



The HAND

of FATIMA

Above is the actual handwritten message from the shopkeeper on 25 David Street in old Jerusalem who answered the question about the meaning of the Hand of Fatima by writing this note over a stamp bearing his name.

The Hand of Fatima



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This little book was written by John M. Haffert, a founder of the World Apostolate of Fatima, with parts by Frank Duff, the late founder of the Legion of Mary, Douglas Hyde, former Communist leader in Great Britain, and Giancarlo Finazzo, who wrote on this subject in the Vatican City newspaper *L'Osservatore Romano*.

The author sadly acknowledges that the bloody strife between Christians and Moslems is based rather on nationalism and minority grievances than on religious differences as is the case with Christians fighting each other in Northern Ireland and of Moslems fighting each other in the Middle East.

May the Hand of Fatima be a hand of peace to all.

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Vicar General of the Diocese of Metuchen

N.B. The Imprimatur contains nothing more than that the material contained in this publication has been examined by diocesan censors and that nothing contrary to faith and morals has been found therein.

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Table of Contents

Foreword	iv
1 Christian-Moslem Division.....	1
2 Fatima and Mary: Models of Holiness.....	8
3 The Virgin Mary in the Koran <i>by Giancarlo Finazzo</i>	11
4 Jesus and Mary in Islam <i>by Frank Duff</i>	15
5 The Fatima Message <i>by Douglas Hyde</i>	22
6 The Message and Prophecies of Fatima.....	24
7 Holy Mary Appears to Christians and Moslems.....	30
8 Conclusion.....	37

Foreword

Mohammedans do not permit representations of the human figure. An extraordinary exception is the portrayal of the hand of the most glorious woman of Islam: Fatima, the daughter of Mohammed.

The illustrations in this little book are actual representations of the "Hand of Fatima" bought in old Jerusalem, and bought specifically to illustrate this book.

The shopkeeper was asked: "What is the significance of this symbol?" He answered:

"It is the hand of Fatima for Mohammedans. It is the hand of Esther for Israel. It is the hand of Mary for Christians."

"A Moment of Grace"

It is particularly interesting that Esther of the Old Testament is regarded as a prefigure of Our Lady of Fatima, who wore a bright star (*esther*) at the hem of her robe when she appeared at Fatima, Portugal, and *promised to save the world from annihilation* if her requests are heard.

We recall that Esther of the Old Testament (whose name means "star") went in before the Persian King and saved Israel from annihilation at the hands of its enemies.

In the apparitions at Fatima Our Lady's hands were folded in prayer except when she opened them to reveal her Immaculate Heart of motherly love, from which rays of light streamed upon the three children, causing them to feel "lost in God."

May the open hand of Fatima represent today a moment of grace for us and for all the world, and especially for the Mohammedan world which so loves and honors holy Mary, who conceived by the Holy Spirit; who herself was immaculately conceived, and remained ever a Virgin.

by Moslems who indeed have far more in common with Christians than most Christians realize.

Looking back in history, consider the many mistakes Christians have made in approaching their Moslem brothers.

When the Franciscans first went to Morocco, they preached in the mosques, on Friday, the Moslem holy day, *condemning Mohammed*. They called him a false prophet. And the Moslems felt a double offense: The desecration of their holy day and holy places, as well as the sacrilege against a man whom they considered to be truly the greatest of the Prophets.

When the first missionary was put to death by the Moslems, St. Francis *personally* opposed his canonization as a martyr!

What Is Needed Now . . .

And while we can understand the almost abandoned zeal of those early missionaries, and while we can understand the often baser motives of men who went to the "Crusades" to shed Moslem blood, how can we understand the hatred that exists today between so Godly a people as the Moslems, and those of us who belong to the Church to which St. Francis belonged and which was founded by the Christ of peace and love?

Father Julio Vasetti-Sani, O.F.M., of Florence, Italy, spent a great deal of time among the Moslems, especially in Egypt. And he says that what is and has been *particularly lacking among the Christians* towards the Moslems is "*humility, knowledge, and especially love.*"

The love that all have for God should bind them together.

But history has created divisions. And wars for territory have often turned into "religious" wars. And today the thrust is to a new social order without God. Even many of the educated Moslems of today, especially among the young, have been indoctrinated in the atheistic doctrine from Russia.

Is It Possible?

A few years ago, forty Moslem professors from different parts of the world were invited to a seminar at Louvain University. It turned out that some of the younger professors, especially those who had studied in Beijing and Moscow, had become Marxists. When asked how it was possible for a Moslem to also be a Marxist, one of these professors said:

"We are Moslems because we believe Mohammed is one of the greatest men of all time. In his day, because of ignorance, people

believed in God. But if Mohammed were of our time, he, too, would be an atheist.”

How much the believing Moslems need the prayers of Christians! And how much Christians need theirs!

In the face of ever-spreading international atheism, should not the love of God and our common belief in the power of prayer unite us?

Perhaps this is what Our Lady had in mind and when, as the Woman given to the world as its Mother at the foot of the Cross, she came to Fatima in our day. There she assumed the name of “Fatima,” a name that is not only dear to all Mohammedans as the name of the daughter of the great Prophet, but also because all the blood descendants of Mohammed are the children and descendants of Fatima.

Indeed the Shiite Moslems believe that only the descendants of Fatima are entitled to rule.

And it is interesting that Jesus has an important place in the Koran (the Moslem bible), but it is veiled. Yet the Koran speaks explicitly of Mary, including (Sura 19) the account of the Annunciation: that she conceived by the “Holy Spirit.”

Mary in the Koran by “Name”

Father Vasetti says that he talked to many Moslems who were shocked to know that there are Christians who do not believe in the perpetual virginity of Our Lady.

“We are sure of that,” say the Moslems, “because it is in the Koran.” And they are astonished that Christians should not believe when it was in their Gospels!

Also we must remark that in the Islamic culture, a woman is not known by name, but by reference to a man (father, brother, husband). For example, in the Koran, they speak of the wife of Solomon, the mother of Moses, and so on, but without ever giving the name of the woman.

However, Mary is mentioned explicitly and repeatedly *by name*. And oddly enough, Jesus is named in the Koran *in relation to Mary*: the “Son of Mary.”

This was not done to denigrate Our Lord, but rather to defend the sanctity of Mary, which at the time of Mohammed was denied by non-Christian Jews who claimed that Mary was a harlot. Mohammed wanted to emphasize that she was a saint.

However, deeper than all other links of faith between Moslems and Christians, the greatest link is Mary, Mother of Christ.

Is it any wonder then that Our Lady, coming to the modern world to speak of the spread of error from an atheist Russia "fomenting wars" and leading to "annihilation of several entire nations," *should choose to be known by the name of the daughter of Mohammed, by the name of Fatima?*

A Responsibility for "All"

Some may think it is just coincidence. But the name "Our Lady of Fatima" has become one of the most meaningful, and most important titles of Our Lady in history.

Several books have referred to the Message of Fatima, and to the present times, as *Apocalyptic*. Pope John Paul II went so far as to say that the Message of Fatima "compels the Church." And he said that those of us who believe and know the Message of Fatima, have, because of it, *a responsibility to the world*.

It is a responsibility which we share with all who believe in God, with all who face the common enemy of militant atheism which would lead the world to nuclear self-destruction.

Some years ago a hospital was built in Teheran, where the mosque containing the tomb of Fatima is located. The hospital was built as a gift from German Catholics and was dedicated *to Our Lady of Fatima*. At the dedication an Iranian government minister remarked: "Look how great is the respect of Christians for Our Lady of Fatima" (meaning of course the Fatima buried in the mosque outside of Teheran and from whom are descended all the living relatives of the great Prophet).

Since words have special meanings, and sometimes different meanings in different areas, it is important that we take into loving consideration the concepts of others.

Spiritual Affinity to Islam through "Fatima"

It was for this reason that in India the Blue Army there was one of the first in the world to adopt the name *World Apostolate of Fatima*, since the word "Army" (also like the word "Crusade") is an offense to Moslems.

Although we in the West use the term "Blue Army" in a spiritual sense, meaning the eternal struggle between Our Lady and Satan as a real battle, the Holy See also recognized the importance of respect for the interpretation of the word in different parts of the world and

therefore expressed the desire that the primary and official title of The Blue Army be "World Apostolate of Fatima."

The twenty-five million members of this Apostolate around the world should very seriously (and prayerfully) consider their spiritual affinity to Islam through the historic person, *Fatima*.



2

Fatima and Mary: *Models of Holiness*

In 1971, Ali Shariati, referred to as “The Great Teacher” and “the man who redefines Islam as it has been and not as it has become . . .” spoke of the great importance of Fatima (daughter to the Prophet of Islam) to the women of Islam today.

He lamented that scholars of the last fourteen centuries were too busy describing details of devotions and leaving aside a *model* like Fatima. Thus they failed to present Islam to the people in the people’s language.

Shariati laments that when he went to study the life of Fatima, in order to present a model to the Islamic women of today, he found a void. And he expressed the urgent need that Fatima be better known *now* because Islamic women “need a model, an ideal example, a heroine. Fatima, through her own ‘being’, answers the questions of every Islamic woman: ‘who am I, how do I become?’”

A New “Model” for Women

As a result of the leadership of Shariati, there has been a new role of women in Islam. They played a major role in the Islamic revolution in Iran. Their modesty of dress, inspired by the example of Fatima, did not impede their freedom to act.

A prominent Islamic magazine recently remarked: “After the revolution, Iranian women who had asked themselves Shariati’s question ‘who am I’, are trying to know themselves as being ‘like Fatima,’ for one must remember that only Fatima is Fatima.”

Also a great Christian leader referred to Fatima as a model and inspiration of our times.

He was the late Fulton J. Sheen, a Catholic Archbishop and philosopher.

There had been an apparition of the Mother of Christ in Portugal in 1917 at a place which had been named after the daughter of Mohammed: *Fatima*.

Christians flocked to the place of this apparition from all over the world. Two Popes of our time (Paul VI and John Paul II) went there on public pilgrimages to pray for world peace.

And Archbishop Sheen asked:

Two Models for Us

“Why did the Mother of Christ, in appearing in this place, choose to be known *now* in all the world as Our Lady of Fatima?” And answering his own question, the Archbishop said that it was because *She comes as a model for the Christian world even as Fatima, as the daughter of Mohammed, was a model for the Islamic world.*

And His Excellency noted the great deference given by Mohammed to the Mother of Christ who is now hailed throughout the Christian world as “Our Lady of Fatima.”

As we mentioned before, the Prophet himself likened Our Lady and Fatima as models of holiness in the Koran when his daughter Fatima died, stating: “Fatima holds the highest place in heaven *after the Blessed Virgin Mary.*”

Era of Peace to Mankind

The message given to the world at Fatima was one of hope —one of eventual unity and peace for “mankind.”

Before the apparitions of the Mother of Christ, an archangel appeared and prostrated himself in prayer in the Islamic manner and told the three children to whom the Mother of Christ would soon appear, that they should prepare themselves by prayer and penance as they were to become the instruments of a heavenly message.

When the Mother of Christ appeared, She foretold the rise of militant atheism in Russia which would spread “error” throughout the entire world, fomenting further wars, and that even several nations will be annihilated if men do not turn to God and stop offending Him.

The sweet memory of Fatima is thus brought to life in the Christian world where she had been even more unknown than in the Islamic world.

Is it not time that the followers of the Prophet, as well as the followers of Christ, whose Mother is now known as “Our Lady of Fatima,” should now know more?

On November 28, 1979, Pope John Paul II, in the chapel of the Italian Embassy in Ankara, Turkey, paid a remarkable tribute to Islam: “When I think of this spiritual patrimony and of the value which it has for man and for society, of its capacity to offer above all to the young a direction to their lives, to fill the void left by materialism, to give a sure foundation to the very social and juridical order I ask myself if it is not urgent, just as Christians and Muslims have entered a new period of their history,

to recognize and develop the spiritual ties which unite us.”

Profess A Common Belief

The Pope pointed out that Moslems venerated Jesus as a prophet although they did not recognize him as God. He recalled that they honor the Virgin Mary and invoke her at their devotions. He quoted from the Koran and made clear that, in his view, *a monotheist faith provided a basis for proper human conduct*. Faith in God was professed in common by the descendants of Abraham whether Christians, Moslems, or Jews, and it provided a secure foundation for observing the dignity, fraternity and liberty of man.

It is not a question of one group being “converted” to the other, but rather of understanding each other.

All worship the one true God. All know that the era of peace for mankind can be established only in the path of submission to God.

May the hand of Fatima touch each one as we now consider:

- 3 *The Mother of Christ in the Koran* by Giancarlo Finazzo, published in *L'Osservatore Romano*, April 13, 1978, p. 4.
- 4 *Jesus and Mary in Islam* by Frank Duff, founder of the Legion of Mary.
- 5 *The Fatima Message* by Douglas Hyde, former Communist leader from an address in Lisbon, Portugal, on October 10, 1951.
- 6 *The Message and Prophecies of Fatima in Her Own Words*. Reprinted from the actual Memoirs of Lucia, eldest of the three children who saw Our Lady of Fatima.
- 7 *Holy Mary Appears to Moslems and Christians*. Article based on the book *Our Lady Returns to Egypt* by Father Jerome Palmer, O.S.B.



3

The Virgin Mary in the Koran

by Giancarlo Finazzo

Mahomet Defended Mary's Virginity

Those who do not know the Islamic religion may be surprised to learn that Mahomet defended Mary's virginity, or that he recognized her as the woman chosen by God for a function that was to be unique in history. Mahomet's commitment to defend her and exalt her, also explains his harsh condemnation of the Jews (e.g., V, 156), guilty of persisting in the slander and in refusing to admit Mary's unique role.

It is necessary to clarify, however, that, also for Mahomet, Mary is unimaginable if disassociated from her Son: the divine election and the purity of the Mother are directly proportioned to the qualities of the Son; the moment of their interdependence is greatly felt, therefore, since the historical greatness of Mary is conditioned by that of her Son, and the Son in his turn depends on his Mother, who constitutes the indispensable premise for his presence on earth. In the Koran Christ is called repeatedly *Issa ibn Maryam* — "Jesus son of Mary" (V, 19, 75, 81, 113; XIX, 34) — a name which if it will become perhaps the best known one in the Islamic world, will also be the one that characterizes most the figure of Christ.

This correlation, which has led Moslem religious thought to affirm the indissolubility of the dual concept Mary-Jesus and to base its refutation of Christian doctrine on it, seems to have its foundation in the principle of necessity. The negation of Christ's divinity finds its reason, in fact, precisely in Mary's human nature; that is, in the genetic relationship which, entailing the transmission of properties, would exclude a leap of quality from Mother to Son.

Sources of Islamic "Mariology"

Among the persons of Sacred History mentioned in the Koran, the Virgin Mary occupies an important position on the historical and dogmatic plane. In addition to being the object of as many as thirty-four direct or indirect references, Mary also gives Sura XIX its name and is its central figure as the mother of Jesus.

The characteristic note of references to the Virgin in the Koran and, to an even greater extent, in Islamic tradition, can be seen both in the information about her genealogy and her childhood — a part of which is more detailed than in the four Gospels — and in the language and way of narration which are seen to be particularly significant. Without going deeply into the question of the validity of the information and of the vast Islamic exegesis or "Mariology" to which it has given rise, we will limit ourselves here to recalling that the sources of Moslem tradition are, in this connection, the *Arab Gospel of Childhood*, the *Proto-gospel of James*, the *Gospel of Pseudo-Matthew*, the traditions of Judaizing Christians and the *Hadith*.

Immaculate Conception Recognized in Koran

To confirm the extraordinary value of the person of Mary, the fact that to her, alone among creatures, and to her Son, is attributed a nature exempt from all sin, is sufficient. We know that the Islamic religion ignores the concept of original sin; it attributes to man, however, a natural defectibility which makes him impure and imperfect from birth. Nevertheless, in a famous *Hadith* attributed to the Prophet, it is affirmed that: "Every child is touched by the devil as soon as he is born and this contact makes him cry. Excepted are Mary and her Son." From this *Hadith* and from verses 35-37 of Sura III, Moslem commentators have deduced and affirmed the principle of Mary's original purity. God, in fact, according to the Koranic text, granted the wish of Anna who consecrated to him Mary, about to be born, and the One to whom she would give birth (III, 37). God predestined Mary and purified her, raising her above all women (III, 45).

After this premise it is not surprising that the dogma of the Immaculate Conception, though only implicitly contained in verses III, 31-37, is universally recognized by the Islamic religion. The recognition arises without difficulty also from the repeated and always unanimous evaluation of the extraordinary person of Mary and of her pure life (III, 42; XXI, 91; LXVI, 12) which set her, with her Son, above every other created being.

Mary's childhood, as seen through the Koran narration and Islamic tradition, is entirely a miracle. Mary grows under direct divine protection, she is nourished daily by angels (III, 32) and has visions of God every day. Everything contributes to making her and her Son a *signum* for mankind (V, 79; XXI, 91, XXIII, 50). But if the detailed narration of Mary's childhood confirms the exceptional value of her person, it is necessary to stress that the greatness of Mary is completely related to the extraordinary event constituted by the birth of her son Jesus. The fearful and sweet vicissitudes that precede and accompany the birth and the childhood of her whom God chose above all women, are, in fact, nothing but the prelude to the coming of the Messiah (III, 40). Therefore, in the intentions of Mahomet and the whole Islamic tradition, the advent of the Man generated by the Word (III, 45) finds in the history of the little Mary the mysterious preceding fact that prepares the believer, even more than the Gospels themselves do, for an expectation full of awe and hope.

Confirms God's Power and Authority

This atmosphere, so charged with expectation and wonder, certainly does not disappear at the moment of the annunciation—a moment that for Mary is the highest and most mysterious one in her earthly life and that reveals to her at last the significance of her function in the history of men. The Koran does not indicate the place in which this mystery was carried out (XIX, 16). It asserts, on the contrary (III, 42 ff; XIX, 17), that God sent his Spirit under the semblance of a handsome young man who, similarly to what is narrated in the *Gospel of Pseudo-Matthew*, was the Archangel Gabriel, often identified in ancient times with the Spirit of truth or with the divine Spirit (*ruh ul—amin* and *ruh Allah*, XVI, 102; XIX, 17; XXXVI, 193). It should be pointed out that in the Koran version Mary does not utter the *fiat* which expresses her responsible acceptance of the divine will. Here she merely asks: "How can I give birth to a son if no man has touched me?"; receiving the answer; "Just so! God creates what he wants: when he decides something, it is enough that he should say: Be! and it is" (III, 147; XIX, 203); a version that confirms the typically Islamic sense of the absolute authority and power of God, and the complete submission of man to his will.

The Koran then narrates that Mary, feeling the moment approach in which she would give birth, withdrew to a lonely place in the East. Moslem exegetics is not unanimous in recognizing Bethlehem as the

place of the Messiah's birth nor does it seem to have attached much importance to the question. It lingered, on the contrary, on the episode of Mary who, tired and sad, invokes death (XIX, 22-26). The Spirit of truth answers her once more, bringing to her both spiritual and material comfort. Here, in fact, is inserted the well-known and delightful story of the Virgin who quenches her thirst with the water of a spring that suddenly gushes out under her feet, and who feeds on the dates of a palm tree.

The Koran gives no details about the birth of Jesus. It at once presents Mary who, returning among her people and showing them the Child, becomes the object of terrible slanders. The episode, brief but dramatic, is suddenly solved when the Infant, speaking unexpectedly from the cradle, takes his Mother's defense and exonerates her from all blame (XIX, 30-33). This miracle, to which the Koran refers more than once (e.g., III, 46; V, 113), is among those that have made most impression on the imagination of Moslem believers and that are still alive in their conscience. The episode, however, has also a kerigmatic importance for Islamic theology, since the fact that the Child speaks from the cradle is a violation of natural laws and therefore bears witness to the greatness of the Spirit within him.

The Koran does not give us any other information on the Virgin's life, while tradition recalls various and partly conflicting versions of the last years of her earthly presence and of her ascension to heaven. But neither the Koran nor tradition give the story of the *Transitus Mariae*.



4

Jesus and Mary in Islam

*by Frank Duff,
founder of the Legion of Mary*

Mahomet was born about the year 570, near enough to the time when Christianity was wiped out in Persia. Let us give his story as he told it himself.

In the month of Ramadan, he was engaged in prayer on Mount Hira. The Angel Gabriel appeared to him and showed him a silken scroll which he was enabled to read, although he was illiterate. It contained the first divine message and it constituted him a prophet. He returned home very disturbed. After about two years the visions recurred.

He accepted the commission of prophet and sought recruits. Persecution fell upon him and in 622 he fled from Mecca to Medina where he won support. He surrounded himself with twelve apostles and Islam began to spread. He became most influential. He devised the idea of the Arab Commonwealth which attracted men powerfully and he made the new religion the cement of that organization. He created law and justice where violence and self-assertion had reigned.

Characteristics of Islam

At the outset Islam was tolerant of other religions but turned first against the Jews and later against the Christians.

Islam does not impose many burdensome rules upon its adherents. Its precepts are five in number: The Unity of God, fulfillment of the times of stated prayer, almsgiving, observance of the annual fast of Ramadan, the making of the pilgrimage to Mecca.

In what follows I try to present a mode of approach to them based more particularly on Our Blessed Lady, whose position in Islam is considerable and extraordinary. *She seems to represent common ground capable of fruitful development both in the orders of grace and psychology.*

First a word about the Koran.

About the Koran . . .

It occupies a unique position among Moslems for whom it is the literal word of God descended from heaven. Their religion depends entirely upon it. What it tells is considered to be a direct communication from God to Mahomet through the Angel. Moslems would not tolerate phrases like: "Mahomet composed the Koran" or "The Koran has borrowed from Judaism and Christianity." For this reason what the Koran teaches about Jesus and Mary is of primary importance because the Moslems must believe that it is the very voice of God which is declaring those things.

As they stand, those teachings about Jesus and Mary are anomalous and mystifying. They are prominent, even sensational. But they have no place in the ordinary practice of the Islamic religion. Then what is the purpose of those articles of belief? They must have a relevance. So surely it is a supreme matter for Moslems to solve this and to put into practical application what is, as much as any other part, the formal profession of faith in the Koran. It is vital to their souls that they fulfill their own religion and we must try to help them.

What the Koran Teaches about Jesus Christ

The Koran attaches the greatest importance to the Nativity and Infancy of Christ; and also to the Nativities of Our Lady and St. John the Baptist. But the Koran is unable to bring together into a consistent whole all the items and aspects which it supplies about Our Lord Jesus Christ — as if it could not really place Him.

The Koran does not recognize that He continued His life in a Church.

But of course neither do many Christians sufficiently understand this. The Koran shows Jesus as a perpetual wanderer, barefoot, His nights spent in devotions and His days in doing good and working miracles. The Commentaries on the Koran (which, as said, have great authority) ascribe to Him a multitude of prodigies, many resembling the canonical ones of Christianity; others the apocryphal ones. In referring to these miracles, the Koran specifies: "with the permission of God," presumably with the intention of denying the divinity of Christ. Nevertheless, the contrast between Christ and Mahomet in this respect is striking: no miracles are credited to Mahomet.

The Moslems attach Christ to Adam through Noah, Abraham, David (K, 3-32). But they are scandalized by the "queer folk" presented in the Christian genealogies of Our Lord. So the Koran removes Him from the common line of generation and places Him in Mary at

the right moment. This is so extraordinary a procedure as to make one wonder if they are not thereby attaching to Him some element of the divine — contrary to their ordinary professions. Some of the Islamic authorities say that Jesus was the first being to be created, and after Him, Mahomet.

They do not believe that He died on the Cross or normally. His death was only a semblance! Death and all suffering were spared to Him who was the envoy of God! Here again there is anomaly. The Koran declares Him to be a prophet of God, but for what purpose and what is His message? The Koran sets Him in a gigantic dimension, and nevertheless He does not seem to have anything that can be called a role in the Islamic religion.

Mary, A Model of Faith for Islam

Mary, too, holds a notable place in Islam. The Koran talks much about her. The Commentaries have posed many problems about her. The popular mind enthuses about her and pursues her even into the Christian churches. As in the case of Christ, the information given about her draws largely on the Apocrypha as well as the Canon of the Christian Bible. The Koran names her father as "Imrane," but one historian puts "Joachim." The Koran refers to her mother as "the spouse of Imrane," but Moslems grant her the name "Anne."

The Koran gives Anne prominence. The story of her sterility is told; her prayer was heard and she conceived Mary. Then she addressed God: "Lord, I vow to thee what is in my womb; it is consecrated to thee; accept it from me" (K, 3-32). "Then when Anne had given birth, she said: 'Lord, it is a girl that I have brought forth.' And God knew full well what she had brought forth." (K, 3-33). But she had expected a son, presumably thinking it was the Messiah!

The Koran then set on the lips of Anne this momentous utterance: "I place her and also her seed under thy protection against Satan the accursed one." Here plainly is a reference to the prophecy of Genesis regarding the woman and her seed who would redeem the human race from the thralldom of Satan.

Moreover, Islamic tradition proclaims with unanimity the privilege of the Immaculate Conception: "Every child of Adam is touched by Satan at the moment of birth except the Son of Mary and His Mother." This holds the maximum authority and has always been defended by correct Mohammedanism. All insist that Mary was preserved from every stain. It may be objected that the foregoing, referring to birth,

does not amount to a teaching of the Immaculate Conception. Not so; for according to the Islamic idea it is at birth that Satan grasps the soul, and so their contention is that Mary was conceived and born free from original sin.

What the Koran and Islamic Tradition Says about Mary

Likewise, Islam attributes to Mary unshakable faith and absolute obedience, being thus made ready for the pouring into her of the Holy Spirit.

Anne is shown as saying: "I have given her a name; it is Maryam." The Moslem commentators discuss the meaning of that name just as we would. Some of their suggestions are: "the holy one," "the servant," "the devoted one." The Koran says: "Her Lord welcomed her with a delightful welcome and made her grow with a delightful growth" (K, 3-34).

Mary is believed to have had the use of reason and of speech at a very early time. Most say that she was brought to the Temple at the age of three, where she was in charge of her relative Zachary (K, 3-37). The Koran does not offer exact information as to her occupation in the Temple; but tradition assigns to her household tasks, embroidery and prayer.

There is an astounding phrase in the Koran: "O Mary, be devout to thy Lord. Prostrate yourself along with those who bow in prayer" (K, 3-42). What is this? Mary prostrates herself with all—apparently as a supplement to their prayers! This has all the air of a pointing to her mediation.

Whenever she went to draw water, the angels presented themselves to her, going and coming, saying: "Mary, God has picked thee and purified thee and has chosen thee above all the women of the world" (K, 3-41).

The Annunciation is told in Chap. XIX, 15-21 of the Koran: "We sent to her our Spirit who appeared to her under the form of a perfect man. She said: I take refuge with God from you. He said: I am but the messenger of thy Lord to give thee a pure Son. She said: How can I have a son, for no man has touched me. I am virtuous. He said: Thus hath God spoken. So she conceived." This description follows precisely the sense of the Gospel. The Angel is Gabriel to whom Islam assigns an outstanding role in the religious history of mankind.

The Nativity is declared by the Koran to have taken place at the foot of a palm tree. After it her people come to her and reproached her with

having brought forth a child in sin, disgracing the family. She indicated that they should speak to the Babe. They said: "How are we to speak to that new-born child? But the Child said: I am the servant of the Lord. He has given me the Book and made me a prophet. He has made me blessed wherever I am. Peace is upon me the day of my birth, of my death, and of my rising from the dead" (K, 26-32). Let it be mentioned that the word "peace" possesses the strongest significance with the Moslems, being roughly equivalent to "grace and blessing."

Important Text

The text 33-34 of the Koran has strange words: *"It is Jesus, Son of Mary, whom they are discussing. It could not be possible that God would have a Son. Praise be to Him. When He decrees a thing, He does but say to it, 'Be,' and it is."* No more significant passage than that occurs in the Koran and we must dissect it. Islam denies divinity to Christ, and yet this text appears to concede it. For it speaks of God having a Son and then admits that with God nothing is impossible. He has but to say the word and it is done! The text makes it plain that nothing else but a true Son — and therefore divine — is in question.

Another verse of the Koran (66-12) states: "Into her who has preserved her virginity we will breathe our Spirit." The Koran vehemently defends the reputation of Mary, removing from her every doubt and insisting that one of the principal reasons for the reprobation of the Jews lay in their attitude towards her (4-155).

Satan did not know the time of the birth of Jesus. His suspicions were aroused by the later miracles, the falling of idols, etc. Then Satan attacked but Jesus was protected by millions of angels.

The Commentaries put into Elizabeth's mouth: "I feel him who is in my womb bow down before Him who is in thine."

The Koran is silent on the subject of St. Joseph. But not so Islamic tradition which gives him as a companion to Mary — even in the Temple. There is no suggestion that he was the father of Jesus. He took Mary to Egypt, where they lived poorly. Mary was even obliged to glean in the wheat fields.

A fanciful tale is told of her going to Rome with St. Peter and St. John to preach to Nero. Peter was crucified, head down. Mary and John fled, hotly pursued by the emissaries of Nero. The earth opened and sheltered the holy fugitives, a prodigy which converted Nero!

According to the Islamic tradition Mary did not long survive the

Ascension of her Son, dying six or seven years afterwards, at the age of 51.

An Eventual Sequel?

Thus does the Koran tell of Jesus and Mary. I repeat what I have already said: What are They there for at all? They dominate the scene — not in point of the space given to Them, but by the sheer dynamism of the facts which are set down about Them. Jesus and Mary are transferred from the pages of the Gospel, and almost exactly as we know Them. But in that new setting They are deprived of function and even of meaning. What then are those gigantic figures moving about in the Koran for?

Jesus and Mary cannot go any place without making their presence felt. During the centuries many graces must have come to the individual Moslem from reading and thinking about those holy Ones. More than that, those Persons always tend to take possession. And may not this be the eventual divine sequel to their strange incorporation in the Islamic system?



5

The Fatima Message

by Douglas Hyde

(Mr. Hyde, a former Communist leader in Great Britain, delivered an address in Lisbon, Portugal on October 10, 1951. This is an excerpt from that address.)

As one who was for twenty years a Communist Party member, and for many years a Communist writer, the Message of Fatima has a very special and personal significance for me. I believe that message can and will reach many who, like me, have wasted their years among the Communists. I believe that the prayers for the conversion of Russia and for individual Communists are already bearing fruit.

Could Not Attack Fatima

When I was news editor of the British Communist paper, *The Daily Worker*, I wrote bitter pieces each day against those whom I thought were the enemies of Communism. I included among these all Catholics, and so I frequently attacked the Catholic Church. From all over Britain people would send me publications they wished me to denounce.

One day I received a copy of a book called *Our Lady of Fatima* by Monsignor Ryan. I was already coming under my first Catholic influences, and after looking at the book I decided that I would not attack it, even though I was not ready to understand it or to admit even the possibility of such supernatural manifestations (since I was still an atheist).

I think that someone who had heard the Message of Fatima was perhaps achieving more by their prayers for the conversion of Communists than they would ever have dared to hope.

To me Our Lady's Message of Fatima is the only basis for a hope and a belief that in time Communism, which today divides the world, will be overcome, and that Russia will be converted. Without that hope there is no hope today. Communism, triumphant, has in only forty years swept over a quarter of the world's land surface, bringing under its domination more than a third of the human race.

Because every approach by Christian nations to Russia is misrepresented, and every attempt to bridge the gulf which cuts the modern world in two is exploited to aid the Communist cause, there seems to be no human means of avoiding a conflict which could all but exterminate the human race.

Only the knowledge that through prayer and penance the way can be found saves those of us who know the nature, strength, and diabolical character of Communism from despair.

For Communism *is* diabolical. It is, perhaps, the most evil thing the world has known. Men have done evil things before. Sin is not new. But the Communists have made a science of such things and have produced a philosophy which tries to justify them.

A Spiritual Vacuum

This has only been possible because all over what was once Christendom are millions of men and women with no ideal, nothing to live for and nothing to die for; no sense of purpose or direction; no belief in anything outside themselves. It is in that spiritual vacuum that Communism has its origins.

To end the threat of Communism, the vacuum must be filled — and that, as Our Lady proclaimed at Fatima, will be done only by the prayers and penance of those who have the Faith. That message alone guarantees the possibility of peace through the defeat of Communism and the reconversion of Christendom.

In a word, *our only hope* for world peace is found in the Message of Our Lady of Fatima.



6

The Message and Prophecies of Fatima

(Words of Mary at Fatima)

(The actual prophecies of Fatima will be indicated in *bold italic* type. Lucia's words, where they appear, are in regular type. —Ed.)

May 13, 1917:

“Will you offer yourselves to God, and bear all the sufferings He sends you, in reparation for all the sins by which He is offended, and in supplication for the conversion of sinners?”

“Yes, we will,” Lucia replied for them all.

“Go, then, for you will have much to suffer, but the grace of God will comfort you.”

“While pronouncing these words,” Lucia later wrote, “Our Lady opened her hands for the first time, shedding on us a light so intense that, as it streamed from her hands, its rays penetrated our hearts and the inmost depths of our souls, making us see ourselves in God, Who was that Light, more clearly than we see ourselves in the best of mirrors. Then by an interior impulse, also communicated to us, we fell upon our knees, repeating in our hearts: ‘O Most Holy Trinity, I adore Thee! My God, my God, I love Thee in the Most Blessed Sacrament!’”

“Pray the Rosary every day in order to obtain peace for the world and the end of the war.”

June 13, 1917:

“What do you want of me?” Lucia asked of Mary.

“I want you to come here on the 13th of next month, to pray the Rosary every day, and to learn to read. Later I will tell you what I want.”

“I would like to ask you to take us to Heaven,” said Lucia after a few moments.

“Yes, I will take Jacinta and Francisco soon. But you are to stay here some time longer. Jesus wishes to make use of you to make me known and loved. He wants to establish in the world devotion to my Immaculate Heart.”

“Am I to stay here alone?” Lucia asked sadly.

“No, my child. And would that make you suffer? Do not lose heart. I will never leave you. My Immaculate Heart will be your refuge and the way that will lead you to God.”

July 13, 1917:

“What do you want of me?” Lucia asked Our Lady.

“I want you to come here on the 13th of next month, to continue to pray the Rosary every day in honor of Our Lady in order to obtain peace for the world. . . , because only she can obtain it.”

“I would like to ask you to tell us who you are, and to work a miracle so that everybody will believe that you are appearing to us.”
“Continue to come here every month. In October, I will tell you who I am and what I want, and I will perform a miracle so that all may believe.”

The vision also instructed them: *“Sacrifice yourselves for sinners and say often, especially when you make a sacrifice: ‘O my Jesus, this is for love of You, for the conversion of sinners and in reparation for the offenses committed against the Immaculate Heart of Mary.’”*

“As Our Lady spoke these last words,” Lucia later wrote, “she opened her hands once more, as she had done during the two previous months. The rays of light seemed to penetrate the earth, and we saw as it were a sea of fire. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on all sides, just as sparks cascade from great fires, without weight or equilibrium, amid cries of pain and despair which horrified us so that we trembled with fear. (It must have been this sight which caused me to cry out, as the people say that heard me exclaim aloud.) The demons could be distinguished by their . . . likeness to frightful animals, transparent as live coals. Terrified and as if to plead for help, we looked up to Our Lady, who said to us kindly but sadly:”

“You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war will end. But if people do not cease offending God, another and more terrible war will break out during the pontificate of Pius XI. When you see a night lit up 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, hunger, and persecution of the Church and the Holy Father. To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the first Saturdays. If my wishes are fulfilled, Russia will be converted and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, and several nations will be annihilated. Finally, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me and it will be converted, and a time of peace will be conceded to the world. In Portugal the Dogma of Faith will always be preserved. . . . etc. . . . Do not tell this to anybody. You may tell it to Francisco.

“When you pray the Rosary, say after each mystery: ‘O my Jesus, forgive us, save us from the fires of hell, lead all souls to heaven, especially those who are most in need.’”

August 13, 1917:

[On August 13, the children were kidnapped by the atheistic Administrator of the District of Ourem and were thus unable to keep their appointed meeting with Our Lady. On August 15, Feast of the Assumption of Our Lady into Heaven, the children were released by this same Administrator after he had failed, despite countless questionings and the threat of being boiled alive in oil, to get any information from the children concerning the “Secret.”]

“What do you want of me?”

“I want you to continue going to the Cova da Iria on the 13th, and to continue praying the Rosary every day. In the last month, I will perform a miracle so that all will believe.”

“What do you want done with the money that the people leave in the Cova da Iria?”

“Have two litters made. One is to be carried by you and Jacinta and two other girls dressed in white; the other one is to be carried by Fran-

cisco and three other boys. The money from the litters is for the Feast of Our Lady of the Rosary, and what is left over will help towards the construction of a chapel to be built here. . . . Pray, pray very much and make sacrifices for sinners; so many souls go to hell because they have no one to pray and make sacrifices for them."

September 13, 1917:

"Continue to pray the Rosary in order to obtain the end of the war. In October, Our Lord will come, and also Our Lady of Dolors and Our Lady of Carmel. Saint Joseph will appear with the Child Jesus to bless the world. God is pleased with your sacrifices, . . . In October I will perform a miracle so that all may believe."

October 13, 1917:

"What do you want of me?"

"I want to tell you that a chapel is to be built here in my honor. I am the Lady of the Rosary. Continue always to pray the Rosary every day. . . . Do not offend God Our Lord any more, for He is already too much offended."

Our Lady then left the holm-oak tree on which she was resting and ascended toward the sun. Opening her hands toward the sun, Our Lady caused the clouds to pull away, revealing a disk, silver-pearlish in color, which could be seen by the 100,000 witnesses without injuring their eyes. The sun then began a whirling dance, first clockwise, then counter-clockwise, while emitting all the colors of the rainbow. After about ten minutes of this, the spinning ceased and the sun began to fall headlong toward the crowd below. People began to panic and attempt to flee in abject terror, but could not do so. Some confessed their most private sins aloud, begging God to forgive them. Others implored God to spare them; that they did not want to die. Then, just as the sun looked as if it would plunge into the crowd (many of whom had come to scoff at the predicted miracle), it returned to its normal position in the sky and its usual brilliance. At this, a palpable wave of relief and joy went through the crowd. Some shouted "miracle, miracle!"; others thanked God and Our Lady for sparing them. Others were converted instantly from unbelief to belief; still others converted from atheism to belief in God and His power. While the crowd saw the miracle of the sun, the children saw the promised visions, as Lucia relates:

“After Our Lady had disappeared into the immense distance of the firmament, beside the sun we saw Saint Joseph with the Child Jesus, and Our Lady robed in white with a blue mantle. Saint Joseph and the Child Jesus seemed to bless the world, for they made the Sign of the Cross with their hands. When, a little later, this apparition vanished, I saw Our Lord and Our Lady; it seemed to me that it was Our Lady of Dolors. Our Lord appeared to bless the world in the same manner as St. Joseph had done. This apparition also vanished, and I saw Our Lady once more, this time as Our Lady of Mount Carmel.”



7

Holy Mary Appears *to Moslems and Christians*

By now almost the entire world knows of the apparitions at Fatima, apparitions of holy Mary venerated alike by Moslems and Christians and recognized in the Koran as the Woman with the highest place in heaven.

Many do not know, however, that several hundred thousand persons of all ages and ranks saw public apparitions of Our Lady in Cairo, Egypt.

The apparitions began in 1968 over the dome of a Coptic church in Zeitoun, a suburb of the capital of Egypt.

“Great Significance”

Sometimes Mary appeared alone and sometimes with the Infant Jesus on Her arm or with the Child Jesus standing at Her side.

After exhaustive investigation, the authorities of the Coptic Orthodox Church pronounced the apparitions authentic, and they were also recognized as such by the Catholic community in Cairo.

In his book about these apparitions, Father Jerome Palmer, O.S.B., says: “One must conclude that these apparitions constitute no minor event in the history of apparitions, but rather that they have some great significance for our day.”

The first apparition took place during the night of April 2-3, 1968, when two mechanics working in a garage across the street from the Church of St. Mary (at the intersection of Tomanbey Street and Khalil Lane) saw what seemed to them to be a woman dressed in white standing on top of the large dome at the center of the church. At first they thought it was someone about to leap and one of the workmen hurried to get the pastor while the other summoned the emergency squad.

The pastor was the first to realize that it was an apparition and since that night, hundreds of apparitions were seen and hundreds of thousands of persons, as mentioned above, saw them.

Usually the apparitions were preceded by mysterious lights which were described by spectators as “a circle of bright lights” or “falling stars” or “a shower of diamonds of light.” A brilliant crown of light

has been seen over the figure of Our Lady, giving her the appearance not only of a celestial person, but also of a royal one.

Also bird-like creatures resembling doves but larger even than doves or pigeons, seemed to glide before and around the apparitions.

These could hardly be any natural birds because pigeons or doves do not fly at night. And they seem to glide without ever moving their wings, and move much too rapidly for the ordinary flight of a bird.

And of course it is known that doves have often been associated with Our Lady of Fatima. They have been known to fly to the base of her image and to remain there during processions, refusing to be frightened away. Many articles and some books have been written about these "miracles of the doves" associated with Our Lady of Fatima.

To Rebuild Faith

During these many apparitions, Mary did not stand motionless, but bowed and greeted the people in silence, moving her arms in greeting, and sometimes holding out an olive branch to the people.

She has also appeared with St. Joseph and the Christ Child (of about the age of twelve).

During 1968 and 1969, the apparitions were seen on an average of three nights a week.

Bishop Samuel, who had become a Coptic monk at the age of 29, said: "These are days when the faith of the world is shaking, and these apparitions are for all mankind, since belief in spiritual powers these days is weak. God is trying by all means, by all means of manifestations to help mankind to build up faith again."

Bishop Athanasius of Beni-Soueiff was sent personally by His Holiness Pope Kyrillos VI to make a detailed report on the apparitions. The Bishop reports: "The first thing we saw when we got to Zeitoun, about 11 p.m., was something in the opening under the northeast dome. . . . It lasted for twenty minutes then disappeared . . . at dawn some of those who had come with me came running from the northern street along the church and said: 'The Lady is over the middle dome.' . . . Suddenly there she was, standing in full figure. The crowd was tremendous. It was too difficult to move among the people. But I tried to work my way in front of the figure. There she was, five or six meters above the dome . . . full figure, like a phosphorus statue but not so stiff as a statue. There was movement of the body and of the clothing. It was very difficult for me to stand all the time before the

figure as the human waves were pushing me from all sides. One would estimate the crowd at 100,000. In an hour or so I think I stood before the figure eight or nine times. . . . her garments swayed in the wind, she was very quiet, full of glory. It was something really supernatural, very, very heavenly.

“I saw a large strange pigeon. It came from behind us—I don’t know where—proceeded to the church and returned. Several bright spotlights moved quickly over us. Some people were reciting verses from the Koran. . . . It was something really above human experience that attracted and captivated us.

“I stood there and tried to distinguish the face and features. I can say there was something about the eyes and mouth I could see, but I could not make out the features. . . . Christians and non-Christians reported that what they saw in Zeitoun brought them back to faith in God.”

“To Honor St. Mary . . .”

The Coptic Bishop Gregorius, Prelate for Higher Studies, Coptic Culture, and Scientific Research, reports: “The events have no equal in the past, in the East or in the West. St. Mary has appeared in many different forms since April 2, 1968. . . . The most glorious apparitions took place between April 27 and May 15.

“Before the apparitions took place some birds that look like pigeons—I don’t know what they are—have appeared in different formations. . . . Everyone watches to see where they come from. They might be seen flying eastward, then wheeling about flying to the west, and while one watches them, they suddenly disappear.”

The Bishop went on to say that on June 9, the birthday of Our Lady in the Coptic calendar, he was determined to watch the visions in a special way. He said the “pigeons” were very bright, did not flap their wings, appeared in a flash and disappeared in the same way. He adds: “They are radiating creatures, larger in size than a dove or a pigeon. Sometimes as one of them flies lower, it gets larger and larger. People realize these are not pigeons. They are there to honor St. Mary. . . .”

This Bishop also said that he saw no less than ten different forms of the apparition and at times She had a sorrowful expression. He said the expression which impressed him the most occurred on June 1, Feast of the Flight of the Holy Family into Egypt. It was about nine or nine-thirty at night. He says: “. . . as usual the people shouted to her. She usually acknowledges their greetings with both hands, or with

one, if she should be holding the olive branch or the Christ Child. She looks somewhat happy and smiling, but somewhat sad, always kindly." He said that during this night She came and went several times between 10 p.m. and 3:30 a.m. at about ten minute intervals and although She was "very bright," the light did not hurt his eyes.

As was mentioned earlier, literally thousands of witnesses (many from other parts of the world) had seen exactly the same thing and described it in exactly the same way.

All-Night Vigil

It is interesting that at this very time of the apparitions in Zeitoun, the All-Night Vigils of reparation, inspired by the apparitions at Fatima, were spreading in the western world. Indeed it was just three years earlier (1965) that the first major All-Night Vigil sponsored by the World Apostolate of Fatima took place at the Vatican Pavilion at the New York World's Fair, in the presence of the famous Russian Icon of Kazan. The Bishop of Fatima participated and the Hon. Henrietta Bower, the founder of the All-Night Vigil movement, had come from England for the occasion.

And the apparitions over the church in Zeitoun began to develop into All-Night Vigils of prayer, in which Moslems and Christians shared. The people would arrive at about six in the evening and stay until six in the morning, never knowing exactly when the apparitions would come, but always in a constant state of prayer and, despite differences of religions, of a feeling of union in the love of God. An engineer of the Mobil Oil Company, Mr. Wadie Tadros Shumbo, a Protestant, says: "I went to Zeitoun many times. For about two weeks I went everyday from about six in the evening and stayed until six in the morning." During all this time he would have a feeling that something was about to happen, and he described one of the apparitions: "A thin line, or edge of light, appeared, like the light you see when you open the door to a lighted room. Within seconds it formed itself into the shape of the Virgin. I could not speak. All who were with me said, 'It is impossible!'

"The Moslems all started to cry. This sight lasted for five minutes, when the figure rose and vanished."

Then after some time the apparition returned again for five minutes. Then he says: "When I returned to the car for something I found it impossible to get back to the church because of the crowd. I could hear the people shouting. Above the center dome I saw Mary in full body,

standing before the cross. I cannot describe what I felt. There were some pigeons, six or seven of them, over the church.”

In his book *Our Lady Returns to Egypt* (published in 1969), Benedictine Father Jerome Palmer records many miraculous cures which took place at Zeitoun, many of which were corroborated through canonical investigations.

Message of Peace

Almost all who have commented on these extraordinary events in Zeitoun, and accepting them as heavenly events, seem to agree that not only were these apparitions intended to bring a renewal of faith . . . as in the apparitions of Fatima . . . but also of prayer for peace.

In the apparitions of Our Lady of Fatima to a lay catechist in Nicaragua in 1981, Our Lady told him: “Make peace where you are. Do not pray for peace, unless you first make peace yourself.” And she indicated the need for making peace in our own families, in our own villages, in our own communities.

Of course in the presence of this extraordinary apparition, all were united in the same reality in which they were beholding and experiencing together.

There is of course a very great similarity between the apparitions at Zeitoun and the apparitions at Fatima.

The children of Fatima described Our Lady as “all in light,” as “brighter than the sun.”

Indeed, what surprised them most when the apparition first appeared was that Our Lady was so brilliant, and yet they could look upon Her without blinking their eyes . . . *which is exactly what so many witnesses at Zeitoun also experienced.*

Also at Fatima, Our Lady appeared with St. Joseph and the Child Jesus during the Miracle of the Sun, and in subsequent years, there have been many occasions when doves have flown from the sky to images of Our Lady as was mentioned above.

However, certainly the apparition comes not only to increase faith, but also because of the threat of destruction which hangs over the present world and to which our nationalistic and religious visions are driving us.

At Fatima Our Lady called for a return to God. Her message was summarized in these last words: “Men must cease offending God, Who is already so much offended.”

Echoed by Mohammed

And she said that if they did not, militant atheism would spread its error from Russia throughout the entire world, "fomenting further wars, . . . several entire nations will be annihilated."

And this possibility of a world catastrophe is something which comes not only from Our Lady of Fatima, but also from Moslem sources. Mohammed warns graphically against the trials and tribulations of our present age. We read in the concluding verses of Chapter XVIII of the Koran:

"All praise belongs to Allah who has sent down the Book to His servant and has not put therein any deviation; He has made it a guardian, that it may give warning of a grievous chastisement from Him, and that it may give those who believe and act righteously the glad tidings that they shall have a good reward wherein they shall abide forever. . . . So haply thou wilt grieve thyself to death for sorrow after them if they believe not in the discourse. Verily We have made all that is on the earth as an adornment for it, and We shall make all that is thereon a barren waste" (XVIII, 2-9).

Father Palmer points out that this "grievous chastisement" might arrive in two stages:

"Watch thou for the day when the sky will bring forth a visible smoke that will envelope the people. This will be a painful torment. Then will the people cry: 'Lord, remove from us the torment; truly we are believers. . . .'"

"We shall remove the torment for a little while, but you will certainly revert to your evil courses. On the day when We shall seize you with a great seizure, then certainly We shall exact retribution" (Koran, XLIV, 11-13, 16-17).

In the face of the militant atheism spreading through the world "fomenting wars," either we shall unite in faith or we shall perish.



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8

Conclusion

There is some repetition in the articles by Frank Duff and Giancarlo Finazzo (as well as in our own introduction to this little book).

However, it will certainly be amazing to many Christians to know that the descendants of Mohammed, through his daughter Fatima, have so much in common with them.

We must conclude with Frank Duff that “she seems to represent common ground capable of fruitful development both in the orders of grace and psychology.”

We can go perhaps a step further and agree with Archbishop Sheen that it was not by accident that the Mother of Christ chose to be known in our day, with Her message to save the world from atomic destruction, as “Our Lady of Fatima.”

We face a great problem in reaching out to the Islamic world because of their fear that we are trying to convert them, as we face a problem when they reach out to us with indeed the intention of conversion.

But reach out we must.

We have much to gain for each other — and much to gain for the generations to come — “An era of peace to mankind,” promised by Our Lady of Fatima.

In summary, let us recall:

It Is Written About Our Lady in the Koran:

1. Mary, Mother of Christ, has *highest place* of any in heaven;
2. *Ever virgin*;
3. *Sinless . . . conceived immaculate*;
4. *All who believe in the one true God* must love one another.

Allah sent an Angel in 1916

This angel, appearing to the three children (Francisco, Jacinta, Lucia) at Fatima, Portugal,

1. *Prostrated before God*;

2. *Taught a prayer:* "...I adore Thee, ... I beg the conversion of poor sinners";
3. *Prepared for another messenger:*

Her name is "of Fatima"

1. Explanation of the name:

The apparition was of the Mother of Christ, who chose to come to a place known as "Fatima" in 1917, and who is known throughout the world as "Our Lady of Fatima."

2. *Performed a great miracle:*

She said: "A miracle will take place at this spot at noon on October 13, 1917, so that all may believe." At that hour over 100,000 people witnessed a spectacular miracle which caused everyone within an area of thirty-two square miles to think that it was the end of the world. This miracle was examined by various commissions of theologians and scientists and was affirmed to be truly a miracle, something that could not be explained in any natural way.

3. *Prophecies:*

Our Lady of Fatima foretold the rise of atheistic Communism and that it would spread "throughout the world, fomenting further wars," and that even "several nations" would be "annihilated" *unless* men turn to God.

THIS WE ALL BELIEVE

* *Mohammedans:*

* *Christians:*

* *Jews:*

1. *There is one true God.*
2. *We must honor Him by*
 - a) *Adoration;*
 - b) *Contrition;*
 - c) *Thanksgiving.*
3. *We must obey Him by*
 - a) *Adoring no other(s);*
 - b) *Keeping holy His Day;*
 - c) *Honoring father and mother;*
 - d) *Thou shalt not kill;*
 - e) *Thou shalt not commit adultery;*
 - f) *Thou shalt not steal.*

**THE MESSAGE OF FATIMA
AFFIRMS:**

1. *Adore God;*
2. *Keep His Commandments;*
3. *Be sorry for sin;*
4. *Make atonement for sin;*

By accepting whatever God may send us...and offering the consequent sacrifice for conversion of sinners and to repair for sins of our fellowman.

AND IF WE DO THIS

THERE WILL BE "AN ERA OF PEACE FOR MANKIND".

IF WE DO NOT DO THIS

*"several entire nations
will be annihilated."*

Remember — IT IS WRITTEN:

There is ONE GOD. All who believe in the one true God MUST BE ONE in HIS SERVICE and HIS LOVE.

Let us ALL obey His word given and affirmed to us in THE MIRACLE OF FATIMA so that "all may believe" — as do most Christians of the world who want to join you in this universal message to turn back the annihilation of nations and the tide of evil threatening to engulf all mankind.

Let all of us who believe in God pray together now as brothers in order to make possible the promise of "an era of peace for mankind."

There is no other way.



THE HAND OF FATIMA



Above is the symbol of an *international apostolate of prayer for peace* known as the *World Apostolate of Fatima*.

While the Hand of Fatima is a symbol of grace for millions of Mohammedans, all recognize in the symbol of the Fatima Apostolate that the true source of grace and peace is *hands joined in prayer*.

The Latin words in the inner band mean "*One World Praying*" or "*One World in Prayer*."

Despite the different ways we may look at God, there is only one way to pray to Him. And it is a sin to lift our hands to God and yet turn them against our brothers.

This symbol of the World Apostolate of Fatima, "Orbis Unus Orans," reminds us all that those who pray to the *One* God should be *one* in spirit, with respect to each other's views, and honoring one another as basically one in the recognition of God, our Creator, our Father, our Eternal Reward.

The International Center of this World Apostolate of Fatima is *Domus Pacis*, with an address of *2496 Fatima, Portugal*.

It is pictured on the next page. Its doors are open to you.

If you cannot come *in person* to this holy place, where Our Lady of Fatima appeared in our time foretelling the annihilation of nations if man did not turn to God, you may write.

We ask you to join in prayer with, and for, us.

May the *open hand of Fatima* be a symbol of grace for us all.

And by our united prayer, may we speed the day promised at Fatima, Portugal: "*An era of peace to mankind*."



Pictured above is the International Center of the World Apostolate of Fatima, located at Fatima, Portugal, just a short distance from where Jacinta and Francisco Marto and their cousin Lucia dos Santos were favored by God in 1917 with six apparitions of the Virgin Mary.

It was at Fatima that the Virgin Mary predicted that from Russia "error" would spread "throughout the entire world, causing wars and persecutions..." The Virgin also warned of another and more terrible war (Second World War) to follow the First World War if men still did not amend their lives and return to God. This second and more terrible war would bring with it famine and martyrdom of the good. (This still continues today as our Moslem brothers are dying in Afghanistan and elsewhere, because men have turned away from God.) The ultimate penalty, according to the Virgin, for refusing to turn back to God in repentance would be the annihilation of "several entire nations."

Whether men reformed or nations were annihilated through nuclear war, the Virgin promised that Her Immaculate Heart would finally triumph and an era of peace would be granted to all mankind. This action would come if "the Holy Father" (the Successor of St. Peter) would consecrate Russia to Her Immaculate Heart. And on May 13, 1982, Pope John Paul II, in spiritual union with his brother bishops of the Christian Catholic Church, solemnly consecrated the entire world and Russia to the Immaculate Heart of the Virgin Mary at Fatima before a crowd of over a million persons.

The Virgin Mary to and through whom the Pope made the Consecration is the same Virgin Mary of which the holy Koran speaks as being both conceived and born free of stain of sin. And it is the same Mary of which the Koran speaks who appeared at Fatima, Portugal, in our own day with a message from Allah of prayer and penance for peace and for a return of men to Him. The more than twenty-million members of the World Apostolate of Fatima in over one-hundred nations of the world invite you to join with them in prayer for peace and for a return of men to faith in God.

Helen Carrere D'Encausse, Professor at the Institute of Political Sciences in Paris, and head of the section on the USSR in the Center of International Relations of the University of Paris, is recognized as a world authority on the Soviet Union.

In a recent book *Decline of an Empire*, she says that today Russia is far from being the great monolithic state we are apt to consider the Soviet Union to be (and as Moscow wants us to believe).

She says that the *two forces which have most resisted Communism are Christianity and Mohammedanism*.

The entire eighth chapter of her book is devoted to "*Homo Islamicus in Soviet Society*." She says:

"All things considered, Catholicism in Lithuania and Islam in the southern borderlands find themselves in a highly similar position. Both religions are bound up with a history of the peoples in question . . . Religion has helped the Lithuanians to survive better than their Estonian and Latvian neighbors; it has unified their aspirations and brought them together. . . ."

"For reasons of foreign policy, the Kremlin must reckon with the Moslems, deal with them, and ultimately make use of them . . . Islam, besides the fact that it unifies a total community (*which is all the more alarming because of its solidarity with the rest of the Moslem world, a part of which borders on the USSR*), has fashioned a society *whose behavior patterns and values are very different* from those of the Soviet society."

One of the most beautiful and eloquent passages found in the Koran speaks about Mary:

Mary, God has chosen
thee, and purified thee;
He has chosen thee
above all women.

Mary, be obedient to
thy Lord, prostrating
and bowing before Him . . .

Mary, God gives thee good
tidings of a Lord from Him
Whose name is Messiah,
Jesus, Son of Mary;
high honored shall he be
in this world and the next
near stationed to God.
He shall speak to men
in the cradle, and of age,
and righteous he shall be.

“Lord,” said Mary,
“how shall I have a son
seeing no mortal has touched me?”
“Even so,” God said, “God
creates what He will.
When He decrees a thing
He does but say to it
‘be,’ and it is.” (3:42-47)