

# The Angel of Fatima and Reparation at Holy Mass

by Father Michael Rodriguez

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**T**his year, we are celebrating the 100th anniversary of the Apparitions of the Guardian Angel in 1916, at Fatima, Portugal.

This is a highly significant part of God's revelation at Fatima, since it prepared the way for Our Lady's appearances the following year.

Today, one-hundred years later, this Message of the Guardian Angel of Portugal assumes an added, *providential* dimension: it helps us to understand and appreciate the urgency of doing everything that we can, as Catholics, to work for the restoration of the Traditional Latin Mass.

Therefore, in this brief article, I will review some of the most important parts of the Apparitions of the Guardian Angel in 1916, and relate them to the necessity of being faithful to, and working toward, the restoration of the Mass of the Ages.

## St. Michael – The Guardian Angel of Portugal

The Angel from Heaven appeared three times in 1916, to the three shepherd children of Fatima—Lucia, Francisco and Jacinta. He appeared for the first time in the spring, then a second time in the summer, and a final time in the fall.

In his First Appearance, the Angel revealed himself as the Guardian Angel of Portugal. Most likely, this was, in fact, St. Michael the Archangel. In that First Appearance, St. Michael brought a message of capital importance—to the children of Fatima, to the world, and to us Catholics of the 21st century. What did St. Michael say? He, whose name means, “Who is like God?,” brought a simple message centered on God. He taught the little shepherds to *pray in adoration and reparation to Almighty God*:

“My God, I believe, I adore, I hope and I love Thee! I ask pardon of Thee for those



**Father Michael Rodriguez, offering the Holy Tridentine Mass at Our Lady of Good Success Shrine in Quito, Ecuador**

who do not believe, do not adore, do not hope and do not love Thee.”

This was the “Prayer from Heaven,” which the Angel of the Lord brought to the shepherd children of Fatima for our times: to *believe in God*, to *adore God*, and to make reparation for so many poor souls who *reject God*. From this time on, continuing through to the end of their days in this valley of tears, Lucia, Francisco, and Jacinta remained faithful to this prayer, often praying it on their knees or in humble prostration.

I exhort you to think and reflect at length on the profound meaning of this prayer. It is not

insignificant that this prayer of faith, adoration, and reparation was chosen by God for our times. This prayer addresses the fundamental problem in our world and Church today. The grave and horrific sin of our times is the *rejection of God*: men and nations have set aside God’s holy law, His Commandments and the social order which God has graciously ordained. Thirteen years prior to the Apparitions of the Guardian Angel, our Holy Father, Pope St. Pius X, wrote the following in his inaugural Encyclical Letter, *E Supremi*, “We were terrified beyond all else by the disastrous state of human society today. For

who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, venerable Brethren, what this disease is—**apostasy from God.**” Think about this . . . *the rejection of God.* Consider the implications. Once God is rejected, *what is there left?* There are millions upon millions of souls, including countless so-called Catholics, who, even though they may give lip service to belief in “God,” in actual fact (i.e. by the lives they lead), they do not demonstrate belief in the one true God, and do not adore, hope, and love God. Heaven itself attested to this terrible reality at Fatima, Portugal, in 1916, through the content of this prayer of *reparation* which the Guardian Angel brought for our times.

### **The Prayer of Reparation Is Connected to the Holy Sacrifice of the Mass**

This Heaven-sent Prayer of Reparation is very much connected with the Holy Sacrifice of the Mass—the place where, and the means by which we offer God true belief, adoration, hope, and love. The Holy Sacrifice of

the Mass is the most perfect sacrifice of adoration and praise to God, wherein we are united to Christ’s Sacrifice on Calvary. At Holy Mass, in, with, and through Christ, we offer God our faith, adoration, hope, and love—“*My God I believe, I adore, I hope and I love Thee!*” It is without question a spiritual tragedy of epic proportions that vast numbers of Catholics no longer understand what the Holy Sacrifice of the Mass truly is, and this is due, in large part, to the unholy changes made to the Mass in the period following the Second Vatican Council.

The Sacrifice of the Mass is the actualization, across time and space, of Our Savior’s Sacrifice on Calvary, and this is the only sacrifice that expresses true belief in God. It is the only sacrifice that offers true and complete adoration to God (i.e. “*adoration of the Father in spirit and in truth,*” Jn 4:23), and expresses perfect hope and love for God. True belief, adoration, hope, and love for God are magnificently expressed in the Traditional Latin Mass; however, this is *not* the case regarding the *Novus Ordo Missæ* (the New Mass of Pope Paul VI). Therefore, we must now pray fervently *in reparation* for all the lack of faith, adoration, hope, and love

that takes place in countless New Masses, due to the un-Catholic changes that were made to the Mass and unjustly imposed on the faithful.

In order to truly believe, adore, hope, and love God—as Catholics—it is of paramount importance that we do our best to recover and restore the Traditional Latin Mass, which is truly *theocentric*, i.e. centered on God. How can one truly believe, adore, hope, and love God at Holy Mass, if one’s *entire* being, body and soul, is not directed to, and focused on God? Furthermore, how can even sincere Catholics *truly* believe, adore, hope, and love God at Holy Mass, if the *prayers of the Rite itself* have been deformed, and as such, no longer express the *perennial* faith, adoration, hope, and love of the Roman Catholic liturgy? It is woefully unfortunate, but true, that the New Mass, the one with which most Catholics are familiar, is not theocentric, but rather quite the opposite, i.e. *anthropocentric*, centered on man and the “community.” In sum, serious reparation *must* be offered to Heaven for the sin of attempting to radically change the Holy Sacrifice of the Mass which, by its very nature, only admits of organic (very gradual and limited) growth.

Providentially, in anticipation of the Apparitions of the Holy Mother of God at Fatima, the Guardian Angel of Portugal provided us poor sinners with a prayer which ought *and must!* be used to make due and necessary reparation.

### “Pray, Pray, Pray Very Much”

The Second Appearance of St. Michael, the Guardian Angel of Portugal, took place in the Summer of 1916. I will highlight two brief phrases spoken by the Angel in preparation for the coming of the Queen of Heaven. He told the children, “Pray, pray very much,” and “Offer prayers and sacrifices constantly to the Most High.”

Once again, consider and reflect upon the manifold significance of these angelic commands. To pray very much and offer prayers and sacrifices constantly to the Most High is not simply something we do ourselves. Obviously, the Angel was urging the young children to do this, but what is of greatest importance is that it is Our Lord and Savior, Jesus Christ Who carries this out on our behalf! Above all, we are called to unite ourselves to Him. How do we do this? Through the Mass!

At the Holy Sacrifice of the Mass, Jesus Himself is the

One Who prays for us, and offers sacrifice—the sacrifice of His life!, His Precious Body and Blood!—constantly to the Most High for our well-being and salvation. The Traditional Latin Mass helps us in many ways to understand that Jesus Himself is the principal Priest at the altar. The Traditional Latin Mass *directs* and *elevates* our minds and hearts to this mystery. Once we believe this, we are able to offer perfect “prayers and sacrifices constantly to the Most High” by uniting our prayers and sacrifices to those of our Divine High Priest. *This* is what it means to participate at Mass!

Finally, let us be diligent in fulfilling the Angel’s command to “Pray, pray very much,” by praying the Rosary faithfully and devoutly every day.

### **The Angel of Fatima Teaches Us What To Do Today**

In conclusion, the Third Appearance of St. Michael the Archangel, took place in the Autumn of 1916. This was the culmination of his appearances to the three children of Fatima. Sister Lucia describes the extraordinary scene which took place:

“We beheld the angel holding a chalice in his

left hand with the Host suspended above it, from which some drops of blood fell into the chalice. Leaving the Host and chalice suspended in the air, the Angel lay prostrate on the ground beside us and made us repeat a beautiful prayer asking reparation to the Most Blessed Trinity for all of the sacrileges, outrages and indifferences by which Our Lord is offended, specifically in His Eucharistic Presence and His Precious Body and Blood.”

I urge all of you—please do your absolute best to remember this appearance well, the *culminating* appearance of the Guardian Angel. It is a vital part of Our Lady’s Message at Fatima, and it teaches us what we must do *today* in order to be truly faithful to God, Holy Mother Church, and, of course, Our Lady.

I think this appearance of the Angel presents us with one of the most stunning and vivid pictures of what takes place during the Holy Sacrifice of the Mass, and highlights what *must be recovered* for the sake of the restoration of the Catholic religion and the conversion of the world. In this scene, the Angel, notwithstanding his remarkable

purity and holiness, is nevertheless prostrate on the ground, adoring the Real Presence of his Lord, God, and King—the Body, Blood, Soul, and Divinity of Jesus Christ. The Angel and the children lie prostrate in *profound and prolonged adoration*, praying, adoring, praying more, and making reparation. The shepherd children of Fatima continued this practice faithfully, and would spend *hours* lying prostrate in prayer, adoration, and reparation. My friends, *this* is what should take place at the Holy Sacrifice of the Mass, *this* is the Catholic Faith!

The Angel of Fatima’s adoration of our Eucharistic Lord is a window into *the marvelous reality* of the angelic presence at the Holy Sacrifice of the Mass. Fr. Martin von Cochem explains it thus, “Besides the Angels guardian, thousands of



**Father Nicholas Gruner, celebrating the Tridentine Mass in India. He was instrumental in training many priests to offer the Tridentine Mass and drew many of the laity to love and attend this grace-filled Mass.**

celestial spirits from the higher choirs of Angels assist at Mass, reverently worshipping their Lord and God in this sublime mystery. It was revealed to St. Mechtilde that three thousand Angels from the Seventh Choir, the Thrones, are ever in devout attendance, around every tabernacle where the Blessed Sacrament is reserved.” (*The*

*Incredible Catholic Mass*, p. 346, 1997 TAN edition) How can *anyone* go to Mass and *not* adore the Lord and King of the universe (Who becomes truly present!) for prolonged periods? *This is why* there are lengthy periods of silence, adoration, and kneeling in the Traditional Latin Mass! This is why we must do everything in our power to restore and be faithful to the Mass of the Ages. Given the absolute necessity of reverence, silence, adoration, and kneeling during Holy Mass, it is shocking to see that those in positions of authority within the Church *have done the opposite*, by protestantizing the Mass, placing an exaggerated focus on “the word,” “the community,” and external activity, and allowing countless elements of the profane to contaminate that which is most sacred. Can we even fathom the magnitude of reparation which must now be made?

**Pray, Make Reparation,  
Be Faithful to God, to Our Lady,  
and Holy Mother Church**

One of the greatest tragedies of the post-conciliar Church—the Catholic Church in the period after the Second Vatican Council—is that in so many Masses there are widespread

sacrileges, outrages and indifferences that are being perpetrated against Our Lord in the Holy Eucharist. How is it *possible* that such grave sins continue to be committed at Mass? At Mass!!! Where are the noble souls who are making reparation for these outrages?

It is of utmost importance that we take this to heart: **the issue of the Mass**, i.e. New Mass versus Traditional Latin Mass, **is not a question of personal preference**; it is a question of being *faithful* to what has always been the Holy Sacrifice of the Mass. Moreover, it is also a question of fidelity to the Message of Our Lady of Fatima and this Third Appearance of the Guardian Angel of Portugal, by offering the due reparation to God (for all the sins committed against Our Lord in the Holy Eucharist), which can only be made through the Traditional Latin Mass. Finally, it is a question of fidelity to God and Holy Mother Church, for the Catholic Church of the 21st century desperately needs to recover these dimensions of her perennial *worship of God*, which were signaled by the Angel of Fatima: profound reverence, adoration, prayer, and reparation. Amen. **FC**