



Mother of God

Mediatrix of All Grace

Monthly Bulletin Vol.1 1st April 2017 No 4.



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THE PASSION OF OUR LORD IN GOD'S SALVIFIC PLAN

**“I Am JESUS of Nazareth this day
suffering from that First Good
Friday”**

“The role of The Mother of God, Mediatrix of All Grace, CoRedemptrix and Advocate begins”

At Fatima, when showing the children, a vision of hell, Our Lady told them: "See my children, the souls of poor sinners because there was no one to pray for them or make sacrifices for them". "Help Me, My daughter, to save souls. Join your sufferings to My Passion and offer them to the heavenly Father for sinners." Jesus to St Faustina (Diary entry 1032)

Iveta Fernandes, the visionary and victim soul of Batim, through whom Our Blessed Mother has been revealing Her messages for these times, very often partakes and "suffers greatly in moments of silence and moments of agonising pains" for the intentions of Our Blessed Mother, for the Holy Father and the Church. Just as we are moved by sacrificial love when it is offered to us, God, the Father is moved by our offered-up sufferings when

they are offered along with the Passion and Sacrifice of Jesus.

Speaking of His Passion in a vision to Iveta on Good Friday, March 25th, 2016, Our Lord further continues **“This day daughter, make this known little one of Mine, for this day I was Conceived in the Womb of My Mother, know and understand this.....know and understand My Mother will be with you, My Blessed Mother Who now Co-Redeems with Me even in this suffering, She is suffering with Me. She prays for you take courage, through Her I will be with you and through My Priests I will be with you in The Eucharist, My True Flesh and My True Blood, I will sustain you I will not leave you orphans. Take courage, pray, pray much prayer, pray the prayer My Mother has taught you, known to you as the Holy Rosary, it is a weapon against the assaults of hell, for yes all hell will break loose in the days ahead. Know that I have told you this before it comes to pass. I Am JESUS of Nazareth this day suffering from that First Good Friday in repetition for the crimes committed this day, to this day and to the end of time, I will be with you, JESUS of Nazareth The High Priest suffering for His Church as She undergoes Her purification for all the lawlessness that has entered. Amen. Amen.”.....**

Iveta is given the following vision of Our Blessed Mother with the Apostles in the Upper Room following the Passover Meal : *The Apostles are frightened as they see and hear the guards coming. The Apostles come running to Her (Our Blessed Mother) and say " What do we do?". Our Blessed Mother smiles at them in spite of all the fear inside and all Her anguish and pain. At this moment the Divine Spirit enlightens Iveta with Words written in front of her...* **“The role of The Mother of God, Mediatrix of All Grace, CoRedemptrix and Advocate begins, and they will come for Her children. This is the understanding of how She will protect Her children and strengthen those who must suffer for the purification of The Holy Mother The Catholic Church.”**

The vision closes.

The ensuing visions on that Good Friday are prophetic and like the 3rd Secret of Fatima alludes to the suffering Church in the endtimes. Jesus speaks through Iveta: **“My Priests, My beloved Priests this hour will befall you, prepare, prepare and invoke My Holy Mother to be with you through these moments as She now Co-Redeems with Me in prayer. Take courage, I Am with you through Her. Amen. Amen.”**

Speaking of His Passion to Iveta, Jesus laments about the women of Jerusalem when He speaks to them: **“ Women, do not weep for Me, weep for yourselves and for your children.”** - Now they look at Him as though they don't understand what He is saying. Jesus then speaks to Iveta: **“Beloved**

daughter now suffering with Me as The Redeemer and My Mother as Co-Redemptrix, make known to all My beloved children, My mothers, My sisters unless they repent of their own offences and embrace My Mercy, they cannot enter into The Kingdom of Heaven. Make straight daughters of Jerusalem, daughters of God your paths. Repent of all that you have failed to do and what you must do, weep for your children that they may embrace My Mercy.” Jesus then speaks soul to soul with His Mother: “Embrace these children as Yours and help them embrace My Mercy through You. You understand more than any other Mother, Your Love surpasses all Mothers. Amen. Amen.”

Jesus concludes his message to Iveta (in that Good Friday Vision) "I earnestly ask that the last Dogma, as it has come to be known, that She be proclaimed Mediatrix of all Grace, Co-Redemptrix and Advocate that She will be able to dispense the Graces to all My children to endure, these moments with ease. Amen, Amen."

These visions recorded in Iveta's book give us some insight into the value of personal suffering offered to God in union with Sacred Heart of Jesus and the Immaculate Heart of Mary. The role of Our Beloved Mother in God's Salvific Plan for these times is also highlighted together with a plea from Our Redeemer, Jesus Christ, the Son of God to all humanity to come to the embrace of His Mercy.

At this Good Friday vision that Iveta has, Our Lord confirms the Co-redeeming Divine Mission of Our Blessed Mother. I wonder how many of us have done the way of the cross from Mary, Our Beloved Mother's perspective so as to enter into her suffering and pains. Just as in Fatima Our Lord requests reparation to the Immaculate Heart of His and Our Beloved Mother, so does Our Lord now at Batim requests acknowledgement of Mary's role as Co-redemptrix, Mediatrix of All Grace and Advocate.

This is an ardent desire of the Triune God - in separate Messages at Batim on October 13th to 15th, 2016 from God the Father, Son and Holy Spirit - earnestly requesting that the last Dogma be proclaimed.

“Batim is the forerunner of the future in God's Salvific Plan”. It is upon this Mount that Our Lady has requested prayers and Holy sacrifices be offered for the realisation of God's Salvific Plan. Let us redouble our efforts in doing what Heaven has asked of us in helping achieving God's Divine Plan

-Dr Christopher Dias,

NB: Please note the title of the Magazine and header has been changed from "Mary of Nazareth, Mediatrix of All Grace" to "Mother of God, Mediatrix of All Grace" to reflect the Image and presence of the Mother of God and of St Michael, the "Custodian of all of Goa". Both these images in the header of this magazine figure prominently on the Holy grounds of Batim.

THE PASSION OF JESUS

-By Fr Ron Rolheiser.

The renowned spiritual writer Henri Nouwen, shares how he once went to a hospital to visit a man dying of cancer. The man was still relatively young and had been a very hardworking and generative person. He was the father of a family and provided well for them. He was the chief executive officer in a large company and took good care of both the company and his employees. Moreover he was involved in many other organizations, including his church,



and, because of his leadership abilities, was often the one in charge. But now, this once-so-active man, this person who was so used to being in control of things, was lying on a hospital bed, dying, unable to take care of even his most basic needs.

As Nouwen approached the bed, the man took his hand. It's significant to note the particular frustration he expressed: "Father, you have to help me! I'm dying, and I am trying to make peace with that,

but there is something else too: You know me, I have always been in charge I took care of my family. I took care of the company. I took care of the church. I took care of things! Now I am lying here, on this bed and I can't even take care of myself. I can't even go to the bathroom! Dying is one thing, but this is another! I'm helpless! I can't do anything anymore!"

Despite his exceptional pastoral skills, Nouwen, like any of us in a similar situation, was left rather helpless in the face of this man's plea. The man was undergoing an agonizing passivity. He was now a patient. He had once been active, the one in charge; and now, like Jesus in the hours leading up to his death, he was reduced being a patient, one who is ministered to by others. Nouwen, for his part, tried to help the man see the connection between what he was undergoing and what Jesus endured in his passion, especially how this time of helplessness, diminishment, and passivity is meant to be a time where we can give something deeper to those around us.

Among other things, Nouwen read the Passion narratives of the Gospels aloud to him because what this man was enduring parallels very clearly what Jesus endured in the hours leading up to his death, a time we Christians entitle, "the Passion of Jesus". What exactly was the Passion of Jesus?

As Christians, we believe that Jesus gave us both his life and his death. Too often, however, we do not distinguish between the two, though we should: Jesus gave his life for us in one way, through his activity; he gave his death for

us in another way, through his passivity, his passion.

It is easy to misunderstand what the Gospels mean by the Passion of Jesus. When we use the word passion in relationship to Jesus' suffering we spontaneously connect it to the idea of passion as pain, the pain of the crucifixion, of scourging, of whips, of nails in his hands, of humiliation before the crowd. The Passion of Jesus does refer to these, but the word asks for a different focus here. The English word passion takes its root in the Latin, *passio*, meaning passivity, and that's its real connotation here. The word "patient" also derives from this. Hence what the Passion narratives describe is Jesus' passivity, his becoming a "patient". He gives his death to us through his passivity, just as he had previously given his life to us through his activity.

Indeed the Gospels of Matthew, Mark, and Luke can each be neatly divided into two distinct parts: In each Gospel we can split off everything that is narrated until Jesus' arrest in the Garden of Gethsemane and call this part of the Gospel: The Activity of Jesus Christ. Then we could take the section of the Gospels that we call "the Passion" and call that section: The Passivity of Jesus Christ. This would in fact help clarify an important distinction: Jesus gave his life for us through his activity whereas he gave his death for us through his passivity. Hence: Up until his arrest, the Gospels describe Jesus as active, as doing in things, as being in charge, preaching, teaching, performing miracles, consoling people. After his arrest, all the verbs become passive: he is led away, manhandled by the authorities, whipped, helped in carrying his cross, and ultimately nailed to the cross. After his arrest, like a patient in palliative care or hospice, he no longer does anything; rather others do it for him and to him. He is passive, a patient, and in that passivity he gave his death for us.

There are many lessons in this, not least the fact that life and love are given not just in what we do for others but also, and perhaps even more deeply, in what we absorb at those times when we are helpless, when we have no choice except to be a "patient".

Used with permission of the author, Oblate Father Ron Rolheiser. Currently, Father Rolheiser is serving as President of the Oblate School of Theology in San Antonio Texas. He can be contacted through his website, www.ronrolheiser.com. Follow on Facebook www.facebook.com/ronrolheiser.

Dates to Remember - APRIL 2017

- 1st - First Saturday
- 9th - Palm Sunday
- 13th - Maundy Thursday
- 14th - Good Friday
- 16th - Easter Sunday
- 23rd - Divine Mercy Sunday
- 25th - St. Mark, Evangelist
- 29th - St. Catherine of Siena, Virgin, Doctor

SISTER LUCIA CLOSER TO BEATIFICATION

Rector of the Shrine at Fatima asks pilgrims to pray.

The diocesan phase of the process for the canonization of Sister Lucia de Jesus (1907-2005), one of the three seers of Fatima, ended and it will now pass to the competency of the Holy See and the Pope.

The announcement was made January 13, 2017 by the Diocese of Coimbra, and published in the diocesan journal “Correio de Coimbra,” the diocese where Sister Lucia died and where the process started on April 30, 2008 by the decision of then bishop Albino Cleto.

The communication of the diocese informs that the solemn session for the closure of the Diocesan Inquiry of the Process for the Beatification and Canonization of the Servant of God Lucia de Jesus will take place on February 13, 2017 in the Carmel de Santa Teresa, in Coimbra.



The diocesan inquiry gathers all of Sister Lucia's writings and the testimonies of the (60) witnesses heard on the fame of holiness and heroic virtues of the servant of God. After the closing session, all of the collected material will be handed to the Congregation for the Causes of the Saints in Rome, which will give an adequate follow-up according to the norms established by the Church.

The initial part of the cause for canonization of Sister Lucia began in 2008, three years after her death, after the now emeritus Pope Benedict XVI granted a dispensation regarding the waiting period stipulated by Canon Law (5 years). In a declaration to the press room of the Shrine at Fatima, the rector, Fr. Carlos Cabecinhas, said that he received the news with “great joy” and that this joy “makes the Shrine and its pilgrims responsible concerning their primary task: prayer.”

“The challenge that I leave for everyone is that you all pray for the process to reach its end as fast as possible,” said Father Cabecinhas, stating it is “a complex process, but which we are certain will get good reception.”

The vice-postulator for the cause of canonization of Sister Lucia also stated that the process took some years because of the “quantity of documents left and the need to work on them very well.”

“Each page that Sister Lucia wrote had to be meticulously analyzed and we are talking of 10,000 letters that we managed to gather and of a diary with 2,000 pages, in addition to other more personal texts,” said Sister Ângela Coelho, who is also postulator for the cause of canonization of blessed Francisco and Jacinta Marto, the brother and sister who, together with Lucia, witnessed the apparitions of the Virgin Mary at Fatima between May and October 1917.

According to Sister Ângela, the process for the beatification of Sister Lucia has to take into account the fact that we are dealing with “a woman who lived almost 98 years, who corresponded with Popes, from Pius XII to John Paul II, with cardinals, and many other people. Analyzing all this takes time to offer the necessary rigor for cases such as this one,” she stated, underlining the number of witnesses that were also heard.

“I am, therefore, very happy with the conclusion of this stage,” she said pointing out that “the fame of holiness and the fame of signs in Sister Lucia are very consistent.”

This diocesan stage required the work of 30 full-time people, 18 of whom were theologians and eight who belonged to the historic commission.

Sister Lucia de Jesus (1907-2005) lived 57 years as a Carmelite nun and is buried in the Basilica of Our Lady of the Rosary at the Shrine of Fatima. She, along with Francisco and Jacinta Marto, witnessed six apparitions of Our Lady at the Cova da Iria between May and October 1917, which are recognized by the Catholic Church.

Concluding the diocesan stage of the process of beatification, a 'positio' will be written, a compendium of the reports and studies realized by the juridical commission, by a relater nominated by the Congregation for the Causes of the Saints (Holy See).

The right to investigate the life, virtues and fame of holiness, adducted miracles, the ancient cult of the person whose canonization is being asked, belongs to diocesan bishops. This information is then sent to the Holy See; if the analysis of the documents is positive, the “servant of God” is proclaimed “venerable.”

The second stage of the process consists of the analysis of the miracles attributed to the intercession of the “venerable;” if one of the miracles is considered authentic, the “venerable” is proclaimed “blessed.” The blessed is proclaimed saint, when after the beatification there is another miracle duly recognized.

The canonization, an act reserved to the Pope, is a confirmation by the Church that a Catholic faithful is worthy of universal public cult (in the case of the blessed, the cult is diocesan) and of being given to the believers as an intercessor and model of holiness.

The closing session, open to the participation of the faithful, takes place in the Carmel of Santa Teresa in Coimbra, on the February 13, 2017 at 5:00 pm, followed by a Mass of Thanksgiving. At 9:30 pm, there will be the concert

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THE BANQUET OF THE LORD

-By Annabelle Mendonca

“This is My body which is given for you, do this in remembrance of Me.” --- Luke 22:19

The Eucharistic celebration, as we know it today, is part of a long tradition. Its structure is very ancient. Whenever we take part in the banquet of the Lord in a meaningful way, we continue this tradition. We receive the Eucharist from the Church who received it from Christ, as St. Paul wrote in his letter: “This is what I received from the Lord, and in turn passed on to you” (1 Cor 11:23).



The Eucharistic celebration takes place in four successive stages. First, the Christian community gathers to form an assembly. Then it proclaims and welcomes the Word of God. The community takes part in the liturgy of the Eucharist. Finally, it is sent out on a mission. It is through the action of the Holy Spirit that these four parts are linked to one another in a dynamic movement.

The Mass is a very short celebration, but full of meaning. It requires great attention and deep faith. We have to prepare ourselves to take part in it. As most of us go to Mass every Sunday (some go every day), there is always a danger to do it out of routine and lose sight of the unique character of this celebration. Yet every celebration of the Eucharist is meant to renew our admiration and love for Christ who is present in our midst and for the community that gathers together in His name.

We do not go to Mass only to pray, recollect ourselves or lift up our hearts to God. We can do that even at home. We go to Mass in order to take part in a community celebration. So, we cannot speak of our own individual Masses, but the Mass of the community gathered around Christ. When we celebrate the Eucharist, we meet other fellow Christians, and it is together with them that we are going to hear the Word of God and share in the sacred meal. What happens there is not a kind of boring ritual, but a very meaningful action. If we could rediscover the great richness of the Mass, we would hasten to take part in it with great joy not only on Sunday, but every day. We would also know how to share our love for the Eucharist with

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“TELL THE WORLD ABOUT MY MERCY. . . .”

- Dr Christopher Dias

The ‘Divine Mercy Chaplet’ is one of the prayers recited every First Saturday at Batim. But how many of us pilgrims who throng the sacred hillock at Batim every First Saturday know the origins and promises of this devotion? These messages were revealed to Blessed Sr. Faustina, to whom Our Lord appeared during the period 1930-1938. These messages of Divine Mercy are urgent and definitive. Mercy has been one of the major themes of Pope Francis’ pontificate



During one of his recent homilies, Pope Francis said, “it is not easy to entrust oneself to God’s mercy, because it is an abyss beyond our

comprehension. But we must!” This reflects directly on the words of Christ regarding his abyss of mercy which he gave to Faustina saying, **“The greater the misery of a soul, the greater its right to my mercy; [urge] all souls to trust in the unfathomable abyss of my mercy, because I want to save them all. On the cross, the fountain of My mercy was wide opened by the lance for all souls – no one have I excluded!”** (Notebook III item 1182). As Pope Francis says God’s mercy is indeed an abyss beyond our understanding and it is God’s unfathomable mercy that Pope Francis is trying to reach souls through..!

And from the messages of Divine Mercy to Blessed Faustina Jesus calls us very clearly.

“Tell the word about My Mercy and love. Do whatever is within your power to spread devotion to My Divine Mercy, and I will make up for what you lack. When a soul approaches me with trust, I will fit it with an abundance of graces (Bk.2-319). I make myself dependent upon your trust; if your trust will be great, then My generosity will know no limits.” (II, 19)

The most important and most fundamental ingredient of this devotion (and for that matter any devotion) is TRUST or complete confidence in Jesus.

To obtain this extraordinary gift, (complete cleansing of the soul) on the Feast day of His Mercy, now known as Divine Mercy Sunday, the Lord makes certain demands. ‘ These demands were given in His own words to Blessed Sr. Faustina and recorded in her diary’, states Dr. Ignacy Rozycki,

Doctor of Dogmatic Theology, who was appointed by late Pope John Paul II (now Pope Saint John Paul II) to examine the revelations to Blessed Sr. Faustina. These findings were confirmed by Pope Saint John Paul II and are as follows:

- 1) “In order for people to receive this great grace, the Feast of Mercy must be celebrated on the first Sunday after Easter. The selection of this Sunday as well as the distinct desire of Jesus, that priests preach sermons on the day about Divine Mercy, especially that mercy which God bestows upon us through Jesus Christ His Son, all serve to indicate that Jesus sees a strict connection between the paschal mystery of our redemption and this feast.”
- 2) “Jesus asks that the Feast of Mercy be preceded by a novena consisting of the recitation of the Chaplet of Divine Mercy given to Bl. Sr. Faustina, but intended for use by the whole world.”
- 3) “Jesus requires that the subject of sermons on this day be on His Mercy, not only His Divine and Infinite Mercy, but also the unimaginable mercy of His Human heart, the evidence of which is above all His Passion, for he especially wants the Feast of Mercy to be a refuge for poor sinners, the Priest will only be able to do justice to this assignment if he manages to show the faithful the inconceivable love and mercy of Jesus both in His passion, and in the entire work of redemption.”
- 4) “The Image is to be ceremoniously blessed on this feast day, and exposed for all to see.”
- 5) “The image is to be publicly venerated, and this can be carried out by touching or kissing the Blessed Image, and publicly stating, Jesus I trust in YOU.”
- 6) “We should make a good confession and get communion on that day, Christ joined the complete forgiveness of all sin and punishment, to the receiving of the Holy Eucharist on this day, it is obvious that in order to effect the complete forgiveness of sin and punishment the Holy Communion must not be a worthy one, but in fact must also be the expression of the fulfillment of the basic requirement of the Divine Mercy Devotion.”

The Chaplet of Mercy that we so often recite at three o'clock in the afternoon 'implores My mercy especially for sinners. And, if only for a brief moment, immerse yourself in My abandonment at the moment of agony. This is the hour of great mercy for the whole world... in this hour I will refuse nothing to the soul that makes a request of Me in virtue of My Passion.' (IV, 59)

The Pope exhorts us to be Apostles of Divine Mercy. Jesus begs us to bring knowledge of His great love and mercy to all poor sinners. Can we in conscience refuse His plea? “Give glory to the Lord, for He is good; for His mercy endureth forever.” (Ps 135: 1)

ST. MICHAEL AND OUR LADY OF FATIMA -WHY 2017 IS SUCH A CRITICAL MOMENT

By Msgr. Charles Pope

I have written elsewhere about why I think that 2017 will be a critical year. I believe it will be a year of hidden blessings or one of something so shocking that it will usher in a blessing that will only be understood later. It has been 100 years since the apparitions at Fatima and 500 since the Protestant revolt. The 1517 revolt ushered in a shocking, wrenching pruning of the Church. So did the apparitions in 1917, when Our Lady warned of great suffering if we did not pray and repent. God seems to *permit* (not *cause*) such things either as penance or as purification.

The last 100 years have seen horrifying warfare, death tolls in the hundreds of millions driven by ideological conflict, abortion on demand, the destruction of marriage and the family, sexual confusion and misbehavior, and the rise of the culture of death (the demand for the right to die and the right to kill). Indeed, Christendom in the West is in the midst of a great collapse: tepid and compromised faith, a tiny minority who attend Mass, and the growth of militant secularism. Who among us can deny that the Church, especially in the affluent West, has been under attack. We have preferred to sleep through most of it and make one compromise after another. Who among us can deny that we need another “counter-reformation”?

Two significant prophecies warned us of these events if we did not repent. For indeed, Scripture says, *Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets* (Amos 3:7). And while many apparitions occurred (some approved, some not), two in particular stand out:

First, it is said that in 1884 Pope Leo XIII had an experience during which he heard God say that he would permit a period of 100 years that would test the Church in Job-like fashion. This alarmed Pope Leo enough that he penned the well-known Prayer to St. Michael the Archangel and asked that it be prayed at the end of Mass throughout the universal Church. Some dispute the accuracy of this and call it mere legend, but it is hard to deny that the attack/test occurred. But when and what is the hundred-year period? That leads to...

Second, in 1917, Our Lady appeared in the region of Fatima, Portugal to three young children: Jacinta, Francesco, and Lucia. Mary indicated that the horrific First World War was soon to end, a war that featured the use of chemical weapons so devastating that an international

agreement was developed banning their use. However, she warned that an even more terrible war would ensue if people did not repent and pray. Our Lady went on to say that in the aftermath of the war, Russia would spread the errors of atheism and materialism, leading to grievous suffering for the Church and many of the faithful. She also prophesied that there would be a final warning of light in the sky just prior to the onslaught of this new war.

In order to provide veracity to her message, Our Lady promised a miracle at her final apparition. On Oct. 13, 1917, the “Miracle of the Sun” took place, and as many as 70,000 people witnessed the sun dancing about in the sky and moving toward the earth.

In January 1938, a display of the aurora borealis vividly lit the skies far south of its normal reach; newspapers throughout the world reported the event. Later that same year, Germany entered Czechoslovakia, and in 1939, Poland was invaded; the Second World War was under way, a consequence of our failure to repent.

More than 60 million people were killed in World War II. At the end of the war, Russia dropped the Iron Curtain and atheistic communism held sway in the Eastern Bloc. Churches were closed, clergy and religious were killed, and great suffering came to all who would not acquiesce. The prophesies of 1917 proved to be sadly and vividly true.

Another prophecy of the Fatima apparitions was kept secret until the year 2000; it spoke of the murder of a pope as he walked past martyrs up a hill toward a cross in a ruined city. In 1981, St. John Paul II, nearly killed by an assassin, attributed his survival to the prayers of many who *did* hear the call of Our Lady to pray. Cardinal Ratzinger, in his commentary on the “third secret” of Fatima, called it the *Via Crucis* (Way of the Cross) of an entire century. Indeed it was: ruined cities, martyrs, and the long shadow of a cross over those years for the Church and the world.

A final aspect of the Fatima apparition came to light in 1981 when Sister Lucia wrote to Msgr. (now Cardinal) Carlo Caffara at the Vatican to thank him and to assure him of prayers for the founding of the John Paul II Institute on Marriage and the Family. In the letter she also related something she heard from Our Lady: a final battle will signal the end of the period in which we now struggle. Sister Lucia recounted Our Lady's words as follows:

The final battle between the Lord and the reign of Satan will be about marriage and the family. Don't be afraid, ... anyone who works for the sanctity of marriage and the family will always be fought and opposed in every way, because this is the decisive issue. ... However, Our Lady has already crushed its head.

I think the period of 100 years of trial seen by Pope Leo is coming to

its culmination. My premise is that, though it was foreseen by Leo in 1884, it actually began in 1917 with the warning of Our Lady. Her message was clear: pray and be converted or else suffer grievously the consequences of human sinfulness. It is clear that we have suffered grievously for our failures.

Attempting to follow Our Lady's direction in 1917 at Fatima, three popes (Pius XII, John Paul II, and Francis) have consecrated Russia to the Immaculate Heart of Mary. But arguments go back and forth about whether any of these was "valid" (e.g., Was the wording just right?). But no technicality can eclipse our failure to repent and pray; I believe that repentance and prayer are the true heart of Our Lady's message.

And so here we are at the culmination of the battle. Though it is disheartening, the battle in the Church over the sanctity of holy matrimony has reached the highest levels, just as our Lady said. Cardinal is pitted against cardinal, bishop against bishop. In the wider culture, marriage has been redefined; biblical and natural law teachings have been set aside. At this point I don't think that our culture has a definition of marriage at all; it's whatever anyone wants to say it is. This is no minor error; it is a civilization killer.

Something tells me that this year of 2017 is going to be critical and that we had better pray a lot more than we have in the past. Repentance is also crucial. Being sleepy in the battle cannot be an option. We are at a turning point. Perhaps the hundred years of trial are ending; they might end well or they might come to a dreadful conclusion. That is why we must pray.

Cardinal Ratzinger, in the same Vatican document referenced above reflecting on Fatima, said: *The purpose of the vision is not to show a film of an irrevocably fixed future. Its meaning is exactly the opposite: it is meant to mobilize the forces of change in the right direction. Therefore, we must totally discount fatalistic explanations. ... Rather, the vision speaks of dangers and how we might be saved from them.*

Will you join me in praying with special fervency this year? In my own parish, we will be observing the First Saturday devotions that were requested by Mary at Fatima. This will be a communal way to engage the call to prayer. It involves attending Holy Mass, praying the Rosary, and going to confession (that day or within one week) on the first Saturday of five consecutive months. Others also add the wearing of the scapular and/or making a consecration to the Immaculate Heart of Mary.

Such a communal observance ought not to eclipse personal prayer and conversion; it is merely to augment it. Are there devotional practices you can undertake, such as the daily Rosary, the Angelus, or the Chaplet of

Divine Mercy? Are there sins you need to make special effort to avoid? Are there lawful pleasures you can set aside?

What will *you* do? This is a critical moment; I am convinced of it. Will you join me in special prayer this year, the 100th anniversary of the Fatima apparitions?

(This article first appeared in the National Catholic Register (ncregister.com) blog on January 28, 2017.) Taken from The SOUL Magazine, World Apostolate of Fatima, USA (www.wafusa.org) Used with permission

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others. When we return from our celebrations, our faces should radiate our inner joy. We gather as members of the mystical body of Christ. We offer our gifts to God and receive His. We do not forget about our daily occupations, but we offer them to the Lord in a spirit of prayer, knowing full well that God is concerned about all our needs. Moreover, He gives us the bread of eternal life in return. We gather to celebrate Christ's presence among us; the truth of what Jesus said is experienced: "Where two or three are gathered in my name, I shall be there with them" (Mt 18: 20). Animated by the Spirit, the Christian community re-enacts the gestures of Jesus. By celebrating the "banquet of the Lord" (1Cor 11:20), it obeys the precept that He gave to His disciples, "Do this in memory of me" (1Cor 11: 25).

When we go to Mass, we cannot be mere spectators. We have to be true to ourselves and become active participants in that great liturgical action. Yet we remain human beings with many weaknesses and limitations.

Sometimes we feel the need of putting ourselves in the presence of God in order to get in touch with our inner being. So, we leave our daily occupations aside and we go to Mass. Sometimes we need to realize we are not alone in our belief, so we go to Mass to meet other fellow Christians with whom we profess our faith. That experience strengthens us. At times, there are many intentions for which we would like to pray. We feel overcome by what is happening in our lives and in our world, we need others in order to pray with them.

There are times when we feel the need of silence. We find it difficult to express our prayer in words. As we receive Jesus in communion, spending a few silent moments of intimacy with Him helps to fulfill our deep longing/desire. Then there are days when we are on top of the world, we are very happy and feel the need to share this joy with others. We want to thank God for all the good things and His blessings that we have received in our lives. At Mass, we thank God for all these gifts, and more particularly for having raised Jesus from the dead for our salvation.

Mass is not just an ordinary performance. It is a sacred action which is meant to renew us internally. Christ invites us to come and meet Him in the celebration of the Eucharist -- His sacred banquet. Will we have some excuse to give or will we answer the invitation with joy in our hearts?

THE FATIMA PRAYERS

PARDON PRAYER: My God, I believe, I adore, I hope and I love Thee! I beg pardon for those who do not believe, do not adore, do not hope and do not love Thee.

ANGEL'S PRAYER: O Most Holy Trinity, Father, Son and Holy Spirit, I adore Thee profoundly. I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference by which He is offended. By the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg the conversion of poor sinners.

EUCCHARISTIC PRAYER: Most Holy Trinity, I adore Thee! My God, my God, I love Thee in the Most Blessed Sacrament!

SACRIFICE PRAYER: O Jesus, it is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.

DECADE PRAYER: O My Jesus, forgive us our sins, save us from the fires of hell. Lead all souls to Heaven, especially those most in need of Thy mercy.



‘God wishes to establish devotion to my Immaculate Heart in the world. If what I say is done, many souls will be saved and there will be peace.’

How Do I Start the First Saturdays?

On July 13, 1917, Our Lady appeared for the third time to the three children of Fatima and showed them the vision of hell. In this vision Our Lady said that *‘God wishes to establish in the world devotion’* to Her Immaculate Heart and that She would come to *ask for the Communion of Reparation on the First Saturdays...*

What Do I Have to Do?

The devotion of First Saturdays, as requested by Our Lady of Fatima, carries with it the assurance of salvation. However, to derive profit from such a great promise of Our Lady, the devotion must be properly understood and duly performed. The requirements as stipulated by Our Lady are as follows:

(1) Confession, (2) Communion, (3) Five decades of the Rosary, (4) Meditation on one or more of the Rosary Mysteries for fifteen minutes, (5) To do all these things in the spirit of reparation to the Immaculate Heart of Mary, and (6) To observe all these practices on the First Saturday of five consecutive months.

The idea of the Five First Saturdays is obviously to make us persevere in the devotional acts for these Saturdays and overcome initial difficulties. Once this is done, Our Lady knows that the person would become devoted to Her Immaculate Heart and persist in practicing such devotion on all First Saturdays, working thereby for personal self-reform and for the salvation of others. Our Lady has assured us that She will obtain salvation for all those who observe the First Saturdays for five consecutive months in accordance with Her conditions.

For more details please email: ourladybatim@gmail.com

Contd from Pg.7

“My way,” with the Lisbon Cantata Symphonic Choir, the children's choir of the Coimbra Regional Conservatory and the Classic Orchestra of the Center in the New See of Coimbra.

As reported by the Shrine at Fatima, <http://www.santuاريو-fatima.pt/en/news/sister-lucia-closer-to-beatification>. Taken from *The SOUL Magazine, World Apostolate of Fatima, USA* (www.wafusa.org) Used with permission

PRAYER PETITIONS AND TESTIMONIES

- + Your prayer petitions may be submitted online at: thebatimmessage.com
These prayer requests will be placed at the feet of Our Lady of Fatima in the the Church of Sts Simon & Jude and offered during the First Saturday Mass at Batim.
- + Your testimonies may be submitted online at: ourladybatim.blogspot.com or emailed to: ourladybatim@gmail.com

FIRST SATURDAY DEVOTION IN HONOUR OF AND IN REPARATION TO THE IMMACULATE HEART OF MARY

Church of St Simon and St Jude, Batim, Tiswadi, Goa Velha, Goa 403 108 India.

- 1.00 pm:** +Stations of the Cross
2.00 pm: +Holy Rosary, +Adoration of the Most Blessed Sacrament, +Divine Mercy Prayers, +Consecration to the Immaculate Heart of Mary, +Confessions.
3.30pm: +Holy Mass.

Services are held in Konkani and English

CONTACT DETAILS FOR TRANSPORT BY BUS:

Margao, Petrol pump closest to Main Post Office 11am, Mob: 942071231

Panaji: Caranzalem near Post Office at 1145 am, near Don Bosco at 12pm, Tel 08322456306

Mapusa: From St Joseph's Chapel, Near Police Station at 1145 am, Mob: 9822167665

Calangute: From Calangute Church at 1130 am, Mob: 9421241248

In conformity with the directives of Pope Urban VIII, we have no intention of anticipating the judgement of the Holy Apostolic See and of the Church on Apparitions, reported by us, but not yet recognized; indeed, we submit to, and accept; her final decision without reservation.

Printed and Published by The Batimessage.com

This newsletter is available online. A printed copy of this newsletter is also available FREE at the Prayer Services in Batim, Goa. An archive of previous issues is available on the website: www.thebatimmessage.com

Your prayerful support and donations - however small - is greatly appreciated!

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