

SOCIETY OF THE CHILD JESUS



Newsletter

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The Reality of the Resurrection

by Isidore O'Brien, O.F.M.

It is the way of rationalists to state (not only with no proof for their statement but in violent contradiction of all existing proof) that Christ's Resurrection had become such a compelling expectancy for the Apostles that they hypnotized themselves into "seeing" a Risen Christ, an imaginary Resurrection. Confronted with the fact of His empty tomb, which even rationalists cannot deny, they suggest various ways in which Christ could have escaped, or His body been removed from the tomb.

These suggestions run all the way from the idea that He was not dead at all but was buried in a catalepsy, from which the coolness of the tomb and the aromatic spices revived Him (a convenient earthquake, meanwhile, dislodging the stone from the door of the sepulcher and enabling Him to emerge), to the idea that the Apostles stole His body and hid it.

The proper commentary on all this is to remember the actual historical record. Instead of creating an imaginary Resurrection to satisfy their own ideas, the Apostles in point of fact had great difficulty in bringing themselves to accept it when it really happened. Instead of foisting it on others, they found it hard to believe when others reported it to them.

It is easy to understand why the enemies of Christ's Church recognized the necessity of destroying belief in the Resurrection, since it is the foundation on which the Church is built. It is not so easy to understand how scholars of even ordinary intelligence, no matter how blinded with hatred for the Church they might be, could take away the facts of history, as the facts of Christ's Resurrection are, and attempt to cover the place where they stood with a cobweb of hypotheses, contradictions and distortions. It is not

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easy to understand how men who would forbid us belief in the meaning of clear, demonstrated facts demand that we give full credence to confused fiction.

The purpose of Christ's appearances after His Resurrection was twofold: (1) to make manifest the fact of the miracle, and (2) to give final instructions and the full powers of the priesthood to His Apostles, and confer the Primacy on Peter. These appearances, nine in number (some say eleven), were:

(1) to Mary Magdalene; (2) to the holy women; (3) to Peter; (4) to the two disciples going to Emmaus; (5) to the Apostles and disciples in the Cenacle, Thomas being absent; (6) again in the Cenacle, eight days later, Thomas being present; (7) in Galilee, by the shore of Genesareth; (8) again in Galilee, on an unidentified mountain; (9) at His Ascension.

Besides these appearances of the Risen Christ which the Gospel account gives us, Christian piety conjectured another which it placed before all the rest: Christ's appearance to His Mother. It was recorded as early as the Second Century, and later theologians and Doctors of the Church adopted it. For what would be more fitting than that She who, in co-operation with God's plan, gave Him incarnate life and was the first to hold Him in Her arms when He came so helplessly into this world, should be the first to greet and embrace Him as He emerged from the tomb in the divine power of His risen life!

If Christ appeared to His Blessed Mother, and the Christian heart can freely and gladly believe that He did so, it was hardly because Mary needed visible proof of His Resurrection, but as a reward for the constancy of Her faith in His divinity, to comfort Her after the hours of martyrdom She underwent during His Passion and Crucifixion, and to deepen the already well-nigh fathomless love that existed between Them.

He appeared to Mary Magdalene to console her and lift her spirit from the abyss of desolation into which His loss had plunged her. He appeared to the holy women to repay them for their loyalty to Him on the Way of the Cross, and their reverent solicitude regarding the embalming of His body.

Moreover, His appearance reassured them of the almost unbelievable truth of the angel's words that He had risen from the dead; and His command to them to "go, take word to My brethren that they set out for Galilee; there they shall see Me," reiterated the direction of the angel, and gave them greater



confidence in reporting to the Apostles the stupendous fact of the Resurrection.

Scripture scholars conjecture that Christ appeared to Peter alone to absolve him for his denial. He appeared to the two disciples on the way to Emmaus to open their minds to what Moses and the prophets had foretold about Him, namely, His Passion, Death and Resurrection – and He mildly reprimanded the two, and by inference, the Apostles also and His other close disciples, for not having grasped these Messianic prophecies more clearly and fully: "O foolish ones and slow of heart to believe in all that the prophets have spoken!"

But as was the way of Christ, so gentle, merciful and loving was His nature that His very reproof brought to the hearts of offenders warmth and refreshment of spirit and heart, an ecstasy of happiness, surpassing all the joy which the accumulated praise of men could confer. The disciples' hearts "burned with them" out of sheer bliss as He reviewed and explained what had been foretold, walking by their side through the twilight toward Emmaus.

These four appearances were to individuals, or to small groups with the status of individuals. The next four were official, namely, to the Apostles as the body of men whom Christ had selected to be the foundation of His Church. In fact, in His appearances to Mary Magdalene and the holy women His command to them was to go and tell His brethren of His Resurrection. And although He did not command the two disciples in Emmaus to report the fact to the Apostles, He knew they would "bring word to the rest" (*Mk. 16: 13*) . †

The Necessity of Mary for the Sanctification of Souls

By St. Louis de Montfort

God the Father made an assemblage of all the waters and He named it the sea (mare). He made an assemblage of all His graces and he called it Mary (Maria). This great God has a most rich treasure in which He has laid up all that He has of beauty and splendor, or rarity and preciousness, including even His own Son: and this immense treasure is none other than Mary, whom the saints have named the Treasure of the Lord, out of whose plentitude all men are made rich.

God the Son communicated to His Mother all that He acquired by His life and His death, His infinite merits and His admirable virtues; and He has made Her the treasurer of all that His Father gave Him for His inheritance. It is by Her that He applies His merits to His members, and that He communicates His virtues, and distributes His graces. She is His mysterious canal; She is His aqueduct, through which He makes His mercies flow gently and abundantly.

To Mary, His faithful spouse, God the Holy Ghost has communicated unspeakable gifts and graces. The Holy Ghost gives no heavenly gift to men which He does not have pass through Her virginal hands. Such has been the will of God, who has willed that we should have everything through Mary; so that She who, impoverished, humbled, and who hid Herself



The Holy Ghost gives no heavenly gift to men which He does not pass through Our Lady's virginal hands.

even unto the abyss of nothingness by Her profound humility Her whole life long, should now be encircled and exalted and honored by the Most High. Such are the sentiments of the Church and of the Holy Fathers. †

The Heart of Jesus, All Patience

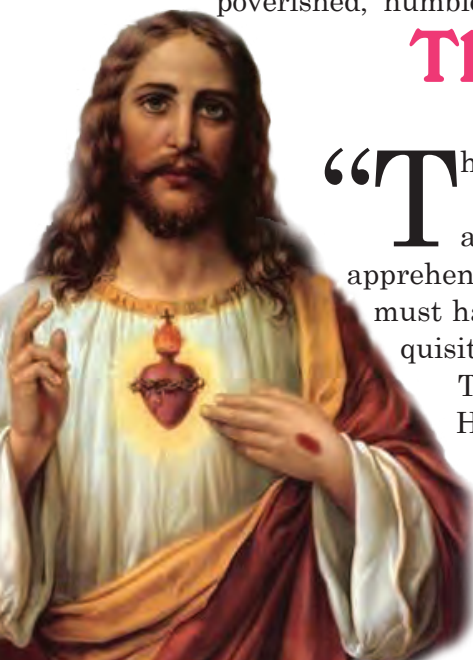
By Father Joseph McDonnell, S.J.

“The whole life of Jesus,” says Thomas à Kempis, “was a cross and a martyrdom”. From the first moment of His life on earth He had ever before Him the clear and detailed vision of His most cruel Passion and Death. It never left Him. The apprehension of suffering is often worse than the reality, and that shrinking of nature must have grown as the years brought Him nearer to the awful moment of most exquisite pain.

To all this were added the poverty, the fatigues, the privations and sufferings of His daily life. His sufferings were indeed unceasing.

They were also intense. Owing to the exquisite refinement of His human Nature, Jesus suffered far more keenly than any ordinary human being. The poverty of His surroundings, the rough, coarse men with whom He often came in contact, even what to others of a coarser nature would be merely trifling inconveniences, were to Him a source of suffering. And

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New DVD!

The Secret Still Silenced

By now you should have received your free advance copy of our new DVD *The Secret Still Silenced*.

We hope you have viewed it and sent in your response. Your input is important to us.

This important film was a good four years in the making. We interviewed some of the most well-informed Fatima commentators in the world, in the

hope of presenting a convincing case that indeed the complete Third Secret of Fatima has yet to be revealed.

It is our hope to have this important documentary broadcast on nationwide – and worldwide – television, in order to broadcast to as wide an audience as possible the facts regarding the part of the Third Secret that is still hidden. Our Lady is still waiting for Her command to be obeyed, that Her warning be given in its entirety – not “edited” by the fallible prudence of men.

Those of you who have watched the film will no doubt agree with David Allen White, Ph.D., retired professor of Annapolis Naval Academy who states at the end quite forcefully:

“The Catholic Churchmen have a duty to tell the Catholic faithful what is contained in the Third Secret without smoke screen, without obfuscation, without gimmicks, without games, without the nonsense that has gone on in the previous years. The time has come and the Third Secret must be revealed in its fullness.”

Please invite your friends to view this important new documentary. If you have not yet received your free copy of *The Secret Still Silenced*, please contact us at the address on this page of the Newsletter. †



THE HEART OF JESUS, ALL PATIENCE
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this, even taking no account of the unheard-of martyrdom that closed it all, when nothing save the Divinity within Him upheld Him in His cruel anguish. His sufferings, too, were absolutely universal.

No portion of His human Nature was exempt. His Soul a prey to the most terrible excess of mystic anguish in the Garden; every portion of His poor, weak, worn Body, from the thorn-crowned Head, all soaked in blood, to the wounded Feet that left their ruddy footprints on the road to Calvary, each member was racked with overwhelming torture.

And, oh, the patience of the gentle Jesus through it all! The joy with which He went to agony and death for love of us! What wonderful submission to His Father’s Will! How truly patient is the Heart of Jesus! And how truly patient is It still within the silent and too often lonely Tabernacle on our altars! †

*We would like to hear from you!
Call or write:*

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