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## Holy Trinity, 2008

*“Behold the handmaid of the Lord, be it done unto me according to Thy Word.”*  
(Luke 1:5)

In accepting the message brought by the Archangel Gabriel, the holy Virgin of Nazareth was submitting to all that the Lord would ask of her from that moment on. And, of course, this was a most important event — the beginning of the fulfilment of the promise of a Saviour. It was momentous for the Blessed Virgin too, the beginning of her part in the work of the redemption of mankind which she continues even to this day.



*The dignity of Mary is that of a human being who has been very near to the Blessed Trinity. How we should hold in reverence one who has entered into relations of the greatest intimacy with God Himself. Mary has been associated with God the Father as mother of the Word. She brought forth from her womb Him Whom the Father brings forth from all eternity. She is the human fount of the temporal generation of the Word, just as the Father is the Eternal. When the Incarnate Word came forth from Mary's womb in Bethlehem the father could at the same time say: “Thou art My Son; this day have I begotten Thee.” Both Mary and the Father were needed that the Word might come forth, not as Word only, but as Incarnate Word — the Word made flesh. The Nativity, which took place in time, and the eternal generation, were both terminated by the same person of the Word, the one in so far as He became flesh, the other in so far as He remained True God of True God. The Father and Mary, therefore, united as it were to give Jesus to the world. Mary was in consequence of all this the Father's associate in the Incarnation.<sup>1</sup>*

That is why we must be filled with the desire to honour the Blessed Virgin and to pay attention to whatever message she brings that is confirmed by the Church. During this past week we celebrated the anniversary of the Apparitions at Fatima. The global Catholic television network EWTN gave a full two hours on Fatima, the importance of the message and a strong endorsement of Sister Lucia's book<sup>2</sup> giving us the fullness of what our Blessed Lady wants of us: “In it we find the mature and full synthesis of the message Sister Lucia received from the Mother of the Lord.<sup>3</sup>” The book is, in effect, a long letter, written entirely by Sister Lucia and addressed by her

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<sup>1</sup> Fr B Kelly, CSSp

<sup>2</sup> *Calls from the Message of Fatima*

<sup>3</sup> Congregation for the Doctrine of the Faith

to all those who have written to her concerning their doubts, questions, difficulties, and their desire for greater fidelity in living up to what was asked for from heaven in the Cova da Iria. “Without adding anything to these events and occurrences, the publication of Sister Lucia’s book, the fruit of prolonged meditation, and bearing the date 25 March 1997, provides what we might call her authorised explanation of the whole of the Fatima message.” Sister Lucia also views the words of our Lady and the Angel wholly in relation to the absolute and authorised truth of Revelation. “Thus the private revelation of Fatima is derived from the public Revelation, the word of God interpreted by the Church, so that Fatima becomes a kind of charismatic and prophetic manifestation, in the service of the Word of God, entrusted to the interpretation of the magisterium of the Church under the guidance of the Holy Spirit.... All in all, Lucia’s book presents the message of Fatima as, essentially, a call to faith, morality and spirituality, with constant reference to Scripture in the form of short chapters which constitute a short but basic Catechism of the Christian life. Lucia is thus seen to be in full harmony with the faith of the Church and with the faith of simple people.”

A short quotation from Sister Lucia:

*It is from the heart of their mother that children receive their natural life, their first breath, their life-giving blood, the beating of the heart.... And we can say the same of Mary, when she carried the Son of the Eternal Father in her womb. Hence it follows that the Heart of Mary is, in some sense, the heart of all that other generation, the first fruit of which is Christ, the Word of God. And it is from this first fruit that that other generation of this Immaculate Heart is to be fed, as Jesus said: “I am the bread of life.... As I live because of the Father, so he that eateth Me will live because of Me” — and to live thus because of Christ is also to live because of Mary, since Jesus had received His Body and Blood from Mary. It was in this Heart that the Father placed His Son, as if in the first Tabernacle. Mary was the first pyx that held Him, and it was the blood of her Immaculate Heart which communicated to the Son of God his life and his human nature, from which we all, in turn, receive “grace upon grace”.*

The message of Fatima is declared by the Church authorities to be necessary for each of us and for the world. Let us resolve to fill our hearts with the fullness of that message, and under the protection and guidance of the Immaculate Heart respond to all it requires of us with fidelity to the mysteries of Christ in the devotion of the Holy Rosary.

[Back to Fr Brady’s Homilies](#)