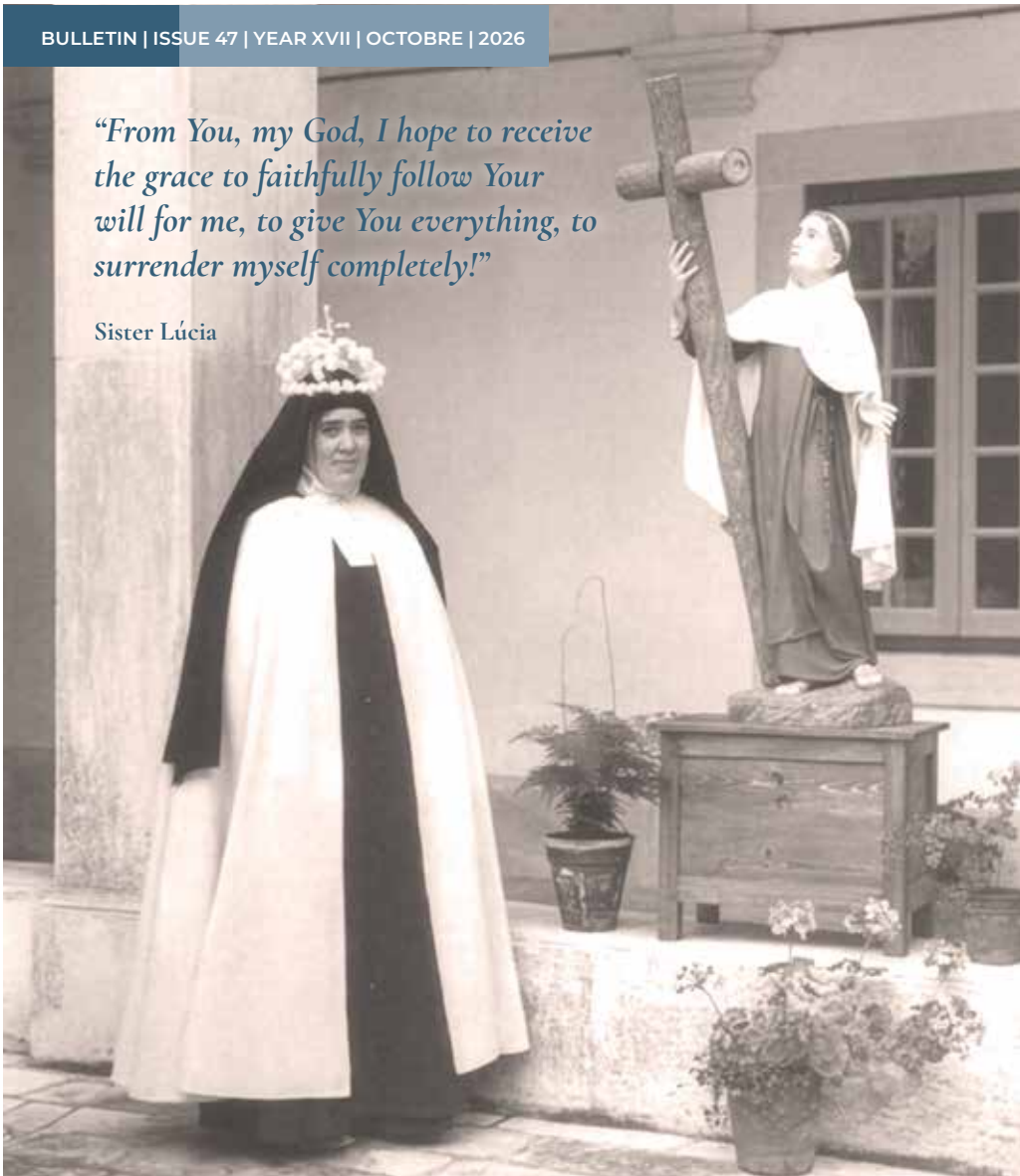
LÚCIA

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BULLETIN OF THE VENERABLE

MARIA DE LÚCIA OF JESUS AND THE IMMACULATE HEART

BULLETIN | ISSUE 47 | YEAR XVII | OCTOBRE | 2026



"From You, my God, I hope to receive the grace to faithfully follow Your will for me, to give You everything, to surrender myself completely!"

Sister Lúcia

The Order of the Discalced Carmelites is celebrating the Jubilee Year of St John of the Cross, from 14 December 2025 to 27 December 2026, to mark the 300th anniversary of his canonisation and the 100th anniversary of the ecclesiastical canonisation of this distinguished 16th-century Spanish mystic. A poet in love with God, Saint John of the Cross was a contemporary of Saint Teresa of Jesus and, together with her, founded the Discalced Carmelites. Throughout history, many children of the Church have followed the Lord Jesus in this specific charism, such as the Venerable Sister Lucía, who was a true daughter of the Church and of the Carmelite Order of her time.



"I have replied to two letters from our Mother N. and have told her that, as I feel reduced to nothingness before our Father Saint John of the Cross, and can do nothing, it seems best to me not to worry about anything... so that I may devote myself solely to the spiritual life of intimate union with the Lord. For it is souls such as these that the Church, today more than ever, needs." (29 October 1970).

Sister Lúcia

BETWEEN THE MESSAGE OF FÁTIMA AND THE MYSTICISM OF SAINT JOHN OF THE CROSS, SISTER LÚCIA IS A DAUGHTER OF THE CARMELITES

Fr. Vasco Nuno, OCD
Provincial de Portugal

We can view the life of Sister Lucia of Jesus and the Immaculate Heart as a long pilgrimage into the heart of the mystery of God. The experience of Fátima left a profound mark on her life, but it was in the silence of the Carmelite convent that this experience found a space for spiritual maturation: the message she had received in childhood could be lived out there as a path of prayer, reparation, contemplation and union with Christ.

Image of Saint John of the Cross (1948), which is currently located in the upper choir of the Carmelite church. Photograph: ©Carmelite Church of Coimbra

It is from this perspective that Saint John of the Cross becomes a fruitful point of reference, as he teaches that the ultimate aim of the Christian life is not to receive extraordinary graces, to experience consolations or to attain spiritual knowledge, but that all these things are secondary to the one essential thing: the union of the soul with God. This vision therefore helps us to understand Sister Lúcia's transition from the experiences at Fátima to the inner life of the Carmelite Order. In fact, the extraordinary mission entrusted to her did not lead her to seek the limelight; on the contrary, it gradually led her towards a life of obscurity. Her religious vocation became a response to the grace she had received: to remain in the presence of God, to pray for the Church and to offer her own life for the conversion and salvation of souls.

In the Carmelite Order, silence takes on a theological depth; it is not merely the absence of words, but a space for listening. The soul learns to recognise that God is to be found not only in the extraordinary, but also in the darkness of faith, in everyday fidelity and in the humility of a hidden existence. It is precisely this teaching that we find in Saint John of the Cross. His doctrine of the 'dark night' shows that spiritual growth involves a gradual purification: God leads the soul beyond the search for comfort, certainties and personal satisfaction. Faith learns to persevere when it cannot see; hope waits when it does not possess; charity loves without demanding reward. The centre of life ceases to be what a person feels or understands and becomes God himself.

Sister Lúcia lived out this dynamic through her enduring faithfulness. Indeed, following the apparitions, her life was not a succession of extraordinary events. It was, above all, a life marked by prayer, silence, obedience, sacrifice and perseverance: holiness manifesting itself in everyday life.

This aspect is essential to understanding the true nature of her mission. Fátima cannot be reduced to an external message intended to be passed on. In Sister Lúcia's life, it became a spiritual experience that demanded a personal response. The call to conversion became the conversion of her own life; the call to prayer became a contemplative vocation; and the call to reparation became an offering.

The Immaculate Heart of Mary occupies a central place in this journey. Mary is the one who receives grace without resistance and whose entire existence becomes a 'yes' to God.

Sister Lúcia's 'Marian-Fatimite' spirituality finds a profound resonance here with the Carmelite tradition. Mary is contemplated as the model of the interior soul: silent, willing, contemplative and faithful. In her Heart, the soul learns to treasure the Word, to remain close to Christ and to journey through the night of faith without losing confidence. Indeed, devotion to the Immaculate Heart did not distance Sister Lúcia from Christ; on the contrary, it led her more deeply towards Him. And Mary was the maternal path that guided her towards the Son: her "fiat" teaches souls to say "yes" too; her steadfastness at the Cross teaches us to persevere when suffering defies explanation; her hidden life in Nazareth teaches the spiritual value of everyday life.

Furthermore, reparation – which features so prominently in the message of Fátima – takes on a contemplative depth within the Carmelite Order. To make reparation is to share in Christ's love for humanity. It is to offer prayer, suffering and one's very existence for the salvation of souls. It is not a matter of completing the work of Redemption, which belongs entirely to Christ, but of participating in it as a member of his Body.

At this point, Sister Lucía once again draws on the teachings of Saint John of the Cross, who teaches that the more the soul is united with God, the more capable it becomes of loving what God loves. True contemplation is transformed into intercession. Silence before God becomes service to the Church. The hidden life can become a source of fruitfulness for multitudes.

Perhaps this is one of the most beautiful images of Sister Lúcia's vocation: a woman who received a message intended for the world and who, paradoxically, found the deepest way to live it out by hiding herself in God. For this reason, her fruitfulness did not depend on her public presence, but on the depth of her self-surrender.

In short, the connection between Saint John of the Cross and Sister Lucía should not be sought merely in any similarities in their spiritual language. It lies in a shared conception of holiness: God must become the absolute centre of existence; therefore, everything that does not lead to Him must be purified, and everything that does lead to Him must be embraced with faith and love.



On the day of the Solemn Profession, 31 May 1949, in the cloister of the Carmelite convent in Coimbra. Photograph: ©Carmelite Convent of Coimbra

Saint John of the Cross expresses this truth through the mysticism of transformative union. Sister Lúcia expresses it through a life of prayer, reparation and fidelity. He describes the soul's ascent; she bears witness to perseverance on the path.

There is, therefore, a profound continuity between Fátima and Carmel. Fátima calls for conversion; Carmel teaches us to live out that conversion as an inner journey. Fátima calls us to prayer; Carmel transforms prayer into life. Fátima points to the Immaculate Heart; Carmel teaches us to remain with Mary at Christ's side.

Sister Lúcia's Carmelite soul thus reveals the true meaning of her mission: not merely to speak of God, but to belong to Him; not merely to convey a message, but to become a witness to it; not merely to proclaim prayer, but to make her very existence a prayer. Both, then, point towards the same horizon where the human heart, purified by grace and conformed to Christ, can at last say in all truth: God alone suffices!

SISTER LÚCIA AMONG US AN OPEN DOOR TO THE MYSTERY



Photograph: ©Carmel de Coimbra

Between 13 February and 16 July, the temporary exhibition 'Sister Lúcia amongst us' was held at the Sister Lúcia Memorial in Coimbra.

When we speak of Sister Lúcia, we immediately associate her with the extraordinary graces she received on her 'fresh mornings', to use the beautiful and meaningful expression of Saint John of the Cross. Despite the central importance of the Message of Fátima in her life, on this occasion we have wished to highlight another equally important dimension: her 57 years as a Discalced Carmelite nun. 'Sister Lúcia amongst us' revealed her through the places she inhabited, guided by the Presence and the eyes of the sisters who lived alongside her and accompanied her during both the most significant and the most ordinary moments of her life.

More than 3500 people attended the event. Among them were groups of pilgrims from Poland (1417 people) and, in smaller numbers, from Ireland, Italy, Spain, France, the United States and countries such as Slovakia, Hungary, Puerto Rico, India, Singapore and South Korea. As this exhibition was aimed primarily at visitors from our own country, there was a growing number of groups from Portugal, totalling 688 visitors, of whom some 184 were children and young people who took part in the initiative entitled "A 'Yes' to Mary's 'Yes'". Also worth noting was the presence of individual visitors and families from Portugal, Brazil, Denmark, England, Japan, Colombia and Belgium.

SHELTER AND PATH: THROUGH CONTEMPLATION, BRINGING BELIEVERS AND NON-BELIEVERS CLOSER TO THE IMMACULATE HEART OF MARY

Marco Daniel Duarte
Director of the Fátima Shrine Museum and curator of the exhibition "Refuge and Journey"

Continued from the previous bulletin.



Photographs: ©Archive of the Shrine of Fátima

Having gained an insight into Lúcia's daily life and situated it in time and space, the visitor is presented with the theme of 'The Mariophany and Christophany of Pontevedra: the first part of the Cordimarian cycle of the apparitions at Fátima', and realises that, on 10 December 1925, Lucia perceived even more deeply how the very heart that had been shown to her at the Cova da Iria, surrounded by thorns, was being neglected by humanity. The very same heart which, together with her cousins Saint Francisco and Saint Jacinta Marto, she had seen in the months of June and July 1917, was now more clearly revealed to be surrounded by the unfathomable mystery of sorrow. Months later, on 15 February 1926, it was from Christ himself – to whom she had consecrated her heart – that Lúcia heard the urgent call for reparation. It is the Child Jesus Himself who cries out: goodness must be restored to the human heart – that goodness which, in Lucia's eyes, was manifested through the image of Mary's heart, that heart which, through her 'fiat', draws closer to the heart of God. It is at this moment that the visitor is invited to contemplate the heart and to listen to the cry from heaven, and is even encouraged to take a thorn to make reparation for Mary's heart.

After hinting at the mystery through the evocation of Lúcia's visions in Pontevedra, the exhibition serves as a bridge to the teaching which, according to the visionary, has been entrusted to the Church to alleviate the world's suffering. Thus, in the fourth section, entitled 'Following a method: the first five Saturdays', the exhibition addresses, always drawing on contemporary documentation, the urgency of reparation. Indeed, in her visions at Pontevedra, Lúcia perceives how, through a specific methodology, the believer can draw closer to God and, by grounding their actions in the sacraments, can even take on the role of a collaborator in salvation, thereby contributing to the good that God desires for humanity. From this arises a practice which, in the language of Fátima, is called the 'Reparatory Devotion of the First Five Saturdays': reparatory devotion, because through it the evils of the world are made amends; 'Saturdays', because it is Mary's day, the dawn heralding a new era, the dies domini, Sunday or, for Christians, the Lord's Day; five, because there are five of the most common offences relating to the figure of Mary and, therefore, to the very mystery of God made flesh.



How could the visionary keep to herself a treasure on which she felt world peace depended? Lucia thus became an apostle of the Heart of Mary, constantly striving to ensure that this good news reached everyone, so that, through this means of conveying it, the Gospel might reach everyone. It is at this core that, through various works of art, the four requests are depicted, along with the reasons why this devotion comprises five Saturdays[1].

Sections V and VI complement one another, as is evident from their respective titles: 'On the figuration and representation of Mary's heart…' '…to conformity with Mary's heart: the crown of the heart'. Firstly, in Section V, the visitor realises that, after seeing and feeling Mary's heart, Lucia was called upon on several occasions to describe it in order to represent it, so that humanity too might see and feel it more closely, as a symbol of God's love. From Fátima onwards, and based on Lucia's descriptions, the faithful can give form to Mary's Heart, feel Mary's Heart, enter into Mary's Heart and, above all, mould their own hearts in the image of Mary's Heart. This is how this way of depicting the Immaculate Heart has spread. Lucia's insistence played a part in this, as painters and sculptors sought to follow her descriptions to the letter.

Subsequently, in Section VI, the exhibition highlights that the depiction of the Immaculate Heart of Mary surrounded by thorns is not merely an iconographic detail, but rather an iconological approach that conveys the theological implications associated with such a striking image. Understanding this icon therefore requires an exploration of the origins of this element, which forms a halo around the heart: where does this crown come from? From the Man of Sorrows, whom humanity crowned with thorns and to whom it was asked: 'Are you a king?' (John 18:37). The crown of the Ecce Homo is the crown that ascended to Calvary and crowned the Man-God on his throne of glory; it is the crown that crowned the head of the one whom Mary held in her lap; it is, in short, the crown that Mary receives to encircle her heart pierced by sorrow, for, through her 'fiat', it is a heart entirely conformed (= of the same form) to the heart of Christ. The testimony of Lucía, who later, as a Carmelite, would take the name María Lucía de Jesús y del Corazón Inmaculado, highlights this movement of the human heart, conformed to the heart of Mary, which in turn is conformed to the Heart of God.

Finally, the exhibition explains the title of the final section of the Fátima lexicography and entitles the concluding experience 'The Triumph of the Immaculate Heart of Mary'.

There, the visitor will come to the conclusion that Fátima speaks the language of the heart, for in Fátima there is a heart that beats in time with the heart of God and brings human hearts into harmony with God's heart, transforming the irregularities that endanger brotherhood. That heart triumphs whenever the thorns driven into the body of Christ – which is the Church – are transfigured through the New Commandment. That heart triumphs whenever history is recapitulated and God's goodness fills the earth. That heart, crowned with thorns, is, after all, a heart crowned with jewels, a Paschal heart whose thorns blossom into flowers. This heart is a refuge and a path, just as Lucia testifies to having heard from the lips of the Mother of her Lord: 'I shall never forsake you; my Immaculate Heart shall be your refuge and the path that will lead you to God'. It is at this central point that the visitor will leave behind the thorn they have carried with them throughout much of the exhibition: they place it in a crown-shaped vessel and, by joining their thorn with those of the other visitors, form a crown that is transfigured into the glorious crown with which Christians adorn the figure of Mary.

1. The exhibition highlights, first of all, the statements relating to Mary's requests – that people 'go to confession', 'receive Holy Communion', 'pray a rosary' and 'keep me company for fifteen minutes, meditating on the fifteen mysteries of the rosary' – and, secondly, the reasons why there are five Saturdays: 'blasphemies against the Immaculate Conception', 'blasphemies against her virginity', 'blasphemies against her Divine Motherhood, whilst at the same time rejecting her as Mother of mankind', "those who seek to instil in the hearts of children indifference, contempt and even hatred towards this Immaculate Mother", "those who directly insult her in her sacred images".

GRACES



A year ago, I broke the radius in my left arm, dislocated my right thumb and suffered a wound to the front of my head. I prayed constantly to Sister Lucía that I would not have to undergo an operation and that she would intercede for my recovery. I was not admitted to hospital; they put a plaster cast on my left arm and bandaged my right thumb. Two months later, I underwent physiotherapy and attended the hospital monthly for check-ups. Now, at the age of 76, I am well. I give thanks for the grace granted by Sister Lucía and ask God the Father to grant her a speedy canonisation.

Rui Ferreira, Portugal

I am here to bear witness to the fact that, for over 15 years, I suffered from depression. I consulted countless doctors and took medication continuously. One day, whilst praying the Holy Rosary, I asked for healing through the intercession of Sister Lucía. To my 'surprise', my depression disappeared. I have now been off medication for six months and I must admit that I haven't even gone to the doctor to have it withdrawn; I simply stopped taking it. It's marvellous. Before, if I stopped taking it for even a single day, I would suffer such severe episodes that I would even go so far as to think about taking my own life. I attribute this miracle to Sister Lucía.

Adir Gurgel, Brazil

I would like to thank Sister Lucía for her prayers. Thanks to her intercession and the Rosary, I have received a great grace of peace and healing for my soul. Thank you! Thank you! Thank you! I pray for her beatification.

Yves Marot, Francia

I would like to take this opportunity to express my gratitude for the grace I have received through the intercession of Sister Lucía. My daughter had drifted away from the Church, but this year she has returned to go to confession and receive the sacraments. What a joy! Thank you, Sister Lucía, for your intercession. Praised be Our Lord Jesus Christ.

Samara, Brazil

In 2021, my husband was admitted to hospital with pneumonia. After 12 days in hospital, he was discharged but was told he would need to have a CT scan of his lungs as he had a condition that needed to be monitored. This is what happened, and the doctor kept monitoring his case until she referred him to a cardiothoracic surgeon, as he needed to undergo a lung biopsy. We were very worried, as the pulmonologist had told us that, without the biopsy, she would not prescribe any medication, and the situation carried a certain risk, given that my husband suffers from heart failure. So I prayed to Sister Lucía for his healing. Following a further CT scan, the doctor told us that, although he needs to have an annual check-up, he does not need any medication or surgery. Thanks to God and to Sister Lucía, to whom I pray every day, my husband is much better and does not need to undergo any treatment.

Leontina Pedroso, Portugal

I am here to tell you about a miracle granted by Sister María Lucía de Jesús. For a year, I prayed fervently, with all my devotion, for a house to be sold, and it was finally sold.

Eugénia Carmo, Portugal



I am here to bear witness to the grace received by my godfather, Joaquim Bezerra de Souza. In May 2023, he suffered a gallbladder attack; he underwent tests and, as well as having a gallstone, was found to have a bile leak, meaning he needed to undergo two high-risk operations. I sent a prayer request to the Carmelite convent and prayed to Venerable Sister Lúcia, and we received the grace. Only one surgical procedure was needed to remove the stones, and there was no need to remove the gallbladder. Grace received, grace attested! His recovery went very well. I thank the Carmelite Sisters and the Venerable Sister Maria Lucia of Jesus and of the Immaculate Heart. Thank you very much.

Carlos Augusto, Brazil

I am a young woman from the Canary Islands, and I wanted to share my testimony that, on the feast day of Our Lady of Fátima, 13 May, I asked Sister Lucía to help me find a job offer quickly, and I received the news on 15 May. I am very grateful to Our Lady and to Sister Lucía.

Caly CR, Spain

I have come to give my testimony about Sister Lucía regarding a miracle she has granted me: my grandson, whom I love so dearly, was going off the rails because of alcohol, and, thanks to her, he is now calmer and more moderate. Thanks to Sister Lucía of Jesus and the Immaculate Heart.

Anonymous

I would like to bear witness to the graces I have received through the intercession of Sister Lucía. In 2019, I went to Fátima and began to get to know Sister Lucía. Since then, almost every day I have asked her to intercede for me with the Virgin Mary. I prayed a great deal for my daughter, as she wanted to start a family but couldn't find the right person. Sister Lúcia brought that person into her life and they have been living happily together for two years now. Furthermore, she had another concern relating to her professional life: she would draw up plans but never manage to carry them out. After a while, her plans became a reality. Thank you, Sister Lúcia. I still have other things to ask of you. I shall not fail to tell you about the rest of the graces, in the hope that all this may help you to achieve beatification.

Anonymous, France

I asked Sister Lucía to intercede so that, together with Our Lady of Safe Childbirth and the Divine Infant, she might protect my daughter Fátima during her pregnancy. Our prayer was answered; everything went well and Gael was born healthy. Thank you very much for all your protection.

Cecília Lapparolli, Brazil

SISTER LUCIA MEMORIAL



To make Sister Lucia's life known, especially as a Carmelite, and to exhibit some of her objects, the Carmel of Santa Teresa in Coimbra has created an exhibition space, located next to the Carmelite monastery, where unique pieces of her personal use can be seen, among which the following stand out:

Her Carmelite cell.

Handicrafts made by her.

The itinerary of her life documented in photographs.

Objects used by her at the time of the apparitions.

Objects offered to her by various Popes.

The space also has a multimedia or conference room.

Opening hours:
10.00 a.m. – 12.00 noon
14.30 p.m. – 17.30 p.m.

Closed on Sundays and Holidays

Monday: **only for groups with prior booking, in the morning (10:00 a.m. to 12:00 noon)**
Entrance ticket:
€ 2 (above 6 years old)

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PRAYER FOR THE BEATIFICATION OF SISTER LUCIA

Merciful Father, You instructed Sister Lucia to humbly follow the guidance of the Holy Spirit in obedience to your Holy Church. By obeying your Church, she was entrusted with the mission of reminding the world of the forgiveness offered to all through the Body and Blood of your Risen Son. Grant us the grace to learn from her example, to entrust ourselves to the Immaculate Heart of Mary, so that, transformed by the Spirit, our hearts may mirror that of Jesus. May our purified hearts turn towards You in adoration, becoming witnesses of your compassion and agents of the peace You offer to your children. Grant us, through the intercession of Sister Lucia, the grace we seek, and may your faithful servant be beatified for the glory of Your name and our benefit.
Pater, Ave, Gloria

With ecclesiastical approval.
We kindly ask you to communicate all the received graces to the Carmel of Coimbra

BIOGRAPHY

Lúcia Rosa dos Santos was born in Aljustrel, Parish of Fátima, on the 28th of March 1907. In the company of her two cousins, the Saints Franscico and Jacinta Marto, she was visited three times by an Angel (1916) and six by Our Lady (1917), who asked them to pray and do penance for the reparation and conversion of sinners. Her peculiar vocation consisted in spreading the devotion to the Immaculate Heart of Mary as the soul of the Message of Fátima.

She entered the Dorotheans, in Spain, where she had the experience of the apparitions in Tuy and Pontevedra: the apparitions of the Holy Trinity, Our Lady, and the Infant Jesus.

Yearning for a life of deeper retreat to better respond to the Message entrusted to her by the Lady, she entered the Carmel of Coimbra, in 1948, wherein she devoted herself more intensely to prayer and sacrifice. Our Lady came for her on the 13th of February 2005, and her body rests in the Basilica of Our Lady of the Rosary, in Fátima since the 19th of February 2006.

This Bulletin is distributed free of charge.

To those who wish to contribute to the expenses of the Cause for the Beatification of the Venerable Sister Lucia, please send your donation to the following address:

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ATTENTION: If sending a check, it must be made to the order of *Fundação Irmã Lúcia de Jesus*

We give thanks for all the donations received.

In the Carmel of Coimbra, on the first Saturdays of each month as well as in every 13th, the Eucharist is offered for the intentions of those who trust themselves to the intercession of Sister Lucia.

CAUSE FOR THE BEATIFICATION
OF THE VENERABLE

LÚCIA

MARIA LÚCIA OF JESUS
AND THE IMMACULATE HEART

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His dedication was generous and unreserved, but the cross always presents itself to us in a different light to the one we ascribe to it or to which we dream it might be in our generosity. For the cross is always the cross, and, as it is the cross, it must truly hurt. However, although she was not yet familiar with the writings of St John of the Cross, she already knew how to apply and live out in her own life that maxim which this great 16th-century Spanish mystic had written for one of his spiritual daughters: ***'Where there is no love, put love, and you will find love'***. Twenty-three years later, Lucía described that period as follows:

– My first impressions were disheartening; everything seemed so sad and uncomfortable! (...) compared to my Serra de Aires!... Where on earth have I come to bury myself, my God! It seemed to me like a living tomb. The only thing that brought a smile to my face there was the beautiful chapel where my Good Jesus was hidden, and You, O Mother— how many times must You have offered Him my sacrifice, my renunciation, my devotion, repeated every day, renewed by that Love which was all I was capable of at the time, and which I silently placed in Your Blessed Hands!

Sister Lúcia
(*A journey under Mary's gaze*, p. 134)