

THE MEANING OF AKITA



by John M. Haffert

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Father Teiji Yasuda's book titled *Akita — The Tears and Message of Mary* and translated into English by John M. Haffert, was first published in Japanese with the authorization of Bishop Francisco Keiichi Sato, Bishop of Niigata.

On March 14th, 1989, the former Bishop of Niigata, Most Rev. John S. Ito, who knows English and who had personally read this present treatise on the MEANING OF AKITA, approved it in the following words:

"I read *The Meaning of Akita*. It is very good and I recommend it to be published."

† Most Rev. John S. Ito, D.D.

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Chapter One

Akita and Fatima

"What is the message of Our Lady of Akita?" a journalist asked Bishop John Ito, the bishop who approved the events of Akita.

"It is the message of Fatima," the Bishop answered.

Similarly, Father Tatsuya Shimura, rector of the Tokyo Cathedral and author of the first book on the events of Akita said: "The revelations of the Virgin at Akita are exactly the same as those of Fatima, the seriousness of which is admitted by all. They are an urgent warning to mankind in danger of destruction and must not be taken lightly." Fatima and Akita are "sister" events. Much of the message implied in Akita is explicit at Fatima, and vice versa.

I have had the privilege, on the mandate of Bishop Ito, to produce the English edition of the most important book on Akita written by Father Yasuda, eyewitness to some of the events. Years before I had been privileged to do a similar book on Fatima including a study of the Miracle of the Sun.

It is most important for us to look beyond the miracles to the message, at once so terrible and so important that in the case of both Fatima and Akita the bishops could never have issued the declarations of supernaturality were it not for the miracles. The message is like that of Jonah crying in the streets of Nineveh.

This message from Fatima and Akita is as terrible as that of Jonah but it ends in a promise of triumph. Unfortunately the promise of triumph made at Fatima seems to have caused many to forget the prophecy of chastisement.

We do not know if Jonah gave any specific hope to the people of Nineveh. Certainly hope was implied in his words "Unless you repent." But Jonah himself felt certain the chastisement was going to take place. When it did not, he felt that he had failed as a prophet.

Like Jonah should we think the chastisement is inevitable because people are NOT listening, or believe that if we

spread this message effectively the chastisement will be averted?

Our Lady Herself gives the answer both at Fatima and Akita: SHE CAN PREVENT THE CHASTISEMENT. Our Lady says explicitly at Akita that She has already held it back through the Passion of Her Son and by the cooperation of some generous souls, and at this moment seeks souls... groups together in prayer... a cohort of victim souls... to avert the chastisement.

But at the same time, Akita is saying that too few are responding because too few realize the urgency of Our Lady's words: "THE CHASTISEMENT IS READY!" It would already have annihilated millions were it not for the response of a few... and if that response does not increase the Justice of God AND His Mercy will require the chastisement. Our Lady explains that one reason for this is because now sins against the Holy Spirit are proliferating... sins for which "there is no forgiveness in this world or the next" (Matt. XII:31-32).

First Akita Message: Fatima Prayer

It is interesting to note the first message communicated to Sister Agnes (who is to Akita what Sister Lucia is to Fatima) was given to her by her guardian angel in 1969, long before the appearance of Our Lady in Akita, and it was a prayer taught by Our Lady at Fatima!

Sister Agnes was in the hospital in Myoko *saying her Rosary* when the angel appeared and told her to pray at the end of each decade: "O MY JESUS, FORGIVE US OUR SINS; SAVE US FROM THE FIRES OF HELL; LEAD ALL SOULS TO HEAVEN, ESPECIALLY THOSE MOST IN NEED."

A priest who later heard Agnes saying this prayer asked where she had learned it. He recognized it as the prayer taught at Fatima and was amazed that Agnes knew it because it had not yet been published in Japan.

The angel guardian of Sister Agnes was to appear to her many more times, but *the first appearance was to teach the prayer taught by Our Lady of Fatima* to be said between each decade of the Rosary. Obviously this becomes a part of the MESSAGE of Akita... although it is not singled out as

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such... just as it is a part of the message of Fatima. When the children of Fatima (and now Sister Agnes) were instructed to say this prayer, WE were so instructed! This is one of the instruments conveyed to us now to turn back the tide of evil, prevent the chastisement, and bring about the triumph of the Hearts of Jesus and Mary.

What are the other "instruments?" What is the rest of the message?

One should first read Fr. Yasuda's book (see back cover) but in the following chapter are most of the words of the angel and of Our Lady spoken at Akita. They appear in the sequence Sister Agnes received them.

As you read the actual words many questions will come to mind and we shall seek answers in the chapters which follow.

Brief Background

It is presumed that the reader already knows the basic facts about Akita as given in Father Yasuda's authoritative work. There were five wonders:

- 1) Tears flowed from the statue of Our Lady 101 times;
- 2) A cross-shaped wound on the left hand of Sister Agnes bled profusely, causing great pain;
- 3) An identical wound appeared on the right hand of Our Lady's statue, from which blood flowed three times;
- 4) Sister Agnes, who had been declared to be incurably deaf, was completely cured at a time predicted by Our Lady;
- 5) In the midst of these wonders the angel and Our Lady appeared and spoke... giving messages of world-shaking importance.

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Chapter Two

The Actual Words

(Recorded on June 24, 1973, Feast of the Sacred Heart, Sister Agnes was in chapel. She describes in her journal):

Suddenly I saw a blinding light shining from the tabernacle. I immediately prostrated myself in adoration and when I lifted my eyes, I saw a soft light which enveloped the altar like a mist or a dense smoke in which appeared a cohort of angels turned towards the Blessed Sacrament whose pure and clear voices proclaimed "Holy, Holy, Holy." When they finished I heard a voice on my right praying:

"Most Sacred Heart of Jesus, present in the Holy Eucharist, I consecrate my body and soul to be entirely one with Your Heart, being sacrificed at every instant on all the altars of the world and giving praise to the Father, pleading for the coming of His Kingdom.

"Please receive this humble offering of myself. Use me as You will for the glory of the Father and the salvation of souls.

"Most Holy Mother of God, never let me be separated from Your Divine Son. Please defend and protect me as Your special child. Amen."

This was the prayer of the Handmaids of the Eucharist which I knew well and which I recited aloud. During this prayer, I heard the voice of the same heavenly person (guardian angel) who had come to my side in the hospital in Myoko. It seemed even more beautiful and pure when she recited these prayers than when she had told me in the hospital, "Add these words after each decade." The sound of her voice resounded in my ears like a true echo of Heaven.

Recorded on July 6th: I had just changed the bandage again (from a wound which mysteriously appeared on her hand) and was praying when I heard the voice (of the angel) which came from I know not where saying:

"Do not fear. Pray with fervor not only because of your sins, but in reparation for those of all men. The world today

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*wounds the most Sacred Heart of Our Lord by its ingrati-
tudes and injuries. The wounds of Mary are much deeper
and more sorrowful than yours. Let us go to pray together
in the chapel."*

While I had become a little accustomed to the angel, I had never looked at her face, as she always stood near my right shoulder. But now seeing her, I noticed such a striking resemblance to my elder sister that I instinctively called her by my sister's name. (The latter had died some years before after having received the grace of Baptism.) She smiled at me sweetly and made a light, negative movement of her head, saying: *"I am the one who is with you and watches over you."*

(Her angel led her to the chapel and Sister Agnes continues:) I suddenly felt that the wooden statue (of the Blessed Virgin) came to life and was about to speak to me. I looked and She was bathed in a brilliant light. Instinctively, I prostrated myself on the ground and at the same moment a voice of indescribable beauty struck my totally deaf ears:*

*"My daughter, my novice, you have obeyed me well in abandoning all to follow me. Is the infirmity of your ears painful? The wound ** will be healed, be sure. Be patient. It is the last trial. Does the wound cause you to suffer? Pray in reparation for the sins of men. Each person in this community is my irreplaceable daughter. Do you say well the prayer of the Handmaids of the Eucharist? Then, let us pray it together."*

As this beautiful voice began the prayer, the angel who had led me to the chapel reappeared at my side and joined in. Always prostrate and thinking of nothing else, I had just said the words, *Jesus present in the Eucharist*, when the voice interrupted me, adding. *"Truly present."* And to impress this all the more upon my troubled spirit, the voice added: *"From now on, you will add TRULY."*

When the prayer was finished, the Heavenly Voice said: *"Pray very much for the Pope, bishops and priests. Since*

* At this time Sister Agnes was completely deaf.

** Our Lady refers to a mysterious wound on the hand of Sister Agnes.

your Baptism you have always prayed faithfully for them. Pray very much... very much. Tell your superior all that passed today and obey him in everything that he will tell you. He has asked that you continue to pray with fervor." Floored by pain (from the stigmata she had received) Sister Agnes prostrated herself.

Immediately the voice of the Angel sounded to the ears of her heart: *"Your sufferings will end today. Carefully engrave in the depth of your heart the thought of the blood of Mary. The blood shed by Mary* has a profound meaning. This precious blood is shed to ask your conversion, to ask for peace, in reparation for the ingratitude and the outrages towards the Lord. As with devotion to the Sacred Heart, apply yourself to devotion to the most Precious Blood. Pray in reparation for all men."*

In her pain and surprise, Sister Agnes could not reply. The Angel continued: *"Say to your superior that the Blood is shed today for the last time. Your pain also ends today. Tell him what happened today. He will understand all immediately. And you, observe his directions."* The Angel ended with a smile and disappeared.

(Sister Agnes writes in her journal on Aug. 3, 1973):

That day the Angel appeared (which had not happened for sometime) and she recited the Rosary with me. During this time I had in my mind... questions...

Had the Angel divined my desire? The occasion was quickly given:

"You have something to ask? Go ahead, you have no need to be troubled," she said with a smile slightly inclining her head. Then taking my courage in two hands, very impressed, I was just saying the first word when suddenly from the statue of Mary, I heard once again that voice of indescribable beauty:

"My daughter, my novice, do you love the Lord? If you love the Lord, listen to what I have to say to you. It is very important. You will convey it to your superior."

*The angel seems to be referring to the blood which flowed from the hand of the statue.

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"Many men in this world afflict the Lord. I desire souls to console Him to soften the anger of the Heavenly Father. I wish, with my Son, for souls who will repair by their suffering and their poverty for the sinners and ingrates.

"In order that the world might know His anger, the Heavenly Father is preparing to inflict a great chastisement on all mankind. With my Son I have intervened so many times to appease the wrath of the Father. I have prevented the coming of calamities by offering Him the sufferings of the Son on the Cross, His Precious Blood, and beloved souls who console Him and form a cohort of victim souls. Prayer, penance and courageous sacrifices can soften the Father's anger.

"I desire this also from your community... that it love poverty, that it sanctify itself and pray in reparation for the ingratitude and outrages of so many men. Recite the prayer of the Handmaids of the Eucharist with awareness of its meaning; put it into practice; offer it in reparation for sins. Let each one endeavor, according to capacity and position, to offer herself entirely to the Lord.

"Even in a secular institute, prayer is necessary. Already souls who wish to pray are on the way to being gathered together. Without attaching too much attention to the form, be faithful and fervent in prayer to console the Master."

After a silence: "Is what you think in your heart true? Have you truly decided to become the rejected stone? My novice, you who wish to belong without reserve to the Lord, to become the spouse worthy of The Spouse, make your vows knowing that you must be fastened to the Cross with three nails. These three nails are poverty, chastity and obedience. Of the three, obedience is the foundation. In total abandon let yourself be led by your superior. He will know how to understand you and to direct you."

(Sister Agnes writes in her journal, Oct 13, 1973):

Taking up my Rosary I knelt down and made the Sign of the Cross. Hardly had I finished when that Voice of indescribable beauty came from the statue to my deaf ears. From the first word I prostrated myself to the ground concentrating all my attention:

"My dear daughter, listen well to what I have to say to you. You will inform your superior."

After a short silence: *"As I told you, if men do not repent and better themselves, the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the deluge, such as one will never have seen before. Fire will fall from the sky and will wipe out a great part of humanity... the good as well as the bad, sparing neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead. The only arms which will remain for you will be the Rosary and the Sign left by My Son. Each day recite the prayers of the Rosary. With the Rosary, pray for the Pope, the bishops and the priests.*

"The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, and bishops against other bishops. The priests who venerate Me will be scorned and opposed by their conferees (other priests). Churches and altars will be sacked. The Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord.

"The demon will be especially implacable against souls consecrated to God. The thought of the loss of so many souls is the cause of My sadness. If sins increase in number and gravity, there will be no longer pardon for them.

"With courage, speak to your superior. He will know how to encourage each one of you to pray and to accomplish works of reparation."

When the Voice was quiet, I gathered the courage to raise my head and I saw the statue still brilliant in light, but a slight expression of sadness seemed to veil Her face. Then I resolved to ask the question, 'Who is my superior?' And at once I felt a reproach from the Angel who had appeared at my side during the interval.

I did not hear this reproach in a living voice. I simply felt her say to me, *"On such an occasion you should certainly have been able to ask something more important."* But as I had three superiors in addition to the Bishop, I had thought it opportune to ask it.

The Voice at once replied: *"It is Bishop Ito, who directs your community."* And She smiled and then said:

"You have still something to ask? Today is the last time that I will speak to you in living voice. From now on you will obey the one sent to you and your superior.

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"Pray very much the prayers of the Rosary. I alone am able still to save you from the calamities which approach. Those who place their confidence in me will be saved."

She had finished speaking.

(Father Yasuda writes):

On Monday, February 25th, 1974, the guardian angel appeared during the evening Rosary at the beginning of the third decade. She murmured to Sister Agnes:

"At this moment one of the sisters is tormented by something. Take from her an object she wears and wear it in her place until the First Friday of the month. On that day, I will give you the answer she needs." Then the angel disappeared.

The First Friday of the month of March came, day of the Angel's Promise. That evening when the two sisters were alone in the chapel after the Way of the Cross, the guardian angel appeared to Sister Agnes and gave her this exhortation which she felt was addressed to her friend: *"Believe, trust, pray!"* She repeated it to her friend word for word. *"I believe, I trust, I pray,"* repeated the other. Then the angel disappeared.

After breakfast which followed the Mass (which took place on May 1, 1974, Feast of Saint Joseph the Worker) there was the usual time of adoration. Then Sister Agnes approached me and said that the guardian angel, who often gives her precious counsels, appeared during the adoration and said:

"The intention which you offer in conformity with the will of him who directs you is good and pleasing to the Lord and His Holy Mother. The more you offer this good intention, the more difficult and numerous will be the obstacles."

"But today you have asked the protection of Saint Joseph in a same union of prayer. This prayer is very pleasing to Jesus and Mary; it will be heard. Saint Joseph will protect your work. To overcome the exterior obstacles, pray with confidence in interior unity."

"It is rather a shame that there is no exterior sign here in honor of Saint Joseph. Ask him who directs you to do this when you can, even if it is not right away." Having said this, the Angel disappeared.

(On May 18th, after the morning Eucharistic adoration Sister Agnes came to see Fr. Yasuda and said:)

Just now, shortly after the Rosary and during the prayer silence, the guardian angel came to me and said:

"Your ears will be opened in August or in October. You will hear and you will be healed. But that will last for only a moment because the Lord still wishes this offering and you will become deaf again. In seeing that your ears are restored again, the hearts of those who still doubt will melt and they will believe. Have confidence and pray with good intention. Report what I have told you to him who directs you, but speak of it to no one else until it takes place."

(... Sister Agnes came to tell Father Yasuda on the morning of the 21st of September after the adoration:)

A little after the beginning of the silent meditation the Angel appeared and said:

"You spoke this morning at table concerning the dream, didn't you? Do not be disturbed."

"Today or tomorrow begin a novena, one of your choice, and then two more. During the time of these three novenas made before the Lord Truly Present in the Eucharist, your ears will be opened during the adoration and you will hear."

"The first thing that you will hear will be the chant of the Ave Maria which you are accustomed to singing. Then you will hear the sound of the bell ringing for the Benediction of the Most Blessed Sacrament."

"After the Benediction you will calmly ask the one who directs you to have a Cantic of Thanksgiving sung. Then it will be known that your ears hear again. At that moment your body also will be healed and the Lord will be glorified."

"When he learns this, your Superior will be filled with courage, his heart will be consoled and he will bear witness. However, the more you offer with good intention, the more there will be difficulties and obstacles. To overcome these exterior obstacles, pray with more confidence in interior unity. You will be protected, be sure."

After a silence, the Angel added: *"Your ears will hear only for a certain time. They will not yet be totally cured. You will become deaf again. The Lord still wishes this offering. Report what I have told you to him who directs you."*

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(Sister Agnes writes in her journal, Jan. 4th, 1975):

During the Rosary... I again saw the guardian angel who had not appeared for a long time (it was the first time since the curing of my deafness) and she said the Rosary with me. Then she disappeared for a moment, returning during the prayer of silence a little after the profession of the lay members. She told me:

"Do not be so surprised to see the Blessed Virgin weeping. She weeps because She wishes the conversion of the greatest number; She desires that souls be consecrated to Jesus and to the Father by Her intercession."

"He who directs you told you during the last sermon today your faith diminishes when you do not see. It is because your faith is weak. The Blessed Virgin rejoices in the consecration of Japan to Her Immaculate Heart because She loves Japan, but She is sad to see that this devotion is not taken seriously. Even though She has chosen this land of Akita to give Her messages, the local pastor doesn't dare to come for fear of what one would say. Do not be afraid."

"The Blessed Virgin awaits you all, Her hands extended to pour forth graces. Spread devotion to the Virgin. She rejoices in the profession of the lay members consecrated today by Her intercession in conformity to the spirit of your Institute."

"You must not consider the lay members thus consecrated as of little importance. The prayer which you have the custom of saying, 'Grant to Japan the grace of conversion through the intercession of the Virgin Mary,' is pleasing to the Lord."

"You who have believed while seeing the tears of Mary, when you have permission of your superior, speak to the greatest number in order to console the Hearts of Jesus and Mary. Spread this devotion with courage for Their greater glory."

"You will transmit my words to your superior and to him who directs you."

She leaned forward to look at me and then disappeared.

(Father Yasuda writes):

On May 1st, 1976, Sister Agnes came to find me with a paper grasped in her hand. The Angel had appeared to her after Communion. This is the text:

"Many men in this world afflict the Lord. Our Lady awaits souls to console Him. Remain in poverty, sanctify yourself and pray in reparation for the ingratitude and the outrages of so many men. The Rosary is your weapon. Say it with care and more often for the intention of the Pope, of bishops and priests.

"You must not forget these words (of Mary). The Blessed Virgin prays continually for the conversion of the greatest possible number and weeps, hoping to lead to Jesus and to the Father, souls offered to Them by Her intercession. For this intention, and to overcome exterior obstacles, achieve interior unity; form a single heart.

"Let believers lead a life more worthy of believers! Pray with a new heart.

"Attach great importance to this day (First Saturday) for the glory of God and of His Holy Mother. With courage spread this devotion among the greatest number. Inform your superior and him who directs you of what I have told you." Saying this the Angel disappeared.

(On September 12, 1981, during the second commission inquiry)... The guardian angel said to Sister Agnes, *"They ask a miracle greater than the tears; there will be no more."*

On the 28th of September, Sister Agnes suddenly felt the presence of the Angel at her side during the adoration of the Blessed Sacrament. She did not see the Angel in person but a Bible appeared open before her eyes and she was invited to read a passage... the voice of the Angel was heard explaining, in sort of a preamble, that the passage had relationship with the tears of Mary, then continued:

"There is a meaning to the figure one hundred and one. This signifies that sin came into the world by a woman and it is also by a woman that salvation came to the world. The zero between the two signifies the Eternal God who Is from all eternity until eternity. The first one represents Eve and the last, the Virgin Mary."

On the Feast of the Annunciation, a most important Feast for the Handmaids, Sister Agnes came to see me after the adoration and to say that the Angel had appeared again. In substance this is what was said:

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"Your deafness causes you to suffer doesn't it? The moment of the promised cure approaches. By the intercession of the Holy and Immaculate Virgin, exactly as the last time, before Him who is truly present in the Eucharist, your ears will be definitely cured in order that the work of the Most High may be accomplished. There will still be many sufferings and obstacles coming from outside. You have nothing to fear. In bearing them and offering them, you will be protected. Offer up and pray well. Transmit what I have told you to him who directs you and ask him for counsel and prayer."

Soon it was the month of May, the month consecrated to Mary. More than a month had passed since the announcement of the Angel. On the Feast of Saint Joseph the Worker, the first of May, 1982, Sister Agnes received a message from the Angel during adoration:

"Your ears will be definitely cured during this month consecrated to the Immaculate Heart of Mary. They will be cured as the last time by Him who is truly present in the Eucharist. Those who will believe in this sign will receive many graces. There will be those who oppose, but you have nothing to fear."

The theologian of the first commission of inquiry had told Sister Agnes that she was recounting these words of the Angel to herself and that the Angel was an hallucination caused by a doubling of her personality. She had not forgotten this warning which preoccupied her and she profited by the admonition of the Angel on that day by asking:

"Are you the fruit of my personal imagination?"

"Not at all. I have shown myself to you up to this day to guide you, but I will not appear anymore."

After having pronounced these words, the Angel left her, disappearing into a cohort of angels who gave off a celestial light, the beauty of which could not be expressed in words.

Chapter Three

The Tears

More than the apparitions at Akita (of Our Lady and of angels) what seemed to attract the attention of the public was that the statue of Our Lady shed tears one hundred and one times.

And it seems that Our Lady actually performed this miracle for television because the statue had ceased weeping for some months when a television crew asked permission to come to Akita to photograph the statue *and the miracle occurred before their cameras*. Not only was it seen on the network in Japan, but the video tapes have begun to circulate around the world.

By these tears Our Lady plunges us *into Her mystery as Co-Redemptrix* as does the Church in the liturgy of September 15, Feast of Our Lady of Sorrows.

The internationally known author, A. M. Lepicier, O.S.M., says: "This liturgical emphasis on the Sorrows of Mary (following the Feast of the Exaltation of the Holy Cross) shows the primordial place given by the Church to Our Lady *in the plan of redemption*, and what place She should have in the devotion of Christians redeemed by the Blood of Christ and *by the tears* of His dear Mother."¹

Do we think most often of Our Lady as the humble Handmaid of the Lord... silent, loving, praying, accepting? And do we think too little of the thorns which began to pierce Her heart from the moment She said "Yes" to the angel... "Yes" to the sacrifice of Calvary?

Saint Bernadine of Siena says that if the sufferings of Mary were shared among all creatures, they would die from the weight of them. And the Church, seeking to express this, applies to Our Lady of Sorrows the text of Jeremias: "Your desolation is as great as the sea" (Thren. 2:13).

Seven sorrows of Mary are recalled in the liturgy of the Church not because there are only seven major occasions of suffering in Our Lady's life, but because seven is a sacred

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number indicating *limitlessness*. As we cannot measure the suffering of Mary, so we cannot measure the price Jesus paid, with Her, to save mankind which today turns its back on that redemption. This *rejection* causes Mary's tears. At Akita, She condenses the reason for Her sorrow in one phrase: "*Because so many souls are lost!*"

At Akita the statue wept 101 times.² And as we look at the 101 (Eve/God/Mary) symbol of tears, which will be explained in Chapter Seven, we recall that, "Redemption was accomplished by the bloody death of the *new Adam* and in the agony of the *Sorrowful and Immaculate Heart of the new Eve, His Mother.*"³

The tears, the perspiration, and the blood which flowed at Akita from Our Lady's statue, recall to the modern world the chant of the Church in the office of September 15th: "By You, Virgin of Sorrows, we draw salvation from the Wounds of Christ."

Father Faber says: "All of us, by our sins, have been the cause of the cruel sufferings of Our Mother. There is, therefore, no devotion towards Mary to which we are more obliged than devotion to Her Sorrows."⁴ The Church says in the hymn of Lauds, September 15th: "*The tears of Mary, sufficient to wash away the crimes of the entire world, procure our salvation!*"⁵

For that reason, God inspired a group of saints to found the Order of Servites, dedicated to preaching and honoring the Sorrows of Mary, of which Pope Benedict XV said: "Among all devotions to the Virgin, that which honors Her Sorrows best fulfills the aspirations of the heart."⁶

Perhaps this devotion is passed over because it seems sad. But at Akita, Our Lady shows it to be a devotion of joyous triumph. Each time tears flowed from Her statue, the community prayed the sorrowful mysteries of the Rosary... *and almost at once, the tears stopped!* Saint Paul says: "In the Cross is our salvation!"⁷

We must be *sorrowful* for our sins... but *rejoice* that we have been redeemed by tears shed for love of us! Thus, devotion to the *Sorrowful and Immaculate Heart of Mary* "is sad for tepid and worldly souls but *comforting for generous and fervent ones!*"

Akita has been the first apparition of Our Lady approved by the Church since She revealed Her Immaculate Heart at

Beauraing. In the last apparition there, on January 3, 1933, taking leave, She said: *"Do you love Me, My child? Do you love Me?... Then sacrifice yourself for Me!..."*

And her tears at Akita echo this touching, loving appeal from an anguished Mother who had made the same appeal at Fatima and who wishes to save the world from a just and terrible chastisement. The prospect of punishment is indeed sad, but the hope of victory brought to us by the new Eve is glorious: "My Immaculate Heart will triumph... an era of peace will be granted to mankind."⁶

If we have not responded to Her miracles at Fatima, will we now respond to Her tears?

¹ Notre Dame des Sept Douleurs, Lepicier, Published 1950, p. 1.

² An angel at Akita explained that the number 101 symbolized *Eve* (whose sin separated us), *God*, and *Mary*, through whom we are reunited to God by the Incarnation and Redemption.

³ Notre Dame des Sept Douleurs, Lepicier, Published 1950, p. 10.

⁴ Pied de la Croix, p. 484.

⁵ Nobis salutem confreant Deiparae tot lacrymae quibus lavara sufficis totius orbis crimina.

⁶ Lepicier, Mater Dolorosa, p. 73.

⁷ Galatians, 2:19.

⁸ Words of Our Lady of Fatima apparition, July 13, 1917.

Chapter Four

The Two Hearts

We may sometimes wonder why the message of Our Lady seems to be conveyed in bits and pieces, sometimes in allegorical events, sometimes almost buried in the events themselves.

We never had a specific definition of the message of Fatima before July of 1946, when Sister Lucia assisted in writing a "pledge" which was then officially promulgated by the Bishop of Fatima as containing *the essential requests of Our Lady*. Millions have now signed that pledge all over the world. Prior to that most people may have thought that the message was just to say the Rosary.

Since Akita is an extension of Fatima, we already know what we must pledge. But Akita makes us realize how urgent it is that *more and more people make this commitment, and that those who have made it, live it more profoundly*.

Our Lady counsels us at Akita not to be so attached to forms but TO MEAN what we pray. The response begins with the morning offering, which is essentially the same as the Eucharistic prayer of Sister Agnes' community, a prayer which Our Lady and the angel repeated with Sister Agnes and which Our Lady counseled her to *live*.

Akita, and the tears of Our Lady, are meant to jolt us out of routine, to jolt us out of saying the morning offering as a ritual without realizing the depth of commitment it implies: *All of ourselves offered in union with the Sacrifice of Jesus from all the altars throughout the world*.

Instead of just talking about this, Akita shows us two bleeding hands... one the left hand of Sister Agnes, and the other the right hand of Our Lady. This caused Sister Agnes to exclaim: "It must be something serious!"

Our Lady calls for our cooperation with Her in saving the world!

But do we take our consecration to the Sorrowful and Immaculate Heart of Mary *seriously*? Do we *identify* with

Our Lady, Co-redemptrix? Does the Scapular mean to us what it did to St. John of the Cross: "To LIVE UP TO all it symbolizes"... to live as one truly belonging to Mary, *sanctifying each act of the day?*

In addition to the sanctification of our daily duty, aided by Rosary and consecration, at Fatima Our Lady asked for the devotion to the First Saturdays. At Akita the angel said: "Attach great importance to this day for the glory of God and of His Holy Mother. With courage spread this devotion among the greatest number."

The day in question was the first Saturday in May of 1976, which was also the Feast of St. Joseph. And repeatedly, events of Akita occurred on the first Friday and first Saturday. And why are these simple devotions called to our attention?

In that same message the angel said: "Many men in this world afflict the Lord. I await souls to console Him... Pray in reparation for the ingratitude and the outrages of so many men. The Rosary is your weapon. Say it with care and say it more often for the intention of the Pope, of bishops and priests."

The angel went on to stress "unity of heart" and that Our Lady "weeps, hoping to lead to Jesus and to the Father, souls offered to Them by Her intercession." To help this we are told: "Lead a life more worthy of believers! Pray with a new heart!"

And where do we obtain this "new heart?" The angel explains: "She (Our Lady) desires that souls be consecrated to Jesus and to the Father by Her intercession."

Our consecration... our recognition of Mary as our real Mother and Queen, with rights over us... facilitates and strengthens Her intercession by which She unites us to the Heart of Jesus.

The angel becomes more specific, speaking of the consecration of Japan to the Immaculate Heart: "She (Our Lady) is sad to see that *this devotion is not taken seriously.*" And the angel concluded: "You who have believed while seeing the tears of Mary... speak to the greatest number in order to console the Hearts of Jesus and Mary. Spread this devotion with courage for Their greater glory."

This is the message of Fatima REPEATED WITH TEARS. How many understand what consecration to the Im-

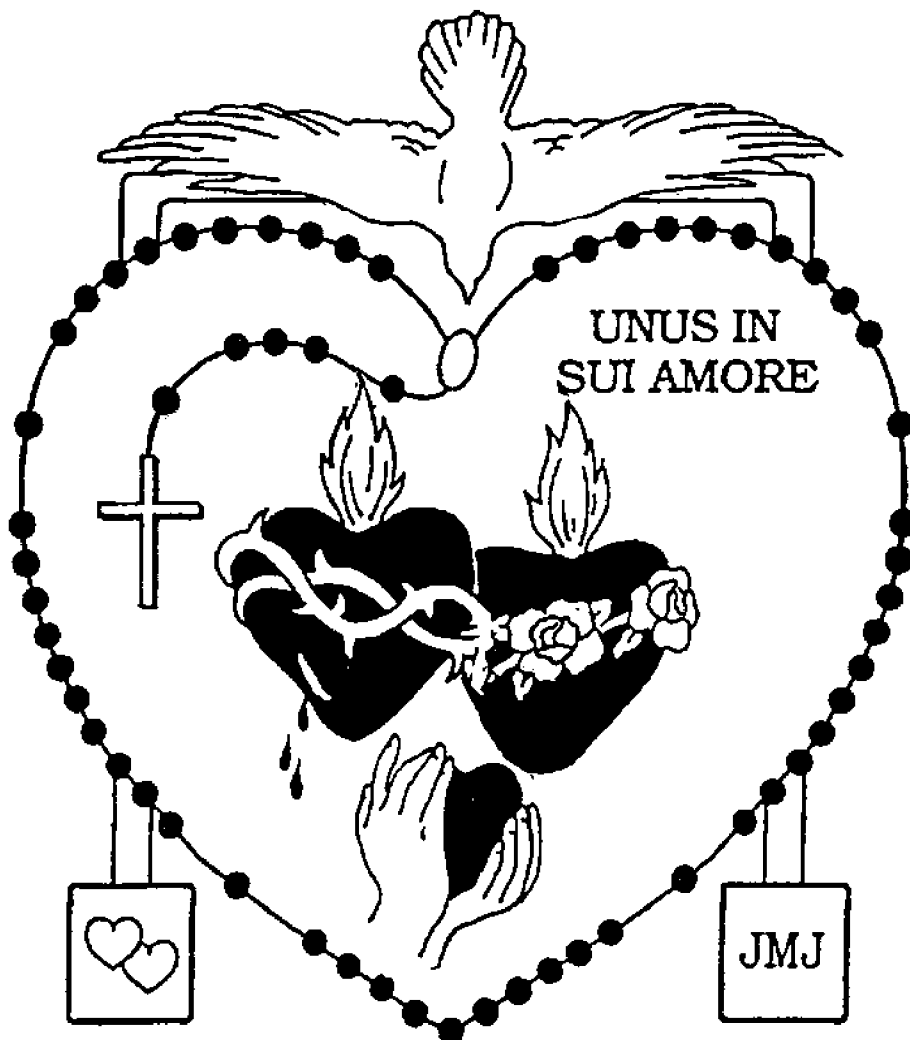
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maculate Heart means? Do we use the weapons of victory (such as the Rosary) wisely and well?

Pope John Paul II has spoken repeatedly of the "Alliance of the Two Hearts" when referring to the Immaculate Heart of Mary and the Sacred Heart of Jesus. The principal call of the Marian Year of 1987-88 was for all Christians to enter into that alliance by personal consecration or, as the Pope calls it, "entrustment."

A special seminar of theologians, under the direct auspices of the Pope, studied this "alliance of the Two Hearts" preparatory to the Marian Year. Some results of their studies were made public at a session in Manila, December, 1988. The present writer's participation in the Manila conferences helped in the preparation of this book (especially chapters V and VIII).

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Chapter Five

Why Two Hearts?

God is love. The Hearts of Jesus and Mary are living, beating expressions of that Love. Both Hearts are necessary because the high point of the expression of God's love for man is *the Incarnation*: "God so loved the world."

Therefore, the more we can understand the Hearts of Jesus and Mary, the more we can understand God. The more we can enter into the mystery of the Hearts of Jesus and Mary, the more we can plunge into the mystery of God. The more we can identify with the Hearts of Jesus and Mary, *the more we can identify with God, who is Love.*

Have you ever noticed that the heart is the same color whether it beats in an Asian or an African, an American or a European? All hearts are the color of love. And it is important to see the relationship of all human hearts to God in the relationship of the Heart of Mary to the Heart of Jesus. It is so important that under the auspices of the Holy Father, as mentioned in the preceding chapter, theologians got together at Fatima in 1986 in closed sessions to study this relationship. The sessions were "closed" so that erudite scholars from all over the world might formulate a statement acceptable to the Church about the delicate balance which the Holy Father called: "The Alliance of the Two Hearts."

Over a year later most of these same theologians participated in a public seminar in Manila. The hall was prepared with two giant statues of the Sacred Heart and the Immaculate Heart. One of the theologians remarked that it was good to put the statue of Our Lady lower than that of Our Lord, "so that we keep our perspective." Then another theologian remarked: "It would not be wrong, however, if the two statues were side by side, as the hearts are shown on the Miraculous Medal."

Thus theologians can debate, but out of their consensus finally comes a clear view from Scripture, from the Fathers and Doctors of the Church, from the Councils and from

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Papal pronouncements... a clear view of this profound mystery which began to emerge, especially 300 years ago with Saint John Eudes.

But there are isolated theologians who often cause distress to devout souls by rejecting the Sacred Heart and by refusing to consider that the Church takes seriously the words spoken at Fatima: "*God wishes to establish in the world devotion to My Immaculate Heart.*"

To the critical theologian such expressions, especially if they are based on private revelations, are not "critical." That is why the Holy Father encouraged the seminar at Fatima in 1986 to prepare a statement for the critical theologians. Now that has been done. And it has been done successfully because the theologians who were chosen for this were not only men of great learning, but were also men of prayer.

Karl Adams, one of the truly great theologians of our century, said the real need in theology today is for "a new orientation towards the superterrestrial and the supernatural. We must again take the certainty seriously that possibilities of the modern man do not exhaust God's possibilities, and that our thought is conditioned and bounded in time and therefore in no sense is the absolute thought of God. We must again become little before God. We must broaden and open our minds to all God's possibilities, to all significant revelation and formations of the real in Heaven and on earth." (Karl Adams, *Son of God*, Image ed., p. 23.)

Real are the living, beating Hearts of Jesus and Mary. They are not mere symbols. *They are the realities of the Incarnation and the Eucharist.*

These are not imaginary Hearts. They are not mere symbols of God's love even though they are symbols of the persons of Jesus and Mary. When we speak of the Heart of Jesus, we are speaking of Jesus; when we speak of the Heart of Mary, we are speaking of Mary.

In a special way when we speak of Their Hearts, we speak of Their interior qualities — mind, memory, love, imagination... all those personal elements so beautifully developed by Saint John Eudes who originated the liturgy of the Feasts of the Hearts of Jesus and Mary. These Sacred Hearts are real, beating Hearts, resurrected. We do not

know a great deal about resurrected bodies. About the most we can know is from when Our Lord presented Himself to His disciples after the Resurrection. He ate with them. Where did the food go? *It was absorbed into a real Body.* It became a part of whatever a resurrected body is. "Thomas... come touch the wounds in My hands; put your hand into My side."

The Heart beating in the tabernacle is a real Heart. The Heart Mary showed the children at Fatima is a real Heart. *These are real expressions of God's love.*

Now as we look at the Hearts of Jesus and Mary represented on the Miraculous Medal, do we notice something missing? Have you ever noticed the space between the two Hearts on that medal that was given from Heaven as a "picture" for our devotion?

There is something missing!

We are shown on this medal a picture of the alliance of two Persons: a Divine Person and a human person. Through that alliance God has expressed His love by becoming Man, redeeming us, opening the gates of Heaven, *being with us*, uniting Himself to us, *becoming our Eucharist.*

That alliance depicted on the medal given by Our Lady in Paris in 1830 becomes meaningful *only if I become a part of that alliance.* What is missing in that blank space between the Hearts of Jesus and Mary is *my heart!*

Saint Grignon de Montfort says that the quickest and easiest way to enter into that alliance and to take my place in the union of the Hearts of Jesus and Mary, is by consecrating myself to Her Sorrowful and Immaculate Heart, so that with Her and through Her and by Her, I may be united to the Heart of Jesus.

What frightens critical theologians is that people may go and pray in front of a statue of the Blessed Virgin before they kneel in front of the Tabernacle. However, experience proves that anyone who goes and kneels in front of the statue of Our Lady will soon end up in front of the Tabernacle!

Whom do we see at the All-Night Vigils? Whom do we see making the Holy Hours? Whom do we see visiting the Blessed Sacrament? Whom do we see at daily Mass? They are the people who wear the Scapular and say the Rosary.

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If they felt drawn to the Sorrowful and Immaculate Heart of Mary, it is because Our Lady desired to place them between Her Heart and His! And what Saint Grignon de Montfort teaches "in theory" proves true in practice.

In Her apparition at Pellevoisin, in 1876, Our Lady invited Estelle Faguet to come and kiss the Scapular She was wearing and on which there appeared an image of Our Lord's Sacred Heart.

As Estelle kissed the Scapular, she had the impression of embracing the living, beating Heart of Jesus while beneath It, she also experienced the beating Sorrowful and Immaculate Heart of Mary.

This recalls the beautiful vision granted to Saint Margaret Mary Alacoque in which she saw her heart and that of her confessor (Blessed Claude, great apostle of the Scapular) fused and squeezed together while she heard Our Lord say:

"It is thus that My love unites."

This is what the Alliance of the Two Hearts is all about. *It becomes meaningful only when we enter into that Alliance.*

And how do we do it?

That was a question I put to Lucia in July of 1946. I said first: "I know of course, Sister, that the Rosary is the most important request of Our Lady of Fatima."

But Lucia immediately answered:

"No, that is not the principle request of Our Lady." And she explained:

"The main request of Our Lady is that we offer up each day whatever God requests of us."

In a subsequent interview which lasted over three hours Sister Lucia kept coming back again and again to the very first question which Our Lady asked of the children in Her first appearance at Fatima:

"Will you be willing to accept whatever God will send you and offer it up for the conversion of sinners and in reparation for sin?"

Lucia was able to answer that question of Our Lady in the name of herself and her two cousins without hesitation. They had been prepared for this very question by previous visitations of angels.

When they said, "Yes," a great miracle took place. It is perhaps the most significant event of Fatima, perhaps even

more important, more meaningful, than the Miracle of the Sun.

Our Lady had been standing before the children with hands folded. After they said that they would willingly accept whatever God wished in the course of each day, Our Lady opened Her Hands and *rays of light seemed to reflect from Her Heart*. Lucia said that in this light they felt “lost in God.” Involuntarily all three children exclaimed:

“Oh Most Holy Trinity, I Adore Thee! My God, my God, I Love Thee in the Most Blessed Sacrament!”

Now why might this be the most significant event of Fatima? *This shows what the Triumph of the Immaculate Heart of Mary is going to be.*

Jesus is present now in the world, His Sacred Heart beating with Love in every Tabernacle. But most of the world is not aware of it.

The Light from Mary’s Heart is going to change the world. *The world is going to know that Jesus is there.* The world is going to experience being “lost in God” and exclaiming, “Oh Most Holy Trinity, I Adore Thee! My God, my God, I Love Thee in the Most Blessed Sacrament!” *And there will be an era of peace for all mankind.*

This is the future. Will we come to it through a catastrophe, or through conversion? That is the choice facing mankind.

And light shining from a tabernacle of a convent in Akita, Japan... like the light shining from the Heart of Mary at Fatima... leaves us no choice as to what we must do.

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Chapter Six

Akita: A Threshold

There is a compelling similarity between Sister Agnes, visionary of Akita, and Martha Robin, a victim soul who died on February 6, 1981, after having lived for thirty years with no other nourishment (not even water) than the Blessed Sacrament.

Martha Robin exclaimed one day to Jean Guitton:

"This atom bomb! When one thinks that small nations will also have it and only two fools will be needed to ravage everything!" (*Portrait de Marthe Robin*, p. 100).

Five bishops and two hundred and fifty priests assisted at Martha's funeral and Jean Guitton (member of the French Academy, confidant of Popes and the only lay auditor at the first session of Vatican II) wrote a "portrait" of Martha which gives enormous insight not only into her role as a victim soul, *but also into the deep meaning of the events of Akita and of the Akita "ultimatum" to the world.*

Our Lady said at Akita that She had so far been able to hold back the chastisement of the world *because of the cooperation of some victim souls.* Certainly two of the most outstanding, among perhaps thousands scattered over the world, have been Alexandrina da Costa and Martha Robin.

Not only did Martha take no food... neither did she sleep for thirty years! And Guitton, one of the greatest Catholic intellectuals of our time, was especially impressed and came to recognize a message to our time in the very *fact* of Martha Robin.

World on Threshold

Guitton wrote: "Martha Robin lived at the hinge of history: *before and after Hiroshima*, a solemn date dividing history forever. We begin to be aware of it like blind persons suddenly dazzled with sight. Hiroshima is a new beginning which throws the previous epoch into the absolute past. Very few thinkers, heroes, or saints have been able to cross that fatal threshold and compare the two peaks of history.

It is too soon. But in the deepest way it seemed to me that Martha had, so to say, *preluded* that crossing.

"It must be noted," Guitton continues (with words which apply also to Akita) "that the phenomena and life of Martha have occurred in a century of criticism, science, and vast information, in which the mystical has been analyzed, dissected, explained and sifted down, as has all that is 'marvelous' or 'legendary.'"

At the peak of all that critical science and wealth of modern knowledge, Guitton presents a *portrait* which could be that of Sister Agnes Sasagawa of Akita and says that it is a portrait to be gazed upon by man *on a threshold which even the greatest of thinkers has yet to understand... the threshold of a new future, a new world.*

This should impress progressive thinkers because Jean Guitton is one of the most respected "great minds" of the twentieth century. The doctor of Anatole France, who himself had no belief in the historical Christ, led Guitton to Martha, who in turn spoke of her case to modern philosophical "shapers of the world" like Bergson and many of the other "greats" who shared membership with him in the prestigious French Academy. Filled with years of study and thought, at the age of 85 Guitton wrote this "portrait" of a person spiritually and psychologically the twin of Agnes Sasagawa of Akita.

Guitton knew all about ectoplasm (which was alleged by critics to explain the events of Akita) and about the powers of hallucination. When he first met Martha, he was ready to find a natural explanation for the suffering, the blood... even the life without sleep and food. But how could he explain her simplicity, her unaffectedness, her clarity and purity of thought... her "wisdom?"

Whenever Guitton tried to get Martha Robin to speak of the future, she almost always changed the subject. But she said that "the victory of evil, for some time, will increase." On another occasion after speaking of the atom bomb being acquired by small nations ("any two" of whom might precipitate the holocaust) she said:

"I try to take upon myself the sins of the world. These sins are frightful. It is terrible to think what man has done with his liberty. How much God must be displeased! How much longer will it continue?"

The Blood

What about the blood and tears at Akita?

Many questions Guitton addresses concerning Martha Robin are applicable, as we have said, to the phenomena of Akita. And this is especially true as regards the blood shed by Martha every Friday during an agony similar to that of Agnes Sasagawa.

Why, asks Guitton, this blood? And from a person taking on herself the sins of the world while in a perpetual and total fast? Why did God constantly renew this miracle of blood?

The great philosopher devotes twenty pages of his book to this "Mystery of Blood" which we might apply, almost word for word, to the mystery of blood, perspiration and tears in Akita.

He asks us to imagine a planet on which there could be beings without blood... without, like Martha, the need for food... beings completely different from us. And if they had to be redeemed, it would be without blood. Then how would it be?

He answers... it would be in the same way as God did it for us; by LOVE.

We are not all called to the heroism of Alexandrina da Costa or Martha Robin or Agnes Sasagawa. But we are all reminded:

1) God loves us. He is a *personal* God who is not only lovingly interested in each of us, but who invites each of us to share, like Mary, in bringing upon the world the redemptive power of the Precious Blood.

2) We are on the threshold of a new era. The past will never be the same. The future is going to be a new world and MUCH DEPENDS ON HOW WE CROSS THIS THRESHOLD of the ever present possibility of nuclear destruction.

3) It is no longer possible to be "neutral"... to be an onlooker, waiting for what may happen. *The threshold will be crossed in a wave of nuclear fire or a wave of God's Love.*

Each of us has a responsibility today different, to some extent, than ever before. Now it is not man at the threshold. It is *humanity*. It is not one nation or another. It is the *whole world*. As never before we are indeed "our brother's keeper" (Genesis 4:9).

4) *If we are believers*, and especially if we are Catholics, *our responsibility is greater...* because these messages from Heaven speak in a most specific way to US. And, finally,

5) WE SHALL BE ACCOUNTABLE. If the chastisement comes, we shall have to answer. It will take the "good with the bad" because the good will have failed to be good enough. It will happen because the good remained apathetic. It will be because the good KNEW that REPARATION had to be made but they refused to do it sufficiently.

Sign For Our Time

Guitton leads us to an important conclusion:

"The case of Martha Robin (and we can also say of Akita) is on the border between the improbable and the wholly Impossible. From the point of view of the savants, and speaking their language, I will say that the Impossible is the limit towards which the improbable tends; it is that which, in the present state of science, is *absolutely* improbable. And to cross from the improbable to the Impossible is perhaps difficult for the savant as such, but is possible for the metaphysician.

"But for one who is neither savant nor philosopher and who merely uses good sense there is neither doubt nor hesitation; we are no longer in the zone of the improbable... we are before the Impossible.

"Here I think with the latter. But the evidence of geometry, the postulates, the axioms... none impose themselves without an act of the will, a consent, an acquiescence. And this is all the more true on the moral level. We are here in the presence of a Divine Sign... impossible for some, improbable for many, luminous for those who accept to receive it in silence as a *sign of the times*" (p. 170).

This conclusion of Guitton is especially true of Akita where Heaven intervened to affirm and "update" the mes-

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sage of Fatima beginning with the apparition of the angel teaching Sister Agnes the “decade prayer” of Fatima in 1969.

It could be pointed out that the first foot over the threshold of the age of nuclear destruction was taken in Japan: Nagasaki and Hiroshima. It was in Nagasaki that Agnes Sasagawa first committed herself to God by joining the Sisters of Notre Dame in that city once destroyed by an atom bomb.

Despite the fact that Japan is what we might call a pagan nation, the cities of Hiroshima and Nagasaki not only accepted their destruction, but expressed gratitude and honor to have been the occasion of ending the world war and of issuing in a new era of peace... an era in which another war with nuclear weapons “would be *unthinkable*.”

Inscribed on the monument at ground zero in Hiroshima are the words: “Rest in peace. We will not do this again.”

And Our Lady at Akita, with tears and blood, is asking: “Will you?”

Note: Jean Guitton taught at various colleges and universities and is the author of many books including *Le Probleme de Jesus*, *Le Clair et l'Obscur*, *L'Amour Humain*, *Regards sur le Concile*, *Dialogue avec Paul VI*, etc. He was made a member of the “Immortal Forty” of the French Academy in 1961. He was 85 years of age when *Portrait de Marthe Robin*, (248 pages) was published in 1986 by *France Loisirs*.

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Chapter Seven

One Zero One

There is no way a little book like this can plumb the full meaning of Akita, which would mean also plumbing the depths of the message of Fatima.... about which a whole library has been written. (At least ten of my own books have dealt with the subject.)

All we can do is open a few cracks of light into the mysteries revealed to us. As was said in the beginning, the message is more important than the miracles. And the message is clear. *"Do penance or perish!"*

But no, this is not the same old message prophets have cried in every dark moment of history. *This time, as we said before, there is hope.* God has sent the Mother of Mercy to gather enough generous souls to prevent a chastisement worse than the deluge. It is certain that a glorious new age is coming. Even philosophers like Bergson foresaw it, and even he predicted it will be some kind of Christian triumph.

The big question, as Guitton points out, is whether we are going to enter that triumph of Grace through a megacatastrophe or like the people of Nineveh. Will a majority cross the threshold of history, put before us at Nagasaki and Hiroshima, or only a remnant?

Oddly enough in the tears of Our Lady at Akita we are given a glimpse of the triumph... not so much in the tears themselves, but in the number of times they flow. Did it seem odd to you that the number 101 was set before us in a special vision to Sister Agnes? She was shown a Bible opened to reveal in the Book of Genesis (3:15) God's anathema to Satan:

"I shall place enmities between thee and the woman, thy seed and hers; thou shalt lie in wait for her heel and she shall crush thy head."

She was told that in the figures 101, the first number represented Eve, the second, God, and the third, Mary.

Are we to conclude that THE great victory of Our Lady is to come out of all this? Is it now, on the threshold of history,

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that She is to crush Satan? Is this the threshold of apocalypse?

So many questions!

Maybe a part of the answer is that Our Lady crushed Satan when She said "Yes" at Nazareth, again on Calvary, again many times in history... and again NOW.

Has there ever before been such a vision? Such a message? And dramatically the image of the three numbers is placed before us... *over a period of six years and one hundred and one miracles!* It is the number 101.

In a book I wrote some years ago on the Blessed Sacrament, I had a chapter on *Our Lady of the Eucharist*. To show the position of Our Lady in the plan of salvation I used a set of figures remarkably like 1-0-1. The text reads:

"First God existed alone. We draw Him as a triangle (originally I used a circle). Then outside of Himself He created man 'in His Own image,' giving him free will and allowing His light to flow freely to him. We represent man attached to the triangle or circle, full of Divine light.

"Man, wanting to be equal to God, decided to disobey Him. This sin of futile and prideful defiance must have been the greatest evil of all time, because man in his pristine state of enlightenment was able to see the disruptive horror of the evil more clearly than any man has since been able to do. Also, he was closer to God than perhaps any saint (with the exception of Mary) and yet *he chose to separate himself from God*. So now we draw him separate from God, separate from his source of light. He was in lonely darkness.

"Foreseeing Her extraordinary fidelity, God then preserved one member of the human race from the black shadow of the first sin. This preservation and this privilege we call the Immaculate Conception of Mary. We draw Her attached to the circle, full of light and giving forth light.

"Through this Immaculate Person, faithful to God where Eve had been faithless, the Second Person of the Blessed Trinity was united to human nature. He came on earth and spent thirty-three years enlightening man ("The Light came into the darkness" — St. John, Ch. 1), and then instituted the Blessed Eucharist to restore more light to man. So now we draw man once again united to God, but inside a new circle, because God has become man."

It is far simpler to look at the figure 101 than all the above to understand the same Divine Plan! Through Mary we have been restored to Divine Life. That is why She is *really* our Mother in the order of Grace, as Eve is in the order of nature. Our Lady opens Paradise to us.

The first number 1 is Eve. The second 1 is Mary. The circle is God to whom man was rejoined by and through Mary. The tears of the new Eve will obtain our victory! If we respond to Her tears... if we join with Her as She asks... we shall see the greatest defeat of Satan and we shall see the fulfillment of what Our Lady promised at Fatima:

"Finally My Immaculate Heart will triumph. Russia will be converted and an era of peace will be granted to mankind." The triumph will come on the other side of the atomic threshold.

It's up to us now to decide how that atomic threshold will be crossed.

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Chapter Eight

What To Do?

Every prophet, every seer, every messenger of God through the ages has said, "Amend! Mend your lives! Give up sin! Keep the Commandments!" And that is essentially what Our Lady has said at Fatima and Akita. She asks us to make the daily sacrifices necessary to obey God's Law.

But Our Lady is more than a prophet. She is the Mother of Jesus and our Mother. And She offers us devotions that are real (just as real as She is a real Mother, just as real as Her Heart is a real Heart) *to help us.*

At Akita Our Lady stresses a prayer essentially the same as the Morning Offering of the Apostleship of Prayer or the slightly refined version in the Apostolate of Fatima (which has an element of uniting our offering with the Precious Blood of Jesus from all the Altars of the world and of expressing a desire to gain every indulgence and merit we can during the day, offering everything in union with the Heart of Mary for the intentions of the Sacred Heart of Jesus). *That is the sublime application of devotion to the Hearts of Jesus and Mary.*

The rest of the requests of Our Lady of Fatima help to extend that offering through the day. And Our Lady did not have to repeat these at Akita. The first is the Rosary.

Some years ago I wrote a book called *Sex And The Mysteries*. I hesitated about the title but I figured everybody knows what sex is, and this is a book to apply the mysteries of the Rosary to purity of heart. It is about three hundred pages long. Towards the end of the book is the only statement with which the censor found fault. I wrote: *"It is impossible for anyone to say the fifteen decades of the Rosary a day properly and commit a mortal sin."*

The censor said that was too strong a statement. So I changed it (and the censor accepted) to: *"I believe that it is impossible for anyone to say the fifteen decades of the Rosary a day properly and commit a mortal sin."*



Above: Bishop John S. Ito stands between
two miraculous images Our Lady,
the International Pilgrim Virgin and Our Lady of Akita.
Below: The sisters wave the pilgrims good-by.



Chronological Order of the Events of Akita:

1969... Angel appeared to Sr. Agnes in the clinic in Myoko, recited the Rosary with her and taught her the Fatima "decade prayer," which Sr. Agnes had not known before.

Jan. 1973... Sr. Agnes' hearing began to diminish.

Fri., March 16, 1973... Sr. Agnes became totally deaf.

June 12, 1973... A brilliant light suddenly appeared as though coming from the tabernacle. (Same phenomenon occurred the next day.)

June 14, 1973... Light again appeared, but this time it was surrounded by a red flame which seemed to envelop the rays shining from the tabernacle.

Thurs., June 23, 1973 (eve of the Feast of the Sacred Heart)... Sr. Agnes again saw a blinding light from the Blessed Sacrament, rays of light, and a multitude of angels surrounded the altar in adoration before the Host. Pain began in Sr. Agnes' left hand from a cross shaped wound, which as days went by became increasingly intense.

Thurs., July 5, 1973... Guardian Angel again appeared to Sr. Agnes to recite the Rosary with her and speak to her. Pain in Sr. Agnes left hand became excruciating. Our Lady then spoke to Sr. Agnes for the first time.

Fri., July 6, 1973... All sisters notice the same wound and blood flowing from the right hand of the statue of Mary.

Thurs., July 26, 1973 (Feast of St. Ann)... Profuse flow of blood from the hand of the statue of Mary. Sr Agnes felt intense pain from the wound in her hand. About to be sent to hospital. (On Saturday, pain stopped and her wound disappeared, but wound on statue remained for three months.)

First Fri, August 3, 1973... Second message from Mary.

Sept. 29, 1973... Wound on hand of statue disappeared, but bodily portions of statue oozed a copious perspiration emitting a wonderful fragrance.

Oct. 2, 1973 (Feast of the Guardian Angels)...

Agnes saw the guardian angels of seven sisters and the Bishop present in the room lovingly attending each one and praying in adoration before the shining Host.

Sat., Oct. 13, 1973... Third message of Mary

Oct 16, 1973... Appearance of a worm in front of each sister and the beginning of a horrible stench coming from the confessional (the odor of sin).

Jan. 30, 1974... Dream of the weight of the snow.

Feb., 1974... Fr. Yasuda's first visit to Akita.

June 10, 1974... Dream and appearance of serpent.

Oct. 13, 1974... Sister Agnes temporarily regained her hearing, as her angel predicted.

Jan. 4, 1975... The first time the statue wept.

March 7, 1975... Doctors declared Sr. Agnes incurably deaf.

Sept. 15, 1981 (Feast of Our Lady of Sorrows)...
Statue wept for the last of 101 times.

Sept 28, 1981... Invisible angel opens visible bible to Genesis 3:15 and explains the biblical relationship and meaning of the 101 tears.

Sun., May 30, 1982 (Pentecost and Vigil of the Feast of the Visitation)... Complete cure of Sr. Agnes' deafness, as predicted by her guardian angel.

Easter Sun., April 22, 1984... Pastoral letter by Bishop John Ito declaring "the events of Akita" to be supernatural.

1987... First publication of Fr. Teiji Yasuda's book, *Tears and Message of Mary*, in which all of the above events are explained in detail. (English version of the book is now available from the 101 Foundation.)

June, 1988... Vatican... Joseph Cardinal Ratzinger judged the Akita phenomena and messages as reliable and worthy of belief.



I found out later that Saint Grignon De Montfort made a similar statement.

Perhaps instead of saying "It is impossible," I should have said something like "It is incongruous for a person to say the Rosary with attention to the Mysteries and commit sins."

In any event this is not the place to speak of the Rosary at length. We all know *what* it is and how important it is. For Sister Agnes it was a *constant* link with Jesus through Mary. It seemed to have always been in her hands. And her very first supernatural experience was when the guardian angel appeared and joined her in saying the Rosary.

Special Sign of Consecration

What about the other major request of Our Lady at Fatima, the consecration to Her Immaculate Heart which the angel at Akita said is "not taken seriously?" Our Lady held out of the sky at the climax of the Miracle of the Sun in Fatima *the Brown Scapular, the special sign of this consecration.*

When Lucia was asked why this final vision showed Our Lady offering the Scapular to the world, she replied: "*Because She wants everyone to wear it! It is the sign of Consecration to Her Immaculate Heart.*"

The Apostolate of Fatima in France preferred the Miraculous Medal to the Scapular. After all a medal is easier to wear. Moreover, the Miraculous Medal was given in Paris and could be called "the Medal of the Two Hearts." So the head of the Apostolate in France wrote to the Bishop of Fatima asking to change the "pledge" which had been promulgated by the Bishop after the interview with Sister Lucia in 1946 and which specified the wearing of the Brown Scapular.

The Bishop replied that the Miraculous Medal was a beautiful devotion, but that the Brown Scapular of Mount Carmel, and it alone, was to be used as the "sign of Consecration to the Immaculate Heart of Mary."

There was still some doubt so the General of the Carmelites arranged for Father Howard Rafferty, a Provincial of the Carmelites in the United States, to meet with Sister Lucia. He began his questioning by saying: "Sister, some

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say that the Scapular is not important or not relevant to the Message of Fatima." She answered: "*Oh, they are wrong! The Scapular and the Rosary are inseparable.*"*

Why did Sister Lucia say that the Scapular and Rosary are inseparable? What has this devotion to do with the Rosary? The Rosary is a prayer. Prayer is talking to Someone. It "works" only if you know Somebody is listening.

When I wear the Scapular I know that Mary is with me. Blessed Claude de la Colombiere, who was the coadjutor of Saint Margaret Mary Alacoque in making known the revelations of the Sacred Heart to the world, said he merely had to *think* of the Scapular and he was aware that he was under Our Lady's mantle, next to Her Immaculate Heart!

Our Lord told Saint Margaret Mary Alacoque, "I have chosen Father de la Colombiere as your Confessor. He will make known the messages of My Heart to the world." Blessed Claude said, "The Saints and the Doctors of the Church have told me for centuries that if I have true devotion to Mary, I am sure to be saved, and if I pray to Mary, that She is listening... but I only have to reach out and touch my Scapular and *I know.*"

Why? Why is the Scapular our primary sign of Consecration to Mary's Heart? It is because with this sign seven hundred years ago the Blessed Virgin *made an Alliance between my Heart and Her Heart*. She brought this sign and She said, "If you will wear this perseveringly and you die in it, I promise that you will die in the state of grace." She was saying "I want you as my child." And I put it on saying: "Mary, I want You as my Mother." Thus a sort of contract is made between me and Our Lady sealed with a brown sign.

In the special Preface of the Mass of Our Lady of Mount Carmel the Church says of the Scapular: "*Filius dilectionis*

*This statement may seem superlative, but when it was called into question in 1989, Father Howard Rafferty said that he was "absolutely sure" of the accuracy of this statement which also recalls the prophesy of St. Dominic: "One day, by the Rosary and the Scapular Our Lady will save the world" (see *Sign of Her Heart*, p. 218).

assumpsit": She took to Herself special children... chosen children. She took to Herself children of choice (dilectionis). This is the way the Church describes it.

Everybody who sees a person wearing the Scapular knows that person *believes* in God... that person *believes* in the Incarnation, *believes* God became Man, *believes* in Mary, *believes* in Salvation. We could go on through a litany of the Credo, and *the Scapular I wear proclaims it for me at every moment*. I believe!

Secondly, the scapular professes: "I *hope!* I *trust* in God's *Mercy!* I am so trustful in the Mercy of God that I believe that if I persevere in this simple devotion to Mary I shall die in the state of Grace."

Finally, at every moment the Scapular professes: "*I want God in my life* and I want to be with God forever. I want to go to Heaven."

That's LOVE! It may not be a great act of love, but it says that I want God in my life.

Thus, when She instituted this simple devotion, the Blessed Virgin gave us perpetual devotion of the Theological Virtues — FAITH, HOPE and CHARITY! Oh, what a precious gift from a loving Mother! What a great help to us in responding to Her appeal at Akita and Fatima to be united to Her Immaculate Heart!

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Chapter Nine

The Alliance

As was said in the previous chapter, even when I am asleep, I can be praying because the Scapular professes my faith, my hope and my love. But this is a *minimum* of the Theological Virtues. If I wish truly to have these virtues grow within me and to become "one" with the Hearts of Jesus and Mary I must pray the Rosary in such a way that Our Lady may draw me into the Mystery of Jesus.

Oh, how important are the Mysteries of the Rosary. And that is why Our Lady said when She made the promise of the five First Saturdays: "*Keep me company* on the First Saturday for five consecutive months meditating for fifteen minutes on the Mysteries of the Rosary!" She knows She will draw us into more minutes, more months. And She promises to be with us: "*Keep me company*," thinking about one or more Mysteries of the Rosary.

When Lucia was asked about the First Saturday request of Our Lady she explained: "The First Saturdays are important because then once a month we will renew our purpose, going to Confession, renewing ourselves. We will meditate on the Mysteries of the Rosary. We will realize and concentrate on the fact that by the Mysteries Mary leads us into the Heart of Jesus. We will receive Holy Communion, doing all these things in a spirit of reparation for the offenses committed against Her Sorrowful and Immaculate Heart. And Our Lady promises in return: '*I will be present at the hour of your death*' (the word She used was 'assist') with all the aids necessary."

This is different from the promise of the Sacred Heart for the nine First Fridays. The promise of the Sacred Heart for the nine First Fridays is an absolute promise of Salvation. The promise of Our Lady for the five First Saturdays is a promise of a happy death. "I will be with you with all the graces and aids you need." It is the gracious, loving Heart of Mary complementing the gracious, loving Heart of Jesus, in the greatest promises these Two Hearts have ever made.

Oh, it is so easy to enter into the Alliance of the Hearts of our dear Mother and of Our God and Savior!

When there was a dispute between two theologians about the name ALLIANCE, one said: "Events can make words." And the events of Fatima and Akita can make the word ALLIANCE ring around the world... an Alliance not just of the Hearts of Jesus and Mary, but OUR ALLIANCE... you and I in the Hearts of Jesus and Mary! And then our *alliance with each other... a spiritual force* of all of those who have entered into that Alliance. That is what Father Pio indicated when he said in effect: "When there are enough people in that Alliance, the alliance of Satan will be defeated."

I myself, with my own ears, heard Father Pio say that. There were seven priests and a cardinal in the room (Cardinal Stritch of Chicago). As it turned out, Father Pio came in the door nearest me and as he came, looking at myself and Monsignor Colgan (the two founders of the Blue Army) he said: "Russia will be converted when there is a Blue Army member for every Communist."

His facial expression had not changed so I thought, "Maybe he's joking... looking at the two of us, he's joking." As he came right next to me, I said: "What did you say Father?" He looked and said as simply as though stating a fact: "Russia will be converted when there is a Blue Army member for every Communist."

Already millions have responded. Their response is a sign of hope for the world. In 1986, a crusade of Pledges (the Morning Offering, the Scapular and the Rosary) was launched to put the Philippine people "in the Alliance." Within *one year* one million Philippine Catholics entered the Alliance by signing the Pledge! Is it any wonder that the next year Our Lady seems to have saved the Philippines from civil war?

Troubles still faced this nation which Satan seems to have made a testing ground. *But the testing ground is in every heart.* Akita says above all that Our Lady can save us but that *each of us shares the responsibility.*

Weekly prayer meetings and study groups are needed and one of the books we recommend for study is *The Woman Shall Conquer*, by Don Sharkey. This book contains all the words of Our Lady in almost all the approved

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apparitions of the past century and a half. It reveals the gradual emergence of the Woman of the Apocalypse up to our present time. *Only in this total picture can we best understand Our Lady's message of Fatima and Akita at the "threshold" upon which mankind now teeters.*

The doctrine of Saint Grignon de Montfort (To Jesus Through Mary) and the doctrine of Saint John Eudes (The Alliance of the Two Hearts) are affirmed in all those apparitions beginning in 1830 at the Rue du Bac in Paris.

Many do not know that after Saint Catherine's guardian angel led her to the chapel of the Rue du Bac where Our Lady was waiting (almost as at Akita), as Our Lady began to speak TEARS FORMED IN HER EYES. She spoke of the sufferings and trials that were to come upon the world because of sin. She told Catherine to have a medal struck showing Her as Mediatrix of Grace with Her Heart next to the Sacred Heart of Jesus.

Only sixteen years later She appeared at La Salette as Queen of the World, *weeping.*

At Lourdes the mountain wept, and Our Lady cried out to us: "Penance! Penance! Penance!"

At Pellevoisin, Our Lady cured a dying woman and revealed to her how the Scapular Devotion can help unite our hearts to the Sacred Heart of Jesus through Her own Sorrowful and Immaculate Heart.

At Fatima, light from Mary's Heart revealed God in the Eucharist as She again called us to penance and made a whole series of prophecies *affecting every nation on earth.* All these prophecies have come true *except two:*

- 1) "Several entire nations will be annihilated," and,
- 2) "Russia will be converted and an era of peace will be granted to the world."

At the climax of all these apparitions and messages, Akita says we are at the *deadline* of a choice.

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Chapter Ten

Blood

When blood flowed from the hand of Our Lady's statue at Akita the angel said: "*The blood shed by Mary has a profound meaning...* As with devotion to the Sacred Heart, apply yourself to devotion to the most Precious Blood. Pray in reparation for all men."

But how can the shedding of blood by the statue lead us to devotion to the Precious Blood of Jesus? What is the connection?

Once again we are reminded of the teaching of Saint Grignion de Montfort that "Mary is by Grace what Jesus is by Nature," and of the teaching of Saint John Eudes who spoke of the Hearts of Jesus and Mary as "One Heart."

Because of our fear of making Mary something greater than a mere creature, such expressions may make us uneasy. The blood and heart of Mary are those of a mere creature of contingent existence, while the Blood and Heart of Jesus are hypostatically united to Absolute Being. It is logical to ask how the angel could speak in such terms even though we have become accustomed to the "poetry" of saints speaking of "The Hearts of Jesus and Mary."

The same question is raised at Fatima where the angel taught this prayer: "By the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg the conversion of poor sinners."

This seems more than poetry. It seems to say that the merits of the Heart of Mary are *infinite*... which is a term we cannot apply to anyone except God. Only He, and only His Attributes, are infinite. For that reason an internationally known theologian told Sister Lucia, to whom Our Lady appeared at Fatima, that this prayer of the angel was "not theological." And Lucia asked in return if it was possible that the angel did not know theology?

Since it is obvious that the angels both in Akita and at Fatima were not announcing something "untheological," are we to conclude that these are poetic or graphic expressions to show the close relation of the Hearts of Jesus and

Mary which Pope John Paul II calls "the alliance of the two Hearts?"

This mystery was the subject of a recent theological seminar held under the direct auspices of the Pope, as we mentioned in an earlier chapter. The theologians were selected by a committee headed by Cardinal Ciappi, theologian of the Papal Household, at a meeting in Rome in 1985. Officials from the Sacred Congregation of the Doctrine of the Faith and the Sacred Congregation of Rites participated in this meeting at which the President of the Pontifical Mariological Society presided. A year later the theologians, selected from all over the world, met in closed session at Fatima.

The papers of these theologians fill an entire book. For the layman it is especially interesting to know that expressions of the *oneness* of the Hearts of Jesus and Mary go back at least eight hundred years! They were fused into the Liturgy by Saint John Eudes over three hundred years ago. Even now as they appear in the Magisterium of the Church (especially through Pope John Paul II) they remain a source of mystery and perhaps of uneasiness for many.

Let us note the first words of the angel at Akita quoted in the question above: *"The blood shed by Mary has a profound meaning."*

"Profound" means *deep*. And theologians have only begun to explore those depths. Jean Guitton, in his *Portrait de Marthe Robin*, explores this mystery of blood from a *thinker's* point of view. He concludes that it has a meaning which, at the present "hinge of history," we cannot yet know. *But an entirely new era is coming*, an era in which this oneness of the Hearts of Jesus and Mary will take on a depth of meaning beyond our present comprehension. *And it will be related to our oneness in Theirs!*

What we must do at the moment, is to follow the guidance of the Church, illuminated by Saints like Francis de Sales (who also spoke of the "One Heart" of Jesus and Mary), Saint Grignon, and Saint John Eudes. (We are also illuminated by God through Our Lady and the angels in Fatima and Akita.)

Perhaps, without trying to understand, we should gaze at the blood flowing from the hand of Sister Agnes and from

the hand of Our Lady, putting ourselves in the place of Sister Agnes.

If I stood now before Our Lady and saw tears streaming from Her eyes, and She was holding out Her right hand while I felt a stabbing pain in my own left hand, what would I think if blood began to flow from the hand of Our Lady as it flowed from mine? Would not my first thought be that *Our Lady wants to identify with me*? Would I not also think that She's pleading with me to join with Her by the little actions of every day in order that souls might be saved who would otherwise be lost?

But Our Lady does not ask me to identify with Her by the shedding of blood. She merely shows me this picture because, as the angel said, it has for me a "profound" meaning. It was by the blood from the Sorrowful and Immaculate Heart of Mary that the greatest wonder of creation took place: the Incarnation. God became man! We are told that at the words of the angel to Mary five drops of blood from Her Immaculate Heart entered Her womb as She was overshadowed by the Holy Spirit and "the Word became Flesh."

Now Our Lady wants me to be one with the Word of God as She was when the angel said: "Hail Mary, full of Grace, the Lord is with Thee!" She wants me, Her child, to be associated with Her in turning back the tide of evil which engulfs the world.

Perhaps the best way for me to grasp the "profound meaning" of the blood flowing from the hand of Mary is simply to gaze upon it, to think about it, to lose myself in that incredible mystery of God's Love, the Incarnation and Its accompanying mystery, the Redemption.

Many have been called to die for their Faith. I am called to live for it! I am called to dry the tears of Mary by taking up two simple devotions which have been enriched in the Church by over seven centuries of experience. I am called to live my day in the spirit of the Morning Offering, in which I unite myself to the Sacred Heart of Jesus through the Sorrowful and Immaculate Heart of Mary, giving Them all that I am and all that I have for Their triumph in the world.

At Akita Our Lady is reminding us that we are indeed at the "hinge of history" and that now... now is the time to respond.

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The bleeding from the hands of the statue and of Sister Agnes is obviously a miracle. And since it is a miraculous SIGN we are compelled to ask what Heaven is saying to us by these wounds appearing simultaneously on the right hand of the statue and on the left hand of Sister Agnes.

Among other meanings we can see here the doctrine "To Jesus Through Mary," taught by Saint Grignon de Montfort and recommended in the encyclical *Redemptoris Mater* and also (and perhaps even more forcibly) the doctrine of co-redemption set forth in the same encyclical.

What are these doctrines? The first is that as Jesus came to the world a first time through Mary, so now He wills to come to the world again through Her but in an interior manner, making Himself one with us.

Saint Grignon says that TRUE devotion to Mary always focused on Jesus while simultaneously recognizing the important role of Mary both in the Incarnation and Redemption. He says that Mary is by Grace what Jesus is by Nature and that we should lose ourselves completely in Mary's Sorrowful and Immaculate Heart in order that we may more quickly and perfectly become one with the Sacred Heart of Jesus.

The blood flowing from the left hand of the Sister and the right hand of Our Lady seems to symbolize the oneness of child and Mother of which Saint Grignon speaks.

But most important is the message of our calling to suffer with Mary (as She suffered in all Her sorrows and especially on Calvary) for the salvation of souls. We are all called to be co-redeemers with Jesus. And the most perfect way to do so is to unite ourselves to the most perfect of His co-redeemers, His Own Mother... whom He gave to us from the cross to be also our Mother.

Saint Paul said (Colossians 1:24) that by his sufferings he makes up for "what is lacking in the sufferings of Christ." This does not mean that there was something more that Jesus had to suffer, but that WE ARE CALLED TO SUFFER WITH HIM. We are called to help in the salvation of souls. We are called to be "co-redeemers." Monsignor Knox translates Col. 1:24: "I am glad of my sufferings on your behalf as, in this mortal frame of mine, I help pay off the debt which the afflictions of Christ still leave to be paid, for the sake of His Body, the Church."

At Akita Our Lady said She has already been able to hold back the chastisement by offering to the Father the Passion of Jesus, "His Precious Blood, *with beloved souls who console Him and from the cohort of victim souls*. Prayer, penance and courageous sacrifices can soften the anger of the Father."

The term "victim soul" has a special meaning. It refers to souls offered entirely to God, ready to accept anything in self-immolation out of love for Him and the salvation of souls. In a lesser sense we are all called to be "victims," to offer up **WHATEVER GOD MAY SEND OUR WAY**, each day, **IN REPARATION FOR OUR SINS AND THE SINS OF THE WORLD**. This was the *major* condition for avoiding atomic war given by Our Lady at Fatima. (See *Her Own Words*, the source book of Fatima, listed at the end of this book). We respond to this calling by making the Morning Offering and trying to renew that offering during the day, especially in moments of temptation.

Someone might ask: If that is all that is needed, why are we asked to say the Rosary? And instead of the Rosary, why are we not asked to go to Mass more often?

The Rosary is a most powerful prayer. Another is the Scapular Devotion... by which we constantly profess Faith, Hope and Charity. Both devotions are "little" and not difficult, but *they open the doors of our hearts* to greater graces and facilitate our response to God and our reception of the Sacraments. They are like the hands of Our Heavenly Mother reaching down to lead us to Jesus. Those who pray the Rosary *are* the ones most likely to frequent Mass.

Chapter Eleven

A Difficult Message

The messages given by Our Lady in Akita are not always easy to understand and sometimes difficult to accept.

Two ecclesiastical commissions worked for more than ten years. The Bishop in charge went twice to Rome to consult with the Sacred Congregation of the Doctrine of the Faith. And even after the Bishop issued the pastoral of approval, His Excellency returned to Rome four years later for the further opinion of the Holy See.

In June, 1988, Cardinal Ratzinger assured the Bishop that the pastoral was acceptable, alleviating the Bishop's concern for having declared the heavenly origin of such a *terrible warning to the world*.

Similar difficulties faced the first Bishop of Fatima who finally declared the apparitions to be supernatural despite a message at once frightening and almost unbelievable: there was to be a second world war, shortly after the first; error from an "atheist Russia" would spread throughout the entire world... and this was predicted when Russia was not atheist and was far from being a world power.

In addition, even after World War II, Our Lady of Fatima foretold "further wars" resulting from the error spread from Russia "throughout the entire world... the good will be persecuted... the Holy Father will suffer much... and SEVERAL ENTIRE NATIONS WILL BE ANNIHILATED."

How could nations be annihilated? Was there to be another deluge? No, because God said this would not happen. (The atom bomb did not yet exist.)

We can imagine with what difficulty the first Bishop of Fatima (after repeated consultation with the Holy See) finally issued the pastoral letter of approval.

At Akita Our Lady said: "The Heavenly Father is ready to inflict a great chastisement on the whole of mankind. If mankind does not repent and amend their lives the Heavenly Father will send a supreme chastisement... worse than the deluge. Fire will plunge from the sky... a great part of humanity will be annihilated. The good will die with the

bad. Those who survive will suffer so much that they will envy the dead."

Next Our Lady spoke of the crisis in the Church and said:

"The loss of so many souls is the cause of my sorrow. If people continue to sin, even the remission of sins will finally vanish."

And we may ask: How can such a message be reconciled with God's Mercy? How can forgiveness of sin ever "vanish?" And if God's justice requires this punishment, why does Our Lady seek to save us from it? And if Our Lady is speaking of atomic war, is the latter likely now that mankind seems to be facing up to the realization that such a war would indeed destroy much of life on earth. Is it not PRACTICALLY hopeless, since even after all the prophecies made by Our Lady at Fatima came true the world not only did not listen but seems worse than ever?

Our Lady said at Akita that already She has been able to hold back the hand of Divine justice through the cooperation of small groups of souls... and She is now seeking others who will cooperate with Her to turn back the tide of evil in the world before it is too late... too late even for many to obtain forgiveness.

SHE HERSELF is gathering generous souls together... like the little community in Akita through whom She has made known this message of warning and of hope! She seeks reparation through these few... having so far been able to forestall the chastisement and at the same time, certainly, to save many souls.

If we do not see much hope in convincing a Godless world, we DO see hope in persuading some of the millions who have already responded to the message of Fatima to respond a little further... to give Our Lady the small groups She seeks...

- 1) the Blue Army or other weekly prayer cells...
- 2) the First Saturday meetings of reparation...
- 3) the All Night vigils...

by which She can obtain from God a correction of the world by Grace instead of by fire.

Chapter Twelve

Questions and Answers

Let us now look for some answers to these difficult questions.

Q. 1) Even though we find similar prophecies of terrible chastisement (Isais, XIII, 6-11; Jeremias, XXV, 30-38 and XXXVI, 31; Ezechiel, VIII, 18; Osee, II and XI, 6-7; II Peter, III, 9-10; among others) is this not contrary to God's Mercy which Saint Thomas says is "the greatest of virtues... proper to God... because it involves giving from one's abundance to others" (Summa. II-II, q. 30, a. 4)?

A. 1) A chastisement can be at once an act of mercy as well as of justice, as when a parent chastises a child in order to correct it from wrongdoing.

Errors of practical and militant atheism engulf the world and we were offered a SERIES of corrections at Fatima: World War II, the spread of errors from atheist Russia throughout the world "fermenting further wars," persecution of the good etc., and finally the "ultimate" correction: "Several entire nations will be annihilated."

This is being repeated in graphic terms at Akita, recalling the prophecy of Joel (II, 1-3): "The day of the Lord cometh... the like of it has not been seen from the beginning nor shall be after it even to the years of generation and generation. Before the face thereof a devouring fire and behind it a burning flame..."

A destructive fire over the earth may seem merciless. But Jesus said, "Fear not those who can kill the body but those who can kill the soul." And souls are being "killed" throughout the world today in an age so Godless that even forgiveness "may vanish."

Q. 2) How can forgiveness ever be impossible? Did not Our Lord say we must *always* forgive?

A. 2) There is one exception: "*Sins against the Holy Spirit cannot be forgiven*" (Matthew, XII, 31-32).

Saint Thomas explains that a sin against the Holy Spirit "...is unforgivable by its very nature, insofar as it excludes the elements through which the forgiveness of the sin takes place" (Summa. IIa-IIae, q. 14, a. 3).

In his encyclical on the Holy Spirit, Pope John Paul II says that sins against the Holy Spirit consist "in the refusal to accept the salvation which God offers to man through the Holy Spirit" (St. Paul edition, pg. 87).

The Pope adds: "If Jesus says that blasphemy against the Holy Spirit cannot be forgiven either in this life or in the next, it is because this *non-forgiveness* is linked, as to its cause, to *non-repentance*, in other words to the radical refusal to be converted."

The encyclical explains that specific sins against the Holy Spirit are sins "committed by the person *who claims to have a right to persist in evil, in any sin at all*, and who thus rejects Redemption."

Today men are **CLAIMING THE RIGHT TO SIN**: to abortion; to choose artificial means of preventing conception of human life; to deny God's teaching to children... and we can go on adding to the list of blasphemies against the Holy Spirit, which people **CONTINUE** to do without repentance!

To us, fire over the earth seems an utmost horror. But to God, sins across the earth against the Holy Spirit are a far greater horror and His Mercy as well as His Justice require a "correction" for the generations still to come.

Q. 3) If God's Mercy and Justice would require this correction which God has already prepared (according to the message of Akita), then why does Our Lady seek to save us from it?

A. 3) *We can still correct ourselves.* At Fatima Our Lady said that when the collegial consecration of Russia was made to Her Immaculate Heart "Russia will be converted and an era of peace will be granted to mankind."

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But after the collegial consecration made at Fatima on May 13, 1982 (and repeated in Rome on March 25, 1984) Lucia (survivor of the three children to whom Our Lady of Fatima appeared) said it would have its effect but it was "too late" because now the errors of militant atheism have already spread from Russia *throughout the world*. Now, she said, if we are to avoid the atomic war, "the *Blue Army* (World Apostolate of Fatima) *will have much to do.*"

It was precisely at this time (1982) that Bishop Ito published the pastoral letter with the very same message. It says in effect: "The final chastisement is at hand! Now you **MUST** respond or God will permit atomic destruction."

Q. 4) Men know that an atomic war will render whole areas of the earth so uninhabitable that survivors might envy the dead. So how is it possible that such a war could occur?

A. 4) If Israel, India, France, Pakistan, and China have atomic bombs, how many others will there be?

World War I started over a relatively small incident in a tiny country in the Balkans. Only a few hydrogen bombs, according to Dr. J. Rand McNally, Jr., would be enough to cause nuclear holocaust!

Q. 5) What hope is there that the world will listen to the message from Akita if it has not listened after tens of thousands witnessed the miracle of Fatima?

A. 5) If there were **NO** hope Our Lady would not have said that God, in His Mercy, has sent Her to give this message (as He had sent the prophets of old) and She would not have repeated again that **EVEN YET** the chastisement **CAN BE AVERTED** if Her requests are heard.

Q. 6) If the chastisement of which Our Lady speaks at Akita will "take the good with the bad," what about the promise of Our Lady of Fatima: "...finally My Immaculate Heart will triumph?" Can there be a triumph over a world of burnt-out corpses?

A. 6) Our Lady's triumph could come about in different ways:

First: Following the repetition of Her Fatima message at Akita, and similar interventions such as the *warning* foretold by Saint Edmund Campion and Blessed Anna Marie Taigi, *the chastisement already held back could be finally averted.*

Second: Our Lady says that even if men do not respond *after all these interventions* from Heaven, some will survive the chastisement.

Q. 7) Why would the good be chastised with the bad?

A. 7) Is it not probable that *all men* were not "bad" at the time of the deluge? Is it not likely that many of those who were "good," together with the bad, refused to believe when Noah said a chastisement was coming? And today many so called good persons say, "this is only a private revelation; I do not have to believe it and therefore I do not have to respond." Recently, I heard a person who goes to daily Mass say, "I just don't believe in these things."

Today God has sent more than a Noah. He has sent Our Lady, Mother of Jesus, Queen of Angels and Queen of the World. She performed miracles "so that all may believe" (these are Our Lady's very words)! As we know by the very nature of Her requests (with emphasis on the Eucharist) Her messages were addressed especially to Catholics. From them, above all, there *must* be a response. If they refuse, do they not deserve the chastisement along with the "bad?"

Q. 8) What about the "era of peace" promised by Our Lady of Fatima which is understood to mean a long period of the reign of the Sacred Heart in the world?

A. 8) While we may expect that many of the good will be chastised with the bad (especially those who know that extra prayers and sacrifices are required but nevertheless refuse to grant them) Our Lady's Immaculate Heart will already have begun to triumph in those who have re-

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sponded, helping Our Lady as She Herself said at Akita, to hold back the chastisement. It will be logical that Our Lady, from these "Noah-like" persons, will bring about the glorious era of grace which She has promised... the triumph of Her Immaculate Heart throughout the world.

Q. 9) Why don't we hear this from the Church... from the Pope?

A. 9) We do! The prophecies of Fatima have been affirmed again and again. Those of Akita (also approved by the Church) are nothing more than a repetition and an "update" of what we were told at Fatima. If we do not respond, "several entire nations will be annihilated" (Fatima).

Q. 10) If the message of Akita is a repetition of Fatima, why does the latter speak of the annihilation of only several nations, while Akita speaks of a chastisement "worse than the deluge" which afflicted the whole world?

A. 10) Scientists tell us that if nuclear explosions wipe out even one entire nation, most of the rest of the world will become virtually uninhabitable; "Those who survive will envy the dead."

Q. 11) If response to Our Lady's message depends especially on "the good," to what degree should they respond?

A. 11) Recall the three days in August of the children of Fatima. On August 13th the children were arrested. If they did not comply with the demands of the authorities they were to be killed in a vat of boiling oil. The three little ones prepared themselves for death, offering themselves for the conversion of sinners. They were taken out, one by one, Lucia last.

"When they took me," she said, "I thought Francisco and Jacinta were already dead and that I had misunderstood Our Lady (who had said that Lucia was to remain for

some time on earth), because at that time I thought that I, too, was about to die."

That was on August 15th, feast of the Assumption. Meanwhile great and wonderful signs had been seen at Fatima on the 13th by thousands of persons who were now protesting the arrest of the children. When the atheist authorities saw that nothing (not even a most painful death) could compel the children to disclose the secrets or deny the apparitions, they freed them.

Later that day Our Lady appeared to them. Did She thank them for being willing to die for Her message of reparation? Did She reach down and take the tiny seven year old girl in Her arms, or embrace the little nine year old boy, saying She was proud of them? No. Instead, with a sad expression She said: **"Continue to pray and make sacrifices. So many souls are lost because there is no one to pray and make sacrifices for them."** This is what is expected of those who are "good."

Q. 12) Is it not a little much to expect us not only to believe in the message of Fatima but also to be willing to suffer for it as did the children to whom Our Lady appeared? What "sacrifices" are actually expected of us?

A. 12) Our Lady said the sacrifices She *requires* in a spirit of reparation are *those necessary for fulfilling our daily duties*. To facilitate this, She tells us to be consecrated to Her (the Scapular Devotion) and to pray the Rosary, with attention to the mysteries, and specifically with 15 minutes of meditation on them once a month on the First Saturday, when She asks us also for Confession, Communion and recitation of the Rosary in reparation.

Q. 13) How can so *little* change the world and avert the chastisement?

A. 13) Those who respond to what Our Lady requires will be led by Her, as were the children of Fatima. Many will meet together with one or two others to study Our Lady's message, so that they can really learn about the

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Scapular and the Rosary and how to cooperate fully with the Fatima message.

In the World Apostolate of Fatima, these small groups, meeting weekly, follow a program of prayer, study and resolution. From these little "cells" come true holiness, parish First Saturdays, Eucharistic Vigils... in a word all Our Lady needs to hold back the chastisement.

Q. 14) Could you summarize what I personally should do?

A. 14) There are at least three things you should do without fail:

1. *Firmly resolve each morning to offer every sacrifice required by daily duty in reparation for your sins and those of the world.*

2. *For the life and strength to keep this resolve throughout the day, use the Rosary and Scapular devotions.* This means being consecrated to the Sorrowful and Immaculate Heart of Mary, aware of Her moral presence and constant Motherly protection, and thus allied to Her Sorrowful and Immaculate Heart, to pray the Rosary while applying the mysteries of the life of Jesus to one's own personal life.

3. *Once a month on First Saturday, go to confession to purify yourself, receive Holy Communion, spend 15 minutes meditating on the 15 Rosary mysteries of the life of Our Lord and on how those mysteries can be applied to overcome our sins; say the Rosary (as you do daily); offer the above with the special intention of making reparation to the Sorrowful and Immaculate Heart of Mary pierced by the thorns of those who refuse to respond to Her requests.*

Q. 15) If I do those three things, will I be counted among those who respond?

A. 15) Yes. If you do only those three things you will be counted among those who respond (see "Dear Bishop," Chapter 1), and when enough persons respond, the promised triumph of the Sorrowful and Immaculate Heart will take place.

Q. 16) But then what about the weekly "cell" meetings, the Eucharistic Vigils etc.?

A. 16) Many who are sincere in their basic response become willing to participate in prayer and study with two or three neighbors. In this way, Our Lady can begin to deepen their response as She did for the children of Fatima.

Q. 17) How can it be so simple?

A. 17) It is *specific simplicity* which makes the Fatima message so different, so practical... so hopeful. The Most Rev. John Venancio, Bishop of Fatima, likened the direct simplicity of the requests of Our Lady of Fatima to the request made in the Old Testament to a Syrian nobleman who wanted to be cured of leprosy. The nobleman did not believe he could be cured by something so simple as bathing in the Jordan river. But his followers said to him: "If the prophet had asked you to do something difficult, would you not have done it?" Thus, they persuaded him to enter into the river and he was instantly cured.

The Bishop of Fatima says that in the same way, if we do comply with the very simple things Our Lady of Fatima asks of us, She will perform the great miracle of changing the world, and bringing about the triumph of Her Sorrowful and Immaculate Heart.

Q. 18) Then there really IS hope that the chastisement can be averted?

A. 18) Yes! Millions have already promised to do what Our Lady of Fatima asks. It is a matter of *living up to that promise*. That is why the World Apostolate of Fatima now stresses the weekly cell program... recalling that Our Lady said at Akita, that it was by little groups doing **more** than She asked, that She has so far been able to hold back the hand of God's Justice.

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Q. 19) What is the warning foretold by saints like Edmund Campion and Anna Marie Taigi?

A. 19) The warning predicted is in the nature of a great spiritual miracle enabling everyone in the world suddenly to see himself and herself as God does. This means that the world, which has lost its sense of sin and therefore begun to sin against the Holy Spirit, will suddenly see itself for what it is.

Q. 20) Can that avert the chastisement?

A. 20) God can save the world only if the world turns from sin, and such a warning might bring the world to its senses. If not enough men repent, even after such a miraculous and very personal warning, the chastisement could not be averted. Our Lady says that right now, to obtain the necessary graces, our response is needed. She can obtain the necessary help for the world if there are enough generous souls, like the children of Fatima, who will do as She asks.

Q. 21) Can children make the difference?

A. 21) Obviously! Our Lady almost always chooses innocent youth for Her messages to the world. For this reason catechists are needed who know Our Lady's message. At Akita, Our Lady confided Her at once terrible and merciful appeal to a community of catechists.

Q. 22) In addition to the warning, it was said above that Our Lady might also use "other interventions." What are they?

A. 22) Among those already recognized by local ecclesiastical authority (although not in a formal manner, as in Akita), are apparitions of Our Lady of Fatima in Columbia, Nicaragua, and in Vietnam. In the first two, Our Lady appeared to catechists, and in the third to a man who had

been tortured for his faith. In all, Our Lady repeated Her Fatima message, greatly influencing many thousands of souls by these miracles. There are probably many, many more such interventions. Cardinal Ratzinger says that the great number of Marian apparitions are a "sign of our times." His Eminence says that reports of apparitions of Our Lady are coming to Rome constantly. And does this not emphasize the importance of Akita, *the only such apparition* which has been formally recognized by the Church in over 50 years?

Our Lady is a Mother anxious to save us. It is up to us.

Q. 23) Why does Our Lady at Akita say that after the chastisement all that will remain for us will be the Rosary and "The Sign which My Son has left?" If the latter refers to the Eucharist, why does Our Lady refer to it as "The Sign?"

A. 23) Obviously, more religious symbols and devotions will be left, so Our Lady must be speaking of the *principal* means of Heavenly communication.

It is probable that most survivors will be *without priests...* and therefore *without the Sacraments*. For those who survive, the Rosary could become all important, as it was for many in Communist prisons, some of whom have attributed their very survival to this devotion.

Perhaps Our Lady is implying that, although it may not be possible for the Eucharist to be celebrated for lack of priests, the Blessed Sacrament will remain... as in the case of the famous miraculous Hosts of Siena, which have remained incorrupt for over three hundred years! Under such circumstances, it is understandable that Our Lady would refer to the Blessed Sacrament as "The Sign" rather than as the Eucharist or the "Blessed Sacrament," since all Sacraments imply a priestly function.

Q. 24) Why were the miracles and message of Akita necessary?

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A. 24) The pastoral letter approving Akita says that the miracles were necessary in order that we might believe so serious a message. The message is necessary because most of the world seems to have ignored or forgotten the terrible warning given to the world at Fatima. Lucia herself has told us that if enough persons do not respond, "several entire nations will be annihilated!"

Q. 25) Is this a part of the third secret of Fatima?

A. 25) Bishop John Ito, who studied and approved the events of Akita, believes that it is. Pope John Paul II seems also to have confirmed this in an answer to a question about the third secret of Fatima which was published in a German magazine and has been widely accepted. The Holy Father said that it is not so important to know the nature of the chastisement, as to know that it is coming if men do not respond.

Q. 26) Since the triumph of the Sorrowful and Immaculate Heart will finally come, why should we be worried about a chastisement? Why not just let it happen?

A. 26) There are several reasons why we should do *everything possible* to avoid this greatest of all chastisements (worse than the deluge). Three are enough:

1. So many souls are being lost now because of our lack of response.

2. Many souls will be lost during the chastisement if it is by nuclear explosion because it will happen suddenly.

3. Ask yourself if you would want you or your children to drown to death, as did people at the time of Noah? Then consider that Our Lady said that this chastisement will be worse!

Q. 27) Should I be frightened?

A. 27) *Those who respond have no need to be frightened.* Recall just two episodes of Fatima:

1. The children expected to be killed in boiling oil... a prospect worse than fire itself... yet they were victorious.

2. The Miracle of the Sun at Fatima on October 13, 1917, seems actually to have been a *preview of the chastisement*. Many were terrified, expecting to be consumed by fire. Some of the witnesses questioned who were in the State of Grace *were not afraid* and were filled with a sense of God's power and love (see *Meet the Witnesses*, listed at the back of this book).

Q. 28) Why has the World Apostolate of Fatima failed to stress the "annihilation of nations" in the message of Fatima?

A. 28) Among others, there were two reasons:

1. After the destruction of Hiroshima and Nagasaki, all the world lived in the fear of atomic destruction. There seemed to be a time of awakening. Only in recent years has there been such a proliferation of evil that men speak of "nuclear peace" saying: "the awful consequences of nuclear war make it unthinkable."

2. In the light of the very existence of sufficient nuclear weapons to destroy all life on earth in a matter of hours, it seemed better (and adequate) to stress the positive side of the Fatima message. Despite the reality of the nuclear threat, we have the promise of the triumph of the Sorrowful and Immaculate Heart which can happen peacefully if we respond to Her requests.

Q. 29) Is this why Our Lady returned at Akita?

A. 29) Bishop Ito says in the message of Akita that the same anxious Mother reminds Her children of the warnings She gave at Fatima, but which we have begun to forget.

Q. 30) Is there, then, hope for an adequate response?

A. 30) The danger is that some of us who have been in the apostolate for many years are growing discouraged, or

perhaps weary. We ask why the clergy are not backing us up, or why such an important message is not being shouted from the housetops. Why is it always the simple few... the daily communicants, the Scapular and Rosary people who seem to be the only ones who listen and the only ones who bear the burden?

But oh, what an encouragement we find in the words of Our Lady of Akita!

It has been because of the few who have responded... especially those who have responded in depth as did the children of Fatima, that She has already been able to hold back the chastisement! That shows that EACH of us, just by following the program of Our Lady of Fatima, CAN MAKE THE DIFFERENCE!

Lucia did not say on May 13, 1982, that the final chastisement (annihilation of nations) was unavoidable. On the contrary she said:

"To avoid it... the Blue Army (and that means each of us!) will have much to do."

Will we refuse to do it?

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Chapter Thirteen

The Akita Response

Our Lady has already told us at Fatima what we must do. We can believe that when a sufficient number are responding, there will be miracles of Grace in the world turning back the tide of evil and issuing in the "era of peace for mankind" promised by Our Lady.

Bishop Ito and the major writers on Akita (such as Fr. Yasuda and Fr. Shimura) say that *Akita is an update* of Fatima and its promise. When Bishop Ito was asked whether a new apostolate should be formed to respond to Akita, he said: "No. It should be the World Apostolate of Fatima (The Blue Army)."

As we review some twenty elements of the miracles and message of Akita, we see indeed that in these most recent apparitions to have been approved by the church, there is above all the note of *urgency*.

At Fatima, Our Lady predicted not only one chastisement but several... with the great chastisement, the annihilation of several entire nations, as the last resort as it were, to end the tide of evil before the "era of peace."

For a moment let us review a summary of the message of Akita:

1) *Insert the Fatima Prayer after each decade of the Rosary.*

2) *Say the Eucharistic Prayer (similar to Morning Offering).*

3) *"Pray with fervor, not only because of your own sins, but in reparation for the sins of all men."*

4) *"Pray very much for the Pope, priests and bishops."*

5) *"With devotion to the Sacred Heart, apply yourself to devotion to the most Precious Blood."*

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6) *"The Heavenly Father is preparing to inflict a great chastisement on all mankind.*

7) *"Prayer, penance, and courageous sacrifice can soften the Father's anger."*

8) *"Without attaching too much importance to form, be faithful and fervent in prayer."*

9) *For religious: The importance of the three vows, especially obedience.*

10) *A chastisement, worse than the deluge, is at hand.*

11) *"Each day recite the prayers of the Rosary."*

12) *"With the Rosary, pray for the Pope, the bishops and the priests."*

13) *Problems within the Church: the demon will be especially implacable against souls consecrated to God.*

14) *"Pray very much the prayers of the Rosary. I am still able to save you from the calamities which approach."*

15) *Consecration to the Sorrowful and Immaculate Heart of Mary is not taken seriously. "Speak to the greatest number in order to console the Hearts of Jesus and Mary. Spread this devotion with courage for Their greater glory."*

16) *"Those who place their confidence in me will be saved"*

17) *"Believe, trust, pray!"*

18) *Devotion to St. Joseph is very pleasing to Jesus and Mary. He should be publicly honored.*

19) *Attach great importance to the first Saturdays. There will be sufferings and obstacles. Do not fear. In bearing them and offering them, you will be protected.*

In addition to the above is the graphic message of tears and blood and of Our Lady's use of a secular institute... a group of catechists... involved through the blood and tears as a community, a prayer group.

At Fatima Our Lady used a group of three. They prayed together, they sustained each other in trial (even that of dry martyrdom), and they helped each other to persevere.

At Akita Our Lady again emphasizes the value of prayer groups, of community. She even says that She Herself is gathering such groups *now* to prevent the chastisement... to soften the wrath of God. But that has a deeper meaning. If the chastisement is averted, we shall have the triumph of Our Lady's Immaculate Heart. The world will be changed by Grace instead of holocaust. The "era of peace" promised at Fatima will begin.

We know that this "era" (which means a considerable time) will center in some way around the Eucharist. The triumph of the Heart of Mary will be the recognition of Jesus present with us in His Sacrament of Love.

Those who promise to fulfill the three *basic* requests of Our Lady of Fatima are known as members of the World Apostolate of Fatima (the Blue Army), a completely spiritual movement, with no dues and no obligations other than the spiritual commitment. It is organized under the authority of the Church, in individual dioceses, with a Bishop designated by the Holy See as International President.

The first and most obvious response to Akita, which is an "update" of Fatima, is to make that basic Fatima commitment: *The Pledge*.

But since Akita is such an urgent appeal for a more generous response, those who have signed "the pledge" are asked also to say the *Eucharistic Prayer* of Akita. In return, their names will be sent to the convent in Akita to share in the prayers of the community and with all others in the world who have made a similar commitment.

This, however, is far from enough. Sister Lucia of Fatima said on May 14, 1982 that to avoid the "annihilation of nations" those who have already made the pledge "WILL HAVE MUCH TO DO."

It was only two years later that Bishop Ito issued the pastoral letter revealing the message of Akita to the world... a message of appeal made with tears and blood!

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There is much we can do, but little will be done if we are not specific, if we do not have a concrete program.

In June of 1988, just after His Excellency had returned from his consultation with the Congregation of the Doctrine of Faith in Rome, Bishop Ito drew up a list of ideal responses with specific proposals for ASSOCIATES OF AKITA.

Five projects in particular seem to be indicated:

1) Daily recitation of the Eucharistic Prayer of Akita, say the Rosary and wear the Scapular;

2) The five First Saturday program, and especially all-night vigils from the night of First Friday to the morning of First Saturday;

3) Weekly meetings of small groups to study and pray together, helping each other to understand the message of Our Lady and to respond generously for themselves and their local parish;

4) Making known the message, obtaining pledges, distributing Rosaries and Scapulars;

5) Make an annual closed retreat.

Must we undertake all of these programs? ... The first is required and the others are recommended.

Those who become associates will receive a certificate as an ASSOCIATE of the community in Akita. Every First Friday and First Saturday (special days in the events of Akita) these associates will be remembered in the chapel of the miracles in a special way.

Furthermore, at the time of their enrollment their names will be placed in front of the tabernacle in the chapel of the miracles of Akita while the Community prays for them. To become an ASSOCIATE OF AKITA, contact the:

101 Foundation, Inc.
P.O. Box 151
Asbury, New Jersey 08802-0151

(Phone: 908-689 8792, Fax: 908-689 1957)

Eucharistic Prayer of Akita

Most Sacred Heart of Jesus, TRULY present in the Holy Eucharist, I consecrate my body and soul to be entirely one with Your Heart, being sacrificed at every instant on all the altars of the world and giving praise to the Father, pleading for the coming of His Kingdom.

Please receive this humble offering of myself. Use me as You will for the glory of the Father and the salvation of souls.

Most Holy Mother of God, never let me be separated from Your Divine Son. Please defend and protect me as Your special child. Amen.

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Write out the following statement and return it to the 101 Foundation. Pledges will be sent to Akita to be registered there and all individuals making the pledge will receive a certificate as an *Associate of Akita* as well as a free laminated prayer card of Our Lady of Akita and the Eucharistic Prayer of Akita.

Pledge: Each day I promise to recite the Eucharistic Prayer of Akita, say the Rosary and wear the Scapular. I will also make at least one daily sacrifice in reparation to the Sacred Hearts of Jesus and Mary.

**Signature
and Address**

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 Lisleux
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:

Akita — The Tears and Message of Mary,
by Fr. Teiji Yasuda

Pontmain,
by Abbe Richard

Contact the 101 Foundation
for information about obtaining these books.



Our
Lady
of
Akita



John
Haffert
with
Sister
Agnes
Sasagawa

Read and Make Known...

AKITA
**The Tears and
Message of Mary**

by Rev. Teiji Yasuda

The author (Father Yasuda) was sent by *Our Lady Herself* to the convent in Akita to be chaplain and spiritual director... a personal witness to the miracles and message.

When John Haffert wanted to write a new book based on the works of Father Yasuda and other witnesses, Bishop Ito... the "Bishop of Akita"... asked that first an English edition of Father Yasuda's book be published "*as it is.*"

This is THE book on the first Marian apparition approved by the church in over 50 years!

After doing the English version, Haffert said: "Only now do I realize why the Bishop wanted this book first, word for word, *as it was written.* It seems to be a message directly from Our Heavenly Mother weeping over the world."

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