

**THE VIRGIN MARY**  
**OUR MOTHER**



**Pastoral Letter 2016-2017**  
**To all the Catholics of the**  
**Apostolic Vicariate of Northern Arabia**  
**Bishop Camillo Ballin, mccj**



## Introduction

Dear brothers, sisters, and fellow priests,

The Peace of Jesus Christ be with you all.

In 2017 the Church will celebrate the 100<sup>th</sup> anniversary of the apparitions of the Virgin Mary to the three shepherd children of Fatima: Lucia, Jacinta and Francisco, recognized by the Holy See in 1935.

I felt that this anniversary could be an occasion for us to meditate on the Virgin Mary, as Mother of the Church and as our Mother. Therefore, my intention in this letter is not solely to speak on the message of Fatima but to reflect on the role of the Virgin Mary in the Church and in our life.

This letter will have three chapters: 1. The Doctrine of the Catholic Church on the Virgin Mary, 2. The Virgin Mary in the Liturgy, 3. The Rosary.

In Tuy (Spain) on June 13<sup>th</sup> 1929, the Virgin Mary asked Lucy for the consecration of Russia to her Immaculate Heart. On the 31<sup>st</sup> of October 1942, Pope Pius XII consecrated mankind to the Immaculate Heart of Mary, and on March 25<sup>th</sup> 1984, Saint John Paul II, in communion with all the Bishops of the Church, renewed the consecration of mankind and of Russia before the

statue of the Virgin of Fatima in St. Peter's square in the Vatican.

Meditating on this request of our Lady of Fatima, I had the desire to consecrate our Vicariate to the Immaculate Heart of the Virgin Mary. When I proposed this initiative to the clergy, I received very enthusiastic responses. Some of them had witnessed to the special graces their parishes received after such a consecration. I see it very opportune that, after the Year of Mercy, we address our attention to the Virgin Mary, the Mother of Mercy.

What is the consecration to the Virgin Mary?

*"Consecration to the Mother of God," says Pope Pius XII, "is a total gift of self, for the whole of life and for all eternity; and a gift which is not a mere formality or sentimentality, but effectual, comprising the full intensity of the Christian life - Marian life." This consecration, the Pope explained, "tends essentially to union with Jesus, under the guidance of Mary."*

By our consecration we promise to become dependent on Mary in all things: to offer all our prayers and oblations to God through Mary, and to seek every gift from God through Mary. And we do this with the greatest confidence. Since she is our mother, she knows our needs better than we; and since she is Queen of Heaven, she has immediate access to the infinite treasury of graces in the Kingdom of her Divine Son.

Mary is not only the Mother of Jesus, Son of the Eternal Father; she is also Mother of all the Father's adopted children. As our Mother, she has been given the role of moulding us into the likeness of Jesus.

I ask every parish priest, in communion with all his priests, to consecrate his parish, and the country where the parish is located, to the Immaculate Heart of Mary on Saturday, May 13, 2017: Memorial of Our Lady of Fatima. On that Saturday there will be only one Mass for all the faithful.

Undoubtedly, this consecration will have an influence on us and on our faithful if we take the proper initiatives. I shall offer some suggestions in this letter. Also, a prayer of consecration will be sent later.

We are used to invoking the Virgin Mary as “Our Lady of Arabia”. It is not a contradiction with “Our Lady of Fatima” or “Our Lady of Lourdes”, etc. It is always the same Virgin Mary, invoked with different titles according to the places (Fatima, Lourdes, the Gulf) or to our needs (Consoler of the afflicted, Health of the sick, Refuge of sinners, etc.).

*“I will always invoke your protection! Your name, O Mary, your gentle heart!”* (Sister Lucia).

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## 1. The Doctrine of the Catholic Church on the Virgin Mary

The Christian prayer is always offered to the Trinity, Father, Son and Holy Spirit. The Trinity, one God in three Persons, is the base of our Christian faith.

From all eternity God the Father has thought to choose Mary of Nazareth as the Mother of his Son and gave her gifts that nobody else had. In fact, owing to the death-resurrection of Jesus, the Virgin Mary was born without the stain of original sin. *“When the fullness of time had come, God sent his Son, born of a woman... so that we might receive adoption”* (Gal 4:4-5). We proclaim in the Creed: *“For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary”*. This mystery has been revealed to us and is continuously believed in by the Church. We say in the first Eucharistic prayer: *“In communion with those whose memory we venerate, especially the glorious ever Virgin Mary, Mother of our God and Lord, Jesus Christ”*. Since she became the Mother of the Son of God, she is the beloved daughter of God the Father.

In the Virgin Mary everything is in relation to Christ and depends on Him. Christ is the only mediator between us and God:

*“For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, who gave himself as ransom for all” (1Tm 2:5-6).*

The second Vatican Council affirms:

*“But Mary’s function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power” (LG 60).*

With a very simple example we can say that the role of the Virgin Mary for us is similar to the role of a mother in a family: to listen, to present, to intercede. When we forget the place of the Virgin Mary in our Christian life, we forget our Mother, we become orphans.

Her motherhood started at the annunciation, was maintained firm at the feet of the cross and, in heaven, she continues to intercede for us. She is mother, so she takes care of the brothers and sisters of her Son. We have a synthesis of the continuous presence of the Virgin Mary in the life of Jesus in the Preface of the Solemnity of Our Lady of Arabia:

*“She was the first herald of your mercy when, having humbly accepted your will, she hastened to her cousin Elizabeth, carrying in her womb your Word made flesh.*

*She was with your Son when, at Cana in Galilee, he began to manifest through signs your love for all mankind.*



*She told the servants to do all that he commanded, thus teaching them and all of us that obedience to Jesus is the source of a life without end.*

*On Calvary she shared in the agony of your crucified Son, and with the Apostles in the Upper Room she received the gift of the Spirit, thus sealing her mission as mother of all peoples”.*

Every devotion to the Virgin Mary is Christian if it encourages to participate more often and in a better way in the Liturgy, especially in the Eucharist where we have the “very special presence” of Jesus Christ. When somebody neglects the Eucharist or leaves it because the Marian devotion is not according to his/her desire, it shows that he/she has an attachment to the Marian devotion that is not according to the will of the Virgin Mary whose mission is to bring the children of God to Jesus.

A devotion to the Blessed Virgin is true “*when the Son is duly known, loved and glorified ... when the mother is honoured*” (LG 66), such devotion should be an approach to Christ, the source and centre of ecclesiastical communion.

The Virgin Mary has a special relation also with the Holy Spirit. The Annunciation is the culminating moment of the Spirit’s action in the history of salvation. Texts like: “*The Holy Spirit will come upon you, and the power of the Most High will overshadow you*” (Lk 1:35) and

*"[Mary} was found with child through the Holy Spirit...It is through the Holy Spirit that this child has been conceived in her" (Mt 1:18.20), made of Mary the "Tabernacle of the Lord" (St. Jerome).*

The Virgin Mary is related to the Holy Trinity, but she is a creature, she is not God. We don't adore the Virgin Mary, we adore only God; but we venerate the Virgin Mary as Mother of God and our mother.

## **2. The Virgin Mary in the Liturgy**

The Apostolic Exhortation *"Marialis Cultus"* (MC) by Blessed Paul VI will guide us in the next two chapters, to which I shall add some notes.

In **Advent** we celebrate the coming of Jesus, but he comes from Mary! Advent is the most suitable Liturgical season to honour the Virgin Mary. On December 8 we celebrate the Solemnity of the Immaculate Conception of Mary and the preparation of the coming of the Saviour: *"But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom"* (Is 11:1). We find Liturgical references to the coming of Jesus especially in the days leading up to Christmas: the 17<sup>th</sup> to the 24<sup>th</sup> of December, and most especially on the Sunday before Christmas which recalls the ancient prophecies regarding the Virgin Mother and the Messiah (18 December 2017, Fourth Sunday, Year A:

*“The young woman, pregnant and about to bear a son, shall name him Emmanuel”, Is 14:14).*

The Virgin Mary waited for her Son with an immense love. We read in the second Preface of Advent: *“For all the oracles of the prophets foretold him, the Virgin Mother longed for him with love beyond all telling”*. We should take the Virgin Mary as model and wait for Jesus with her love. How? With more intense prayer so that *“he may find us watchful in prayer and exultant in his praise”* (Preface Advent II).

The **Christmas season** is a prolonged commemoration of the divine, virginal and salvific motherhood of Mary, *“The immaculate Virgin (who) brought forth the Saviour for this world”* (Eucharistic Prayer I). In Christmas we adore the Saviour and venerate his Mother.

In the Epiphany we celebrate the visit of the Magi who came *“to do him homage”* (Mt 2:2). They are the symbol of all peoples who are invited to adore the Saviour. Here we also find the Virgin Mary and Jesus together: *“They saw the child with Mary his mother”* (Mt 2:11).

On the feast of the Holy Family of Jesus, Mary and Joseph, we meditate on the holy life in the house of Nazareth, model for our families.

On January 1<sup>st</sup> we celebrate the Solemnity of the Holy Mother of God. In the Council of Ephesus (431) some Fathers argued that Mary could be the mother of Jesus but not the Mother of God! But Jesus is God and man, and Mary cannot be the mother of only one part of the same person, so the Council kept firm and proclaimed that Mary is the Mother of God. From that time both

the Catholic and Orthodox Churches honoured the Virgin Mary with this title. Mother of God means that Mary played a very important role in our salvation. It is through her that Jesus, Son of God, came to the world to give us the fullness of life.

When we adore Jesus Christ, we adore the Prince of Peace, as the angels sang: *“Glory to God in the highest and on earth peace to those on whom his favour rests”* (Lk 2:14). That is why Blessed Pope Paul VI instituted, on January 1<sup>st</sup>, the World Day of Peace. We have to pray to the Queen of Peace to give peace to our families, and to the world.

In addition to the two solemnities already mentioned (the Immaculate Conception and the Divine Motherhood), we have the ancient celebrations of the Annunciation on the 25<sup>th</sup> of March, and the Assumption on the 15<sup>th</sup> of August.

The **Annunciation** is the feast of both the Virgin Mary and of Jesus: of the Word who becomes Son of Mary and of the Virgin who becomes Mother of God.

The **Assumption** celebrates the glorious Assumption of Mary into heaven, proof that that destiny will be ours also. The Solemnity of the Assumption is extended in the celebration of the **Queenship of the Blessed Virgin Mary**, which occurs seven days later. In this feast we contemplate the Virgin Mary, seated beside the King of ages interceding for us as Mother.

There are other celebrations wherein the Virgin Mary is closely associated with her Son, as in the **Nativity of Our**

**Lady** (September 8), *“which was the hope and the daybreak of salvation for all the world”* (8 September, Prayer after Communion), and the **Visitation** (May 31<sup>st</sup>), when she proclaimed the mercy of God. This feast reminds us that we also should magnify the greatness of the Lord at all times, not only when things are going well and according to our plans but especially when we are in a storm and the waves are about to overthrow our boat. In those moments let us invoke the Virgin Mary to help us to say: *“I will bless the Lord at all times; his praise shall be always in my mouth”* (Ps 33/34:2).

The Memorial of **Our Lady of Sorrows** (September 15, the day after the Exaltation of the Holy Cross, September 14) is another occasion to venerate the Mother with her Son *“lifted high on the Cross”* (September 15), who shares his suffering.

The feast of the **Presentation of the Lord** (February 2<sup>nd</sup>) is at the same time the feast of the Saviour *“Light for revelation to the Gentiles”* (Lk 2:32) and of the Mother whom *“a sword will pierce”* (Lk 2:35).

Then there are other commemorations connected with local devotions and celebrated with much participation on the part of the people: First of all the Solemnity of **Our Lady of Arabia**, patroness of our Vicariate and of the Gulf (Friday-Saturday-Sunday after the Baptism of the Lord, towards the middle of January), as well as other commemorations: **Our Lady of Lourdes** (February 11), **Our Lady of Fatima** (May 13), the **Dedication of the Basilica of St. Mary Major, Rome** (August 5), **Our Lady of Mount Carmel** (July 16), **Our Lady of the Rosary**

(October 7), the **Immaculate Heart of the Blessed Virgin** (Saturday following the second Sunday after Pentecost). These are solemnities, feasts and commemorations which are common in the Roman Rite. In addition, we have many other feasts of the Virgin Mary celebrated in the Oriental Rites, as well as those celebrated only locally: Our Lady of Lebanon (Harissa), Our Lady of Valankani (India), Our Lady of Egypt, and various titles in the Philippines.

The Cathedral of our Vicariate (in Awali, Bahrain) will be dedicated to Our Lady of Arabia. In Ahmadi (Kuwait) we have the shrine of Our Lady of Arabia, blessed by Fr. Teofano Urbano Stella (first Bishop of Kuwait) on April 1<sup>st</sup> 1956. The statue was blessed by Pope Pius XII on September 16, 1954 in Castelgandolfo. Furthermore, a parish in the Blessed Land, as well as the newly built hall in Qatar and the auditorium in the Sacred Heart Church (Bahrain) are all dedicated to Our Lady of Arabia. Moreover, a parish in the Blessed Land is dedicated to Our Lady of Fatima, while the parish of Qatar is dedicated to Our Lady of the Rosary.

In 2012 a special Missal was published: *“Collection of Masses of the Blessed Virgin Mary”*. It is made up of two volumes (Missal and Lectionary) and contains 46 Masses celebrating the Virgin Mary. These are new Masses, not those of the usual Missal. I invite the priests to celebrate these Masses of the Blessed Virgin Mary during the Ordinary Time when there is no particular feast or memorial.

Finally, we have a daily mention of the Virgin Mary in the **Eucharistic Prayers**. We say in the Roman Canon: *“In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ”*. In the second Eucharistic Prayer we say: *“... that with the Blessed Virgin Mary, Mother of God, ... we may merit ...”*. In the third: *“... so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, ...”*, and in the fourth Eucharistic Prayer: *“... Grant that we may enter into the heavenly inheritance with the Blessed Virgin Mary, Mother of God...”*.

We can also note the mention of the Virgin Mary in the two Eucharistic Prayers for Reconciliation and in the four Eucharistic Prayers for Various Needs.

This daily commemoration in the heart of the Divine Sacrifice expresses the great veneration that the Church has for the Virgin Mary. We have to remain faithful to this veneration engraved in our hearts. To abandon it means to abandon our Mother and to become orphans of our mother!

When we celebrate the Liturgy, the Virgin Mary is always with us, because she is our Mother! Let us not forget that the ultimate goal of devotion to the Blessed Virgin Mary is to glorify God and to lead us to commit ourselves to a life which is in absolute conformity with His will, as Jesus said: *“Not every-one who says to me, ‘Lord, Lord’, will enter the kingdom of heaven, but only*

*the one who does the will of my Father in heaven” (Mt 7:21), and also: “You are my friends if you do what I command you” (Jn 15:14).*

### **3. The Rosary**

The Rosary draws from the Gospel its presentation of the mysteries and its main formulas. Thus, we can call it a Gospel prayer. It starts with the mystery of the Annunciation, where we contemplate the pious obedience of the Virgin Mary to God: *“Behold, I am the handmaid of the Lord. May it be done to me according to your word”* (Lk 1:38). Before starting our Rosary, we should renew our submission to the Lord our Father, asking him to help us to accept whatever is happening in our life.

Through the Rosary we meditate on all the moments of the mission of Jesus, from his childhood to his public life, to his passion-death-resurrection, to the sending of the Holy Spirit. We end with the contemplation of the Assumption of Mary and her crowning as Queen of heaven and earth. All the mysteries of the life of Jesus are summarised in the hymn of St. Paul in the letter to the Philippians: humiliation, death and exaltation (cf 2:6-11).

When we say the Rosary, we must not forget an essential element, namely the element of



contemplation. We should not just say words, as a mechanical repetition of formulas, otherwise the Rosary is a body without a soul. Jesus said: "In praying, do not babble like the pagans, who think that they will be heard because of their many words. Do not be like them. Your Father knows what you need before you ask him" (Lk 6:7-8). By its nature the Rosary calls for a quiet rhythm.

In all our parishes the Rosary is said before the Mass. Sometimes I notice that it is said quickly because the time of the Mass is near. We have to start at a time that allows us to say the Rosary peacefully and to leave 5 minutes of silence between the Rosary and the beginning of the Mass to signify that the Mass is not a continuation of the Rosary, equal to the Rosary. The Rosary is a very important prayer but a private one, while the Mass is a Liturgical celebration, which means it is founded by Jesus Christ himself.

I would like to quote here the teaching of Blessed Pope Paul VI: *"it is not difficult to understand that the Rosary is an exercise of piety that draws its motivating force from the liturgy and leads naturally back to it, if practiced in conformity with its original inspiration. It does not, however, become part of the liturgy. In fact, meditation on the mysteries of the Rosary, by familiarizing the hearts and minds of the faithful with the mysteries of Christ, can be an excellent preparation for the creation of those same mysteries in the liturgical action and also become a continuing echo thereof. However, it is a mistake to recite the Rosary during the*

*celebration of the liturgy, though unfortunately this practice still persists here and there” (MC 48).*

Since the Rosary is a Gospel prayer, it is clearly oriented to Jesus Christ. The Hail Mary’s become a continuous praise of Christ who is the object of the angel’s announcement and the greeting of Elizabeth.

The elements of the Rosary show clearly that the Rosary is a Gospel prayer:

- a) Contemplation with Mary of the mysteries of Jesus.
- b) The Lord’s Prayer, or *Our Father*, which is the basis of the Christian prayer in all the Rites.
- c) The litany-like succession of the Hail Mary, the first part of which is taken from the Gospel of St. Luke. We say: *“Hail Mary, full of grace”*, which is the salutation of the Angel to Mary (cf Lk 1:28). Then we say: *“Blessed are you among women and blessed is the fruit of your womb, Jesus”*. This is the greeting of Elizabeth to Mary (cf Lk 1:42). Next, we continue with a prayer formulated by the Church: *“Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death”*.
- d) The *“Glory be to the Father”*, through which we seek to direct all our contemplation and prayers to God the Father, *“For from him and through him and for him are all things. To him be glory for ever”* (Romans: 11:36).

I strongly recommend the recitation of the Rosary in the family. Regarding this point I would like to quote from the teachings of Blessed Paul VI: *“The Second Vatican Council has pointed out how the family, the primary and vital cell of society, ‘shows itself to be the domestic sanctuary of the Church through the mutual affection of its members and the common prayer they offer to God.’ The Christian family is thus seen to be a domestic Church if its members, each according to his proper place and tasks, all together promote justice, practice works of mercy, devote themselves to helping their brethren, take part in the apostolate of the wider local community and play their part in its liturgical worship. This will be all the more true if together they offer up prayers to God. If this element of common prayer were missing, the family would lack its very character as a domestic Church”* (MC 52).

A family will be more and more a domestic Church if they not only pray the Rosary but also if they, according to the circumstances, recite parts of the Liturgy of the Hours together. In my past missionary experience I knew families who during the week would pray the Morning Prayer of the Liturgy of the Hours (Laudes), parents and children all together. It was wonderful to notice how this prayer was keeping the family strongly united and deeply loving each other.

I know that the living conditions of the people are difficult, however the Christian should not give up

because it is difficult, should not surrender, but struggle through.

In some parishes the Morning Prayer of the Liturgy of the Hours is said together after the last morning Mass. It is a very good practice and I encourage all the parishes to do the same. However, I will be very happy the day that I see families praying parts of the Liturgy of the Hours together in their houses.

#### **4. Towards the consecration of our Vicariate to the Immaculate Heart of Mary.**

I invite every family, as well as those who live by themselves, to say the Rosary daily.

I would also like to have the statue, or the icon, of Our Lady of Fatima be received in every house for one week. Thus every week it will be brought to a different house. The Parish priest has to form a committee to regulate these visits. The visits should be published in the church at the beginning of every month (i.e. the name of the family and the address of the house). When the statue, or the icon, is brought to a family, all those who participate will say the Rosary, followed by a reading from the Gospel, a short explanation from the priest,

spontaneous prayer of the faithful, and the Our Father to conclude.

The spiritual retreats for Christmas and Lent-Easter have to be centered on the Virgin Mary. The parish priest should invite preachers who may form the people in a serious way in knowledge of the Virgin Mary and not just offer pious words which simply stir the feelings of the people but don't change their lives. Very much attention should be given to the choice of preachers.

A special retreat should be given in the days before May 13, the date of the consecration of the Vicariate to the Immaculate Heart of Mary.

Most especially, before the consecration each one of us should go to confession.

May the Virgin Mary wrap our Vicariate in her mantel of mercy, goodness and maternal love.

Your Bishop,

**+ Camillo Ballin, mccj**

**Awali, Kingdom of Bahrain, 02 September 2016,  
The Eleventh Anniversary of my  
Episcopal Ordination**

## REGULATIONS ON FASTING, ABSTINENCE, AND FEASTS

1. **Fasting and abstinence** are prescribed for Ash Wednesday and Good Friday, limited to the ages of 21 to 60.
2. **Abstinence** is prescribed as a general rule for every Friday in Lent, applicable to those 14 and above. But for particular circumstances in the Vicariate of Kuwait, abstinence is to be observed on the Wednesdays of Lent. Out of devotion, abstinence may be observed every Wednesday during the year.
3. **Eucharistic Fast:** The faithful must abstain from solids and liquids for one hour before receiving Holy Communion. This regulation is applicable to Masses celebrated in the morning, afternoon, evening or at midnight. Water does not break the fast. Those who are sick, even though not confined to bed, may take any liquid or food as well as medicines at any time before Holy Communion.
4. **Feasts of Obligation:**
  - a. Sundays or Fridays or Saturday evenings
  - b. Christmas (25<sup>th</sup> December)
  - c. Solemnity of Mary Mother of God (January 1<sup>st</sup>)
  - d. **Solemnity of Our Lady of Arabia, Patroness of both the Vicariates in the Gulf** (Second Sunday of Ordinary Time)

- e. Feast of St. Thomas, 3<sup>rd</sup> July (obligation is only for the Syro-Malabar Rite)
- f. Assumption of the Blessed Virgin Mary, 15<sup>th</sup> August
- g. Nativity of the Blessed Virgin Mary, 8<sup>th</sup> September (obligation is only for the Syro-Malankara Rite)

**5. Feasts of Devotion:**

- a. St. Joseph, 19<sup>th</sup> March
- b. St. Mark the Evangelist, 25<sup>th</sup> April (for the Coptic Rite)
- c. Saints Peter and Paul, 29<sup>th</sup> June
- d. All Saints Day, 1<sup>st</sup> November
- e. All Souls Day, 2<sup>nd</sup> November
- f. Immaculate Conception, 8<sup>th</sup> December

**6. Feasts transferred to the following Friday or Sunday:**

- a. Epiphany
- b. Corpus Christi
- c. Ascension
- d. St. Maroun, 9<sup>th</sup> February

**7. Feasts of the Parishes**

- a. Holy Family Cathedral, Kuwait: Sunday after Christmas
- b. Parish of Our Lady of Arabia, Ahmadi, Kuwait: Second Sunday of Ordinary Time
- c. Parish of Saint Thérèse of the Child Jesus, Salmiya, Kuwait: 01 October
- d. Parish of Saint Daniel Comboni, Jleeb al-Shuyoukh, Kuwait: 10 October

- e.** Mission of Saint John Bosco Mission, Jahra, Kuwait: 31 January (this Mission is temporarily closed.)
- f.** Parish of Our Lady of the Holy Rosary, Qatar: 07 October
- g.** Parish of Sacred Heart of Jesus, Bahrain: Friday following the Solemnity of Corpus Christi.
- h.** Mission of Our Lady of the Visitation, Awali, Bahrain: 31 May
- i.** Parish of Saint Arethas: 24 October
- j.** Parish of St. Joseph: 19 March
- k.** Parish of Our Lady of Fatima: 13 May
- l.** Parish of Our Lady of Arabia: Second Sunday of Ordinary Time.

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To accomplish the request of the Virgin Mary, Pius XII consecrated all mankind to her Immaculate Heart (October 31<sup>st</sup>, 1942)



In Rome, before the statue of Our Lady of Fatima coming from the small chapel of the apparitions, Saint John Paul II, in communion with all the Bishops of the Church, renewed the consecration of the world and of Russia (March,25, 1984).





J.M. + J.T.

**SISTER MARIA LUCIA OF JESUS  
AND OF THE IMMACULATE HEART**

22-03-1907 – 13-02-2005

**“I am from Heaven”** – Our Lady said to  
her on 13 May 1917

**“Shall I go to Heaven too?”** – Lucia asked.

**“Yes, you will”.**

*(Sr Lucia’s Memoirs)*

**“For the Holy Father!...**

**Our Lady!... Our Lady!... Holy Angels!...**

**Heart of Jesus!... Heart of Jesus...!**

**We are going, we are going...”**

– *Where? – asked the Prioress*

**“To Heaven...”**

– *With whom?*

**“With Our Lord... Our Lady... and the  
Little Shepherds...”**

*(Sr Lucia’s last words)*

**“I will always invoke your protection!**

**Your name, O Mary, your gentle heart!”**

A handwritten signature in black ink, appearing to read "Sr. Lucia", with a long, flowing underline.

**Beloved of Mary, in Heaven  
intercede for us!**

