



FÁTIMA LUZ E PAZ

Shrine of Our Lady of the Rosary of Fatima

Director: Fr. Carlos Cabecinhas

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69

*Like Mary, bearers of joy and love:
Praise the Lord, who lifts up the poor*

The Return of the Protagonists of Fatima to Cova da Iria

/ Fr. Carlos Cabecinhas

The Shrine of Fatima exists thanks to the pilgrims and for the pilgrims. Therefore, after so many limitations imposed by the pandemic, watching the progressive return of the pilgrims is a sign of hope and a reason to rejoice, because pilgrims are the key protagonists of Fatima.

Since the beginning, it was not the hierarchy – bishops and presbyters – who led the development of Fatima and of what would later become the Shrine: it was the pilgrims. Just like the Cardinal Patriarch of Lisbon Manuel Gonçalves Cerejeira said, it was not the Church which imposed Fatima: it was Fatima which imposed itself on the Church.

It was the people of God who, having heard of the Apparitions, began travelling to Cova da Iria on the 13th every month from May, and by October they already consisted of an impressive crowd. These first pilgrims pursued the express request of Our Lady to build a chapel at the site of the apparitions: the Little Chapel, built in 1919, dynamited in 1922 and rebuilt in 1923. It was Gilberto Fernandes dos Santos, a devout layman from Torres Novas, who took the initiative to have an image sculpted for the veneration of the faithful; the sculpture arrived in Fatima in 1920. It was the pilgrims who determined some of the most emblematic and iconic aspects of the pilgrimages to Fatima, such as the candlelight procession and the waving of white handkerchiefs in the goodbye procession... In short, the pilgrims were the protagonists of the affirmation of Fatima, of the reception of the message, of the growth of the Shrine and of its most expressive manifestations.

Because the pilgrims continue to be the protagonists of Fatima, to witness their progressive return to the Shrine, despite all the difficulties of the present moment, is an encouraging sign. The Shrine has been trying to offer possibilities to experience Fatima through digital means, in this time of pandemic, and we will continue to develop these possibilities after the pandemic situation is over, but our desire is that pilgrims from all parts of the world may return to the Shrine, where the spaces are prepared so that everyone feels safe.

The Pilgrim Itinerary 2020-2023 Already Available

A Proposal that intends to help pilgrims to better know the various spaces of the Shrine of Fatima, in a spiritual perspective inserted in the theme of the triennium “Like Mary, Bearers of Joy and Love”. *Cátia Filipe*



The Pilgrim's Itinerary 2020-2023 is already available at the various distribution points in the Prayer Area of the Shrine of Fatima and in the area of Valinhos and Aljustrel.

These two proposals aim at helping pilgrims to better know the various spaces of the Shrine of Fatima and its surrounding area, in a spiritual perspective inserted in the theme of the triennium “Like Mary, Bearers of Joy and Love”.

The Pilgrim's Itinerary 2020-2023 distributed in the Prayer Area of the Shrine of Fatima begins at the High Cross, proceeding to the Chapel of the Apparitions. On the lower floor of the Basilica of the Most Holy Trinity, pilgrims are invited to contemplate the mirrors of water and to pray in the Chapel of the Blessed Sacrament. This is followed by a stop to admire the stained glass windows on the façade of the Basilica of the Most Holy Trinity, then it passes by

the monument to the Berlin Wall and ends at the Basilica of Our Lady of the Rosary of Fatima.

The Pilgrim's Itinerary 2020-2023 distributed in the area of Valinhos and Aljustrel leads the pilgrims through the Way of the Cross on the Shepherds' Path, until Loca do Cabeço and the monument of Valinhos. Afterwards, pilgrims are invited to visit the Arneiro Well and the House of Saint Francis and Saint Jacinta.

These itineraries are available in paper, free of charge, in the seven official languages of the Shrine of Fatima - Portuguese, Spanish, Italian, French, German, Polish and English; in several dispensers along the Prayer Area and at the Information Office in Aljustrel.

Soon, they will also be available in digital format, accessible on smartphones and tablets, as well as in podcast format.

Seventh Apparition Celebrates 100 Years

The last apparition in Cova da Iria was addressed to Lúcia, the only surviving seer, in 1921, and Our Lady fulfilled what she had announced on May 13th, 1917, when she told the little shepherds that she would return a seventh time. / Carmo Rodeia

On June 15th, 1921, Lúcia visited Cova da Iria, in order to take her leave of the place. She had unwillingly agreed to the proposal of the Bishop of Leiria to leave, but Lúcia was uncertain. The bishop's invitation to go to the Asilo of Vilar in Oporto had been tempting from the point of view of being less exposed, since the search for the little seer gave her no peace, but Lúcia was already regretting it, bearing the weight of separation from her family and the places that were familiar to her.

"The joy I felt in saying goodbye to the bishop was short-lived. I recalled in my mind my family, the father's house, Cova da Iria, Cabeço, Valinhos, the well... and now should I go away from everything, thus, once and forever? And without knowing where to go...? I said yes to the bishop, but now I'll tell him that I regretted, and do not want to go there," the nun tells in her diary.

The Diocese of Leiria had been restored in 1920, the diocesan Bishop D. José Alves Correia da Silva was consecrated, and then immediately wanted to find out about the events of Fatima and the whereabouts of Lúcia, the only survivor of the three little shepherds. On learning that she was in Fatima at the time, he asked a lady of his confidence to go and see if, with her mother's permission, he could take her to Leiria. Thus Lúcia met Dom José for the first time, who questioned her about the apparitions and advised her to keep what she had witnessed secret and to leave Fatima.

After having agreed to the bishop's proposal, Lúcia suffered with deep pain, torn between obedience and her own will. And she decides to visit, one last time, Cova da Iria, having suddenly had a vision of Our Lady, as she describes in the intimacy of her diary, some years later:

"So careful and solicitous, You, once again, came down to earth, and then I felt your friendly and maternal hand touching me on the shoulder; I looked up and saw You; it was You, the Blessed Mother, giving me a hand and showing me the way. Your lips opened and the sweet timbre of your voice brought back again light and peace to my soul: 'Here I am for the seventh time, go, follow the path along which the bishop wants to take you, this is the will of God.' Then I repeated my 'yes', now a 'yes' much more conscious than that of May 13th, 1917; and while you were

again raising towards heaven, it came to my mind, at a glance, a whole series of wonders which in that same spot, only four years ago, I was given to contemplate". And, she continues: "Surely, from Heaven, your maternal gaze followed my steps, and in the Immense Mirror of Light which is God, you saw the struggle of the one to whom you had promised special protection. 'I will never forsake you. My Immaculate Heart will be your refuge and the way that will lead you to God'."



One hundred years have passed since this apparition which, by its nature and its addressee, was possibly addressed to Lúcia and which was to shape her vocational history. Less known than the others, not only those which took place in Cova da Iria and were witnessed by her cousins Francisco and Jacinta Marto, but also those which took place in Spain, this apparition assumes, therefore, a more mystical character and shapes the path of holiness of the seer of Fatima, who was to always live far from Cova da Iria from then on.

On the day after the apparition, Lúcia left Aljustrel, on her way to the Asylum of Vilar, in Oporto, where she was admitted on June 17th to the custody of the Sisters of Saint Dorothy, taking the name of Maria das Dores (Mary of the Sorrows), a name suggested by Msgr Manuel Pereira Lopes, confessor of the house, who in a letter to Msgr João Pereira Venâncio explains that "when she entered, on condition of secrecy, the Asylum of Vilar, I assisted or was the godfather of the substitution of her name for Maria das Dores, which was the name of the superior of the Asylum at the time (Mother Maria das Dores Magalhães). She understood the advantages of the substitution and was faithful to her promise of secrecy."

She professed her vow as a Dorothean nun in 1928 in Tui (Galicia, Spain), where she lived for some years. Shortly after, as she was living in Pontevedra, Galicia, the Virgin Mary appeared to her again in 1925 (Pontevedra Apparitions).

Lúcia experienced three more apparitions between 1925 and 1929: the apparition of Our Lady, the apparition of the Child Jesus and the apparition of the Holy Trinity and Our Lady, which make up the so-called Cordimariano Cycle.

From the account of this seventh apparition, two aspects stand out which were to mark Lúcia's life: obedience to the Bishop of Leiria and, consequently, to the Church, and the solicitude before her Mother, fulfilling Mary's request at the Wedding at Cana: "Do whatever He tells you".

Obedience and resistance are the two "features" that the theologian and historian José Rui Teixeira highlights in the personality of the seer Lúcia de Jesus.

"At the heart of this life was prayer, spiritual intimacy with God. But within this heart, she never forgot the Church, the Holy Father; the conversion of sinners; the union of the Churches and the unity of the Church; her community and that silent multitude that - from all over the world - recommended themselves to her prayers," says the official biographer in the process of beatification and canonization of the Servant of God.

In a video (which can be viewed at www.fatima.pt) depicting the personality of the nun, one of the various faces of Fatima shown in the temporary exhibition of the Shrine, José Rui Teixeira underlines that, "No matter how hard Lúcia tried to keep hidden, no matter how much circumstances isolated and silenced her, no one forgot her, even after having been cloistered for decades. (...) Even when certain sectors of the Portuguese Church condemned her to a certain indifference, the Carmelite monastery seemed an extension of the Roman Curia and Lúcia's cell was transformed into a sort of world map of thousands upon thousands of letters which carried the rumour of so many needs and intentions," recalls the theologian, while pointing out the "great organizational capacity" and "obstinacy" which enabled Lúcia to spread and promote the Message of Fatima and devotion to the Immaculate Heart of Mary, even in a cloistered environment.

The Coronation of Our Lady Regina Mundi

May 13th marked the 75th anniversary of the coronation of the statue of Our Lady of Fatima that is venerated in the Chapel of Apparitions. It was a memorable day that strengthened the relationship between the sculpture and the papacy even more. / Carmo Rodeia

The “great event”, with “indefinable impact” (words taken from the newspaper *Voz da Fátima* of May and June 1946), which was the coronation of Our Lady of Fatima, on May 13th, 1946, by Cardinal Aloisio Masella, sent by Pope Pius XII, together with the consecration to the Immaculate Heart of Mary, four years earlier, became, without doubt, one of the themes that most polarized the special relations between Fatima and Rome.

After the end of World War II, in 1945, without Portugal having entered, it was ordained the solemn coronation of the statue present in the Chapel of the Apparitions, which constituted one of the most striking moments in the history of the Shrine, also because of the symbolism of the feast that would be the inaugural moment of the Marian Commemorations, on the occasion of the third centennial of the consecration of the country to the Immaculate Conception. In fact, what the Portuguese episcopate intended was to celebrate a commemoration and, with the crowning, to promote a celebration of thanksgiving for the Portuguese neutrality in the War. But, according to one of the members of the entourage of the cardinal sent to Fatima to proceed to the coronation on behalf of the Successor of Peter, the intentions of the Pope were much deeper. Before their departure, Pius XII reminded those who were to act in his name to “always be conscious of the noble mission they were about to perform, for they were about to crown Our Lady Regina Mundi” (Our Lady of Fatima, Queen of the World).

In April 1946, the newspaper *Voz da Fátima* had already enthralled the faithful by announcing what was to happen in May: “Next 13th May the image of Our Lady of Fatima which is venerated in the Chapel of Apparitions will be solemnly crowned by the special Legate of His Holiness Pope Pius XII. The pope, who has always held the Nation in high esteem, *Fidelíssimo*, has given us in recent times repeated proofs of a singular love. To concretize it, he has now sent a Cardinal of the Roman Curia as his special representative to proceed to the coronation of the statue of Our Lady.”

And so it continued on the front page: “What this represents, we cannot even imagine. Let us, during this remaining month, prepare our souls for that day of glory for the



Most Holy Virgin and for our beloved country. Let us listen to the message of penance that the Mother of Heaven has brought us. Let us amend and improve our lives. Let us strengthen ourselves in piety and in the apostolate of Catholic Action. Let no one fail to go to confession and to receive communion during these days! Let us perform public devotions in our churches and chapels. In every home let us erect an altar; let every soul and heart be a throne for the Mother of God and our Mother! She deserves everything; everything we give Her is little. All our Venerable Episcopate will be present during these days in Cova da Iria. There will be official representatives of the Government and members of the Diplomatic Corps. Portugal will be represented in Fatima by what it has best.” “With such a high consecration, the power of the world will fall on Fatima. Those who cannot go there will certainly be there in spirit and heart. It is a holy crusade for a more fraternal humanity,” wrote Lino Netto in the May 1946 edition.

When the day of the coronation came, attention turned to the image, to the message that the papal legacy brought and also to that moment when the Pope would address the pilgrims and the world, from Fatima. The expectations were enormous, especially after Pius XII’s references to the Fatima statue as “perinsignem” or “inclitam” in the text appointing the papal legate. Finally, the moment came when Pius XII addressed directly,

for the first time, the pilgrims of Fatima, through a radio message: “to this holy mount” where “the Immaculate Queen, whose maternal and compassionate heart worked the miracle of Fatima, has heard our supplications superabundantly.”

Among the many pontifical epithets, the statue was called a “thaumaturge” by Pope Pius XII, who searched the Bible for expressions that confirm Mary’s queenliness and shared them with the “grateful and faithful” people of Fatima and the entire world, from Cova da Iria.

The celebration included pilgrimages from Portugal and abroad, as well as “the authentic and faithful representation of the Church of Portugal and of all nations”, “a framework with 500 flags”, “aeroplanes crossed the sky, launching messages of greetings and bouquets of flowers” and, finally, the Holy Father joined “through the Vatican telephone”, as *Voz da Fátima* reported in June in an emotional and enthusiastic description.

From that moment on, 75 years ago, the sculpture not only acquired a new physical dimension, enhanced by the beautiful crown, made in 1942 by the Casa Leitão e Irmãos, made of gold and more than 313 pearls and 2,650 stones, offered by Portuguese women, but, above all, a symbolic dimension of Queen of Portugal and of Peace, since the crown was associated with a concrete vow and, therefore, was the material expression of a gesture of thanksgiving.

John Paul II and Fatima: A Relationship that Grew Closer after the Attempted Assassination in St. Peter's Square

Born 101 years ago, John Paul II, the first Slavic pope in the history of the Church and the first non-Italian pope since the 16th century, maintained a close and profound relationship with Fatima that was cemented by a coincidence of dates: the attempted assassination that would change his life occurred on the same day as the first Apparition of Our Lady to the Little Shepherds in Cova da Iria, 64 years later. This coincidence was for him a clear sign sent by God.

"I want to tell you something in confidence: for a long time, I had intended to come to Fatima, as I have already had the occasion to say on my arrival in Lisbon; but, since the well-known attempt on my life in St Peter's Square, a year ago, when I became aware of it, my thoughts immediately turned to this Shrine, to place in the heart of the heavenly Mother my thanks for having saved me from danger. I saw in everything that happened – I never tire of repeating it – a special maternal protection from Our Lady. And by coincidence – and there are no mere coincidences in the designs of divine Providence – I also saw an appeal and, perhaps, a call to attention for the message that came from her, sixty-five years ago, through the intermediary of three children, sons of humble country folk, the little shepherds of Fatima, as they are universally known," he said on 12th May 1982 to the pilgrims of Fatima, on what was his first trip to the Shrine.

"And here I am, with you all, pilgrim among pilgrims (...) personally, to sing this mercy (...). I wish to repeat today, once again, before you, dear brothers and sisters, these words which I spoke at the first audience after the assassination attempt (7th October 1981); they express, in echo, what happened on that thirteenth day of May last year; they express gratitude to the Highest, to Our Lady and Mother, to the holy protectors and to all those who, directly or indirectly, contributed to saving my life and helping me recover my health. It is 'thanks to the Lord that I have not been killed': I said it the first time on the feast of Our Lady of the Rosary; I repeat it today in Fatima, which speaks so much to us of the Rosary – of praying the Rosary – as the little shepherds said. The Rosary is and will always remain a prayer of gratitude, of love and of confident supplication: the prayer of the



John Paul II, moments before being shot by Ali Agca, at St. Peter's Square, in Rome.

Mother of the Church," he said the following day in the Homily of the International Mass on May 13th.

Then followed a long and emotional story that was to bring him to Fatima two more times. A story that ran through his entire pontificate, practically to the end, the last trip having taken place in a moment of great weakness, in 2000, on the occasion of the beatification of the two little shepherds who were to be made saints by Pope Francis 17 years later.

On March 25th, 1984, the pope presided over the consecration of the world to the heart of Mary in the Vatican; the same image that, in 2000, he placed among all the bishops of the world, consecrating to her the third millennium.

Also on March 25th, 1984, the pope offered to the Bishop of Leiria-Fatima the bullet shot during the attack, which would later be placed in the precious crown of the statue of Our Lady venerated in the Chapel of Apparitions.

On that occasion, before the statue venerated in the Chapel of Apparitions, which was taken to Rome at his request, in March 1984, the pope again referred to what he could not forget: "Our Lady of Fatima, to whom we are so devoted and so grateful, also in the most intimate and personal sense, you wanted to visit us on this very important day, here in Rome". On his many journeys, he made many references to Our Lady

of the Rosary of Fatima.

Devotion to the prayer of the Rosary and concern for the "threats" to the world were other central themes in the interventions of John Paul II, who pronounced a prayer of Consecration to Our Lady, on May 13th, in which he uttered, among other messages, the following invocation: "From nuclear war, from incalculable self-destruction, from every kind of war, deliver us!".

John Paul II returned to Portugal in 1991, passing inevitably through the Shrine of Fatima, on May 12th and 13th; during four days he gave 12 speeches and also sent a letter, from Cova da Iria, to the Catholic bish-



The crown is part of the temporary exhibition until October 2022

Forty years have passed since the attempt that would change the knowledge of the history of Fatima and open the way to the revelation of the third part of the Secret. / Carmo Rodeia

ops of Europe, who were preparing a special assembly of the Synod of Bishops, dedicated to the Old Continent.

When bidding farewell to the country, the pope said that "Fatima is always new for those who repeat the ascent to the Serra de Aire and seek to penetrate even more deeply into the mysteries of the message of Our Lady, 'all dressed in white', in the Apparitions of 1917 to the three little shepherds."

On 12th and 13th May 2000, already in failing the health, John Paul II returned to Portugal to preside to the beatification of little shepherds Francisco and Jacinta Marto.

"And once again I would like to celebrate the Lord's goodness to me when I was saved from death", he said in his homily, expressing "gratitude also to Blessed Jacinta, for the sacrifices and prayers offered for the Holy Father, whom she saw suffering greatly."

On the same occasion the publication of the third part of the so-called "Secret of Fatima" was announced.

In 2000, the now Pope Emeritus Benedict XVI was Prefect of the Congregation for the Doctrine of the Faith (Cardinal Joseph Ratzinger) and signed the "theological commentary" on the third part of the secret, which speaks of a "Bishop dressed in white" who walks in the midst of ruins and corpses, an image associated with the attack suffered by John Paul II.

When he visited Fatima in 2000, he left one of his most precious jewels, the Totus Tuus ring, and even asked for the image of the Little Chapel to return to the Vatican, for the second time, to close the Holy Year, on the Feast of Our Lady of the Rosary, welcoming about 1,500 bishops, the largest gathering of bishops since the Council.

Back in Rome, at the general audience of May 17th, 2000, John Paul II stated that "God's appeal to us through the Blessed Virgin still retains all its timeliness today".

John Paul II guided the Catholic Church for more than two and a half decades in a pontificate that was remarkable on several levels.

In his first public address as pope he addressed the enormous assembly in St Peter's Square saying: "Do not be afraid. Open, or rather throw open, the doors to Christ," words that were a real programme for his pontificate.

In the proposal, which he developed with great energy, Jesus was to enter into every



On his last trip to the Shrine, John Paul II beatified Francisco and Jacinta Marto.

dimension of human life, to encourage and strengthen it, as the first of the 14 encyclicals he left as a legacy states.

"The Church's fundamental function in every age and particularly in ours is to direct man's gaze, to point the awareness and experience of the whole of humanity towards the mystery of God, to help all men to be familiar with the profundity of the Redemption taking place in Christ Jesus. At the same time man's deepest sphere is involved - we mean the sphere of human hearts, consciences and events," he wrote in *Redemptor Hominis*.

A teacher of faith and humanity, John Paul II reformulated the idea of a Europe divided into two great blocs, whose end he predicted. In fact, he understood, long before others, that the era of the world divided into blocs was coming to an end. World geopolitics called for new ways of thinking and new ways of being present. The globalisation of the world had to be matched, for example, by a global style of papacy. And John Paul II did not spare himself, making 104 apostolic journeys to 129 countries. Ecumenism and inter-religious dialogue were permanent topics in his pontificate. He was the first pope to visit a synagogue and a mosque. He was personally involved in the Assisi Meeting, which brought together the main religious representatives of all traditions. He insisted on the association between religious practice and the culture of peace.

He asked for pardon for the errors of the Church, especially for the historical recourse to violence.

His ability to mobilise was remarkable. In his famous speech at the World Youth Days in Compostela, he said to the thousands of young people who were listening to him: "The time has come to undertake a new evangelisation and you cannot miss this urgent call."

For Fatima, for the event and for the Message he did everything in his power to ensure their pontifical seal of approval, as the *Encyclopedia of Fatima* states.

On May 13th it was 39 years since St. John Paul II first set foot in the Cova da Iria, one year after the assassination attempt he suffered in St. Peter's Square. During his visit to Fatima he would suffer another attempt, this time less serious.



John Paul II would order the revelation of the third part of the Secret of Fatima.

War or The Absence of Peace Read from the Perspective of the Message of Fatima

/ Carmo Rodeia



Wounded man lying down in a battlefield of the Great World War I.

In the July apparition the question appears clearly linked to “offences against God”. The question of war is almost as unavoidable in the Message as that of peace.

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

If in the first apparition Our Lady recommends the three seers to pray the Rosary every day in order to “obtain peace for the world and the end of the war”. On July 13th, the Lady, who would be described as brighter than the sun, is peremptory, announcing to them the solution to end the conflict: “if the offences against God cease” the war

will end; otherwise another conflict “even worse” would disturb humanity. In October, the promise is clear and explicit: the end of the war is near, as is the return of the Portuguese soldiers.

The comparison of war to sin, or later to the absence of God, when speaking of the need for the conversion of Russia (a metaphor of the emerging atheistic regimes) appears as one of the most impressive marks of the message of Fatima, and the invitation to prayer and the conversion of hearts is part of the effort “of pacifist charity and the renunciation of violence” to which the Catholic Church was beginning to adhere, as José Manuel Sardica writes in *Guerra (War)*, one of the thematic entries of the *Encyclopedia of Fatima*.

In effect, Benedict XV, who, faced with one of the bloodiest episodes in the history of humanity, as we know it, was developing a “pacifying diplomacy”, found in Portugal, a country heavily penalized by the death of its soldiers at the front during the First World War, and in the apparitions of Fatima as well as in the message that resulted from them, the narrative that could sustain

this new attitude of the Vatican, fighting a vision of a just war that Catholicism, until the twentieth century, had accepted. Thus, the Fatima apparitions and the clear message left by Our Lady to the three Little Shepherds about the effort of conversion, the permanent need for prayer with a view to reparation for sins and Peace, nourished this renewed humanist concern, reinforcing, on the other hand, the Church’s anti-war narrative.

The persistence of questions about the war, which had already taken so many lives in Portugal; the healing of the sick and maimed; the desire for the end of hostilities and the return of the Portuguese soldiers fighting at the front, were dominant themes in the dialogue between the three seers and Our Lady and also in the projection of the event of Fatima itself, in the journalistic reports of the time.

“To the extent that the apparitions took place in the climax year of the First World War, coinciding with the change in the official discourse of the Church on the morality of war, it is not wrong to consider that Fatima was the contribution given by Por-

tuguese Catholicism to the new formulation that was then beginning, of the question of peace and war within the Catholic Church”, José Manuel Sardica also refers in the aforementioned article.

The references to war would then succeed each other in the speeches of the various popes who came to Fatima. From 1945 on, following the division of the world into two great blocks, which marked the beginning of a long Cold War, Fatima became an inspiring reference for the anti-war doctrine of the Church, of which the popes became messengers, comparing war to sin, and eternal damnation, and peace the fruit of prayer and the triumph of God's saving plan for humanity, so well presented to the three children of Fatima.

Let us recall the references against war in the Encyclical *Pacem in Terris* (1963, where John XXIII defined war as something “alienum est a ratione”, affirming that it would be unreasonable to think that it could solve problems) or in the Pastoral Constitution *Gaudium et Spes*, in which the Vatican did not hesitate to condemn the unbridled arms race.

We all remember the words of Paul VI at Fatima, on 13th May 1967, in favour of peace at a time “of grave historical situation for humanity”, marked by the possession of “a great arsenal of terribly deadly weapons”, in which man's “moral progress does not match his scientific and technical progress”. The Pontiff then launched from Fatima an appeal that resounded throughout the world: “Men, we profess at this singular moment, seek to be worthy of the divine gift of peace. Men, be men. Be good men, be cordial, be open to the consideration of the

total good of the world. Be magnanimous.”

With John Paul II, this Christian call to non-violence has taken root. The strong personal bond he had with the Virgin of Fatima, because of the assassination attempt he had suffered and because his life was spared, but also because of the issue of the conversion of Russia, developed in the Secret, brought the message of Fatima into his addresses several times. In one of them, on May 13th, 1991, John Paul II referred to the series of events that had occurred in the East to underline the prophetic reach of the Christian message that Fatima echoed.

“With a heart deeply moved and amazed before the creative and salvific plan of God to bring about the fullness to which He has called us, I, a Pilgrim with you in this New Jerusalem, exhort you, dear brothers and sisters, to welcome the Grace and the Call which in this place is felt most palpably and penetratingly, to adjust our ways to those of God (...). In these men of the twentieth century, both their capacity to subdue the earth and their freedom to flee God's commandment and to deny it have been revealed with equal greatness as an inheritance of their sin. The inheritance of sin shows itself as a mad aspiration to build the world - a world created by man - ‘as if God did not exist’. And also as if that Cross on Golgotha, where ‘Death and Life faced each other in a singular duel’, did not exist, in order to show that love is more powerful than death, and that the glory of God is the living man”.

More recently, in line with his predecessors, Francis confirms the inadmissibility of the just war theory in the face of the power of new weapons, which he condemns outright.

“The world, politics and public opinion risk becoming accustomed to the evil of war, as a natural companion of the history of peoples, but the pains of war are also aggravated by the Coronavirus pandemic and the impossibility, in many countries, of access to necessary treatments.”

The theme dealt with in the encyclical *Fratelli Tutti*, in paragraphs 256 to 262 of the seventh chapter dedicated to paths of peace for a renewed encounter, the Pope says that is the negation of all rights and a dramatic assault on the environment.

If we want true integral human development for all, says Francis, we must work tirelessly to avoid war between nations and peoples (257). We cannot think of war as a solution. It is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a “just war”. Never again war! (258) The ultimate goal of the total elimination of nuclear weapons becomes both a challenge and a moral and humanitarian imperative (262).



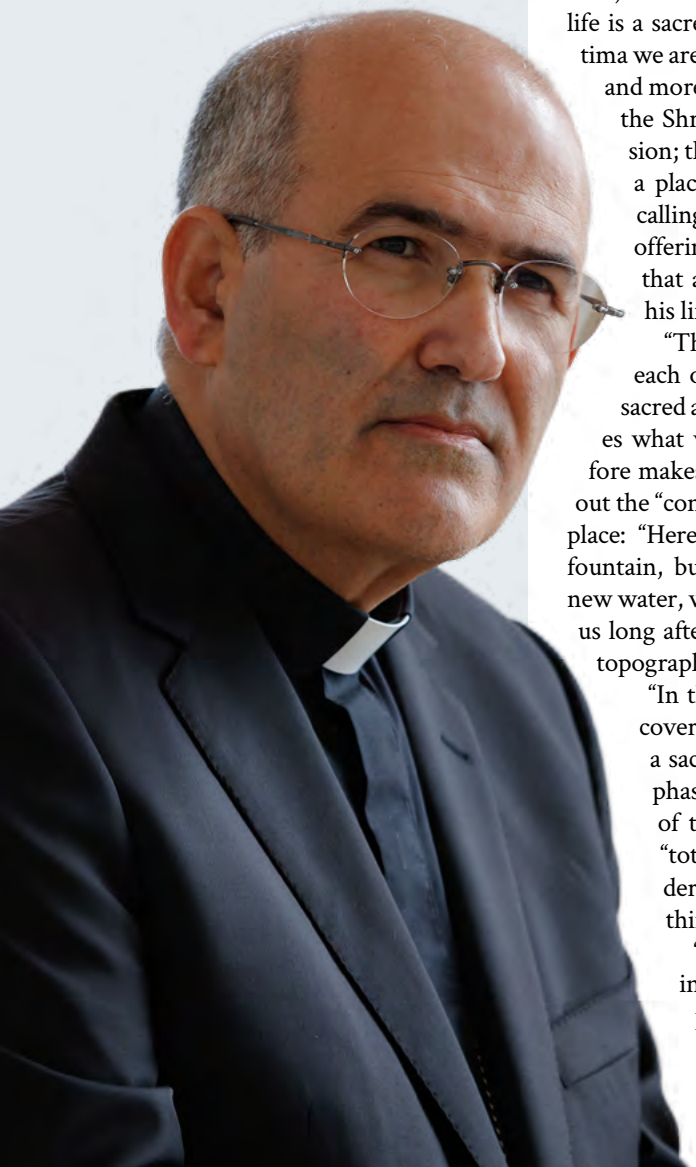
“Fatima is a kind of school where we learn the unconditional love of God” and the Shrine is “a vanguard of peace building”

Cardinal José Tolentino Mendonça was the guest of the June #fatimanoseculoXXI podcast. The Archivist and Librarian of the Holy See speaks of the meaning of pilgrimage, the world's need for conversion and the actuality of the “three addresses” that Fatima proposes to contemporary humanity: “conversion, penance and prayer”.

Carmo Rodeia

#FÁTIMA
NO SÉCULO XXI

Cardinal D. José
Tolentino Mendonça



Where does the shrine begin? That is the question. Mgr. José Tolentino Mendonça answers, without a doubt, that “It begins in the heart of each one of us”. And where does Fatima begin? “Long before Fatima, and Fatima ends long after Fatima”, answers the Cardinal of the Roman Curia, who presided over the International Anniversary Pilgrimage in May, which this year was held in the presence of the pilgrims, albeit in a very restrictive manner.

“When a pilgrim starts his journey to Fatima, his life is already a shrine because our life is a sacred place. So, even far from Fatima we are already inside the shrine, more and more inside, and it is important that the Shrine has this capacity of expansion; that it be not only that place, but a place that resounds and resounds, calling, inviting and that it resounds offering a gift, a word, an experience that afterwards the pilgrim takes to his life,” he affirms.

“This is its great function: to lead each one to recognize that his life is sacred and that recognizing this changes what we are, converts us and therefore makes us walk,” he clarifies pointing out the “consolation” that springs from this place: “Here we come to drink from the fountain, but afterwards, the taste of this new water, which we drink here, enlightens us long after we have said goodbye to the topographic sign that says Fatima.”

“In the pilgrimages on foot we discover the value of the path, which is a sacrament, a sign of God” he emphasizes underlining the availability of the senses of each pilgrim in a “total and unique” surrender in order to quench “the desires and the thirst” of the heart.

“The great pilgrimage is always interior. A pilgrim walks in the physical space to learn to walk within himself. And when we cannot walk in the geography of the world, we have to do it in our internal geography and

the human heart is a great place to travel.”

In this interview, available at www.fatima.pt/podcast and on the iTunes and Spotify platforms, the poet cardinal, one of the most prestigious figures of the Portuguese Church, reflects on the importance of the message of Fatima for humanity, in this second century of the Shrine.

“Today we are living a rare moment in history; it is a moment of transition from one epoch to another. I think that the pandemic has pushed us towards the future, placing us already in a different moment, in another historical moment. And in every historical moment we need a spiritual reconstruction, a re-discovery, and this challenges the role of Fatima in the future. I have great confidence in the role of Fatima because the potential and strength of hope, which is experienced in Fatima, will help us in meeting ourselves again with a deeper and more spiritual understanding of what are the priorities for our time,” he insists, naming the great priorities of this “wounded humanity”.

“These priorities have to do with the qualification of human life. ‘Men, be men’... The cry of St. Paul VI and then in another way and adopting it as his own, of Pope John Paul II, the cry that now accompanies the testimony of Pope Francis, is that we need to qualify our humanity, to qualify it integrally,” warns the Cardinal referring to the importance of the spiritual dimension.

But Mary is also the Queen of the World and of Peace, he recalls.

“The message of Fatima is a universal message; it is so because here a God is presented who comes to speak of mercy, who comes with his heart in his hands to speak to the human being.”

“Shrines are places where we learn what a culture of peace means, because our hearts are transformed. The weapons of war are turned into ploughshares. That is the function of the Shrine: a pacification of the human heart that is then reflected in our societies. That is why the Shrine is a vanguard of peace building,” he highlights.

“Integral Ecology” and the Message of Fatima: A Path to Peace

In the year in which the Platform *Laudato Si'* is launched and in which is celebrated the 6th anniversary of the Green Encyclical, let's look at the message of Fatima from the perspective of the relationship between Ecology and Peace. / Carmo Rodeia

There is in the message of Fatima “a potential of ecological intelligence” stated Isabel Varanda, professor at the Catholic University of Portugal, in the fifth session of the Pastoral Theological Symposium 2018 when reflecting on The Imperative of Peace as Integral Ecology.

On the subject, the researcher explained that Peace and Ecology “are inseparable concepts”, firstly because Peace is not limited to the absence of war and human peace, nor is Ecology exhausted in an environmental perspective, and she added: “Peace is not possible without a just Ecology and the integral ecological balance is embodied by and culminates in Peace, with justice for all creatures and Peace with the Creator.” And she concluded: “There is an intimate link between justice, peace and creation. Integral peace, integral justice and integral ecology.”

For over a hundred years, documents from the Church and others to which the Church joined its voice through pontifical pronouncements, have been published – of which the following stand out: Pope Paul VI's address to the United Nations; papal messages for the World Day of Peace between 1968 and 2021; the Earth Charter and, more recently, the encyclical *Laudato Si'*. They are all inspired by an “integral ecology” based, among other things, on values such as non-violence and peace.

Pope Francis states unequivocally in number 92 of the encyclical: “We can hardly consider ourselves to be fully loving if we disregard any aspect of reality: ‘Peace, justice and the preservation of creation are three absolutely interconnected themes, which cannot be separated and treated individually without once again falling into reductionism’. Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection.”

Peace being one of the central axes of the message of Fatima, the exercise of relating Fatima, Peace and Ecology is almost immediate.

In the six apparitions of Our Lady in Cova da Iria, the theme of war and peace is abundantly referred to, as is that categorical im-

perative of the need for conversion: peace of heart, peace with one's brother, peace with creation and peace with the Creator.

As Pope Francis himself reminds us in the encyclical *Laudato Si'*, number 225: “An adequate understanding of spirituality consists in filling out what we mean by peace, which is much more than the absence of war. Inner peace is closely related to care for ecology and for the common good.”

Pope Benedict XVI, in his message for the XLIII World Day of Peace 2010, the year he visited Fatima and left clues for the commemorations of the Centennial of the Apparitions, stated “if you want to cultivate peace, protect creation”.

This is perhaps one of the possible keys to reading the Message at the dawn of the 21st century. Human ecology, already proposed by John Paul II in the encyclical *Centesimus Annus* (1991), and taken up again today by the first great green encyclical of the Catholic Church, will challenge us to study more closely the Message, which is not closed in on itself and does not end with the revelation of a secret.

To return to Isabel Varanda: “The major importance of the Memoirs of Sister Lucia does not end with the fact that they are a living testimony to a past and celebrated event. They are intended for the future rather than the past; they are intended for the memory of the future, and this memory of the future, a century later, requires the semantic extension of the message of Peace.”

“Caring for Peace is caring for integral ecology. Caring for Peace is the exhortation that came from heaven down to the Little Shepherds: Francisco, Jacinta and Lucia, and, through them, to the whole world: so that all may be saved, to the end of Hell; salvation, in the sense of the Greek expression *sôtèria*, as fullness of life for all creatures; *sôtèria* as integral ecological salvation. For the salvation of all and to overcome Hell, the Little Shepherds give their lives (...). This is the imperative scope of the message of Fatima: peace with justice for all creation, because there is no just peace without the integrity of creation,” concluded Isabel Varanda in the article “Fatima: The Imperative of Peace as Integral Ecology”.



Timeliness of Fatima's Message and Importance of the Shrine in This Time of Pandemic was Evidenced during the July Pilgrimage

The International Anniversary Pilgrimage, which evokes the third apparition, was presided by the Bishop of Ourense, Spain, and recalled the victims of the pandemic, especially the youth and vulnerable people. / Carmo Rodeia



The Bishop of Ourense, Bishop José Montanet, considered that the Shrine of Fatima acquires, in the current pandemic situation, “a special meaning”, for the silence it provides for those who seek recollection.

According to the Spanish prelate, who presided over the July International Anniversary Pilgrimage in Cova da Iria, attended by 12 groups (from Spain, Italy, Poland, Venezuela, Croatia and France), “it is very difficult to listen to God in the excitement and festivities” with many people around, which makes the Shrine of Fatima a privileged place to achieve this goal.

Bishop José Montanet, who has been president of the Episcopal Commission of Liturgy of the Spanish Episcopal Conference since March 2020, also affirmed, in the homily of the Mass of the 13th, that “we must take seriously the spirituality of Fatima that has some very beautiful connotations: the confession and the reparatory commun-

ion of the First Saturdays, the prayer for conversion and for peace”.

The invitation to prayer left by the Virgin to the three little shepherds “is real and urgent” in the face of the suffering and war so many people are facing nowadays, the Bishop of Ourense further stated.

Based on the account of the third apparition, during which Our Lady asked the seers to return here every 13th day and pray the Rosary for peace and for the end of the war, Bishop José Leonardo Montanet stressed that “there is no more real and urgent request. We continue to experience desolation and war”. And he exemplified: “Have you ever wondered how many children have died in the womb of their mothers in Europe? Do you know how many suicides have happened in our countries of young people, who sought their own death because life had lost meaning for them? And what about the families, the schools, our univer-

sities, where ideologies are preached that sooner or later kill the faith in the lives of the younger generations?” the Galician prelate questioned, underlining the invitation to prayer that finds in this Shrine “a privileged place”.

The Bishop of Ourense, particularly attached to Fatima, as he confessed on the night of the 12th, challenged Christians to be “witnesses of hope and of life”, that should be protected because it has “meaning and must be respected and loved”. “It is an obligation of the Church to always defend human life”, the bishop stated, wishing that “the pains and tribulations that the whole world suffers in this time of pandemic will not make the Catholic faithful lose hope”.

The July pilgrimage evoked again the theme of the entire pastoral year - “Praise the Lord who lifts up the weak” - with “a special intention for those who suffer in this time of affliction due to the pandemic”.



Message of affection to the Pope

At the end of the celebrations, the Bishop of Leiria-Fátima, Cardinal António Marto, addressed a “particular thought” of “prompt convalescence” to Pope Francis, who was in hospital at the time recovering from a surgical intervention: “We send a wish for a prompt convalescence and that Our Lady of Fatima and the Little Shepherds continue to bless him in the gift of health and in the exercise of his ministry,” said Mgr. António Marto, at the Altar of the Prayer Area.

Panama Celebrates the Laying of the First Stone of the Replica of the Chapel of the Apparitions

May 13th was marked in a symbolic way with a moment of celebration. / Cátia Filipe



The first stone of what will be the fifth replica of the Little Chapel of the Apparitions of the Virgin of Fatima in the world was laid on the 13th May, 2021, in a field adjacent to the headquarters of the Episcopal Conference of Panama.

With this space, the world will count five similar structures copying the Little Chapel – in the United States, Brazil, Puerto Rico, Philippines and now Panama – whose original is located on the exact spot where the Virgin Mary appeared at Fatima in 1917.

Archbishop José Domingo Ulloa Mendieta, Archbishop of Panama, presided over the ceremony of laying the first stone, accompanied by the Apostolic Nuncio of the Holy See in Panama, Archbishop Luciano Russo, and the Portuguese Ambassador in Panama, Gonçalo Teles Gómez.

"This is a special moment, of great joy and blessing for the Archdiocesan Church; It is a dream that comes true," stressed Archbishop José Domingo Ulloa Mendieta.

As he placed the first stone on the blessed ground moments before, Monsignor Ulloa took the opportunity to also place on the same site a small image of the Virgin of Fatima, and a picture of Saint Joseph, so that "those two saints, who loved and cared much for Our Lord, may accompany the construction of this Little Chapel, and the people who

will pilgrim here in search of peace".

The ambassador of Portugal in Panama, Gonçalo Teles Gómez, said that it is an honour for the Portuguese government that Panama is the fifth place in the world where a replica of the Little Chapel is erected, because "the faith of the people here is immense, and they love the Virgin Mary very much".

"Here all the brothers from Latin America will be able to come on pilgrimage, in preparation for a subsequent trip to Fatima, or to Lisbon, now that World Youth Day is approaching in our country," the ambassador stressed.

The president of the World Apostolate of Fatima Panama, Tomás Vásquez Polo, explained that the site will be a place of pilgrimage, of silence, not accessible with motor ve-

hicles, which will require people to arrive on foot. Pavements and gardens will be installed for visitors' meditation and bridges will serve as a crossing to the main road.

In 2017, one of the 13 Pilgrim Images of Our Lady of Fatima was in Panama on a tour of several dioceses. From the 23rd to 27th January 2019, Pilgrim Image N°. 1 was present at World Youth Day in Panama. The Archbishop of Panama, José Domingo Ulloa, entrusted World Youth Day (WYD) 2019 in Panama to the Virgin of Fatima, in the year of the Centennial of the Apparitions, during the visit of Pilgrim Image N°. 2. The programme included celebrations, visits to a hospital and a prison, meetings with the clergy and with Pope Francis.



D. José Tolentino Mendonça Defends “New Beginning” For Humanity Based on the Message of Fatima

Cardinal presents love as the “the truest, the most prophetic, the most necessary release”. / Carmo Rodeia

Portuguese Cardinal D. José Tolentino Mendonça, president of the May international anniversary pilgrimage, said in the homily of the Mass of May 13th that the world will need a “new beginning” in the post-pandemic period to transform “crisis into opportunity” and “calamity into hope”. “Love is the truest, the most prophetic, the most necessary release,” he said during this homily that gathered 7,500 pilgrims in the Prayer Area of Cova da Iria.

Cardinal Tolentino Mendonça emphasised that faith transforms the experience of crisis into “an occasion to rekindle life”: “Looking at the cross one might think that Jesus was brutally lockdown. And he was. But the actual release is the one that love triggers within us”.

The Pope’s collaborator also evoked Jesus’ experience of suffering, which “teaches us to transform crises into laboratories of hope”.

D. José Tolentino Mendonça defended the need for a “spiritual restart” in the post-pandemic period, which goes beyond the “material expression of life”. “There is, no doubt, an urgent need to supply food, and this demanding task, which is essentially one of economic reconstruction, must unite and mobilise our societies. But our societies also need a spiritual restart. We do not live without bread, but we cannot live only on bread,” he added.

The Portuguese cardinal and poet stated that the world is facing “an immense challenge to be reborn” because of the crisis caused by COVID-19. “For it is not enough

to return to exactly what we were before: it is necessary that we become better. This requires an extra soul. It requires us to unlock our hearts,” he asserted.

The archivist and librarian of the Holy See invited everyone to an “inner assessment” of our lifestyles and models of development, transforming them to generate “a true and creative hospitality of life”. “Let us be in no doubt: post-pandemic reconstruction will depend on how we conceive fraternity,” he pointed out, quoting Pope Francis’ thoughts.

The cardinal, who came to this pilgrimage on foot as a Fatima pilgrim, having walked a few kilometres with the Equipas de Nossa Senhora, said it is necessary to see beyond “so many tears, demands and promises”.

“We pilgrims always come to Fatima empty-handed. But from Fatima we carry, awake within us, a dream. Fatima teaches us how to illuminate a world which is in darkness. Be it the small world of our heart, be it the heart of the vast world,” he observed. “Thank you, My Lady, for making this place a lever of our humanity. A laboratory without doors or walls, always open to hope! In you we praise the Lord who redeems us from every weakness,” he concluded.

The previous evening, Bishop José Tolentino Mendonça had already stressed that this pandemic, marked by mourning and death, should be an opportunity

to make people better so that their suffering was not in vain. “The turmoil brought by the pandemic has also unsettled us and so helped us to identify more clearly the essential,” he pointed out, highlighting the questions that then arose in the human heart and which “can become a springboard for the future”.

D. José Tolentino Mendonça pointed to the challenge of “consoling, caring and rebuilding” humanity, in the post-pandemic period, with a look of hope. “We need hope in order to look forward, to gain trust and to share. We need hope to transform obstacles into paths and paths into new opportunities. We need hope in order to be more united, in order to build ethically qualified societies, societies that bring about social justice and brotherhood among all people,” he concluded.

Memory of St. John Paul II and coronation of the statue of Our Lady evoked

In this celebration, the memory of St. John Paul II, victim of an attack in St. Peter’s Square on May 13th, 1981, was evoked. The coronation of the statue venerated in the Chapel of Apparitions on 13th May 1946 was also recalled. This celebration included the moment of the Word to the Sick.



On the two days of the pilgrimage, the Prayer Area of the Shrine of Fatima reached its full capacity more than an hour before the beginning of the celebrations.

The Apparitions Are the “Expression of a Sign God Sends to Humanity”

The Apostolic Nuncio in Portugal highlights Fatima’s role in building the history of salvation and promotes devotion to the Immaculate Heart of Mary. / Carmo Rodeia and Diogo Carvalho Alves

The apparitions of Mary in different countries and continents, as in Fatima 104 years ago, express God’s concern for humanity, said the Apostolic Nuncio in Portugal, Archbishop Ivo Scapolo, in his homily of the Mass of the June international anniversary pilgrimage, which he presided for the first time.

Referring to Mary’s role as God’s messenger and collaborator, he stated that “She, Mother of Jesus and Mother of the Church, continues to collaborate in helping us fulfil in the history of humanity the mission that her Son Jesus left to his Apostles: to proclaim the Gospel and baptize in the name of the Father, the Son and the Holy Spirit. It is within the framework of this great plan of Salvation that God wanted the Virgin Mary to intervene many times in the history of the Church.”

“As Mother of the Church, She loves us and cares for us; therefore, She comes to meet us to show us the path to follow to conversion and the instruments to use to be worthy, one day, to enter the House of God the Father,” Bishop Ivo Scapolo clarified.

“The apparitions of the Virgin Mary here in Fatima, 104 years ago, are part of this mission that Mary is carrying out, also asking for our collaboration. As she asked the three little shepherds, Lucia, Francisco and Jacinta, to collaborate for the salvation of all souls, especially for the conversion of sinners, so today she also asks us for the same collaboration,” stressed the prelate who has been representing the Pope in Portugal since 2019.

In the second homily he delivered in Fatima, the Holy See representative underlined the role of the little shepherds, called to collaborate in this plan of God. “We can say that the three little shepherds are like the mustard seed. Despite their frailty and smallness, notwithstanding so many threats, misunderstandings, difficulties and obstacles, thanks to the work of the Spirit and to the maternal help of the Virgin Mary, they were at the origin of the reality of this Shrine of Fatima, where so many people, as at this moment, come to shelter in its shadow, seeking consolation, strength, graces for themselves and for their loved ones”, he stated.

The Nuncio also recalled all those who

come to the Shrine seeking “consolation”, “comfort” and “hope”, encouraging, for the second time, the Fatima pilgrims to live the devotion to the Immaculate Heart of Mary, of which the Servant of God Lucia of Jesus was a tireless promoter. “We know that it was a mission that Sister Lucia carried out with great intensity, fidelity and perseverance, finding important support from the various popes,” the diplomatic representative of the Holy See emphasized in his homily during the celebration of the Word, which took place at the altar of the prayer area on the evening of the Vigil.

The Italian Archbishop contextualized, from the fourth memoir of Sister Lucia of Jesus, written in 1941, that one of the elements that characterized the second apparition of Our Lady, on June 13th, 1917, was the request to the Virgin Mary to take the three little shepherds “to Heaven”, to which the Lady replied: “Jacinta and Francisco I will take soon. But you will stay here a little longer. Jesus wants to make use of you to make Me known and loved”.

Nuncio Ivo Scapolo recalled that Pope Pius XII “extended to the whole Church” the liturgical memorial of the Immaculate Heart of Mary in 1942, establishing that it should be celebrated on the day after the Solemnity of the Sacred Heart of Jesus; and Pope St. John Paul II raised it to the status of obligatory liturgical memorial, “to give it greater importance”.

In this context, he added that several popes have realized the “consecration of the Church and of all humanity to the Immaculate Heart of Mary”, in communion with the bishops of the whole world, in response to the requests of Sister Lucia.

On this “special night”, the Archbishop invited pilgrims to perform one of the parts of the Act of Entrustment to Our Lady of Fatima, which St. John Paul II performed before the Image of the Virgin of Fatima in 1984 in St. Peter’s Square in the context of the Jubilee Year of Redemption. “The power of this consecration remains for all times and embraces all men, peoples and nations; and it overcomes every evil, which the spirit of darkness is capable of awakening in the heart of man and in his history, and which, indeed, has awakened in our times,” he declared.



The Shrine as “School of Holiness”: From Vocation to Mission

This Symposium, focused on the life and holiness of Saint Jacinta Marto, featured debates and reflections on how to be holy and live holiness in the contemporary world from the point of view of the site, the events and the message of Fatima. / Carmo Rodeia e Cátia Filipe

The Theological-Pastoral Symposium “Fatima, today: thinking holiness”, focused on the life and spirituality of Saint Jacinta Marto, the first non-martyred child canonized by the Church on the occasion of the centennial of her death, ended with a clear appeal pronounced by Cardinal António Marto for the Shrine to be “a school of holiness”. “This Symposium was a great contribution so that our Shrine be, or continue to be, a school of holiness for our time, for our people, especially the simplest and humblest, who constitute the great majority of the pilgrims,” the Bishop of Leiria-Fatima said at the end of three days of conferences and debates.

“To show the way in which we can live holiness in our daily lives, in our concrete lives, is the true fundamental reform of the Church,” the Portuguese cardinal pointed out. “This is the great challenge of holiness in the Church, and these days have shown that the spirituality of Fatima continues to be valid and challenging for our 21st century, giving us keys to interpret this concrete challenge,” he stressed.

Holiness Fosters “Hope and Meaning of Life”

In the opening session, the Bishop of Leiria-Fatima had already pointed out that holiness “fosters meaning and hope”.

In the presentation entitled “Saying holiness today and for today, from Fatima”, he pointed out that many of the saints, in particular the first two in this place, learned to find God in an upside down world, confronted with war and the threat of persecutions of the Church.

“Confining God to religion and to the Church is a strong temptation in the face of the difficult, contradictory, global world in a global crisis in which we have to live, but the great saints loved the world even in their time of crisis,” said Bishop Marto.

Recalling Pope Francis’ apostolic exhortation *Gaudete et exsultate*, one of the most quoted documents in the course of these three days of debate, Bishop Marto pointed out that “from the Christian perspective, holiness shows an extraordinary humanising force and a great offer of meaning and hope”, warning that holiness cannot be spoken of “only as a heritage of the past”, because “the future of the Church is also the history of holiness”.

“The holiness of Jacinta and Francisco is an example and an appeal to the whole Church;

each one has his own spiritual profile on the path to holiness: Francisco was more dedicated to prayer and contemplation and Jacinta lived more the compassion of surrender in favour of humanity,” said Cardinal António Marto.

In his reflection, the diocesan bishop pointed out that, in the Marian Shrine of Cova da Iria, the holiness of the two little shepherds “is inspiring, a precious memory not to be lost sight of, but to be made always alive and actual”.

Fatima’s Message Urges to Holiness

Intervening in the opening session, the Rector of the Shrine of Fatima considered that “thinking holiness from Fatima makes sense because it is a school of holiness, both in the message, of the Angel and of Our Lady, and in its protagonists, namely in the saints Francisco and Jacinta”. Besides, it presents “paths and exhorts to holiness”, since saints Francisco and Jacinta Marto are “concrete faces of that holiness” and through them holiness “acquires a familiar, close and, above all, desirable and possible face”.

For the president of the Scientific and Organizing Committee of the Symposium, Marco Daniel Duarte, “thinking holiness is daring”, both in the context of the thought and experience of humanity, as well as in the ecclesial context itself, and “living it will be the happiest of responsibilities”.

“In the course of two thousand years of Christianity, the expression holiness has always been taken as defining the Christian community itself, in what is its identity and in what is its desire,” pointed out Marco Daniel Duarte.

The Theological-Pastoral Symposium counted with the interventions, among others, of Cardinal Luis Antonio Tagle, prefect of the

Congregation for the Evangelisation of Peoples; D. José Ornelas, president of the CEP - Portuguese Episcopal Conference; Crispino Valenziano, of the Pontifical College of Saint Anselm; Jerónimo Trigo, moral theologian of the Portuguese Catholic University and Teresa Messias, of the same University.

The Return to Physical Participation and the Experience of the Place

The Rector of the Shrine of Fatima admitted that the pandemic “has conditioned all the action” of the Institution, “imposing an enormous effort of adaptation to the new reality”. “We understand that, despite all the limitations that the present moment still requires, it is time to resume some actions, and the Theological-Pastoral Symposium was one of those initiatives,” said Father Carlos Cabecinhas. “Despite all the limitations, it is time to resume some actions: The Symposium was one of those initiatives, the resumption of the Meetings in the Basilica was another. We have scheduled the Summer Course and a set of activities of a reflective nature that we had dropped last year and with which we have already started to catch up since the beginning of this year.

For the Rector of the Shrine of Fatima, the resumption of activities in the presence of people, such as the Theological-Pastoral Symposium, takes place “with every care and all the guarantees of security for the participants”, making sure also that “people may reach further afield, using digital means”.

“It is an effort to send a sign that, even in this context, with all the constraints, there are steps that we can take with responsibility; that we want to take them and we are taking them,” he stated.



Reconciliation, Dialogue and Communion: Three Paths towards a Common Destiny for All the Baptized

The president of the Portuguese Bishops' Conference, Bishop José Ornelas, said that the proposal of holiness aims at "liberation" and the creation of "a new world", and questioned whether this attitude leads Christians to "live in community" and to give "the gifts to humanity".

"Does our holiness allow itself to be guided by the Spirit, to live in community and to take these gifts to the whole of humanity?", questioned the Bishop of Setubal and President of the Portuguese Episcopal Conference, during his conference in Fatima entitled "Holiness as reconciliation: recreating the wounded world".

The Bishop of Setubal began by referring to the need to "clarify" the concept of holiness and established a difference between the holiness presented in the Old and New Testaments. "To speak of holiness in the sense of reconciliation is a choice that has already been made. Holiness and reconciliation are concepts which may seem distant: holiness means separation, distinct, discontinuous, and reconciliation means gathering, reconsidering, discussing, meeting again," he clarified.

Returning to the Bible, the Bishop of Setubal indicated that the proclamation of the Gospel is the "true holiness" because it points to the "reconciliation of peoples". "It is a call to welcome the total love of God, in a spirit that transforms, that invites to a way of life, to an attitude. Holiness is not defensive, 'don't do this or that'. No. Holy is the one who does and acts out of mercy, affection, and acts, first of all, by bringing the Church together. Despite the distinction of each one's origins, holiness brings everyone together," he underlines.

Bishop José Ornelas proposed some biblical images to talk about holiness and stated that by looking at Jesus' actions, "one learns how to be holy".

The prelate emphasized that holiness "is not a static and self-referential way of being", but is expressed "in a constant dynamic and in communication" inside and outside the Church, and, he clarified, "it is dynamic in the search for the holy face of God, without which the Church and the life of any of its members has no truth or consistency; it is dynamic in building and reuniting fraternal communion made possible by the Holy Spirit; it is dynamic in proclaiming the Gospel, through signs of care for those most in need."

"To place the person who needs to be



healed in the centre is the new logic of a holiness that comes to meet the human being," told the president of CEP to the more than 350 participants who, in person and digitally, followed his communication.

The prelate, who belongs to the Congregation of Priests of the Sacred Heart of Jesus, of which he was Superior General between 2003 and 2015, recalled that the "author-

"In Fatima pilgrims are invited every day to bring up a light of hope, to renew their baptismal conscience and to assume the beauty of their divine filiation [...] The liturgy of the Shrine must offer the possibility of letting oneself be involved in the light of the Gospel that shines here"

JOAQUIM GANHÃO
Director of the Department
of Liturgy of the Shrine of Fatima

ity and power of holiness are evident in the word and action of Jesus" and therefore all the baptized are invited, at liberty, to imitate Him, especially in His resistance against evil.

"Unfortunately, the process of violence in the name of God is not limited to the time of Jesus. His disciples too, with the passing of generations, have forgotten the time when, like their Master, they were persecuted and martyred, and they have allowed themselves to be carried away by the same violent processes and have become persecutors and promoters of exclusion, persecution and death."

"It is very easy to fall into the snare of violence, the daughter of the thirst for power and dominion proper to the human logic of success and triumph, and to involve God in this process," he further stated, while pointing out that "violence in human processes is always a sign of the lack of God's presence, or even goes against God's plan". Therefore, he concluded, "it must always sound like the worst of blasphemies to speak of holy war, holy inquisition and sacred monsters of that kind." "Manipulating, excluding, exploiting and killing can never be done in the name of God, whom Jesus came to reveal as Father." "To be holy means to join the human journey of Jesus, in union with the Father's project, and to make one's life a gift in the service of transformation and reconciliation of the world," he concluded.

Holiness Is a Path

Holiness is not an "abstract or philosophical" idea, but rather a path that must be travelled by the whole Church, aware that it too is a sinner, stated Cardinal Luis Antonio Tagle. "The news about abuses within the Church against vulnerable people like children, the financial problems, even the internal conflicts within the Church, put her holiness in question," the prefect of the Congregation for the Evangelization of Peoples said during his reflection entitled "Crisis of holiness: the drama of sin in the Church".

The Filipino official stated that Christians "must be the first, the closest and the most available to listen, to direct and to bring God's hope to others." "We cannot expect to be like God; only he is truly free from sin, but we have a responsibility to bring his justice, his mercy and his love to others," he added.

"Even if wounded, Christians must be the first, the closest and the most available to listen, to direct and to bring God's hope to others," the cardinal said, stressing that "this is what makes us holy." "The call to holiness comes to us today in breakdown situations like human trafficking, slavery, the exploitation of people. Part of our holiness is to look at these horrible signs of sin, which run through humanity, and to be the face of God to these brothers and sisters," he further clarified. "God's holiness is His goodness, His love that is different from human love and power," he said as he stressed that "our condition cannot contain God's holiness. The people of God are called to be a sign of God's holiness."

“You children are the living stars of hope; a hope that will shine for all humanity,” Said Cardinal António Marto

The Bishop of Leiria-Fátima presided over a symbolic celebration at the Chapel of the Apparitions to mark the Children’s pilgrimage, which this year could not be held again because of the pandemic. / Carmo Rodeia



The Shrine of Fatima marked on June 10th, in a symbolic way, the Children’s Pilgrimage which, due to the health situation, could not be performed physically on this day, which usually welcomes thousands of children and young people in the Prayer Area, accompanied by their catechists and families.

“If it were not for the pandemic at this hour our enclosure would be full of children and people who used to accompany them in a colourful atmosphere of joy and celebration” recalled Cardinal António Marto, who presided over the celebration in the Chapel of the Apparitions.

“The pandemic forced us to do this: you represent all the catechism children who wanted to be here. Therefore, I greet in you all the children of catechesis, with much affection, much esteem and much friendship, so that you may be able to bring hope to all humanity” said the bishop of Leiria-Fátima, addressing the 12 children, daughters of the employees of the Shrine of Fatima, who participated in the celebration and deposited, at the feet of the image of Our Lady, 12 stars of hope, symbolizing the desire for “more fraternity and friendship among all”.

“Dear little friends, Our Lady is counting on you to make Portugal and the world more fraternal and more beautiful,” said Bishop António Marto.

“The pandemic has affected many people and has left much pain, much suffering, sadness, discouragement and despondency in many people and families. Therefore, today we need to transmit hope to one another, that hope which Our Lady transmitted to the Little Shepherds: do not be discouraged because I will never leave you; my Immaculate Heart, the heart of a mother, will be the refuge, the shelter and the comfort which will lead you to God,” recalled the prelate, highlighting hope and peace as the keynotes of a message of which Fatima is the heir.

“You have deposited the stars of hope: you children are those stars, living stars of hope; a hope that will shine in your hearts, in your eyes and in your smiles, through prayer,” he further stated in his brief address.

“Let us ask the Blessed Virgin to deliver us from this pandemic; let us ask her to make us all responsible for one another so that we don’t turn back; let us be capable of taking care of one another, especially the most fragile,” he said, as he asked, “Can you see? This is taking hope. Our Lady invites you to take this hope to your family, your school, your neighbours, and to ask them to unite in this hope so that it may be transmitted to everyone.”

The celebration ended with the presentation of a video with the hymn of the pilgrimage sung by a virtual mega choir. The hymn “Oh, what a beautiful Lady”, written and set to music for this Pilgrimage, was sung by thirty children’s choirs from Catholic schools and parishes throughout the country, who joined their voices to those of the Schola Cantorum Pastorinhos de Fátima.

Shrine invests in creating official products with quality seal

The latest novelties – Regina Incense and Liturgical Charcoal – are already available in the stores and online shop. / Carmo Rodeia



The Shrine of Fatima, which has invested in creating a line of official products, only available in its stores - physical stores and online shop - has just launched the Official Incense of the Shrine of Fatima - Regina Incense - and the Liturgical Charcoal.

This is the Incense already used in the Centennial celebrations, with an exclusive formula for the celebrations at Cova da Iria. This formula was perfected and, at the moment, this is the only Incense used in all the celebrations at the Shrine of Fatima.

The successive improvements are the re-

sult of a partnership with a local, national supplier, who developed the formula exclusively for the Shrine, being analyzed, evaluated and approved internally.

The ecological packaging was also developed especially for the Shrine, in a material with allusive notes to its official logo, in three sizes: 100g, 250g and 500g. The official Liturgical Charcoal was also launched in ecological packaging, with its own display case, in packs of 10 and 100 units.

These products, always looking for an alliance between quality and environmental sustainability, will have the Official Prod-

uct seal and will be available in the Shrine stores, Articles, Bookshop, Paramentaria, and online at www.store.fatima.pt.

Among the official products, there are some more specific ones for children such as mugs, bottles, pens, pencils, key chains (Lanyard), notebooks, cases and bracelets, but also a more general line intended for adults such as rosary cases, coin purses or T-shirts.



A Pilgrim Image of Our Lady of Fatima has toured the welfare centres of the Sisters Hospitallers



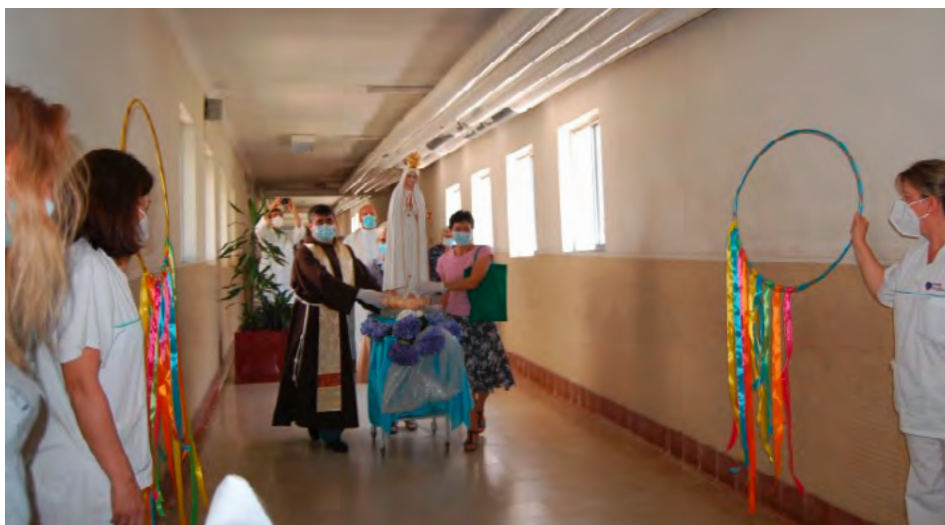
“In times of pandemic, it is not possible for us, as was customary each year, to gather in Fatima, as a Family united by Hospitality. But precisely because Mary is Mother and is always present, especially in these days of suffering and difficulty, we thought it would do us good to welcome her in our House, coming to meet us, in visitation,” reads a statement sent by the Institution.

D. Manuel Clemente, Cardinal Patriarch of Lisbon, presided over a celebration held at the Casa de Saúde da Idanha, on 6th July, and describes a moment of “joy”, that he experienced being present on this pilgrimage.

With the motto of the pilgrimage, “Virgin Mary, Mother of the Visitation”, the visits have provided “beautiful and lived moments of celebration”, with “much faith, affection, devotion, joy and beauty”.

The statement also said that hospitaller centres in Madeira and the Azores, Angola

and Mozambique have shared these moments of celebration via digital media.



The Pilgrim Image N° 6 Has Resumed Her Travels and Visits Nicaragua

Visit had begun in January 2020. / Miguel Garcia | Collaborator of the Fatima Mission Nicaragua

After a long pause due to the COVID-19 Pandemic, the Image of the Pilgrim Virgin N° 6 has resumed her travels and has already visited 5 dioceses: Jinotega, Matagalpa, Estelí, León and Bluefields, one of the newest in the country and the most remote on Nicaragua's Caribbean Coast.

The Image of the Pilgrim Virgin is being received with great love by the faithful of each Parish, and many of them travel great distances from their communities to the par-

ish churches to come venerate the Image and pray before her.

The Pilgrim Virgin's passage in the country is leaving a trail of light and hope in every city, region and town she visits, and the people are preparing to welcome her in the best possible way, with dances, songs, poetry, celebrations and processions, and, even in the midst of the pandemic, the presence of the Virgin is bringing comfort to all Nicaraguans.

Afterwards, the programme includes a vis-

it to the dioceses of Siuna, Juigalpa, Granada and the Archdiocese of Managua.

Before the interregnum, the Image toured Shrines and Temples of great national relevance, such as the Shrine of the Willow and the Basilica of our National Patroness, in honour of the Immaculate Conception in Viejo, Chinandega.

The Image N° 6 of the Pilgrim Virgin of Fatima began its journey in the Metropolitan Cathedral of Managua in January 2020.

The Parish of Aljustrel, Diocese of Beja, Lives Intensely the Message of Fatima

/ Tiago Pereira

On the last 4th of April, Easter Sunday of the Lord's Resurrection, a day which also marked the 102nd anniversary of the death of St. Francisco Marto, after the Eucharistic celebration, the Parish Priest and Parish Assistant of the Fatima Message Movement of Aljustrel, Fr. Luís Macuinja, presided over the blessing of the statues of the Little Shepherds, Francisco and Jacinta Marto, which were offered to the Chapel of Our Lady of Fatima, located in a room of the Primary School of Rio de Moinhos, a space granted by the Municipality of Aljustrel in 2014.

After the blessing, a relic of the Little Shepherds was consecrated and placed next to the statues. This 2nd degree relic is a fragment of the coffins of the two Portuguese saints, offered by the Francisco and Jacinta Marto Foundation (former Postulation of the Cause of Canonization). This relic was given to the Aljustrel Parish, for the Community of Rio de Moinhos, to further strengthen the existing ties between Rio de Moinhos and Cova da Iria, the former having welcomed in this same Chapel the Pilgrim Image of the Virgin of Fatima in 2015.

After this moment, the President of the Movement of the Message of Fatima - Aljustrel, Tiago Pereira, explained to those present what the MMF was, and the benefits, rights and duties that each messenger has by being part of this great family that commits itself and to live and spread the message of Our Lady of Fatima. Then the eight new messengers pronounced their commitment as members of this movement and those who had already done so renewed their vow, and the celebration ended with the consecration to Our Lady.

The "Month of May - Month of Mary" Was Intensely Lived by the Parish Community of Aljustrel

The celebrations began on the first day, the day of St. Joseph the Worker, Patron Saint of the Diocese of Beja, which is also the first Saturday of the month, with Eucharistic Adoration, Recitation of the Rosary and Eucharist held at the Shrine of Nossa Senhora do Castelo. On the following day, May 2nd, Mother's Day, flowers were offered to Our Lady by the parishioners before the Sunday Eucharist, and, during the moment



of thanksgiving, children and catechists paid homage to the Mothers and to Our Lady, "our heavenly Mother", by reciting poems and offering flowers to the Blessed Virgin. On May 13th, the day of Our Lady of the Rosary of Fatima, the rosary was recited in the afternoon, followed by the Eucharist of the Feast of Our Lady of the Rosary of Fatima, in the Mother Church of Aljustrel. Afterwards, in the evening, in front of the Chapel of Our Lady of Fatima, in Rio de Moinhos, the blessing of the candles took place, followed by the recitation of the rosary and then by the procession of the Image of Our Lady placed in the car of the Voluntary Firemen of Aljustrel, accompanied by the National Republican Guard and by those who wished to join in this procession by car. The procession went through the streets of Rio de Moinhos, Bairro de São João do Deserto and Aljustrel, decorated to celebrate the passage of the Virgin on her altar and where people, candles in hand, awaited such a sublime visit, recalling what Cardinal António Marto said in Fatima on May 13th, 2020: "Today you make the outward journey; we will make the return journey when we overcome this threat that prevents us from doing so". The procession ended at the Parish Church, where the parish priest, Fr. Luís Macuinja, consecrated the families to the "Lady brighter than the sun", who visited the Portuguese people one hundred and four years ago, whose patron saint she is. On May 22nd, in the evening, the Vigil of Pentecost took place in the Parish Church,

where catechists, who were preparing to receive the sacrament of Confirmation, and many other parishioners – who, like Mary and the Apostles, awaited the coming of the Paraclete in the Cenacle – participated in a special way. To close the month of Mary, the Parish Priest presided at the Eucharist of the Feast of the Visitation of Our Lady, in the Parish Church, which was preceded by the recitation of the Rosary. The Rosary was prayed every day, animated during the week by the four liturgy teams and on Sunday by the Movimento da Mensagem de Fátima.



“Fatima Is a Safe Place and There Is a Great Deal of Good Reasons to Return to Fatima” Assures Father Carlos Cabecinhas

For the first time the International Workshop on Religious Tourism was held in a digital format

Cátia Filipe



The IX International Workshop on Religious Tourism promoted by the Associação Empresarial Ourém-Fátima, in collaboration with the Shrine of Fatima, the Municipality of Ourém, the Municipality of Guarda, Turismo do Centro and Turismo de Portugal, assumed this year a digital format.

In March 2020, the VIII International Workshop on Religious Tourism was held just a few days before the lockdown was imposed by the pandemic.

This IX edition, “expresses its hope and highlights its will to overcome the situation we have experienced and which has so strongly conditioned all tourist activity, in general, and religious tourism in particular,” said Father Carlos Cabecinhas, rector of the Shrine of Fatima.

In this context, “Fatima being the most

relevant Portuguese religious tourism destination and, even more, Fatima being a globalized religious tourism destination, the effects have been especially onerous, not to say appalling”.

The head of one of the world’s largest Marian shrines added that “Fatima is prepared to welcome visitors”.

“The Shrine of Fatima has adapted its spaces to guarantee health security to visitors, collaborators, employees and volunteers, and so have the hotels, restaurants and shops,” assured Father Carlos Cabecinhas.

The Shrine has also sought to offer several possibilities to experiment the experience of Fatima through digital means, for all those who, at the present moment, cannot physically come.

“We have proposed Podcasts for the prep-

aration of pilgrimages, we have made available the broadcasting of celebrations and other activities, we have prepared and disseminated videos, documentaries and other formats as an offer for those who have not been able to come to Fatima,” recalled the priest, indicating that despite all this work, the desire is that pilgrims “come and visit”.

“Fatima is a safe place and there is a great deal of good reasons to return to Fatima,” said Fr Carlos Cabecinhas.

The International Religious Tourism Workshop set as its main objectives to provide a space where participants can exchange business contacts, to promote Portugal internationally as a privileged destination for Religious Tourism and to reinforce the importance of Religious Tourism in the context of the world tourism sector.

**FÁTIMA
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