

***Traditional Lay Carmelites of Fatima***  
***Statutes Handbook***



***Our Lady wants everyone to wear it (The Brown Scapular)***

***It is a sign of Consecration To Her Immaculate Heart***

***Lucia dos Santos (child seer of Fatima)***

# **STATUTES FOR TRADITIONAL LAY CARMELITES OF FATIMA**

## **PART 1 – Chapter 1**

### **Nature and Purpose**

1. The Traditional Lay Carmelites of Fatima is an organized effort made available on the internet to help guide individuals of both sexes, married or single living in the world, who wish to live in the spirit of the Traditional Carmelite Rule, who want to strive for the perfection of charity and work for the sanctification of the world according to messages of Fatima. This organized effort was created for those who are finding resistance within the present Roman Catholic Church to practice the Traditions once found in the Carmelite Order and the silenced but urgently needed messages of Fatima.
2. This handbook is created to help the individual to live a Carmelite spirituality while fulfilling the demands of Fatima. Each individual will seek their own spiritual director and try to participate in the Traditional Latin Mass while living this life of reparation for the Hearts of Jesus and Mary.
3. The Traditional Lay Carmelites predominately follow the Old Statutes of the Third Order Discalced Carmelites from 1962 (pre-Vatican II) while at the same time fulfill the requests made at Fatima in 1917. Those who live the life of Carmel are Carmelites. The Carmelites belong in a particular way to The Blessed Virgin Mary. The Holy Mother of God has adopted its members for her true servants and children. She has given them Her Habit of Carmel and all those who wear it are called to practice prayer and sacrifice in imitation of this Holy Mother. Their model of heroic love is the Holy Mother of God who sacrificed Her Son at Calvary and after the Ascension of Jesus, She prayed for and guided the Infant Church. This spirit of zeal and of charity, joined to contemplation with which this Holy Mother inspired her first servants of Carmel, became the spirit of Carmel. A Carmelite is then an instrument of prayer. Time given to prayer and works of charity need devotion to the Most Blessed Sacrament and to the most Holy Virgin, the Dispenser of these graces. The secret of their strength, happiness and support come from the Altar of Jesus. In order to seek new courage and assistance in

coming to Jesus, truly present in the Blessed Sacrament, the Carmelite must first approach the Altar of Mary to seek this help and grace. These are the two great means of acquiring Union with God in contemplative prayer.

4. The Traditional Lay Carmelite tends toward perfection in fulfilling the requests made by Our Lady at Fatima. There, Our Lady had asked for prayers of Eucharistic Reparation, Consecration to Her Immaculate Heart the Brown Scapular, and the daily Rosary. By being obedient to Our Lady of Fatima, the Traditional Lay Carmelite can fulfill their Rule of contemplative prayer and Union with God. Through this obedience to Mary, they can aid the Church with their charity of prayers of reparation taught at Fatima, promoting and living the Consecration to the Immaculate Heart, promoting the Rosary and enrollment of the Brown Scapular. These aids will be provided for on the website for individual growth although groups may be established to do this as a community.
5. Today the Christian world is forcefully reminded of Fatima. It was at Fatima in the little country of Portugal, that Our Heavenly Mother predicted the sad events we witness. It was there, in the quiet of the valley, the Cova da Iria, that Mary gave Her message of hope to the world. It was on October 13, 1917 that She appeared as Our Lady of Mt. Carmel with the Brown Scapular. There, She requested that every Catholic man, woman, and child, say five decades of Her Rosary each day and be consecrated to Her Immaculate Heart through the Scapular. She lamented the sins of mankind, urging Her children to turn away from sin and offer prayer, sacrifice and reparation to God.

The Church needs today a mighty army of zealous, faithful Catholic men and women in the world to bring Christ to an erring and distracted mankind. The Traditional Lay Carmelites are to form a great part of this underground army of Christ under Our Lady of Fatima's banner. Every one of us has the same purpose in life, which is -- the glory of God and the salvation of our soul and the salvation of the souls of all men. This is our business; everything else is secondary and subordinated to this high purpose. Mary's

Carmelite children likewise must burn with zeal for the salvation of all men in order to be worthy of their name.

6. To be a Traditional Lay Carmelite is to work with Mary in bringing souls to God as she asked at Fatima.

## **Chapter 2**

### **Conditions for the life of the Carmelites of Fatima**

7. Persons of either sex who have completed their fifteenth year of their age and of all conditions – lay people, single, married or widowed may consider living as a Carmelite of Fatima. It is suggested that the following be followed in order to make this life fruitful --
  - a. That they are not bound by vows or promises in any Religious Institute.
  - b. That they do not belong to any other secular institute or Third Order.
  - c. That they be of exemplary life, constant and firm in their profession of the Catholic Faith, and steadfast in their obedience to the true Teachings of the Holy Roman Church.
  - d. That they be actuated by a sincere desire of leading a more perfect life by the fulfillment of their duties both general and particular, and the intention of serving God and Our Blessed Lady of Mount Carmel more faithfully.
  - e. That they be of good repute.

All of this is necessary in order to give this Rule the time and attention needed to live it to its fullest.

## **Chapter 3**

### **Obligations Imposed on Carmelites of Fatima**

8. The following obligations are to be imposed :
  - a. That they be enrolled in the small brown Scapular and wear it daily
  - b. That they frequent the Sacraments.
  - c. That they pray every day the Little Office of the Blessed Virgin Mary Morning and Evening Prayers

- d. That they learn and pray the Rosary and Fatima prayer

## **Chapter 4**

### **The Habit**

9. The habit of the Lay Carmelite may be received after six months of living this Rule and the Scapular consists of brown cloth or brown serge composed of two equal parts of 5” in width and 4” in length. (Available through the website store (in time – until then refer to the contact page and request it)
10. This is to be worn day and night over the shoulders so as to cover the breast and back. The smaller Scapular may be substituted in its stead for reasons of health, or other just motives sanctioned by the individual’s confessor.
11. The Scapular must be blessed by a priest holding the necessary faculties when received for the first time; subsequently when replaced by others, no further blessing is required.
12. The ceremony at the back of this booklet may be given to a priest to do with the individual privately.
13. The individual will prepare himself for the Clothing by a few days of recollection and retreat under the direction of his own confessor.
14. On the day fixed for the ceremony one will receive Holy Communion; then at the appointed hour, the Habit will be given according to the ritual prescribed.
15. The ceremony will be performed before the Altar of the Blessed Virgin Mary as being a private function.

## **Chapter 5**

### **The Promise**

16. Towards the end of the year, the individual will prepare himself by making the Spiritual Exercises of St. Ignatius for at least one weekend to one week. Holy Communion is encouraged for these days – if possible.

17. The ceremony of the Profession will be performed in the same manner as the Clothing – at the Altar of the Blessed Virgin Mary with your own pastor (or confessor) and with the ceremonial at the back of this booklet.
18. The profession will be made in a Church before one's Confessor in the following terms:  
***I, N. N. make my profession and promise to God, to Our Blessed Lady of Mount Carmel, and to Our Holy Mother S. Teresa, obedience and chastity, according to the Rule of the Traditional Lay Carmelites of Fatima, which I purpose to observe with all perfection possible to me, until death.***
19. Twice a year, that is, on the Feast of the Exaltation of the Holy Cross, the 14<sup>th</sup> of September and on the feast of Epiphany, the Lay Carmelites will renew their promise in the presence of their Spiritual Director or if this be not possible, they will make the renewal privately after Holy Communion.
20. The promise of Obedience and Chastity according to the Rule of the Traditional Lay Carmelites of Fatima have not the same binding force as Religious vows and expire upon leaving this way of life. They are intended to bind the Lay Carmelite to a perfect observance of holiness according to his/her state in life.

## **Chapter 6**

### **The Promise of Obedience**

21. The promise of Obedience made by the Lay Carmelite at their promise obliges only to such things as are commanded in conformity with the Rule and in conformity to their state in life.
22. It will be helpful to their spiritual welfare if they practice humble submission to their private confessor in matters concerning their spiritual advancement.

## Chapter 7

### The Promise of Chastity

23. The Promise of Chastity made in accordance with the Rule obliges to that degree of continence which is consistent with the state of life, present or future, of the person who makes such a promise to God. Thus, unmarried persons are bound by virtue of their profession to absolute purity as long as they remain single; persons in wedlock pledge themselves to conjugal fidelity; widowers and widows, as long as they remain such, are bound to chastity conformable to their state; this promise however does not preclude the Lay Carmelite whether men or women from changing their state of life by marriage.
24. Children of the most pure and Immaculate Virgin Mother of God, should be most sensitive to all that concerns holy purity in thought, word and deed and in their entire comportment should scrupulously shun everything calculated to dim the luster of this beautiful virtue.
25. The members of Carmelites of Fatima should carefully avoid the fashions of the day and the pomps and vanities of the world, should dress modestly and becomingly in a manner suited to their position in the world.

## Chapter 8

### The Little Office of Our Lady

26. The Lay Carmelite is to pray the Little Office of Our Lady daily. They may recite Matins and Lauds in the morning; Vespers and Compline in the afternoon or evening. *Prime, Terce, Sext, and None may be added if time permits but are **not required**. It is permissible to recite the whole Office or the twenty-five Paters and Aves at one time, it is nevertheless better to distribute them throughout the day.*
27. Two or more may recite the Office together, saying the verses alternately as in choir, the same holds good of the Paters and Aves.
28. In case of illness, weakness or exceptional pressure of work, the Little Office of the Blessed Virgin Mary or the twenty-five Paters and Aves may be abbreviated.

## **Chapter 9**

### **Mental Prayer, Spiritual Reading, Etc.**

29. Traditional Lay Carmelites should dispose themselves to the contemplative life through the practice of Mental Prayer.
30. Each day it is encourage to make a half an hour meditation, a quarter of an hour in the morning and a quarter of an hour in the evening or all at one time, *according as the duties of the day permit.*
31. Spiritual reading will be found most helpful. They should read preferably the Holy Gospels, the Imitation of Christ, the Spiritual Works of St. Teresa of Avila, St. John of the Cross, St. Therese or any of the Carmelite saints. Also such saints as St. Alphonsus deLiguori, St. Francis deSales, St. Ignatius or any saints respected in the Church for their ascetical or mystical writings.
32. The Traditional Lay Carmelite should be well learned on the Fatima message and its history and make an effort to study Mariology.
33. They should never fail to make the daily examination of conscience with due care and contrition for their sins; this is one of the most efficacious means of preserving purity of heart and advancing in perfection.
34. They should also endeavor to apply themselves earnestly to the practice of the presence of God, especially by the frequent use of ejaculatory prayers – especially the Fatima prayers.

## **Chapter 10**

### **Holy Mass and the Frequent Reception of the Sacraments**

35. Every day, according to their state in life, the Lay Carmelite is encouraged to go to a Traditional Latin Mass with lively faith and recollection – if duty permits.
36. They should be an example to others by their regularity in frequenting the Sacraments.



- 37.They will try to receive Holy Communion on the first Friday and Saturday of each month, on the principal feasts of Our Lord and the Blessed Mother, on the anniversary of their Promise, on the day of the Renewal of Promises.
- 38.All Lay Carmelites, **who because of their state in life cannot attend Mass, should supply to some extent by Spiritual Communion**; by this means they will keep alive in their soul the desire of the Holy Eucharist, and dispose themselves better for its sacramental reception.

## Chapter 11

### Piety

- 39.Lay Carmelites should avail themselves of all means to foster piety in their souls. They should be charitable, patient, good-tempered and exact in fulfilling the duties of their state, thus being an example to others.
- 40.Once a month they will, if possible, set apart a day for recollection and once a year they will make the Spiritual Exercises.
- 41.They should have greatly at heart devotion to Jesus in the Blessed Sacrament, Our Lady of Mt. Carmel as well as Our Lady of Fatima, the Holy Patriarch St. Joseph and the Saints of the Order.
- 42.To foster these devotions it is advised to try to make frequent visits to the Blessed Sacrament and to observe as many novenas, as their state in life will permit, in preparation for the principal feasts.
- 43.The prayers taught at Fatima, Portugal, will be memorized and frequently said on a daily basis as their state in life will permit.

## Chapter 12

### Fasting and Abstinence

44. All Lay Carmelites should be exact in the observance of the fasts and abstinences prescribed by the Church, and never seek to be dispensed without grave and sufficient cause.
- 45.In addition to the days binding upon all Catholics, they will fast on the vigils of the following feasts: Corpus Christi (calendar), Our Lady of Mt. Carmel (July 16<sup>th</sup>), Our Lady of Fatima (May 13), St. Therese (Oct. 3), St. Teresa of

Avila (Oct 15), St. John of the Cross (Nov. 24), St. Joseph (Mar. 19), the Immaculate Conception (Dec. 8<sup>th</sup>).

46. Moreover, the following days they will abstain from flesh-meat on the vigils of the following feasts: The Purification (Nov. 21), The Annunciation ( Mar. 25) , the Visitation (May 31), St. Elijah (July 20), The Birth of St. John the Baptist (June 24), The Nativity of Mary (Sept 8), Feast of All Carmelite Saints (Nov 14).

However, the obligation of fast and abstinence ceases when the vigil of any of the Feasts falls on a Sunday. The abstinence on all Wednesdays and Saturdays is not an obligation but a counsel ONLY. Those afflicted with weakness or infirmity (even though not serious) have a just reason for being dispensed from the fasting and abstinence from flesh-meat prescribed by the present Rule. Similar reasons are the inconvenience that would be entailed upon their household of providing special food; likewise exceptional stress of work and other reasonable motives.

Further, fasting and abstinence commanded by the Rule is likewise dispensed with in the event of such days coinciding with any solemn feast in force in the Universal Church.

## **Chapter 13**

### **Silence and the Avoidance of Idleness**

47. Lay Carmelites should make sacrifices of silence in whatever way they can to facilitate a more contemplative lifestyle. Examples may be giving up time with certain medias that are not required but are simply chosen for recreation and replacing this time in prayer and/or good works.
48. They should be especially on their guard against the detestable habit of back-biting and prove themselves the true children of St. Teresa by imitating her scrupulous regard for the good name of the absent.
49. Lay Carmelites who by their position or other gifts of nature or fortune bestowed upon them by God are qualified to take an active part in works of charity and zeal, should devote their efforts to these objects as being not only in accordance with the intentions of the Church, but also in perfect harmony with the Carmelite Rule which is inspired by the two-fold love of God and neighbor.

## **Chapter 14**

### **Charity Toward the Sick, and Prayers for the Dead**

50. Lay Carmelites will be solicitous and charitable in the care of the sick. They will make a point of visiting them, and should they find them in need, will see they are provided for as circumstances require including seeking funds as needed.
51. Should there be danger of death, they will see that the priest is summoned in good time, so that the sick brother may be assisted by his ministrations, fortified by the Last Sacraments and consoled by the blessing and absolution. They will also be careful to inform the brethren and solicit their prayers.
52. Special prayers are encouraged for our unknown brothers and sisters in Carmel that are striving for holiness and the fulfilling of the Fatima prayers.
53. For departed members of Carmel, special Masses and Rosaries are encouraged whenever called to do so.
54. On the 15<sup>th</sup> of November, the Commemoration of the deceased members of Carmel, they will pray the entire Rosary and will receive Holy Communion.

## **PART II**

### **EXHORTATIONS**

55. Such is the Rule and manner of life to be followed by the Traditional Lay Carmelite of Fatima who desires to correspond faithfully to the graces of their vocation.
56. These Regulations, are not binding under pain of sin or punishment, should nevertheless be observed with great fidelity. It is not the dread of sin or punishment which should be the motive that impels the Lay Carmelite to the loyal fulfillment of their duties, but rather the holy fear of God, the desire to be true to their vocation and the conviction that they will obtain the reward promised to those who have faithfully observed the Rule.
57. If, at times, circumstances should render the keeping of any particular point difficult and impracticable, recourse should be made to one's Spiritual

Director for a dispensation or its commutation into other works of piety or that he may authoritatively declare the Rule not to bind for the time being.

58. Nevertheless, the Lay Carmelite should not be too ready to ask for, or even desire, dispensations especially in regard to the more important points of the Rule; let them rather bear in mind that their merit and reward will be the greater in proportion to the sacrifices involved in the faithful accomplishment of their vocation.
59. To belong to Our Blessed Lady, to wear a habit rich in so many inestimable promises, to share in the works of the Carmelite Order – this is a privilege to be greatly prized, even though it be bought at the cost of some little sacrifice. (Remember, those who wear the Brown Scapular share in the works of the Order of Mount Carmel.)
60. Should any Lay Carmelite, impelled by the desire of identifying himself more closely with the spirit of the Order, feel drawn to add to these obligations other practices of piety, especially such as involve penance and mortifications, let him first obtain the authorization of his Spiritual Director; and let him not doubt but that God will richly reward him.

But in everything let discretion, which is the moderating principle of all virtue, be the guide.

## **The Procession of Our Blessed Mother**

61. It is encouraged for the Lay Carmelites to locally organize a public Procession to Our Lady of Mt. Carmel and/or Our Lady of Fatima in order that she be recognized and love. It is the duty of all Carmelites to promote devotion to Her. It is encouraged to take part in the Procession of the Confraternity of Our Blessed Lady of Mount Carmel to which Pope St. Pius X attached a Plenary Indulgence under the usual conditions of Holy Communion, Confession, to have no attachment to sin and to offer prayers for the Pope.
62. The manner of conducting this sacred function is indicated in the Ceremonial Section of this Handbook. One can simply carry an image or banner of Our Lady and sing hymns, chant litanies or pray the Rosary. The Lay Carmelite will be mindful to maintain a modest and recollected bearing and devoutly take part in the singing; thus while honoring Our Blessed Lady, they will at the same time be a source of edification to their neighbor.
63. The regularity of these processions is at the individual's discretion and that of his own Spiritual Director. The more we have them, the more we will teach others to honor and love Our Queen and Mother.

### **PART III**

## **PRAYERS FOR LAY CARMELITES OF FATIMA**

### **PRAYER BEFORE AND AFTER THE OFFICE**

It is emphasized that one must prepare and end his Office Readings with a Before and After Prayer in order to prepare one's soul to properly be disposed for God's graces. Be mindful to turn to this in your Office Book each time you go to prayer.

### **FATIMA PRAYERS**

#### **Eucharistic Reparation (3 times)**

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

Most Holy Trinity – Father, Son and Holy Spirit- I adore Thee profoundly. I offer Thee 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 indifferences by which He is offended. By the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg the conversion of poor sinners.

Most Holy Trinity, I adore Thee! My God, My God, I love Thee in the Most Blessed Sacrament.

#### **Offering Prayer**

Oh my Jesus, I offer this for love of Thee, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.

### **Decade Prayer**

Oh My Jesus, forgive us our sins, save us from the fires of Hell, lead all souls to Heaven, especially those who have most need of Thy mercy.

### **DAILY PRAYERS**

#### **Consecration Prayer**

O my God, in union with our Lady of Mount Carmel, and St. Joseph, Patron of the Universal Church, I offer you the Precious Blood of Jesus from all the altars throughout the world, joining with it the offering of my every thought, word and action of this day. I desire to gain every indulgence and merit I can, offering them together with myself to Mary Immaculate whom you have appointed the dispenser of the merits of your Precious Blood, especially by means of this scapular (here kiss the scapular), that she may best apply them to the interests of your most Sacred Heart. I likewise offer myself together with my merits and indulgences to St. Joseph, foster father of Jesus, chaste spouse of the Virgin Mary and Patron of The Universal Church, that he may guard me and my spiritual treasures, and keep me always united to the Sacred Heart of Jesus and the Immaculate Heart of Mary.

#### **Offering Prayer**

I kiss the wounds of Your Sacred Hands with sorrow deep and true, may every move of my hands today be a million acts of love for You.

I kiss the wounds of Your Sacred Feet with sorrow deep and true, may every step that I take today be a million acts of love for You.

I kiss the wounds of Your Sacred Heart with sorrow deep and true, may every beat of my heart today be a million acts of love for You.

I kiss the wounds of Your Sacred Face with sorrow deep and true, may every word and thought today be a million acts of love for You.

## **THE BRIGITTINE ROSARY**

The Brigittine Rosary was instituted and propagated by St. Bridget of Sweden. The six decade rosary, or Brigittine beads, is traditional in the Discalced Carmelite Order as part of the habit. The reason for its adoption is found in the explanation of these beads.

The Brigittine beads number **seven "Our Father"** in honor of the sorrows and joys, of the Blessed Virgin, and **sixty three "Hail Mary's"** to commemorate the years of her life." Besides the introductory "Our Father" and three "Hail Mary's" there are six mysteries or decades in each of the three parts or divisions. In the six *Joyful Mysteries* the first mystery is *The Immaculate Conception*, the sixth of the *Sorrowful Mysteries* is *The Dead Jesus in the Arms of His Mother*, the sixth of the *Glorious Mysteries* is *The Patronage of Mary*. The other mysteries are the same as in the Rosary in common use. At the end of each decade, the *Apostle's Creed*, not the Glory, is recited. (Fr. Kevin, OCD, Way of Perfection for the Laity (Dublin: M.J. Gill & Son).

The Brigittine Rosary was richly indulgenced by Pope Leo X in 1515, by Clement XI in 1716, and by Benedict XIV in 1743.

## **Carmelite Prayer**

O Sweet Jesus! Who has pierced, with a fiery dart, the pure hearts of St. John of the Cross, St. Teresa, St. Therese, Sr. Lucia and all the Carmelite saints, Your spouses, and has consecrated them to be victims of love; grant, through their intercession, we beseech You, that our hearts may glow with the fervor of the Holy Spirit, and that they may love You in all things and above all things, Who lives and reigns, with God the Father, in the unity of the same Holy Spirit, One God forever and ever. Amen.

## **Flame of Love Prayer**

Immaculate Heart of Mary, please send forth the graces of Your Flame of Love to all of mankind.



## **PRAYING THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY**

First, we must understand that the Praying of the Hours does not mean that we pray each section for the duration of an hour. We understand “hour” in another sense, in the way of pertaining to specific hours within our day which are consecrated to God and to Mary, set apart (which is what “holy” means) from our usual endeavors, not as 60 minutes each which few laymen and laywomen can afford, but as “the acceptable hour” in which some measure of time is given to God ... Who Himself gives us all time, and even eternity.

Before opening your book pray to the Holy Spirit to guide you, to enlighten your understanding and to enkindle your heart with the WORD of God.

It is traditional (although optional) to pray a Hail Mary slowly in silence before the commencing of the Office thus focusing upon whom we are addressing.

It is also customary to pick up the Hours and kiss them, while slowly making the sign of the Cross, mindful of whom we are about to give our love and hearts to. Then we pray the following, (we mention this because it will not be indicated before every Hour in the Office. It is presumed that you already know this since it is a standard practice in praying any Hour of the Office:

**O** God, come to my assistance,  
O, Lord make haste to help me.

Glory be to the Father, and to the  
Son  
and to the Holy Ghost, as it was in  
the  
beginning , is now and will be for  
ever.

Amen.

**Deus**, in adjutorium meum intende.  
Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui  
Sancto,  
sicut erat in principium, et nunc,  
et in saecula saeculorum.

Amen

(to which, "Alleluia" is added, except during Lent)

In this opening, we are focusing on God, aware of our weakness, our fragmentation, our wandering minds and we want in our wills at least to praise God to the best of our ability, and so we ask for His assistance and grace, then given thanks to God, the Most Holy Trinity. We then proceed with the hour as usual.

The term, hour, as we said, does not indicate that each section of the Daily Office should take an hour to pray, but that the word, the hour, relates to a specific time of the day. This division of prayer into hours has its roots in Divine worship as celebrated in the Jewish tradition of the synagogues, even before Christ.

In this edition of the Little Office of the Blessed Virgin Mary, the traditional Latin names are used for the hours. (Matins and Lauds are regarded as one hour, although in practice they are often prayed separately). As the Psalmist sings, "Seven times a day I praise you, O Lord !" So let us look at what are called the "Canonical Hours" that we will find in The Little Office. It will help you to understand that:

**Each Canonical Hour Consists of:**

- an introduction
- then a Hymn
- followed by an Antiphon.
- Three Psalms
- and then a repeating of the Antiphon.
- The "Little Chapter" reading and responses
- Final prayers and responses
- the Final Blessing
- ends with an Intercession for the Dead

## THE CANONICAL HOURS

- **Matins:** (from the Latin, *matutinas vigiliis*, or “morning watches”) The hour of Matins was a nocturnal hour, it was celebrated at midnight onwards and often joined with Lauds as a continuing vigil of prayer. Within this is a great consolation, the realization that even now, in many parts of the world, midnight is the advent of the expectant new day... and "we do not know the hour when the Lord will come!"
- **Lauds:** (pronounced: lawds or loords) The word Lauds is derived from the Latin word *laus* meaning, praise. This is always an hour of praise, as is clear from the Psalms chosen within the text, which recall the Resurrection of Our Lord Jesus Christ from the dead, and the gift of new life that comes to us in this new God- given day.
- **Prime:** (pronounced: prime) (Latin: *prima*, first) was originally the earliest Canonical Hour, *prima hora*, and the first hour of the Roman day. Prime is celebrated at 6 AM, an hour in which we consecrate the forthcoming day to God, giving thanks for the awakening to life and being open to God’s gift of Himself through his Word.
- **Terce:** (pronounced: terse) (Latin: *tertia hora*) Called thus because the Romans celebrated it at what they regarded the third hour of their day, which was 9 AM in the morning. Terce is often called the golden hour, or the Hour of the Holy Ghost, recalling the hour when the disciples went up to the Temple to pray. It also commemorates the event at Pentecost when the Holy Spirit descended upon Mary and the Apostles at this hour. As did the Romans, we celebrate Terce at approximately 9 AM and it is, therefore, a prayer inspiring us to begin the day under the guidance of the Holy Spirit and in union with Mary Our Mother. “Come Holy Spirit!”
- **Sext:** (Latin, *sexta hora*) This was the sixth hour of the Roman day, what is for us about Midday. At midday the time we recall the hour that Christ was raised upon the Cross of Salvation for us, and Mary His faithful Mother standing faithfully by Him in His suffering. This is midday, and this hour

can be regarded as an oasis of prayer, a time to turn to Our Savior and pray in union with Mary for the suffering of the world.

- **None:** (pronounced: *known*) (Latin, *nona hora*) This hour was regarded by the Romans as the ninth hour, hence the Latin name *nona*, which for us occurs about three o'clock in the afternoon. It was at the ninth hour, we will remember, that Jesus cried out in his agony, 'Eloi, Eloi, lamma sabacthani?' which means, 'My God, My God why hast thou forsaken me!' This is the hour of Crucifixion, the hour of Redemption, and in this hour we bring all our burdens to Christ on the Cross, praying for all poor sinners with and through Mary His Immaculate Mother.
- **Vespers:** (Latin, *Vespers Espera* ) was a name given to the evening star of Venus, which rising in the evening was a call to prayer, a light in the Heavens announcing the drawing on of the day, Vespers is prayed anytime after the Hour of None and before Compline.
- **Compline:** (pronounced: *complin*) From the Latin word (Latin, *complere*, or to complete) so named because it is the last hour of the day to be prayed. Compline is a beautiful way to complete our day, to pray with Mary and to Mary for the dying and for all those upon whom the night either of the spirit or in fact will soon fall. We pray for Gods protection for the night, conscious of the many evils perpetrated in the nocturnal hours. It is an hour in which we commend everything and surrender everything to God.

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This, hopefully, will give you a basic idea of when the hours are traditionally prayed, even while there is some flexibility within them. We are asked in our Carmelite Rule to pray Matins and Lauds in the morning and Vespers and Compline in the evening. If there is a desire and time to do more, then, of course, this is encouraged. It is better to pray with all your heart the times required rather than attempting all 8 hours every day in haste and anxiety.

You do not have to go to different sections or pages in the book each day. This is part of the beauty and simplicity of the Little Office. You repeat the same prayers each day. This allows you to familiarize yourself with the Readings until they come to you naturally, even by memory! This is not to be "rote". It is immersion in prayer and in the ever unfolding depths revealed to you in each prayer. There is no rush! The world rushes you. God does not. Take the time to read and learn the Latin, side by side as well, and in this way praying as your forebears did for 100 generations in a beautiful and unbroken continuity. Latin has always been the unique and distinctive language of the Catholic Church. Everything written from the Seat of Peter in Rome is written in Latin. Its beauty is ever ancient and ever new.

Each hour is much like the Roman Office in its structure -- psalms with antiphons, a hymn, a Scripture reading (three at Matins), a versicle and response, a Gospel canticle at some hours, and a closing prayer.

Overall, though, the Little Office of Our Lady differs markedly from the Roman Divine Office in that **it is basically the same every day**. Here are the variations:

- There are three nocturns (i.e., sets of three readings or "lessons") given at Matins, but only one nocturn is used each day, and the choice of nocturn is determined by the day of the week.
- The psalm antiphons and the readings and versicles/responses vary during Advent and again during Christmas
- There are minor variations throughout during the Easter season

Perhaps needless to say, the psalm antiphons, lessons, versicles, and orations are very pointedly Marian -- and they're frequently direct quotations from Scripture, but not necessarily from a part of Scripture where one would immediately associate with Mary.

The psalms themselves don't change from day to day, or seasonally, so the entire Little Office of Our Lady includes only 20-30 psalms.

## **PART IV**

### **THE MESSAGE OF FATIMA**

#### **THE DEEPER MESSAGE OF OUR LADY OF FATIMA - Chapter I**

Sometimes one hears that the message of Fatima is referred to as “merely a repetition of the requests for prayer and penance in the Gospels”. Actually, Fatima is immensely more significant than that. We are living in a confused time inside the Church as well as in the world. It is in helping to clear up this confusion that Fatima is immensely important. The revelations at the Cova da Iria in Fatima Portugal made by Our Lady to three shepherd children give us, in addition to the vital message, a compendium of the major doctrines of the Church.

In an age when many doubt the Real Presence in the Blessed Eucharist, we find the Angel who appeared to the three children leaving a Host and Chalice suspended in the air while he prostrates himself and prays the prayer:

*Most Holy Trinity, Father, Son and Holy Ghost, I adore You profoundly!*

*I offer You the Most Precious Body and Blood, Soul and Divinity of our*

*Lord Jesus Christ, present in all the tabernacles of the world, in reparation*

*For the outrages, sacrileges and indifferences committed against Him; and*

*Through the infinite merits of the Sacred Heart of Jesus and the*

*Immaculate Heart of Mary – I beg for the conversion of poor sinners.*

Not only does the vision of the angel adoring the Host and Chalice reassure us in our belief in the beautiful doctrine of the Real Presence, but the drops of the Precious Blood falling from the Host into the Chalice confirm what the Church has always taught, that Christ is present, whole and entire, in either species.

Another doctrine of the Faith brought forward at Fatima is the doctrine on hell. How many so-called theologians, in this sad age, have taken it upon themselves to dismiss the doctrine of a hell of eternal fire as “not suitable for the mentality of modern man”? At Fatima, the children were given a terrifying vision of that same hell of fire, proving that the magisterium has not erred. These children of 7, 9 and

10 were told by Our Lady that this is where the souls of poor sinners go because there is no one to pray and make sacrifices for them. Our Lady urged the necessity of compassion for our neighbors when She said this, telling us that we are all in some sense mediators of intercession for souls, many of whom we can save if we pray and do penance for them. Upon hearing and seeing this, the children spent their days making little sacrifices and prayers so that souls would not fall there, leaving us with this heroic example.

The Immaculate Conception of Our Lady was clearly implied in the references to Her Immaculate Heart. Therefore, by inference, the doctrine of Original Sin, so often challenged today, is confirmed. If Our Lady is immaculate, then the rest of us are conceived in sin as the Church has always taught.

The doctrines of Heaven, Hell and Purgatory, of the existence of angels and devils, of the need for prayer and penance to attain salvation are all brought to the notice of the modern world at Fatima, and of course, are confirmed by the great Miracle of the Sun on October 13, 1917. This happens to be the only miracle predicted to happen, day and hour, which actually did happen as predicted. Shouldn't this make this message significant? Shouldn't we study what the message is and live it?

Our Lady of Fatima pray for us!

## **OUR LADY OF FATIMA'S ROSARY - Chapter 2**

On the morning of October 13, 1884, immediately after saying Mass, Pope Leo XIII suddenly went into a trance, which lasted for a short while. During the trance he had a mystical experience showing him the possible course of the 20<sup>th</sup> century; specifically, he overheard Satan boasting to Jesus that, given enough time and power, he could destroy the Church. When Jesus asked, "How much time? How much power?" the devil demanded a century, along with an increased influence over those consecrated to the service of God. Our Lord agreed, granting Satan great power over the 20<sup>th</sup> century, but warned him that if he failed – as he surely would, due to the intercession of the Blessed Virgin Mary and St. Michael the Archangel – the Church would emerge from the ordeal stronger and more glorious than before.

When Pope Leo came out of this trance, he first described this revelation to his shocked attendants, then immediately went to his study and wrote the Prayer to St. Michael which he order to be prayed aloud at the end of every Low Mass offered throughout the world. (This directive remained in effect until 1964. Also, the Oath Against Modernism that began in 1910 by Pope Pius X remained in effect until 1967)

33 years later to the very day and hour, Our Lady came to Fatima Portugal on October 13<sup>th</sup>, 1917 at 12 noon. She came to three shepherd children and appeared to them on the 13<sup>th</sup> day of each month for six consecutive months to give messages of peace to a world in the grips of Satan. The world at the time was in the First World War and she predicted that if people do not cease offending God and if they do not pray, especially pray the Rosary each day, that a second and worse World War would occur.

With each and every one of the six visits, Our Blessed Mother asked for the daily Rosary. On the last visit, She told the children that She was the Queen of the Most Holy Rosary. This apparition is approved by the Church and is probably the most well-known by name but not by its content.

It was on July 13, 1917, Our Lady told the children to say this prayer at the end of each decade:



*“Oh My Jesus, forgive us our sins, save us from the fires of Hell, lead all souls to Heaven; especially those most in need of Your Mercy.”*

She also opened the earth on this date to show the children Hell where poor sinners go because there is no one to pray and make sacrifices for them. This is very powerful! She had shown us Hell, She had asked for the Rosary and She had asked that people cease offending God. She also predicted the Second World War if we did not listen to Her requests.

As our true Mother in Heaven, Our Lady certainly intercedes for us as a most powerful mediator of intercession with Her Son; and the most striking modern proof of this is Her coming at Fatima, an event which is confirmed by a public miracle which was reported even in the daily press of those times.

It has commonly been taught by approved doctors and theologians in the Church (Saint Bernard, Bonaventure, Alphonsus and others) that it is more efficacious to approach Jesus through Mary than to try to reach Him by any other means. It is impossible to reproduce all the persuasive reasonings they use here but those who are specially interested in this subject will find some of them in the famous treatise on “True Devotion to the Blessed Virgin Mary” by St. Louis de Montfort, who also wrote, “The Secret of the Rosary”.

May we listen to Our Mother and pray the daily Rosary, especially with our families that are under the attacks of Satan and his cohorts. May we pray for the peace that Our Lady had promised. Fatima is not over. The message is still for our times. Our Lady of the Most Holy Rosary, pray for us.

## **OUR LADY OF FATIMA'S FIVE FIRST SATURDAYS OF REPARATION**

### **Chapter 3**

The Message of Fatima did not begin on May 13, 1917. It began in the Spring of 1916 when the Angel of Peace (believed to be St. Michael the Archangel) appeared to the three shepherd children and said, "The Hearts of Jesus and Mary are attentive to the voice of your supplications." This angel appeared to them three times. It was on the third visit that the angel was holding a chalice with a Host suspended above it. From the Host drops of blood fell into the chalice and leaving them both suspended in mid-air, he prostrated himself on the ground and three times repeated this prayer:

*Most Holy Trinity, Father, Son and Holy Ghost, I adore You profoundly!  
I offer You the Most Precious Body and Blood, Soul and Divinity of our  
Lord Jesus Christ, present in all the tabernacles of the world, in reparation  
For the outrages, sacrileges and indifferences committed against Him; and  
Through the infinite merits of the Sacred Heart of Jesus and the  
Immaculate Heart of Mary – I beg for the conversion of poor sinners.*

Anything which offends the Heart of Jesus offends the Heart of His Mother. The greatest offenses are those directly against Our Lord, in the Sacrament of His Love.

Today, how many Communion are not only careless but even sacrilegious! Our Lord had asked for Communion of Reparation to His Sacred Heart on nine First Fridays and now He reminds us of the same thorns piercing the Heart of His Mother. He asks for Communion of Reparation to Her Immaculate Heart.

Our Lord said to Lucia in March, 1939: "*Ask, ask again insistently, for the promulgation of the Communion of Reparation in honor of the Immaculate Heart of Mary on the First Saturdays. The time is coming when the rigor of My Justice will punish the crimes of diverse nations. Some of them will be annihilated. At last, the severity of My Justice will fall severely on those who want to destroy My Reign in souls.*" (Documentos, pg. 465)

Jesus gave Lucia these five reasons for wanting five Saturdays:

- 1) Blasphemies against Her Immaculate Conception
- 2) Blasphemies against Her Virginity
- 3) Blasphemies against Her Divine Maternity, refusing at the same time to accept Her as the Mother of mankind
- 4) Those who try publicly to implant in the hearts of children indifference, contempt, and even hatred against the Immaculate Mother
- 5) Those who insult Her directly in Her sacred images

Jesus further added: *“Here, My daughter, are the reasons why the Immaculate Heart of Mary compelled Me to ask for this little act of reparation and, due to it, to move My Mercy to forgive those souls who had the misfortune of offending Her. As for you, try unceasingly with all your prayers and sacrifices to move Me to Mercy toward those poor souls.”*

What is asked of us on each First Saturday is the following: To go to confession, receive Holy Communion, pray the Rosary and pray for an additional 15 minutes with the distinct intent of making reparation to the Hearts of Jesus and Mary for the above offenses.

Of course we are not limited to this. We can memorize the Angel of Peace Prayer for reparation. We can offer up little daily sacrifices for these intentions. We can evangelize to those who are guilty of the above offenses. We can share this message with all those around us because the Hearts of Jesus and Mary are greatly offended now more than ever. Fatima is not over – reparation is needed – the First Saturdays are greatly needed. May we listen to the Heart of Jesus and give this reparation in order to soften the blow that Our Lord told Lucia is about to strike the world.

## **OUR LADY OF FATIMA'S VICTIMHOOD – Chapter 4**

Who is a victim soul? Victim souls are those to whom the future reparation for the sins of mankind has been revealed so that they could pray and do penance for them. They are like little Christs or like jewels in a treasure chest that the Heart of Jesus collects. A victim soul who expiates for the sins of others does it out of love for God and neighbor or it is not fruitful.

At Fatima, Our Lady said to the three children:

*“Do you want to offer yourselves to God to endure all the sufferings that He may choose to send you, as an act of reparation for the sins by which He is offended and as a supplication for the conversion of sinners?”*

Promptly Lucia responded for all three, *“Yes, we want to.”*

*“Then you are going to suffer a great deal,”* the Lady promised, *“but the grace of God will be your comfort.”*

Our Lady opened her hands and shed upon the children a highly intense light of infused grace. They fell to their knees, while repeating these words:

*“Most Holy Trinity, I adore You! My God, My God, I love You in the Most Blessed Sacrament.”*

Again the Lady spoke to them, *“Say the Rosary every day to earn peace for the world and the end of the war.”*

Later on Sept. 13, 1917, during the fifth apparition, after the children had been offering various sacrifices, Our Lady told them, *“God is pleased with your sacrifices, but He does not want you to sleep with the (penitential) cord on; only wear it during the daytime.”*

On the day after Francisco's death, April 4, 1919, Our Lady told Jacinta she was to be taken to two different hospitals “not to be cured, but to suffer more for sinners” and that “she was to die all alone far away from home but that Our Lady would be there to take her to Heaven.”

During their lives, they prostrated themselves on the ground to pray the prayers taught to them instead of playing their usual games. They gave up their lunches to

the poor in the street on their way to tending to the sheep. They offered their thirst for the conversion of sinners. Once little Jacinta had a headache and wanted the crickets and frogs to stop with their singing. Francisco reminded her that this could be offered for sinners and she was then glad to make the sacrifice. Their days were filled with constant sacrifice until they were called Home to Heaven. Was all of this worth it? Would we think of doing this today? Think of the souls that are now in Purgatory instead of Hell. Think of the eternal reward made in exchange for fleeting pleasures given to us here. The children were trustful, prompt in obedience and respectful to God's teachings. The three children of Fatima had to share with Christ the ordeal of persecution from both civil and ecclesiastical authorities. The Church authorities strongly warned them to stop the madness especially on the event of the miracle of the sun where even those who were gravely ill braved the rain to be at the apparition site.

These children were filled with a supernatural motivation of saving souls. This helped in their acceptance of the suffering allowed by God and the sufferings that they willingly embraced.

The Gospel of Suffering is above all a call, a vocation. At first, Christ does not explain suffering to His disciples, but before all else He calls them: *"Follow Me! Come! Take part through your suffering in this work of saving the world, a salvation achieved through My suffering! Through My Cross!"*

If this suffering is not done in love and united to the Cross of Jesus Christ then it is in vain. The children were taught to say the prayers taught by The Angel and by Mary. In order that their sacrifices were to be pure, they were to pray: *"Oh My Jesus, I offer this for the love of You, for the conversion of poor sinners and in reparation for the sins committed against the Immaculate Heart of Mary."* each time they had something to offer.

We too can offer little sacrifices (maybe big ones) with the advice of a good spiritual director who knows the value of reparation. On Judgment Day, Our Lord and Our Lady will show us what souls were saved by the sacrifices we made on this earth. This life is short and the next is eternal – don't you want to help prevent souls from being damned for all eternity? More importantly, this will please the Hearts of Jesus and Mary who are already so greatly saddened.

## **OUR LADY OF FATIMA’S REQUEST FOR CONSECRATION OF RUSSIA – Chapter 5**

Our Lady of Fatima in 1917 told the three children that the war [World War I] was going to end: but if people did not cease offending God, a worse one would break out during the Pontificate of Pius XI [World War II]. She told them, “*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 [World War II], I shall come to ask for the consecration of Russia to my Immaculate Heart and the Communion of reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world [Communism], causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. 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. In Portugal, the dogma of the faith will always be preserved, etc. ...*” (Words in brackets are added)

It is painfully obvious that Our Lady's requests were not heeded in time. World War II broke out, and the errors of Russia spread throughout the world, not only with the implementation of communist regimes in many countries of Europe, Asia and the Americas, but equally through the spread of doctrines and customs that are consistently leading the world to abandon natural and Divine law. Drives for homosexual “marriage,” abortion and euthanasia are but a few of these manifestations.

According to a private revelation to Sister Lucia on June 13, 1929, Our Lady, appearing with the Infant Jesus, asserting that the hour for the consecration of Russia had come. Later, this request having not been heeded, Our Lady said to Lucia: “*They did not want to pay attention to my request. Like the king of France, they will be sorry, but it will be too late. Russia will already have spread its errors throughout the world, causing wars and persecutions of the Church. The Holy Father will have much to suffer!*”

In a letter to Father Gonçalves in 1936, Lucia mentions another communication from Our Lord: “*...Pray very much for the Holy Father. He will do the consecration of Russia, but it will be too late. Nevertheless, the Immaculate Heart of Mary will save Russia. It has been entrusted to Her.*”

The consecrations carried out afterwards were certainly pleasing to God but, as the historical events clearly show, they no longer had the power to forestall the chastisement.

#### Papal Consecrations:

- Pope Pius XII: On October 31, 1942, he consecrated the Church and the human race to the Immaculate Heart of Mary, and on July 7, 1952, consecrated the Russians to the Immaculate Heart of Mary.
- Pope Paul VI: On November 21, 1964, he confided the human race to the Immaculate Heart of Mary.
- Pope John Paul II made two consecrations of the world to the Immaculate Heart of Mary: in Fatima on May 13, 1982; and in Rome on March 25, 1984.
- Pope Benedict XVI on May 13, 2007 invoking Our Lady of Fatima on the ninetieth anniversary of the apparitions, stated, “In a special way we entrust to Mary those peoples and nations that are in particular need, confident that she will not fail to heed the prayers we make to her with filial devotion.”
- Pope Francis on October 13, 2013 entrusted the World to Our Lady of Fatima in Rome

What is the defense against this creeping horror known as Communism?

Pope Pius XI wrote in his encyclical *Divini Redemptoris*, which was promulgated on the feast of St. Joseph, 1937 (We may want to take heed to this now):

“No one...may collaborate with it (communism) in any undertaking whatsoever no matter how innocent this may appear. He warned how communists, “without receding an inch from their subversive principles, invite Catholics to collaborate with them in the realm of so called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church”.

The choice lies before all, for the temptation is now global indeed: Apostasy or Death? Not a question of saving human life, but of saving the Faith. “Every other enterprise,” said Pius XI “however attractive or helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization.”

The “errors of Russia” mentioned by Our Lady of Fatima can only be overcome by supernatural force, because there are no natural means superior to them. Given the impairment of nature by Original Sin, there are no natural means which are even proportioned to these “errors”.

The defeat of Communism will be affected by prayer and penance, in the name of Him who before His Passion said, “In the world you will have affliction but take courage, I have overcome the world!” (John 16:33) It is not the dictatorship of the proletariat which is “inevitable”, but the Triumph of the Church!

Our Lady of Fatima, pray for us!

PS – It may not only be wise to study the message of Fatima but also Communism so that we can recognize it. May we listen to Our Lady and consecrate ourselves to Her and pray the Rosary daily for peace.



## **OUR LADY OF FATIMA'S BROWN SCAPULAR - Chapter 6**

Our Lady gave four conditions for world peace at Fatima: the daily Rosary; the five First Saturdays; Penance; and Consecration to Her Immaculate Heart. Personal Consecration to the Immaculate Heart of Mary is the least understood, but one of the most important elements of the Fatima Message. Our Blessed Mother is asking generous souls living in the world, to consecrate themselves to Her and by their prayers and cheerful acceptance of the duties of their state of life, to make reparation.

Our individual answer to Mary's request at Fatima is to live fully our Scapular Consecration. It is through our enrollment in the Brown Scapular that we become individually consecrated to the Mother of God. This we can accomplish by living in the spirit of our Scapular Consecration which necessitates avoiding occasion of sin, and making a deliberate and conscious effort to live in dependence upon Mary to whom we have given our person, rights and goods. In return for our life of Consecration through Her Scapular, our Blessed Mother has promised us, not only Peace on Earth, but Eternal Peace, "Whoever dies clothed in the Scapular shall not suffer eternal fire." (Words of our Lady to St. Simon Stock) By this gift of our will, we give to Mary absolute confidence and the filial trust of a child, that Mary's maternal heart overflows with compassion for us, Her pilgrim children.

Not many people realize that the Scapular is part of the Fatima Message. On October 13, 1917, the Blessed Virgin appeared in a vision to the three children clothed in the robes of Our Lady of Mt. Carmel. She was holding a Brown Scapular in Her hand and had Her Infant Son upon Her knee.

Lucy, as a Carmelite nun, was questioned as to the importance of the Scapular in the Fatima Message, during an interview on August 15, 1950. She replied, "Our Lady wants all to wear the Scapular. The Scapular and the Rosary are inseparable."

It is encouraged that if you and your loved ones are not enrolled in the Brown Scapular, that you ask a priest to enroll you. The effects of living our Scapular Consecration will insure our own sanctification because Our Lady will watch over you and guide you to Her Son which will bring you eternal life. You will grow in

interior happiness and peace. You will grow in courage from the knowledge that you do not fight alone. Our Lady will be at your side as your true Mother and Queen. She will pray for you as you daily wear Her Scapular that you remain faithful to the commandments of God in loving Him above all things and in loving your neighbor as yourself.

*“A new crime is arising in the world, that of being a Christian; and there must arise a new virtue, that of being consecrated to the Immaculate Heart of Mary.”*  
*Venerable Bishop Sheen*

## **CONCLUSION – WHY SPREAD THE FATIMA MESSAGE?**

This is the conclusion of a seven part segment on Fatima. What to do with the message today?

All those who would like to undertake such a special responsibility for disseminating the message of Fatima and all that it means to others should begin by consecrating themselves sincerely to the Immaculate Heart of Mary, promising Her at least a five decade Rosary each day and wearing Her Scapular.

*“It is possible by means of shrewd and unrelenting propaganda to make people believe that heaven is hell and hell is heaven.”*

*Adolf Hitler, Mein Kampf, 1926*

Nobody who has seen the spread of atheistic communism throughout the world would doubt this quote today. All the evidence we have of communism indicates that it creates a veritable hell on earth in countries which it controls. So great is the power of the atheist propaganda machine, nevertheless, that it enables world communism/socialism to make continued progress.

Catholics, on the other hand, seem disinterested in propagating the magnificent idealism of their faith, the only antidote to this threat of communism. It is a great responsibility which we will surely have to answer for on the last day. We are hiding this Light under the bushel of our sloth and our apathy, allowing murderers and robbers to take over political control of the world.

The Fatima message is a treasure from Heaven given with great love to the Church by the Mother of the Church in 1917. It is not the property of a single group within the Church. It has been certified by the Church as being in perfect harmony with the Gospel. The movement to crush communism and all its errors must come from the bosom of the Church and it must be led by Our Lady who is appointed by God to crush the power of the demon. The Fatima crusade is to be then a conquering army. Our Lady intended the urgent appeal to be addressed to all Catholics without exception and especially to the priests and religious to help lead the people in this great battle against the enemy.

We must find in our own conscience the strength to be generous, to obey the impulse to do something noble, something worthwhile with this fleeting life. Soon, we will all be standing before our Judge and Lord.

As Our Lady had foretold, error did spread and is still spreading from Soviet Russia. It may even seem that these errors originated in the now infected countries but if one were to study the origin, it is from Russia where these ideas first blossomed. The Second World War has taken place. The Church has been persecuted as never before in history, and the good have been martyred in millions. The final series of the prophecies has still to be fulfilled, namely the suffering of the Holy Father, the annihilation of various nations, the triumph of the Immaculate Heart of Mary, the conversion of Russia to Christianity and the promised age of peace.

The Fatima message is not to be buried. We can still do as Our Lady has asked. We can start with our own consecration and commitment to saying the daily Rosary and wearing the Brown Scapular and getting more to do the same.

Pope Benedict XV in April, 1918, in a letter to the Portuguese Bishops, referred to the occurrences at Fatima as, “an extraordinary aid from the Mother of God.” We have the miracle of the sun, October 13, 1917 and the incorrupt body of Jacinta (maybe Lucia when she is exhumed). Our good God has given us proof that we need to listen to our Mother and do all that we can to obey Her. The power to change this sinful world lies in God’s grace and mercy. May we seek to ask our dear Mother Mary to intercede for us and beg God’s mercy through our prayers and obedience to this Message of Love from a dear Mother for Her wayward children.

Our Lady of Fatima, pray for us.

**PART V – CEREMONIAL**  
**CEREMONIAL OF THE CLOTHING**

*The altar at which the ceremony is to be performed should be suitably prepared with a linen cloth together with the Scapular(s) to be given, placed upon it and near at hand the Holy Water vat and aspersory. Two candles at least should be lit before a statue of the Blessed Virgin, adorned with flowers. The priest, wearing an alb and stole is present. The individual kneels before the priest and answers the questions as follows:*

Q. What do you ask?

**A. The mercy of God and the Habit of Our Lady of Mount Carmel and of St. Teresa.**

Q. Are you resolved to persevere until death in the state which you desire to embrace?

**A. I do so hope and so purpose, with God's help and the assistance of the prayers of all the Carmelite Order.**

*The Priest then adds:*

May God who has given thee His grace, bring thee to a perfect end, through Christ our Lord.  
Amen.

*Here he blesses the habit, saying:*

V. Our help is in the Name of the Lord,

**R. Who hath made Heaven and Earth.**

V. Show unto us Thy mercy, O Lord,

**R. And given unto us Thy salvation.**

V. O Lord hear my prayer.

**R. And let my cry come unto Thee.**

V. The Lord be with you,

**R. And with thy spirit.**

Let us pray,

V. Eternal Father and Almighty God, Who hast willed Thine only-begotten Son to put on the vesture of our humanity, we pray that the mighty blessing of Thy bounty may be poured forth on this kind of garment which the Holy Fathers have granted to be worn as a symbol of innocence and humility and do Thou vouchsafe so to bless it that whosoever shall wear the same may be found worthy to put on Our Lord Jesus Christ Himself, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

**R. Amen.**

Let us pray,

O Lord Jesus Christ, Author of all virtues and Lover of penitents, Who hast especially chosen humility and chastity with other virtues in this world, Who hast come mercifully to call sinners to repentance, and lovingly received all faithful believers, we humbly implore Thine ineffable mercy that Thou may vouchsafe to sanctify and bless these habits, and graciously grant that whosoever shall devoutly wear it in token of a religious life, may deserve to appear glorious in white and unspotted garments at the day of Judgment. Who with the Father, and the Holy Ghost livest and reignest world without end.

**R. Amen.**

*He then sprinkles the Scapulars, saying:*

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Then turning to the Individual(s) he says:*

V. May the Lord put off from thee the old man with all his acts, and put on thee the new man who was created unto God in justice and in sanctity of truth. In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

V. Convert us, O Lord God of Hosts,

**R. Show Thy face to us, and we shall be saved.**

V. O Lord, hear my prayer,

**R. And let my cry come unto Thee.**

V. The Lord be with you,

**R. And with thy spirit.**

Let us pray.

O Lord God of Hosts, we humbly implore Thy clemency, that it may please Thee, through the abundance of Thy compassion, to purge these thy servants from all past errors and make them capable of new holiness. Through Christ Our Lord. Amen.

*He then puts the Scapular upon each Individual saying:*

Take up the sweet yoke of Christ and His light burden. In the Name of the Father, and of the Son  
+ and of the Holy Ghost. Amen.

*He then blesses the Individual, sprinkling him with Holy Water, saying:*

V. The Lord be with you.

**R. And with thy spirit.**

Let us pray.

Look favorably, O Lord, on our supplication, and vouchsafe to bless these Thy servants, upon whom in Thy holy Name we have laid the habit of the Carmelite Order and grant that with Thine assistance they may devoutly persevere in Thy Church, and may deserve life eternal. Through Christ Our Lord. Amen.

*All may sing "Veni Creator Spiritus". (Come Holy Ghost)*

V. Lord have mercy.

**R. Christ have mercy.**

V. Lord have mercy.

**All – Our Father, Who art in Heaven, hallowed be Thy Name, Thy Kingdom come, Thy Will be done on Earth as it is in Heaven, give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us -**

V. And lead us not into temptation.

**R. But deliver us from evil.**

V. Command, O God, Thy strength.

**R. Confirm, O God, that which Thou hast wrought in them.**

V. Save Thy servants.

**R. Who trusts in Thee, O my God.**

V. Be unto them, O Lord a tower of strength.

**R. From the face of the enemy.**

V. Let not the enemy prevail against them.

**R. Nor the son of iniquity approach to hurt them.**

V. Pray for them, O holy Mother of God.

**R. That they may be found worthy of the promises of Christ.**

V. O Lord, hear my prayer,

**R. And let our cry come unto Thee.**

V. The Lord be with you.

**R. And with thy spirit.**

Let us pray.

V. O God, Who by the light of the Holy Ghost has taught the hearts of the faithful, grant them by the help of the same Holy Ghost to be always truly wise, and ever rejoice in His consolation.

Protect, O Lord, Thy servants by the help of Thy peace, and as they trust in the patronage of the Blessed Mary ever Virgin, make them safe from all their enemies.

O merciful and gracious God, to Whom all good things are pleasing, without Whom nothing good is begun, nothing good completed, incline the ears of Thy pity to our most humble prayers, and defend these Thy servants, upon whom, in Thy holy Name, we have laid the habit of the Carmelite Order from all earthly vanity, worldly hindrance and carnal desire; and graciously



grant to them that in this their holy desire they may devoutly persevere, and that having received the remission of their sins may happily attain to the company of Thine elect. Through Christ Our Lord.

**R. Amen.**

*He then sprinkles the Novice(s) with Holy Water saying:*

By the authority which I hold, and which is committed to me, I receive thee into this our holy Institute, I invest thee and make thee partakers of all the spiritual good things of this same our holy Institute. In the Name of the Father, and of the Son + and of the Holy Ghost. Amen.

## THE PROMISE

*The altar and other things are prepared as for the Clothing. The priest is present with alb and stole. The individual is present with his profession written and held in his hands. He kneels before the altar.*

V. Send forth Thy Spirit and they shall be created.

**R. And Thou shall renew the face of the earth.**

Let us pray.

V. O God, Who by the light of the Holy Ghost has taught the hearts of the faithful, grant us by the help of the same Holy Spirit to be always truly wise and ever rejoice in His consolation. Through Christ Our Lord, Amen.

*The priest asks the following questions:*

Q. What do you ask?

**A. I ask the mercy of God, and to be a Carmelite of Fatima.**

Q. Do you propose to persevere to the end of your life in the state you are now embracing?

**A. Trusting in the mercy of God, and in the prayers of the Carmelite Order, I do.**

*All say the following Psalm 19:*

**The Lord listen to thee in thy time of need, the power of Jacob's God be thy protection!**

**May He send thee aid from His holy place, watch over thee there on Mount Sion:**

**May He remember all thy offerings, and find favor in thy burnt sacrifice.**

**May He grant thee what thy heart desires, crown thy hopes with fulfillment.**

**So may we rejoice at thy deliverance, rallied in the Name of the Lord our God; abundantly may He grant thy prayer.**

**Shall I doubt that the Lord protects the king He has anointed, will listen to him from His sanctuary in Heaven? Is not His right hand strong to save?**

**Let others talk of horses and chariots; our refuge is in the Name of the Lord our God.**

**Stumbled and fallen they, while we stand firm on our feet.**

**O Lord, save the king, and hear us in the hour when we call upon Thee.**

**Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.**

*The priest holds in his hand the paper of the Profession by the upper part while the Novice, holding the lower part of the same, in a distinct voice makes his promise as follows:*

**I, N.N. make my profession, and promise to God, to Our Blessed Lady of Mount Carmel, to our Holy Mother St. Teresa, Obedience and Chastity, according to the Rule of the Traditional Lay Carmelites of Fatima, which I purpose to observe with all the perfection possible to me until death.**

V. Offer to God the sacrifice of praise, and pay thy promise to the Most High.

**R. I will pay my promise to the Lord before all His people, in the courts of the house of the Lord.**

*If there are more than one, each will make their promise individually before the following.*

V. May God Who has received thee among us, Himself make thee perfect through Christ our Lord. Amen.

V. O Lord, hear my prayer.

**R. And let my cry come unto Thee.**

V. The Lord be with you.

**R. And with thy spirit.**

Let us pray.

V. O Eternal God, Almighty Father, Who does know the infirmities of human frailty, look down we beseech Thee on these Thy servants, and out of the great abundance of Thy blessing deign to strengthen their weakness, so that the promise they have taken and to which Thou by the aid of Thy preventing grace, has made them aspire, they may be able diligently to observe by a devout, holy and religious life, and in so observing to attain to life everlasting. Through Christ Our Lord. Amen.

**All pray the Te Deum:**

**We praise Thee, O God; we acknowledge Thee to be the Lord.**

**All the earth doth worship Thee, the Father everlasting.**

**To Thee all Angels, to Thee the heavens and all the powers therein,**

**To Thee Cherubim and Seraphim continually cry,**

**Holy, holy, holy: Lord God of Sabaoth.**

**Heaven and earth are full of the majesty of Thy glory.**

**The glorious choir of the Apostles,**

**The admirable company of the Prophets,**

**The white-robed army of Martyrs praise Thee.**

**The Holy Church throughout all the world doth confess Thee.**

**The Father of infinite majesty,**

**Thy adorable, true and only Son,**

**Also the Holy Ghost, the Comforter.**

**Thou art the King of glory, O Christ.**

**Thou art the everlasting Son of the Father.**

**When Thou took upon Thee to deliver man, Thou did not abhor the Virgin's womb.**

**When Thou had overcome the sting of death, Thou did open the Kingdom of Heaven to all believers.**

**Thou sittest at the right hand of God in the glory of the Father.**

**We believe that Thou shall come to be our Judge.**

**We pray Thee therefore help Thy servants whom Thou hast redeemed with Thy Precious Blood.**

**Make them to be numbered with Thy Saints in glory everlasting, O Lord, save Thy people; and bless Thine inheritance.**

**And govern them, and lift them up forever.**

**Day by day we bless Thee.**

**And we praise Thy Name for ever, yea, forever and ever.**

**Vouchsafe, O Lord, this day to keep us without sin.**

**Have mercy upon us, O Lord, have mercy upon us.**

**O Lord, let Thy mercy be showed upon us as we have hoped in Thee.**

**O Lord, in Thee have I hoped; let me not be confounded forever.**

V. Lord have mercy.

**R. Christ have mercy.**

V. Lord have mercy.

V. Lord have mercy.

**All – Our Father, Who art in Heaven, hallowed be Thy Name, Thy Kingdom come, Thy Will be done on Earth as it is in Heaven, give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us -**

V. And lead us not into temptation.

**R. But deliver us from evil.**

V. Command, O God, Thy strength.

**R. Confirm, O God, that which Thou has wrought in them.**

V. Save Thy servants.

**R. Who trust in Thee, O my God.**

V. Be to them O Lord, a tower of strength.

**R. From the face of the enemy.**

V. Let not the enemy prevail against them.

**R. Nor the son of iniquity approach to hurt them.**

V. Pray for them, O Holy Mother of God.

**R. That they may be made worthy of the promises of Christ.**

V. O Lord hear my prayer.

**R. And let my cry come unto Thee.**

V. The Lord be with you.

**R. And with thy spirit.**

Let us pray.

O God, Who by the light of the Holy Ghost has taught the hearts of the faithful, grant us by the help of the same Holy Spirit to be always truly wise, and ever rejoice in His consolation.

Protect, O Lord, Thy servant by the help of Thy peace, and as they trust in the patronage of the Blessed Mary ever Virgin, make them safe from all their enemies.

O God, Who justifies the ungodly and wills not the death of sinners, we humbly implore Thy Divine Majesty that Thou will graciously guard by Thy heavenly aid, and preserve by Thy constant protection this Thy servant trusting in Thy mercy, so that they may be always united to Thee, and that no temptation may separate them from Thee.

O merciful and gracious God, to Whom all good things are pleasing, without Whom nothing good is begun, nothing good completed, incline the ears of Thy pity to our most humble prayers, and protect these Thy servants, whom we have gathered into our holy Institute, from all earthly vanity and worldly hindrance and from carnal desire; graciously vouchsafe to them that in this their holy resolution they may devoutly persevere; and that having received the remission of their sins, they may happily attain to the company of Thine elect. Through Christ Our Lord. Amen.

*After which he gives the Blessing with the Holy Water, saying:*

May the blessing of Almighty God, the Father, the Son and the Holy Ghost descend upon thee and remain forever.

R. Amen.

## THE RENEWAL OF PROMISES

*On the feast of the Exaltation of the Holy Cross and on the Epiphany, the Lay Carmelites will assemble in the Chapel (or renew on their own). After a hymn, all will kneel and recite together the formula of the Renewal of Promises as follows:*

**I, N. N. renew my profession and promise to God, to Our Blessed Lady of Mount Carmel, to Our Holy Mother St. Teresa, Obedience and Chastity according to the Rule of the Traditional Lay Carmelites of Fatima.**

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

V. Eternal God and Omnipotent Father Who knows the frailty of human nature, look down, we beseech Thee, upon these Thy servants, and by the fullness of Thy blessing deign to strengthen our weakness, that the promises which by Thy inspiration have been made, may, by the help of Thy grace, be faithfully accomplished, and that by a life of piety and holiness on earth we may attain to life everlasting in Heaven through Christ our Lord.

R. Amen.

*The ceremony is to finish as in the Profession starting with Te Deum.*

## THE PROCESSION CEREMONY IN HONOR OF OUR LADY

*This procession in which a picture or statue are solemnly carried, may take place either within the church or outside. It is up to each individual as to how it is best done and with what hymns, litanies and/or prayers they would like to do. It can be recommended that inside the church a small procession be made around the interior beginning with a Fatima hymn and including the Fatima prayers since this is proper for our charism. The following litany may be recited along with the Fatima prayers and hymns.*

### **Litany of Loreto**

V. Lord, have mercy.

**R. Christ have mercy.**

V. Lord have mercy. Christ hear us.

**R. Christ graciously hear us.**

God the Father of heaven, **have mercy on us on us.**

God the Son, Redeemer of the world, **have mercy on us.**

God the Holy Spirit, **have mercy on us.**

Holy Trinity, one God, **have mercy on us.**

Holy Mary, **pray for us.**

Holy Mother of God, **pray for us.**

Holy Virgin of Virgins, **[etc.]**

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of good Counsel,

Mother of our Creator,

Mother of our Savior,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice,

Seat of wisdom,



Cause of our joy,  
Spiritual vessel,  
Vessel of honor,  
Singular vessel of devotion,  
Mystical rose,  
Tower of David,  
Tower of ivory,  
House of gold,  
Ark of the covenant,  
Gate of heaven,  
Morning star,  
Health of the sick,  
Refuge of sinners,  
Comforter of the afflicted,  
Help of Christians,  
Queen of Angels,  
Queen of Patriarchs,  
Queen of Prophets,  
Queen of Apostles,  
Queen of Martyrs,  
Queen of Confessors,  
Queen of Virgins,  
Queen of all Saints,  
Queen conceived without original sin,  
Queen assumed into heaven,  
Queen of the most holy Rosary,  
Queen of families,  
Queen of peace,

V. Lamb of God, Who takest away the sins of the world,

*R. Spare us, O Lord.*

V. Lamb of God, Who takest away the sins of the world,

*R. Graciously hear us, O Lord.*

V. Lamb of God, Who takest away the sins of the world,

*Have mercy on us.*

V. Pray for us, O holy Mother of God.

*R. That we may be made worthy of the promises of Christ.*

Let us pray. Grant, we beseech Thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body, and by the glorious intercession of blessed Mary,

ever Virgin, may we be freed from present sorrow, and rejoice in eternal happiness. Through Christ our Lord. R. **Amen.**

*The versicle and prayer after the litany may be varied by season. Thus, during Advent (from the fourth Sunday before Christmas to Christmas Eve):*

V. The Angel of the Lord declared unto Mary.

R. **And she conceived by the Holy Spirit.**

Let us pray. O God, who hast willed that by the message of an Angel, thy Word should receive flesh from the womb of the Virgin Mary: grant unto thy suppliants, that we who believe that she is truly the Mother of God, may be assisted by her intercession before Thee. Through the same Christ our Lord. R. Amen.

*From Christmas to Candlemass (the Feast of the Presentation), that is through February 1:*

V. Thou gavest birth without loss of thy virginity.

R. **Intercede for us, O holy Mother of God.**

Let us pray. O God, Who by the fruitful virginity of blessed Mary hast offered unto the human race the rewards of eternal salvation, grant, we beseech thee, that we may know the effects of her intercession, through whom we have deserved to receive the author of life, our Lord Jesus Christ, Thy Son. R. Amen.

*From Candlemass to Easter (through Holy Week), AND from the day after Pentecost (or from Trinity Sunday, if Pentecost is celebrated with octave) to the beginning of Advent:*

V. "Pray for us" and prayer "Grant unto thy servants," as above:

*During Eastertide (from Easter day through Pentecost, and throughout the octave of Pentecost if it is celebrated):*

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. **For the Lord is truly risen, alleluia.**

Let us pray. O God, Who by the resurrection of Thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant, we beseech Thee, that through the intercession of the Virgin Mary, His mother, we may attain the joys of eternal life, through the same Christ our Lord. R. Amen.

**HYMNS**  
**OUR LADY OF FATIMA**

1) Dear Lady of Fatima, we come on bended knee  
To beg your intercession for peace and unity.  
Dear Mary, won't you show us the right and shining way  
We pledge our love and offer you a rosary each day.

2) You promised at Fatima each time that you appeared  
To help us if we pray to You, to banish war and fear.  
Dear Lady on first Saturdays, we ask your guiding hand,  
For grace and guidance here on earth and protection for our land.

**THE FATIMA AVE**

1) In Fatima's cove on the 13<sup>th</sup> of May, the Virgin Maria appeared at midday.

REFRAIN: Ave, Ave, Ave Maria, Ave, Ave, Ave Maria.

- 2) The Virgin Maria surrounded by light, God's Mother is ours for She gives us its sight.
- 3) To three shepherd children the Virgin then spoke a message so hopeful, it's peace for all folk.
- 4) With sweet mothers pleading She asks us to pray, do penance, be modest, the rosary each day.
- 5) We all must remember our Lady's request, do all that She asks for, obey Her bequests.
- 6) Our thanks to the Godhead whose ways are so sure, for giving us Mary our Mother most pure.
- 7) Our hearts overflowing with kindness and love, thank Her for God's graces bestowed from above.
- 8) Hail Refuge of Sinners, hail Star of the Sea, hail Queen of Creation our hope is in thee.