

The Fatima Faithful newsletter is published once a month and is available in the bulletin, on our website, and accessible through Facebook. Let us know what you think! Email newsletter@ourladyoffatima.org with suggestions and pictures. The Newsletter Team: Vicki Johnson, Angie Feltz and Guest Columnists.

Take A Closer Look at Iconography
Iconography and religious symbolism respectively, create the basic and often complex artistic forms and gestures used as a kind of key to convey religious concepts and the visual, auditory, and kinetic representations of religious ideas and events. Symbolism and iconography have been utilized by all the religions of the world. Catholic iconography encompasses the Church's long tradition of using art—paintings, mosaics, sculptures, symbols, and liturgical objects—to convey theological truths, depict saints, and illustrate biblical events. It developed from early Christian catacomb art and expanded across centuries into a rich visual language. Icons and symbols serve as “windows into heaven”; they are a form of visual language. The key elements to observe: Colors- Each carries symbolic meaning; example, gold represents divine light and heaven, red can signify martyrdom or divine energy, and blue often symbolizes purity or the human nature of Christ; Gestures and Postures- The way figures hold their hands, tilt their heads, or stand can convey blessing, teaching, or humility. For instance, Christ's hand in a blessing gesture follows a traditional pattern derived from Roman signs of address; Objects and Attributes- Items held by figures, such as scrolls, books, or crosses, often indicate wisdom, teaching, or martyrdom. Some objects may be depicted in multiple perspectives simultaneously to convey both their physical and symbolic significance; Perspective and Orthodox- icons often use inverted or multiple perspectives, showing important elements from several angles to emphasize their spiritual significance rather than realistic visual depiction; and Facial Features and Silhouettes-Elongated faces and stylized features are common, emphasizing spiritual import. Understanding icons requires attention to both what is literally depicted and connotative meaning within the context of the tradition. For example, a halo often indicates holiness, while the Greek inscription “Ho On” in Christ's halo means “The One Who Is,” referencing divine identity. Icons can be especially useful to facilitate prayer.

FRANCIS OF ASSISI, RADICAL by Deacon Bill Jacobs



This month the Church remembers the 800th anniversary of the death of one of her most beloved saints, Francis of Assisi.

(Years ago, a priest friend of mine always stressed that the last name is pronounced Ah-see-see, because “Francis was no sissy!”). His radical life is one that deserves to be remembered and celebrated.

Perhaps we should take this time to really reflect on the radical Christianity that Francis practiced and preached. Too many people picture Saint Francis as a hippie from the 1960s, all benign and safe. But the real Francis of history calls us to a profound change of approach to our life in Christ.

In essence, he asked the question, “What would happen if someone simply tried to do what the Gospel says?” Taking Jesus' words in their unvarnished reality, he challenged his followers, and us, to consider these radical ideas:

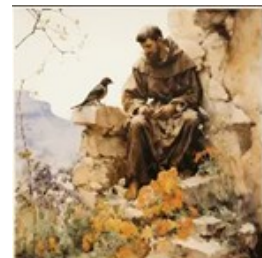
He was deeply suspicious of money. His early Rule went beyond “don't become rich.” The brothers were forbidden to receive coins or money. Francis sometimes spoke about money with almost visceral contempt, because he feared that possession produced control, inequality and dependence on material **Composition-**curity rather than God.

He deliberately embraced people society found repulsive. Lepers occupied an extraordinarily marginalized position in Francis' day. Instead of avoiding them, he began serving them, tending their wounds, and embracing them. He famously described what had previously seemed bitter to him becoming sweetness.

He distrusted intellectual prestige. Francis worried that possessing learning could become another form of wealth and superiority. He repeatedly emphasized humility, prayer and actually *doing* the Gospel, rather than just knowing about it. His love of God's creation is well-known, but **he regarded creation less as property than as family.** “Brother Sun,” “Sister Moon,” “Brother Fire,” and even “Sister Mother Earth” weren't just poetry. Francis's spirituality radically expanded the idea of “family.” Human beings were creatures among creatures, all dependent upon the same Creator.

On this 800th anniversary, let us reflect upon our own lives in light of the teachings of Saint Francis of Assisi. Can we embrace the outcast, as he did? Do we use our wealth for our own enrichment or for the common good? Do we spend more time learning about Christ than we do *living* for Christ and his people? And do we make an effort to preserve God's creation or do we make up jokes about those that do? Food for thought, for all of us.

Saint Francis of Assisi, pray for us!



The Helping Hand

Formed: Movies A Father's Heart-Miracles of St. Joseph Today
 Unbreakable: A Story of Faith and Healing in Haiti
 Kenny: The True Story of Msgr Ken Leone
Study: Evangelization with Chris Stefanick
 Mental Health in Parish Ministry
Books: The Great Divorce C.S. Lewis
 Life of Christ Fulton Sheen
 Lost Chronicles of Light Book 1: A Christian Fantasy Adventure Ages 7-15
 The Prayer Box (A Carolina Heirlooms Novel)



Donations of School Supplies



Catechetical Sunday



Respect Life

Season of Creation



Kermés



CCW



Annual Parish Picnic





Who of us doesn't need healing at some point? The Healing Ministry of Our Lady of Fatima is now over four years old! It has undergone some minor changes but has remained faithful to the original vision which is to pray over those who need physical, mental, spiritual, or emotional healing. We began the ministry by bringing the community together for healing services as a large group with prayer and music, followed by small groups of team members available to pray over individuals. We shifted from that format to the present one where, every third weekend of the month, individuals who seek prayer could come right after the Spanish Mass on Saturday night in the church or Sunday after the 11 AM Mass in the chapel.

If you have never been prayed over, the process is very simple and gentle, as two or more trained team members first find out what type of healing you're seeking and then ask to touch your shoulders as they pray for about 5-15 minutes. Prayer can be for the individual who is hurting as well as through the intercession of a person seeking prayer for someone else who isn't present.

The Lord Jesus said that "if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them." (Matt:19-20) Therefore, in Jesus' name the team members pray for healing so that we know He is truly present and that His power will be imparted in His way, His wisdom, and His time. We are privileged to have this gift given to us: the gift of serving one another in love. It's really that simple.



Saint of the Month by Abbie and Jillian Hazelbaker

St. Jude Thaddaeus is the Patron of Hopeless Causes. St. Jude the Apostle, also known as Thaddeus, was one of the twelve chosen disciples of Jesus and is often identified as the brother of St. James the Less. Likely a cousin of Jesus, he grew up near Nazareth and shared in the simple life of that community. Jude was the one who asked Jesus at the Last Supper why He would not manifest Himself to the whole world after His resurrection, which reveals both his deep curiosity and his closeness to Christ. Ancient writers tell us that he preached the Gospel in Judea, Samaria, Idumaea, Syria, Mesopotamia, and Libya. Tradition recounts that he brought an image of Jesus to King Abgar of Edessa, healing him of leprosy and converting many in his kingdom. This is why St. Jude is often pictured holding an image of Christ's face. Around the year 60 A.D., St. Jude wrote a letter to recent Christian converts in Eastern churches who were under persecution. He warned them against false teachers spreading error, encouraged them to persevere through hardship, and exhorted them to remain in the love of God as they had been taught.



He is believed to have been martyred for the faith around the year 65 in Persia. His remains were later brought to Rome and today rest in St. Peter's Basilica, in a tomb shared with the Apostle Simon the Zealot. Pilgrims who prayed at his grave reported powerful intercessions, giving rise to his title as patron of hopeless and desperate causes. St. Bridget of Sweden and St. Bernard both received visions calling them to promote devotion to St. Jude as the patron of the impossible. Images of St. Jude often show a flame above his head, representing the Holy Spirit received at Pentecost, and an axe or club, symbolizing his martyrdom. The Church honors Saint Jude and St. Simon the Zealot on October 28. They are a powerful reminder that no cause is truly lost when placed in the hands of God.



Spotlight on Melchizedek Priest and King by Bobby Williams Pt 1



Does the name Melchizedek (mel-KIZ-uh-deck), sound familiar? Some Christians may be very familiar with this biblical person. But it is a name that most of us remember because we have heard or read of it before, but do not remember exactly who he was. We should explore him because of his connection to Jesus and the New Covenant. Further study of Melchizedek can give Christians today a deeper understanding of Christ's roles as both King and Priest for all Christians for all eternity. Melchizedek is a mysterious figure who appears briefly in the Bible, but has sparked a lot of interpretation across both Jewish and Christian traditions. Melchizedek can be found in three places in the Bible. First, we find him introduced in Geneses 14: 18-29, where he has an encounter with Abram (later Abraham). As we look at the time period, this meeting occurs just after the Battle of the Vale of Siddim, following the War of Nine Kings. To better understand the context of this meeting, we review the biblical events leading up to the event. War of the Nine Kings: Five Kings including the kings of Sodom and Gomorrah rebelled against Chedorlaomer, the King of Elam and ruler over the cities of the Plains including Sodom, Gomorrah, Admah, Zeborn, and Soara. Chedorlaomer of Elam responded by joining forces with three allies, Shinar, Ellasor, and Tideal's nations to put down the rebellion. In the process of subduing

the rebels, a large area of the countries was plundered by the Elamite armies. Abram's nephew Lot, along with his people and all of their possessions were taken by the Elamite invaders. When the news reached Abram, he led a force of over 300 men from his service, pursuing the Elamite forces to Hobas. His small army decisively defeated the Elamites at the Battle of Siddim, recovering the plundered goods and captives, including Lot and his people. This is the only time that Abram (Abraham) led an army into battle. After the battles, Melchizedek appears as the King of Salem (Jerusalem) and the High Priest of El Elyon (Hebrew for "God Most High"). He came bringing bread and wine (significant), to Abram and blessed Abram, "Blessed be Abram by God Most High, the creator of Heaven and Earth; and blessed be God Most High, who delivered your foes into your hand" (Gen 14:19-20). Abram accepts the blessings and tithes Melchizedek 1/10 of the plunder from his campaign.

Melchizedek's appearance is most unusual due to these points, first he appears with no genealogy and second holds both the titles of King & Priest. These roles are separate in Hebrew tradition as is the genealogy of individuals. Melchizedek has no Levitical lineage (not of the house of Levy). This becomes an important factor as we proceed to the next appearance of this mysterious individual.