



**“...God wishes to establish in the world the devotion to my Immaculate Heart”
Words of the Mother of God to the three children of Fatima, July 13, 1917**

The Story of Fatima

At Fatima, Our Lady called the world to prayer, penitence and conversion of heart. She chose as her ambassadors three village children: Lucia dos Santos, who died in 2005, and her two cousins, Jacinta and Francisco Marto, who died during childhood from influenza.

An official history of the apparitions posted on the shrine’s Web site (www.santuاريو-fatima.pt/portal) notes that on May 13, 1917, after praying the rosary, as was the custom of the three children, they were playing when: “Suddenly they saw a brilliant light, and thinking it to be lightning, they decided to go home. But as they went down the slope another flash lit up the place, and they saw on the top of a [hill]... ‘a Lady more brilliant than the sun,’ from whose hands hung a white rosary.”

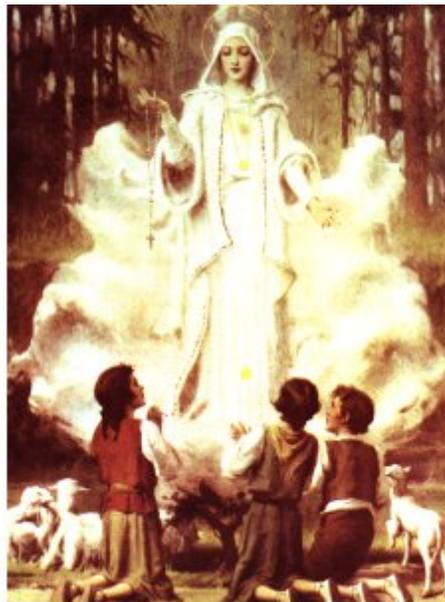
The Lady told the children to pray intensely and make sacrifices for sinners. She invited them to return for five consecutive months, on the 13th day. The children did so, and on the 13th day of June, July, September and October, she appeared and spoke to them again. On Aug. 13, local authorities did not allow the children to visit the site of the apparitions, but the Lady appeared nearby on Aug. 19.

At the last apparition, on Oct. 13, with about 70,000 people present, the Lady told them that she was the “Lady of the Rosary” and that a chapel was to be built there in her honor. “After the apparition, all present witnessed the miracle promised to the three children in July and September: The sun, resembling a silver disc, could be gazed at without difficulty and, whirling on itself like a wheel of fire, it seemed about to fall upon the earth,” according to the history. Mary delivered her final message: “Pray, pray very much, and make sacrifices for sinners.”



During the course of her appearances, Our Lady of Fatima told 10-year-old Lucia that a conversion of communist Russia would avoid a further spreading of the Soviet “errors,” and that a war greater than World War I would break out if sinners did not stop offending God. Lucia, who was sometimes the only child of the three to speak directly with Our Lady, was also given a vision of hell. She kept the details of this vision secret until closer to her death.

After Our Lady’s appearances, the three little seers suffered greatly. Family members, Church officials and others pressed them for more information, or urged them to retract their stories as lies. Pope John Paul II beatified both Jacinta and Francisco in 2000, and their remains are now entombed inside the basilica that was built where Mary first appeared. In 1921, Lucia entered the religious community of St. Dorothy and took the name Maria Lucia of Dolours. In 1948, with permission from Pope Pius XII, she entered the Carmel of St. Teresa at Coimbra and took the name Sister Maria Lucia of the Immaculate Heart. She was present at Fatima for her cousins’ beatification. After her death in 2005, her body was interred in the shrine.



"Only I can help you. My Immaculate Heart will be your refuge and the way that will lead you to God."

The Apparitions of the Virgin Mary in Conyers Georgia



In February 1987, Jesus first appeared silently to Nancy which changed her life. He did not appear to her again until nine months later in **November**. This time He spoke to her asking her to ***“Bear Witness that I AM the Living Son of God.”*** Then from ***October 13, 1990, through October 13, 1998*** the Virgin Mary appeared to Nancy with messages for all citizens of the United States. These messages were received and made public from the apparitions of Jesus Christ and His mother, the Blessed Virgin Mary. These messages of hope contain a loving reassurance and a loving warning to all mankind from a just God Who desires to impart His love and mercy to His children.

The Blessed Mother stated that Her visits to Conyers were linked closely to Her appearances at **Fatima**, Portugal, which occurred on the 13th of the month from May 1917 to October 1917. The main apparitions at Conyers also occurred on the 13ths of the month. In Her messages at Conyers the Blessed Mother reminded Her children of the world to heed Her messages at Fatima where these messages culminated in the extraordinary miracle of the sun on October 13th that was witnessed by 70,000 pilgrims.

In her apparitions, the Blessed Virgin Mary appeared under the title of ***“Our Loving Mother”***. Over one million pilgrims visited the Conyers "apparition site" from 1990 to 1998, making Conyers one of the longest-lived Marian apparition sites in the nation. At Conyers, the Blessed Virgin Mary asked that ***Miraculous Medals*** be given out at the Holy Hill behind Nancy's house. To date, well over one million medals have been made available to the pilgrims visiting Conyers. The Blessed Mother said to St Catherine Laboure that ***“All who wear it will receive great graces.”***

In the early 1990s the roads to Conyers were clogged with pilgrims yearning to hear Mary's message. They came from every direction, but most were from heavily Hispanic southern Florida. They headed toward a large field adjacent to Nancy's home. Once there, they prayed on Mary's Holy Hill, filled bottles with water from the Blessed Well, or visited the small bookstore on the property. At midday the pilgrims moved to the farmhouse where inside, Nancy waited for a message from the Virgin Mary in the Apparition Room.

Outside, volunteers led the crowd in song and in prayer. The pilgrims prayed in their native tongues, including English, Spanish, Russian, and Chinese. When Mary's message was broadcast over loudspeakers, the pilgrims raised their rosaries, icons, and petitions heavenward, to be blessed by the Virgin Mary. Some claimed miracles at this site—rosaries turning to gold, the sun spinning and changing colors, and the scent of rose petals filling the air. Nancy was raised in Cambridge, Massachusetts, by her Roman Catholic father and her Eastern Rite Catholic mother. Her mystical experiences began in the 1980s, but it was not until October 13, 1990, that Nancy said the Virgin Mary instructed her to take her message to the public. Until May 13, 1994, the messages continued monthly. After that date they came only on October 13 of each year and after October 13, 1998, ceased completely.



[Conyers Apparitions of the Virgin Mary](#)

The Archdiocese of Atlanta has at least seven file boxes of testimonies from pilgrims of healings, conversions and other blessings. A number of people reported having apparitions at the site. During this time, then Archbishop of Atlanta, John Donoghue, maintained a neutral policy based on Acts 5:38-39 (***“Leave them alone, for if this plan and work of theirs is a man-made thing, it will disappear; but if it comes from God you cannot possibly defeat them.”***) but noted in 1994 many reports of good fruits at the apparition site: ***“People are praying. People are coming back to church who hadn't been in a church for a long time. People's faith is restored. Conversions are taking place.”***

915. *My Living Presence and Living in My Divine Will Merge in Perfect Union*

(August 27, 1994 – Message to Nancy Fowler)



As Nancy was praying with a friend, a priest and George, she saw a mystical light on her knees. Nancy said, "Look!" The friend replied, "I see it!"

Nancy said, "It's an angel. I can feel someone touching me." Nancy spoke to her guardian angel.

Jesus then said, "***I sent the angels to comfort you.***"

Nancy said, "I see angels. The angels are all around us." Nancy also saw saints appear.

The friend said, "There is a light on the crucifix."

Nancy said, "See the light going down the wall, it's merging." The friend also saw the mystical light merging with the crucifix. The friend prayed the prayer, "***Come Holy Spirit ...***"

Nancy began praying the ***Our Father*** slowly. The friend said, "I heard my name being called."

The friend enthusiastically joined Nancy in praying the ***Our Father***.

Jesus said gently to the friend through Nancy, "Too fast. Go back, [the friend's name]."

The friend stopped and then repeated, "**Thy Kingdom come, Thy will be done.**"

"Stop there," Jesus said.

"The Spirit of God, My Holy Spirit, is the gift that I have given to mankind to live in My Will. The more you desire My Will, the more I desire to have you in Me."

Nancy repeated the words in a questioning manner, "The more you desire My Will, the more I desire to have you in Me?"

Jesus continued, "***This is the highest truth for all My created Kingdom. You do not understand this teaching, little one.***"

Nancy replied, "No, but I want to."

Jesus said, "***Mankind is being given a special grace to have this 'truth of all truths' revealed. It offends Me when this prayer I have given to My children is pronounced from the lips. When the will is merged, the heart is merged.***" [When our wills are merged with His will, then our hearts are merged with His heart.] "***All become one in perfect union with Me, every action, every thought, every word. Divine Will for My created kingdom will be restored after purifications have been completed. The highest happiness is living in My Will.***"

"When the will is merged, the heart is merged. All become one in perfect union with Me, every action, every thought, every word."

Nancy and the friend commented on the extreme brightness of the mystical light at this moment. Nancy said, "My eyes are burning."

The friend said, "My eyes are burning, the light is so intense."

Nancy asked Jesus, "How am I connected to all this, since I am to bear witness to the Living Son of God?"

Jesus replied, "**My living presence and living in My Divine Will merge in perfect union.**"

Nancy said, "I don't know what I'm saying."

NOTE: When this message 915 was given to Nancy and her friend on August 27, 1994 – very little was known in the USA about Luisa and her Mission of the “living in” the Divine Will and very few of Luisa’s writings were in English. The following was written by Luisa on that date of August 27th:

Book of Heaven; Volume 19; August 27, 1926

[Luisa:] As I was in my usual state, my always lovable Jesus made me see the reverend father (St. Annibal Maria Di Francia) who must occupy himself with the printing of the writings about the adorable Will of God. And Jesus, placing Himself near him, said to him: *"My son, the title you will give to the book you will print about my Will is this: 'The Kingdom of my Divine Will in the midst of creatures. Book of Heaven. The call of the creature to the order, the place and the purpose for which he was created by God'.*

See, I want also the title to correspond to the great work of my Will..."

Book of Heaven; Volume 19; August 29, 1926

[Jesus to Luisa:] "...Now I want to see what you wrote about the title to be given to the writings about my Will."

And as He was saying this, He took this book in His hands, and **He seemed to be reading what is written on August 27**. As He was reading, He remained pensive, as though placing Himself in profound contemplation, in such a way that I did not dare to say anything; **I could only hear that His Heart was beating very, very intensely, almost wanting to explode**. Then He pressed the book to His chest, saying: **"I bless this title – I bless it from my Heart, and I bless all the words that regard my Will."** And raising His right hand, with enchanting majesty, He pronounced the words of His blessing. After He did this, He disappeared.

Nine years later on this same date in 2003, Fr. Bernardino Bucci was in Texas for the first time to spread the knowledge of Luisa and the living in the Divine Will arriving in Ft Worth, Texas: Arrive August 24th (Sunday) – Depart August 27th (Wednesday)



Padre Bernardino Bucci with Nancy in 2003 just prior to his first trip to Texas

Now You Have The Responsibility to Pray, Pray, Pray

As You Have Never Prayed Before

December 27, 1994

Message of Our Loving Mother of Conyers Georgia

To Nancy Fowler & Her Friend

Nancy was looking toward the glass doors in the apparition room. Through the glass Nancy began to see a vision. She saw an old person with a white beard and white hair in bright mystical light. Nancy felt a great sense of the presence of God.

The friend realized that Nancy was seeing a vision. He moved close to Nancy and began to witness the same vision that Nancy was seeing.

Nancy and the friend both saw a vision of a lifeless body, partially clothed lying flat, chest down on the ground.

In a separate vision off to the side, they both saw an old man moving quickly but they could not see the man's features very well. There appeared to be much white light around the man's head. He appeared to be carrying something and then releasing it. The old man disappeared.

Next they saw a huge, white polar bear.

Then they saw two people talking with each other. They appeared to be men. It seemed as if the men were trying to hide their faces, talking in secrecy like they were conspiring with each other. One of the men looked directly at Nancy and the friend. He appeared annoyed that Nancy and the friend could see what they were doing.

Then both men seemed angry that Nancy and the friend were able to see what they were trying to do in secrecy. Nancy became fearful and prayed to Jesus for protection.

The two men talked for a long period of time in the shadows. Their facial features seemed to be Oriental. They also had an evil appearance, particularly the look in their eyes. There were dark circles around their eyes.

Then one of the two men went over to the polar bear. The man was talking to the polar bear and the bear was passively listening. The conversation continued for a long time. The man kept crouching down lower as he talked to the bear in secrecy. It was as if the man was doing this so that Nancy and the friend could not hear what he was saying to the bear.

Nancy and the friend then saw another person in the background to the left of the bear. The person stayed in the shadows and appeared to have a weapon. They could not see the features of this person.

The polar bear then began to fade gradually and eventually disappeared. As the bear faded away in the vision, the Oriental man, who was talking to the bear, remained and became larger. Nancy's friend observed that the Oriental man was holding what seemed to be a dangerous weapon in both hands.

After the polar bear faded away, another person appeared in the same place as the polar bear. The person was dressed in the traditional clothing of an American Indian. The Oriental man was to the right side of the Indian and he approached the Indian. The Oriental man was larger than the Indian.

As the Oriental man came out of the shadows, he was dressed as a soldier. He had black circles around his eyes and his facial expression looked evil. It looked like he could not be trusted and that he was now hiding something in one hand behind his back.

The Indian had a tomahawk. At first the Indian and the Oriental man were conversing normally but as they continued, the discussion seemed to become more and more unfriendly. Their facial expressions became increasingly more angry in appearance. The Indian eventually struck the Oriental man with the tomahawk between the eyes, but it did not have any effect on the Oriental man. The Indian looked full of pride as he attacked the Oriental man. The Oriental man was strong and powerful and remained unharmed. He was full of pride as well.

As the Indian was attacking the Oriental man with no success, the Oriental man looked at Nancy and her friend with a smirk on his face. Nancy and her friend were petrified by his evil appearance, particularly the look in his eyes. The vision was so real that Nancy and her friend prayed to Jesus for help. As they prayed, the Oriental man turned away.

The Indian struck the Oriental man again on the side of his face. At this point the Oriental man grabbed the tomahawk with one hand and struggled with the Indian. The Indian was prideful and relentlessly struggled with the Oriental man. The Oriental man seemed confident that he would win the struggle.

As the Oriental man and the Indian struggled for the tomahawk, the Indian began to fade from view and was falling to the ground. The Indian was becoming weaker, being overpowered by the Oriental.

The Oriental man now had the tomahawk. He was getting bigger and was smiling cynically. The Oriental man looked again at Nancy and her friend. It looked like he was ready to come after them.

Nancy prayed, "Jesus in Your Holy Name, keep us hidden. Please Jesus, hide us." As Nancy prayed, the Oriental man stopped looking at them.

Nancy and her friend thought the vision had ended. There was a moment of silence; then they saw a vision of the sky. On the horizon there appeared to be a massive explosion. A large mushroom cloud appeared, like that of an atomic explosion.

They both saw a person consumed by the heat of the explosion. The person was screaming in great pain.

After the explosion, everything looked white and desolated like a barren land. There was a great sense of isolation. No people could be seen.

Nancy said, "I see a snake, a serpent in the mushroom cloud. The land is level; no, there is a mountain far off in the distance. It looks like snow on the land."

Nancy saw the Oriental man again and said, "He is looking at us, Keep us hidden, Jesus. He is fading now."

The vision ended at this point.

After the apparition Nancy and the friend were awed and shaken by what they had just seen. The images of the Oriental man, the Indian and the bear were almost life sized. The experience was so realistic that they were very scared, particularly when the Oriental man would look at them. Yet when they prayed to Jesus for help, the Oriental man would turn away from them.

Nancy and the friend were talking about how quite yet powerful the vision was and they wondered about the meaning of the vision. They prayed for an understanding of the vision.

Then a new apparition began. They both saw an intense, mystical light over the crucifix. The light also bathed the surrounding walls in mystical light.

Jesus appeared to Nancy and said, "My dear children, two of you have been given a tremendous grace to see into the future through the eyes of God. Now you have the responsibility (Jesus was crying) to pray, pray, pray as you have never prayed before.

The friend said that as Nancy repeated the words of Jesus, everything in the room was flooded with intense mystical light.

December 28, 1994

The next day ...Nancy, the priest and the friend were running errands. While driving Nancy saw a spot in the sky with rainbow colors. Nancy pulled the car to the side of the road and everyone became still.

Jesus then said, "Soon My justice will sweep across the earth. Behold, the signs I give in the heavens are confirmation that these words will come to pass."

Precisely as Jesus finished speaking these words, the rainbow disappeared. Everyone in the car saw the rainbow colors suddenly vanish.

In the evening, Jesus appeared to Nancy and said, "I am giving you special graces to cope."

Subject: Letter #36, 2010 -- Hiroshima

INSIDE THE
VATICAN
—SINCE 1993— MAGAZINE

Newsflash

"We Are Become as Gods..."

We begin our quest for Jesus on the anniversary of the day thousands, mostly civilians, were killed in a blaze of light and heat in Hiroshima, Japan, on August 6, 1945. Also today we commemorate the mysterious event we call the "Transfiguration" of Christ on Mt. Tabor — when he seemed to his apostles to be transformed, for a moment, into a being, not of ordinary flesh, but of light...

By Robert Moynihan

=====

"We are become as gods, destroyers of worlds."

— J. Robert Oppenheimer, quoting the *Bhagavad Gita* after watching the first nuclear explosion in the New Mexico desert on July 16, 1945

"Now I am become Death, the destroyer of worlds."

—A slightly different version of the verse from the *Bhagavad Gita* that Oppenheimer recalled while watching the test

“The time has come...for destroying those who destroy the Earth.”

— Revelation 11:18

=====
And They Named it "Trinity"

J. Robert Oppenheimer, who headed the American team of physicists that in 1945 developed the atomic bomb, was a close student of the Hindu scriptures (he even learned Sanskrit to study them in the original language).

And when the first atomic bomb ever was tested, on July 16, 1945, in a portion of the southern New Mexican desert known as the *Jornada del Muerto* — the "Journey of the Dead Man" — the pre-dawn sky was lit with the light of a thousand suns, like no light anyone had ever seen before, observers said.

The scientists that day were not sure at all of what would happen. There was a type of "office lottery" prior to the blast in which they guessed what the result of the test might be. A few said the bomb would be a dud, and not explode at all. Others guessed, correctly, that it would explode more or less as it did, with more or less the temperature and shock wave that was produced. But others said they thought it might set off an unstoppable chain reaction which might even consume the earth itself.

In other words, the scientists were, in a sense, "playing games" with the fate of our entire world.

And yet, they set it off.

The code-name for the test was "Trinity" — yes, "Trinity," the name of the Christian God, the "three in one" — Father, Son, and Holy Spirit.

And so, in a sense, this test bore the name, at least in part, of Jesus Christ, the "Son" in the Holy Trinity.

Was the name "Trinity" chosen in mockery?

Or did perhaps the choosers of the name imagined they were greater than the Trinity itself, since they were the planners, organizers and the executors of this unprecedented "Trinity"?

The exact origin of the name "Trinity" for this test is unknown, but it is most often attributed to Oppenheimer himself.

It is thought to have been drawn from the poetry of John Donne (1572-1631), an English preacher and the leader of a group of so-called "metaphysical poets" in his time, whose poetry is by turns witty, profound, mystical and beautiful.

Oppenheimer knew the poetry of Donne well; he was steeped in it.

Almost 20 years after the "Trinity" test, in 1962, General Leslie Groves (the military head of the Manhattan Project to build the bomb), wrote to Oppenheimer (the scientific director), asking about the origin of the name "Trinity," and elicited this reply:

"I did suggest it... Why I chose the name is not clear, but I know what thoughts were in my mind. There is a poem of John Donne, written just before his death, which I know and love. From it a quotation:

*'As West and East,
In all flatt Maps (and I am one) are one,*

So death doth touch the Resurrection.'

"That still does not make a Trinity, but in another, better known devotional poem, Donne opens, 'Batter my heart, three person'd God;—.'"

The phrase "three-personed God" is, of course, a reference to the Trinity, the God in three persons.

So, in this correspondence, Oppenheimer acknowledges that he chose the name "Trinity" under the influence of Donne's poetry, as a reference to the Christian God, then detonated the first atomic bomb.

And, at the moment the bomb went off, Oppenheimer thought of some lines he had studied in the Hindu scripture, the *Bhagavad Gita*, where Krishna, an incarnation of the Hindu divinity, tells Arjuna, "Now I am become Death, destroyer of worlds."

Man had harnessed the power at the heart of matter by dividing what the Greeks, by definition, taught was indivisible, the atom itself.

And with that power, they could bring instantaneous and certain death...

"I am become Death"

Three weeks later, the Americans dropped their new bomb on a Japanese city — without any prior warning whatsoever, so as to ensure the highest possible number of casualties.

Today is the 65th anniversary of that bombing of Hiroshima, Japan.

On this day 65 years ago, a bomb dubbed "Little Boy" exploded above that southern Japanese city (Monday will be the anniversary of the August 9, 1945, explosion of a second atomic bomb, dubbed "Fat Man," over Nagasaki).

Japan surrendered on August 15, 1945 — the Feast of the Assumption.

The population of Hiroshima had reached a peak of over 381,000 earlier in the war, but prior to the atomic bombing the population had steadily decreased because of a systematic evacuation ordered by the Japanese government. At the time of the attack the population was approximately 340,000–350,000.

The release of the bomb came at 08:15 (Hiroshima time) — early morning.

The bomb contained just 60 kilograms (130 lb) of uranium-235 — this means that the material which destroyed Hiroshima was only about the size of an average briefcase.

The bomb took 43 seconds to fall from the aircraft to the predetermined detonation height about 1,900 feet (580 m) above the city.

The bomb instantly killed as many as 100,000 people in Hiroshima, most of them civilians.

The blast, many millions of degrees in temperature, hotter than the surface of the sun, instantly vaporized those near its epicenter.

People, including many thousands of school children who had just arrived at school and were sitting at their desks, were simply incinerated — turned into tiny particles of dust — in less than a second.

The priests who survived the atomic bomb

The remarkable survival of the Jesuit Fathers in Hiroshima has echoes in the Bible and in the story of Fatima

By [Donal Anthony Foley](#) on Thursday, 5 August 2010



This Friday, August 6, will see the Feast of the Transfiguration celebrated in the Church. It commemorates the occasion when Christ, accompanied by Peter, James, and John, went up a high mountain – traditionally identified with Mount Tabor in Galilee – and was there “transfigured” before them, so that “his face shone like the sun, and his garments became as white as light” (Mt 17:2).

The Greek word for transfiguration is *metemorphothe*, from which we get the word “metamorphosis”. So the Transfiguration was a complete and stunning change in the appearance of Jesus, as his divinity shone through his humanity, in a way which completely overwhelmed the awestricken disciples. Its purpose was to prepare them for the reality of the crucifixion, so that having once seen – in some sense – his divinity, they would be strengthened in their faith.

August 6 is also an important date in world history: the fateful day on which the first atomic bomb was dropped on Hiroshima in Japan. On that day, a Monday, at 8.15 in the morning, an American B-29 bomber, *Enola Gay*, dropped its bomb “Little Boy”, which fell to a predetermined detonation height of about 1,900 feet above the city. It exploded with a blinding flash, creating a giant fireball, which vaporised practically everything and everyone within a radius of about a mile of the point of impact. It is estimated that up to 80,000 people were directly killed by the blast, and by the end of the year, that figure had climbed considerably higher, due to injuries and the effects of radiation. Over two thirds of the city’s buildings were completely destroyed.

But in the midst of this terrible carnage, something quite remarkable happened: there was a small community of Jesuit Fathers living in a presbytery near the parish church, which was situated less than a mile away from detonation point, well within the radius of total devastation. And all eight members of this community escaped virtually unscathed from the effects of the bomb. Their presbytery remained standing, while the buildings all around, virtually as far as the eye could see, were flattened.

Fr Hubert Schiffer, a German Jesuit, was one of these survivors, aged 30 at the time of the explosion, and who lived to the age of 63 in good health. In later years he travelled to speak of his experience, and this is his testimony as recorded in 1976, when all eight of the Jesuits were still alive. On August 6 1945, after saying Mass, he had just sat down to breakfast when there was a bright flash of light.

Since Hiroshima had military facilities, he assumed there must have been some sort of explosion at the harbour, but almost immediately he recounted: “A terrific explosion filled the air with one bursting thunderstroke. An invisible force lifted me from the chair, hurled me through the air, shook me, battered me [and] whirled me

round and round..." He raised himself from the ground and looked around, but could see nothing in any direction. Everything had been devastated.

He had a few quite minor injuries, but nothing serious, and indeed later examinations at the hands of American army doctors and scientists showed that neither he nor his companions had suffered ill-effects from radiation damage or the bomb. Along with his fellow Jesuits, Fr Schiffer believed "that we survived because we were living the message of Fatima. We lived and prayed the rosary daily in that home."

There is actually a biblical precedent for what happened to the eight Jesuits, in the book of Daniel. In Chapter 3, we read of the three young men who were thrown into the fiery furnace at the orders of Nebuchadnezzar, but who survived their ordeal and even walked around in the midst of the flames, accompanied by an angel who looked like "a son of the gods".

After this first bombing, the Japanese government refused to surrender unconditionally, and so a second atomic bomb was dropped on the city of Nagasaki three days later on August 9. Nagasaki had actually been the secondary target, but cloud cover over the primary target, Kokura, saved it from obliteration on the day. The supreme irony is that Nagasaki was the city where two-thirds of the Catholics in Japan were concentrated, and so after centuries of persecution they suffered this terrible blow right at the end of the war.

But in a strange parallel to what happened at Hiroshima, the Franciscan Friary established by St Maximilian Kolbe in Nagasaki before the war was likewise unaffected by the bomb which fell there. St Maximilian, who was well-known for his devotion to the Blessed Virgin, had decided to go against the advice he had been given to build his friary in a certain location. When the bomb was dropped, the friary was protected from the force of the bomb by an intervening mountain. So both at Hiroshima and Nagasaki, we can see Mary's protective hand at work.

The apparitions at Fatima in Portugal took place in 1917, when from May to October three young children, Francisco and Jacinta Marto, and their cousin, Lucia dos Santos, saw the Blessed Virgin six times, culminating in the "miracle of the sun" on October 13, when 70,000 people saw the sun spin in the sky and change colour successively, before falling to the earth in a terrifying manner. Many of those present thought it was the end of the world, but the sun reassumed its place in the sky to great cries of relief.

The essence of the Fatima message concerns conversion from sin and a return to God, and involves reparation for one's own sins and the sins of others, as well as the offering up of one's daily sufferings and trials. There was also a focus on prayer and the Eucharist at Fatima, and particularly the rosary, as well as the Five First Saturdays devotion, which involves Confession, Holy Communion, the rosary and meditation, for five consecutive months with the intention of making reparation to Our Lady (for more details visit Theotokos.org.uk).

It's interesting to reflect, then, on the theme of "transfiguration" which links these various events. Christ's face shone like the sun on Mount Tabor, and at Fatima, Our Lady worked the great miracle of the sun to convince the huge crowd which had gathered there that the message she was giving to mankind was authentic. Consider, too, that the poor people of Hiroshima and Nagasaki suffered as man-made "suns" exploded in their midst causing horrific devastation. But at Hiroshima the eight Jesuits, who were living the message of Fatima, and particularly the daily rosary, were somehow "transfigured," protected by God's divine power, from the terrible effects of the bomb.

Surely there is a message here for all of us, that living the message of Fatima, in a world which grows ever more dangerous, and which is still threatened by nuclear war, is as profound a necessity for us as it was for Fr Schiffer and his companions.