

The Purpose of the Private Revelations in the Simple Path

1/26/23

The purpose of the Simple Path is to draw us deep into understanding and living the Bible and the Tradition of the Church.

When the Lord asks us to proclaim the Simple Path and His messages from the housetops, it is not a different proclamation from the Gospel¹. The Path cannot be proclaimed outside of the Scriptures. Its purpose is that we come to understand and live them at a deeper level, especially the mystery of redemptive suffering.

Private Revelations Catechism of the Catholic Church #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.**

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Through prophecy, the Holy Spirit rekindles in us the fire of Christ's Word, teaches us to read the signs of the times, and gives us understanding so that we can cooperate in His work and abide in Him through trials. Prophets admonish us and call us to repentance. Cardinal Ratzinger, commenting on the Fatima prophecies, said: "Prophecy in the biblical sense does not mean to predict the future but to explain the will of God for the present, and therefore show the right path to take for the future."

Pope Benedict XVI

In sacred Scripture, we often find that God seeks righteous men and women in order to save the city of man; and he does the same here, in Fatima, when Our Lady asks: "Do you want to offer yourselves to God, to endure all the sufferings which he will send you, in an act of reparation for the sins by which he is offended and of supplication for the conversion of sinners?" (Comments on the Memoirs of Sister Lucia, I, 162. See: *Simple Path* p. 423). ²

What is God's purpose with the Simple Path for this period of history?

The purpose of the *Simple Path* is to fulfill the triumph of the Cross, which calls for each member of Christ's Body, the Church, to be united, like Mary, to His perfect sacrifice.

This union in Christ's sacrifice is explained in the CCC: 'Our participation in Christ's sacrifice' 618

The cross is the unique sacrifice of Christ, the "one mediator between God and men."⁴⁵² But because in his incarnate divine person, he has in some way united himself to every man, "the possibility of being made partners, in a way known to God, in the paschal mystery" is offered to all men.⁴⁵³ He calls his disciples to "take up [their] cross and follow

¹ Cf. Mt 10:27

² Homily at the Shrine of Our Lady of Fátima, 13 May 2010, vatican.va.

[him]," ⁴⁵⁴ for "Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps."⁴⁵⁵ In fact, Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries.⁴⁵⁶ This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering.⁴⁵⁷

Participation in Christ's sacrifice in the Bible

Lacking in Christ's afflictions

Col. 1:24 I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church.

The instrument of our redemption is His Body:

Col. 1:22 He has now reconciled (us) in his fleshly body through death, so as to present you holy and blameless and irreproachable before him—

His Body includes all those incorporated through baptism

Gal 2:20 It is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Rom. 6:5 For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.

Participation in Christ's suffering is re-lived in the Eucharist. "Remembrance"

1 Cor 11:24-26 When he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." 25 In the same way, he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

For the Jews, "Remembrance" meant not just bringing to memory but actually living the event in the present. This is how they celebrate Passover, the exodus from Egypt.

Thus, the importance of partaking in the Eucharist worthily

1Cor. 10:16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?

55. Participate in My Body and Blood —Diary of a MOC.

*Most people **partake** of My Body and Blood, but few desire **to participate** in My Body and Blood.*

*“The cup of blessing that we bless, is it not a **participation**³ in the blood of Christ? The bread that we break, is it not a **participation** in the Body of Christ?”⁴*

In order to become One Body in Me you must respond to participate in living in My Body and Blood. In the Eucharist, I give of Myself fully to you and you partake, meaning that you receive Me; but then you must respond to this gift of Love by giving yourself to Me. You must give Me your blood in sacrifice and your body, which is your will.

In the Eucharist, I Am the Victim of Love. In order for you to become ONE BODY, ONE BLOOD in Me you must respond to become My victim of love, a victim united as ONE to The Victim. What is required of My creature is her response, her “Fiat,” then the power of My Spirit, the Holy Spirit, brings about this perfect union. It is at the foot of the Cross with My Mother that you receive the outpouring of the Holy Spirit from My pierced side. It is He who will lead you through the narrow path of My Cross to perfect union in Me. (The perfect narrow path from the feet of Jesus crucified to His kiss). (6/26/11 Solemnity of Corpus Christi)

³ “Participation” or “communion” in Greek: “**koinōnia**.” It refers to the union effected by the Eucharist: we are the body and blood of Christ (nuptial union.) This is what constitutes Christian community. See: http://www.catolico.org/ENG/bible/homilies_audio/ord23_saturday-en-sp.html

⁴ 1 Cor 10:16.