

Growing
in Faith



THE FIVE BLASPHEMIES

As we continue to reflect on the beauty of the Immaculate Heart of Mary—her purity, her love, her sorrow, and her steadfast faith—we must also pause and listen to what grieves her Heart most deeply. Her Heart is not wounded by offense in a cold, impersonal way, but as the tender Heart of a Mother who watches her children turn away from love. To love Mary is to want to comfort her—and to take seriously the ways her maternal Heart is wounded in the world today.

On December 10, 1925, the Blessed Virgin Mary appeared again to the young postulant Lucia dos Santos, one of the three children who saw our Lady at Fatima. Now living in a convent in Spain and beginning her religious life, Lucia received a visit from the Blessed Mother and the Child Jesus. In that apparition, Mary revealed what she called the Five Blasphemies that most grievously offend her Immaculate Heart—and that call out for acts of love, trust, and reparation. Let us look prayerfully at each of these wounds, not as abstract doctrines, but as real offenses to a real Mother who still longs to draw her children to the Heart of her Son.

First, the **blasphemies against the Immaculate Conception**. These are the words, attitudes, and teachings that deny or diminish the great grace given to Mary from the first moment of her existence. To reject the Immaculate Conception is to deny that God, in His perfect wisdom, prepared a pure and holy vessel for His Son. It is a refusal to honor the generosity of God's plan, which preserved Mary from all stain of sin—not for her sake alone, but so that Jesus might take flesh in a sinless dwelling. When this is rejected, it wounds the Mother who gave herself entirely to God and the God who gave her this gift.

Second, the **blasphemies against her Perpetual Virginity**. Some mock or deny that Mary remained a virgin before, during, and after the birth of Jesus. But her virginity is not merely a physical reality—it is a sign of her total self-gift to God. Her body was reserved for the Lord, and her life was entirely consecrated to His service. To deny this truth is to ignore the radical purity of her vocation and the sacred mystery of Christ's birth. Mary's virginity is a witness to a world that often forgets the value of chastity, holiness, and complete fidelity to God's call.

Third, the **blasphemies against her Divine Maternity, especially by those who reject her as the Mother of all mankind**. Mary is not only the Mother of Jesus—she is our Mother, too. At the foot of the Cross, Jesus looked upon his Mother and the beloved disciple and said, *“Woman, behold your son,”* and to the disciple, *“Behold your mother”* (John 19:26-27). In that sacred moment, John stood in the place of all of us, receiving Mary as his spiritual mother on behalf of us all. This wasn't a private gift—it was a universal one. To deny Mary's role as our Mother is to reject one of Christ's final acts of love. Her motherhood is not symbolic; it is real, tender, and

active. She intercedes for us, nurtures us, and gently leads us closer to her Son. To refuse her motherhood wounds the heart that longs only to gather her children into the arms of Christ.

Fourth, the **blasphemies of those who implant in the hearts of children indifference, contempt, or even hatred for the Virgin Mary**. Perhaps no wound cuts deeper than this. When young hearts are taught to scoff at Mary or to see devotion to her as foolish or superstitious, it robs them of a relationship with the most tender of Mothers. These wounds begin in culture, classrooms, and sometimes even homes—and they grieve the Immaculate Heart that only longs to bring children to her Son. Her sorrow is not self-centered—it is the sorrow of watching souls lose their way because they were never shown the path of love.

And fifth, **the offenses of those who insult or desecrate her holy images**. To harm or deface an image of Mary is to attack more than a statue—it is to show contempt for the one it represents. Her images—whether simple or ornate—are signs of a spiritual reality. They remind us of her presence, her prayers, and her example. To dishonor her image is to wound the Heart that is always turned toward Heaven and toward us.

In that same 1925 apparition, Our Lady asked for reparation. She pleaded not for punishment, but for consolation—for love to be returned where love has been rejected. And Jesus himself confirmed this request, saying that we can console both His heart and hers through acts of prayer, repentance, and trust. One of the most beautiful ways to do this is through the Five First Saturdays Devotion—a gift for the Church and for our hearts:

On the first Saturday of five consecutive months, we are invited to:

- Go to Confession
- Receive Holy Communion
- Pray the Rosary
- Meditate for 15 minutes on the mysteries of the Rosary

This simple yet powerful devotion is done in reparation for the five offenses against the Immaculate Heart of Mary. One Saturday for each wound. One act of love for each sorrow.

The quotation above our Sanctuary Wall--“***My Immaculate Heart will be your refuge and the way that will lead you to God***”—was not just spoken to young Lucia in 1917. It is whispered still, to every heart that is tired, wounded, or afraid. Her Heart is open. It is a safe place. A mother’s refuge. Let us take that promise seriously. Let us respond—not only with our words, but with our devotion. Let us offer her our love, our trust, and our prayers, especially when the world forgets or ridicules her. And let us always remember:

When we console the Heart of the Mother, we console the Heart of the Son.

Additional Resources:

www.bluearmy.org

<http://catholicapologetics.info/catholicteaching/privaterevelation/fatima.htm>

True Devotion to the Blessed Virgin Mary by St. Louis De Montfort

33 Days to Morning Glory: A Do-It-Yourself Retreat in Preparation for Marian Consecration by Michael E. Gaitley, MIC.

Those Who Saw Her: Apparitions of Mary by Catherine M. Odell