



# DAILY STEPS

#pilgrimbytheheart



SANTUÁRIO DE FÁTIMA  
SHRINE OF FATIMA



**6.**

Partake  
in the redemption

This May, Fatima challenges you to go on a more essential pilgrimage: an inner path that may take you far away within yourself, towards the shrine in your innermost where God is present for you. Making yourself a pilgrim by the heart is trying to live inwardly what the pilgrimage experience causes and fulfils. Fatima is calling you. Despite not being able to come to the Shrine this May, come with us on this inner pilgrimage, day by day. And place a lit candle by your window every night.

Recalling Lucia's account of the May apparition, we shall find out how much God respects the freedom of man and which is the way He chooses to reveal Himself. Today, you are called to find out Christian vocation at its uttermost: partaking in the redemption.

This May, Fatima invites you to be a Pilgrim by the heart. Today, you are called to find out Christian vocation at its uttermost: partaking in the redemption.

My God, I believe, I adore, I hope, and I love You. I ask pardon of You for those who do not believe, do not adore, do not hope and do not love You.

You have already been on a pilgrimage by the heart for six days, this peculiar May. Today, you will listen to the question that inhabits the heart of the message of Fatima. Therefore, it is justified and necessary that you go deep into your heart and try to make it willing to answer; search for the silence, as deeply as you can.

Ever since you have prepared your heart to leave, six days ago, you have already listened from God: «Do not be afraid»; and you have heard a child's voice asking the ultimate question of human freedom: «What do you want of me?», that is, What do you want of me, o God? Heaven was promised in a mother's voice – «Yes, you will!» –, to the children who wished it for themselves and to broaden it out for all.

It is necessary to recall all these steps of your pilgrimage by the heart to take today's step, larger than the previous ones. Therefore, you will need a little more time for the encounter. Today is Saturday.

Listen to a brief moment from the dialogue of May's apparition, just a single question and answer, so relevant for the current pandemics that the world is facing, when we wonder about the suffering of man and the

place of God. You shall find out that it refers to the full history of salvation, to all the light in Christ's Easter which illuminates the deepest questions of human existence in the world. Listen:



Our Lady asked:

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

– Yes, we are willing.»

Now listen to the Gospel of Mathew | 26,36-39:



<sup>36</sup>Then Jesus came with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray". <sup>37</sup>He took along Peter and the two sons of Zebedee and began to feel sorrow and distress. <sup>38</sup>Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me".

<sup>39</sup>He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will".»

The Lady asks three children if they are willing to do what She proposes; one of the children had asked Her, on behalf of all: «[What do you want of me?](#)». Fatima is this dialogue between man's will and God's will, a dialogue of freedom, between free wills, which has roots in the dialogue between Jesus and the Father during the night on the Mount of Olives. Who is the one questioning Lucia, Francisco and Jacinta?

She is the Mother of the God-man anguished from the struggle of the night in Gethsemane, the same Mother that will stand before the cross the next day, under the sun of Golgotha, partaking of the passion, listening to Her son exclaim, as if in despair, «[My God, why have you forsaken me?](#)»; hearing Him forgive those who killed Him, promising paradise to the repentant sinner and express His thirst of thirst; hearing Him entrust himself, trusting, as a son: «[Father, into your hands I commit my spirit!](#)»; and listening to Him saying, in the end, «[It is finished!](#)» Before,

She had heard Him give Her to us as our mother. The Lady who asks the little shepherds «[Are you willing...?](#)» is this Mother, who drank all these words from the mouth of Her innocent, agonizing son.

All these words spoken from the top of the cross vibrate in the core of the Lady's question to the children. The words from the drama of the Cross synthesise the intimate rhythm of the human heart facing the drama of existence; moreover, they are a single drama: the drama of redemption, the rescue of human heart from the darkness of sin and death, made by God's heart, filled with the light of mercy.

Did you already take heed to the words of the Lady's question? They are so beautiful, the first words: which believer would say no? «[Are you willing to offer yourselves to God?](#)» Who doesn't want this, *to offer themselves to God*, at least on intent? It is the meaning and the life program of any Christian that truly wants to be a Christian: willing – that is freedom –; to offer – that is love (and what is freedom for other than for love?) –; to God – it is the source of love, it is love itself; God is mercy and kindness.

«[\[T\]o bear all the sufferings He wills to send you](#)», the question goes on. God is mercy and kindness? And He wills sufferings? More than that, he wills to send sufferings? And to children? Offer oneself to this God?

Words, even those said about God or those said on God's behalf, are captive of time, captive of the man which says them, subject to the time, at each time, in all times. And the man of that time – in fact, the man of all times – says these things about God and even puts these things in the mouth of those who speak on God's behalf.

Since the deepest night of time, man has related suffering to the will of God: faced by meaningless suffering, he tried to find in the will of God a meaning for suffering that he could resign to. Man has always searched, in the core of suffering, for a reason to set him free from the absurd, tracing back the origin of suffering to God and its purpose to the mysterious designs of His all-knowing will. But can God, the God who takes human suffering as His own and expresses it on the struggle of the night in Gethsemane and on the passion of the afternoon on Golgotha, the God in the words of the crucified, can the God of Jesus Christ be a God who inflicts suffering? On the contrary, doesn't he appear, precisely there, as the God who freely accepts the suffering inflicted on Him, to death?

The Son's suffering is the Father's suffering, they are one God only. It's not a suffering sent by the Father to the Son; it's the natural suffering of creation, our suffering as creatures, the suffering as part of existence, naturally subject to imbalances by its very nature. It is this suffering that the Father and the Son, each in his own way, assume and suffer, because love obliges even God's freedom. And thus God inscribes in the core of suffering, in the core of death, the principle of His redemption: to freely transform suffering into an act of love. The highest act of love? To offer one's life until death. This excess of love which is freely offered: this is the reparation that Fatima asks for.

Such words, from the question addressed by the Lady to the three children, words captive of man subject to time: «to endure all the sufferings that He may be pleased to send you»! This Lady is the Mother of the crucified, who drank His words spoken from the top of the cross, words which filled up her soul, words where the suffering of man and the suffering of God meet, on the edge of death. The Lady's question is put this way to express the profound drama of man facing the immense questions which suffering raises as blades of fire consuming his entrails. The words of the Lady do not refer God, they are not about the God of eternal kindness and mercy; they refer man, they are about man subject to time suffering his radical frailty, which makes him suffer and know death. These words from the Lady are of the same nature of Her son's words in the struggle of Gethsemane and in the cross of Golgotha, these are words that shock and question; they host the yearning of the human heart for a source of light which appears in the darkness. And when in darkness, man has always turned to God seeking for light. This search for light in God, to illuminate the darkness of suffering, lives inside the shocking and paradoxical words of the second part of the question asked by the Mother of the crucified's disciples: «to endure all the sufferings that He may be pleased to send you».

How do you listen to them? What do you listen in them? Even better: whom do you listen in them? You may listen to yourself when you are suffering. What you will listen from God is the verb *will* (want) from Jesus in the Mount of Olives, the same verb, the same wanting of the three children in Cova da Iria. Wanting the will of God. And what God wanted was to be subject to your suffering, to your death. Inside this verb are all the words spoken from the top of the cross; and these, the ones of the crucified, these are the words that God is telling you as light when you see

yourself in the darkness for suffering and dying; he joins you in your solitude, promises you paradise, forgives your mortal assaults, confesses His thirst of your thirst, gives you as a child to His own Mother and consummates in the mystery – which will always be a mystery – of your suffering and your death the mystery – which will also always be a mystery – of His passion. It is redemption. And you partake in it, you become a participant in the redemption when, as Mary before the cross, as Lucia and Francisco and Jacinta before the holm oak, you are capable of saying the verb of freedom which surrenders to love: yes, I do.

Such is the meaning of Christian life. Willingly offering oneself to God, just as God willingly offered Himself. It is addressed to you, and also to all those who are baptised, the call to fearlessly, freely compromised, pilgrim to heaven's door by the heart, partake in the redemption: «[as an act of reparation for the sins by which He is offended, and in supplication for the conversion of sinners](#)». This is the Christian vocation at its uttermost truth: partaking in the redemption. We shall deepen it tomorrow. Fatima is a door to heaven which asks you: do you want to offer yourselves to God, just like the little shepherds and along with them, to partake in the redemption?



My God, You inhabit the innermost of my heart  
and You call me to open this closed May, to become a pilgrim by  
the heart

and to meet You there.

Listen to my voice, the voice of all those beseeching for light.

Suffering ties me to the ground, I am the dust of the earth.

We are the dust of the earth, all the children of Eve

who in the night drink the suffering and know the darkness of  
death.

But you have made us the children of Mary, in Christ, the new  
Adam.

We are the children of redemption, called to freedom for love  
which unties us from the ground making us pilgrims to heaven,  
Your home, which you make our home, which You want to be  
the home for all peoples.

Freely I want to offer myself to You to repair the love – You are  
the Love! –

and beseech for my brothers who do not know love, do not know freedom.

Yes, I am willing. Just like Francisco and Jacinta and Lucia, dedicating myself freely, I shall transform my suffering in the act of love which redeems it.

Let the Holy Spirit, intimate voice of freedom and love, sound in the silence of my heart which is seeking for You. I am a pilgrim by the heart; free for love, I want to partake in the redemption.

I want to go on a pilgrimage by the heart into Your mother's heart, mother of mine, Our Lady of the Rosary of Fatima.

In Her heart, You will be waiting for my heart and this May, away from the Little Chapel, I make myself a pilgrim by the heart: I shall follow my heart and in Mother's immaculate heart I shall listen to the merciful beating of Your heart. Amen.

Hail Mary, full of grace, the Lord is with thee. Blessed are you among women, and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Mother of Heaven, be attentive to the supplications of a world facing tribulation. Answer the cry of the poor and the sick, give comfort and hope to all those who suffer, give strength and compassion to all those who care for and work. Bring peace to the world. In your immaculate heart, be for all your children a refuge and a way to God.

Our Lady of the Rosary of Fatima, pray for us.

Saints Francisco and Jacinta Marto, pray for us.

Place a lit candle again in your window tonight, let it be a sign that in your home lives a pilgrim of Fatima by the heart. Our Lady watches over you along the way and helps you live this pilgrimage by the heart as partaking in the redemption. See you tomorrow.