



# *The Eucharist: Disciples and Adorers throughout the Centuries (Mary's Role in our Living a Eucharistic Life)*

Friday, June 17, 2022  
The Eucharist and Fatima

When Bishop Venancio, the former administrator of the diocese in which Our Lady appeared, was asked to summarize the Fatima message, he answered, “Fatima is reparation, reparation, reparation, and especially Eucharistic reparation.”[1]

After hearing this, I imagine that most people have two questions: first, where exactly do we see reparation in the Fatima message, and second, what exactly is reparation? To answer these questions, we must remember that the events of Fatima did not begin in 1917 with the appearance of Our Lady; they began the year before when the Angel appeared to the children.

In the spring and summer months of 1916 an angel, who referred to himself as the Angel of Peace and the Guardian Angel of Portugal, appeared to the three children and taught them a prayer, the Pardon Prayer:

My God, I believe, I adore, I hope and I love You! I ask pardon of You for those who do not believe, do not adore, do not hope and do not love You.

During his second visit he also told the children, “Make everything you do a sacrifice, and offer it to God as an act of reparation for the sins by which He is offended.”[2]

Later that year, most likely during October 1916, the Angel appeared for a third time, and this visit was centered around the Eucharist. While the three children—Lucia, Francisco, and Jacinta—were tending their flocks of sheep, they were praying the Pardon Prayer and repeating it over and over: My God, I believe, I adore, I hope and I love You! I ask pardon of You for those who do not believe, do not adore, do not hope and do not love You. A bright light shone and the Angel appeared. The Angel was holding a chalice; above it a host was suspended and drops of blood fell into the chalice.

Now, make note of this: the Angel then left the chalice suspended in the air, knelt down with the children, and prayed with them three times the Prayer of Reparation. (We will look more closely at the Prayer of Reparation in a moment.) After adoring the Eucharist with the children, the Angel gave the Host to Lucia to receive, and divided the Blood of the chalice for Francisco and Jacinta. While doing so, he told the children, “Take and drink the Body and Blood of Jesus Christ, horribly insulted by ungrateful men. Make reparation for their crimes and console your God.” The Angel and the children prayed the Prayer of Reparation thrice more, before the Angel departed.

To recount what we just heard: they adored the Eucharist and prayed the Prayer of Reparation, they received the Holy Eucharist, and they again prayed the Prayer of Reparation. Let’s look at this more closely.

First, consider the Angel’s posture in prayer: both he and the children prostrated themselves on the ground as they prayed. Praying in this position is not done because we are afraid of God; rather, it is done out of humility and love for the Creator, our Heavenly Father. The Angel is teaching us to be reverent when we pray. Let us remember to whom we are speaking: Almighty God. This means we should pray with respect for his infinite holiness and majesty, avoiding deliberate distractions, daydreaming, slouching, or any form of laziness or indifference, especially before the Eucharist.[3] We may not always be able to prostrate ourselves, or even kneel, while we pray, but we should always have a posture of attention and reverence.

[1] Fr. Robert J. Fox, *Fatima Today: The Third Millennium*, 2nd ed. (Redfield: Fatima Family Apostolate, 2001), 64.

[2] Fox, *Fatima Today*, 65.

[3] Fr. Andrew Apostoli, CFR, *Fatima for Today: The Urgent Marian Message of Hope* (San Francisco: Ignatius Press, 2010), 23.



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Second, note that the Angel led the children to pray not only before receiving Holy Communion, but afterward as well. One of our practices as Sisters of the Immaculate Heart of Mary is to make a 5-minute thanksgiving after receiving Holy Communion, and I urge you to incorporate this practice into your own spiritual life as well. Yes, this may be countercultural even amidst your own fellow parishioners. While most of the people around you begin exiting the pews quickly and talking noisily as soon as the last verse is sung, you will be kneeling or sitting reverently, thanking Jesus for coming into your soul. What better way to spend the first 5 minutes after Mass? And what a witness you will be to your fellow parishioners...perhaps they will be inspired to adopt this habit too!

In addition to teaching us reverence and prayers of thanksgiving, the Angel also taught the children to offer their sacrifices in reparation. Again, we have that word: reparation. What is reparation? Reparation is atonement to God for sins committed against Him by ourselves and others.[4] Reparation is related to the word “repair.” It means to make amends, to restore.

Here is the Prayer of Reparation that the Angel taught the children:

Most Holy Trinity, Father, Son, and Holy Spirit, I adore you profoundly. I offer you the most precious Body, Blood, Soul, and Divinity of Jesus Christ, present in all the tabernacles on earth, in reparation for the outrages, sacrileges, and indifference with which he is offended. And through the infinite merits of his most Sacred Heart and of the Immaculate Heart of Mary, I ask of you the conversion of poor sinners.

In this prayer there are listed three types of offenses against Jesus in the Eucharist: outrages, sacrileges, and indifference. The Angel is calling on the children, and us, to make reparation for these offenses, and to stop committing these offenses ourselves.

Outrages are serious acts of blasphemy and dishonor that are committed against the Eucharist. These would include stealing consecrated hosts, desecrating the Eucharist, or participating in satanic or atheistic rituals that show contempt for the Eucharist. Sacrileges are committed when the faithful fail to give proper honor to the Eucharist, especially when receiving Holy Communion. This happens when a person knowingly or deliberately receives Holy Communion with mortal sin on their soul, or when a person receives Holy Communion without fasting from all but medicine and water for at least one hour beforehand. Indifferences are committed when the faithful fail to show proper respect or care towards Jesus in the Blessed Sacrament. An attitude of indifference includes entertaining distractions during Mass, needlessly talking in church, dressing inappropriately, or passively sitting through Mass. All of these indifferences indicate a lukewarm heart.

Eucharistic reparation takes place when we try to repair the damage done by these sins. When people persecute Christ, when they do not know Him or love Him, when they show coldness or hardness of heart towards Jesus, especially in the Blessed Sacrament, we should make reparation for these crimes. When the Angel appeared to the children and gave them Holy Communion, he also presented the ideal of reparation when he said, “Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men. Repair their crimes and console your God.”[5]

We have looked at what the concept of reparation is, and why it needs to be done, but practically speaking, how does one make reparation? Three main ways of making Eucharistic reparation include: making visits to the Blessed Sacrament, making Eucharistic Holy Hours, and, the highest form of reparation, the offering of the Sacrifice of the Mass. Let us look at each of these in turn.

First, visiting the Blessed Sacrament. How often do parishioners arrive at their parish for some business or event (a meeting, a practice, a meal, volunteer work, etc.) yet fail to stop by the Church or Adoration Chapel and greet Jesus while they are there? It is easy to justify, whether the excuse is one of time or distance or distraction. But to use a parallel situation: when was the last time that you went over to someone’s house and spent time there, yet ignored the owner of the house the whole time you were there?

[4] Fox, Fatima Today, 64.

[5] Fox, Fatima Today, 65.



Shocking, isn't it? It's simply not done. I encourage you to make a point of always stopping by the church or the Adoration Chapel, wherever Jesus is present in the Eucharist, when you arrive at a church. Greet the Lord, offer Him your intentions, and tell Him that you love and adore Him, and that you are grateful that He is with us in the Eucharist. This is a simple way of making reparation, and it will bring you closer to Jesus as well.

Second, making Eucharistic Holy Hours. The Diocese of Wichita provides the faithful with abundant opportunities for Adoration. If you are unable to make it to Adoration because your parish does not have Adoration, or for another reason, do not worry. You can make a Eucharistic Holy Hour in the church sanctuary whether the Blessed Sacrament is in the tabernacle or in the monstrance. I encourage you to carve out a consistent time each week and make a Eucharistic Holy Hour. If you already make a weekly Holy Hour...perhaps the Lord is calling you to generously give Him another hour each week...or perhaps even a Holy Hour every day.

The third and highest form of reparation is the holy sacrifice of the Mass.[6] We make reparation at Mass in two ways: by joining our minds and hearts to the prayers of the priest, and by receiving Jesus with love in Holy Communion.

Jesus' perfect act of reparation, His sacrifice of Calvary, is perpetuated at every Sacrifice of the Mass, and we join our hearts with Jesus as He offers Himself to God through the words of the priest. Then, by receiving Jesus with love in Holy Communion, we can make up for the hatred and indifference which men show him.[7]

Visiting the Blessed Sacrament, making Eucharistic Holy Hours, and attending Mass are three ways of making Eucharistic reparation. No one is too old or too young to make Eucharistic reparation. The children at Fatima were between the ages of six and nine when the Angel appeared and taught them to make reparation. Two of the children, Francisco and Jacinta, had not even received their First Holy Communion, yet they were still able to make Eucharistic reparation. Teach this devotion to your children, grandchildren, students—to everyone—like the children of Fatima did, as we will see.

During the months following the apparitions of the Angel, the children continued to make Eucharistic reparation, and it was very much needed, because many outrages were being committed against the Eucharist. During January and February of 1917, churches were broken into, churches were being robbed, and sacred hosts were taken or scattered on the floor and altars.[8] In Lisbon alone, between 1910 and 1917, at least 42 churches and chapels were vandalized and desecrated.[9]

Today, the same thing is happening. Although it is not necessarily reported in the mainstream media, churches are being vandalized, broken into, and robbed, and sacramentals and the Holy Eucharist are being stolen and desecrated. A report from the Catholic News Agency lists the following crimes, just during the month of May 2022: in Brooklyn, New York a gold tabernacle was stolen and “the Holy Eucharist housed inside the Tabernacle was thrown all over the altar.” The angels on both sides of the tabernacle “were decapitated and destroyed.” In Naples, Florida, 10 relics were stolen from a church, including relics of the true Cross and Mary's veil. In Katy, Texas, someone attempted to desecrate the Eucharist, and in a separate incident, a tabernacle was stolen. In Los Angeles, protesters disrupted Mass just before Communion. These are just the outrages committed against the Eucharist; the report also details numerous threats that were made, statues and property vandalized, destroyed, or stolen, and protests occurring outside of churches.[10]

[6] Fox, Fatima Today, 64.

[7] Fox, Fatima Today, 64.

[8] M. Fernando Silva. The Shepherds of Fatima, trans. M. Colm McCool, OP and Mary Emmanuel Alves, FSP (Boston: Pauline Books and Media, 2008), 67.

[9] Silva, Shepherds, 67.

[10] Yoder, Katie, “Analysis: Catholic church attacks multiply following Supreme Court leak,” Catholic News Agency, May 31, 2022, <https://www.catholicnewsagency.com/news/251421/analysis-catholic-church-attacks-multiply-following-supreme-court-leak>



It is horrible when a statue or another part of church property is vandalized or stolen, because it is a representation of Christ, his Mother, or the saints. But it is even more horrifying when the Eucharist is desecrated, because the Eucharist is not a symbol or a mere representation: it IS the Body, Blood, Soul, and Divinity of Jesus Christ. We must make reparation for these outrages and seek to console the Hearts of Jesus and Mary that are so offended by these crimes.

Which brings us to the apparitions of Mary during the year 1917. Fatima links Eucharistic devotion with Marian devotion:

Eucharistic love and devotion, joined with love for and devotion to the Mother of God, have always formed the most solid defense of the Church against the attacks of her enemies...Fatima shows us this source of strength so clearly... Before [Mary's] appearance, a powerful lesson in Eucharistic devotion was given by the Angel of Peace during his third apparition. This apparition would instill in the young children a very ardent devotion to Jesus in the Most Blessed Sacrament.[11]

On May 13, 1917, Mary appeared to the three children for the first time. It was not coincidental that May 13th, at that time (with the old liturgical calendar) was the liturgical celebration of Our Lady of the Most Blessed Sacrament. Since heaven's choices are never made randomly, we must assume that Jesus was choosing to send his mother with a message of his love and peace on a feast day that reminds us of the awesome gift he had already given us: his precious Body and Blood in the Eucharist.[12]

Between October 1916 and May 1917, the three children made frequent visits and acts of reparation in the parish Church, and they grew spiritually during this time. The Angel had taught them to make everything they did a sacrifice, and they began to offer their sufferings, as well as take on voluntary sacrifices and penances. When Our Lady came in May, she asked whether the children wished to offer to God all the sufferings God desired to send them in reparation for the sins by which He is offended and in supplication for the conversion of sinners.

Their spirituality was directed to reparation and to the Holy Eucharist in that very first visit. In fact, after hearing Mary's request, the children cried out these words of prayer: O Most Holy Trinity, I adore You. My God, my God, I love You in the Most Blessed Sacrament. Only then did Mary instruct them to pray the Rosary every day. First, she intensified their realization of the reality and presence of God and moved them to adore God in the Most Blessed Sacrament.[13] They were to offer their sufferings in reparation to God and for the conversion of sinners, in union with the Holy Eucharist.

In her July apparition, she told the children, "Sacrifice yourselves for sinners, and say often, especially when you make some sacrifice, Oh Jesus, it is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary." In August, she said, "Pray, pray very much and make sacrifices for sinners, for many souls go to hell because they have nobody to pray and make sacrifices for them."

Looking further into the future after the apparitions, we can see that the children never forgot the Angel's lessons... Even when [Francisco] was very near death and very weak, he would get out of bed and, prostrate on the floor, say the Angel's prayer until he no longer had the strength to continue.[14] And even Lucia, after she became a Sister, writes about how, during her weekly Thursday night Holy Hour, she knelt prostrate and prayed the prayers of the Angel.[15]

Reflecting on the Fatima message, Sr. Lucia said:

In prayerful silence in the solitude of our churches, He continues to offer Himself unceasingly to the Father as a victim on our behalf; forgotten, despised, ill-treated, humble and poor, He remains a prisoner in our tabernacles. And the Message continues to call on us to offer to the Most Holy Trinity the Victim on our altars in reparation for all the sins by which He is offended...

And our own contribution? It is our humble prayer, our poor little acts of self-denial which we must unite with the prayer and sacrifice of Jesus Christ and of the Immaculate Heart of Mary in reparation, and for the salvation of our brothers and sisters who have wandered away from the one true path that leads to Life.[16]

[11] Apostoli, *Fatima for Today*, 28-33.

[12] Apostoli, *Fatima for Today*, 34.

[13] Fox, *Fatima Today*, 65-66.

[14] Silva, *Shepherds*, 68.

[15] Apostoli, *Fatima for Today*, 161.

[16] Sr. Lucia of Jesus and of the Immaculate Heart dos Santos. "Calls" From the Message of Fatima, trans. Sisters of Mosteiro de Santa Maria and Convento de N.S. do Bom Sucesso, Lisbon (*Fatima: Secretariado dos Pastorinhos*, 2000), 114.



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Much could be said about Francisco's devotion to the Hidden Jesus in the Eucharist, as well as the various apparitions of Jesus and Mary that Lucia had while she was in the convent. However, because our time is limited, I have chosen to focus mainly on the Fatima message of Eucharistic reparation. It is revealed at Fatima that in the end the Immaculate Heart of Mary will triumph; that triumph will be a Eucharistic one. Mary triumphs when souls are sanctified—led not simply to the Immaculate Heart of Mary but to the supreme Sacrifice perpetuated in the Holy Eucharist where her Son always abides.[17]

It is interesting that some say, "Devotion to the Immaculate Heart of Mary summarizes the Fatima message." But, if we spell out the meaning of devotion to the Immaculate Heart of Mary, we see that this includes that love for God and neighbor which the Holy Eucharist brings about. How could one be truly devoted to the Immaculate Heart of Mary without also cherishing a devotion to the Eucharistic Jesus?

Whether...we see the Immaculate Heart of Mary as the center of the Fatima message, or whether we look to the summary of Bishop Venancio who sees "Eucharistic reparation" as the essence of the message, we are essentially aiming in the same direction: Fatima is devotion to the Immaculate Heart of Mary leading us to her Son, Jesus Christ, in reparation for sins and for the conversion of all poor sinners, especially through Eucharistic Reparation.[18]

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[17] Fox, *Fatima Today*, 69.

[18] Fox, *Fatima Today*, 70.



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