

Mother of God Community
Sunday Night Prayer Meeting
September 29, 2013
Fatima
Fr. Francis Martin

The apparitions were officially declared “worthy of belief” by the Catholic Church, in 1930, in the reign of Pope Pius XI. They occurred 13 May – 13 October 1917.

Three Angelic Visitations (dates approximate)

1. Spring 1916: Prayer with forehead touching the ground:
My God, I believe, I adore, I hope and I love you! I beg pardon for those who do not believe, do not adore, do not hope and do not adore you.
2. Summer 1916: Instruction
Make of everything you can, a **sacrifice** and offer it to God as an act of **reparation** for the sins by which he is offended, and in **supplication** for the conversion of sinners. You will thus draw peace upon your country. I am its Angel Guardian, the Angel of Portugal. Above all, accept and bear with submission, the suffering which the Lord will send you.
3. Late September/Early October 1916: A Prayer
Most Holy Trinity, Father, Son, and Holy Spirit. I adore you profoundly, and I offer you the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world in reparation for all the outrages sacrileges and indifference with which He Himself in offended. And through the infinite merits of His most Sacred Heart and the Immaculate Heart of Mary, I beg of you the conversion of poor sinners.

The three children Lucia [10], Jacinta[7] and Francisco Marto[8] (Lucia’s cousins). They began to practice severe penance at Our Lady’s behest. Our Lady promised a sign that would be unmistakable at her last visit, October 13, 1917. The miracle of the sun.

The three “secrets”

1. A vision of hell
2. Instructions on how to save sinners from hell and convert the world. Prayer, fasting, and reparation to the **Immaculate Heart**. A warning about World War II.
3. Events that have primarily occurred during the Second World War and the Cold War. “Do not offend the Lord anymore, because He is already so much offended.” (Lucia: Apostoli. p.124)
4. A vision of the death of a Pope and other religious figures

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The Immaculate Heart of Mary:

Léon-Dufour's *Dictionary of Biblical Theology* describes the heart in this manner:

5. "In the concrete and global anthropology that we find in the Bible, man's heart is the very source of his conscious, intelligent, and free personality, the place of his decisive choices, the place of the unwritten Law (R 2,15) and of the mysterious action of God. In the OT as in the NT the heart is the place where man meets God, an encounter which becomes fully effective in the human heart of the Son of God."¹
6. Describing precisely this New Testament discovery of the heart, Robert Sokolowski, following the lead of Robert Spaemann, leads us to the place which will be object of our consideration when speaking of "the healing of the heart."
7. [The heart] 'is the ground for the turning away from the good', and it is also, conversely, the ground for the turn toward the good and toward truth. Furthermore, according to Spaemann, this turning toward or turning against is not just a response to an argument or to an idea, but a response to someone—God, and in the more immediate situation, Christ—who discloses the truth...This concept of the heart is an ultimate 'explanation' for the turn toward truth or darkness, and it is original in the New Testament: 'The heart is the unfounded foundation in a sense for which there is no thinkable or conceptual equivalent in antiquity.'²

CCC on Revelation

65 "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son." Christ, the Son of God made man, is the Father's one, perfect, and unsurpassable Word. In him he has said everything; there will be no other word than this one. St. John of the Cross, among others, commented strikingly on *Hebrews* 1:1-2:

¹ (Léon-Dufour)

² Robert Sokolowski, "The Autonomy of Philosophy in *Fides et ratio*," in *Restoring Faith in Reason. A New Translation of the Encyclical Faith and Reason of Pope John Paul II together with a Commentary and Discussion*, ed. and Susan Frank Parsons Laurence Paul Hemming (London: SCM Press, 2002). Sokolowski is drawing upon Robert Spaemann, *Personen: Versuche über den Unterschied zwischen 'etwas' und 'jemand'* (Stuttgart: Klett-Cotta Verlag, 1996).

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In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word—and he has no more to say... because what he spoke before to the prophets in parts, he has now spoken all at once by giving us the All Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty.

There will be no further Revelation addressed to the whole Church (see CCC #66 below). The record and instrument of revelation is the Bible.

66 “The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ.” Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.

67 Throughout the ages, there have been so-called “private” revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ’s definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.

Christian faith cannot accept “revelations” that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such “revelations.”

Actions told us by Our Lady

The Five First Saturdays: Four Actions

- 1. Go to Confession**
- 2. Receive Holy Communion**
- 3. Recite Five Decades of the Rosary**
- 4. Keep Our Lady Company While Meditating on the Mysteries**

Strive to live good Christian lives

Pray daily, especially the Rosary

Make and accept sacrifices for the conversion of sinners