virgin Mary and Her Son. And so it was to the successors of these hermits on Mount Carmel that Our Lady came, with this promise for the Scapular.

St. Simon Stock has just transferred the community, after being there for almost 2,000 years, transferred it to Europe, actually to England. And it was nine years after he transferred the Order to England that Our Lady appeared to him with this promise: "It shall be a sign of salvation, a protection in danger, and a pledge of peace. Whosoever dies clothed in this Scapular shall not suffer eternal fire."

Some Great Miracles of the Brown Scapular

There are books, and we gave you some the other day, booklets, *Garment of Grace* (in Portuguese), which tells some of the stories, some of the history of the miracles of protection. One of those stories I believe will tell you about an English minister of some Protestant group (most likely Anglican), who was traveling to Australia on a ship in 1838. And there was a great storm at sea, and the minister was praying to God for deliverance, and nothing happened – until a boy, a young man eighteen years old, was an Irish sailor, he came up top on the deck, he had his Scapular on; he took it off and made the Sign of the Cross over the sea. Then he threw the Scapular into the sea, and immediately the storm stopped.

They were certain, just before that, that the ship would go down. And that can happen, I have been on the sea, I have been told by sailors that have seen it happen [with] even much more powerful ships than [the] wooden ships of those days. The storm stopped and no more waves came over the ship except for one ... the one that brought back the Scapular to his feet. The minister was so impressed that when he reached Australia, he and all of his family became Catholic.

I have been told myself, when I enrolled a group of children in the Scapular in the afternoon at a school; that evening I was supposed to preach at seven o'clock. And this woman insisted on talking to me, she was very grateful that I had enrolled her son in the Scapular. I was polite, but a little impatient.

She told me that after she left that afternoon with her son in the back seat of the car, she didn't close the door very well. And when she went down the highway and around the corner, the door opened. Her son fell out and rolled onto the highway. She was horrified to see what happened, and went back to pick him up. The amazing thing was, he did not even have a scratch on him.

But more important than this protection in danger is, in fact, the promise that Our Lady makes for the salvation of souls. She says, "Those who die wearing the Scapular will not suffer eternal fire."

This reminds me of the special occasion in the Spanish Civil War when, during the war, some Communist soldiers were captured. And because of some crime they committed, they were put on trial and all set for execution. However, some of the Catholic soldiers persuaded them to wear the Scapular. And all of them had repented but one, but to please his friends, he wore the Scapular too, even though he was not converted.

And so all these seven former Communist soldiers were hung and all of them died with the Scapular on, but one – the one who is not repentant, who is still angry against God, and so forth. And he would not die, and he couldn't. Finally, because they were in war-time conditions, the commander who had to move on said, "Take his Scapular off!" and immediately the man died.

As long as he was wearing the Scapular unrepentant, he was incapable of dying [with it on]. Since he didn't believe in the Scapular, Our Lady was showing that, of course, what this promise means

is that, if we are wearing the Scapular and are in a state of sin, Our Lady will give us the grace of repentance, the grace of the Sacraments or of Perfect Contrition; or, in the alternative, we won't die. "Whosoever dies clothed with the Scapular, shall not suffer eternal fire."

The Curé of Ars said to some people who wore the Scapular with the idea that they could continue to wear it and continue to live their life of sin: "The Blessed Virgin Mary did not give you the Scapular so that you can continue to crucify Her Son."

There have been examples of people who have lived that way and then have taken the Scapular off to go swimming, and drowned, and so forth. But for those who take the promise in the spirit it is given, it is a great promise. And it is something that Our Lady offers us and reminds us of again in the Message of Fatima.

Three Things We Can Do as Taught by the Angel of Fatima

Seeing the difficulties that are going on in the world around us, what is it we can do? I would like to first of all go back to the apparition of the Angel in 1916.

St. Michael the Archangel appeared to the children three different times. The first time he came to them, he told them to pray. He did not identify himself as St. Michael, but he identified himself as the Guardian Angel of Portugal. And that is one of St. Michael's titles.

He came and taught them this prayer: "My God, I believe, I adore, I hope, and I love Thee. I ask pardon of Thee for all those who do not believe, who do not adore, who do not hope, and do not love Thee." The Archangel came and prostrated on the ground before them and told the children to do the same thing; and to repeat it over and over and over again. That first day, even after he left, they prayed that prayer all day long, and when they finally got up it was nighttime. They gathered the sheep together and brought them home.

So the first thing we can do, and the first thing we must do ourselves, is pray. Not only tell others to pray, but telling ourselves to pray, and do it.

The second time the Angel came, was in the summer of 1916. The children had brought their sheep back to the barn because it was very hot, and they were down by the well behind Lucy's home, and they were playing. The Angel came to them and said, "What are you doing? You should pray more."

From the first time the angel came, they had great fervor, but, little by little, they lost this fervor. They went back to their old ways. And the Angel came to rebuke them, to tell them to pray more and to make sacrifices for sinners. Lucy, for the first time, spoke to the angel and said, "How are we to make sacrifices?" And he said, "Let everything you do be a sacrifice, but above all accept all the sufferings

that God sends you.” The Angel told them, “the Holy Hearts,” or, “the Sacred Hearts of Jesus and Mary are attentive to the voice of your supplications.”

It's like They are waiting to hear from us, and we seem to somehow think that it doesn't matter whether we pray or not. But They are waiting to hear our prayers. And the Angel reminded them of that. So the second thing we can do is to pray and make sacrifices, and offer up everything to God as a sacrifice. And above all, to accept with submission the sufferings that God allows us to suffer.

The third time the Angel came was in the fall of 1916. This time he came with the Chalice in his left hand and the Host in his right hand. And he left the Chalice and Host suspended in the air and he prostrated on the ground before the Blessed Sacrament. And he taught the children to do the same.

The angel taught them a prayer, and they repeated after him: O Most Holy Trinity, Father, Son and Holy Ghost, I offer Thee the Most Precious Body and Blood, Soul and Divinity of the same Son Jesus Christ, present in the tabernacles of the world, in reparation for the sacrileges, outrages and indifferences by which He, Himself is offended. And through the infinite merits of His Most Sacred Heart and the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.”

So here we have the theme again, to pray for sinners and to offer the merits of Jesus and Mary in reparation. And offer Them these merits for the conversion of sinners; and to have great respect for the Blessed Sacrament. He taught them this prayer three times. And, as St. Augustine teaches, before we receive Holy Communion we must make an act of adoration. And that was repeated by Paul VI in the Encyclical, *Mysterium Fidei* of the 3rd of September, 1965, that we must adore the Eucharist before we receive it.

So after making this Act of Adoration three times, St. Michael then had them kneel. He gave Communion to Lucy, in the form of the Host. Then he gave Communion of the Precious Blood to Jacinta and Francisco. And he told them to receive this Holy Communion as an Act of Reparation, and console their God so horribly outraged by the sins of men.

And so, we see in this third visit of the Angel, to receive Holy Communion in Reparation, to adore the Most Holy Trinity in the Blessed Sacrament. There is today, a great confusion. I have heard it said, for example, that we should put the Blessed Sacrament, the Tabernacle, to the side because, after all, it is a sacrifice. It is offered to the Father, but the Blessed Sacrament is the Son.

However, that is a very subtle form of the Nestorian heresy. The fact is, there is only one God. And where the divinity of the Son is, there is the divinity of the Father and the Holy Spirit. And that is why, in this prayer, if you reflect upon it theologically, “O Most Holy Trinity, Father, Son and Holy Ghost, I adore Thee. And I offer to Thee the Most Precious Body and Blood, Soul and Divinity,” the Act of Adoration of the Father and the Holy Spirit, as well as the Son, is addressed to the Holy Eucharist.

The Angel taught them to adore the Father and the Son and the Holy Ghost in the Blessed Sacrament. And that is because there is one God and the substance of the Son is the same as the substance of the Father, is the same as the substance of the Holy Spirit. And so where the Divinity of Christ is in the Blessed Sacrament there is the Divinity of the Father and the Holy Ghost as well.

One of the things that emerge from the Message of Fatima, time and again, is the Mystery of the Most Holy Trinity. It is the highest mystery of our Faith. It is reaffirmed time and again, not only by the Angel but in the Vision of Tuy.

The Remaining Five of the Seven Fatima Prayers

There are seven prayers dictated in the Message of Fatima. I have given you two of them by the Angel. These are prayers the angel taught them not only to pray but also how to pray them. And to pray these prostrate, in private; and to pray them before the Blessed Sacrament where possible.

Our Lady taught them three prayers. The first one is Trinitarian. It was on May 13th when Our Lady opened Her hands and light came from Her hands. This light penetrated the hearts of the children. And they fell on their knees spontaneously and they said this prayer, Our Lady did not move Her lips, but all three of them said it at the same time, "O Most Holy Trinity, I adore Thee. My God, my God, I love Thee in the Most Blessed Sacrament."

The second prayer, I am sure you all know. She told them to pray this prayer at the end of every Decade of the Rosary, "O My Jesus, forgive us our sins. Save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need." Some people thought that referred – the most in need – to those who are in Purgatory. But Lucy has explained no, "the most in need are those who are most likely, or in the greatest danger, of going to hell."

We all need to ask Our Lady and Our Lord to save us from the fires of hell. But we are also told that we should pray for those who are most in need of this Grace, to save them from the road they are going on. As Lucy has told us, "We will be saved together or we will be damned together." If we have the Grace of Faith, if we have the Grace of our Baptism, God expects us to use it not only to save ourselves but to pray for others as well.

And this brings us to the third prayer that Our Lady taught: "When you make a sacrifice," Our Lady said to them, say, "O My Jesus, it is for love of Thee, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary, I offer this Sacrifice to Thee."

Our Lady told them to pray and make sacrifices, and when they make a sacrifice, to make it explicit by saying this prayer.

When the children were in jail, for example, when they had been imprisoned and threatened with death, Jacinta was crying. Not because she was going to die, she was happy to be going to Heaven right

away. She was crying because she would not see her mother again. So Lucy, to console her and to distract her, said “Let us offer this as a sacrifice. You can offer it for sinners, and Francisco can offer it for sins committed against the Immaculate Heart, and I can offer it for the love of Jesus.”

And Jacinta said, “No. I want to offer it for all three reasons.” And then she made her prayer, “O My Jesus, it is for love of Thee, for the conversion of sinners, and reparation for sins committed against the Immaculate Heart of Mary, and” she added, “for the Holy Father.”

If we could but be like these children and see the circumstances of our life every moment of the day with the eyes of Faith! If we could see that whether it is a good thing, according to our natural way of looking at things, or a bad thing – if we could see everything as coming from the hand of God, and trading with that, offering these sacrifices, saying these prayers and seeing that everything in our life, from the smallest detail to the greatest of things, are all from the hand of God and all things work together unto good for those who love Him!

There are two more prayers and I ask the faithful, as I travel around the world speaking on Fatima, "Have you heard these two prayers that Our Lord taught?" And almost nobody knows them. Everyone knows the prayer said after each Decade, some of them know the prayers of the Angel, but no one knows the prayers that Our Lord Himself taught.

It is strange that people who say that they love Our Lord don't know Our Lord's prayers! I think it is because it is connected to that message at Rianjo where Our Lord says the Pope and the bishops will eventually repent of their decision to not consecrate Russia. And it sounds like it is unloyal to even speak about it, so they never hear the prayer[s] in the first place!

But the two prayers that Our Lord taught were: “Sweet Heart of Mary, be the salvation of Russia, Spain, Portugal, Europe and the whole world.” And so we could be saying that prayer and we could certainly include the name of our own country: “Sweet Heart of Mary, be the salvation of Russia, Spain, Portugal, Europe, Brazil, Ecuador, Argentina,” – whichever countries you wish to mention – as well as, “the whole world.”

The second prayer He taught Lucy to say, “By Thy pure and Immaculate Conception, O Mary, obtain for me the conversion of Russia, Spain, Portugal, Europe and the whole world.” We could add, certainly, “By Thy pure and Immaculate Conception, O Mary, obtain for me the conversion of Russia, Spain, Portugal, Europe, Brazil, Venezuela, Argentina,” and so forth “and the whole world.”

Summarizing the Practices Stemming from the Message of Fatima

So what can we do? The first thing that we can do – to summarize – is, time and again, the Message tells us to pray. It teaches us seven different prayers, prayers that you have never been taught before. And yet they are fully in line with Catholic teaching, with Catholic theology.

The second thing we can do is to make sacrifices – sacrifices in Reparation. Francisco, for example, understood that God is very sad. He wanted to console God by making Acts of Reparation, making sacrifices and offering them to God, to console Him; also to make Reparation to the Immaculate Heart of Mary.

On June 13, for example, when Our Lady opened Her hands, they saw Our Lady's Heart circled with thorns. They knew that these thorns pierced Our Lady's Heart and that these thorns called out for Reparation. And that by making Acts of Reparation we can lessen or take away these thorns from Her Heart.

We have the vision at Pontevedra where Our Lady came, again with Her Heart circled with thorns, and Our Lord said, "Have pity on the Heart of your Most Holy Mother ..." and Our Lady asked for Acts of Reparation, especially the First Saturday Devotions, to take away these thorns from Her Heart. And so we can pray, we can make sacrifices, and we can make Acts of Reparation. Especially those Acts of Reparation that are taught, such as the First Saturdays, such as the prayer the Angel taught them to pray before the Blessed Sacrament.

We also have the Devotion of the Scapular, which I just explained to you. We can certainly wear the Scapular ourselves, and we can tell others about the Scapular. I believe that this Apostolate has given away more than a million Scapulars in the last thirty years. But there are many more people who do not have the Scapular, who do not know the promises, and who would be helped very much.

Of course, all of this is founded on the first Law of the Church. The Code of Canon Law says the first Law of the Church is the salvation of souls. There is nothing more important in all our work. Certainly there are other things that are important, but the most important thing is the salvation of souls.

So when Our Lady promises by wearing the Scapular at the hour of our death, that She will save our soul; when She promises that if you pray the Rosary every day, She will save your soul; when She promises that even by praying Three Hail Marys every day, She will save your soul; by promoting these practices which seem so simple, and not as important as having who knows what – an agricultural change, or a change in the government, or bringing in a new law protecting the unborn (some of these things are very good) – but more important than all of them is to save souls.

The Divine Economy in Our Practice of the Message of Fatima

Our Lady gives us these means in the Message of Fatima; first, for ourselves, and secondly for all those souls that God has entrusted to us. And I suspect that between us here, all these priests and bishops, there are tens of millions of souls, if not hundreds of millions of souls, who are depending upon you responding to Our Lady's invitation to heed Her Message.

As Pope Pius XII said, "The number of souls saved depends on how well Catholics cooperate with God's Grace." If every Catholic lived according to his state of life, according to the perfection that God expects of him, we would have enough Grace to save all the souls in the whole world. Of course, we will see this demonstrated for us when the Consecration of Russia has taken place.

As St. Alphonsus tells us, "It is a great thing if a person lives his life so well that he obtains enough Grace to save his own soul. It is even a greater thing if a person lives his life in such a way that he obtains enough Grace to save his soul and others besides. And this," St. Alphonsus says, "is what the Saints have done." But he says, "It's the greatest thing of all, that one individual has lived their life in such a way as to obtain enough Grace to save all mankind's souls. And, that," he says, "the Blessed Virgin Mary has done."

And so by drawing upon Our Lady's merits, through these simple practices, we may not have enough to save our own souls, but by living these practices and teaching them, we can help save our souls and many other souls besides.

And certainly, we should strive to be those saints that God expects us to be so that we can, also, save not only our own soul but others as well.

The Silent Apostasy

What else can we do besides pray, make sacrifices, make Reparation and take seriously Our Lady's invitation to fulfill these requests? We should be aware, it is not just my opinion, Pope John Paul II, towards the end of his life, kept talking about the silent apostasy. Europe he spoke about perhaps more, but it happens everywhere, certainly in North America, and I expect here as well, that there is a silent apostasy. There is not an open rebellion against God, such as the Marxist revolution of 1917, but there is a silent rebellion against God. (Apostasy, meaning: rebellion against God.)

People are living their lives as if God does not exist. People are living their lives as though Jesus Christ did not die for their sins. They are living their lives as though the law of God can be ignored. He mentioned, particularly, that the falling birth rate of Catholics in Europe – and I would say not only in Europe but around the world – unfortunately speaks all-to-eloquently of this silent apostasy.

Throughout the nations of former Christendom, the great mass of people practice contraception, which renders their marriages infertile. Living in a state of disobedience to the natural law, and the infallible teaching of the Church against contraception, people lose the Grace of God. This sin is spoken about in the Old Testament. You will find it in the book of Tobias (not only in Tobias), St. Raphael, the Archangel, speaking to Tobias says, "Do you want to know over whom the devil has power?" He then answers his own question, "They who in such a manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and the mule, which have not understanding" (Tobias 6:17).

The horse and the mule cannot conceive. And when people practice contraception, they are like the horse and the mule. Over them the devil has power. You can read it for yourself, not my interpretation of it, but you can read Tobias 6:17. So in this age of contraception, abortion, divorce – and this is practiced not only by Protestants and atheists and Jews and so forth, but is practiced by people who are baptized Catholics, in large numbers. The nations of the West, the nations of Christendom, are dying out for lack of children.

And so, it is going on before our eyes, little by little, gradually, gradually, and no one seems to notice. The Pope speaks about it, and no one hears him. And so we are living in a time that we have to bear some responsibility for. We can't just simply say, "Well, Father so-and-so doesn't talk about it. Or Bishop so-and-so doesn't talk about it. So I am okay, I don't have to talk about it." We forget that in the time of the flood everyone was looking to their neighbor and they could see that they were sinning so they felt safe themselves.

The fact, is, that we are not supposed to compare ourselves with what our neighbor does but rather with what God expects of us. And so that is why God sent His Mother at Fatima, because, as St. Thomas explains (you can find it in question 174 of the second of the second part), God sends prophets to every generation, not to give a new doctrine, but to remind the faithful what they must do to save their souls.

So we can ignore the Message of Fatima, but we could quite likely lose our souls doing so. Because if you really study the Bible, if you really study the Church's teaching, and the Magisterium for centuries, you will see that what I am saying is consistent with that. But if we look around at what has happened and what our neighbors are doing, we might feel comforted at the moment, and at peace. But it is a false peace. It leads us to destruction. Not only to physical destruction, but as Lucy said, "My mission is not to indicate to the world the material punishments which are certain to come if the world does not pray and do penance beforehand. No! My mission is to indicate to everyone the imminent danger we are in of losing our souls for all eternity if we remain obstinate in sin."

So we need to be aware. And we need, also need to know, that we will be judged individually. On Judgment Day, Our Lord will not ask us what our neighbors did, He will not ask us what our bishops did, He will not ask us what our companions did; He will ask what we did. What did I do?

The Importance of the Rosary

First of all, that is why it is so important that we pray the Rosary every day. Our Lady promises that if you pray the Rosary every day, you will not fall into heresy. That if you have fallen into heresy, if you continue to pray the Rosary every day, She will pull you out of it. It is like a spiritual inoculation. The world is infected with sin, apostasy, heresy; it has even entered into the Church in Modernism. We need to love our neighbor as ourselves, but to love ourselves; we cannot love our neighbor if we don't love ourselves. And the first love we should have for ourselves is the salvation of our own souls.

St. Paul said that he would even allow himself to be damned to hell – if God would allow him – for the salvation of his fellow man. But that is not the kind of charity God wants of us. Our first love is the love of God; the second love is to love our own salvation. And so we must pray the Rosary, because by praying the Rosary we will overcome the errors that surround us. We will at least overcome them in our own minds.

And guided by the light of the Faith, we will also overcome vice. Our Lady promises that by [the] praying [of] the Rosary every day She will also overcome vice. And She will decrease sin, by [the] praying [of] the Rosary. Our Lady continued, every time She came at Fatima, to tell us to pray the Rosary. She insisted upon it so much, in every way She could, because it is so important, especially for our time.

The Importance of the Rosary *with* the Scapular

Now a moment ago, I told you about the Scapular. And you might say, "Well, does She want me to wear the Scapular or pray the Rosary?" She wants both. As Lucy said, "The Scapular and the Rosary are inseparable." It has been the experience of many, including myself, that if you wear the Scapular all the time, you find it easier to pray five decades of the Rosary every day. That is through no merit of my own, I have been wearing the Scapular since I put it back on in Aylesford, in England, where Our Lady appeared. I put it back on in March of 1965. I noticed some weeks later, I was praying my Rosary every day.

And for the last forty-two years, I can say that there have been less than ten days in my life that I have not at least prayed five decades of the Rosary. It is not to boast but to show you the power of the Scapular. Before that, I wasn't doing it. So by wearing the Scapular, faithfully, you get a Grace. It has been the experience of many, many people. And by wearing the Scapular faithfully, and trying to say the Rosary, you will find that you are able to do it. That somehow or other, you find the time in your busy life to pray the five decades of the Rosary. There is a priest here, for example, (I won't give his name), who found himself very busy, and even though he promised to pray the Rosary, he didn't always do so. If I understood him correctly, and it is possible I didn't, he had a dream pointing out that if he wouldn't pray his Rosary, that he would be eaten alive.

The Rosary is our lifeline in this time of apostasy. So we need to be aware of the dangers. We need also to take the remedies against the dangers. Besides living this Message ourselves, we need to also pass it on.

Passing on the Message of Fatima

We cannot be like that unprofitable servant, who when he received a talent and he knew that he had a hard master – he took his talent and buried it in the ground so that he could give it back to his master at the end of his life. We should use this talent, this knowledge that we have of Fatima, and pass it on to others. First of all, understanding it ourselves, praying it, living it but also explaining it to others.

The Spiritual Works of Mercy, of instructing the ignorant, of counseling the doubtful, of admonishing sinners, these spiritual works are much more important than the Physical Works of Mercy. And they are important as well. To feed somebody with food is a great thing, but to feed him with spiritual food is still a greater thing. So let us not keep this to ourselves, but encourage others to pray the Rosary, encourage them to wear the Scapular, encourage them to pray three Hail Marys, encourage them to do the First Saturday devotions of Reparation, encourage them to make a good Confession.

How Ignorance is not Bliss

There is this philosophical error that is still widespread, which says, "If people don't know the truth, then they cannot be held accountable for it." But there is an error in that, a very subtle error. First of all, as St. Paul tells us, in 1st Corinthians, neither murderers, nor liars, nor the effeminate, will enter the Kingdom of God. He does not say, if they did not know any better they would not enter the Kingdom of God. He says, neither murderers, nor liars, nor the effeminate, will enter the Kingdom of God. What he is saying is whether or not they claim to not know it, the fact is, that law is written on their hearts. And if they have now forgotten it or become blind to it, that [fact] does not excuse them from the fires of hell. So it is not enough for a person to say, "Well I didn't know any better."

He also says, nor will the fornicators enter the Kingdom of God. At some level, everyone knows it is wrong to murder. And so every person who has an abortion or encourages an abortion, is a murderer. And whether they say, "I didn't know any better," or not, that does not excuse them from the fires of hell. Now certainly God wants to save their soul[s] and for them to repent. But we are doing them no favors by saying, "You didn't know any better, so it is okay." Well, they did know better at one time and they have blinded themselves. They have seared their consciences and they can live in peace with themselves but that does not make them less guilty.

In fact, St. Thomas tells us that for those kinds of sin, it makes them more guilty. And so there is lots of work for us priests to do to encourage people to understand that there is a moral law and that it does require obedience to it.

And the second thing is, what about our obligation to tell them even if we know or have a good reason to believe that they won't accept our correction? St. Alphonsus answers the question, 'Do I therefore have to tell them that they're wrong?' Well, first of all he says that if there is no one else being hurt by it but [the persons] themselves, then maybe we don't have to tell them. But he goes on to point out that if someone asks the question: 'Is it wrong to do this?' Since their conscience tells them they must seek the truth, which is their first obligation, as it is for everybody, we must answer the question honestly, even if we know that afterwards they are not going to accept it.

Secondly, if a third party is being offended, such as a baby in the womb, we are obliged for the sake of justice, for the sake of that child, to tell the person they are committing murder, even if we know

they are going to reject what we say. The third thing is that if we are the canonical pastor of souls, or we are their confessor, then we must tell them the truth, even if they don't want to hear it.

There is this idea that since this sin is widespread therefore we don't have to correct it. Well the obligation, by our ordination, by our office as pastor, often, if not always, causes us to point out the error of their ways.

The Fatima Movement of Priests – Five Principles

We need then to live the Message, to pray the Message, and to pass on the Message. We need to do this whether we join The Fatima Movement of Priests or not. But I would urge you to join this movement of Priests, based on not any private revelations of myself – I have never seen the Blessed Virgin Mary – but rather based on the Message Our Lady gave at Fatima, based on the perennial, the never-changing Magisterium of the Church, based on the Scriptures and Sacred Tradition, and based on the fact that we are living in this time.

None of us (no man has this choice except for Christ Himself) chose to be born in this time. But God has chosen for us to be living in this time. And so we are to redeem the age by our own lives and by our understanding the time we are living in and by taking the remedies Our Lady offers us.

I will be giving you a booklet called *The Fatima Movement of Priests*, I have it in English as well as in Spanish. I will send it to anyone who wants it in Portuguese. (My Portuguese translator has become quite ill and couldn't finish the job in time.) No doubt, more could be said than what is in this little booklet, but it gives you an outline. I would like to also say something else about it, that there are five principles of The Fatima Movement of Priests ([page 44](#)), and I would like to tell you about the first one.

First Principle: The Anchor of Dogma

The first principle comes from Our Lady's words, in the beginning of the Third part of the Secret, the part that has been published, "*In Portugal, the dogma of the Faith will always be preserved ...*" So dogma is very important. Certainly we have the Magisterium of the Church telling us if we don't believe just one dogma, and we do that deliberately, we do that with knowledge, then we are no longer Catholic. The problem has been that in the last forty years the dogmas of the Faith have not been attacked head on. But they have been attacked subtly by telling us that we can't know the truth or by telling us that the truth changes.

That is quite absurd. Jesus Christ, as we are told in Scripture, is the same today, yesterday and forever (Hebrews 13:8). And He says, "Heaven and earth will pass away but My words will not pass away" (Matthew 24:35). His doctrine will not change, as He Himself does not change.

We have the guarantee of God that when the Church has defined a dogma, that it is infallible. That is, we cannot make a mistake in following that and believing that. Infallible, I am sure you know,

means it cannot fail. So, all of us are aware that sometimes we have made a little mistake in speech or some other way. All of us are fallible, sometimes. It is even defined by the Church that the Pope himself is fallible (when he is not speaking infallibly).

When we want to be certain of being on the right paths and the truth, we are more secure in following the infallible definitions than even some chance remark by a Pope, a bishop, a priest. The infallible definitions can never fail in all circumstances, everywhere, at all times. And so this is a great Mercy. In fact, I believe the definition of the First Vatican Council is a mercy for our age that was always taught by the Church. But that the definitions cannot fail is the security that we need in this age of confusion, of diabolical disorientation.

St. Athanasius understood that the definition of the Council of Nicea was infallible. And no matter what, even under threat of death and fleeing for his life, and resisting all the tricks that most of the bishops had fallen into, and were using against him, he was secure in his mind and in his heart because he was following the infallible definition. Even when the Pope excommunicated him, he knew he was right because he was following the infallible definition.

Was he making himself superior to the Pope? No. It was the Pope who defined the infallible definition. He was sticking with the truth, and it was certain. And our first obligation is to the truth. In the second chapter of 2nd Thessalonians, St. Paul speaks about the coming of the Antichrist. He says he will not come until the Great Apostasy. And that God Himself sends a deceiving influence among the people because they do not love the truth.

So our first onus, our first obligation, is to love the truth and to hold onto the truths which we know. And the first truths that you can hold onto, with absolute certitude, are the infallible definitions. They are the dogmas of the Faith. If you find me, or a bishop, or a Pope, contradicting the infallible definitions, you can say the same as St. Paul said. “If I or an Angel from Heaven should come to teach you a gospel different from the gospel I preach to you, *let him be anathema*” (Galatians 1:8).

The truth is primordial, the dogmas and the definitions are primordial – if we take seriously the salvation of our own souls! It is unfortunately, in our time, that the love of truth is lacking; this love of truth that we must have. It is this lack of the love of truth that brings about the Apostasy and the Antichrist. But people in the last ages, St. Paul tells us, would rather have followed fables, because they would like to have a life organized the way that they want instead of the way God wants. They deceive themselves because there is a price to pay for not living and not believing the dogmas, and living according to them.

Second Principle: An Important Marian Teaching of the Universal and Ordinary Magisterium

The second principle is to emphasize the dogma of the Faith which has not been defined but which is taught by the Ordinary and Universal Magisterium of the Church. If you need it, we can give it

to you (in writing, if not today), that the ordinary and Universal Magisterium has taught that Mary is the Mediatrix of All Graces; that all graces come to us through Her; that devotion to Our Lady is not just an option, it is necessary for salvation. The Blessed Virgin's role in salvation is taught again and again in the Message of Fatima.

Third Principle: Fatima is Not a Private Revelation

The third principle that we must adhere to in this Fatima Movement of Priests is that Fatima is not a private revelation. It is a public, prophetic revelation that we're bound to believe and obey. As Pope John Paul II said, "The Message of Fatima imposes a commitment on the Church." God did not work the great Miracle of the Sun for us to say, "Well, I am not going to pay attention to you." That is what is called despising prophecy. It is a sin against the Holy Spirit.

Fourth Principle: Upholding the Whole Message of Fatima

The fourth principle is [that] we must uphold the whole Message of Fatima, not just the convenient parts. Now it is possible that you are in a situation that if talking about the Consecration of Russia, and your bishop does not want to hear about it, does not mean that you have to talk about it. But it does mean that at least you recognize the truth of the request and that it is binding on the Church. You can at least pray for this to take place. And you can at least not go along when those who are defending this request are attacked.

Fifth Principle: Living and Spreading the Message of Fatima

And the fifth principle is that we ourselves must live the Message, believe the Message, and spread the Message to all those that God puts on our path.

Living It

What will you yourself do for Our Lady of Fatima? One of the first things is to consecrate yourself to Her Immaculate Heart. In the apparition of June 13th, Our Lady said that those who practice this devotion to the Immaculate Heart will be dear to God, as flowers placed by Herself before the throne of God. They will be special in God's eyes, those that practice this devotion to the Immaculate Heart. And the first way to practice that devotion is to consecrate, to dedicate yourself to the Immaculate Heart of Mary.

One of the formulas of doing that is St. Louis de Montfort's, but there are other formulas, there is also St. Maximilian Kolbe's, for example, who had his own way of dedicating yourself to the Immaculate Heart of Mary. Both of them, of course, are approved by the Church.

Pope John Paul II, in his motto, as you know, said, "*Totus Tuus.*" It was a brief form of consecration, "I am all Yours." And simply saying that in your heart to Her: "I am all Yours and everything that I have and everything that I am is all Yours. Use me as You wish."

And Pope Pius XII said, "By wearing the Scapular, let it be the sign of your own consecration to the Immaculate Heart of Mary."

You could commit from this day forward to praying at least five decades of the Rosary, that you will wear the Scapular of Our Lady of Mount Carmel always, that you will personally do the First Saturday devotions of Confession, Communion, pray five decades of the Rosary and spend fifteen more minutes meditating on the Fifteen Mysteries of the Rosary; and doing these four things on the First Saturday, with the intention of making Reparation to the Immaculate Heart.

Spreading It

Besides what you say you will do for yourself, the next point would be what you plan to do to help others live the Message of Fatima, to know the Message, to understand the Message, to explain the Message. It is a school not only for everyone it is also a school for perfection for people who want to advance. And saints have said that in almost every parish, if you are attentive, there are people who have a special calling. They could be lay-people, they could be married persons, they could be having a private vow, people that are not known to the world. But almost every parish, if you are attentive, if you are open, you might find that you have some saints living in your midst. But they need some guidance, how to become better. Giving them the Message of Fatima and the lives of Jacinta, Francisco and Lucy will help you to guide them.

Our Assistance

There are things that we can help you to get started, with literature, for example. I have come to this country several times with the Statue, and we will have a procession tonight here in the city. But I have sometimes spent a week or a month visiting from parish to parish, from one diocese to another. There are ways that we can help you besides literature and Statue visits. You might want to let us know what it is that you want us to do for you, to help you get started to promote the Message of Fatima.

Some of you have special gifts, it may seem that you don't have a special gift, but one priest I was talking to, he lives in Sao Paulo, and he speaks English. I said, "Well, obviously, you are very privileged, not everyone here speaks English."

Unfortunately, I don't speak Portuguese, and having someone who already has a start makes it a lot easier for us to get this Message out, due to my own limitations and the people that work with me. But you might have other special gifts too, you might be writing, or on the radio. I am not looking for any mention of ourselves, if you mention us that is fine, but, simply, if you promote the Message of

Fatima, in your writings; if you are able to publish but can't write, we can give you short articles that would take the length of an article of a newspaper, if you can get them published, and so forth.

The Fine Example of the Bishop of Seville

Then you might point out what you can do to help us in your city, in your parish, in your country. We have the example of the Bishop of Seville, in Spain. In 1936, he consecrated his diocese to the Immaculate Heart of Mary. Now, in Spain, during the Spanish Civil War, there were more than 1,500,000 people who died in that war. But in the diocese of Seville, there was not one violent death in the whole diocese. It had been consecrated to the Immaculate Heart of Mary and She demonstrated Her power for the parishioners of the diocese of Seville.

If you can get your bishop to consecrate your diocese to the Immaculate Heart, and to renew it even yearly, as Pope Pius XII asked us to do in his Encyclical on the Queenship of Mary. He asked every parish priest to consecrate his parish to the Immaculate Heart, he asked every bishop to consecrate his diocese to the Immaculate Heart, and he asked the Bishops' Conferences to consecrate their countries to the Immaculate Heart. We don't need permission to consecrate our own parish. We don't need permission to consecrate ourselves. But if you can persuade other priests to consecrate their parishes, if you can persuade your bishop to consecrate your diocese, you will be the channel of many graces for people you will never meet until you go to Heaven.

Promoting the Consecration of Russia

And if you can, promote the Consecration of Russia, simply by at least explaining that it is not against the Pope, it is not against the Church; it enhances the Pope, it gives more prestige to the bishops. It is a benefit for Russia (it is not against Russia); it is for the whole world. Every man, woman and child on the face of the earth will feel the benefit. I don't know the day or the hour that it is done, but within a very short time, weeks or months, they will feel the benefit. They will experience it somehow, the benefit.

There are many things we can do, certainly. One of the things is [that] there is a great wall of silence, or a great blanket of silence thrown over Fatima. It has not been given the importance that it deserves. You can help break that down. Certainly, at some point, Our Lady's triumph will take place and at some point that silence will be taken away, but it is taken away little by little. What you do in your place where you are is part of breaking that silence down.

No one can resist (if someone has a wrong reason), if you have a good thinker who can express himself, as St. Thomas says, "The light of truth dissipates the darkness of error." If someone is a strong man and he wants to unjustly impose his will on somebody else, you need somebody else who is strong physically to stop him. If somebody has wrong reason, you need right reason to overcome it. But in the case of silence, the answer to that is to speak out.

Fatima has *de facto* been silenced. It is up to you, each of you, to the extent you can, to speak out in favor of it. No doubt you will hear all sorts of reasons why it is not important, or why you don't need to pay attention to it, or why this interpretation is wrong. But I have yet to find anyone to find a reason, a real reason, why we should not pay attention, why we should not promote it, why we should not take it seriously.

And if anyone, be he a simple lay person, or a Cardinal or anyone else, wishes to seriously debate the subject, not as a contest of seeking somehow or other to appeal to people's emotions, but to actually deal on a reasonable level – if I am called to do that, I will do my best to answer them. So far I have not been able to be overcome. Not because of myself, I still remember the time I was debating with someone, and I did not have the answer but I was praying Hail Mary's, and as I was speaking the answer came to me. And at the end, he had no reply. Our Lady will provide.

If you have this experience yourself, after awhile you will recognize that She will give you the answers directly. But if it ever happens that you don't have the answers, before you give up please send the question to me. I will send you the answer.

The Importance of Saving Even One Soul

So we can do a lot. And as I say, between us collectively there may be a million souls – maybe a hundred million souls – are depending on us. We may not see that, but we can do what we can, even to save one soul, by our speaking, by our explaining, even that is a great thing. After all, Christ shed all of His Blood for the salvation of that one soul.

[Note: Subtitles have been added for ease of reading.]