

Her Glorious Title

*Our Lady of Mount Carmel —
Star of the Sea*



by John M. Haffert

Our Lady held the Scapular out of the sky at Fatima because, according to Lucia: "It is the sign of consecration to Her Immaculate Heart." This inspired the title of a book on the Scapular which John Haffert wrote fifty years ago: *Sign Of Her Heart*. After fifty years we have been able to see more clearly that the Scapular is far more than a sign of salvation. It is an invitation and aid to great holiness.

The book you are about to read is not so much about the name "Our Lady of Mount Carmel" as about the *ascent* of Mount Carmel... ascent of my heart into the Flame of Love of the Sacred Hearts of Jesus and Mary.

This is not a restricted invitation. It is to *all the People of God* who, under "Her glorious title," become Her special children.



Above is the Most Rev. George W. Ahr, Bishop of Trenton, blessing a woodcarving of Our Lady of Mount Carmel for the Blue Army National Shrine of the Immaculate Conception in Washington, N.J. Assisting His Excellency is the Rev. John Engler (background). The author's book *Dear Bishop!* (memoirs about the history of the Blue Army) was addressed to Bishop Ahr. Father Engler was for many years the U.S. National Chaplain of the Blue Army and a close friend of the author.

This book is dedicated to them, to the Carmelite Brother who had the vision (see back cover), and to the author's sister, Mother Therese of the Queen of Carmel, D.C. Also dedicated to Conchita, to Joey, to all the workers of Our Lady of Mount Carmel and Blue Army leaders throughout the world.

Her Glorious Title

**Our Lady of Mount Carmel—
Star of the Sea**

by John M. Haffert

*"I have come for all my children with the desire
of bringing them to OUR HEARTS..."*

"I hold them all beneath my mantle..."

...Our Lady of Mount Carmel

Nihil Obstat: Msgr. James J. O'Brien, A. B., M. A.*

*Msgr. O'Brien was Counselor in Religion at the University of Connecticut for twenty years, during two of which he also served as National Chaplain of the Newman Club Federation. Ten years as pastor of St. John's Church in Montville, CT, were followed by seventeen years as pastor of St. Patrick's Cathedral. In retirement, he moved to the Archdiocese of Miami in 1989.

Permission to print this book with the above Nihil Obstat was granted by the Archdiocese of Miami, Feb. 18, 1992. This permission implies nothing more than that this book has been read by an Ecclesiastical examiner and that nothing was found herein contrary to faith and morals.

The author wishes to express special thanks to Msgr. O'Brien. Due to delays and changes, three separate readings of the manuscript of this book were required for the granting of the Nihil Obstat.

Copyright, 1993
by John M. Haffert

First printing: 10,000 copies, 1993

Printed in the U.S.A. by:
The 101 Foundation, Inc.
P.O. Box 151
Asbury, New Jersey 08802-0151

Table of Contents:

Chapter:		Page:
I.	The Chastisement	1.
II.	Out of the Sea...	6.
	Miracle on Mount Carmel	6.
	The Fatima Miracle	8.
	A Personal Experience	10.
	Sign From the Sea	12.
	“Mary” Means Sea	13.
	Symbol of the Immaculate	17.
III.	Another Great Miracle — 1917	18.
	“Are You Willing?”	19.
	Now A Chastisement	20.
	More Timely Now	22.
	After the Seventh Time: Response	23.
IV.	The Sign — The Scapular	26.
	Today is a Special Time	29.
	Jesus Wants the World to Know	30.
V.	For Critics	32.
	Behind Her “Glorious Title”	33.
	A Special “Belonging”	36.
	People of Mary	37.
VI.	Why That Title?	39.
	Why “Mt. Carmel” Above Elias?	40.
	The Cambridge Decision	41.
	Fatima and Mt. Carmel	42.
	Elias Spoke to Jesus on Tabor	43.
	Importance of “Mt. Carmel” Title	45.
VII.	The Title Itself — A Call To Holiness	48.
	Symbol of Grace, Blessing, Beauty	49.
	For Everyone	50.
	The Scapular of Mt. Carmel	55.
	Greatest Marian Privilege	55.
VIII.	Flower of Carmel	58.
	For “Carmelite Souls”	65.

IX.	Why "Glorious?"	68.
	1st. Glorious Mystery, The Resurrection	69.
	2nd. Glorious Mystery, The Ascension	70.
	3rd. Glorious Mystery, The Holy Spirit	72.
	The Seven Gifts of the Holy Spirit	72.
	The Theological Virtues	74.
	4th. Glorious Mystery, The Assumption	75.
	5th. Glorious Mystery,	
	Queenship and Triumph of Mary	77.
	The Other Mysteries	79.
X.	Confirmed by Vatican II	82.
	How Can This Be?	83.
	Command of the Church	84.
	For the Pope to Decide	85.
XI.	People of Mary	90.
	Only Scapular of Mt. Carmel	90.
	The Mystery Cloud	92.
	Mary's "People"	92.
XII.	"My Livery, & that of My Son" —Pellevoisin	94.
	"Satan! What Are You Doing Here?"	95.
	"You Are My Daughter"	95.
	Scapular	96.
	The Effect	99.
	The Heart of Jesus	99.
	The Scapular Today	100.
XIII.	Sign of the Three Hearts	102.
	Dead Bishop Appears	102.
	Forty Years Later	103.
	Very Heart of the Message of Fatima	105.
	Tabernacle Veil	106.
	Sign of Love	107.
	God Within Me	107.
	Apostle of Her Heart	109.
XIV.	The Two Hearts Scapular	112.
	"And That of My Son"	112.
	They Are One Flame of Love	114.
	Wearing It Is Not Enough	114.

XV.	Flame of Love	116.
	The Sacred Heart Speaks	117.
	Who is the Real Carmelite?	118.
	The Great Message	118.
	Especially For Families	120.
	For Priests	121.
	The Great Promise	121.
	Coming Era of Grace	123.
	She Will be the Victorious Queen	124.
XVI.	On Garabandal and Medjugorje	126.
XVII.	Her Triumph	128.
	Collegial Consecration and Akita	129.
	Consecration Accepted by Our Lord	130.
	Change in Russia, But...	132.
XVIII.	"Much To Do"	134.
	Image of Our Lady of Mount Carmel	136.
	Now A Sacred Heart	136.
	My Livery	138.
	For the Church to Know	138.
	But the Church Knows	138.
	First Saturdays	141.
	Great Incentive to Respond	141.
	Like an Atom	143.
	Too Late?	144.
	So Grave a Message	144.
XIX.	Prayer Groups	147.
	In a Word	150.
XX.	No Words	152.
	St. Therese	154.
XXI.	The Era of Peace	159.
	Why Devotions to the Two Hearts	160.
	A Concluding Prayer	165.

May the angels be with you as you read this book, and may God grant you the grace of finding at least one word which will inspire you to a greater love for God and an increased personal holiness.



Above: Birth of the Blessed Virgin

*Tradition tells us that the holy couple, St. Joachim and St. Ann, had no children for a long time. When God answered their prayers and gave them a daughter, they named her Mary, which means Lady or **Star of the Sea**.*

Foreword:

by John M. Haffert

One of my favorite stories is that of St. Alphonsus and his book *The Glories of Mary*. He was blind, in his nineties, and one of the Brothers was reading to the saint from his own book on the glories of Mary. Suddenly he interrupted the reading: "Brother," he said, "what a wonderful book! Who wrote it?"

I am not yet blind and forgetful but I feel the same way about my first book *Sign of Her Heart*. I had never felt that I was the author.

Subsequently I have written other books and perhaps hundreds of articles and never felt again, to such an extent, to be "only a pencil in Our Lady's hand." But it may have happened with this book.

It began at the site of a Carmelite monastery in the Busaco Forest in Portugal on June 21, 1987. I awoke in the night and seemed to feel a call from Carmelite saints who had lived far from the world in that forest for over two hundred years (1628-1834): "*Explain that Our Lady calls EVERYONE to ascend Her holy mount!*"

It was the middle of the night and I did not want to disturb anyone. All I could find on which to write were the few blank pages in the back of a book I had been reading (Willrid Sheed's, *Frank and Maisie*).

Three years later this book begun that night in the Busaco Forest was finished except for one detail: I was bothered by my translation of the Latin term *Carmelitis* in the prayer of St. Simon Stock. My translation "for Carmelite souls" (the literal translation is "to Carmelites") seemed awkward.

I had set a deadline of July 16, 1990, Feast of Our Lady of Mount Carmel, for finishing the book. After some days of prayer and a little sacrifice, I asked Our Lady, on the feast day itself, for a better expression. But instead of a different expression, I found myself writing an explanation and I was amazed to find that it was exactly the message I had heard in the Busaco Forest three years before!

Chapter I.

The Chastisement

There is so much talk today about a worldwide chastisement or "correction."

Our Lady foretold several such corrections at Fatima in 1917, making it clear that ALL COULD BE AVOIDED if Her requests were heard. The first and most terrible of such prophecies (and at the time almost unbelievable) was made at the very peak of the first world war. Our Lady said: "Sin is the cause of war." She then said that if men did not mend their ways, there would be another and a MORE TERRIBLE war within the reign of the next Pope (whom She named).

If people still did not mend their lives, there would follow a dissemination of error "from an atheist Russia throughout the entire world," fomenting *"further wars... several entire nations will be annihilated."*

Our Lady at Fatima foretold other calamities, but the above are the most important. And all have so far come true except the last.

On April 22, 1984, the Bishop of Niigata in Japan wrote a pastoral letter confirming further apparitions of Our Lady in Akita. The Bishop said that Our Lady's message at Akita was "that of Fatima" but now given in a manner so serious that *if it were not for the miracles which accompanied it we would have difficulty in believing so terrible a warning from Heaven:*

If men do not mend their lives there will be a chastisement by fire which will be "worse than the deluge." Our Lady said: "Those who survive will envy the dead."

It is reported that Pope John Paul II said in Fulda, Germany, in November of 1980: "Many want *to know* (the secret of Fatima) out of curiosity, or because of their taste for sensationalism, but they forget that to know implies for them a responsibility. It is dangerous to want to satisfy one's curiosity only *if one is convinced that we can do nothing against a catastrophe that has been predicted.*"

This statement attributed to the Holy Father is frightening because it seems to imply that the reason all the Popes since John XXIII have withheld the third secret of Fatima is that a catastrophe is coming which is unavoidable.

But if this were so, why would Our Lady warn us? At Akita She said that She had so far been able to hold back the chastisement which is "at hand" largely because of the response of generous souls, and that She still can prevent it... *if there will be an adequate response even now.*

The big question... the big doubt... is whether that response will be forthcoming. Perhaps that is another way of putting the question: Has the world become so darkened by sin and so blind to the supernatural that no matter what God may do, this generation will keep leading its peers and its children down the path of evil, sodomy and abortion, pornography and drugs and carelessness for all the laws of God? That seems to be what most devout persons fear. One hears comments such as: "Things are just too bad," or "The world has lost its sense of sin," or "If the miracle of Fatima in 1917 and the Great Sign of 1938 did not even make a dent in the wall of evil and indifference, what will?"

The strongest argument we seem to hear on the inevitability of a world chastisement is that the Justice of God now *necessitates* a "correction," and not only because of His Justice but also because of His Mercy. The argument goes:

3.

"What hope is there for young people in a world of pornography and drugs, of broken marriages, of general godlessness? Is it not better to wipe the slate clean... even if it means the annihilation of several entire nations... so that those who survive will have a fair chance of growing up in a different world?"

On the other hand, let us consider:

I — What God Himself has told us through His Mother of Mercy:

a) At Fatima: "*To PREVENT this I have come to ask...*"

b) At Akita: "*So far I have been able to prevent it...*"

c) At Akita: "*I can still prevent the chastisement...*"

II — What GOD may do to change men by Grace rather than by fire:

a) A "*warning*," such as foretold by Blessed Anne Marie Taigi and others, by which men will in an instant, all over the world, see themselves as God sees them, thereby recognizing the need for chastisement if they do not change;

b) A *Great Miracle*, made visible all over the world by television through satellite communication, to "show that God is God"... a precedent for which was set at Fatima in 1917 and on Mount Carmel in the Old Testament;

c) *An ever increasing response* to the conditions already made known at Fatima, especially in the wake of quasi-miraculous changes in Eastern Europe surfacing dramatically in 1989-90;

d) The possibility of *the conversion of Islam* to Christianity.

Add to the above that also, almost concomitantly with the changes in Eastern Europe and the collegial consecration of the world (with Russia) to the Immaculate Heart of Mary, we have entered the age

of "Divine Mercy." (See encyclical *Dives In Misericordia* by Pope John Paul II.)

While we might consider the kind of chastisement foretold by Our Lady at Fatima and Akita to be ultimately an act of mercy... consider what a nuclear tornado would do to the world population, now approximately six *billion* souls. In such a sudden and devastating fire, how many would have time to repent?

Would sudden, fiery death of *billions of people* be consonant with what Our Lord Himself has called the era of His Divine Mercy? Would we expect the triumph of the Immaculate Heart of Mary promised at Fatima to be a triumph over a world of burned out corpses?

There is always the basic truth that God will not circumvent man's free will by which, more than by any other endowment, He created us "in His Own Image." So we can understand why, if enough men do not change and turn to God, the devastation of whole areas of the earth would truly be inevitable as seemed to be the case in the time of Elias, when not only pagans, but even the chosen people of God had turned to evil and to idolatry. Eight hundred and fifty priests of Satan (Baal) were in the service of Israel's Queen. Elias was sent to warn the nation even as Jonah was sent to Nineveh.

But unlike Nineveh, Israel did not repent. Death came upon the land in the form of famine. There was no rain for one year, then two, then three, and half way through the fourth year; when Israel was on the verge of being wiped out, the King sent for Elias.

God then performed a miracle "so that all might believe," remarkably like the miracle of Fatima. And it gave rise to one of the oldest titles of the Mother of Mercy: *Our Lady of Mount Carmel*.

Under this title She made Her final appearance at Fatima at the climax of the miracle performed there

5.

at a predicted time and place "So that all may believe." It is a title with a fourfold connotation: It signifies the *Immaculate*, through whom *salvation comes to the world*, a *great miracle to convert men*, and *delivery from chastisement*.

That title, and its meaning at this present moment of the apocalyptic age, is the subject of this book. The chastisement is "ready," Our Lady said at Akita, but if it has not taken place by the time you read this, there is still time.

That makes what you are about to read terribly important.



Chapter II.

Out of the Sea

If this book were put to sound, at this moment there would be a blast of trumpets to call the reader's attention as we ask:

Have there EVER been two miraculous events in the history of the world so similar and so important as the MIRACLE OF FIRE described in the third book of Kings and the MIRACLE OF THE SUN which took place at Fatima on October 13, 1917?

We are still so close to the miracle of Fatima that we may not yet adequately appreciate it in the perspective of the great promise: *"An era of peace will be granted to mankind."*

Such evaluation will come only with the era of peace itself.

Miracle on Mount Carmel

But we are sufficiently removed in history to appreciate the similar miracle described in the Book of Kings which marked a *high point in the history of the people of God*. They had been *on the verge of annihilation* (this time not from a flood, but from a prolonged drought sent by God as a punishment for their idolatry). *By the miracle of Mt. Carmel they were converted and saved.*

Elias, that great prophet with whom Jesus appeared at His Transfiguration on Mount Tabor, had proclaimed to the people that if they did not destroy

the idols and return to God they would be severely punished. When the prophet's words were not heeded, the punishment came. Facing the death of his people, when the King sent for Elias the holy man said:

"Gather unto me all Israel on Mount Carmel, and with them the pagan prophets who eat at the Queen's table: four hundred and fifty prophets of Baal and four hundred prophets of the groves" (Kings, 3:19-19). Then an incredible "contest" was proposed by the prophet on Mount Carmel "to prove that God is God."

The eight hundred and fifty pagan priests would erect an altar and place a sacrifice upon it and pray to the pagan gods to send fire from Heaven to consume the sacrifice. And he, the sole prophet of God, would also build an altar and place a sacrifice upon it. He would also fill a trench at the base of the altar with water. Then he would call upon the one true God to send fire from Heaven.

The contest between God and anti-god lasted an entire day. The pagan prophets danced around their altar cutting themselves with lancets, crying out to Baal to prove his power. But hour after hour their sacrifice simply dried under the blistering heat of the sun which had not been covered by a cloud for three and a half years.

Towards the end of the day, as the pagan priests were falling exhausted around the pile of stones upon which they had laid their sacrifice, Elias looked up to Heaven and voiced a single prayer. *Fire came down from Heaven and consumed not only the sacrifice of Elias but the very stones of his altar and the water on the ground around it.*

The nation fell to its knees crying: "The Lord is God! The Lord is God!"

As we said above, this Mount Carmel miracle (perhaps greatest of all the miracles of the Old

Testament) is amazingly similar to the miracle of Fatima at the climax of which Our Lady appeared as Our Lady of Mount Carmel.

The Fatima Miracle

In the case of the miracle of fire on Mount Carmel, did it seem to the crowd as though the fire of the sun suddenly came down upon the Mount? And with the fire so intense that it actually *melted the rocks*, did the people around feel its heat? Were they terrified at such a sight? What was the impression of this great manifestation of God's power which so touched each one individually that with great conviction and emotion they all cried out: "*The Lord is God! The Lord is God!*"

In the case of the fire which came down from the sky in Fatima, we have the testimony of thousands of witnesses. The present writer (after interviewing dozens of them) wrote a book about this miracle called *Meet The Witnesses*. They all testified: A fireball appeared in the sky *which everyone thought to be actually the sun itself*. It plunged towards the earth causing the tens of thousands of witnesses to think it was going to *consume everyone and everything*.

Most of the some one hundred thousand witnesses were stricken with fear. All thought it was the end of the world. After it was over, there was an extraordinary climax, almost as impressive to the crowd as the fire itself:

It had been raining for many hours before the miracle. Most of the people's clothing was thoroughly wet. Some of them were standing in puddles of water when the "sun" seemed to plunge from the sky. The Cova (hollow) of Fatima was a *veritable sea of water and mud*. Yet suddenly *everything was entirely dry*.

As in the miracle on Mount Carmel... the water had instantly evaporated from the heat of the great fire which came down from the sky over the mountain at Fatima. Only after talking over and over with many witnesses did the present writer even begin to realize what *really* happened at Fatima and what the tens of thousands of witnesses meant when they said they thought the *sun itself* had come hurtling down *onto the earth* (so that *everyone* thought it was the end of the world).

But they were not blinded despite the brilliance they saw and they were not burned by the heat they felt. Yet the water... a veritable sea of deep puddles and mud... dried instantly. And now let us ask:

Why did Elias command that water be poured over the sacrifice on Mt. Carmel, and into a trench he caused to have dug around it? Was not water more precious to the King and the people than gold after three and a half years of drought? Was the water used by Elias, perhaps even all that the people might have brought with them as they assembled on Mt. Carmel, for the "showdown" between Satan and God?



We learn much from the Old Testament... and the miracle on Mt. Carmel, so like the miracle of Fatima, helps us to understand how God deals with us and how to answer the question: Is the annihilation of several entire nations predicted at Fatima going to happen or can it be averted? This seems all the more applicable since at the climax of the great miracle of Fatima, Our Lady appeared in the sky a final time as OUR LADY OF MOUNT CARMEL!

A Personal Experience

All the witnesses of this miracle testified that they were *at once dry and clean*. Thus the miracle which had been witnessed by so many thousands became *completely personal*. Each individual had experienced a miracle within himself and herself which could leave no possible doubt that the Mother of Jesus had kept Her promise to perform a miracle "*so that all may believe.*"

Portugal at that moment was ruled by atheists who had vowed to wipe out religion within two generations. They tried to destroy the place of the apparitions. They imprisoned the children to whom Our Lady appeared and threatened them with death. The contest, as on Mt. Carmel of old, was between God and anti-god.

The impact on Portugal and the world in 1917 was not as immediately apparent as was the impact of the miracle on Mount Carmel for Israel at the time of Elias. The miracle of Fatima was *for the entire world* about to be engulfed in a worldwide militantly atheistic revolution starting at that very moment in Russia.

It was a miracle *opening a new era of Divine intervention* and ultimately to a *triumph of God's love* in the world: the triumph of the Immaculate Heart of Mary.



O povo ora ajoelhado e olhando o céu

This is taken from an actual photograph of a page in a secular publication in Portugal published just after the miracle of the sun. Pictures at top and bottom show that the sun had detached itself to hurtle upon the earth, causing all to think it was the end of the world. Picture at right shows the three children. The writer of the article, formerly an atheist, was converted.



*As tres crianças que dizem ter a Virgem
falado com elas.*



This opened a new era in which God declared that He would *establish in the world devotion to the Immaculate*, an era in which Her Immaculate Heart would triumph and bring about the reign of the Eucharistic Jesus in all the world to such an extent that there would be "*an era of peace for all mankind*." Perhaps we may better understand *what may happen now* by looking at *what happened at the time of Elias*.

Sign From The Sea

The first sign of the Immaculate Conception rose over Mt. Carmel immediately after the miracle of Elias. After the fire had plunged from the sky to consume the sacrifice, altar, and water around it, the Holy Spirit caused the prophet *to expect an additional sign to come from the ocean beneath Mount Carmel*.

Was some other sign needed? Was not the fire from Heaven enough? Had not the nation fallen to its knees and acknowledged that "the Lord is God!"? And if there was to be some other sign, why would Elias not expect it from the Heavens? Why would he expect, under the inspiration of the Holy Spirit, *to see a sign coming out of the sea?*

The people of Israel, eyes opened by the miracle of fire to the horror of idolatry, slew the eight hundred and fifty pagan priests right there on Mount Carmel while Elias went over to the edge of the Carmel cliff and assumed an attitude of prayer, *telling his servant to go and look out over the sea*.

As Elias prayed, the servant went to the edge of the cliff and looked in every direction. He came back and said: "*There is nothing.*" There was nothing but the sea. That vast expanse, as far as the eye could see, was the only "sign" the servant could report. Seven times Elias sent the servant while the nation

waited. And each time, until the seventh, the servant returned to report: "There is nothing."

What a mystery! What can it possibly mean? What is its lesson right now, today, to us, in the light of the miracle of Fatima?

"Mary" Means Sea

Guided by the similarity between the two miracles of Mount Carmel and Fatima, and especially by the fact that at Fatima we were told that God now wishes to establish in the world devotion to Mary's Immaculate Heart, we recall that the very word "Mary" means "sea." St. John Eudes, more than three hundred years ago, wrote: "The Holy Spirit declares that Mary, His most worthy bride, is a sea" (*The Admirable Heart of Mary*, by St. John Eudes, Chapter 8).

The saint goes on to mention how the sea describes in a special way *the Immaculate Heart of Mary*. "...a sea of purity, vast in extent and usefulness... full of great and wondrous riches." In the psalms we read: "Wonderful are the surges of the sea" (Psalm 92:4) and "wonderful is the Lord in the depths" and the saint says that "*the holy Heart of Mary is a sea of wonders and an abyss of miracles*. It is the extraordinary masterpiece of essential and uncreated Love in which the effects of infinite power, wisdom and goodness shine more brilliantly than in all the hearts of angels and men."

What was Elias thinking when he sent the servant a second time to look out over the sea? What communication had the great prophet received from the Holy Spirit? Was his faith tested when the servant came back and said a second time: "There is nothing!"?

The Scriptures say that the sea is a place where all the waters are gathered (Genesis 1:9): "The

gathering together of the waters He called the seas.” And the Immaculate Heart of Mary is the place where God has gathered and united the living waters of all graces springing from the Heart of God as from their first source. St. Jerome said: “Grace is divided among other saints, but Mary possesses the plenitude of sanctity” (sermon on the Assumption of Mary).

For the same reason, St. Peter Chrysologus calls Mary “*Collegium Sanctitatis*,” that is the place where all grace and holiness are assembled and gathered together. St. Bernard called Our Lady “admirable sea of graces” (c.f. St. John Eudes, *ibidem*).

A second time the servant of Elias came back, and as Elias looked up from his prayer expectantly, the servant said with what must have been an air of bewilderment: “*There is nothing!*”

The Holy Spirit says in Ecclesiasticus (1:7): “All the rivers run into the sea, yet the sea does not overflow.” and St. John Eudes says that in a similar way all the torrents and all the rivers of Heavenly grace run into the Heart of the Mother of Grace and are readily contained there. As we also read in Ecclesiasticus (24:25): “In me is all grace of the way and the truth.” The saint says:

“There is no overflow of grace in Mary; She is not overwhelmed, for Her Heart is worthy of all the gifts and all the liberalities of God's infinite goodness, and is capable of receiving and using them all for the glory of His Divine majesty.”

Elias sends the servant again... and again the servant scans the sea, perhaps more intently than before, only to return to the prophet and report: “There is nothing.”

It is fitting that we should turn again to St. John Eudes who was the instrument of God in establishing the feasts of the Sacred Heart of Jesus and the Immaculate Heart of Mary in the Church and who is

the special teacher to the church of devotion to the Immaculate Heart of Mary... a devotion which God wishes now to make known in the whole world as declared in the message and miracle of Fatima.

Continuing to contemplate the Heart of Mary as a "sea," the saint recalls that St. Bernadine of Siena said:

"All the gifts and graces of the Holy Ghost descended into the soul and heart of this heavenly virgin in such fullness, especially when She conceived the Son of God within Her chaste womb, that Her Heart forms an abyss of grace which no human or angelic intellect can comprehend." And again he refers to Her as *"this ocean of grace."*

Was the Holy Spirit revealing any of this to Elias in that dramatic moment on Mount Carmel? What was he thinking as he continued to pray even as he sent the servant to look out a fourth time?

St. John Eudes says that one of the most significant applications of the symbol of the sea to Mary is the fact that the sea receives the waters *only to give them forth in the form of clouds that they may "water the whole earth and make it bear all kinds of fruit... the heart of our munificent Queen, does not withhold any of the graces She receives from the generous Hand of God.*

She returns them all to the first source, and waters the barren earth of our hearts to the extent needed to make them fruitful for God and for eternity."

Indeed, *this* symbolism of the sea (as we shall see shortly) is indeed the great sign Elias received, a sign not merely for Israel at that moment *but for ages to come.*

With St. John Eudes let us dwell upon this mystery a little longer, considering the beautiful words of St. Bernard: "Mary desires to become everything to everyone... She denies no man a claim

upon Her Heart... She opens the door of Her mercy and the portals of Her generous Heart to all, that all may receive of Her fullness."

As the servant of Elias goes back a fifth time and again returns with his negative answer, prolonging the prophet's prayer and perseverance, we hear St. John Eudes tell us:

"Yes, Mary's admirable heart is indeed a sea, being, after Our Lord Himself, the basis and sustenance of the Christian world... a sea of charity and love, a sea more solid and firm than that which sustained the feet of St. Peter as he walked upon its surface. Her heart is an ocean stronger than the firmament itself, that sea about which St. John speaks in the *Apocalypse*: "And in the sight of the throne there was, as it were, *a sea of glass-like crystal; a sea of glass mingled with fire...* and them that had overcome the beast, standing on the sea of glass, having the harps of God" (*Apocalypse*, 4:6-15, 2).

As the servant returned a fifth and sixth time, we exclaim with the saintly apostle of the Two Hearts: "Oh Mary, Thou sea of love unquenched by sorrow, behold my heart, the least and smallest of all hearts, a mere drop of water seeking to unite itself with Thy vast ocean to become lost in thy depths forever! Oh, Mary Queen of all Hearts, consecrated to Jesus, look down upon a tiny drop, my unworthy heart, offered to Thee, to become merged forever in a sea of Thy glowing love!"

Suddenly the servant of the prophet returns a seventh time with hastened step and an expression of wonder. There is a *single cloud rising out of the sea in the shape of a human foot!* Upon hearing this, Elias rises and announces to the king and the people to hasten to their homes "lest the rains overtake them." The divine punishment of three and half years of drought is about to end!

Symbol of the Immaculate

Fathers and doctors of the Church have interpreted the foot-shaped cloud seen rising from the sea at the foot of Mount Carmel as a symbol of the Immaculate, rising pure out of the sea of humankind to bring forth the Savior of the world, crushing the head of the serpent beneath Her heel and bringing the saving rain of Grace.

The importance of this sign is underlined seven times by the seven trips made by the servant of Elias. And by the seventh time, having persevered in prayer because he was convinced by the Holy Spirit that indeed there would be a sign out of the sea... the great Old Testament prophet at whose word God performed the great miracle proving "God is God," now had the sign that the *people of God were forgiven and the saving rain would come.*

The sign was a foot shaped cloud. Since after a similar miracle at Fatima we were promised the triumph of the Immaculate Heart of Mary, *will Her heel now crush Satan in some great and final way* over and above the manner in which Satan was crushed when She said "flat" to the angel? Can Satan be crushed before his false gods will have led mankind to a cataclysm of destruction?



Chapter III.

Another Great Miracle — 1917

Six apparitions of angels prepared the children for the coming of Our Lady of Fatima. In the first three no words were spoken. The children were just prepped to experience the supernatural.

In the following apparitions the children were told: "*The Hearts of Jesus and Mary* have merciful designs upon you." They were to pray and make sacrifices. After this, *the true presence of Jesus in the Blessed Sacrament was revealed to them together with a beautiful prayer of reparation to the Most Holy Trinity for the outrages, sacrileges and indifferences committed against Our Lord in the Blessed Sacrament. The prayer concluded with an appeal for the conversion of sinners through the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary.*

Even though they were thus prepared, the children were jolted with amazement when, on May 13, 1917, there was a flash of light on the mountain at Fatima brighter than the noonday sun. When the flash had passed and everything seemed normal, they went on with their shepherding.

Suddenly the flash came again.

This time, frightened, they decided to take the sheep back to the village about a mile away. As they were going down through the hollow, called the Cova da Iria, the light flashed again around a little tree just to the right of their path. In the midst of the light they saw a radiantly beautiful woman.

This light so impressed the children (as well as those who heard them speak of it) that the very first book ever published about Fatima bore the title *A Woman More Brilliant Than The Sun*.

The present writer, thinking that perhaps Our Lady appeared as though a part of the light, asked Lucia (eldest of the three little shepherds), "Did Our Lady appear to be *real* or to be a part of the light?"

Lucia answered at once: "She looked absolutely real; that is why we asked where She had come from." She went on to explain that the light was so extraordinary, so bright but without blinding them, that they were wondering about the light even as they noticed the beautiful lady standing in its midst.

"Are You Willing?"

It was only when She spoke and said: "I am from Heaven" that they began to forget about the light and to concentrate upon Her. Then Our Lady asked them a question which was an obvious "follow up" to what the angel had taught them:

"Are you willing to offer yourselves to God... to bear all the sufferings He wills to send you, as an act of reparation for the sins by which He is offended, and of supplication for the conversion of sinners?"

Because of the teaching of the angel, which they had already accepted, Lucia was able to respond readily on behalf of all the children: "Yes." Then Our Lady, who had been standing with folded hands, opened Her arms *revealing Her Immaculate Heart*. Rays of light, even brighter than all the light that had so astounded them, now shone from Her Heart upon the children, causing them to "feel lost in God."

And they exclaimed: "O Most Holy Trinity, I adore Thee! My God, my God I love Thee in the Most Blessed Sacrament." They had been plunged into the sea of love and light which is the Immaculate Heart of Mary

and *had experienced God!* Suddenly their eyes were opened to the tremendous reality that *God is in our midst in a most intimate and real way* in the Sacrament of His Love, the Most Holy Eucharist.

Will this not be the triumph of the Immaculate Heart of Mary for all who plunge themselves into this "sea of glass mingled with fire?" (Apocalypse: 12) Will not the light from Her Heart flood the world bringing men once and for all to the realization of God so that like the people of Israel they will exclaim: "*The Lord is God!*"... but this time with the realization that *God is as close to them as the nearest tabernacle*, and unites Himself to them in a Sacrament of Love?

Now A Chastisement?

In a world which today is so divided along religious and racial lines, threatened by Divine chastisement and engulfed in a wave of unprecedented pornography and evil, how can such a miracle of grace occur? We ask over and over: Is a terrible purging, a great chastisement necessary? Will the triumph begin with only a remnant of humanity?

In the Mount Carmel miracle of the Old Testament, *only the pagan priests were slain*. The nation, even though it had sinned, was spared. What will happen today? It is interesting to note a rather dramatic development in world reaction to Fatima seven decades after the Miracle of the Sun. During the first twenty-five years (from 1917 to 1942) the miracle at Fatima received little attention in the world.

It was reported by the International News services in 1917, but major coverage appeared only in the newspapers in Portugal. Outside of Portugal, since the reports said it seemed as though the "sun fell out of the sky," the story was given little credence.



Above is actual photograph of part of the crowd at Fatima on October 13, 1917. After careful studies, revised estimates placed the crowd at over 100,000 (see *Meet the Witnesses* by Haffert, AMI Press). The miracle was witnessed up to a distance of 32 miles. All who saw it, without exception, thought it was the end of the world. In an instant, after the fireball rose back into the sky, the muddy "sea" of the Cova, with some puddles of water over two feet deep, had instantly dried.

Below: Little Jacinta carried through the dense crowd just after the miracle which climaxed in an apparition of Our Lady of Mount Carmel.



This was because the phenomenon had not been seen beyond an area of 32 miles, and therefore, could certainly not have been the sun. (Perhaps if it had been reported simply as a “fire-ball” seen over the mountain at Fatima, there might have been less skepticism.) The world first really began to hear of Fatima in 1942 when Pope Pius XII, in response to the appeal made by Our Lady at Fatima, consecrated the world and Russia (as the “nation” where Our Lady’s Icon is hidden awaiting a better day) to the Immaculate Heart of Mary.

In 1946, a campaign of “pledges” to fulfill the requests of Our Lady of Fatima was begun in the United States and a million had signed before the end of 1947. By 1950 this had become a World Apostolate. With the encouragement of the Bishop of Fatima, it spread throughout the entire world with ever increasing numbers.

In 1960, when Pope John XXIII decided that the Fatima secret, which had been reserved to that year, should not be made public, there was a perceptible decrease in the growth of the apostolate which did not begin to strengthen again until, after a silence of seven years, Pope Paul VI went to Fatima “as a pilgrim to pray for peace” and the status of the “1960 Secret” was explained in February of that year (1967) in a press conference in Rome.

More Timely Now

After 1967, which was also the 50th anniversary of the miracle of Fatima, the crescendo of prayer and devotion to the Immaculate Heart of Mary gradually increased, with added impetus after 1982 when a succeeding Pope went to Fatima.

This time it was Pope John Paul II who told the world that the message of Fatima was *more timely now than ever before...* and 70 years after the great

miracle of Fatima he proclaimed a Marian Year and issued a clarion call to the Church to persevere in prayer to Mary, Mother of the Redeemer and Mother of the Church. He sent a Cardinal legate to Manila to preside over a Congress to proclaim to the world *"The Alliance of the Hearts of Jesus and Mary"* and to recall the exhortation of Jacinta:

"Do not be afraid to tell all the world about the Immaculate Heart of Mary and that God has entrusted the peace of the world to Her."

It might be wishful thinking to see some parallel between the seven times that the servant of Elias went out to look over the sea, and the seven decades of expectancy after the miracle at Fatima when the Marian Year was proclaimed. On Sunday, August 3 of that year, the Pope said:

"This year is the 70th anniversary of Our Lady's apparition to the three children... let us harken to the voice of the heavenly Mother! Let all the Church listen to it! Let all mankind listen to it, because Mary, most Holy, desires only the eternal salvation of all humanity according to God's providential plan."

After the Seventh Time: Response

One obvious lesson from the experience of Elias and the people of God on the occasion of the Elian Miracle of Fire is perseverance and prayer. After the miracle, Elias prayed. And seven times the servant was sent out to look over the sea.

Was it during this time of prayer that the nation was saved? They had witnessed a miracle, but now, before the carnage of the slain priests, they were presented with the act of prayer, with the great prophet (whose simple word had called fire from Heaven) in an attitude of prayer and telling his servant seven times to go out and look over the sea. The nation had already been moved to one great act

of prayer. They had acclaimed the Lord as God. Now were they not moved to join in spirit with the prophet in *this mysterious time of prayer... during which it seemed six times that the prayer had not been answered?*

That dramatic experience on Mount Carmel is a lesson in perseverance and prayer.

Beginning after the miracle of Fatima in 1917, increasing millions around the world joined in response to Her appeal for prayer. Finally, after seven decades, a sign foretold by Our Lady was given.

On March 25, 1984, *in union with all the Bishops of the world*, before the statue of Our Lady of Fatima flown to Rome for the occasion, the Pope consecrated the world to the Immaculate Heart of Mary. Within a few years the Iron Curtain crumbled and the world was stunned by the collapse of Communism and its worldwide atheist militancy.

This sign was foretold by Our Lady of Fatima who said: "When the Holy Father, in union with all the Bishops of the world consecrates Russia to My Immaculate Heart, Russia will be converted" (i.e., "religious persecution in that country will end").

We have had not one, but THREE signs, each of which was foretold by Our Lady: The miracle of October 13, 1917; a mysterious light over the world on the night of January 24-25, 1938, which caused millions to think the world was on fire; the sudden change in Russia following the consecration of that nation and the world to the Immaculate Heart of Mary in 1984.

The final great promise of Fatima is yet to be realized: We still expect the triumph of Our Lady's Immaculate Heart, and the "era of peace for mankind." Before that era of triumph hangs the last of the Fatima warnings: If enough persons do not respond to the message "*Several entire nations will be annihilated.*"

25.



*Above: Our Lady of Mt. Carmel as described
by the children of Garabandal*



Chapter IV.

The Sign — The Scapular

By the Mount Carmel miracle in the Old Testament and the Miracle at Fatima in 1917 with the final appearance of "Our Lady of Mount Carmel," we are brought face to face with *the mystery of devotion to the Immaculate Heart of Mary*, a sea of grace, and a supreme *manifestation of God's love in the world*.

We are called today not only to acknowledge that God is God, but we are called to *plunge ourselves into that ocean of love* in order that we may recognize the presence of God in our midst in the Sacrament of Love, the Eucharist.

Devotion to Our Lady of Mount Carmel is practiced through the wearing of a small garment, the Scapular. Our Lady gave it as a sign of salvation in 1251 with the words: "Whosoever dies clothed in this shall never suffer eternal fire."

Since the writing of *Sign of Her Heart*, which is an in-depth study of this devotion, we have new light through the apparitions of Pellevoisin, Fatima, and more recently as reported in Garabandal.

At Pellevoisin Our Lady was referring to the Brown Scapular but *She did not speak of it as the Carmelite Scapular, nor was She in the traditional Carmelite garb*. (She referred to it as "My livery and that of My Son.")

At Garabandal (and we repeat this without wishing to preempt the judgment of the Church) She declared Herself to be "Our Lady of Mt. Carmel." She brought the SMALL Scapular, but again did not

appear in Carmelite garb and was dressed in blue and white, traditional colors of almost *all* Her apparitions (see p. 173, #5). Even at Fatima, Lucia could not say that Our Lady was dressed in the traditional garb of the Carmelites... and said she recognized Our Lady only because of the *SMALL* Scapular She was holding... and of course because She had previously announced that She would appear as Our Lady of Mount Carmel.

The stress seems to be on *consecration* to the Immaculate Heart of Mary *rather than on affiliation to a particular religious community*. The Scapular, because of the promise of salvation:

1) Becomes at once a continuing act of *Faith, Hope and Charity*;

2) It elicits a simple *act of the will* towards holiness... a *baby* step, if you will, towards the "ascent of Mt. Carmel";

3) It is Our Lady's *invitation to holiness*... symbolized by Carmel, the ascent of *which is Our Lady's call to ALL Her children*;

4) It is the quasi-liturgical act of consecration to Her Immaculate Heart;

5) It is a sign of, and an aid to, *CHASTITY* according to one's state in life;

6) It is a sign feared by Satan and is a "buckler" or *defense against the powers of evil* (various saints refer to this).

There are of course many other elements to the devotion. Affiliation to the Carmelite Order was the *ORIGIN* of the devotion, but the importance and extent of the devotion go beyond its origin.

There has been understandable opposition to what, as we shall see, appears to be a placing of affiliation to Carmelites above affiliation to other very Marian communities. And could this not also be the reason why, as we shall see, Our Lady seemed to disassociate Herself from the Carmelite "connec-

tion" at Pellevoisin even though, from the moment She appeared, we know She referred to the brown Scapular of Carmel (which Estelle was wearing) as "My Livery and that of My Son."

The Scapular promise of salvation (as borne out by St. Alphonsus, a doctor of the Church) like the promise of the nine First Fridays is absolute. This causes a problem for those who say that we can never be certain of salvation. Certainly in the case of the Scapular, *we can never be sure of dying "clothed" in it*. A "miracle" might be needed to deprive an unworthy person of the Scapular at death. There have been such rare instances, but it is normal for a person who *wills to die in sin, to will to have the Scapular removed*.

A more difficult question arises when the Scapular is placed on an unconscious person dying without the sacraments. And in that instance it might be argued that to "wear" the Scapular (which is the essential condition of the promise) one must *will* to wear it. It cannot be said that the person on whom it is imposed (without it being willingly accepted) is "wearing" it.

However, even in this instance one can hope that the faith of the person placing the Scapular on the dying sinner will have a good effect. The so-called Green Scapular is specifically intended by Our Lady to be used for the conversion of sinners and non-believers and depends directly on the faith and the prayers of the person who places and even conceals this sign of Her Immaculate Heart in the room or in the clothing of the person in spiritual need.

Ultimately we must bow before the mystery of God's Mercy and of Our Lady's loving power. But there is no need to be afraid of declaring what Our Lady Herself has declared and what the Church has permitted us to believe for so many hundreds of years:

“WHOEVER dies clothed in this shall never suffer eternal fire.”

It is that promise which sets this devotion apart... and by which Our Lady establishes for the least of Her children at least a minimum of perpetual faith, hope and love.

It is a sign which proclaims in loud terms that we indeed wish to plunge our hearts into the ocean of the Immaculate Heart of Mary.

And why does God wish to emphasize this ancient devotion in the world today?

Today is a Special Time

There may be many reasons but one must certainly see that *now is a time of special grace* and of a special call to ALL to make the “ascent of Mount Carmel.”

After two thousand years of Christianity, during which, as Chesterton says, *Christianity has not been tried and found wanting, but has not been tried...* Christianity will be tried and found to be the answer. These past two thousand years we have never truly known an “era of peace” like that now promised at Fatima.

Finally, after all these centuries of man's striving, God wishes to make known that great ocean of mercy and love which is the Immaculate Heart of Mary, from which will come the great grace of recognizing His intimate presence in our midst in His own Sacrament of Love.

When asked why Our Lady appeared at Fatima in the final vision as Our Lady of Mount Carmel, Lucia answered:

“Because, as Pope Pius XII said, the Scapular of Mount Carmel is the *sign of consecration to Her Immaculate Heart.*”

Jesus Wants the World to Know

This is a time when the world is not only to *understand* that Mary is the Immaculate Mother of God and the Mother of the Church, but a time when true devotion to Mary leads to intimate union with Jesus in the Eucharist. It is a time of invitation to *enter into the ocean of love of Her Heart*. This is now the light which God gives to our age.

It is not that Mary's Heart is a more important part of Her body or person than any other part. The heart symbolizes the quintessence of the person. We really do not *know* a person until we know what is in that person's heart. We do not understand a person without understanding the thoughts of that person's heart. We cannot truly love a person whose heart is obscure to us. True love is a matter of "heart to heart."

When we speak of devotion to the *Hearts of Jesus and Mary*, we mean devotion to all They are. This eminently includes what we conceive as the noblest sentiments of the heart: Compassion, mercy, forgiveness, love... a sea of love. So when Our Lady said at Fatima that "God wishes to establish in the world devotion to My Immaculate Heart," She meant that God wished the world to know that He has given us a Mother whose Heart is one with His Heart. *He wants the world to know how great is His Love... reflected in that ocean of love*, the Immaculate Heart of the Mother of His Son, Mother of the Church, Mother of each of us. In Her apparitions at the Rue du Bac in Paris, in 1830, Our Lady held the globe over Her Heart and said:

"This globe represents the world and *each person in particular*."

She was holding the globe over Her Heart and offering it to God. We can see *ourselves* in that globe over the Heart of Mary, the globe which was sus-

pended around Her neck and worn over Her Heart during Her apparitions at Fatima. Has God thus found a way to appease the demands of His justice towards sinners and to save us from chastisement?

"To Him who loves" Jesus says, "much is forgiven." And who can have even a ray of devotion to the Immaculate Heart of Mary without being inundated with love for Jesus and being forgiven "much?" Since this is the time God wishes to establish devotion to the Immaculate Heart of Mary in the world, it is a time of forgiveness, reconciliation, a time for the triumph of an ocean of love! To plunge us into that ocean of love Our Lady offers us the devotions of Her Heart: The Rosary and the Scapular.



Chapter V.

For Critics

In condemning modern "critical theologians," Karl Adam says that "Horror of the miraculous has become for many critics a decisive principle of judgment. They extract the heart of the Gospel documents before investigating them. Wherever a man has prayed, there the God of miracles has stood before his soul, that God Whose fire, in the days of Elias, consumed the burnt offering and *'when all the people saw this they fell on their faces and said, the Lord, He is God; the Lord, He is God'*" (Son of God, Image Edition, p. 30).

Some say today that we should not be bothered with Fatima, despite the miracle, because it is only "private revelation." But Karl Adam says to them:

"Wherever the bare possibility of the divine looms up, however remote, *the only sensible attitude towards it* for the human being, for the creature, the sinner, *is one of humble and reverent inquiry*, an inquiry called forth not by scientific curiosity but by the need of our being for redemption and bliss. *To one who has not yet felt this in his very marrow, the message of Christ will never have anything but an exterior appeal*; it will never be a message to the heart, to the inner being" (Ibid., p. 28).

Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith said that indeed:

"Private revelations add nothing to what a Christian must know from revelation (the Scriptures) *but Marian apparitions approved by the Church* in their known context *reconfirm the urgency* of penance, conversion, forgiveness, and fasting." In particular

His Eminence (knowing the Third Secret of Fatima and holding the most important office of the Church in matters of doctrine) singled out the importance of the message of Fatima saying:

"A stern warning from Heaven has been launched from that place of Fatima directed against the prevailing frivolity... a summons to the seriousness of life, of history, to the perils which threaten humanity."

The fact of the Miracle of Fatima is just that: a fact. It cannot be denied without prejudice. Although atheists may deny it as a miracle, they cannot deny what tens of thousands of reliable persons saw and experienced. If perhaps we can understand denial by atheists, how can we understand denial by persons who profess belief in God? Would not the only explanation be that they just *do not know* the facts?

By the end of the second millennium... after about a century of the Fatima events... it would be difficult to imagine that many persons of faith would not know about the Miracle of Fatima, the prophecies, and the promise.

But there are *prejudices*. One such prejudice would cause an instinctive revolt to the idea of considering the title "Our Lady of Mount Carmel" as being a "Glorious title," or that such simple devotions as the Scapular and the Rosary could open the doors of history to "an era of peace for mankind."

Behind Her "Glorious Title"

The question of the title may be of little importance, so let's get that out of the way.

Our Lady's MOST glorious title is that of Mother of God, and after that there are still other titles more glorious than that of "Our Lady of Mount Carmel." But ever since Our Lady appeared in the final vision

of Fatima at the climax of the miracle of the sun as Our Lady of Mount Carmel, almost all the commentators on the apparition see it as representing the *glorious mysteries* of the Rosary.

It is important to understand what we said earlier: that the Scapular of Mount Carmel is not an esoteric devotion, signifying merely affiliation with a particular religious community, but rather a *universal sign* of "people of Mary."

Most Fatima writers see the final vision of Our Lady of Mount Carmel at Fatima as representative of the glorious mysteries especially because it was immediately preceded by apparitions of the Holy Family and Our Lady of Sorrows. Seeing Our Lady of Mt. Carmel in this light could help us all to see that the Scapular devotion transcends mere affiliation to a religious community. There are also more cogent reasons for this transcendence.

First there is the meaning of *the title itself*... originating with the miracle and vision of Elias and the interpretation of the foot shaped cloud by Fathers and Doctors of the Church as a miraculous sign of the coming of the IMMACULATE... to bring salvation to mankind.

Second there is *the devotion itself* as we find it in the Church for the past seven and a half centuries. When we look at devotion to Our Lady of Mount Carmel in its historic context, from the time of Elias to the time of Fatima, we begin to see its *universality* and true meaning.

Many documents of the thirteenth and early fourteenth centuries have been lost because of the black plague (which led to destruction of many libraries), to wars, to the reformation (which caused the loss of many monastery libraries, especially in England) and to other causes prior to the invention of printing. However, devotion to Our Lady of Mount Carmel after the Scapular apparition to St. Simon

Stock in 1251 became so universal that much evidence survived.

In 1252 King Henry III issued letters of royal protection, and the Holy See issued letters of support, for the community of "Saint Mary of Mount Carmel." The devotion of the Scapular spread almost at once "from Pope to peasant."

One amazing piece of evidence lay buried in the tomb of a Pope for over five and a half centuries. It was discovered in 1830 when the remains of Pope Gregory X, who died only a few years after the Scapular was given to the world, were exhumed to be placed in a new reliquary.

There in the old tomb *a small Scapular was lying over the pontiff's shoulders, incorrupt.*

The enthusiasm shown by the Popes to this devotion is one of the signs of the universality of this sign of belonging to Mary in a special way.

When Pope Leo X was being invested after his election to the papacy, the Scapular was accidentally removed when his shirt was lifted to be replaced by the new papal garments. Perceiving it, the new Pope reached for the Scapular and exclaimed:

"Leave me Mary, lest Mary leave me!"

This must give some idea of the appreciation, in past centuries, of the place of the Scapular Of Our Lady of Mt. Carmel in Catholic life as a sign of *belonging to Mary in a special way*. Just think for a moment of the state of mind of Leo X who would just have emerged from the Sistine Chapel. Thousands would be waiting in St. Peter's Square over which the white puff of smoke probably still lingered and the Dean of the College of Cardinals had just announced to an anxious and expectant world: "*Habemus Papam!* We Have a Pope!"

Those of us who have been present on such occasions in Rome marvel at the rapidity with which the newly elected Pope is garbed and shortly there-

after appears on the balcony of St. Peter's to give his first blessing "*Urbis et Orbis*"... to the city and to the world. Can we imagine the excitement and perhaps tension among the staff which must invest the new Pope? And what would be the many thoughts of the Pope himself, especially about the first words he must now address to the world as the new successor of Saint Peter?

A Special "Belonging"

Yet so great was Pope Leo's awareness of the bond created between his heart and the Heart of His Heavenly Mother by the Scapular that he cried out almost in distress when it was accidentally removed: "Leave me Mary, lest Mary leave me!"

In the special preface of the Feast of Our Lady of Mount Carmel, the Church rejoices "Because by this Sign, O Holy Virgin Mary, you took to yourself *chosen children*." The Latin reads: "*filios dilectionis assumpsit*." This could also be translated: "Children of choice," or "Children especially loved." This was not a devotion just of some religious community.

Yes, it originated with the Carmelites... the hermits driven from Mount Carmel by persecution. From this group Our Lady of Mount Carmel extended Her special love to all who desired it. From this group She extended Her "*filios dilectionis*" throughout the universal Church.

In a word, She who had been *prefigured as the Immaculate* in a foot shaped cloud out of the sea *at the foot of Mount Carmel*, by the gift of the Scapular *raised up in Israel* (the People of God) Her own special people, Her "*filios dilectionis*."

But is this exactly the right way to express it?

Would it not be more accurate to say that by this devotion Our Lady gives us the *opportunity of belonging to Her in a special way*?

She chooses us in the sense that it is certainly a grace to wear the Scapular, a grace which even many good persons do not enjoy. But we are the ones who respond to that grace. We are the ones who recognize that as Jesus came to the world through Mary, so He wills that we go to Him in the light and love of Her Immaculate Heart. We are the ones who reach out for the Scapular of Our Lady of Mount Carmel acknowledging as did Pius XII: *"It is our sign of consecration to the Immaculate Heart of Mary."*

People of Mary

Enrollment in the Scapular of Our Lady of Mt. Carmel is a quasi-liturgical act of consecration to Her. Today every priest has the faculties for enrollment included in his diocesan faculties even though the ceremony of enrollment is basically similar to investiture in a religious habit. It means being set aside in a special manner as a Child of Mary in the same manner as were the original hermits of Mount Carmel.

As we said above, this is not a unilateral action on the part of Our Lady. We ourselves initiate it. We seek and accept the investiture. We ourselves join those "special people of Mary." As mentioned elsewhere, I wrote a book about this titled *Sign of Her Heart*, and since I do not wish to repeat myself I refer the reader to that book which is completely different from this one in purpose and content.

Here we wish to point out that the Scapular Devotion should not be seen as a competition with any other devotions, any more than the Rosary. And the fact of its origin and identification with the Order of Carmel *should not prejudice anyone* from accepting and propagating the Scapular as the sign of the special "People of Mary." This became apparent

at the very time of the apparition of Our Lady of Mount Carmel in 1251, in England at Cambridge University.

Right: Actual statue of Our Lady in the Carmelite "Star of the Sea" Monastery on Mount Carmel seen below.



Chapter VI.

Why That Title?

It is some cause for wonder that the apparition of Our Lady of Mount Carmel to St. Simon Stock in 1251, in which Our Lady gave us the Scapular devotion, did not take place at the principal monastery of the order in Aylesford but at the public University of Cambridge where the saint, as general of the order, was on visitation.

Most of the great universities in Europe of that time, including Cambridge, were primarily for education of the clergy. Several religious communities lived at Cambridge within their own walls, according to their own rules, to take advantage of outstanding university scholars and manuscripts for the education of their young men. Cambridge, one of the earliest universities, had been created exclusively by Papal diploma.

The Carmelites had fled to England from Mt. Carmel because of Saracen persecution. For at least 60 years after their settlement in and about Cambridge, the historian, Dr. Thomas Fuller, wrote: "They seem to have taken little or no active part in the academic life of the university." He points out that for *40 years after the vision of Our Lady to St. Simon Stock*, the Carmelites in the convent of Cambridge refused to take any doctoral degrees.

Fuller explains, in his *History of the University of Cambridge*:

"These Carmelites at their first coming hither scrupled the acceptance of any academical degree as having a secular smack therein, part of the pomp

and vanity of the world and therefore inconsistent with the holiness and humility of men of their mortified profession.

“Besides, this order particularly pretends to wear on their shoulders a scapular (being a narrow piece of cloth hanging down before and behind) the first of which fashion the Virgin Mary personally presented to one of their society with this compliment: ‘receive this, my beloved, which I give unto thy order as a sign of my fellowship,’ and hence it is that the Carmelites call themselves the brethren of the order of the Blessed Virgin Mary of Mount Carmel. Except, therefore, a Carmelite could actually commence an angel, he is a loser by his degree, which in effect is but a degradation unto him. Besides, to wear a hood or habit of a doctorate over the holy Scapular aforesaid, what else would it be but preposterously to place earth above Heaven?”

Why “Mt. Carmel” Above Elias?

Originally the Carmelites were known simply as *The Brothers of Mary*. It would seem that the title “Our Lady of Mount Carmel” came later from their constant assertion that their brotherhood began with Elias, who saw in the *foot-shaped cloud*, that rose out of the sea over Mount Carmel, a prefigure of the *Immaculate Virgin who would bring forth the Saviour of the world*, hence “Our Lady of Mount Carmel.”

They staunchly believed that their community began with the followers of Elias praying for the advent of “the woman” foretold in Genesis, the woman who would bring forth the Saviour of the world and would crush Satan under Her heel. And they staunchly believed that they were the continuous descendants, from generation to generation, from the very time of Elias.

Why were they so insistent about their Elian tradition?

In the year 1369, a public controversy developed between the Dominicans, as plaintiffs, and Carmelites as defendants, before a court of learned doctors and before John Donewych, Chancellor of Cambridge University, which explains the importance of the title of "Our Lady of Mount Carmel," tied as it was to the mystic cloud which rose out of the sea while Elias prayed on Mount Carmel.

In his history of Cambridge University, Fuller could not help being sarcastic in reporting this because of his Protestant bias. It is interesting to read his summary of the principal arguments of this hearing, the first of which he summarizes in the following words:

"Which of the two orders has the better name? The Dominicans urging it more honor to be called from a man than a mountain; a holy saint and a high heap of earth. The others rejoined *that the mountain of Carmel was more than a mountain, as sanctified by Elijah* (chief of their order) *so conversant thereon.*"

The Cambridge Decision

The decision of the Chancellor of the University following the dispute is to be found in an original manuscript still preserved in the University library. The decree is addressed to "all the sons of our Holy Mother the Church under whose notice this letter may come." It states that:

"Owing to the fact of late, the institution, name and approbation of the order of Friars of Blessed Mary of Mount Carmel have been called in doubt... having studied the privileges and examined the documents and records, in common with the doctors and lawyers of the university deputed to assist us, and with a due observance of the truth and legal

order, we announce that we believe, decide, and hereby announce that the said order of Friars of Blessed Mary of Mount Carmel, as is sufficiently clear from the evidence produced and the fact is proven to be especially favored by the title of the Blessed Mary, Mother of God, in common as in special law, and that the Friars of the said order are the imitators and successors of the holy prophets Elias and Eliseus."

In the 21st century it may seem "petty" for such a great and powerful institution within the Church to debate such matters. But in fact, the debate continued for centuries. The official title of the order which once was quite simply "Brothers of the Blessed Virgin Mary" became established as the *Order of Our Lady of Mount Carmel*. That is the historical "bottom line:"

The only adequate explanation of the title "Our Lady of Mount Carmel" is from the ancient Carmelite tradition of Elias. And that is the ancient tradition of honor being given to Mary even before Her birth, because of Her revelation to the world in the great miracle of Mount Carmel by which the nation of Israel was saved when a foot-shaped cloud arose out of the sea after Elias had performed the "miracle of fire" to prove that "God is God!"

Fatima and Mt. Carmel

As we have already remarked, who can fail to recognize the similarity of that miracle of fire on Mount Carmel, at the moment of what was perhaps the very first revelation of Our Lady to the world, and the *miracle of the sun at Fatima in 1917 at the climax of which She appeared as Our Lady of Mount Carmel holding the Scapular out of the sky?*... again to prove that "God is God"... "so that all may believe" (words of Our Lady of Fatima).

We should note that when Our Lady foretold to the three children in September 1917, that She would appear in October as "Our Lady of Mount Carmel" She did not say: "I will come as Our Lady of the Brown Scapular" or "I will come as the Madonna of Carmel." She said: "*Our Lady of Mount Carmel will appear.*"

Does it not seem that under this title She is *Our Lady of Prophecy, Our Lady of the Old Testament and the New* and at the same time *Our Lady of the Apocalypse*? Does this not seem to be above all a title (at once very old and very new) *to join all Her children beneath Her mantle to help Her crush the head of the serpent?*

Over Mount Carmel, where "the nation" had assembled upon command of the prophet, rose a foot-shaped cloud. Appearing in the skies of Fatima, She performs a miracle "so that all may believe" and promises the triumph of Her Immaculate Heart.

Who will gather beneath Her mantle?

The Carmelite Order was entrusted with this special tradition even as the Dominicans were entrusted with the special tradition of the Rosary.

But the traditions were not intended for them alone. They were intended for *the universal Church*. There should not be any "jealousy" on the part of those who were not given these special traditions to safeguard and to transmit to the universal Church any more than Carmelites or Dominicans should be jealous of the special missions given to other religious communities.

Elias Spoke to Jesus on Tabor

Elias, to end the Divine Chastisement, said: "Gather the nation on Mt. Carmel," and Our Lord is saying today: "Gather my people beneath My Mother's and My mantle of Carmel."

A companion of St. Peter Thomas reports that the great saint and patriarch was deeply concerned because of the devastation created in Carmelite communities by the "black death" which swept over Europe in 1347 and 1350. In his prayerful distress Our Lady appeared to him and said:

"Cease to fear, Peter... because Elias, its ancient patron and founder, prayed for this when he conversed with my Son on the day of the transfiguration and his prayer was heard." St. Peter Thomas had a previous vision of Our Lady shortly after he entered the Order in Agen (France). Our Lady appeared to him on Pentecost Sunday and said that *through Carmel Her devotion would spread throughout the entire world* and would "never be destroyed but survive to the end of time."

(These two apparitions of Our Lady to St. Peter Thomas are recorded in various lives of the saint, one of the most famous of which was written by the Franciscan, Luke Wadding, published in 1637.)

Can we really *believe* that at the moment of transfiguration Elias spoke to Our Lord about this vast "Carmel" family of millions beneath the mantle of Mary?... millions wearing the Scapular as a "sign of consecration to Her Immaculate Heart" and as an aid to bringing about *that triumph in the final ages*, promised at Fatima... a promise of the triumph of love, the triumph of Jesus in the world?

At least we can say that it is possible. *The ultimate fulfillment of the prophetic vision of Elias could be the triumph promised at Fatima.*

Peter Thomas was chosen by the Cardinals and the personal relatives of Pope Clement VI to preach the Pope's funeral oration. The succeeding pope consecrated him a Bishop and made him a Papal Legate to various trouble spots in the world. Finally Peter Thomas became the Patriarch of Constantinople. When St. Peter Thomas died his body had

wasted away to a skeletal appearance, but at the moment of his death, the body became full and firm and of youthful appearance.

According to his own desire the saint was not buried in the great vestments of a patriarch but in the simple habit of the Scapular, with the mitre at his feet. For six entire days the body lay exposed for veneration of the faithful during which time it remained flexible and exhaled a sweet perfume. As a result of many miracles after his death, his body was exhumed and was found miraculously preserved.

It is perhaps because the saint died in the East that he is not so well known in the Western Church. In these times, when finally there is to be a healing of the "great schism," is it not then fitting to recognize that Mount Carmel is in the East and one of its greatest saints, St. Peter Thomas, so singularly favored by two visions of Our Lady (in which She spoke of the role of Her Scapular family and *the triumph of the Church toward the end of time*) served as a legate of the Pope in the Western Church before he became the Patriarch of the Eastern Church?

Importance of "Mt. Carmel" Title

Turning again to the glorious title of Our Lady of Mount Carmel:

Four years before Our Lady appeared to him with the scapular, St. Simon Stock obtained a modification of the rule and its reconfirmation by Pope Innocent IV. At the saint's request the Pope received the Order under the special protection of the Holy See.

At that time the name was changed from "Hermits of St. Mary of Mount Carmel" to "Brothers of the Order of the Blessed Mother of God, Mary ever Virgin of Mount Carmel." And that raises again the interesting question: Why did these hermits who came from Carmel not call themselves the *Hermits of St.*

Elias? After all, did they not claim Elias as their founder? And was not Elias one of the greatest saints and prophets of the old Testament? Could they not glory in being called the Friars of Elias, even as Franciscans rejoice in being called the Friars of St. Francis... or the Dominicans the Friars of St. Dominic?

These hermits had been "discovered" living on Mount Carmel around the grotto of Elias by the Crusaders. When the persecution of the Saracens became particularly intense during the time of the crusades, many of these hermits... claiming Elias as their founder... came to Europe. The English crusader, Lord Grey, established the first Carmelite foundation in Aylesford, England, where St. Simon Stock joined the order.*

This poses an interesting question: If the Carmelites were zealous in defending their tradition of being founded by St. Elias, *why was the title of "Our Lady of Mount Carmel" more important to them?* Was it solely because of the foot-shaped cloud which rose out of the sea to bring the rain which saved Israel from destruction? Through the centuries had some of the hermits, who followed in the footsteps of Elias received further revelations about the coming of the "Immaculate" who would bring forth the Savior of the world?

Is it possible, as indeed some claim, that during Her lifetime Our Lady visited those hermits on Mount Carmel in recognition of their previous centuries of devotion to Her as followers of Elias? We know only the fact: *More precious* to them than the title of the great saint and prophet whom they claimed as their founder was the title of "*Our Lady of Mount Carmel.*"

*Note: Although documents are scarce, it is probable that St. Simon Stock was already a diocesan priest when he joined the Carmelites, somewhat as St. Anthony of Padua was already a priest before he joined the Franciscans.



St. Simon Stock



Chapter VII.

The Title Itself— A Call To Holiness

The very word "Carmel" has come to signify holiness. St. Therese says that God called her to the garden of Carmel that she might be *love*. She wanted to be the *heart* of the Church. St. John of the Cross, who is to mystical theology what St. Thomas Aquinas is to dogmatic theology, describes *the ascent of the soul to perfection* as "the ascent of Carmel."

There are fewer than 70 doctors of the Church. The two best known doctors of mystical theology are St. Teresa of Avila and St. John of the Cross. They have made "The Ascent of Mount Carmel" synonymous with the *highest form of holiness*. They have taught that everyone is called to this perfection, to this beginning of Heaven on earth!

Perhaps the average person would find the writings of these great doctors difficult to follow. Although all of us are called to be perfect "as your Heavenly Father is perfect," there are many degrees of perfection. These mystical doctors speak in detail of the highest degrees of sanctity.

All of us can understand... and perhaps be slightly amazed... at the emphasis which St. John of the Cross gave to his Scapular when he said that as he received this holy habit *he felt called to live up to all of the virtues of which it is the symbol*, and as he made that very resolution he was filled suddenly with the profound understanding of the *great love of the Sacred Heart of Jesus towards him*.

**“Symbol of Grace, Blessing, Beauty”
(John Paul II)**

On July 24, 1988, Pope John Paul II spoke of this mystery of “Our Lady of Mount Carmel” in the following words:

“In this month of July we have commemorated Our Lady of Mount Carmel, so dear to the piety of the Christian people throughout the world.

“Our thoughts go to the holy mountain which in the Biblical World is always considered as a symbol of grace, blessing, and beauty. On this mountain the Carmelites dedicated their first church to the Virgin Mother of God, ‘Flos Carmeli,’ who possesses the beauty of all the virtues. They thus expressed their desire to entrust themselves completely to Her and to link indissolubly their service of Mary with that “in submission to Christ” (cf. Carmelite Rule, Prologue). The Holy Father continues:

“The great Carmelite mystics have understood the experience of God in their lives as a “way of perfection” (St. Teresa of Jesus) as an “ascent of Mount Carmel” (St. John of the Cross). On this itinerary Mary is present. Invoked by the Carmelites as Mother, Patroness, and Sister... as the most pure Virgin She becomes a model of contemplation, sensitive to hearing and contemplating God’s word, and obedient to the Father’s will through Christ in the Holy Spirit. For this reason in Carmel and in every deeply Carmelite soul, there flourishes a life of intense communion and familiarity with the Blessed Virgin, as a “new way” of living for God and of continuing here on earth the love of Jesus the Son for His Mother Mary.

“A particular favour of Our Lady for the Carmelites, associated with St. Simon Stock according to a venerable tradition, has spread among the

Christian people with many spiritual fruits. Through the Scapular, those devoted to Our Lady of Mount Carmel express their desire to mould their existence on the example of Mary, as Mother, Patroness, Sister, Most Pure Virgin, to accept God's word with a purified heart, and to devote themselves to the zealous service of others."

For Everyone

The Pope concludes: "I invite *all those devoted to the Blessed Virgin* to offer a fervent prayer so that through her intercession She may obtain that *everyone* travel safely along life's journey, and "successfully reach the Holy Mountain, Jesus Christ Our Lord" (cf. Prayer of the Mass of Our Lady of Mount Carmel, 16 July).

Some may say: "But I am a member of this or that confraternity, or this or that third order, and I have my own scapular... a different one from that of Mount Carmel." Fine! But do as most members of the first Order and wear a second "little habit," one that is universal and which bears promises of salvation and of liberation from Purgatory soon after death and unites us all over the world beneath Our Lady's Mantle.

It must become increasingly evident that the Scapular of Our Lady of Mount Carmel is not exclusively a devotion of the Carmelite Order.

She appeared at Lourdes a final time on the Feast of Our Lady of Mount Carmel but clothed as St. Bernadette had always seen Her.

She announced to the children of Fatima that in Her final apparition She would come as Our Lady of Mount Carmel. If She had not, I gathered from my personal interview with Lucia in 1946 that they probably would not have recognized Her as Our Lady of Mount Carmel.



Above: Pope John Paul II meets with Sister Lucia at Fatima on May 13, 1982. While still a young man, this Pope's spiritual formation began in a lay prayer group. He became a Third Order Carmelite and made the "ascent of Carmel" his spiritual goal. Speaking of the "mystery of Carmel" in 1988 the Pope said: "In every deeply Carmelite soul there flourishes a life of intense communion and familiarity with the Blessed Virgin as a NEW WAY of living for God."

*"Whosoever dies wearing
this Scapular, shall not
suffer eternal fire."*



St. Teresa of Jesus (above) and St. John of the Cross (below), great Carmelite mystics, understood the experience of God in their lives as a “way of perfection,” as an “ascent of Mount Carmel.”



The day before the reported appearance of Our Lady at Garabandal the children said an angel had appeared to them and told them OUR LADY OF MOUNT CARMEL would appear to them the following day. We may presume they were expecting Our Lady in a brown robe with a white mantle. But they saw Her as wearing a white dress, a blue mantle and a crown of small golden stars and holding the brown Scapular in Her right hand.

The Bishop of the Diocese of Garabandal (Santander, Spain) said final judgment of the reported apparition depended on whether a miracle takes place there which is to be announced eight days in advance.

This present book would have very much to say about these reported apparitions of Our Lady of Mount Carmel but we do not wish to seem to anticipate their ultimate approval by the Church.

But the Bishop of Santander added:

"We have not found anything deserving of ecclesiastical censorship or condemnation in the doctrine or in the spiritual recommendations that have been publicized as having been addressed to the faithful," i.e., in the claimed apparitions of Our Lady of Mt. Carmel in Garabandal. The Bishop specified that the message of Garabandal promoted "*veneration of Our Lady in traditional ways*, and to holy fear of God offended by our sins" (Decree of July 8, 1965, by Bishop Eugenio Beitia).

Those words of the Bishop responsible for Garabandal are almost directly from paragraph 67 of *Lumen Gentium*, the main document of the Second Vatican Council, which mandates that the *traditional* devotions to Our Lady are to be *fostered* in the Church. Pope Paul VI, commenting on this, said that the two traditional devotions most recommended *now* in the Church are the Rosary and the Scapular of Mt. Carmel.

Father Joseph A. Pelletier, A.A., L.T.D, in his book *Our Lady Comes to Garabandal*, on p. 178 summarizes the messages:

The heart of the gospel message, and of all the messages that echo it, is a call to love and serve God. "We must lead good lives," Our Lady of Mount Carmel said in her 1961 message. We must be a holy People of God. Everything else in the Garabandal message is subordinate to this call to holiness.

In addition to the two special or formal messages of 1961 and 1965, there were the other messages given both verbally and in action through the ecstatic marches during the numerous apparitions that took place over a four-and-a-half year span.

The call to thoughtful personal or private prayer, particularly to the Rosary, was given in this way. This supplemented the insistent plea to visit the Blessed Sacrament and converse with our Eucharistic Lord.

The Scapular, symbol of Mary's motherly love and protection, is an important part of the Garabandal message. It was preached silently but powerfully by the vocable or name under which the Blessed Virgin chose to appear at this Spanish mountain village, namely, Our Lady of Mount Carmel.

It was also preached in the same manner by the large brown Scapular which the Diary says Mary wore over her right wrist on the occasion of her first visit on July 2, 1961, and during all the other apparitions. It is evident that She was inviting us to wear the scapular and to avail ourselves of the protection it symbolizes.

In the last of the apparitions, in 1965, the eldest of the children of Garabandal said Our lady appeared with Her Divine Child and said: "I have not come for you alone. I have come FOR ALL MY CHILDREN that I may draw them CLOSER TO OUR HEARTS."

The Scapular of Mt. Carmel

The Scapular of Mt. Carmel places us beneath Our Lady's Mantle to unite our hearts to Her Immaculate Heart that *She may lead us into the mysteries of the great love of the Sacred Heart of Jesus*. This mystery of the Scapular is deepened... and almost "boggles the mind"... when we hear St. John of the Cross exclaiming on the day of his death that he praises and thanks God that he should die on Saturday, the day of the special Scapular privilege known as the Sabbatine or "Saturday Privilege."

Greatest Marian Privilege

Only those who know the life of St. John of the Cross, only those who know that he ascended the Mount Carmel of perfection of which he himself wrote so profoundly, can marvel that this great saint should think at the moment of his death of the Sabbatine Privilege... *the privilege attached to the Scapular of Mount Carmel that means literally we shall be saints by the time we die*. Pope Pius XI, whom many would recognize as the most learned pope of the 20th century, said of the Sabbatine Privilege:

"It is the greatest of all our privileges from the Mother of God, extending as it does even beyond death." This is the ineffable privilege which Our Lady of Mount Carmel offers to all of those who clothe themselves in the mantle of Her Scapular, take up Her Rosary, and strive daily to be chaste according to their state in life.*

The great Marian doctor, St. Alphonsus Liguori, not only confirmed the wonder of this privilege from

*This applies when other conditions of the Privilege are commuted to the Rosary.

Our Lady of Mount Carmel by which we are certain to become saints in this life, but he went so far as to ask:

"If we do a little more than the privilege requires, can we not hope that we will *not go to purgatory at all?*"

Incredible! A *doctor of the Church* is suggesting that if we do a little more than is required by the Sabbatine Privilege of Our Lady of Mount Carmel we shall be so perfect at the hour of death that we may go straight to Heaven!

Certainly many would call this a gross exaggeration on the part of the saint *were it not for a great miracle which took place in his tomb after his death.*

After forty years, the clamor for the saint's canonization caused the opening of his tomb by a board of ecclesiastical examiners and what a strange sight met their eyes! Lying there amidst corruption of everything else in the tomb, the saint's brown Scapular was found in perfect preservation. Even now, after more than two hundred years, it looks as fresh and perfect as the day the saint put it over his shoulders in life. It seemed to cry out from the tomb: "*If we do a little more than Our Lady asked, can we not hope that we will not go to purgatory at all?*"

And this is a privilege *for everyone*. The venerable Pere Lamy (who will undoubtedly be canonized by the time some are reading this book) received a complaint from Our Lady: "Very few receive my Sabbatine Privilege because very few fulfill the conditions."

What a tragedy it would be if anyone should be deprived of this great privilege simply because it was thought to be a devotion for a chosen few, or just for those affiliated to a particular religious community, rather than for the universal Church!

So the title of "Mount Carmel" is a *call to holiness*. It is a *call to union with the Heart of Jesus through the*

Heart of Mary. It is a call to ascend from the things of the world to those of God... that all may know that "God is God."

It is not surprising, therefore, that the title of Our Lady of Mount Carmel should be seen as a *glorious* title... and that it represents perhaps better than any other title the Glorious Mysteries.

As said before, it is not my purpose here to speak in depth about the Scapular devotion. I have done that in my book *Sign Of Her Heart* which I hope the reader will be moved by this present book (which is less important) not only to read, but to read and read again.



Chapter VIII.

Flower of Carmel

The book to which we have just referred was first published in 1940 before the author knew about Fatima. It first bore the title *Mary In Her Scapular Promise*. On the flyleaf was a quotation from Saint Claude de la Colombiere, S.J.: "In that celebrated (Scapular) promise *Mary reveals all the tenderness of Her Heart.*"

Ten years later, having been updated to include the apparition of Our Lady of Mount Carmel at Fatima, the book was republished under its present title: *Sign Of Her Heart*.

As we have said, it is more important than this present book. It goes into detail about the two great promises attached to the Scapular which are barely mentioned here... promises so great that as Saint Claude said: they reveal *all the tenderness of Her Immaculate Heart...* with such a flood of benefits that readers may react with feelings ranging from incredulity to amazement.

This present book is completely different in content and purpose. Both books speak of the origin of the title of Our Lady of Mount Carmel in the Old Testament and of the nature of the Scapular devotion as a profession of faith, hope and love. But there the similarity ends.

This book emphasizes the catholic or universal aspect of the title of Our Lady of Mount Carmel so that affiliation to any religious group may not prejudice acceptance of the devotion at a time when Our

Lady seems to be using it to draw *all* to Her Immaculate Heart. It emphasizes the *call to the Eucharistic Heart of Jesus, the triumph of the Immaculate Heart of Mary, a time of saints changing the world.*

Of great importance in this regard, as we mention elsewhere, is *the interpretation of paragraph 67 of Chapter 8 of LUMEN GENTIUM by Pope Paul VI* who said, in the light of that principal document of the second Vatican Council, that *the two devotions to be particularly fostered in the Church today are the Rosary and the Scapular of Our Lady of Mount Carmel.*

It is curious to note that the author of both these books (*Sign Of Her Heart* and *Her Glorious Title*) thought in the beginning that most writers on Fatima were exaggerating, or stretching the point, when they said that the apparition of Our Lady of Mount Carmel at Fatima represented Our Lady of the Rosary in Her glorious mysteries.

We will examine this in the next chapter because, after mulling it over for more than thirty years, the present book was conceived... and then not so much with the thought of presenting the title of Our Lady of Mount Carmel as "Glorious" but rather, as said above, to emphasize its catholicity as "The sign of consecration to Her Immaculate Heart" (Pope Pius XII).

Little by little, the importance of this rather strange title "Our Lady of Mt. Carmel," forces itself upon us. It is not a "devotional" title like that of Our Lady of Good Counsel or Our Lady of Perpetual Help. It seems rather an historical, austere title, perhaps even apocalyptic.

Since the main purpose of a title is to *describe its subject*, the more we consider the title of Our Lady of Mount Carmel, the more we appreciate that it describes Our Lady as THE IMMACULATE ("our

tainted nature's solitary boast" as the Protestant Wordsworth put it), rising above the world like a cloud from the sea at the foot of Carmel TO BRING SALVATION, accompanied by a GREAT MIRACLE to lead mankind from Godlessness to declare that "God is God" ...and thereby DELIVERING MAN FROM DEVASTATING DIVINE CHASTISEMENT.

Yes, all this is contained in that one, glorious, mysterious title and, as we said in the last chapter, it represents something more subtle, as St. Bernadette experienced at Lourdes.

The principal Lourdes apparitions took place in February and March. Afterwards there followed a long period of silence. Our Lady's messages to St. Bernadette were complete. A barricade had even been built around the place of the apparitions by local authorities so no one could visit there. St. Bernadette knew, despite week after week and month after month of silence, that although Our Lady's messages were complete there had not been a final "good-bye." For some reason *there was to be another apparition.*

Then on July 16, *the Feast of Our Lady of Mount Carmel*, Bernadette felt an inward call to go back to the barricaded grotto. Why? She would not be able to go in! There on the barricade Our Lady appeared in such glory that Bernadette... who had before marveled at Our Lady's beauty... was filled with wonder. "*She was more beautiful than ever,*" the little saint said in a hushed voice.

This time, THERE WERE NO WORDS. It was heart to heart.

Bernadette had always worn the Scapular of Our Lady of Mount Carmel. In this final, wordless vision at Lourdes we see the devotional aspect of that somewhat austere yet glorious title which, as we said in the last chapter, is a call to holiness... *a call to the heart.*

On Mount Carmel did Elias *hear any words* when he was told that a foot shaped cloud was rising out of the sea... the final sign after his seven-times act of prayer in persevering faith? If so, none are recorded. None were needed. The cloud "spoke" by its symbolic shape and by the simple fact of what it was.

Did he indeed speak with Jesus transfigured on Mount Tabor about holiness in the Church in the final times through the triumph of the Immaculate? Will the coming age of the triumph of the Immaculate Heart of Mary be an age when people who have known how to pray *only* with words finally pray with their hearts?

We said that this present book did not repeat *Sign Of Her Heart*, but we would like to repeat the following concerning the glorious appearance of Our Lady at Lourdes for the last time on the Feast of Our Lady of Mount Carmel. We read on pages 184-185:

Almost anywhere we turn, idolatry is rampant. Growing millions bow down minute after minute before the altars of Baal. Will not the crucial moment be a forced choice between God or Baal, Christ or Materialism? The growing force of a new literature from deeply spiritual men seems to cry from the pinnacle of the world with Elian fire: "If God be God, follow Him!" Do we not expect a prophetic appearance of Mary Immaculate from the sea of chaos, rising above the world in a manifestation of Her might, Her invincible power to crush Materialism beneath Her heel and to pour down rains of saving grace?

Mary *has* thus appeared, at Lourdes, in southern France.

Lourdes is the New Carmel where the cloud of a hidden Virgin takes form and the Immaculate declares Herself. This new Mount Carmel, of the West, symbolizes a Virgin whom *God no longer chooses to keep hidden*. Its spring of miraculous waters is a symbol of the might of Heaven's Queen, of the gentleness of a perfect human Mother, of the desire of God that She to be more known and more

loved in these latter days. In the numerous cures of bodies and souls, in the prayerful atmosphere, one senses at Lourdes the whole mission of the Immaculate: *to draw souls to Christ.*

But who is this Virgin of Lourdes? Is there any other title under which She appears and leaves a Symbol of Her *might*, of Her *gentleness* as the sweetest of Mothers, and of Her *desire to be more loved*? Father Petitot, OP, gives us the answer in his *Apparitions de Notre-Dame a Bernadette*: "Before the institution of pilgrimages to Lourdes there was no invocation more honored in all Christianity than that of *Our Lady of Mount Carmel*. At the time in which Bernadette lived, in all Christian families most children bore the *Brown Scapular* on their breasts."

On the Silver Jubilee of "Our Lady of Lourdes," twenty-five years to the day after Mary's last appearance to Saint Bernadette, representatives from every part of the Catholic World gathered at the grotto in the Pyrenees to honor the Virgin who had appeared there to declare that She was the Immaculate Conception. The Bishop of Nimes, a learned and saintly man, was the preacher. Addressing that great concourse, inspired to the occasion, he said: "Lourdes is the new Carmel where Mary has deigned to appear. Mary Immaculate appeared to the prophet upon the lofty heights of Carmel, raising Herself from the midst of the waves under the image of a light cloud. But at Lourdes the cloud assumes color, it is transfigured, Mary is arranged in light and splendor. She speaks and reveals Her name, She designates Herself, She declares: '*I am the Immaculate Conception.*' O! Sacred mountain of the Orient! great though thy glory, thou hast beheld but the shadow of what here today we possess in reality!"

If this could be said at Lourdes, where the only reference to Mount Carmel was that Our Lady chose this day for Her final and most glorious appearance, how much more it applies to the mountain of Fatima... where Our Lady actually showed Herself

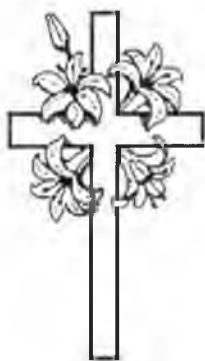
the final time as Our Lady of Mount Carmel, holding the Scapular down to the world after having performed what Father Pio Sciatizzi, S.J. called “the greatest, most colossal miracle in history?”

We have to wait for the judgment of the Church on the apparitions of Our Lady of Mt. Carmel on the mountain of Garabandal. But already from Fatima it is clear that this title of Our Lady has a most special meaning to each of us, especially NOW.

Perhaps, even so, few will use the title of Our Lady of Mount Carmel in prayer. Some will find the title awesome, like the very miracle of fire on Mount Carmel followed by the slaughter of pagan “priests.” Some will be comfortable in praying: “Dear Lady of Mount Carmel... Dear Lady conceived Immaculate, coming in power to deliver mankind from Satan’s worship! Dear Lady, promising a miracle “so that all may believe!” ...Dear Lady to whom “God (as Jacinta said) has entrusted the peace of the world!” Dear Lady, *hope of the world on the verge of merited Divine chastisement!* Dear Lady of Mount Carmel!”

A most beautiful prayer to Her was the one used by St. Simon Stock on July 16, 1251, when She answered his prayer by coming in glory, surrounded by clouds of angels, and designated the humblest part of the Carmel habit... *its apron...* as Her “livery” (service uniform): “*Whosoever dies clothed in this shall never suffer eternal fire.*”

The prayer of the saint on that occasion about the Flower of Carmel (and of Heaven) has been called the most beautiful prayer to Our Lady (especially in the original Latin) after the Hail Mary:





*Flos Carmeli
Vitis florigera
Splendor Coeli
Virgo Puerpera
Singularis!*

Flower of Carmel,
God's Vine all in bloom.
Splendor of Heaven.
God-Man in your womb,
Have pity on me!

*Mater Mitis
Sed viri nescia
Carmelitis
Da privilegia
Stella Maris!*

Mother so meek and
Virgin all pure,
For Carmelite souls,
God's favors procure!
Star of the Sea!

"Flower of Carmel," the fragrant titles *of all the litanies are insufficient to honor You!* Keep me a living branch on the Vine of Your Son!

"Splendor of Heaven," above all saints and angels! By the gift of Your Scapular keep my thoughts there with You where Jesus has prepared a place for me!

Like St. Therese I remind You, O Mary, that Your little flower will wilt in this world unless You water it with Your tears and Your love!

"Meek Mother," make my heart meek and humble to become one with the Heart of Jesus!

O Immaculate One! How can I receive Jesus in the Blessed Sacrament with the love He deserves unless You immerse my poor heart in the ocean of Your heart all pure?

"O pure Virgin, ever a Virgin!" obtain for me a great esteem of purity in mind and body under the mantle of Your Scapular, *striving in the ascent of Mount Carmel to be like You.*

"God's favors procure!" including Your great Sabbatine privilege, so that like St. Alphonsus Liguori, I may hope "*not to go to Purgatory at all*" (*to become a saint now!*), and be *delivered from the calamities which threaten.*

"Star of the Sea," may all men be led through the storms which threaten, into the harbor of Your "era of peace." You are the sign of hope to a distressed world.

For "Carmelite Souls"

(Note: The following paragraphs are the "explanation" referred to in the foreword.)

In the prayer of St. Simon, "*Carmelites*" refers to souls *on the ascent of holiness* (Mt. Carmel).

The Scapular puts us at the foot of the mount, but *we have to ascend.* Even though we do this securely (as St. Grignon de Montfort assures us in *True Devotion*) with the favors Our Lady obtains for us, we need Her constant aid. In all the recent apparitions

of Our Lady and in the current Magisterium of the Church (Pope John Paul II's emphasis on entrustment to Mary), does this not seem to be the special message to today's world?

Of the many saints canonized in the 20th century, only one was called "God's messenger to the 20th century" and her message which carries into the 21st century and beyond is the message of a *Carmelite Soul*... the message of the "Little Flower." It is a message *of entrustment to the Hearts of Jesus and Mary*... of doing little things with love... of making holy each act of the day... of accepting all from God with love. It is a message saying that it is possible even for me, a "little soul," to make a successful ascent of Mount Carmel, to the very peak of holiness.

Wearing the Scapular... the habit or livery of Our Lady of Mount Carmel... puts me on the upgrade (of faith, hope and love). If I strive for purity according to my state of life and pray the Rosary with attention to the mysteries, like the Little Flower I shall be a "Carmelite soul." Our Lady will draw me up the sacred mount to union with the Sacred Heart of her Divine Son.

Up the grade at the top I will find ALL in the Eucharist. Such is the ultimate meaning of Mount Carmel where "God is God."

This prayer "for Carmel souls" can have also a broader meaning. It can mean that *I ask Our Lady to increase the number* of "saints" in the world and to help them all. Whenever I persuade someone to wear the Scapular, I place that soul on the ascent of Mt. Carmel (consecrated to Our Lady's Immaculate Heart). *I pray for all on the "ascent."*

Oh, we are reminded so often to pray for sinners! *But how often do we think of praying for the saints?* On that ascent of Mt. Carmel there are tunnels of darkness. There are times of trial, even temptations against faith! St. Therese, the Little Flower, said

that for months, day after day, she felt absolutely *nothing* when receiving Holy Communion. It seemed as though God had withdrawn... was *not there*. For a saint, what a trial!

All on the ascent of the mount experience such trials, such purifications of faith and love. These "Carmelite souls" need our prayers. Now that I am one of these souls striving to make the ascent, *what a consolation it is for me to know that other sincere souls*, close to Our Lady's Immaculate Heart beneath Her same mantle, *pray for me every time* they repeat the great prayer of St. Simon which drew Our Lady from Heaven with a sign of salvation for the world.



St. Therese of Lisieux, the Little Flower

Chapter IX.

Why “Glorious?”

In Her final appearance at Fatima, after Our Lady said: *“I am the Lady of the Rosary,”* She seemed to be swept up to a position beside the sun. St. Joseph appeared beside Her, holding the Divine Child. Next, as the Holy Family disappeared, Our Lady presented Herself as Our Lady of Sorrows. Her Divine Son stood beside Her, blessing the world. Finally the vision of Our Lady of Sorrows disappeared *and Our Lady was there as Our Lady of Mount Carmel holding forth the Scapular.*

Most writers on Fatima, as we mentioned before, see in this series of three visions a representation of the Joyful, Sorrowful, and Glorious Mysteries of the Rosary. This seems logical because Our Lady had just announced that She was “the Lady of the Rosary,” and Her appearance with the *Holy Family* could represent the *Joyful* Mysteries as obviously as Her appearance as *Our Lady of Sorrows* could represent the *Sorrowful* Mysteries.

But how does the appearance of Our Lady of Mount Carmel represent the Glorious Mysteries? What would the average person say when asked, “How would you represent Our Lady in the Glorious Mysteries of the Rosary?” Might they not picture Her receiving a visit from Jesus after the Resurrection... or gathered with the Church on the Mount of Olives at the Ascension... or at the center of the apostles at the descent of the Holy Spirit... or being borne into Heaven by angels and crowned by the Holy Trinity?

Why indeed should the title of *Our Lady of Mount Carmel* be Her *glorious* title?

Let's consider this in reference to each of the five Glorious Mysteries:

First Glorious Mystery — The Resurrection

Victory Over Death

When Jesus rose from the dead He was victorious over death. With the Scapular, Our Lady has given us our sign of victory over death. She promises that whosoever shall die wearing it "shall never suffer eternal fire."

For more than seven centuries, Holy Mother the Church has not only permitted this belief but has encouraged it with many favors, indulgences, and encyclical letters of Popes. *In all those centuries it has never been known that a single, solitary soul dying in that sign has died impenitently.* Some say we cannot "ever" be sure of salvation, and *none of us can be sure that we will die in the Scapular.* How many times it has been taken off in hospitals, and how many times it has been rejected by a dying person who rejected the last Sacraments. And some of those cases are indeed terrible to recount, terrible to hear. *But the Scapular of Our Lady remains a definite sign of victory over death.*

Sign of Faith

What a consolation to parents who see a child die clothed in Our Lady's mantle! What a consolation to the loved ones of those who depart this life like St. John of the Cross and St. Alphonsus beneath the sign of Mary's protecting mantle over them!

The Resurrection of Jesus is far more than victory over death. It is also, as St. Paul teaches, the

cornerstone of our faith. Yet one of the apostles could not believe until he had seen. Jesus stood before Him and invited him to touch the scarred wounds of His glorious body and only then the apostle fell to his knees exclaiming:

“My Lord, My God!”

And Our Lady has given us a *sign of faith*. We need merely reach out and *touch* it. Twenty-four hours a day, even when I am asleep, it proclaims: “I believe!” It says that I believe in the redemption; I believe in God's Grace.

I believe in Heaven and hell. Even though I may forget to profess my belief in God with words, I profess it *constantly* as I wear the Scapular. I believe in the victory of Jesus over death, and I believe that I shall share in that victory if I persevere in living under that mantle of Mary!

Second Glorious Mystery — The Ascension

A Place in Heaven

When Our Lord ascended into Heaven He said:
“I go to prepare a place for you.”

Our Lady has come from Heaven with this sign of Her Heart in order to help us, and *to guarantee to us that we may reach that place which Jesus has gone to prepare.*

Heaven is our eternal home. When Jesus went to Heaven He left Himself with us in the Eucharist, but in a veiled way. We will possess Him fully, seeing Him face to face only when we reach that eternal home.

As Elias let his mantle fall upon his disciple as a chariot of fire carried him into Heaven, so Jesus has permitted His Mother to come and clothe us in the Scapular. It is a tangible link, as it were, with Heaven itself! Now consider the feelings of those

apostles and disciples who were standing on the Mount of Olives as Jesus disappeared into a cloud. Did they feel abandoned? Did they have perhaps that feeling of loss which many of us experience when someone close to us leaves, as in death? We can presume that they did because God had to send an angel to recall them to themselves.

Presence of Our Lady

Then suddenly they realized Jesus had left His Mother in their midst. How they must have gathered around Her! We know they went with Her to the Cenacle and She was in their midst as the Holy Spirit came upon the Church. With the Scapular, Mary is with us in a special way. She has gathered us under Her mantle even as She was gathered with those first apostles and disciples in the Cenacle.

Saint Claude de la Colombiere said: "I wanted to know if Mary really and truly interested Herself in me. In the Scapular She has given me the *most tangible assurance*. I have only to open my eyes; She has attached Her protection to this Scapular."

A Franciscan, Father P. Laselve said: "In the same way that Jesus wished that something visible should reveal in the sacrament the invisible effects of His grace, so also has Mary wished that the more particular protection which She accords to all those who serve Her with fidelity, will be marked by an exterior sign, the Scapular."

This presence of Our Lady is not at all, of course, like the presence of Our Lord in the Eucharist. It is what we call a *moral presence*. It brings the *effect* of Our Lady's presence. With the saints of centuries past I can rejoice in reaching out to touch *this sign* that *Our Lady is with me*.

As I pray this particular mystery of the Rosary, I should cry with all my heart to my Mother that I may

be worthy of this sign, that I may listen to the exhortation She has given me in Her apparitions... especially at Lourdes where She appeared for the last time on the Feast of Our Lady of Mount Carmel and at Fatima, where in Her final appearance She held the Scapular from the sky.

She exhorts me to penance. She exhorts me to make the sacrifice required for the fulfillment of my daily duty. Let me beg Her with each Hail Mary, especially in this decade of the Rosary, that She will be present to help me, poor sinner, to conduct myself worthily beneath Her holy mantle.

Third Glorious Mystery — Descent of the Holy Spirit

When asked why Our Lady held the Scapular out of the sky at Fatima, Sister Lucia, sole survivor of the three children to whom Our Lady appeared, answered:

“Because She wants everyone to wear it. It is the sign of consecration to Her Immaculate Heart.” That Immaculate Heart is full of grace, and so pleasing to God that St. Grignon de Montfort says that the Holy Spirit *perforce* came from Heaven to form from it the Incarnate Word.

Mary, full of grace, could be called the reservoir of the Holy Spirit in the world. Even as He came first upon Her and then upon the disciples and apostles gathered in the Cenacle, so He constantly comes upon the Church through Mary, the Mother of the Church. *And this is the way He comes to me.*

The Seven Gifts of the Holy Spirit

Oh how precious is the Scapular, the sign of the Heart of Mary, the sign of the spouse of the Holy Spirit! It is a sign of *wisdom* because I have chosen

the things of Heaven. By wearing this sign I profess at every moment that *I desire Heaven*. I symbolically reject the things of the world by clothing myself in the mantle of Her who crushes the head of the serpent. Oh Mary, spouse of the Holy Spirit, as I wear Your Scapular, increase in me His gift of Wisdom!

Heavenly *knowledge* is also professed through the wearing of the Scapular. Even the smallest child wearing it knows about Heaven and hell and redemption, about the mystery of grace and the intercession of Mary.

Oh Mary, spouse of the Holy Spirit, expand this beginning of knowledge into the fullness of His precious gift.

Fear of the Lord is a gift of the Holy Spirit so necessary at a time when the world seems to have lost its sense of sin, and the Scapular professes at least a beginning of that holy fear of losing God. It cries out that I wish to be beneath the mantle of Mary; I wish Her protection that I may obtain Her great promise of my salvation.

Oh Mary, fill me with a fear of losing Your Scapular and Your special presence in my life! Fill me with the fear of becoming unworthy of being Your child. Fill me with the holy fear of offending God, Who is all good, all holy.

Fortitude is the gift of the Holy Spirit which enables us to withstand temptation. So many writers and saints have referred to the Scapular as our special "shield" or "buckler" by which Our Lady helps to defend us from the Satan's attacks. She Herself at Pellevoisin called it: "*My livery, AND that of My Son.*"

Oh Mary, oh spouse of the Holy Spirit, press me ever closer to Your Immaculate Heart, beneath Your mantle, when the enemy of souls attacks me! I know that I can remain pure and fulfill the command-

ments of God only with supernatural help. Keep me safe beneath Your mantle! Obtain for me an increase of this great gift of the Holy Spirit, the gift of Fortitude!

All of these precious gifts came down in abundance upon the apostles who were gathered in the Cenacle with Mary and with them the gift of *piety*, the gift of holy reverence, the gift which enables us to live and to act in the *living presence of God*. In this mystery of the Rosary, I cry out to Our Lady that wearing the Scapular as an act of piety, I long to live and act *constantly in God's presence* of which this holy garment is a symbol.

Finally, Our Lady has promised salvation to those who *persevere* in wearing Her Scapular, and only those who live up to the "virtues of which this holy habit is a symbol" (St. John of the Cross) will be able to persevere in those virtues and persevere in wearing this sign. So in special earnest, as I pray this mystery of the Rosary I beg Our Lady, as spouse of the Holy Spirit, to obtain for me this precious gift: Perseverance.

The Theological Virtues

But even *more* than the seven gifts of the Holy Spirit, the Scapular symbolizes the theological virtues. Wearing the Scapular is an *act of faith*.

It professes at every moment of the day, even when I am asleep, that I believe in God, I believe in Heaven, I believe in the redemption... I believe in so many truths of my faith which *this holy habit symbolizes*!

Does there exist in the Church any greater sign of *hope*? By wearing the Scapular I profess my trust in the great promise of Our Lady that if I persevere in devotion to Her I shall overcome temptations and I shall die in a state of grace!

Finally, by wearing the Scapular, I profess that I want Mary as my Mother in a special way. *I want God in my life...* that I may be with Him forever in Heaven. And this is a basic act of *love*.

Some persons find it fitting to think of these three theological virtues as they pray the last three Hail Marys of every decade of the Rosary... asking Our Lady to increase their faith and hope and love so that they may believe with Her faith, trust in God with Her degree of abandonment, and finally that their hearts may be united to Her's beneath the Scapular where She may inflame them with Her love.

Fourth Glorious Mystery — The Assumption

Heaven

As we think of Our Lady assumed into Heaven, a veritable flood of inspiration fills our minds and hearts as we reach out and touch the Scapular which She brought to us from Heaven as a sign that one day we shall be with Her there to enjoy forever the beatific vision of God. Her first words to the children of Fatima were:

“Do not be afraid. I am from Heaven.” The first very personal concern of the children was expressed when they asked if they, too, would go to Heaven. Our Lady gave them an assurance even greater than we have in the Scapular. She told them positively that She would come to take them to Heaven.

The Scapular is a sign of salvation... but only for those who are worthy to have the grace of dying with this sign upon them. None of us are sure of this. We do not know if we shall have the grace of persevering in wearing it. We do not know if we will merit the grace of having that sign of Mary's presence over our shoulders the moment we die. *But we have the next best thing:* We have the promise that *if* we die

wearing it, Our Lady will come to take us to Heaven, as She did the children of Fatima.

As I pray this decade of the Rosary to my Mother in Heaven, how earnestly I must pray that I shall persevere in wearing Her sign of salvation!

Purgatory

There is another most powerful thought in this mystery:

Our Lady of Mount Carmel is often called also Our Lady of "Purgatory." Indeed when the children of Fatima were asked how Our Lady looked in that final vision, one of them said that She "looked like Our Lady of Mount Carmel in the picture in the parish Church."

That is the picture of Our Lady of Mount Carmel as She is often shown *appearing above purgatory* sending angels to relieve the holy souls. Many think that Our Lady of Mount Carmel is in a special way "Our Lady of Purgatory" because of the Sabbatine Privilege. There are probably other reasons which have been lost to us through the centuries. After all, the Sabbatine Privilege is for the living rather than for the dead.

Some mystics have told us that at the moment of Our Lady's Assumption "all Purgatory was emptied" and that on Our Lady's Feast days, and on Saturdays, special relief is obtained for the holy souls through the intercession of Our Lady because of the devotion of Her children upon earth who pray for this relief.

As so often said, the Scapular is a *sign of holiness* and this is true not only because, as Saint Claude de la Colombiere says, the Scapular is a sign of Mary's Immaculate Heart, but particularly because it is a sign that Our Lady wishes to make saints of all those who wear it.

The millions of souls wearing the Scapular are a family of millions close to Mary's Immaculate Heart, and are *often inspired to think of the holy souls and to pray for them*. This enables Our Lady to bring great relief to those souls.

Many of those who wear the Scapular have gone so far as to make the total act of consecration taught by St. Grignon de Montfort. Indeed in the Blue Army of Our Lady, we express this devotion when we say to Jesus each morning that we desire that every thought word and action of the day belong to Mary, so that She can apply it "to the best interests of Your Sacred Heart."

As I pray this decade of *Our Lady assumed into Heaven*, not only shall I think of the holy souls in Purgatory, certainly I shall pray *for the grace to obtain Her great promises... Her Sabbatine Privilege*, and the other "*First Saturday promise*" that She will be *with me at the hour of my death* "with all the graces necessary."

Popular devotion for 700 years has made "Our Lady of Mount Carmel" almost synonymous with "Our Lady of Purgatory."

How I should rejoice to be clothed in this sign of My Mother assumed into Heaven, who watches over me in this life and will be solicitous for me in the next! Oh with what special fervor I address Her in each Hail Mary in this decade of the Rosary: "Pray for us sinners, *now and at the hour of our death.*"

Fifth Glorious Mystery — The Queenship and Triumph of Mary

In the fifth Glorious Mystery of the Rosary we celebrate the Queenship of Mary. We affirm *Her power*.

Little Jacinta of Fatima, before her death, exhorted her cousin Lucia fearlessly to proclaim to the

world devotion to the Immaculate Heart of Mary and to tell everyone that *"God has entrusted the peace of the world to Her."*

Indeed, in Her promise at Fatima, Our Lady said that despite all the evil that would engulf the world in the wake of a militant atheistic revolution beginning in Russia: *"My Immaculate Heart will triumph, Russia will be converted, and an era of peace will be granted to mankind."*

There is so much meaning in this promise! First, it is to be a triumph of love, a triumph of the Heart of Mary which is "an ocean of love." Next it is to be a triumph for *all mankind*. And third, it is to be an era of peace in the true sense of the word.

"Peace" on the lips of Our Lady can mean only that peace of which the angels sang over Bethlehem... the peace of the reign of Jesus. As the Scapular is a sign of consecration to the Immaculate Heart of Mary, so also is it a sign of His triumph! And this is true for many, many reasons.

First, the Scapular is a proof that Mary keeps Her promises. Millions die every year clothed in this Scapular and yet in seven centuries it has never been known that a single soul dying in that sign died impenitently!

The Scapular is a sign of Mary's power. How many miracles have been wrought through this sign! As we touch the Scapular, are we not reminded of that great miracle Our Lady performed at Fatima similar to a nuclear fireball in the sky which caused everyone within an area of 32 miles to think the sun was crashing down from the sky to destroy the earth?

At the climax of that great miracle, when it seemed that the world was about to be destroyed by fire, Our Lady appeared in the sky holding out the Brown Scapular and *the fire gathered back into itself and a crowd of tens of thousands of people were suddenly filled with consolation and joy and found*

their clothing suddenly dry, although they had been standing for hours in a heavy rainfall.

But rather than thinking of the triumph of Our Lady in the world, let me think above all about the triumph of Mary in my own heart. She has given me this Scapular as a sign of victory. If I persevere in wearing it, Her Immaculate Heart will triumph in me! Oh Mary, I recognize you as Queen of the World! See me clothed in Your livery. Exercise Your rights over me! As a Queen, You need a spiritual army and I am clothed in Your uniform. Use me Mother to help bring about the triumph of Your heart also in the entire world!

The Other Mysteries

The title "Our Lady of Mount Carmel" can represent all the Glorious Mysteries of the Rosary. For this reason we can indeed call *Our Lady of Mount Carmel* Her "*Glorious Title.*" But the nearness of Our Lady to us through this beautiful devotion is also revealed in all the other mysteries of the Rosary. Is this not why Lucia said:

"The Rosary and Scapular are inseparable!"

Perhaps it would be well to put those words in their actual context.

Lucia was being interviewed by a legate sent by the General of the Carmelite order to ask specifically whether the Scapular was a part of the Fatima message. The interviewer (the Very Reverend Howard Rafferty, O. Carm.) began by telling Lucia that many people said the Scapular was not mentioned at Fatima and therefore was not a part of the Fatima message. She immediately responded:

"Oh! They are wrong!" And then she said: "*The Rosary and Scapular are inseparable.*"

Primarily they are inseparable because in the Rosary we speak to Our Lady, and the Scapular

makes Our Lady real to us. She Herself brought it from Heaven to clothe us, to protect us, to be a sign that She is leading us at every moment of the day to our Heavenly home.

The more we know about the history of the Scapular, and especially how dear it was in the lives of the saints, the more we shall appreciate the "moral presence" of Our Lady, which the Scapular effects.

As we mentioned above, in just one brief and completely inadequate glance at the Glorious Mysteries of the Rosary, with relation to the Scapular, this devotion is a continual practice of faith, hope and charity. *These three theological devotions are the basis of all holiness, and the three main roots of spiritual perfection.*

In each mystery of the Rosary these three theological virtues shine forth, beckoning us, inspiring us. When Our Lady, with St. Joseph, presented the Child Jesus in the Temple, the holy prophet Simeon said that a sword would pierce Her heart "*that out of many hearts, thoughts would be revealed.*" With every word of each angelic salutation, one mystery of the Rosary after the other seems to flow from Mary's Immaculate Heart to bathe us in the mysteries of faith, hope and love, of which our Scapular is a constant profession.

The title "Our Lady of Mount Carmel" should also remind us of Our Lady *in Her own land*. Mount Carmel is just across the plain of Esdraelon from Nazareth. But the title of "Our Lady of Mount Carmel" should above all remind me that Mary is "the woman" spoken of by God at the beginning of human history when He predicted that She would crush the head of the serpent with Her heel.

As that foot-shaped cloud rose over Mount Carmel, on a day when the world was being taught that "God is God," so in our own time of atomic weapons

there is a need for the woman who crushes the head of the serpent and causes the world to affirm that "God is God." Ultimately, we must see the title of Our Lady of Mount Carmel not only in a cloud symbolizing the Immaculate, but also in that fire which Elias called down from Heaven... the great miracle to prove that "God is God."

This literally snaps out of the Old Testament into the New when Our Lady appears on the mountain at Fatima at the dawn of the atomic age and calls fire down from Heaven which looks like an atomic explosion threatening to destroy the world after saying:

"I shall perform a miracle *so that all may believe.*"

Truly we must affirm that even as "Israel" stands for the People of God, so "Carmel" stands for the victorious People of Mary. "She held the Scapular out of the sky because She wants everyone to wear it," said Lucia. "It is a sign of consecration to Her Immaculate Heart."



Chapter X.

Confirmed by Vatican II

"Our Lady of Mount Carmel" is, as we have said, in many ways, an unseemly title. "Our Lady" is a title of nobility in an age which has rejected such titles. "Mount Carmel" is a hill rising out of a somewhat hostile Mediterranean Sea overlooking modern Israel's major port dominated by its poshest suburb (today almost devoid of Christians).

Yet at Fatima Our Lady announced in advance that She would appear there as "Our Lady of Mount Carmel."

Is there perhaps further significance to the title "Mount Carmel" over and above the possible connection between the Miracle of Elias and the Miracle of Fatima?

It is fair, and perhaps even important that we ask this question. We have seen, over a period of almost 800 years, the Scapular of Our Lady of Mount Carmel and the Rosary emerge in the Church as the two most widespread, most indulgenced, most encouraged of all Marian devotions.

Not only did Our Lady Herself hold these two symbols and sacramentals out to the world in Her apparitions at Fatima, but they were *singled out* and solemnly *confirmed as most important for the universal Church* by Pope Paul VI in his interpretation of *paragraph 67 of the Constitution of the Church*, the most important document of the Second Vatican Council.

How Can This Be?

Why would Our Lady, or the Church, choose two devotions above all others, each coming from religious communities (Carmelites and Dominicans) who were entrusted with these devotions in a special way so many hundreds of years ago? How can we accept this? Many of us have not yet recovered from the surprise, one might even say "the shock," of the message and the Miracle of Fatima.

First Our Lady told us that if Her requests were heard, Russia would be converted and an era of peace would come to mankind. Then She said She would perform a public miracle at a particular time and place "so that all may believe." Since there had never before been such a miracle, performed at a predicted time and place, it has been truly an "historical shock."

But perhaps what is even more surprising is that, to obtain the triumph promised at Fatima, we are offered two such simple devotions: The Rosary, which Our Lady insisted upon in each of Her apparitions; and the Scapular, which Our Lady held out of the sky at the climax of the miracle... the sign of consecration to Her Immaculate Heart. (In Her apparitions Our Lady had repeatedly referred to the devotion of Her Immaculate Heart, and consecration to Her Heart.)

Is it not difficult to believe that these two simple devotions could be so important in today's world?

On November 21, 1964, the Second Vatican Council reached its highest and most important moment. Gathered with all the Bishops of the world in St. Peter's, Pope Paul VI promulgated the most important of the Vatican documents. It is known as the "Constitution on the Church," or *Lumen Gentium*. Chapter 8 of the document deals with devotion

to the Blessed Virgin. In his encyclical of the Marian Year in 1987, Pope John Paul II said that this Chapter was *the most important of all* in that most important document of the Council.

Before explaining how the document dealt with the Rosary and the Scapular, it is interesting to note that immediately after he promulgated *Lumen Gentium* in the presence of the Bishops of the world, Pope Paul VI immediately thereafter named Our Lady “*Mother of the Church*” and announced (in virtually the same breath) a “mission to Fatima”... by which he confided the care of the Church in the atomic age to the care of Mary as “Mother of the Church.”*

Command of the Church

The Bishop of Fatima was among the more than two thousand Bishops of the world at St. Peter's on that historic November 21, 1964. He shared in the amazement that the Pope had *mentioned Fatima in the Council*, let alone mentioning it on the occasion of the promulgation of the Council's most historic and important document.

A key paragraph of Chapter 8 of *Lumen Gentium* is paragraph 67 which says that *all traditional devotions* to Our Lady “*are to be fostered and encouraged* in the Church as heretofore.”

This decree of the Council is a complete repudiation of those who claim there was some effort on the part of the Council to “downplay” devotion to Our Lady. It specifically *commands* that *traditional devotions* are to be fostered and encouraged.

Are there some traditional devotions which are to be fostered and encouraged more than others?

*Six months after the closing of the Council, the golden Rose was presented by the Pope's personal legate at Fatima on May 13, 1965, just two decades into the atomic age.

The commission which prepared this document decided that *no specific devotions* be mentioned in the document because the Council was speaking for all the centuries to come. It was speaking two thousand years after the first Council had met in Jerusalem. Its voice would be a "command" to the Church for centuries to come.

For the Pope to Decide

The Archbishop of Coimbra, who was a member of that commission, had asked that at least the *Rosary* should be mentioned as one of the traditional devotions which should be fostered and encouraged. After much discussion it was decided that not even the Rosary must be mentioned. The Archbishop himself later revealed that the commission had decided that "*it should be up to the Holy Father to indicate at any given period in history just which particular devotions were to be recommended in the Church at that particular time*" (See *Dear Bishop*, p. 85).

Only four months later (that is, just 120 days after he had promulgated *Lumen Gentium*) the Pope, responding to this judgment taken by the commission, issued a solemn statement through an International Marian Congress in the light of paragraph 67 of Chapter 8. The following words were declared by Pope Paul VI:

"You will make known our will and our exhortations which we base upon the dogmatic constitution of the Ecumenical Council Vatican II, which is in complete conformity with our thought and indeed upon which our thought is based.

"That one ever hold in great esteem the practices and exercises of the devotion to the most Blessed Virgin which have been recommended



Above: Pope Paul VI at Fatima on May 13, 1972, for the 50th anniversary of the apparitions. It was one of the few trips any Pope had taken from Rome in over 100 years. Lucia, a Carmelite, had not been seen in public since 1946 when she entered the cloister. His Holiness gave a command that she be at his side for the 50th anniversary and seemed to present her to the vast throng. After promulgation of *Lumen Gentium* this Pope said that, in keeping with the declaration of the Council concerning traditional devotions, the Rosary and the Scapular had a primary place.

for centuries by the Magisterium of the Church. And among them we judge well to recall especially the Marian Rosary and the religious use of the Scapular of Mount Carmel, a form of piety which is adapted by its simplicity to the spirit indeed of everyone, and is most largely widespread among the faithful for an increase of spiritual fruit." (*Osservatore Romano*, April 2, 1965.)

This is not just the opinion of someone like the author of this book. It is not even just a message from Our Lady in a private revelation. *It is the Pope elucidating a declaration of a Church Council* and stating that, of all the traditional devotions to Mary in the Church, we are now to remember *especially the Rosary and the Scapular of Mount Carmel*.

This must certainly cause some wonder especially among those who never considered the Scapular devotion to be that important. It is certainly not unexpected that some should ask:

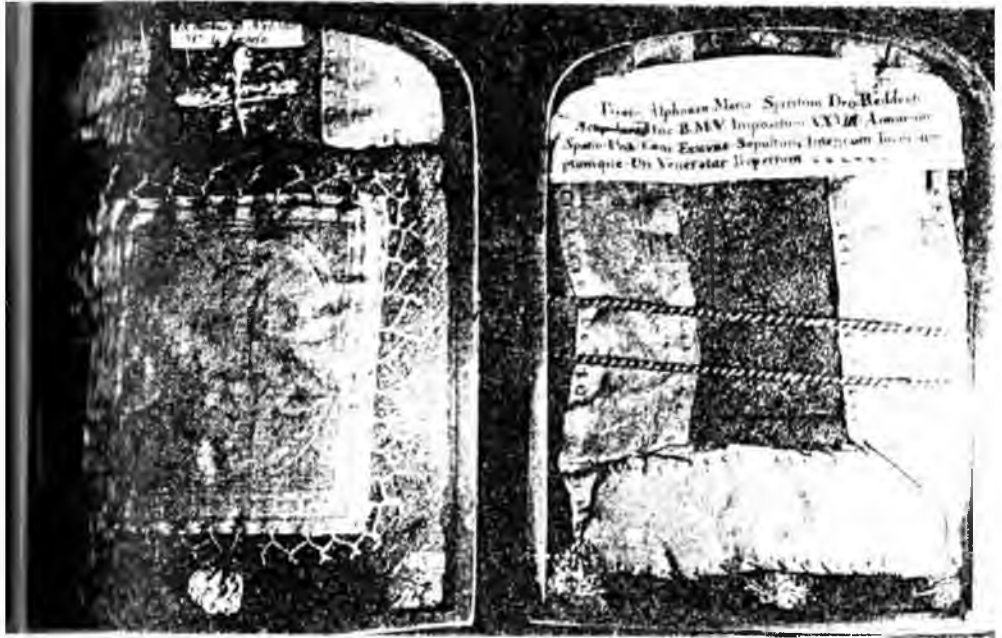
Why "Our Lady of Mount Carmel?" Why should one particular Scapular, with ties to a particular religious community, be singled out above others? Why not the Scapular of the Immaculate Heart of Mary? Or why not the Miraculous Medal?

We no longer ask why the Dominican Rosary has been chosen instead of one of several other Rosaries, all of which are certainly dear to Our Lady and might even be equally beneficial to souls. We have simply come to consider the Dominican Rosary as "the" Rosary and to some extent have overcome that human feeling of preference.

The Scapular is a miniature of the Carmelite habit. It is a sign of participating membership in the Carmelite Order, and that certainly makes Carmelites look like preferred children.

Is that right? And if I am wearing any one of the other 18 Scapulars approved by the Church, why

should I be expected to wear the one of Our Lady of Mount Carmel? We have already hinted at the answer when we referred to those wearing the Scapular as "the People of Mary."



Above: Photograph of the marvelously incorrupt Scapular of St. Alphonsus Ligouri after forty years in his tomb where everything else corruptible had turned to dust. The saint, and Doctor of the Church, suggested that those who do a little more" than Our Lady asked for (for the Sabbatine Privilege) may not go to Purgatory. The Blue Army fulfills the conditions of the Sabbatine Privilege, and these words of St. Alphonsus are a great encouragement to those who "do a little more."

Below: A Redemptorist father in Naples shows the author the reliquary containing the incorrupt Scapular of St. Alphonsus Liguori.



Below: Two great founders of Religious Orders, St. Alphonsus of the Redemptorists and St. John Bosco of the Salesians had a very special devotion to Our Lady of Mount Carmel and both wore Her Brown Scapular. When they died, each was buried in his priestly vestments and Scapular. Many years later, their graves were opened, the bodies and sacred vestments in which they were buried were decayed... dust! But the Brown Scapular which each was wearing was perfectly intact.

St. Alphonsus Liguori

St. John Bosco



Chapter XI.

“People of Mary”

When the World Apostolate of Fatima first started in France back in the middle of the 20th century, the head of the Apostolate of France, Abbe Andre Richard, D.D., wrote to the Bishop of Fatima asking:

“At least here in France, can we not use the Miraculous Medal *instead* of the Scapular as a sign of consecration to the Immaculate Heart?”

That seemed reasonable. After all, what better sign could there be of consecration to the Hearts of Jesus and Mary than the Miraculous Medal on which is engraved the image of Those Two Hearts? And was it not a medal given to the world by Our Lady Herself to be worn by all and which indeed has become a worldwide devotion? At least why should not members of the Apostolate of Fatima in France, headquartered in Paris where the apparition of the Miraculous Medal took place, have permission to use this as their personal sign of consecration *instead* of the Scapular?

Only Scapular of Mt. Carmel

But the Bishop of Fatima, who might have been expected to reply favorably to such a reasonable request, replied:

“The Blue Army (World Apostolate of Fatima) was right in choosing the Scapular of Mount Carmel and *no other* as a sign of consecration to the Immaculate Heart of Mary.”

That is the "bottom line." We should of course wear the Miraculous Medal, and other signs of devotion as well, *but not as substitute* for that special sign of consecration to Our Lady's Immaculate Heart.

This statement of the Bishop of Fatima was made before Vatican II and causes us again to ask: Why the Scapular of "Mount Carmel" and no other? Why cannot all other Marian devotions stand up and demand "equal rights?" Do we really have to accept such an awkward and "unseemly" title as "Our Lady of Mount Carmel?"

Again we wonder: Is there some special meaning to "Mount Carmel" over and above our interpretation of an event which took place in the Old Testament when the prophet Elias performed a great miracle "to prove that God is God," and following that miracle a foot-shaped cloud rose out of the Mediterranean Sea which the fathers and doctors of the Church saw as a prefigure of the Immaculate whose heel would crush the head of the serpent as foretold in Genesis?

Yes, there is a very important reason.

As "*Israel*" represents the people of God, "*Carmel*" represents the people of Mary.

Elias had told the king to gather "the nation" on "Mount Carmel." This nation was Israel. These were the "People of God"... who were being led by a pagan Queen into idolatry. To show the People of God that there is only one God and that he is God, Elias called fire from Heaven under the direction of the Spirit of God. What followed next is difficult to believe, perhaps even difficult to imagine.

The stunned "People of God," worn out by an entire day under the blistering sun after three and a half years of terrible drought which threatened their very existence as a nation, were left *wondering what was going to happen next.*

The Mystery Cloud

As we recalled before, the seventh time the servant returned in amazement. *Something was coming out of the sea!* A cloud in the shape of a human foot!

Let us ask ourselves the question: "Have we ever seen a cloud rise out of the sea?" We have seen steam rise out of heated water. *But have we ever seen a cloud rise out of the sea?* Normally only vapor from the sea after reaching high altitudes becomes a cloud.

And something else is unusual in this foot shaped sign: Immediately after seeing it Elias arose and went to the king of the nation to say: "Hasten home before the storm overtakes you."

As the foot-shaped cloud rose into the sky, it filled with clouds and down came the saving rain! And so from Mary, salvation has come to the world. The Immaculate One, who was chosen by God to be the new Eve and to crush the head of the serpent, had been chosen by God to bring to the world a Savior, its Mediator, its Source of all Grace!

This is Our Lady of Mount Carmel; the Immaculate bringing forth the Savior of the world; the new Eve crushing the head of the serpent. *She is Our Lady of Victory.* She is the one perfect human being because of whom all of us are glorified, not only as the "People of God" but as "*People of Mary.*" And today She is calling Her people together.

Mary's "People"

As said above, as Israel has come to symbolize the People of God, so we may say that *those who wear the Scapular of Our Lady of Mount Carmel are the People of Mary.* We are not embarrassed to be called "Israel" in Christian liturgy, as the "People of God."

we know it today) above other nations. So also when we speak of "Special children of Our Lady of Mount Carmel" we do not necessarily exalt Carmelites above any other religious community. Whether *Israel as a nation is better or worse than any other nation is completely irrelevant* to our liturgical identification with Israel as the "People of God."

When we wear the Scapular we do not affirm that the Carmelites are better or worse than any other religious community in our identification with Our Lady of Mount Carmel as special children of Mary.

Quite simply this devotion of the Scapular of Mount Carmel *identifies us* (and Carmelites!) in a special way *with Mary as the new Eve, Our Lady of Victory who crushes the head of the serpent, the one through whom Jesus comes to us and the one by whom we can most easily and quickly unite ourselves to Him to be bathed in His Saving Grace as "the People of Mary."*



The Apparition of Pellevoisin

Chapter XII.

**“My Livery, and That of My Son”
— Pellevoisin**

Early in 1990, the present writer produced a six hour audio tape program titled *Our Lady Speaks Today*. It would add much to this present book if a few of those hours could suddenly appear here to show the message of this book in the context of *Our Lady's apparitions from the Rue du Bac in 1830 to the present moment*. Most relevant and meaningful of these apparitions in reference to Our Lady of Mt. Carmel took place in Pellevoisin, France, in 1876.

The apparitions received partial Church approval shortly afterwards but the final approval did not take place until 1983... indicating, perhaps, that this most intimate and important message of the Scapular of Mount Carmel has been saved for now.

St. Catherine Laboure had been told by Our Lady that she would be taken to Heaven in 1876, the same year in which Our Lady appeared to a lay woman named Estelle Faguet under the most unusual circumstances.

Estelle was the sole support of her parents when, in May of 1875, she was found in the final stages of consumption (in addition to a tumor from which she had suffered for ten years). On February 10, 1876, the doctor said she had *only a few hours to live*. She could retain no food. He said, “It is useless to torture her for the short time she has.”

On the following Tuesday she was still alive (although expected to die momentarily). She told the priest who brought her Communion that during the previous night *the Blessed Virgin had appeared to her*.

"Satan! What Are You Doing Here?"

What subsequently happened to Estelle is one of the most dramatic and exciting events in the history of Marian apparitions. Estelle says:

"Suddenly the demon appeared at the foot of my bed. He was horrible and at once began to make grimaces at me. Scarcely had I seen him when Our Blessed Lady appeared on the other side of the corner of my bed. She wore a pure white veil which fell in three folds. I can never describe how beautiful She was. Her features were regular, Her color white and rose tint, rather pale.

Her large gentle eyes assured me somewhat, but not completely. The demon, perceiving the Blessed Virgin, drew back, dragging the curtain and the iron rod of my bed. This increased my terror which became unendurable. I crouched down on the bed. He did not speak but turned his back to me.

"You Are My Daughter"

"The Blessed Virgin said to him sharply. 'What brings you here? *Do you not see that she wears my livery and that of My Son?*' (Our Lady was referring to the Brown Scapular of Mount Carmel.) He disappeared gesticulating. Then Our Lady turned to me and said gently: '*Fear nothing; you are my daughter.*'"

Our Lady then told Estelle to have courage and patience; that she would live five more days and to offer them in honor of the five wounds of Her Son. On Tuesday morning, when the priest came to give her Communion, Estelle told him of Our Lady's apparition and that she would live until Saturday. That same night Our Lady appeared again and told Estelle that *she would be cured on Saturday "because of your resignation and your patience."*

At the same time Our Lady made known certain faults to Estelle which had seemed small when she committed them, but now she saw that ANY sin is big in the eyes of God and she said:

"I would have longed to cry out for pardon, but could not; my grief overcame me..."

On Thursday night, Our Lady came back and told her again that by her resignation her faults had been expiated. On Friday, Our Lady appeared a fourth time, encouraging her in her suffering.

Finally, on the eve of Saturday, the day of her cure, Estelle asked Our Lady if she should change her state in life and become a nun. Our Lady answered: "*One can be saved in every state. Where you are you can do a great deal of good, and you could publish my glory.*"

Her cure, on the day foretold, was instantaneous and complete. Beginning on the following July 1 there were ten more apparitions which ended on the following Feast of the Immaculate Conception (December 8, 1876). In the course of these apparitions the revelation of love given by Our Lord to Saint Margaret Mary Alacoque took on an amazing new dimension.

The Scapular

When Our Lady first appeared to Estelle, The Blessed Mother said to Satan: "What brings you here? *Do you not see that she wears my livery and that of My Son* (referring to the Brown Scapular of Our Lady of Mount Carmel)?"

Satan lies in wait for every soul which responds to the altar call. The minute a soul shows the slightest sign of repentance (let alone of being born again!) Satan and his legions are there.

But the Scapular of Our Lady of Mt. Carmel is more than an altar call... more than an invitation to

holiness. It is a powerful instrument of the Immaculate before whom hell trembles! A brother of St. John of the Cross, Venerable Juan Yepes, used to persuade as many as possible to wear the Scapular and he once heard a fury of demons cry out that the three things which most torment them are, "The name of Jesus, the name of Mary, and the Scapular of Mt. Carmel" (*Sign of Her Heart*, p. 104). This happened when Venerable John was praying and doing penance for the conversion of sinners.

After rebuking Satan at Pellevoisin, Our Lady told Estelle in a subsequent vision: "*I have come especially for the conversion of sinners.*"

Then Our Lady told her, referring to the apparitions seen by Saint Margaret Mary Alacoque: "*For a long time the treasures of my Son have been opened*" giving Estelle to understand how, through Saint Margaret Mary, Jesus had shown the world the glory and power of devotion to His most Sacred Heart. Then Estelle noticed that Our Lady was wearing what looked like a white Scapular (or it was as though the Brown Scapular were covered with white).

Estelle's attention was drawn to the Scapular as Our Lady reached for it and lifted it from Her breast. *At that moment, Estelle saw a red heart appear on the white background.* Holding it up, Our Lady said:

"I love this devotion. It is here I will be honored."

In the last apparition on the Feast of the Immaculate Conception, *Our Lady invited Estelle to kiss the Scapular on which the red heart had appeared.* That was the moment of greatest drama... the moment most meaningful in these fifteen apparitions. Kissing it, Estelle felt a great happiness.

Father Vernet, O.P., noted French theologian who had been asked by the Archbishop of Bourges to do an in depth study of the apparitions of Pellevoisin, writes:

"Estelle felt that she was kissing a LIVING HEART, a bleeding Heart from which there flowed blood and water!"

Father Vernet said it was the Sacred Heart "complete and as usually represented according to the revelations of Saint Margaret Mary at Paray-le-Monial." When Estelle kissed this beating Heart of her Savior on the Scapular, *she was aware of the beating heart of Mary beneath it... and of her own heart united to the Heart of Jesus through the Immaculate Heart of Mary!*

"At Pellevoisin it was not the sign, but the actual heart of Mary (beneath the Scapular)" says Father Vernet, *"because Mary was present in all Her person."* The heart of the Virgin was there in Her very presence, and the link between the heart of the Virgin and that of the Son was very much and very strongly in evidence to Estelle who *experienced the Heart of Christ directly "on the breast" and therefore on the living Heart of His Mother!*

Below: Dr. Rosalie Turton and Father John Engler in the Chapel of the Apparitions of Pellevoisin.



The Effect

The meaning of this vision is extremely profound and moving. Even more so is the effect it had on Estelle. The moment she kissed the beating Heart of Our Lord on the Scapular, *she felt that her heart was pressed between the Hearts of Jesus and Mary.* She felt with that kiss, that she became *totally consecrated to the Sacred Heart of Jesus through the Immaculate Heart of His Mother!*

We recall the words of St. John Eudes heard from Our Lord: "I have given you this admirable Heart of My dearest Mother which is but *one with Mine, to be truly your heart* also in order that the children may have but one heart with their Mother... so that you may adore, serve and love God with a heart worthy of His infinite greatness."

Our hearts do not cease to be when united to the Hearts of Jesus and Mary. And the Heart of Our Lady does not cease to be, although one with the Heart of Our Lord. All three distinct hearts are united. This, ultimately, is the true meaning of the great gift of the Scapular... *the sign by which Our Lady unites our hearts to Hers in order that we may be most intimately united with the Sacred Heart of Her Divine Son.*

The Heart of Jesus

The Scapular is not only the sign of consecration to the Immaculate Heart of Mary but also of union, through Her Heart, with the Sacred Heart of Jesus in a most intimate way. And is that not what the saints have said about the Scapular devotion for the past several hundred years!

Father Vernet points out that this intimate revelation of the Sacred Heart of Jesus on the Scapular to Estelle Faguet was that of a "living heart,"

therefore, organic... a heart of flesh. And Father Vernet points out that this emphasizes *the Incarnation*... that God truly became man with a Heart beating in a human body... *beating with love, and finally pierced in sacrifice.*

"It was a beating Heart from which there flowed blood and water" Father Vernet points out, "a sign of the treasure of grace and also a sign of the death of Christ on the Cross (because of the drops of blood and water). But this heart (which was 'dead' when pierced to let flow water and blood) was again beating. The regular rhythm of Its beating *proclaims the resurrection.* Estelle, by this kiss, *"became the spouse of the crucified and of the resurrected Christ."*

Oh, what a wonderful symbolism! And, for Estelle, what a profound experience!

The water did not come out of the Side of Our Lord until after He was dead, when the soldier's lance pierced the sack around the Heart which contained water. But it is not a dead Heart which Estelle experienced as she accepted the invitation of Our Lady to kiss It. No, even though the drops of blood and water were flowing, it was a pulsing, living Heart... *the Heart of our resurrected Lord!*

The Scapular Today

Father Vernet says that the theological significance of this revelation of the Sacred Heart on the Scapular at Pellevoisin "is the perfect sign in all the elements which compose it, of our aggregation and consecration to the redemptive love of Christ by the graces obtained from Him for us by the Virgin, and the *imitation of Her own consecration as Mother to the Savior of the world.*"

When Our Lady first appeared to Estelle, She told Satan that he had no right to be there because Estelle was wearing "*My Livery and that of my Son.*"

Never before had we heard the Scapular of Mount Carmel referred to as the Livery or uniform of Jesus. This was the Brown Scapular, the sign of consecration to the Immaculate Heart of Mary which had been enriched by the Church for hundreds of years and which became, after the Rosary, the most privileged and indulgenced devotion to Mary in the Church (until the post-Conciliar five ways of obtaining a plenary indulgence). Pope Pius XII called it: "Our sign of consecration to the Immaculate Heart of Mary." *Was it now to be a devotion not only to the Heart of Mary but also to the Sacred Heart?*

Because of the visions to Estelle Faguet, the World Apostolate of Fatima began several years ago to reproduce on one panel of the brown Scapular, against a white background, an image of the Sacred Heart of Jesus pressed against the Immaculate Heart of His Mother. Other apostolates asked permission to use the same pictures. There are *now millions in use around the world.*

In the latest model of this Scapular, the Sacred Heart is depicted with the drops of water and blood, and the thorns around the Heart of Jesus seem to blend with the thorns around the Heart of Mary (as revealed at Fatima). The inscription above and beneath the Two Hearts reads:

"Sacred Hearts of Jesus and Mary, make my heart one with Yours."



Chapter XIII.

Sign of the Three Hearts

Our Lady challenged the presence of Satan at the deathbed of Estelle with the words: "Do you not see that she is wearing MY livery and THAT OF MY SON?"

Three hearts are involved: The Hearts of Jesus and Mary, and the heart of Estelle united to Them by this sign of her consecration and service. Throughout the apparitions and message of Pellevoisin we see ever more clearly this mystery, so clear in the writings of saints like John Eudes and Francis de Sales. As we have said, millions of Brown Scapulars covered with a white panel showing the Hearts of Jesus and Mary are now in use all over the world.

They were first becoming known in 1967 when the Church celebrated the golden jubilee of the apparitions of Fatima. At that time, as part of a special pilgrimage led by the Bishop of Fatima, a First Friday-First Saturday Vigil was held at the Church of Our Lady of Mount Carmel on the Via della Conciliazione in Rome, just down from St. Peter's.

An unusual prophecy concerning the "Two Hearts Scapular" was fulfilled that night.

Dead Bishop Appears

On April 2, 1927, Bishop Prohaszka, who founded the Social Mission Sisters in Budapest, died. (His cause for canonization is now under way.) The following week he appeared in the cell of Sister Athanasia Pekar and said: "You are to witness that

I am your father.” She did not understand. Then the Bishop directed her gaze at a vision which unfolded above her. *She saw a scapular bearing the image of the Sacred Heart of Jesus and the Immaculate Heart of Mary.*

Never having seen such a scapular she wondered why the Bishop was showing it to her. He said: “You will receive this Two Hearts Scapular in Rome, during the night, from a Bishop.” The vision ended. It made no sense. How would she, a humble nun in Budapest, ever be in Rome? How could something like this happen *during the night* anywhere, let alone in Rome? And finally, *by a Bishop?* Confounding her further was the fact that her community was of the Byzantine rite.

Although it seemed absolutely improbable, Sister Athanasia had no doubt that the saintly founder of her community, gone to Heaven only a few days before, had really appeared to her.

Forty Years Later

Who would have thought in 1927 that the Social Mission Sisters of Hungary would within fifteen years be totally disbanded? Even after freedom returned to Hungary, after the dissolution of the Soviet Union, their principal convent which had been confiscated by the Communists remained the City Hall of Buda.

Many of the community died. Sister Athanasia was one of the last to escape, with little more than she was wearing. In the United States, with permission to live in the world while keeping her religious vows, she was able to support herself as a nurse. She played a key role in communication among her sisters scattered in various places of exile.

In 1967 she decided to join a pilgrimage led by the Bishop of Fatima. In Rome, during a First Friday-

First Saturday *all night Vigil of the Two Hearts*, she was enrolled by the Bishop of Fatima himself in the "*Two Hearts Scapular*."

Telling the present writer about this many years later Sister Athanasia says that for all those forty years she had not understood the vision of Bishop Prohaszka. Then she remembered that she heard Fr. Wiemar Anzer, Master of Novices of the Capuchin Community in Buda, say: "In 300 years no one in the world will know about Bishop Prohaszka because all the documentation about him will have been destroyed."

Not only was the documentation destroyed but the great community founded by the Bishop was brought to the verge of extinction. But an extraordinary prophecy made by the Bishop within the octave of his death had now been realized to the letter: Enrollment in the "*Two Hearts Scapular*," in Rome, during the night, by a Bishop.

On September 13, 1991, Sister Athanasia signed a deposition witnessed by the author. This book had just been completed and it seemed fitting that this extraordinary story should be told. Perhaps that is how the witness was to be given of which the Bishop spoke during the vision. And perhaps it is another act of the Providence of God in drawing our attention to the mystery of the Scapular as "My livery, and that of My Son." How farseeing is that Providence!

It was five years after the vision of Bishop Prohaszka in the Motherhouse of his community in Budapest that a Carmelite Brother in the United States received a message about the Two Hearts apostolate which now flourishes around the world, and during a year that the printing of this book was unexpectedly delayed, an added message entrusted by a Carmelite tertiary to the intercession of Bishop Prohaszka came to be added: the *Message of the Flame of Love*.

In 1933 a Carmelite Brother was given a message about union with the Heart of Jesus through the Heart of Mary by means of the Scapular. The full story is told in the book, *The Brother and I* (AMI Press, Washington, NJ, 07882, 212 pages).

This message was conveyed in the form of a "Morning Offering" now used by millions around the world in The Blue Army of Our Lady of Fatima... an apostolate which applies the use of the Scapular to extend the Morning Offering throughout the day.

Indeed "here" Our Lady is now honored by millions throughout the church!

This is the Very Heart of the Message of Fatima

After that private revelation of 1933, a friend of the Carmelite Brother tried to express this by preparing three pictures fastened together in such a way that when you looked at the first picture it seemed to be a young man with his heart showing through the small Scapular he was wearing. But when you lifted the picture, you saw that actually there was a hole in the picture and that the heart was on the breast of Our Lady in a picture beneath.

When you lifted the picture of Our Lady, again you saw there was a hole in the place of Her Heart and beneath it was a picture of Our Lord's Sacred Heart. In other words, there was only ONE Heart for all three pictures; that of Our Lord. Written on the outside of the three pictures were the words Saint John Eudes heard from Our Lord:

"I have given you this admirable Heart of my dearest Mother which is but one with Mine, to be truly your heart also in order that the children may have but one heart with their Mother... so that you may adore, serve and love God with a Heart worthy of His infinite greatness."

Those pictures were never published. After all, our hearts do not cease to be when united to the Hearts of Jesus and Mary. And the Heart of Our Lady does not cease to be, although one with the Heart of Our Lord. All three distinct hearts are united in one, and the pictures were only a feeble way of showing this mystery. This, ultimately, is the true meaning of the great gift of the Scapular... *the sign by which Our Lady unites our hearts to Hers in order that we may be most intimately united with the Sacred Heart of Her Divine Son.*

The author of this little book was the "friend" who tried to represent this mystery of love with three pictures. Afterwards the book *Sign of Her Heart* was published to explain all of this in greater detail.

Our Lady tells us at Pellevoisin that the Scapular is not only the sign of consecration to Her Immaculate Heart but also of *union, through Her Heart, with the Sacred Heart of Jesus.*

Tabernacle Veil

Let us recall again that the great mystic and doctor of the Church, St. John of the Cross, receiving the Scapular as he was invested as a Carmelite, said:

"I desire to practice with fervor all of the virtues of Mary *which this holy habit signifies.*" He had hardly made this resolution when he said: "*Our Lord made me understand all the tenderness of His Heart. Never would I believe that there could be so much compassion for men in this Divine Heart!*" (*Chroniques du Carmel*, Vol. 1, p. 100).

This is also something that Estelle Faguet understood: That the Scapular was a constant reminder that as we are clothed by Our Lady, in Her own garment, we must also be interiorly like Her. *Our Lady revealed her faults to her.* Estelle was filled

with repentance and felt a great desire to be like Our Lady... to imitate Her in Faith, Hope and Love.

Indeed, as we have repeated before, *by the very wearing of the Scapular Our Lady enables us to practice, at every moment, continuing devotion of Faith, Hope and Love!*

We do not tire of repeating: When I wear the Scapular I say that *I believe!* Even when I am asleep, my Scapular is proclaiming my faith in the existence of God, of Heaven, of the Incarnation and the Redemption, of Mary as the Mother of God and the Mother of Man, and so on and on!

And what a sign of *Hope* it is! It proclaims constantly that I have such confidence in God and in the intercession of Our Lady that if I persevere in this devotion I shall not die in the state of sin!

Sign of Love

And now, especially after the vision seen by Estelle Faguette, how much we appreciate the Scapular as a *sign of love!* It is a sign that I *want* my heart to belong to the Hearts of Jesus and Mary! It is a sign that I want to be united to Them forever.

Oh! How great a gift is this Scapular, by which *at every moment*, even when I do not actually think about it, I am professing the three theological virtues of Faith, Hope and Love! There results another symbolism which entices us to the very heights of sanctity: To see the Scapular over my heart *like a Tabernacle Veil.*

God Within Me

St. Paul says that I am the temple of God. When I am in a state of Grace, Faith tells me that God dwells within me. How often do I think of this? How often do I turn my thoughts to God *within myself?*

On August 26, 1861, St. Anthony Mary Claret, then a bishop, was praying in the Church of the Rosary at La Granja at 7 o'clock in the evening when *Our Lord gave him the great grace of having the Blessed Sacrament remain incorrupt within him from one Communion to the next.* And the saint had this favor, this miracle of the Eucharist, constantly with him for the following 16 years of his life.

At the same moment he understood, "I must always be very recollected and interiorly devout; furthermore, I must pray and stand up to all the evils in my country because this is what Our Lord told me."

(Incidentally on the following day, in the same church, Our Lord let him know that one of the three evils threatening Spain even then — over half a century before Fatima! — was Communism.)

The reader may think it was possible for St. Anthony Mary Claret to have the Sacramental presence of Jesus from one Communion to the next, but "not for me." But Why Not?

Please, let us repeat that question: *Why not* for you and me? Several years after Our Lord began to remain sacramentally present in St. Anthony Mary Claret, the saint was reading his diary and came upon the description of this great favor he had received on that evening in La Granja.

He reached for his pen and wanted to blot it out because he felt that such a favor should not be known... that people would think that he had received a great favor that had perhaps not been accorded to others. Even as he reached to strike out the description of this tremendous act of the love of the Heart of Jesus (who wished to remain beating physically within him in the Blessed Sacrament) he heard Our Lady tell him:

"No! Leave it. I wish everyone to know that this is the fruit of devotion to my Immaculate Heart."

Apostle of Her Heart

What distinguished St. Anthony Mary Claret from most of the rest of us was his *very great devotion to the Immaculate Heart of Mary*.

When he was in his teens, he had a terrible temptation against purity while recovering from an illness in the college infirmary. Try as he would to distract himself from the temptation, it would not go away. It seemed to become stronger and stronger. In a last desperate effort, he threw himself from one side of the bed to the other. And suddenly there was Our Lady standing beside him. She smiled at him and revealed to him the tenderness and intimacy of Her Immaculate Heart.

From that day, the saint never again had a serious temptation. He had won the victory. He had united *his heart to the Immaculate Heart of His Mother*, which he had won by his persevering effort to avoid sin! From that time on, the Immaculate Heart of Mary was the very center of his life.

This is why one of the major statues in the Basilica at Fatima is that of St. Anthony Mary Claret. (Another, of course, is that of St. Dominic, through whom Our Lady gave the Rosary to the world, because Our Lady identified Herself at Fatima as Our Lady of the Rosary.)

Our Lady had said in Her apparitions at Fatima that: "God wishes to establish in the world devotion to My Immaculate Heart." One of the greatest apostles of Her Immaculate Heart had been St. Anthony Mary Claret who, because of that devotion, won for himself the great and miraculous favor of having the Blessed Sacrament reserved physically within him from one Communion to the next during the last 16 years of his life.

Could not *my* Scapular become a tabernacle veil?

NOTE:

At Pellevoisin Our Lady referred to the Brown Scapular as "My livery and that of My Son." When Estelle wished to know what was on the other side of the scapular upon which the Heart of Our Lord appeared, Our Lady said simply: "Let the Church decide."

In 1910 the Church decided that all small scapulars (eighteen had been approved and indulgenced) could be replaced with a medal bearing on the front an image of the Sacred Heart and on the back an image of Our Lady. But at the same time it was said that one should wear the principal Scapular which is that of Carmel. St. Plus X, who authorized the medal, when asked about substituting it, even for the Carmel Scapular, opened his white cassock and showed the Brown Scapular of Carmel saying: "Let us never take it off."

We will know all the reasons for this development only when we get to Heaven. It would seem above all that the reason Our Lady said "Let the Church decide" could be related to an historical controversy at the time.

Only when Our Lady appeared in the final vision of Fatima as Our Lady of Mount Carmel, holding forth the Scapular, did the controversy (which gave rise to doubts even in the Carmelite Order to the historicity of the Scapular vision of St. Simon Stock) begin to fade. But the end of the second Vatican Council, with the Pope's statement that the Scapular of Carmel and the Rosary are the two devotions most to be fostered in the Church (in keeping with the Council's decree on Marian devotion), arguments about the historicity of the 1251 vision to St. Simon Stock and divided opinion among religious Orders became moot.

There is a white scapular as the result of the Pellevoisin apparitions. We may be enrolled in it as well as in 17 other scapulars, and then persevere in the enrollment by wearing a single medal. Today many (if not most) Rosaries are made with this medal at the joining. It suffices to carry such a Rosary since the medal need not be worn about the neck. There must be an image of the Sacred Heart on one side; it is fitting that on the other there be an image of the Immaculate Heart of Mary.

This joining of the medal in the Rosary seems an apt symbolism of the close relationship of these two devotions which Sister Lucia called "inseparable."

Today, over a hundred years after the apparitions of Pellevoisin, primarily as a result of Fatima and of the Council, millions of Carmel scapulars are being worn with the image of the two hearts. In this we see a fulfillment of Her words: "Here I will be honored."

Looking at those images we begin to understand more profoundly the meaning of Her words in the first apparition to Estelle as She cried out to Satan, indicating that Estelle was wearing the Scapular of Mt. Carmel: "What are you doing here? Do you not see she is wearing MY LIVERY *and* THAT OF MY SON?"



"One In Their Love"

Chapter XIV.

The Two Hearts Scapular

As was mentioned previously, the Ven. Bishop Prohaszka, appearing to a sister of his community only days after his death, spoke of the "Two Hearts Scapular." He gave a sign by which the sister would know: She would receive this Scapular (and he showed it to her with the image of the Two Hearts) in Rome, at the hands of a Bishop, during the Vigil.

It may be sufficiently remarkable that *forty years later* this sign, which seemed impossible, was realized on the occasion of the golden jubilee of the apparitions of Fatima. The sister, having been expelled from Hungary during the war, was present at an All Night Vigil in the Carmelite Mother Church in Rome (just a short distance down from St. Peter's). The Vigil was in honor of the Two Hearts (First Friday-Saturday), and the Bishop who enrolled the sister in the Scapular with the image of the Two Hearts was the actual Bishop of Fatima.

What may seem even more remarkable is that in April of 1927, when in a vision Bishop Prohaszka spoke of the "Two Hearts Scapular," *it did not yet exist*. It began to be used only after 1960 when the leaders of the World Apostolate of Fatima (the Blue Army) took note of the apparitions of Our Lady at Pellevoisin.

"And That of My Son"

There, as we have already emphasized, Our Lady, for the first time referred to the Scapular not only as HER livery but also with the words: "*And that of My Son.*"

Lucia said Our Lady of Mount Carmel at Fatima held forth the Scapular "Because She wants everyone to wear it. As Pope Pius XII has said, 'it is the sign of consecration to Her Immaculate Heart'"

Why did Our Lady say at Pellevoisin that it was not only the sign of entrustment to Her but also to Her Son? Why the sign not only of Her service (livery) but of His?

In a later apparition Our Lady held forth the small Scapular She was wearing over Her own Immaculate Heart. She invited Estelle to come and kiss it. At that moment *the Sacred Heart appeared on the Scapular*. Estelle then had the mystical experience of oneness through the Heart of Mary with the Heart of Jesus.

Millions of Carmel scapulars are being worn like the one used in the All-Night Vigil in Rome in 1967. But *no one had thought to call it "The Two Hearts Scapular."* It was just the Mount Carmel Scapular bearing the image of the Two Hearts on a white background.

Is it not truly a "Two Hearts Scapular," a sign of belonging to the Sacred Heart through the Heart of Mary?

As we study the words and actions of Our Lady in the miracle and visions of Pellevoisin this becomes undeniably clear and at the same time solves a theological difficulty about "consecration" to the Heart of Mary.

When he wished to make the consecration of the world to the Immaculate Heart of Mary the Pope was confronted with the argument that consecration could be made only to God.

His Holiness found the solution in the writing of St. Grignon de Montfort who spoke of consecration to Jesus THROUGH Mary. When we speak of consecration to the Sacred Hearts the entire problem disappears.

They Are ONE FLAME of Love.

In Jesus the Flame is of the Triune God WHO is love. In Mary, the Flame is Jesus. Perfected in Her is the ONENESS which He prayed to the Father for each of us at the last supper when He instituted the Blessed Sacrament: "Father, that they may be ONE, as you and I are One." And also: "I consecrate Myself that they, too, may be consecrated..." (John 17, 19)

The Scapular (especially when linked in practice to devout use of the Rosary) is like a halter about us by which Our Lady draws us to our Eucharistic Lord. It is a sacramental of oneness with Mary, who leads us to Him in the Sacrament of Oneness.

Oh, how grateful we should be that Jesus gave us not only Himself in the Sacrament of His Love, but from the foot of the Cross gave us His Mother who in turn came to mark us with Her sign, to place us under a visible, tangible mantle of Her love.

Wearing It Is Not Enough

Wearing the Scapular is not enough. We benefit most by realizing what it is and what it does. It is the sign of a spiritual contract with my Mother and Queen. It places me in a special relationship with Her. It brings to me the *constant effect of Her presence*.

With St. Claude, confessor of St. Margaret Mary Alacoque, we can say: "I need merely reach out and touch my Scapular and *I KNOW*" (see *Sign of Her Heart*, p. 53).

Does it not seem that Our Lady said the conquering Flame of Love would begin in Carmel because the livery of Carmel is the sign, the sacramental of Her Flame? As God is Love, the Heart of Jesus is the great Flame of Love. Our hearts come on fire as they

join that Flame through the Immaculate Heart of Mary. And as a flame rising from several sticks burning together forms one flame, our hearts join with theirs in one Flame of Love.

Sticks lose their identity in the one flame they produce. But hearts in the Flame of Love remain individual even though part of one great Flame.

The Heart of Jesus is human like the hearts of Mary and of all Her children. But it is also Divine, inviting us into Love Itself. Our Lady, as the Mother of Jesus and our Mother, wants to work for each of us the miracle She wrought in Her first appearance to the children of Fatima: the *miracle of light*, Her Flame of Love.

Since that miracle of light from the Heart of Mary in Her first apparition at Fatima, the expression SACRED HEARTS seems to have come into greater use. The founders of the Blue Army used it to close their letters for almost half a century: "Yours in the Sacred Hearts." (Hundreds of thousands of such letters were sent to the four corners of the world.) Applying the same adjective (Sacred) to the Heart of Mary as well as to the Heart of Jesus seemed the simplest way to express the Oneness of Their Hearts.

As we repeat the words "Sacred Hearts" thinking of the Scapular and recalling the vision of Pellevoisin, the light begins to glimmer and to shine ever more brightly as we repeat over and over "Sacred Hearts!" I think not only of the Heart of Jesus and the Heart of Mary as a Flame of Love, but at the same time of *my own heart*, invited like St. Joseph and the little children of Fatima, to become "lost" in that Light, part of that Flame!

O Mary, my Mother! You came to Fatima as the "Lady of Light." Let those rays from your Immaculate Heart cause me to be lost in God and to behold and understand your Flame of Love, *Jesus*, truly present in the Blessed Sacrament!

Chapter XV.

Flame of Love

Elizabeth, a mother of six children, a widow at 33, went through incredible hardship raising her family in the aftermath of the second world war.

She came close to losing her faith. "Thanks to the Third Order of Our Lady of Mount Carmel" (a step higher than wearing the Scapular), we read in her diary: "The many worries and hard struggle did not drive me away from God altogether." But all devotion seemed dead. She cried saying: "God does not want to know about me."

This lasted about three years until she seemed to hear the voice of an uncle who had just died saying: "Don't cry! *Go back into Carmel!*"

The next day was the Feast of Our Lady of Mount Carmel (July 16). Though she felt devotionless, she spent the entire day in Church. Did not "Go back into Carmel" mean that she should entrust herself completely to the Immaculate Heart of Mary as she did the day she was enrolled in the Scapular? Would not Our Lady's loving Heart respond to her need?

Beginning on that Feast Day of Our Lady of Mount Carmel she started the ascent of Carmel and she was to become the instrument of a beautiful message about the Hearts of Jesus and Mary which would be warmly received by her Bishop (Mgr. Gyula Szakos, Bishop of Szekesfehervar), and known throughout the world. When she died at the age of 73 in 1985, her diary, with its inspiring message of the Flame of Love, had already been translated into 17 languages (see footnote).

The Sacred Heart Speaks

One would think that this widow, who worked even in a steel mill as she struggled from day to day to clothe and feed six young children, had far more than her share of sacrifice in this life. But now she heard Jesus, Who began to make known to her the Love of His Sacred Heart, asked her to practice self denial. "I will bestow great graces on you," He said, "*if you will deny yourself.*" It was the LITTLE things He wanted. He wanted her total entrustment to Him. She prayed:

"Heavenly Mother, what shall I do? I am so small and feeble. Will you stand at my side?"

From that moment *she was inspired to arrange her busy life so she could go and worship the Blessed Sacrament every day.* During one of these visits Jesus said: "Are there only the two of us here?" And she heard His sad voice in the depths of her soul: "Be it your goal that we increase in numbers."

Later He asked Elizabeth to keep a prayer vigil on Mondays for suffering priestly souls. He told her of the great value of praying during the night. If she awoke, she was to pray.

"Trust in Me completely, He told her. It is the key to My Heart. If you feel your love diminishing, turn to Our Heavenly Mother. She will fill your heart with a deep love for Me." He asked her to think frequently of His Five Wounds and to bless herself five times as she recalled them.

"My Lord, what happens when I do not wake up to pray?"

"Ask Our Mother to wake you. She also was often in deep prayer keeping watch day and night." And He spoke to her of the importance of guiding her family and added: "Your most pious protector is St. Joseph. Do not forget to ask his protection."

Who is the REAL Carmelite?

On another occasion He said: "Small and apparently meaningless sacrifices especially please Me. Do you know who is the real 'Carmelite'? It is the one who lives in humility and is secretly united with Me."

As Elizabeth (and let us remember this is a busy woman in the world with more worries and distractions than most!) now truly began an "ascent" of Mount Carmel. She grew in the spirit of quiet awareness of the Eucharistic Jesus, truly present in the tabernacle but also at every moment very close to her who had the privilege of frequently receiving Him. And on Good Friday (April 13, 1962) Our Lady appeared to her in tears.

"My Carmelite daughter! There are so many sins in the world! Help me, all of you, to save souls! *I will place a torch in your hand. It is the Flame of My Heart's Love. I am your kind and loving Mother. If you put your trust in me I shall save you.*"

"Our Heavenly Mother, why do you not perform miracles so that people believe in you as you did at Fatima?"

"My daughter, even if I were to perform great miracles people would not believe. My little Carmelite, I asked for the First Saturdays and who paid any attention to My request?"

This apparition of Our Lady in tears preceded by ten years the miracle of tears at Akita and the repeated sad lament Our Lady made at Fatima: "So many souls are lost because there is *no one* to pray and to make sacrifice for them."

The Great Message

Our Lady had said to Elizabeth: "*I will place a torch in your hands. It is the Flame of My Heart's Love.*" She promised that now She would spread the

Flame of Her Heart from one heart to another and said:

"My Carmelite daughter! I ask my Carmelites to be the first who will receive this Flame of Love and give it to others. My daughter, do not be timid. Begin as soon as you can! My Flame of Love will start from Carmel."

By this Our Lady certainly did not mean all the Carmelite cloistered nuns of the world or the comparatively few priests and brothers. She meant the very persons to whom this book is addressed: Her people, Her "fili dilectionis," Her special children wearing Her little habit as profession of their entrustment, of their "belonging" to Her Immaculate Heart.

And Jesus emphasized to Elizabeth again: "My soft, low Voice can be heard only by those who are absorbed in my Love... Be loyal; do not search for your feelings... Search for Me as My Virgin Mother in the middle of a spiritual drought is more fruitful than the rapturous devotion of a soul full of grace."

Jesus begged: "Pray that the number of atoning souls may increase; such souls I gather together in order to counterbalance My just anger! My Mother pleads with Me. So far She has kept back My just anger. Her flame of Love is appeasing me."

*Several times Our Lady repeated what Our Lord had already said about praying at night and especially of *night vigils* as a most powerful way of extending Her Flame of Love over the world, blinding and defeating Satan. If this is a time when Satan seems to rage so effectively, it is also a time of great grace, of Our Lady's promised victory! She said:*

"Since the Word became Flesh, my daughter, I have not given you such powerful graces as I give now since giving my Heart's Flaming Love. Never has there been such a great movement in history until now, when the Flame of my Heart can blind

Satan. It is only up to you (that is, to EACH of us who are wearing Her Scapular and hearing Her voice) not to reject this gift. Rejection would result in great devastation."

Again Our Lady said: "The Flame of my Love must first begin in Carmel... The time is near when my Flame of Love will ignite. In that moment Satan will be blinded... Everyone will feel this strength, that is all those whom my Flame of Love will reach... Watch and pray! Gather two or three together and take up the fight against the devastating power of the Lord of Darkness. Do not be idle!"

This exhortation of Our Lady has long been that of the Blue Army, which urges all who make the basic pledge to go a step further and organize a family or parish "cell" to meet for one hour a week in study and prayer. Details of this very important program can be obtained from Blue Army centers all over the world. Such cells seem the ideal way to spread Our Lady's Flame of Love.

Especially for Families

The Sacred Hearts made clear to Elizabeth that she was chosen because she was ORDINARY and because of her family. It is ordinary persons practicing the Rosary and Scapular devotions in their daily lives who will make it possible for the Flame of Love to blind Satan and change the world.

"I wish to warm homes," Our Lady told Elizabeth, and keep families together with my Heart's Flame of Love. Help me to light this Flame! Let families pray that together we may hold back the punishing Hand of My Son!... Satan has started a war against mankind such as has never been seen before!... Families are in disarray. They live as if they had no soul." And Jesus added: "I bless the home which is consecrated to My Sacred Heart."

For Priests

In all these messages from the Hearts of Jesus and Mary there were repeated pleas for prayer and fasting for priests. Our Lady told Elizabeth that although her own family was her first mission, "I ask you to keep in your heart especially priestly vocations! You know what I said: Ask for as many as you want and it will be given to you. This is the real life goal of a 'Carmelite.' And Our Lady asked for fast on Monday for the souls of priests in Purgatory with special promises for them. At Akita She asked for special rosaries, extra rosaries, to be said for the Holy Father, the Cardinals, Bishops, and priests.

The Great Promise

"My daughter, the Flame of my Heart's Love is burning so much that I want to shower on people not only its light but also its warmth. I can no longer keep it for myself; it is flowing toward you with the strength of an explosion. My love will burn up the hellish hatred of the world and more souls could escape damnation. Nothing like this has happened before in the course of history."

This is a repetition of the promise of Fatima in slightly different words. At Fatima the first "miracle" was the light from Our Lady's Heart causing the children to be lost in God and to adore Him and to love Him in the Eucharist. And when Our Lady promised the triumph of Her Heart, was this not what She meant?

But now not only the light of Her Heart shall shine on the world (as it did certainly in the miracles of Fatima and Akita, among others) but the world will feel its warmth. Now even tepid hearts turning to Her will experience Her Flame of Love which is Jesus. And the results will be astounding.

"Take up the fight!" She exhorted Elizabeth. "We shall be victorious! My Flame of Love will blind Satan in proportion to its spread throughout the whole world. I desire that as my name is known, so should my Flame of Love be known everywhere. This knowledge will work miracles in hearts. There is no need to examine and scrutinize this miracle. Each person will feel in his heart the illuminating effect of my Flame of Love.

Our Lady asked that in praying the Rosary we say, after "pray for us sinners": *and send forth the graces of your Flame of Love to all mankind.*

We mentioned in the beginning that Bishop Szakos had received the messages of Elizabeth favorably. Later, when Bishop Kisberk gave the *Imprimatur* for the publication of *The Flame of Love* His excellency expressed concern about the "changing" of the Hail Mary. It was Our Lady Herself who responded: "It is not my intention to change the prayer venerating me... This should be a permanent supplication."

In our book on the Rosary titled *Sex And The Mysteries*, we recommended many years ago that *an intention* be expressed after the words "Pray for us sinners" in each Hail Mary. And Our Lady is saying that this intention for the spread of Her Flame of Love should be in our minds and hearts as we pray. Such intentions (especially this one requested by Our Lady) makes the Rosary come "alive" in a most remarkable way.

"Participation at Mass always increases the blinding effect of my Flame of Love," Our Lady said. "Offer your daily work for the glory of God! If you are in the state of grace this will increasingly blind Satan. Live in my graces that Satan may be blinded in larger regions of the world."

Once again, we are hearing the exact message of Fatima in slightly different language. At Fatima Our Lady promised the triumph of Her Heart if enough

persons offer up the sacrifices required by ordinary daily duties, aided by use of Her Rosary and Scapular, and through the First Saturday Communions of reparation.

Coming Era of Grace

The diary of Elizabeth, like the diary of Blessed Faustina, is quite long. We have excerpted only a few highlights in the order in which they appear.

On December 12, 1962, when Elizabeth went to Szekesfehervar for a particularly important meeting with the Bishop she went into the church to pray at the tomb of "the saintly Bishop Ottokar Prohaszka." This is the same Bishop who had appeared to Sister Athanasia a few days after his death to tell her of the *Two Hearts Scapular* and that she would know this was true when she would be enrolled in such a Scapular during the night in Rome by a Bishop (an incredible prophecy which came true to the letter over forty years later).

"I prayed for a long while," Elizabeth said, describing her visit to the Bishop's tomb, "while I meditated on his words: *'What do you wish of me, oh Great Lord? I am entirely dependent on You; I live by You and in You.'* I was very much moved. I came away with a heavy heart. I had many things to say to him, things which concerned the salvation of souls. *Help me, saintly Bishop! Help me!*"

And help her he did. Everything happened beyond her expectations.

Let us reluctantly conclude these quotations with a message from the Sacred Heart speaking of the era of Grace (which He also called the era "of the Spirit of Love," the triumph promised by the Sorrowful and Immaculate Heart of Mary at Fatima). *"I could compare this flood of grace with the first Pentecost which inundated the world with the power of the*

Holy Spirit. All mankind will note this miracle. This is the emanation of the Flame of Love of the Blessed Virgin. The unbelieving world, which gradually sinks into darkness, will experience a grave shock before it will start to believe.

"This shock will create a new world through the strength of faith. Then confidence in faith will take root in souls and the face of the earth will be renewed because there will never have been such a deluge of grace since the Word became Flesh.

"The renewal of the world, overwhelmed with suffering, will happen though the intercession of the Blessed Virgin's power and strength."

She Will Be The Victorious Queen

"In each parish a reparation group should be urgently organized... Mankind needs prayerful souls the most... you are responsible for one another... for your family, your country and the whole world. Everyone should feel responsible for the fate of the whole human family... Trust My Mother! She will sweep away all doubts and fear with Her Motherly love. She will mark all those who trust in Her; and She will take them under Her maternal protection. If you trust Her, the evil one will be humiliated and mindlessly fall back to hell. The future world which is in the making will be illuminated by my Mother's smile!"

†††

¹ Her maiden name was Elizabeth Szanto, Kindelmann by marriage. She was born in Kispes, near Budapest, June 6, 1913. She was orphaned at the age of 11, married at 17, and widowed at the age of 33. She was 48 when her "mission" began and 73 when she died. All quotations in this chapter are from

the English translation of her diary titled *The Flame of Love of the Immaculate Heart of Mary* published by Two Hearts Books and Publishers, P. O. Box 844, Mt. View, CA 94042. The original Hungarian edition is published by Mediatrix Verlag, Gloriette 5, A-3423, Andra, Austria, with Imprimatur of Elizabeth's Diocese of Szekesfehervar, Hungary.



Chapter XVI.

On Garabandal and Medjugorje

It would seem logical that we might speak at some length in these pages about the apparitions of Garabandal in which Our Lady is identified as Our Lady of Mount Carmel.

There are two reasons why we have referred to them so briefly: 1) We would not want to seem to anticipate the judgment of the Church; 2) The message of the book does not absolutely require it.

However at Garabandal the message in these pages is repeated powerfully and graphically. We trust the book will be especially useful when the events of Garabandal unfold and are recognized by the Church.

For identical reasons we do not refer to the apparitions of Medjugorje even though the Scapular is specifically mentioned. Speaking of the need to "ask God to keep Satan far away from us" Vicka said "we should wear something blessed *all the time*" and she mentioned *especially* crosses and "*The Scapular.*"

There is no question of course what is meant by "the" Scapular, anymore than what is meant by "the" Rosary. And that underlines the message of this book: that the Scapular of Mount Carmel is not an esoteric devotion of some special group. It is the universal sign of consecration to the Immaculate Heart of Mary. It is a most powerful armor against Satan which every Catholic should esteem and use.¹

When Marija was asked if it was important to wear the Brown Scapular she answered similarly about "protection from the devil."²

There are great similarities between Medjugorje and Garabandal. The latter emphasizes individual souls beneath Our Lady's mantle whom She wishes to draw into the flames of Her Immaculate Heart to become truly one with the Heart of Jesus.

Both at Garabandal and at Medjugorje there is the warning of chastisement, the same warning given first at Fatima and then more specifically at Akita. There is an underlying note of urgency. At the same time there is an overwhelming message of mercy unfolding with each passing day.

Should neither Garabandal or Medjugorje be approved, as we have said in these pages, the second Vatican Council has affirmed the role of Mary in the economy of salvation in the clearest terms. Based on the Council's decrees Pope Paul VI has said that primary place should be given to the Rosary and the Scapular of Mount Carmel.

We should not need signs and wonders to confirm this. But knowing our weakness, God gives them.

¹ *Queen of the Cosmos* by Jan Connell, Paraclete Press, p. 77.

² *Ibidem*, p. 113

We cannot fail to be impressed, in light of all else being said in these pages, by the words which Our Lady is said to have spoken at Garabandal as the reason for Her coming as Our Lady of Mount Carmel with the Scapular:

"I have come for all my children with the desire of bringing them to Our Hearts."

SACRED HEARTS OF
JESUS AND MARY.



PROTECT US!

Chapter XVII.

Her Triumph

It is interesting, as we mentioned once before, that at Pellevoisin although Our Lady did not appear as we usually picture Our Lady of Mount Carmel, She appeared as though in *a cloud*. She lowered Her Hands (as in the apparition to St. Catherine Labouré) and *droplets like rain* seemed to flow down, representing the graces Our Lady obtains for those who request them. Holding out the Scapular, Our Lady then said:

"Let them pray."

And then, still holding the Scapular, Our Lady said: *"I show them the example."*

The Scapular is a *wordless prayer*. But just because no words are required, an *attitude* is required... *an attitude of entrustment to the Immaculate Heart of Mary that we may be one with the Sacred Heart of Jesus*. This attitude is explained by St. John Eudes in his book on the Immaculate Heart and by St. Grignon de Montfort in his book *True Devotion*. (If all we have said so far may bring you to read and understand the book by St. Grignon, it will have served well!)

We cannot answer the invitation of Our Lady at Pellevoisin unless we enter into the mystery of this wordless devotion... a devotion of attitude... a devotion by which we clothe ourselves not merely in a symbolic garment but clothe ourselves in the Immaculate... losing ourselves in the rays streaming from Her Heart, therein becoming like the children

of Fatima: "lost in God"... and recognizing the Divine Presence in the Eucharist.

Collegial Consecration and Akita

In the first chapter we spoke of a possible world wide chastisement.

In 1984, two religious events of worldwide significance heralded an historic change in the world which give us hope. On Dec. 8, 1983, Bishops throughout the world (who had received from the Pope copies of two acts of consecration to the Immaculate Heart of Mary, one of Russia and the other of the world) were then requested by the Pope to join with him on March 25, 1984, in a renewal of these acts of consecration which His Holiness would make in Rome.

Virtually at the same time, a Bishop in Japan issued a pastoral letter declaring that the Mother of God had appeared in his diocese in the city of Akita with a new message for the world. The Bishop said it was the same as the message of Fatima, *but it stressed that the great chastisement predicted at Fatima... the annihilation of several entire nations... would still take place if the world continued to ignore Her messages and tears.* Our Lady said She had *already been able to hold back the chastisement because of the few who have responded.*

The Holy Father was now calling upon the Bishops of the world for this response. His Holiness had gone to Fatima on May 13, 1982, to make an act of consecration of the world to the Immaculate Heart of Mary "in union with the Bishops of the world." Afterwards Sister Lucia told His Holiness that the consecration was not made exactly as Our Lord had requested, because His Holiness had informed the Bishops but had not asked them to JOIN with him in making the consecration.

Lucia, also said: "The consecration will have its effect, but it is late. The Blue Army (that is, the World Apostolate of Fatima) *will have much to do.*"

By this we understood she meant that *to avoid the "annihilation of several nations" there must be a more intense response.*

One immediate effect of the 1982 consecration was that all the Bishops of the world *had been informed.* The need for their participation was emphasized. Following the second consecration on March 25, 1984, the Holy Father *proclaimed a Marian Year,* calling on all, in the encyclical *Redemptoris Mater,* to *join in turning to Our Lady in a special way.*

As we mentioned before, to give this consecration the greatest possible solemnity, the Pope made it in St. Peter's Square in the presence of tens of thousands of the faithful before the statue of Our Lady which had been flown from Fatima for the occasion. Then the statue was borne in solemn procession to the main altar over the tomb of St. Peter for the completion of the ceremony.

Consecration Accepted by Our Lord

Shortly afterwards Sister Lucia confirmed to the Apostolic Nuncio of Portugal that the consecration had now been made as Our Lord had asked. At almost the same time, Gorbachev came to power in Russia and soon what most of us in the West considered impossible at the time began to happen. *By the fifth year after the consecration, the Iron Curtain was down.*

But this is not yet the final "triumph" of the Immaculate Heart. Our Lady said at Fatima that Russia would be converted after the Holy Father, together with all the Bishops of the world, had made the act of consecration to Her Immaculate Heart. *But for the "era of peace," more is needed.* When Lucia,

under obedience, asked Our Lord why He insisted on this collegial consecration for the conversion of Russia, Our Lord answered:

"So that My entire Church will know that it is through the Immaculate Heart of My Mother that this favor was obtained." He added that He wished, as a result, to see "*devotion to the Immaculate Heart of My Mother placed alongside devotion to My Own Sacred Heart.*"

By the time the reader turns the last page of this book it is to be hoped a new vision of the future will have begun to appear... a vision of the triumph of love in the world... a vision of a Mother's Heart drawing Her people into Love Itself... incarnate through Her: the Sacred Heart.

We know, at the time of the writing of this book, that it is in the future. We are writing for that time. Jesus said it would follow the conversion of Russia.

The eldest of the children of Garabandal describes a locution with Jesus which, if authentic as we may believe, has a great meaning. She asked if the miracle that was to take place would be to convert many people, and she says Our Lord replied: "*To convert the whole world... thus everybody WILL LOVE OUR HEARTS.*"

And did not Our Lady show the way at Pellevoisin in apparitions approved by the church in 1983, just a year before the Collegial Consecration to the Immaculate Heart?

Meanwhile two more prophecies of Fatima remained: "*Several entire nations will be annihilated*" and "*An era of peace will be granted to mankind.*"

These two prophecies are interrelated. Until we arrive at the era of peace, an atomic exchange between two smaller nations, such as Israel and Iraq or Iran, or between India and a neighbor, could set off a nuclear holocaust. *Hostilities in much of the world still border on the suicidal.*

Change in Russia, But...

Is that not why Our Lady appeared at Akita and caused the wooden statue there (through which She manifested Herself) to shed tears 101 times?

We were not to mistake the changes in Eastern Europe for the era of peace still to come. For that we will "have much to do." The triumph of the Immaculate Heart of Mary requires a change in men's hearts.

It means a triumph of love, a triumph of Christianity in its deepest sense. It means the reign of the Eucharistic Heart of Jesus. For that, as Sister Lucia told a Blue Army leader, we "have much to do" in this period of change and hope, if the triumph is to come *not* through annihilation of entire nations, *but through Grace.*

God has shown us, by the miracle of Fatima and the rapid changes in Eastern Europe, *the power of our response to the message of Our Lady.*

Confirmed in our faith, aided by the changes in Eastern Europe, can we not greatly increase our response so that without a terrible chastisement the world may find its way into that era of peace of mankind, that era of the triumph of the Immaculate Heart of Mary, that era when Christianity will finally be put into practice... and found to be the answer to the longings of man for a world of men living as brothers... a world really at peace?

Is not this the time when throughout the world more and more should make the Blue Army pledge and live it ever more sincerely and profoundly: the morning offering, the Scapular, the Rosary, the First Saturdays, and joining cells to respond in depth and to dry the tears of Our Lady whose heart is pierced with thorns of abortion, promiscuity, substance abuse, nationalistic strife and pervasive materialism?

Now we know *Our Lady* can do what may appear impossible. We still have time to respond generously to *Our Lady's* appeal at Fatima to which She now joins Her tears at Akita. In a word, now is not the time to sit back and say the victory is ours.

Now is the time to win the FINAL victory, clothed in *Our Lady's* livery and that of Her Son.



Above: Our Lady of Akita, Japan

Chapter XVIII.

Much To Do

On July 13, 1990, on the anniversary of the Fatima apparition in which Our Lady foretold world chastisement but promised the triumph of Her Heart if Her children would respond to Her requests, the Most Rev. John Reiss, Bishop of Trenton (the book *Dear Bishop* was addressed to his predecessor) was celebrant at the Shrine in Washington, NJ, the Blue Army's U.S. National Center. Suggesting that the recent changes in Russia and throughout Eastern Europe could be seen as the beginning of the triumph promised at Fatima for which the Blue Army had prayed and made sacrifices for many years the Bishop said:

"But this is not a time to rest on your laurels. It is rather a time to deepen and to increase your response." Continuing in the same vein, the Bishop exclaimed: "Don't quit!"

The young man sitting next to me vigorously nodded his head at the Bishop's words. "I am going to Poland tomorrow," he told me afterwards, "in the hope of helping to advance the Blue Army there."

When I offered to give him a copy of my book on the history of the Blue Army (*Dear Bishop*) he said: "But I have it and I have given it to others to read. I am going to Poland because I believe that now is the time when the wounded red dove, described at the

end of the book, is on the sea... and the blue dove will come from the West and finally pierce the red dove. I believe now is the time for the Blue Army to achieve its final victory in the East" (see *Dear Bishop*, p. 330).

Space does not permit a complete account here. The whole story of the battle of the doves was documented by a Byzantine priest, Father John Loya, who was on a Marian year pilgrimage with the Blue Army in 1954.

A nun in Detroit, who was very ill, had told two of her sisters going to Europe: "You may meet the Blue Army." Neither she nor her sisters had heard of the Blue Army at that time (it had been organized only a few years before) and did not know what it could be. When the two nuns saw a group of pilgrims on the ship wearing Blue Army emblems they were amazed. They told Father Loya of the "vision" their sister in Detroit had described to them:

"A blue dove was flying east to meet a white dove which was flying west. They were supposed to meet over the Black Sea. Suddenly a black dove with a red breast appeared as though trying to prevent the meeting. A fierce fight ensued. Finally the black dove fell to the sea. It was on the surface for some time. Then the blue dove descended with forceful speed and pierced its red breast. Immediately the black dove sank beneath the waves."

The Sister said she understood that the blue dove was the Blue Army of Our Lady, and the black dove was Satan. His red breast represented atheistic communism.

Twenty-five years later, I wrote to Father Loya and asked him to document the above. It was shortly before he died, and he added this question: "*Does the Blue Army have to make one, last, tremendous effort? Will it seem that Russia is converted when the forces of Satan may suddenly decide to 'play possum' and float on the surface?*"

How can it be done? The Pope and all the Bishops of the world have made a solemn entrustment to the Immaculate Heart of Mary. *Now individual entrustment must follow.*

Image of Our Lady of Mount Carmel

Does it not seem that Our Lady of Mount Carmel, symbolized in a *cloud which rose out of the sea over Mount Carmel as the great sign to Israel (People of God)*, now becomes a great sign to today's world... the Immaculate Heart of Mary drawing all hearts into the Sacred Heart of the Saviour? In the Old Testament, He was promised. In the New Testament, He is to be united to each of us in an extraordinary means... *to be our very food!*

At Pellevoisin Our Lady Herself always wore a small Scapular, white on the side which was visible. Estelle did not take special notice of this until the ninth apparition during which Our Lady spoke of *the treasures of the Sacred Heart* which had been unfolded to the world in the revelations to Saint Margaret Mary Alacoque. "For a long time," Our Lady said, "the treasures of my Son have been open."

Now A Sacred Heart

After saying this, Our Lady lifted up the small Scapular She was wearing and held it out.

Estelle said "I had always seen this (on Our Lady) without knowing what it was because until then I had seen it completely white." *Now an image of the Sacred Heart appeared upon it.*

In a previous chapter we told how Our Lady invited Estelle to come and to kiss the Scapular... a kiss which proved to be an almost ineffable experience of the Hearts of *both Jesus and Mary*, and of the

sudden immersion of her own heart into that Great Love.

That is the great message... the great call to our age. It is more than a call to conversion. It is a call to *union*. It is a call to respond to the great love of God brought to all in the Eucharist.

In the fifteenth apparition at Pellevoisin, Our Lady said: *"What afflicts me most is the lack of respect for My Son in Holy Communion."*

Then Our Lady, still holding out the Scapular, repeated the words of Her previous apparition: *"His Heart has so much love for mine that He will not refuse anything I ask. For me He will touch the hardest hearts. I have come particularly for the conversion of sinners."*

Then She repeated again: "The treasures of My Son are open." Holding the Scapular from Her breast She added: "I love this devotion. It is here I shall be honored."

This fifteenth apparition of "The Lady of the Cloud" was to be the last, and She reassured Estelle (whom She had advised to remain in the lay state): "I have chosen you. I choose the little ones and the weak for my glory."

Ever looking into Estelle's eyes Our Lady said: "Remember my words. Repeat them often. May they fortify and console you in trials. You will not see me again.

I will be invisibly near you... Nothing will please me more than to see this livery on each of my children and that they all apply themselves to repair for the outrages received by My Son in the Sacrament of His love."

Extending Her hands "from which fell an abundant rain" (Estelle), Our Lady said: "Behold the graces which I pour forth on those who wear it (the Scapular) with confidence and those who help to propagate it."

"My Livery"

Estelle said: "I seemed to see in the rain special graces in every drop: piety, health, confidence, conversion, salvation; in one word all kinds of graces..." And then Our Lady added:

"These Graces are from My Son, I take them from His Heart; He will not refuse me."

Although the supernatural character of Pellevoisin was not officially recognized until September 8, 1983, the Holy See approved a model of the Scapular, with the image of the Sacred Heart, as a separate Scapular (of which there are 18) shortly after the apparitions. The room of the apparitions was turned into a chapel and a Dominican monastery adjoins it. It was a place of pilgrimage for more than a hundred years before the final decree.

Through the World Apostolate of Fatima (the Blue Army) even by the time of the decree, as mentioned in a previous chapter, millions of these "liveries" of Our Lady had been covered with white, showing forth Her Immaculate Heart and the Sacred Heart of Jesus. Indeed even now, "here" Our Lady is being widely honored. Will Her "army," wearing Her livery and that of Her son, persevere and increase now until the Immaculate Heart of Mary triumphs?

We are entering a new phase. Pope John Paul II speaks of the "alliance of the Hearts of Jesus and Mary." Will the triumph come only when enough persons join that alliance?

For The Church to Know

Jesus told Sr. Lucia that the reason He insisted on the collegial consecration to the Immaculate Heart of Mary by the Pope together with all the Bishops of the world was because He wanted "My

entire Church to know that it is through the Immaculate Heart of My mother that this favor (a change in Russia) is obtained, *so that devotion to Her Immaculate Heart may be placed alongside devotion to My Own Scared Heart.*"

Many lament that the news media in reporting the changes in Russia made no mention of the Fatima promise... no mention that *these amazing changes* (which everyone was saying seemed impossible on such short notice), *followed the collegial consecration.*

But the Church Knows

But all the Bishops of the world know. Bishop Jerome Hastrich, U.S. National President of the World Apostolate of Fatima (the Blue Army) wrote in the Spring of 1990: "The danger is that people will think things are over and that they need not pray." The danger is that although Our Lady has kept Her promise of a change in Russia "on schedule" (i.e., when the collegial consecration had been made), *we have not kept faith with Her.*

We have not adequately responded to Her requests. *We have hardly begun the ascent of Mount Carmel.* At Akita She appeared in tears and blood and said that although She has been able to hold it back so far, a chastisement is imminent which will be worse than the deluge.

Sister Lucia, visionary of Fatima intimated the same. She said the consecration was late (Our Lord in speaking to her used the words "too late") and that to avoid the ultimate chastisement *"the Blue Army will have much to do."* The Blue Army is made up of individuals who offer up each day the sacrifices required to avoid sin. To obtain Our Lady's help, they promise to wear the Scapular as a sign of Consecration to Her and to say Her Rosary daily.

These three elements were formulated, with Lucia's help, into a "pledge": to say the morning offering daily, and to use the Scapular and the Rosary as Our Lady's aids to help us extend the offering through the day. When the first Bishop of Fatima saw this pledge he was so impressed with its simplicity and authentic compliance with the basic requests of Our Lady that he exclaimed: "You may promulgate this as coming from me."

For many years those who signed the Pledge were called the "Blue Army of Our Lady." Commenting on this the Dean of the Sacred College of Cardinals said that the Blue Army was "the response to Our Lady of Fatima... and does not the Queen of Heaven need this army to obtain Her victory?"

As the movement spread throughout the entire world, in some countries the word "army" was not understood or was deliberately misapplied by anti-Christians. The Holy See suggested that the name "World Apostolate of Fatima" be used while at the same time permitting the popular title: Blue Army.

Although millions have made the pledge, they are a very *small percentage* even of the faithful. That is undoubtedly why Lucia said that since the collegial consecration was "late," and even though "it will have its effect... *the Blue Army will have much to do*"... *if we are to avoid the ultimate chastisement.*

It was only four weeks before the collegial consecration in Rome that the Bishop of Akita issued his pastoral letter in which he made known that Our Lady has said She can still prevent the chastisement and that She is seeking souls to respond. When asked if a new organization of response should be formed the Bishop of Akita (who had been named by Our Lady in the apparitions at Akita as the responsible superior) said "No. The *Blue Army* should follow through!"

First Saturdays

So what should be our increased response? A major part of the answer is the First Saturday devotion. After Sister Lucia had described the basic requests of Our Lady (which might be called a "formula for personal holiness") she was asked if the First Saturdays were not important. They are, she answered, for reparation and especially as *a monthly renewal*. But there is also something more.

At Pellevoisin Our Lady said that what most offends Her are careless Communions. And on the First Saturday Our Lord desires that *in reparation to Her Heart* we make a good Communion, with *confession* (whether "necessary" or not) and with recitation of the Rosary and fifteen minutes of meditation on its mysteries.

These are the simple conditions of this great devotion which *Our Lord desired to have spread through the Church especially after the collegial consecration* (which took place March 25, 1984) *and the subsequent change in Russia. Experience has taught us that militant members of the apostolate are best rallied through this First Saturday devotion.*

To arouse people to spiritual action is difficult. (We need merely examine ourselves in this regard.) In giving us the First Saturday devotion, Jesus and Mary gave us also a great incentive.

Great Incentive to Respond

The First Saturday devotion which has the advantage of being specific and easy offers a great reward.

It requires only about one hour a month, only five times. For something so simple, Our Lady promises *Her presence at the hour of death with all the help needed.*

This is MORE than a promise of salvation (which it includes). It is the promise of a *happy* death.

And there are other incentives. Monthly confession is of enormous and often even indispensable value.

This is a "rewarded" way to re-establish the use of this great Sacrament in our lives. We can make First Saturday "parish day with Our Lady," even with a breakfast after Mass and special speakers for the fifteen minute meditation.

From these First Saturday devotions Our Lady can reap *leaders*... like one man in the Philippines who single handedly inspired action resulting in one million pledges *within one year* to respond to the basic requests of Our Lady. The fulfillment of these requests appease the anger of God and make it possible to avoid the chastisement.

As we cannot repeat too often, those basic requests are specific and simple. Indeed there seems to be a problem in the fact that they are so very simple. The Most Rev. John Venancio, as Bishop of Fatima, traveled literally around the world to preach the message of Our Lady and he said everywhere that we must not be fooled by the simplicity of Our Lady's requests.

"Remember the story in the Old Testament of the wealthy Syrian who went to Israel to be cured of leprosy," the Bishop said:

"When the prophet in Israel told the leper to bathe in the Jordan he refused because he could not believe that by so humble an act he could be cured. But his servants persuaded him by asking if he would have refused if the prophet had asked him to do something great, something difficult.

"Finally persuaded, and in desperation because of his condition, the leper bathed in the river and obtained the great miracle; He was instantly, completely cured."

Like An Atom

The Bishop of Fatima emphasized that the Blue Army pledge... the "formula" of Fatima... is so simple that it requires little more than a submission of our wills. Through it Our Lady has promised to cure the spiritual leprosy of the world (*Dear Bishop!*, p. 38).

Is our pride today so great that we cannot see how devotions as simple as the Rosary and Scapular of Mt. Carmel can turn sinners into saints?

Today, through the Blue Army, millions of persons are wearing the Scapular. Is not Our Lady saying before those millions, as She did at the deathbed of Estelle: "Satan! What are you doing here!?"... *causing this Prince of Darkness to withdraw?*

Certainly millions more can be persuaded to wear the livery of the Immaculate Heart of Mary, which becomes the livery of Jesus because it unites our Hearts to His. Then the Queen of the World can address Satan on behalf of the world: "WHAT ARE YOU DOING HERE?"

We speak of the simplicity and the complexity of an atom. We marvel at the power it contains. There is a similar simplicity and complexity in the "formula" of Fatima. The first and most important part is the easiest to understand. It recalls us to the Ten Commandments of God. We merely pledge to do what we must... but we OFFER UP the sacrifices this entails.

The second part seems simple... an entrustment to Mary by the Scapular Devotion. Like the atom, though simple in appearance it is a wonderfully complex devotion of faith, hope and charity and of mystical union with the Hearts of Jesus and Mary.

The Rosary seems simple, but again like the atom it is a wonderfully complex prayer of words and

contemplation “which comprise all the essential mysteries of Christianity” (Pope Leo XIII).

Too Late?

Is it “too late” to have a sufficient number accept Our Lady's formula? Perhaps. But at Akita, in a message made public by the Bishop in a pastoral letter in 1984, Our Lady said that *She can still prevent the chastisement*. There is the FINAL PROMISE of Our Lady of Fatima, even if we fail to respond adequately in the time still given to us, and even if it must be accomplished with only a remnant of mankind: “Finally.” Our Lady said, “My Immaculate Heart will triumph. Russia will be converted and *an era of peace will be granted to mankind*.” For this, Sister Lucia said: “The Blue Army will have much to do.”

In 1985, as mentioned above, a single man in the Philippines was responsible for launching an effort which resulted in ONE MILLION pledges in one year. Sure, that was exceptional. The inspiration was the 2000th birthday of Our Lady and the fact that the Philippines were on the front line with Communist guerrillas shooting from the hills and the new Aquino government besieged.

But as the message and tears of Our Lady of Akita become known we should all be aware that we have far greater reason for renewed effort than just gunfire from the hills.

So Grave a Message

The Bishop of Akita said that were it not for the many miracles Our Lady performed at Akita *it would be difficult to accept a message so grave*. Yet His Excellency said “It is the message of Fatima.” And has the message of Fatima seemed to most of us to

be so serious that Our Lady would have to emphasize it by causing a wooden image of Her to bleed and to shed tears 101 times?

During these wonders the statue at Akita came to life... and Our Lady explained that *the sins of the world are such that She can no longer hold back the arm of God's Justice*. She said that fire would come over the earth in a chastisement "worse than the deluge," and those who lived would envy those who died. Does this sound like our gentle, loving Mother? It does indeed if you add to "loving"... "*concerned, anxious.*"

At Fatima She predicted a second world war, worse than the first. She predicted that errors from an atheist Russia would spread "Through the entire world"... the Pope would suffer much... and ultimately if we continued to offend God "Who is already too much offended... *several entire nations will be annihilated.*"

And that is what must happen unless we who know, like that one enlightened man in the Philippines, decide to act.

As we said before and as Bishop Venancio (successor to the first Bishop of Fatima) repeated over and over: A major problem is that we find difficulty in accepting that something so simple as the Fatima formula... morning offering, Scapular and Rosary... could make the difference. But turning away from sin is a simple step.

Reparation for sin is as powerful in the Fatima formula as the power of an atom. Once again the cry of Elias rings out over the world: "Gather the nation on Mount Carmel!" Once again it is a question of looking at the miracles God has wrought, as in the miracle of the sun at Fatima and the blood and tears of Akita, and acknowledge: GOD IS GOD!

Once again the Immaculate will rise over the world and let fall *a rain of graces* of Her Flame of Love

capable, in Her own words at Pellevoisin, of converting "the hardest hearts."

She needs so little to do so much!

*Below: Icon of Our Lady with Scapular and Rosary in
Chapel at Blue Army International Center in Fatima.
Here She promised: "My Immaculate Heart will triumph."*



Chapter XIX.

Prayer Groups

It is probably impossible to exaggerate the value of the Blue Army cells or prayer groups in the ascent of Carmel. In 1985 Our Lady showed Sr. Natalia of Hungary the world as a desert, even though it had been watered for a long time with blessings from Heaven.

One recalls the words of Our Lady at Pellevoisin. All the treasures of Our Lord's Sacred Heart had been open "for a long time" (over 300 years since Paray le Monial!) to little avail.

"But suddenly" Sr. Natalia says of the 1985 vision (just after the collegial consecration to the Immaculate Heart resulting in radical changes in Eastern Europe) "here and there fresh plants began to spring out of the soil in green patches which grew larger and larger."

Our Lady let it be understood that these fresh plants springing up after so many years of graces flowing from the merciful love of the Hearts of Jesus and Mary "grow only in groups, helping and supporting each other." At this time in history, so hostile to spiritual life, the souls who grow in God should stay together, making up small communities of prayer, life has a chance against death *only in this way*" (p. 151 of *The Victorious Queen of the World*).

Our Lady said at Akita that She has been able to hold back the Divine chastisement because of such groups and because of special victim souls.

As a young man, Karol Wojtyla, later Pope John Paul II, was one of five members of a "lay spirituality group" led by Jan Tyranowski a working tailor. It

was in this little group that the future Pope developed devotion to Our Lady of Mt. Carmel to the extent of becoming a third order member and a student of St. John's Ascent to Carmel.

As more and more go to daily Mass they should seek to know each other and to encourage each other to share in a weekly prayer meeting. (A program on this is offered by the Blue Army.)

Like the children of Fatima, these little groups can be an inspiration to each other to live the message of Our Lady... the message of consecration, prayer, sacrifice.

The book *Explosion of the Supernatural* (AMI press, 1975, 240 pp.) deals at length with such meetings in the Charismatic renewal, a movement which seemed to peak in 1975 and then, like a giant wave, receded... soon perhaps to come back as a wave of the triumph of the Immaculate Heart.

When this happens it is important not to mistake an almost palpable experience of the Holy Spirit in a prayer meeting with personal sanctity. We are not whisked to the top of Mt. Carmel (to union with God) on the charism of a few prayer meetings. Indeed, we will have to rise above them.

Over and over, in almost all his writings, St. John of the Cross warns us: (*Living Flame*, Stanza 3, #48) "God, toward whom the intellect is advancing, transcends the intellect and therefore is incomprehensible and inaccessible to it. For that reason when the intellect is understanding it is not advancing toward God but is rather withdrawing from Him."

Our first reaction to these words of St. John might be: "Wow. That is not what most who ascend the mountain would think! What is the mystical doctor saying?"

Continuing, the saint says: "Therefore the intellect must depart from itself and its knowledge in order to reach God, walking in faith, believing and

not understanding because it is only by faith and no other means that we are united to God... The intellect goes forward by establishing itself more firmly in faith and thus becoming more obscure, for faith is darkness for the intellect."

Yes, this is another of those wonderful paradoxes of Christianity: "He who loses his life shall find it" and, "My yoke is sweet, My burden is light."

The way to the summit of Carmel is not a slide but a climb. (Too often the Charisms of a first fervor give us the illusion of "sliding" to the top and when the darkness comes... we really do slide!) But rejoice!

So many souls are frightened at the prospect of the "dark night," the "yoke," the "burden," and most of all, such terms as "co-redeemer" or "victim."

But a paradox means that what appears to be a contradiction is not. *What would appear to be darkness in the spirited ascent is the beginning of the light!*

Certainly the children of Fatima did not read the "Ascent of Carmel" or the "Flame of Love." Nor is it likely that they would have understood either one. But they did understand that sacrifice was sweet because they had come to want to console the Hearts of Jesus and Mary and to save souls, and they knew that sacrifices did both. So, taught by Our Lady, they almost overnight went right to the top.

We need but follow Our Mother's teaching at Fatima. As spouse of the Holy Spirit, She will draw us steadily upwards in joyful giving, until at the summit we experience what is described by St. John: "The operation of the Holy Spirit in the soul that is transformed by love is such that the interior acts He produces in it are like the enkindling fire; they are inflammations of love whereby the soul's will is united and loves most deeply, transformed into love by that flame" (Stanza 1, #3).

Not all will reach the summit, but in the new "era of peace" promised "to all mankind" by Our Lady at Fatima, the wave of the Holy Spirit will inundate the earth (see: *The Spirit and the Bride Say Come!*). What we are saying here will take on new importance.

In that new era, coming sooner than almost anyone might expect, books written on the Charismatic movement in the seventies will seem out of date and often flawed. But suspicion, even fear of charisms, by many in the church, will give way to the joy of ascent, the joy of the triumph of the Immaculate Heart of Mary... fragrant flower drawing us to Mount Carmel, Splendor of Heaven pouring upon us the gift of the Spirit, God-bearing Virgin giving us Her Child to be one with us as He and the Father are One.

In A Word

It all begins by saying "yes." To the children of Fatima Our Lady put the question: "Will you be willing to accept whatever God will send you and offer it up...? Already conditioned by three visits of an angel who had explained "sacrifice" meant the acceptance from God of whatever He might send, the children were able to give Our Lady an immediate "yes."

So can we. But there are many "yes" degrees! There is the initial yes which we fulfill through the Morning Offering, and there is the ultimate "yes" of the "Life Offering" which is readiness to accept, as did the children of Fatima, even the possibility of death in boiling oil.

In the face of that very real threat, their "yes" was immediate, steadfast, complete. As so often happens, the threat was nothing more than a threat. What is important was not the event but the yes... the "yes" which gave them the grace of martyrdom

without having actually to shed a drop of blood. There is no need to fear saying "yes" to our all-loving God!

The burden is not really a burden, and the giving up of life is not really a giving up but a finding. It is solely a question of loving trust... the wonderful virtue of hope, enlightened by faith and inspired by love, carried all the way.



Chapter XX.

No Words

While you are reading this book the author (who wrote it at a very advanced age) will probably no longer be in this world. So he decided to share some personal experiences.

He was at Lourdes on November 2. It was raining. It was cold. He had lost his overcoat and was attending Mass at the grotto in a light suit. Heavy rain was beating upon his head. He felt it flowing down over him. But he felt neither cold nor wet. To his amazement, after some time he realized that the water was flowing over him but was being mysteriously shed, apparently leaving him dry. At first he thought the suit was impermeable. Then he thought it was a "funny" kind of rain.

After the Mass, when he had been in the pouring rain almost an hour, he was still thinking of the "waterproof" suit and the "funny" rain until he stepped into a puddle of water deeper than his shoe. He lifted his foot to take off the shoe to empty it. Then he discovered that despite having stepped into water as high as his ankle *his foot was dry*.

It had to be a miracle.

But so many come to Lourdes for miracles they really need. Why would there be a miracle with apparently no meaning? How could this be happening? It was too much. Oh, if only now he would get wet!... and everything would be as it should. But he remained dry, walking in the rain.

It was only several years later that he learned why. He had led a pilgrimage to Paray le Monial and

Pontevedra for the first occasion that the Feasts of the Immaculate Heart and of the Sacred Heart were celebrated one after the other in the week following Corpus Christi.

He had chartered a plane so the group could have Mass in the chapel of the apparition of the Sacred Heart on the Friday and in the chapel of the apparition of the Immaculate Heart on the Saturday (days of the two feasts). Then he stayed on a few days so that he could be in Aylesford (the Scapular Shrine in England) for July 16, Feast of Our Lady of Mount Carmel.

There, on Her feast in the very place where St. Simon Stock had walked with Her, he heard Our Lady say to him: "You have wondered why you walked in the rain at Lourdes without getting wet. It is a sign that as you have walked in a rain of temptations, I have preserved you from mortal sin because of your devotion to my Scapular."

Oh, how true it was that he had walked in a RAIN of temptations! How often he had walked into proximate occasions of mortal sin! And yet he seemed always able to get to confession, always able to persevere in receiving his Eucharistic Jesus every day no matter where he found himself in many travels. Truly the protection of his Heavenly Mother was a far greater marvel even than walking dry in a downpour of rain.

Perhaps Our Lady also knew that one day as an old man, he would write this book and share this wonder with others who might doubt the powerful protection of the Queen of Heaven granted to all who place themselves beneath Her mantle!

Several times in these pages there has been reference to the book *Sign of Her Heart*. In 1946 the author went to England to be at Cambridge and Aylesford for the feast of Our Lady of Mount Carmel. The visit opened the door to the restoration of the

convent of Aylesford to the Carmelite Order. And afterwards he went to Lisieux to speak to the still living sisters of St. Therese whom Pope Pius XI called: "God's Messenger to the Twentieth Century."

St. Therese

What was the message of Therese? Since she was a Carmelite, must not her message have something to do with the Scapular?

Mother Agnes (who had been Therese's "little mother," her sister Pauline) could only say over and over: "*But this devotion was her very life.*" There were no words. There was just a life of spiritual childhood. There was just total, childlike confidence and abandonment to a loving Mother who prepared the heart of Therese for every Communion, and who led her on the path of sanctification of "little things."

The author was not satisfied. How could this be conveyed to the world without something said or written? Was there not some tangible evidence of the relation of the Scapular in the life of St. Therese, "God's Messenger to the Twentieth Century?"

It was only years later that a letter came to light, and a miracle. When the bodies of the mother and father of St. Therese were exhumed to be placed together behind the great Basilica in Lisieux, the scapulars in which these holy parents were buried were found *incorrupt* in the midst of the corruption of all else corruptible.

It was the same wonder found in the tomb of St. Alphonsus Ligouri who had said of the Scapular's Sabbatine Privilege: "If we do a little more than Our Lady asked can we not hope that we will not go to Purgatory at all?" Which is the same as asking: "Will we not die as saints?"

Therese's message is that of a LITTLE more. It is the message of the Flame of Love... *little things*.



Above: The tomb of the Little Flower in the Carmel of Lisieux, France. Above the sarcophogus is the statue of Our Lady which smiled at St. Therese when, while still a little child, she seemed to be dying. Below is the Basilica in her honor behind which are buried her parents in whose tombs the Scapulars were found incorrupt.



She had said that she had parents "more worthy of Heaven than of earth." Their causes for canonization are well advanced. We expect to see them soon on our altars as models for parents. And certainly one of their greatest lessons will be from the silence of the tomb, in the silence of a miracle. It is the lesson of a WORDLESS devotion, a message of little things done with love.

Even though it is a wordless devotion, Therese found words to express it. In a letter to a cousin who had just married, the saint spoke of the Scapular as a *bond of union*, not only with the Immaculate Heart of Mary, but as a bond which made the newly married couple spiritually one. As the vow and sacrament of marriage had made them "one flesh," the sacramental of Mary made them "one spirit" under Her mantle, *one in Her Immaculate Heart*.

It is helpful if we can enter into this mystery of our child-to-mother relationship to Mary without words. There is a lesson in the very wordlessness of the Scapular devotion. It is a "state," a relationship. It is as Mother Agnes said of St. Therese: An integral part of a spiritual way of life. It is the way of spiritual childhood which leads to the most wonderful intimacy with the Eucharistic Heart of Jesus who said: "Unless you become as a little child..."

Therese wrote in her *Story of A Soul*: "I understood that only love makes the members of the Church act. If love were ever extinguished... apostles would no longer announce the Gospel... martyrs would refuse to pour out their blood. I understood that Love embraces all vocations, *that Love is all*."

The whole message of Our Lady of Mount Carmel, the message of the sweet ascent of the holy mount, is found in these words of Therese: "CHARITY gave me the key to my vocation. I understood that the Church had a body made up of different members, the most necessary and most noble of all could not

be lacking, and so I understood that the Church had a heart, and that this heart was burning with love. I understood that it was *love alone* that made the Church's members act... Then in the excess of my joy I cried out: O Jesus, my Love, at last I have found my vocation. My vocation is Love!

"Yes, I have found my place in the Church and it is You, O my God, Who have given me this place in the heart of the Church, my mother. I shall be LOVE. Thus I shall be everything..."

Sublime? Yes. For only special souls? No.

Therese ends by writing: "O Jesus, why can't I tell all little souls how unspeakable is Your condescension? I feel that if it were possible for You to find a soul weaker and littler than mine, You would be pleased to grant it still greater favors, provided it abandon itself with complete confidence to Your infinite mercy."

On the last page of her memoirs, written in obedience, at twenty-three years of age and only a year from her death St. Therese wrote: "My dearest Mother, you allowed me to offer myself to God in this way. You know the rivers or rather the oceans of grace which have flooded my soul. Oh! since that happy day it seems that love penetrates and surrounds me, that at each moment this merciful love is renewing me, purifying my soul and not leaving any trace of sin in it, and I have no fear of purgatory."

It is almost as though St. Therese were telling us in the 20th century what St. Alphonsus told us two hundred years earlier: "*If we do a little more...*"

Therese wrote: "What pleases God in my little soul is to see me love my littleness and my poverty, the blind hope I have in His Mercy... Understand that to love Jesus, to be His victim of love, the weaker one is, without desires, without virtues, the more fit one is for the operations of that consuming and transforming Love... One must consent always to stay

poor and without strength, and that's the difficulty... It is trust, and nothing but trust that must bring us love."

Canonizing St. Therese the Pope called her, as we said above: God's *messenger to the 20th century*. Have enough of us heard the message?



At Pellevoisin Our Lady appeared as though in a cloud and then droplets like rain streamed from Her Hands as shown in this statue which stands in the chapel of the apparitions.

It does not show the Scapular which Our Lady wore in all fifteen apparitions which, because it was white, was at first hardly noticed by Estelle. See other picture on page 93.

Chapter XXI.

The Era of Peace

In the first chapter we asked whether the chastisement, foretold at Fatima and in other visitations, could be avoided.

Since this is the "era of mercy" as revealed to Blessed Faustina and affirmed by Pope John Paul II in his encyclical *Dives In Misericordia* (on Divine Mercy), it is not surprising that Our Lady has come to gather Her children beneath Her mantle and to lead them to Jesus. And the answer, valid perhaps until the final hour, is definitely that the chastisement *can* be averted.

Our Lady said at Fatima that She came to prevent the annihilation of nations. At Akita She said She could still do so. Her final vision at Fatima as Our Lady of Mount Carmel, as pointed out in the very first chapter, has a fourfold connotation particularly significant to this question of chastisement. That one title signifies:

1) *The Immaculate* rising pure as a cloud out of the sea of mankind at the climax of a devastating drought;

2) Bringing a rain of grace and salvation to the world;

3) *Obtaining from God a great miracle* "so that all may believe";

4) *Deliverance* from imminent, almost annihilating chastisement.

We spent some time on the relation of this title to Our Lady's *glorious* mysteries because of the place of Our Lady of Mount Carmel in the sequence of the

Fatima apparitions. We affirm once again that this meaningful title of Our Lady is far from being Her greatest. It can be called *glorious* because most Fatima writers *refer it to Her glorious mysteries*. And we find special meaning of this title relative to *the ultimate triumph of Her Immaculate Heart*.

Why Devotion to the Hearts of Jesus and Mary?

In summary, let us ask again why there is now so much emphasis on the Hearts of Jesus and Mary... an emphasis so great that it seems as though God makes it almost central in His present plans for bringing mankind into the era of peace?

Two reasons seem obvious:

The heart represents the entire person but especially a person's compassion, mercy, love. And this is the hour of mercy and love.

All hearts are the same color. If we took the heart of an aboriginal in Australia and put it beside the heart of the head of a multinational corporation, who could tell them apart? The *Hearts of Jesus and Mary* are manifestations and channels of *God's Love to everyone*.

Then there is a third reason brought out by Our Lady at Pellevoisin when She held out the Scapular and said: "Let them pray." After a long pause to permit the meaning of these words to penetrate, She added, *still holding out the Scapular: "Let them pray. I show them the example."*

Estelle saw the Sacred Heart of Jesus appear on the Scapular. Our Lady invited Her to come forward and kiss the Scapular... a kiss which became an embrace with the Sacred Heart of Jesus with awareness of the Immaculate Heart of Mary beating beneath the Scapular... and uniting Estelle to both Hearts in a mystery of love.

There were no words. For the vast majority of mankind, this will be a new element... a new dimension. But *this is the principal reason for the "Heart" devotion.* Most men think of prayer in terms of words... with or without a great deal of meaning or feeling. But prayer is essentially heart to Heart.

What is needed in the world is a new *attitude*... an attitude of AWARENESS of God in our world and in our lives. At Akita Our Lady spoke of the absolute need for prayer and She gave the principal motives of prayer, but stressed that *we should not pay so much attention to the form* but to the *act of communication* with Her Heart and the Sacred Heart of Her Son. She repeated a formula of offering our bodies and souls to be one with the Sacred Heart of Jesus TRULY present in the Blessed Sacrament, and to make this offering in union with Her own Immaculate Heart with a prayer that She might lead us ever deeper into the mystery of God's Love. She added that *we should not be concerned about the words* but about the offering itself... the communication itself.

This is what is emphasized above all in the devotion of the Scapular of Our Lady of Mount Carmel. It is wordless, but it is an effective, *real act of faith, hope and love*, and it challenges us to LIVE IN AN ATMOSPHERE OF FAITH, HOPE AND LOVE.

Few people do. We live in a noisy world. We are concerned about many things. We do not have the calm necessary for communication of heart to Heart. Twice Our Lady told Estelle that because of a lack of calm in her soul Our Lady had not appeared to her when otherwise She would have done so.

Calmness of soul and spirit reflects trust in God. It is a *primary element* in the ascent of Mt. Carmel. It is a *primary* Scapular virtue.

Do we want to change ourselves and the world? Then we must heed Our Lady's words: "Let them *pray!*"... and prayer is not really prayer until it

becomes heart to Heart. We will not be ready for the "era of peace" until there is a supernatural calm in our own hearts, and in the Church.

"There is not the CALM in the Church which I desire," Our Lady said at Pellevoisin. There is too much busyness, too much preoccupation with peripheral matters and not enough *real prayer*. There is not enough "hearts to Hearts."

This is the bottom line of the message of Fatima. We are asked to accept "whatever God may choose to send us" with calm, trustful resignation. That is number ONE. We are asked to develop an ATTITUDE of belonging to God as taught and facilitated in the devotion of the Scapular of Mount Carmel.

We are asked to pray the Rosary with attention to the mysteries... a devotion which combines words with heart to Heart thoughts. This is a combination which gradually deafens our souls to the noise of the world around us and opens them to awareness of GOD... and His Love. That is the beginning.

Mount Carmel stands for still something more. It stands for rising out of the mud and into the glorious light of God. As pointed out in previous chapters, Mount Carmel has come to symbolize in the Church a progress from prayers of mere words to *real, genuine, heart to Heart communication with Him who is Love*.

All mankind is called to the ascent of Mount Carmel, but few hear the call and most do not even know what it is. This will be the glory of the era of peace which Our Lady has promised and which She has described as the "Triumph of My Immaculate Heart." Books about this come under the category of "ascetical theology" and often make it sound stuffy and difficult while in fact it is something simple. It is just heart to Heart.

It is not important to know *where* we are on the ascent of Mt. Carmel. It is important only to

ascend... as we can be sure we are doing if we keep beneath Our Lady's mantle and pray the Rosary faithfully and with attention to the mysteries.

Pope John Paul II wrote his doctoral thesis on *The Ascent of Mt. Carmel (Faith According to St. John of the Cross)*, Ignatius Press, 1981, 276 pp.), and he brings out the necessary distinction between feeling holy and being holy.

At the time St. John wrote *The Ascent of Mt. Carmel* and *Flame of Love*, there were many pseudo-mystics who claimed to be under the direct guidance of the Holy Spirit and therefore not subject to any human authority. There were the *Illuminati* and the *Quietists* who exaggerated the passivity of the soul in relation to God.

The most devastating example of these aberrations was found in Martin Luther, whose uncontrolled desire for the sensible consolations of Grace "led to the doctrine of salvation through a faith-trust that saves without works and is not vivified by charity" (Pope John Paul II quoting Fr. Bruno de Jesus-Maria, *opus cit.*, p. 18).

But St. Therese says it is not important for "little souls" to read about when, where and how to climb, *but just to do it while holding on to Our Lady's apron strings like a little trusting child.*

For the three simple practices of the Sabbatine Privilege we can *become saints now... before we die.* And this is true to such an extent that St. Alphonsus, a *doctor* of the Church, was caused to wonder that if we did a "little more" we might become so close to God by the hour of death "that we will not go to Purgatory at all."

In Her last apparition at Pellevoisin Our Lady told Estelle that She would no longer appear but "**I WILL BE INVISIBLY NEAR YOU**"... indeed far nearer than in an apparition but as near as the Scapular over her heart... as near as her heart itself.

This *awareness* is the essence of devotion to the Immaculate Heart of Mary. This is what our entrustment to Her Heart, in the Scapular devotion, means. It is this which will most securely and easily enable Our Lady to offer to us... as to Estelle... *the very Heart of Jesus* to be one with ours every time we have the grace of Holy Communion, actual or spiritual.

Referring to the revelations of the Sacred Heart to Saint Margaret Mary (which Our Lord called the "final appeal of My Love"), Our Lady said that the treasures of Her Son were open for over 300 years... but *the treasures have not been garnered!* Rather they have until now been widely ignored. After saying this, and indicating the Scapular once again Our Lady said: "**LET THEM PRAY!**"

Even the hardest hearts will be touched. That is Her promise. Jesus will not refuse... no matter how great the sins, no matter how numerous, no matter how "hardened." After saying "I will be invisibly near you" Our Lady added: "Nothing will please me more than to see this livery on each of my children and that they apply themselves to repair for the outrages received by my Son in the Sacrament of His Love."

We are coming into a glorious era... the era of the triumph of the Immaculate Heart... the culminating era of Emmanuel... the era of the Blessed Sacrament. It is the era of Divine Mercy and we can expect Our Lady to continue to do wonders in the world in proportion to our response. The Rosary, the chaplet of Divine Mercy, the Morning Offering renewed through the day... these are simple means placed in our hands as, beneath the mantle of Our Lady of Mount Carmel, we can rightfully expect to see the fulfillment of the prophecy made by God at the dawn of creation as He said to Satan:

"I shall place enmities between thee and the Woman, between Her seed and yours, and you shall lie in

wait for Her heel and She shall crush your head" (Genesis 3:15).

Eden was paradise on earth because our first parents "walked and talked with God." It was lost through sin. Through the triumph of the Immaculate, man will once again learn to walk and talk with God. There will be "an era of peace for mankind."

A Concluding Prayer

The most recent approved apparition of Our Lady of Mount Carmel at the time of publication of this book has been in Betania, Venezuela. There, as at Fatima, Our Lady of Mount Carmel has appeared without words after first appearing in great light as "Reconciler of Peoples and Nations."

Once again instead of asking us to wear the Scapular She appears with the Holy Child offering it to us silently. The Scapular is not Her message to today's world but part of its fulfillment.

The Scapular is at once the symbol and the beginning of receiving Jesus through Our Lady today, at this moment, as the world received Him through Her 2000 years ago. It is the wordless devotion of Their Hearts' Flame of Love. It is the devotion of commitment, of belonging. It is being under the mantle of Mary, next to that Immaculate Heart which beats as one with the Heart of Her Son.

Do I hear the beating of my heart? Can I FEEL my heart beating? What does that beat, beat, beat mean? It means that I am alive. At the same time it reminds me that Two Hearts which love me beyond measure *are also alive*.

They are beating, just like mine. And They beat with love for me! This is what Estelle Faquette experienced when she kissed the small Scapular Our Lady held out to her Their loving, beating Hearts.

Sacred Hearts of Jesus and Mary, be mine! Yours are the Hearts of My Saviour and My Mother! Make My heart One with Yours!

My dear Mother, Jesus gave you to me at the foot of the Cross and you have clothed me in a sign of belonging to you as your special child. It is the sign of your motherly love, sign of your Heart! Thank you! Make me aware of your loving presence! Help me to "live up to all the virtues of which this holy habit is the symbol," O Reconciler of Peoples, Reconciler of Nations! Our Lady of Mount Carmel, Star of the Sea!



Afterword

We urgently recommend Blue Army Cells with family and friends which are *little groups meeting once a week in imitation of the three children of Fatima*. For use in the Cells we recommend the audio tape program: *Our Lady Speaks Today* available through the 101 Foundation. For individuals we urge the reading of St. Grignon de Montfort's book: *True Devotion to Mary*. Also of importance is the little book: *The Meaning of Akita*.

Finally there are three books which might be considered essential as complementary to this present book:

The first, already referred to several times in the past pages, is *Sign of Her Heart*. It is the story of the history and devotion of the Scapular... the sign of Our Lady's Heart, and the sign of the union of our hearts, through Hers, to the Sacred Heart of Jesus.

The second book is called *Sex and the Mysteries...* a book which faces the problems of sex frankly, openly, directly... through the Scapular and the Mysteries of the Rosary! *It is as realistic as the overcoming of the temptation by St. Anthony Mary Claret*, and it is, therefore, practical. It says that sex is a test for everyone, and it offers the promise that anyone who does what this book says will never commit a mortal sin!

And finally please read *The World's Greatest Secret...* the book about the Eucharist, the book about the real presence of the Blessed Lord in our midst even as He came out of the Blessed Sacrament to St. Margaret Mary Alacoque, revealing His Heart and saying: "Behold the Heart that has so loved the world!"

All three books were the result of the revelation to the Carmelite Brother in 1933 also mentioned in the previous pages, and flowing from the most urgent

and important revelations given by Our Lady from the time of Her appearance at the Rue du Bac in 1830 to the flaming Miracle of the Sun at Fatima in 1917.

The author gains nothing from writing this. From the very beginning he offered all his books as a free gift to Our Lady and to Her Apostolates and anticipates wide diffusion of this book only after his death.

Even though written over a long period of time, all three books mentioned above were meant to be a trilogy. *All three were needed to give the message of effectively using the Rosary and the Scapular for becoming one with the Heart of Jesus through the Immaculate Heart of Mary.*

When the reader has completed them, let the question be repeated: Why should I not be like St. Anthony Mary Claret? Why should not my Scapular, which unites my heart to the Sacred Heart of Jesus through the Immaculate Heart of Mary be more than just a sign of Their Hearts, but also of mine in union with Them?

Why should it not be for me what it was to Estelle... *a personal experience of the love of the Hearts of Jesus and Mary for me?* At Fatima the world has been promised the *Triumph* of the Immaculate Heart of Mary.

With the Rosary and the Scapular *that Triumph can begin now, in me.*

Final Word

This book is short, but the story is a long one, going back deep into the Old Testament. And it is a story which is to have a glorious ending.

As the last page was being written the author received the following letter from an enlightened person who had read *Sign of Her Heart*:

"Concerning the Brown Scapular, I discovered another important reason for wearing it: That we enjoy not only the privileges and prayers shared in the fellowship of Carmel but in the graces to fulfill Her mission.

"Elias, our father, has a mission to fulfill *lest God strike the earth with fire*. He has an army marching, clothed in the Brown Scapular to fulfill that mission."

It is an army of millions bearing Her glorious title!

At Akita Our Lady said that a terrible *chastisement by fire over the earth* is "*ready*." It is "at hand." It will be "worse than the deluge. Those who survive will envy the dead."

At Fatima, where She appeared the final time as Our Lady of Mount Carmel, Our Lady said: "TO PREVENT THIS I shall come to ask for the consecration of Russia to My Immaculate Heart and Communions of reparation on the First Saturday of the month."

Now is the hour for Her army to be mobilized. It is the hour for those millions to rise up from the spiritual mediocrity of just barely saving their own souls. It is the hour *to start climbing the mount*, beginning with devout fulfillment of Her First Saturday requests: Confession, meditation, Rosary, and Communion of reparation.

Three books were recommended above because we need to KNOW. Now, even more than those three a "must" for the army is the little book *To Prevent This!*.

Sister Lucia said the First Saturday devotion provides a monthly renewal of our intention to live as Our Lady wishes. It is the beginning of the ascent. And if all wearing the Scapular of Carmel were to respond, *would not the imminent "fire over the earth" be prevented?* Our Lady needs so little to do so much! She told Estelle She obtains all those graces "from His Sacred Heart... *He will refuse me*

nothing." If we just *start up the mount* She will come to pull us the rest of the way! She asks only that we look up and reach out by fulfillment of Her simple requests: The morning offering lived with the help of Scapular and Rosary and now, more urgently than ever: Communion of Reparation.

Through the Blue Army, all-night vigils have increased throughout the world on first Friday-Saturdays. These nights "of the Two Hearts" could well be the final coup to the black dove, dark Prince of this world.

Let each of us respond as God gives us the *light!* For beginners there are the simple devotions of the Scapular and Rosary. Then there is the glorious ascent with Mary who holds us beneath Her mantle... up the Mount of Carmel to union with Her Son's Eucharistic Heart, her Flame of Love.



How Would You Answer?

- 1) Can I be a good Catholic without Scapular and Rosary or similar devotions?
- 2) What is “new” in the apparitions of Pellevoisin?
- 3) Has Garabandal been condemned by the Church?
- 4) Why was Garabandal not approved for so many years?
- 5) In what two special ways do the reported apparitions of Our Lady of Mount Carmel at Garabandal illustrate the message of this book?
- 6) Is there some special significance to the fact that St. Claude de la Colombiere placed such great emphasis on the Scapular?
- 7) Why is devotion to the Hearts of Jesus and Mary to be promoted in a special way since March 25, 1984?
- 8) Did the Pope say that his declaration concerning the importance of the Scapular and the Rosary was based on the teaching of the Council?
- 9) Does that place the authority of the Council behind promotion of the Scapular and the Rosary?
- 10) Why do we hear so little about the Scapular in the lives of the Saints?
- 11) Following are ten important statements. All are

true but which *most aptly* expresses the message and purpose of this book?

a) The title of our Lady of Mt. Carmel should be used more often when we pray.

b) The Brown Scapular is for everyone a sacramental of Mary's moral presence.

c) We should think of the Scapular when we meditate on the Glorious Mysteries.

d) The Scapular is a "heart to heart" silent prayer of faith, hope and love.

e) The Scapular is "our sign of consecration to the Immaculate Heart of Mary" (Pope Pius XII); united to Her Heart we become united to the Heart of Jesus in "One Flame of Love."

f) The Scapular (appropriating the words of Blessed Jose Maria Escriva) is "the beginning of the way," placing us on the ascent to sanctity symbolized by Mt. Carmel.

g) The Scapular is a visible mantle placed by Our Lady over all Her children to protect them during catastrophes to come.

h) The Scapular will be a special armor in the final battle against AntiChrist.

i) Our Lady should be invoked more often under the title of Our Lady of Mount Carmel.

j) Not enough emphasis has been given to the fact that in Her final appearance at Fatima, at the climax of the great miracle, Our Lady appeared as Our Lady of Mount Carmel.

Answers:

1) Blessed Jose Maria Escriva, founder of Opus Dei, specifies four devotions in his treatise on Marian Devotion

in the following order: Scapular, Use of pictures (or statues), Rosary, and First Saturday Devotion. “Anyone who does not live some of them,” he says, “who does not express love for Mary in some way, DOES NOT POSSESS THE FULNESS OF FAITH.”

2) Our Lady refers to the Scapular as “My livery AND THAT OF MY SON.” It is another way of saying that when we belong to Mary; we belong to Jesus. Our Lady revealed *a union of Her Heart with the Heart of Jesus*. When Estelle kissed the Scapular, she felt herself joined in that Flame of Love.

3) “No,” said Bishop Del Val Gallo, bishop of the diocese for 20 years (until September, 1991). He said that his predecessors “did not admit that the apparitions were supernatural” but *did not* “condemn” them. (For a full statement, see “Interview with Bishop Del Val” in June, 1992, published in *Garabandal Magazine*, Vol. XXVI, No. 4, p. 8.)

4) The first bishop of the diocese gave the answer: “We must wait for the miracle.” (The Church could not approve before the final proof promised by Heaven.)

5) Since the Blessed Mother did not appear in a Carmelite habit but in the usual colors of most apparitions since 1830, we gather that Her title of “Our Lady of Mount Carmel” is not exclusively “Carmelite,” but *universal*.

The reason Our Lady gave for Her coming at Garabandal illustrates the message of this book: holding forth the small brown Scapular, She said: “I have come for *all* my children with the desire of bringing them TO OUR HEARTS. I hold them all beneath my mantle.”

6) Yes. St. Claude was the “official” messenger of devotion to the Sacred Heart of Jesus (as confessor to St. Margaret Mary Alacoque) and it was while he was receiving the messages of the Sacred Heart that he actively promoted the Scapular Confraternity and stated, perhaps more clearly than any other saint, that the Scapular brings us the moral presence of Mary. This teaching of St. Claude may be seen as the first sign of the relation of the Scapular devotion to the Sacred Hearts of Jesus and Mary.

7) Because Our Lord told Lucia that when the Holy Father made the collegial consecration of Russia to the Immaculate Heart of His Mother (which took place March 25, 1984) the Pope was, *at the same time*, to promise to promote the devotion of the Communions of Reparation (First Friday *and* First Saturday Devotions). Our Lord said He now desired that “Devotion to the Immaculate Heart of My Mother be placed alongside devotion to My Own Sacred Heart.”

8) Yes.

9) Yes. This is emphasized by the fact that the commission, which prepared the paragraph (67 of **Lumen Gentium**) upon which the Pope based his declaration, had decided that it would be up to the Pope to determine WHICH devotions were to be promoted in the Church in a special way at any given moment of history (see *Dear Bishop*, AMI Press, 1982, p. 84).

10) We hear so little about the Scapular in the lives of the saints because it is a SILENT devotion.

Consider Alexandrina da Costa, who during the last 13 years of her life lived solely on the Eucharist. Dominating her little room, over the bed in which she

suffered as a victim soul, was a large picture of Our Lady of Mt. Carmel.

We do not know that Alexandrina ever spoke of the Scapular as the sign of the Sacred Hearts. It was something so intimate, so profound. But the picture over her bed spoke, to the thousands who saw Alexandrina relive the passion every Friday, of the *importance of the Scapular*: Silent devotion of Our Lady's presence, a devotion without words.

11) The most apt answer is b... (with emphasis on the words "the Brown Scapular is for everyone").



*Sacred Heart of Jesus, have mercy on us.
Sorrowful and Immaculate Heart of Mary, pray for us.
Sacred Hearts, we love You.*



Alexandrina de Costa's bedroom.

Litany of Our Lady of Mount Carmel

Lord, Have Mercy on us!

Christ, Hear us!

Christ, Graciously Hear us!

God the Father, Have Mercy on us!

God the Son, Redeemer of the World,

Have Mercy on us!

God the Holy Spirit, Have Mercy on us!

Holy Trinity, One God, Have Mercy on us!

Holy Mary, Pray for us!

(Before each of the following salutations say:

“Our Lady of Mount Carmel,”

and afterwards: “Pray for us Sinners.”

Queen of Heaven

Victorious over Satan

Most Obedient Daughter

Most Pure Virgin

Devoted Spouse

Mother Most Tender

Model of Perfect Virtue

Sure Anchor of Hope

Refuge in Sorrow

Dispensatrix of the Gifts of God

Bastion Against our Enemies

Our Aid in Danger

The Way Leading to Jesus

Our Light in Darkness

Our Consolation at the Hour of Death

Advocate of the Most Abandoned Sinners

After the following, add: “We Come to You With
Confidence, O Lady of Mount Carmel!”

For the Hardened in Vice
For Those who Offend Your Divine Son
For Those who Neglect to Pray
For Those who are in Agony
For Those who Defer Their Conversion
For Those Suffering in Purgatory
For Those who do not Know You.

Let us Pray:

Our Lady of Mount Carmel, glorious Queen of Angels, Channel of the most tender Mercy of God, Refuge and Advocate of sinners, I come before You with confidence to ask You to hear my prayer.

(Here mention your intentions).

In return I promise to have recourse to You in all my trials, sufferings, temptations, and I will do all in my power so that others will enter beneath Your mantle by wearing the holy Scapular to love You, venerate You, and be assisted by You in their needs.

Thank You for the numberless graces received through Your merciful and powerful intercession. Continue to be my defense in danger, my guide during life, and my consolation at the hour of death. Behold me at every moment beneath Your mantle and draw me ever deeper into the mysteries of Your Immaculate Heart so that, being one with You, I may be one with the Sacred Heart of Jesus, now and forever. Amen.

Flower of Carmel

Flower of Carmel,
God's Vine all in bloom.
Splendor of Heaven,
God-Man in your womb,
Have pity on me!

Mother so meek and
Virgin all pure,
For Carmelite souls,
God's favors procure!
Star of the Sea!

175.

suffered as a victim soul, was a large picture of Our Lady of Mt. Carmel.

We do not know that Alexandrina ever spoke of the Scapular as the sign of the Sacred Hearts. It was something so intimate, so profound. But the picture over her bed spoke, to the thousands who saw Alexandrina relive the passion every Friday, of the *importance of the Scapular*: Silent devotion of Our Lady's presence, a devotion without words.

11) The most apt answer is b... (with emphasis on the words "the Brown Scapular is for everyone").



*Sacred Heart of Jesus, have mercy on us.
Sorrowful and Immaculate Heart of Mary, pray for us.
Sacred Hearts, we love You.*



*Our Lady of Mount Carmel, pray for us sinners.
We come to You with confidence, O Lady of Mount Carmel!*

Act of Consecration to Our Lady of Mount Carmel

O Mary, Queen and Mother of Carmel, I come today to consecrate myself to You, for my whole life is but a small return for the many graces and blessings that have come from God to me through Your hands. Since You look with special kindness on those who wear Your Scapular, I implore You to strengthen my weakness with Your power, to enlighten the darkness of my mind with Your wisdom, and to increase in me Faith, Hope and Charity that I may repay each day my debt of humble homage to You.

May Your Scapular bring me Your special protection in my daily struggle to be faithful to Your Divine Son and to You. May it separate me from all that is sinful in life and remind me constantly of my duty to imitate Your virtues. From now on, I shall strive to live in God's Presence, and offer all to Jesus through You. Dearest Mother, support me by Your never failing love, and lead me to Paradise through the merits of Christ and Your Own intercession. Amen.

The Promise of Our Lady

Our Lady Herself has said, *"Take this Scapular. Whosoever dies wearing it shall not suffer eternal fire. It shall be a sign of salvation, a protection in danger, and a pledge of peace."*

Holy Virgin of Mount Carmel, Our Lady of the Scapular, pray for us!

Traditionally, we understand that Our Lady's protection toward those who wear Her Holy Brown Scapular consists in three things:

1) She keeps at a distance, from those who wear Her Scapular, whatever might cause their ruin, such as violent temptations, perilous occasions, pernicious councils and wicked companions;

2) She communicates to them Her living enlightenments and powerful attractions for their well being; She prepares occasions for them and places them in a sort of necessity of working out their salvation;

3) She becomes an aid to them, especially in the last moments of their mortal life, repelling the attacks of the demon, inspiring them with a thousand good sentiments, and assuring their final perseverance.



(The first Scapular to be worn must be blessed and imposed by any Catholic priest, using the formula contained in the Roman ritual for reception into the Confraternity of the Scapular.)

Scapular Enrollment

The priest first sprinkles the Scapular with Holy Water, after which he places the Scapular over the shoulders of each person saying:

“Receive this blessed habit and ask the most Holy Virgin, that by Her merits, it may be worn with no stain of sin and that She may guard you from all evil and bring you to life everlasting.” (Response) Amen.

“By the power granted me, I admit you to a share of all the spiritual works performed, with the merciful help of Jesus Christ, by the religious of Mount Carmel. In the name of the Father, and of the Son, and of the Holy Spirit.” (Response) Amen.

“May the Creator of Heaven and earth bless you, whom He has been pleased to receive into the Confraternity of the Blessed Virgin Mary of Mount Carmel. We beg Her to crush the head of the ancient serpent in the hour of your death, and in the end, to obtain for you a palm and the crown of your everlasting inheritance. Through Christ Our Lord.” (Response) Amen.

The priest now sprinkles those enrolled with Holy Water.

A Prayer to the Blessed Virgin

(Never Found to Fail)

O Most beautiful Flower of Mount Carmel, Fruitful Vine, Splendor of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in this my necessity. O Star of the Sea, help me and show me You are my Mother.

O Holy Mary, Mother of God, Queen of Heaven and Earth, I humbly beseech You from the bottom of my heart, to succor me in this necessity; there are none that can withstand Your power. O, show me You are my Mother.

O Mary, conceived without sin, pray for us who have recourse to Thee (3 times).

Sweet Mother, I place this cause in Your hands (3 times).



Books by John M. Haffert:

Russia Will Be Converted
Mary In Her Scapular Promise (Sign of Her Heart)
Meet the Witnesses
From A Morning Prayer (The Brother and I)
The Peacemaker Who Went to War
A Letter from Lisieux
Queen's Promise
Night of Love
The World's Greatest Secret
Sex and the Mysteries
Explosion of the Supernatural
Dear Bishop!
Who is the Woman of the Apocalypse?
The Hand of Fatima
Go! Your Mother is Calling
The Meaning of Akita
Her Own Words
To Prevent This!
Finally Russia!
Her Glorious Title
You, Too! Go Into the Vineyard

Translations with Commentary:

Akita — The Tears and Message of Mary,
by Fr. Teiji Yasuda

What Happened At Pontmain,
by Abbe Richard

Contact the 101 Foundation
for information about obtaining these books.





Over fifty years ago the author of this book was given his mission by a Carmelite brother who received it in a vision. The story is told in the author's book (first published in 1942): *The Brother and I*.

In 1939 the mission began its fulfillment with publication of the book *Sign of Her Heart*. It comes to its climax in this present book written more than fifty years later: *Her Glorious Title*.

A chastisement by fire now threatens the world (Our Lady at Akita, Oct. 13, 1973). This was previously announced at Fatima: "Several entire nations will be annihilated" (July 13, 1917).

So far Our Lady said She has been able to prevent the chastisement. This book tells why.

Can it be prevented altogether?

That is the ultimate question this book dares to answer.

