

**Introduction to the adoration
of the Blessed Sacrament
on the first Saturday
of February 2015
Meditations
for the First Saturday Devotion
according to the requirements
of the Holy See**

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**Meditations led by seven people:
A, D, J – women; P, W, Z, L – men.**

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(Duration of the meditations with songs: about 62 min.)

P Be glorified, Jesus Christ, Most Holy God, hidden in the mystery of the Blessed Sacrament, who came to us under the forms of the Most Holy Host! Be exalted, our beloved Savior, who performs a miraculous transformation of each of us throughout our life and with extraordinary intensity during the Eucharist and the prayer immediately following it! (0:44)

P Song: *Be Hail, Living Host* – 1st stanza (0:43)

D Be glorified, O Christ, on the first Saturday of another month of our lives. We have come to our parish church of Divine Providence to attend the Holy Mass with Mary and, after it is over, to abide in prayer of sacramental union with You. We are here with You and for You, O Jesus, to love You as The Immaculate One loves You, totally devoted to Your work of salvation. (0:45)

L Dearest Savior! The bishop of the diocese of Leiria, to which Fatima belongs, in making public the devotion of the first Saturdays of the month in September 1939, indicated that it was to make reparation to You for all the sins with which You are greatly insulted again and again, and which are the cause of pain to Your Heart and the Immaculate Heart of Mary. (0:37)

A The bishop indicated that one should make Confession within eight days that precede or follow the first Saturday and receive You in Holy Communion on Saturdays in a state of grace, pray the Holy Rosary, and meditate on one or more of the mysteries of the Rosary during fifteen minutes. The mysteries can be meditated on separately or connected with the prayer of particular decades¹. (0:37)

Z Lord Jesus! Obedient to Mary's command and the Bishop of Leiria's explanation, we have decided that today, in the first part of adoration, we will open our hearts to the mysteries of Your life and Mary's life that are meditated in the Rosary and in particular to the mystery of Your extraordinary presence in the Eucharist, the mystery of Your saving obedience and the obedience of Your Mother Mary, the mystery of Your overcoming sin in us by the power of our participation in Your Paschal Sacrifice, by the power of our participation with Mary's help and in imitation of Her. (0:57)

J In the second part of our adoration, we will pray the Rosary for the intention of reparation for all sins, especially for sins of the flesh and for the sin of disobedience of the believers to You, giving instructions through the Shepherds of the Church. (0:28)

¹ See Wojciech Kosek, *The Devotion of the First Five Saturdays in the Form Given by the Bishop of Leiria on 13 September 1939*, https://www.adoracja.bielsko.opoka.org.pl/Voz_da_Fatima1SaturdaysEN.html.

W Beloved Jesus! We were called by the Immaculate Mother, Yours and ours, in July 1917 at Fatima to receive Holy Communion on the first Saturdays for reparation. Next, the Church, the Mother, instructed us in 2001 about the essence of this devotion. Thanks to it, we desire with all our hearts to be with You lovingly today – with You, who are coming to us in the miracle of Holy Communion. We desire to give You our close presence, focus our hearts on You, on Your fully human, though invisible to us, presence. (0:52)

W Song: *Your Heart, Jesus, is Burning with Love* – 1st stanza (0:50)

A Grateful for the opportunity to be so close to You, O Dearest Jesus, I earnestly desire to make by the love of my heart the reparation for any frigidity of our hearts and the hearts of all believers receiving You in Holy Communion not as You desire and not as You expect of us. O Beloved! By the power of Your grace, I earnestly desire to conquer my heart for You, for loving You above everyone and everything... With my presence with You and for You, I desire, together with Mary, to sing the song of delight of love of my heart in response to the incomparable love of Your Heart ... (1:04)

A Song: *Be Hail, Living Host* – 2nd stanza (0:43)

P Let my heart sing a song of love to You, O Dearest One! You have come to me and are with me, O Beloved! You are not in a hurry to do some important business, no, no... You have come, and You are; You are with me and for me; You are here to utter with Your closeness all the depths of that love with which You love me... You have come because the love of Your Heart has not allowed You to linger in the longing of waiting to meet me. You are, and You love me. You are because You love me... You are, You are, You are... You are here so close!... We are together again, together, together, together, together... (0:59)

P Song: *The Hidden Jesus* – 1st stanza (0:52)

J You came to us all to be with us and to make us happy with Your presence – a presence according to the Divine and human nature. You came from far away, from Jerusalem, from a time two thousand years distant... You came from the time of the just-concluded Last Supper, mysteriously simultaneous with the time of the just-concluded Holy Mass, celebrated here in our parish church of Divine Providence... You came to unite with me and us, to love me and us in the mystery of the Holy Communion, the most sacred sacramental personal union. Oh, how good that You are, O Jesus (1:06).

J Song: *Be Hail, Living Host* – 3rd stanza (0:43)

L You are, O Beloved Jesus! You are, and You love me... How immensely You longed to be united with me... How much also my heart longed to be united with You... It was highly worth waiting since our longing is now transformed into mutual loving... We are with each other... we are with each other... we are with each other... We have time to abide in the rapture of love... We have time for each other... We have time because love is the name of our personal relationship. We bestow upon each other the time of close presence... We delight in the mystery of love... we are captivated by the time of union... We are here; we are here with each other; we are here so close, so close... Here I am with You, O Jesus... Here You are with me... Here He is with me whom my heart loves... (1:14)

L Song: *The Hidden Jesus* – 2nd stanza (0:46)

A Beloved Savior! Today is the first Saturday of the month, so today we wish to live our Eucharistic union especially intensely by following the example of Your and our Immaculate Mother Mary, by following the example of Her Immaculate Heart. As faithful children of the Immaculate Virgin, who gain victory over Satan by the power of Her absolute adherence to the Will of God, by the power of Her exemplary obedience to God, we too wish to obey God. Since God speaks to us through the Church's Shepherds, we desire to do everything always in the spirit of obedience to the Holy See. (1:04)

A Song: *Be Hail, Living Host* – 4th stanza (0:43)

Z We remember, O beloved Jesus, that the Vatican Congregation for the Divine Worship and the Discipline of the Sacraments in 2001 officially stated that the purpose of receiving You in Holy Communion on the first Saturdays of the month is to follow Mary in uniting with You in Your Paschal sacrifice, which is celebrated in the Eucharist. The congregation wrote thus: “having correctly placed communion in the celebratory context of the Eucharist, **this pious practice should be implemented as a propitious occasion to live intensely, with an attitude inspired by the Virgin Mary, the Paschal Mystery celebrated in the Eucharist.**”² (1:02)

Z Song: *Your Heart, Jesus, is Burning with Love* – 2nd stanza (0:50)

D Obedient to the call of Mary made to all of us on 13 July 1917 through Lucia, Francisco, and Jacinta, we received You, O Christ, in Holy Communion with the intention of reparation for all sins. We unite ourselves in the Sacrament of Love with You, O Beloved, to propitiate the Most Holy Trinity by Your power for all sin committed by us and by each of our brothers and sisters. We know that every sin is disobedience to the Most Holy God, our glorious Father. Every sin greatly offends God and, at the same time, grievously wounds Your Divine Heart and the Immaculate Heart of Mary, wholly devoted to God in humble obedience to Him. (1:14)

D Song: *I Know in Whom I Believe* – 1st stanza (0:48)

W Most Holy God, hidden under the species of the Sacred Host. We remember that the Immaculate Mary, neither in July 1917 nor ever before or since, told the Fatima shepherds that this First Saturday’s reparation was to apply exclusively or specifically to sins against her alone. Although, as a result of misinterpretations of the Message of Fatima, interpretations not approved by the Holy See, such a practice has become widespread in the Church, we earnestly desire, in obedience to Mary and the Holy See, to return to true Devotion of the First Saturdays. (1:03)

W Song: *Here in this Sacrament* – 1st stanza (0:35)

J O Beloved Lord Jesus! We know that Mary always remembers You, O Eternal God, first and foremost; therefore, and in the same spirit of humility – as the Handmaid of the Lord – she asked in Fatima for reparation to God for all sins. She asked us to repair to God since He, above all, is offended. We remember that Sister Lucia recorded the following words of Mary from the July 1917 apparition: (0:43)

P “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. ... When you see a night illumined by an unknown light, know that this is the great sign given 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. To prevent this, **I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays.** ... In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world”.³ (1:25)

D How are we to understand these words of Mary, O Lord? **What does devotion to Her Immaculate Heart mean?** What is to be the victory of Her Heart? We find an authoritative answer to these questions in papal teaching. Devotion to the Immaculate Heart of Mary is first and foremost **to imitate Mary in love toward You, O Jesus, and the entire Holy Trinity** – we are to make an effort to love God as Immaculate Mary loves Him. Our hearts are to become conformed to the Heart of our Immaculate Mother in proper relationship to God. (0:56)

² Cf. Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy. Principles and Guidelines* (Vatican, 2001),

https://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20020513_vers-direttorio_en.html

³ The text according to the “Third Memoir” – included in the official Vatican document of 2000: Congregation for the Doctrine of the Faith, *The Message of Fatima* (26 June 2000), in *Ench. Vat.*, 19, nn. 974-1021 – online at the Holy See website:

https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000626_message-fatima_en.html

This text is also in the book: Sister Maria Lucia, *Fatima in Lucia’s Own Words. Sister Lucia’s Memoirs*, ed. Louis Kondor, trans. Dominican Nuns of Perpetual Rosary, 16th edition (Fatima: Secretariado dos Pastorinhos, 2007), 123–124.

L Here is what St. John Paul II said to Mariologists from all over the world, gathered at a congress in Rome in 2000, “Yes, Mary is to be loved and significantly venerated. **Her cult**, however, in order to be authentic, must be firmly grounded in Sacred Scripture and Tradition, emphasize **the value of the liturgy**, and draw from it reliable indications for more spontaneous forms of manifestations of popular piety; **it must express itself through an effort to imitate on the path of personal perfection her who is all holy**; it must beware of all superstition and all credulity; **it must lead always to the source of Mary’s greatness, becoming a constant Magnificat, a hymn of praise to the Father, the Son and the Holy Spirit.**”⁴ (1:16)

A Following John Paul II, O Beloved Savior, we understand that the source of Mary’s greatness is the Father, the Son, and the Holy Spirit. We understand, therefore, that devotion to Mary is to consist in infallible leading us not only to her alone but much further and more profound: to the Divine source of her greatness, to the total loving by our hearts of the Father, the Son, and the Holy Spirit. Yes, devotion to the Immaculate Heart of Mary is first and foremost to imitate Mary in love toward You and the entire Holy Trinity. Moreover, since we are still far from this ideal, since we are still prone to disobedience to You and to the Shepherds You have established, this devotion simultaneously consists of appealing to Mary, to Her maternal love toward us, to intercede for us with You, asking You to make us by Your Divine power to attain the desired likeness to You and our Mother. (1:40)

A Song: *Be Hail, Living Host* – 5th stanza (0:43)

Z We beseech You, O Savior, hidden under the species of the Sacred Host, O Almighty God, capable of creating our hearts anew and directing them toward the fullness of life in love: we ask You now, in this hour of grace, through the intercession of Your and our Mother, Mary, to graciously look upon our misery and that of the whole world, so that You may now transform our hearts and the hearts of all people to become like the Immaculate Heart of Mary. May You grant, we humbly ask, that all people begin to live a life of love for You and the entire Holy Trinity as the Immaculate Mary lives! Amen. (1:04)

Z Song: *Be Hail, Living Host* – 6th stanza (0:43)

J Beloved Jesus! Obedient to the teaching of the Church, we know that the victory of the Immaculate Heart of Mary announced at Fatima is to consist in this very becoming of our hearts conformed to Her Heart. Pope Benedict XVI, while he was still Prefect of the Congregation for the Doctrine of the Faith and later as Christ’s Governor, taught that this victory should not be understood except as a victory of Your grace in our hearts and in the hearts of those people who are now still far from God. He wrote in an official commentary on the third part of the Fatima Secret in 2000: “«My Immaculate Heart will triumph». What does this mean? The heart open to God, purified by contemplation of God, is stronger than guns and weapons of every kind.”⁵ (1:19)

J Song: *Be Hail, Living Host* – 7th stanza (0:43)

W Dearest Jesus! We understand that in the phrase “The heart open to God, purified by contemplation of God, is stronger than guns and weapons of every kind,” Benedict XVI is not pointing to the Immaculate Heart because it, as Immaculate, does not require purification. Benedict XVI is talking here about the heart of each person who imitates Mary in drawing closer to God, to You. The heart of each of us is to be stronger than every weapon... Yes! By imitating Mary, the heart of each of us will be stronger than every satanic power of temptation to sin; it will be stronger than every weapon of hell! – It will be stronger if only, following Mary’s example, it opens itself to God through daily prayer, Eucharist, abiding in sacramental union with You, O Jesus, after the Holy Mass as Mary used to do... (1:27)

W Song: *Be Hail, Living Host* – 8th stanza (0:43)

⁴ Cf. „L’Osservatore Romano. Wydanie polskie” 20 (2000), 16. I translated the text quoted from: Lucjan Balter and Piotr Maria Lenart, eds., *Mariologia na przełomie wieków. Materiały z sympozjum zorganizowanego przez Polskie Towarzystwo Mariologiczne, Niepokalanów, 27-28 października 2000 r.* [Mariology at the Turn of the Century. Materials from a symposium organized by the Polish Mariological Society, Niepokalanów, 27–28 October 2000] (Częstochowa–Niepokalanów: Polskie Towarzystwo Mariologiczne, 2001), 22.

⁵ See The Congregation for the Doctrine of the Faith, *The Message of Fatima*,

https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000626_message-fatima_en.html

A We believe, O Jesus, that this heart is stronger than every weapon, which abides in awe of the miracle of Your coming as God Incarnate in the mystery of the Eucharist. We believe this heart is stronger than every weapon, which has the power to abide in Eucharistic awe of You, following Your Mather Mary, who gazed tenderly at You when You lay as a child in the manger of the Bethlehem grotto. We believe that this heart is stronger than every weapon, which during the Transubstantiation and Holy Communion truly shares in your pain together with Mary, standing at Your feet nailed to the tree of the cross... (1:06)

P We believe that this heart is stronger than every weapon, which beats with the rhythm of God's Heart, God's life, and God's love – the heart conformed to the Immaculate Heart of Mary through daily Eucharistic concentration on God and through Eucharistic contemplation of God. We believe, O Beloved, that people with hearts so conformed to the Immaculate Heart of Mary will constitute Her gift to God – a mighty army of God's saints who, under Your leadership, O Christ, will fight a victorious battle against the devil and the army of his people, sold out to evil (cf. Rev 19:11–20:10). (0:58)

P Song: *Jesus, Veiled in the Sacred Host* – 1st stanza (0:30)

D Beloved Jesus, hidden in the mystery of the Blessed Sacrament! When we carefully read these texts of Lucia, which refer exclusively to the 1916 and 1917 Fatima apparitions approved by the Holy See, we see the following regularity: the shepherds were instructed that they were to offer their sufferings to God for sins committed against the Immaculate Heart of Mary, while they were to offer both sufferings, prayers and the reception of Holy Communion for sins committed against God. The children learned from two apparitions about the need to receive Communion in reparation: the third apparition of the Angel of Peace in 1916 and the third apparition of Mary in 1917. The coincidence of these two third apparitions indicates the need to understand them as a particular whole, intended by God. (1:26)

D Song: *Jesus, Veiled in the Sacred Host* – 2nd stanza (0:30)

L The Angel of Peace was the first who told the children about reparation in connection with receiving Holy Communion – he did it in his third apparition in 1916, when he gave them Holy Communion and taught them the prayer of reparation. A year later, the same thing was asked of the children by Mary, who also, like the Angel, in her third apparition in 1917, pointed out the necessity of receiving Communion in reparation. Mary did so after showing the children a vision of hell, to which many sinners go. (0:53)

J As Lucia reports, Mary in July 1917 said, "...I shall come **to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays.**" Mary, therefore, deliberately did not say to whom and for what the reparation is to be made when receiving Holy Communion, since by God's Will the year before, this was clarified by **the Angel of Peace, who said as many as three times that the reception of Holy Communion is to be for the intention of reparation to the Most Holy Trinity for the sins – for the outrages, sacrileges and indifference of ungrateful people, committed against You, O Jesus, present in the Blessed Sacrament.** (1:07)

Z O Dearest Jesus, hidden beneath the whiteness of that Most Holy Host which we see in the golden monstrance, as well as that hidden beneath the heart of each of us! We now wish to pray with the children of Fatima that poignant prayer that the Angel taught them in 1916. Before we do so, we will listen to the description given to us by Lucia. She wrote thus: (0:38)

D “An extraordinary light shone upon us. We sprang up to see what was happening, and beheld the Angel. He was holding a chalice in his left hand, with the Host suspended above it, from which some drops of blood fell into the chalice. Leaving the chalice suspended in the air, the Angel knelt down beside us and made us repeat three times: «Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and **I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference with which He Himself is offended.** ...» Then, rising, he [said] ... «**Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men! Make reparation for their crimes and console your God.**» Once again, he prostrated on the ground and repeated with us, three times more, the same prayer «Most Holy Trinity...» and then disappeared.”⁶ (1:31)

W We pray together: “Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for **the** outrages, sacrileges and indifference **with which He Himself is offended.**”(0:33)

A Beloved Jesus! We believe, instructed by the Shepherds of the Church, that Mary, the humble Handmaid of the Lord, as she called herself at the time of the Annunciation (cf. Luke 1:38), did not wish to direct this reparation toward her person in any later apparitions, since, through the Angel in 1916, God directed this reparation toward You, O Jesus, who are insulted by many people in the mystery of Your presence in the Eucharist. We believe that Mary did not desire reparation for the sins aimed at the mysteries of her Immaculate Heart in a situation where the Most Holy Trinity expects us to make reparation for insulting You, for frigidity toward You, O Jesus, God Incarnate, present in the Mystery of Mysteries, in the Greatest Mystery of Love – in the Eucharist, the only revealed Divine source of salvation! (1:26)

A Song: *The Hidden Jesus* – 3rd stanza (0:46)

P Beloved Jesus! We are conscious that Lucia – probably due to God’s permission – persisted to the end of her life on the validity of her private vision of June 1930, a vision never recognized by the Church as genuinely coming from You. In light of this vision, she promoted the necessity of understanding the First Saturday intentions solely as reparation for the five kinds of sins against the mysteries of the Immaculate Heart of Mary. (0:50)

J It will remain a mystery of her heart why, until the end of her life, she understood so erroneously – that is, contrary to the discernment given by the Church’s Teaching Office – the essence of the cult that Mary expects of us for saving people from perdition in hell. It will remain a mystery of Lucia’s heart why she was unable to inwardly accept and fully embrace as truth what You, O Jesus, explained about the essence of the cult of the Immaculate Heart of Mary through the Holy See. (0:53)

L It will remain a secret of Lucia’s heart why she could not fully accept the teachings of St. Pope Paul VI, St. Pope John Paul II, and later Pope Benedict XVI, who had already pointed out in 2000 as Prefect of the Congregation for the Doctrine of the Faith that **the one who strenuously imitates Mary in loving You is the one who truly venerates her. The essence of the cult of the Immaculate Heart of Mary, the essence of making offerings of love to Mary, is to generously undertake every self-sacrifice to conform oneself to Mary in loving God according to her example and renouncing every yielding to the temptation to sin,** in making reparation to God for sins, in obedient cooperating with God in His plan for the salvation of the humankind. (1:12)

A Beloved Savior! Today, we want to fully engage with this authoritative explanation that You give us through the Magisterium of the Church. With the strength of our hearts, we believe that honoring Mary consists of believing like She in You as the Savior, who frees us from devilish slavery by the power of Your Paschal Sacrifice. Honoring Mary consists of believing like She in the saving power of Your sacrifice and in accompanying You like She, with the greatest love and the commitment of the heart that characterizes the Immaculate Heart of Mary every day in the celebration of this sacrifice during each Eucharist and prayer after its conclusion. (1:13)

A Song: *Jesus, Veiled in the Sacred Host* – 3rd stanza (0:30)

⁶ Sister Maria Lucia, Fatima in Lucia’s Own Words. Sister Lucia’s Memoirs, 79–80.

Z Dear Lord Jesus! We remember that Pope Benedict XVI showed in his speech in the Chapel of the Apparitions in Fatima on 12 May 2010 that Mary's attitude of service to God is exemplary for us. He said to the pilgrims, "**All of you, standing together with lighted candles in your hands, seem like a sea of light around this simple chapel, lovingly built to the honour of the Mother of God and our mother, whose path from earth to heaven appeared to the shepherd children like a way of light. However, neither Mary nor we have a light of our own: we receive it from Jesus.**"⁷ (0:58)

D The Pope said next this about You, O Jesus, in Fatima, "**His presence** within us renews the mystery and the call of the burning bush which once drew Moses on Mount Sinai and still fascinates those aware of the light within us which burns without consuming us (cf. Ex 3:2-5). We are merely a bush, but one upon which the glory of God has now come down. **To him therefore be every glory,** and to us the humble confession of our nothingness and the unworthy adoration of the divine plan which will be fulfilled when "God will be all in all" (cf. 1 Cor 15:28)."⁸ (1:04)

W Then Benedict XVI showed Mary as a model for us in loving You, O Jesus, saying, "The matchless servant of that plan was the Virgin full of grace... **Let us imitate Mary,** letting her words "Let it be done to me" resound in our lives. ... The highest priority is to make God visible in the world and to open to humanity a way to God. **And not to any god, but to the God** who had spoken on Sinai; the God whose face we recognize in the love borne to the very end (cf. Jn 13:1) **in Jesus Christ, crucified and risen.**"⁹ (0:47)

W Song: *Fall to Your Knees* – 1st stanza (0:26)

J O Beloved Savior! Today, when Poland is undergoing a pastoral year focused on conversion and penance, we apologize to You for the widespread disobedience in practicing the cult of the Immaculate Heart of Mary. This disobedience primarily consists of moving away from loving God like Mary and, consequently, from apologizing to God above all – apologizing for all sins, and in a particular way for the sins committed against You, who are giving Yourself out of love in the mystery of the Blessed Sacrament. We apologize for ourselves and all those who have not fulfilled their obligation to lead God's worship according to the explanations of the Holy See as the legitimate authority of Your Church, the Ark of our salvation. (1:16)

J Song: *Fall to Your Knees* – 2nd stanza (0:26)

P O Our Savior! We are aware that the bishop of the diocese of Leiria (to which Fatima belongs), when approving on 13 October 1930 the apparitions of Mary, recognized as true only the apparitions of 1917, not those that Lucia had later, nor those that Lucia had in June of the same 1930 year. The apparition of 1930 had a radical impact on Lucia's misunderstanding of the Marian cult. Knowing the apparition given to Lucia in June 1930 regarding the First Saturday Devotion, the bishop did not confirm its truthfulness, and a few months later, that is, in October of the same year, he approved only the apparitions of 1917. (1:08)

D O Beloved Savior! We remember that in 1930, the First Saturday Devotions were not recognized by the bishop of Leiria as part of the Fatima apparitions. It was only nine years later that this bishop made this devotion public. However, we must take this to heart that he published it not in the form that Lucia had insistently presented to him, namely, not in the form shown to her in June 1930, that is, not in the form concentrated on reparation for the insults directed against the mysteries of the Immaculate Heart of Mary.¹⁰ (0:49)

D Song: *Fall to Your Knees* – 3rd stanza (0:26)

⁷ Benedict XVI, *Address of His Holiness Benedict XVI. Chapel of Apparitions, Shrine of Our Lady of Fátima, Wednesday, 12 May 2010*, https://www.vatican.va/content/benedict-xvi/en/speeches/2010/may/documents/hf_ben-xvi_spe_20100512_benedizione-fiaccole.html

⁸ Ibidem.

⁹ Ibidem.

¹⁰ See Without an author, *The Reparation to the Immaculate Heart of Mary. The practice of the First Five Saturdays*, in: *Voz da Fátima*, Ano XVIII, Fátima, 13 de Outubro de 1939 N.º205, p. 1. (*Voice of Fatima*, 13 October 1939), https://www.adoracja.bielsko.opoka.org.pl/Voz_da_Fatima1SaturdaysEN.html#sp2.

L Beloved Savior! Based on the published documents of the Bishop of Leiria, we would like to understand profoundly and convey to others the truth that, as a result of the canonical examination of the revelations given to Lucia, Francisco, and Jacinta, the bishop was sure in 1930 that he was not allowed to approve everything that Sister Lucia believed had been revealed to her after 1917. In 1930, the bishop approved only the 1917 apparitions, not later ones. (0:48)

A We realize, O Jesus, that Lucia was internally convinced that You Yourself had revealed to her in June 1930 that You would save the world if we only took up the devotion to the Immaculate Heart of Mary in the form of First Saturday reparation for the five types of insults directed against the mysteries of the Immaculate Heart. She wrote about this in 1940 to the Holy Father Pius XII, but she did not receive confirmation of the truthfulness of her belief. Why couldn't Lucia give up her private beliefs? (0:55)

Z Lucia believed that one day, the Holy See would accept them as given by God. Lucia, however, was wrong because, from the beginning, both the bishop of the place and the Holy See itself led the understanding of the Fatima apparitions in a different direction than she did. Her experience helps us understand that not everything we are deeply convinced about must be true. Her experience teaches us that we must always sacrifice our own beliefs if the Church teaches us otherwise. (0:54)

J We want to remember, O Savior, that the bishop of Leiria published that Mary came in 1917 just as the prophets used to come to Israelites in the Old Testament; Mary, like a prophet, i.e., in God's name and not in her own name – she came to ask us to make apologizing to God and not to Her. We want to remember, O Savior, that the bishop of Leiria published that Mary came as a Mother concerned about the fate of her children who **offend God** with their sins and are, therefore, going to perdition. (0:48)

W We want to remember, O Savior, that the bishop authoritatively published that Mary came to ask for reparation for all sins because each sin is an offense against God. Therefore, in a pastoral letter entitled "Divine Providence," which he addressed in 1930 to all members of his diocese, approving the apparitions of 1917, he wrote about the need to pray and repent for all sins, especially flesh. He then wrote this: (0:51)

A "The Lady ... insisted on the necessity of prayer and penance to end the war, asserted that Our Lord was much angered on account of the sins of men – above all, the sins of the flesh..."¹¹ In the spirit of this pastoral instruction, we now wish to pray the Holy Rosary. (0:30)

¹¹ See Antonio Maria Martins and Robert Joseph Fox, eds., *Documents on Fatima & Memoirs of Sister Lucia*, 3rd ed., (Alexandria, 2002), 285-291. See also: José Alves Correia da Silva, *Divine Providence. Pastoral letter of José Alves Correia da Silva, the Bishop of Leiria, concerning the formal recognition of the cult of Our Lady of Fatima*, trans. Wojciech Kosek, https://www.adoracja.bielsko.opoka.org.pl/Divine_Providence_Fatima_1930a.html.