

ABLAZE 8 KEYNOTE (3-18-18)

FATIMA SACRIFICE PRAYER (July 13, 1917)

O Jesus, this is for love of You, for the conversion of poor sinners and in reparation for the offenses committed against the Immaculate Heart of Mary. Amen.

SECOND “SECRET” OF FATIMA: WAR, COMMUNISM, AND THE IMMACULATE HEART OF MARY (FATIMA FOR TODAY, FR. ANDREW APOSTOLI, PP. 68-80)

I. We will get to the Resurrection by the Way of the Cross—Spiritual warfare on Earth precedes the peaceful rest of Heaven.

A. War = a consequence of sin: *“The war is going to end, but if people do not cease offending God, a worse war will break out.”*

1. World War I (20 Million killed)
2. World War II (50 Million killed)—a “worse war”
 - a. Atheistic
 - b. Extermination of the Jews

B. Communism

1. State-centered totalitarianism (secularism)
 - a. Persons, families, and groups serve the state, not the state serving individuals and groups
 - b. Fatalistic political and economic goals determine “morals” and “right”
2. Materialism
 - a. Central problems involve only material things.
 - b. State control and forced redistribution crushes free initiative and fruitful sharing.
 - c. Fatalistic class warfare vs. cooperation and diversity.
3. Atheism
 - a. God = The “opiate” of the people
 - b. Right and wrong determined by those in power
 - c. Ultimate end = earthly happiness—*“withering away of the state”*

II. “World War III”: The Culture of Life versus The Culture of Death—Battle of Hearts!

A. Pope John Paul II: Each human heart is *“a battlefield between lust and love.”*

1. Leader of the Culture of Life
 - a. The Sacred Heart of Jesus (pierced and victorious)
 - b. The Immaculate Heart of Mary (pierced and triumphant)
2. The Culture of Life’s Opposition to the Culture of Death
 - a. Opposes the destruction of the family and redefinition of marriage with holy lives in the One Family of God and anticipation of the Wedding Feast of the Lamb
 - b. Opposes sexual perversion and immorality with purity of heart in marriage, virginity, and celibacy
 - c. Opposes abusive power and malice with the Kingdom of the Father of Mercies, built up by the Prince of Peace and the Queen of Peace

- B. Prophets of the Culture of Death (AKA: Masters of Suspicion—who suspect the capacity of the human heart for giving, purity, and unconditional loving sacrifice; they consider Christian doctrine as false ideals that do not address “*reality*”)
 - 1. Karl Marx—Material Possessions—Promotes the Avarice of the World
 - 2. Sigmund Freud—Sexual License—Promotes the Lust of the Flesh
 - 3. Friedrich Nietzsche—The “Will to Power”—Promotes the Pride of the Devil

III. The Triumph of the Immaculate Heart of the Virgin Queen Mother

- A. QUEEN of a Kingdom that opposes Marx’s totalitarian state and supposed “*withering away of the state*”: Mercy and love place the Kingdom at the SERVICE of each individual and family = hierarchical diversity, not flat sameness
- B. VIRGIN whose purity and motherhood oppose both the impurity and sterility promoted by Freud
- C. MOTHER whose humble love of God and neighbor, beginning with her marriage and family, contradicts the self-centered “*will to power*” promoted by Nietzsche.

DIALOGUE QUESTIONS

- I. In your estimation, who of the three Masters of Suspicion has had the most influence on our contemporary culture?
- II. Why do our spiritual guides consider pride more fundamentally dangerous to a soul than avarice or lust?

MISSION

- I. Morning Prayer: “*The Pardon Prayer,*” “*The Prayer of the Angel of Peace,*” “*The Eucharistic Prayer,*” “*The Fatima Decade Prayer,*” and “*The Fatima Sacrifice Prayer*”
- II. Mental Prayer during the day (20-35 minutes)
 - A. The Rosary
 - B. Journal Dialogue with one of the Three Persons of the Trinity, with Mary, or with one of the shepherd children of Fatima.
- III. Examination of Conscience
 - A. Did I live out the Resurrection of my Baptism this day by dying to my selfishness and sin and by allowing Christ to live in me by the power of grace and the Holy Spirit?
 - B. What actions today promoted disorder and death, and what actions promoted order and life?
 - C. Do I maintain hope that Christ can raise me up from my wretchedness and sin, or do I give in to despair, wretchedness, and evil actions?
 - D. Do I maintain hope that Christ can raise up others—including my enemies—from wretchedness and sin, or do I merely tolerate, or abandon them to their wretchedness and sin?