



# Mother of God

## Mediatrix of All Grace

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## MARY – MOTHER/MODEL OF THE PILGRIM CHURCH

-By Annabelle Mendonca,  
[www.thebatimmessage.com](http://www.thebatimmessage.com)

In the Catholic world, Mary has long been one of the most fascinating personages, a living presence in the Pilgrim Church. She leads us not to union with Christ as we are already united with Him in Baptism, but to a deepening and intensification of that union. We all belong to the Mystical Body of Christ which is the Church. The Church is communion, community and society of salvation; the holy Fathers of the Church consider Mary as the model and mother of the pilgrim Church.

The vast majority of boys, girls, young men and women, love their mothers more than anyone else. One finds the most beautiful person in one's own mother. Mother is closer to the child than father, as it is she who is always with the child, washing, feeding, fondling and putting to sleep. She is the one who takes care of it in every way, and teaches almost whatever the child learns in the early years; hence the natural psychological and emotional link with the mother is very strong. Mary is mother of all men; by will of Christ expressed on the Cross (Jn 19:27), Mary is mother of all mankind.

Mary, the Mother of Jesus, is a person of deep faith in God's Word. In the Gospels she is presented as a young woman open to the plan of God. From being mother and hence the first teacher of Jesus, Mary becomes His disciple. She welcomed the Word of God at the Annunciation; she listened to the Word of God during the public life of Jesus. She kept pondering his word in her heart (Lk 2:19, 51). She does not reject the Word of God though she does not understand. The Annunciation was a joyous event; the prophesy of Simeon was of suffering and death (Lk 2:34-35). Mary accepted all. She believed, but understood the meaning of all this only gradually. She is blessed on account of her faith: "Blessed are you who believed" (Lk 1:45). Mary is virgin of the "new heart" (Ez 36:26). With free faith she responds to the Word of God, offering herself entirely to Him; she does not "harden" her heart (Ps 95:8). What else can be Christian spirituality but a total "Yes" to God, just like that of Mary! Our encounter with Mary facilitates our encounter with Christ and in Him, with God.

Mary's attention to God's Word springs from her inner life – her heart. This form of disposition is necessary and helpful for Christians of today who are so active and involved in various activities. Mary is very special because she alone is present from the birth of Jesus to the birth of the Church (Acts 1:14); she alone is present from the crib to the cross of Jesus. Therefore she is model of our faith for she is the most experienced of disciples knowing him from the womb till the tomb, and again when the fullness of Jesus' Spirit comes at Pentecost, she is present as a disciple among other disciples.

Mary's obedience was more perfect than that of all human beings. All men are inclined to do evil and find it difficult to obey, because of the effect of original sin – but not our Blessed Mother. St. Bernard rightly remarks, "Because she was free from original sin, there was in her no hindrance in obeying God, but she was like a wheel readily moved at every divine breath; because her only occupation on earth was to discover and do what was pleasing to God."

Contrary to the three qualities which are in conflict with God, viz. pride, power and wealth (Lk1: 50- 3), the spiritual poverty of Mary is an attitude of openness to the plan of salvation which is indispensable to welcome the Messiah and enter into the kingdom. Poverty of spirit manifests itself clearly through interior attitudes like dependence on God, humility and admission of personal limits, availability, detachment and openness to others. Blessed are the poor in spirit for theirs is the kingdom of heaven. Certainly! "How difficult it is for those who trust in their riches to enter the kingdom of heaven!" (Mk 10:24-25). According to St. Augustine, those who are truly poor are

recognizable by the following signs:

- love of God: one desires rather to lose everything than to offend God.
- humility: one feels humbly about oneself, and desire that also others think and feel the same way.
- obedience: one liberates oneself from one's own judgment and will, and humbly submits to others.
- gratitude: one knows that one has received every gift of nature and grace from God and that one has nothing of one's own, and is therefore thankful to God and men for all favours great and small.

This privation of one's own will and esteem for oneself constitutes the true poverty of spirit which makes the soul pleasing to God. Mary was certainly pleasing to God as she accepted God's will totally even as her Son Jesus did in Gethsemane.

All men want happiness and security, but not all realise that true happiness does not consist in material possessions and economic security. Man is not meant to live by bread alone. St. Paul exhorts, "Set your hearts on things that are above, not on things that are on earth" (Col 3:1). A meaningful and real life cannot be drawn out of abundance of material possessions; it comes only from God. "Seek first the kingdom of heaven and its justice, and all the rest shall be yours as well" (Mt 6:33).

People try to imitate those whom they love and admire. They try to imitate the styles and mannerisms of film stars, Olympic heroes, athletes, etc. There is another star who we must imitate – the Star of the Sea. As good Christians we need to love and admire her, for she is our Heavenly Mother -- She is the crowned Queen of heaven and earth. She is so great, so noble, she is full of grace, and she is blessed among women. We cannot but admire so great a person as Mary, and if we are sincere in our admiration of our Blessed Mother, we must imitate her. What shall we imitate – not styles, mannerisms or accent, but we should imitate her heavenly qualities.

Today, Mary challenges each one of us -- the pilgrim church, who live in a world that is tormented by hatred, violence, terrorism and reels under the threat of a nuclear holocaust to be bearers of hope and joy – a joy that comes from the hope that God is still the master of the world and that He cannot let evil have the final word. As our mother in Christ, in accordance with God's will, Mary has the means to fulfill her mission. We can ask of her the necessities of our Christian life: help in temptation, courage in our striving, light in our doubts, consolation in our trials, and even earthly goods in so far as they serve the life of our soul. Above all, we can draw her to us and ask her intercession in all that

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# The Immaculate Heart of Mary

By Ray Sullivan

There are many devotions in the Holy Catholic Church, all of which lead us to Christ. None of them exist for any purpose other than to help us to know Jesus, to love Jesus, and to serve Jesus in this world, so that we get to spend a blissful eternity with Him in Heaven, forever. The purpose of this article is to highlight one of my favorite ones: the devotion to the Immaculate Heart of Mary.

## Mary at Fatima

Mary's apparition at Fatima in 1917 is a private devotion that the Church has approved as being authentic. As such, we are free to accept it if we so desire, and all that it teaches. The reason I believe it to be true is because of the miracle of the sun, witnessed by 70,000 people and reported on in the secular newspaper of the day. Her prediction about a worse war breaking out when a strange light is seen also came true in 1939. One of the things that Mary said at Fatima is that, in the end, "My Immaculate Heart will triumph."



## The Heart of Mary in Scripture

Sacred Scripture does mention the heart of Mary twice, and it implies it in another place:

Luke 2:19: "But Mary kept all these things, pondering them in her heart."

Luke 2:35: "(And a sword shall pierce your own soul also) that the thoughts of many hearts may be revealed."

Luke 2:51: "And he went down with them and came to Nazareth, and was obedient to them, and his mother kept all these things in her heart."

Here the Bible teaches us that to be like Mary is to ponder and to keep Jesus in our hearts, and that is a great thing. The alternative, of course, is to ponder worldly things in our hearts. We also learn that Mary suffered greatly during Jesus' passion (that is the sword piercing her soul) so that the thoughts of our own hearts may be revealed. This is why Mary is known as the Queen of Martyrs, because as Jesus suffered in the body during His Passion, Mary suffered very much in her soul and in her sorrowful heart.

Some people are afraid that being close to Mary will lead them away from Christ. But this is totally false. Mary is so meek and humble that she will always lead you to Christ. Her mission was, and is, to bring Christ into the world: the first time He came, physically; and in His second coming, spiritually. Being close to Mary is the best way to be one with Christ, in the most efficient and loving manner possible.



### **Two-Way Street**

An important thing to remember here is that if we have a strong devotion to the Immaculate Heart of Mary, she, in turn, will have a strong devotion to us! What this means is that she will help guide us away from temptation, sin, the carnal allurements of the world, and the snares of the devil, so as to lead us to her Son. She will do this better and faster than any other method there is out there to find Christ. If one is lost in the world, what better method is there to find your way than to obtain a guide who already knows the way? That guide would be Mary, who knows Jesus, the Way, and the Truth and the Life, better than anyone who ever lived. Her loving Immaculate Heart which loves Christ with an infinite love now starts to take over our sinful hearts with that same love.

It's also important to remember that Mary was, and is, filled with the Holy Spirit, so when Mary is close to you, her spouse, the Holy Spirit, is also close to you. The Holy Spirit loves a soul who is devoted to His spouse. And according to Acts 1:8, you have power when the Holy Spirit comes upon you. His great gifts of wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of offending the Lord are now yours for the asking.

The Bible says in Mark 10:15 that "whoever does not receive the kingdom of God like a child shall not enter it." Now, what exactly do little children all have in common? A great love for their mother! And we know from John 19:27 that Jesus gave us His mother from the cross, because like John, we are disciples of Christ, and we take Mary into our home. And what do mothers do for their children? They clean them up and feed them and teach them right from wrong. Mary inspires us to go to confession more frequently which cleans us up, inspires us to go to daily Communion which feeds us, and teaches us her virtues while helping us not to sin which teaches us right from wrong.

### **Consecration to Jesus through Mary**

The devotion to Mary is never an end unto itself; rather, it is a means to lead one to Christ the fastest and best way possible. Soon, you will develop a hunger for the daily bread of the Eucharist, a new awareness of your sinfulness and increased repentance for your sins, more frequent confessions, and a deep hunger to let go of the things of this world while desiring to seek eagerly the things of heaven. That secret sin that you are addicted to will now start to dissipate and go away. This is what happened to all of the saints while they were alive, so you will be in great company, both now and in the hereafter.

*Visit <http://wafusa.org/total-consecration/> for information on Marian Consecration.*

*Ray Sullivan is a retired engineer living in Texas with his wife and two kids. His article first appeared in Catholic Stand, May 21, 2016.*

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## ST. ANTHONY AND FATIMA PILGRIMAGE

By Rev. Ladis J. Cizik

Most pilgrimage to Fatima begin and end in Portugal at the Lisbon airport. Either coming to Our Lady's shrine, or returning from it, pilgrims love to visit the birthplace of St. Anthony of Padua in Lisbon. Pope John Paul II himself visited the church commemorating St. Anthony's birth on May 12, 1982, on his way to Fatima.

Well aware of the great pride that Portugal has for its native son, the Holy Father referred to him as "St. Anthony of Lisbon, also known as St. Anthony of Padua". The Pontiff prayed with great devotion in the crypt area of the church where the saint's home once was and where he was born.

Saint Anthony was born August 15, 1195, and baptized in the nearby cathedral as "Fernando". The baptismal font can still be seen today. August 15 is the Feast of the Assumption of Our Lady into heaven, which would be declared a dogma in 1950 by Pope Pius XII. This is fitting since St. Anthony would later be called the "Doctor of the Assumption" because of his ceaseless preaching of this Fourth Glorious Mystery of the Rosary.

Portugal has tremendous devotion to St. Anthony, who was also ordained a priest here for the Canons Regular of St. Augustine at Coimbra. He later desired to become a Franciscan so that he could preach to the Moslems in Africa and perhaps become a martyr. His wish to become

a Franciscan was granted, but he became deathly ill in Africa and was sent home only to have his shop blown off course and end up in Italy. There he would spend the rest of his life as a golden tongued preacher.

St. Anthony is known for defending Our Lady's Perpetual Virginity: before, during and after the birth of Christ. He said that Our Lady is "Star of the Sea, shining on those shaken by the storm, leading them to port". As a sign of God's approval of his preaching, his tongue and vocal cords were found to be incorrupt after his death, and can still be seen at Padua. The great "Marian Pope", honored as such at Fatima with an heroic statue, Pius XII declared

### Our Lady of Fatima Second Apparition and Feast of St. Anthony of Padua



Anthony “Doctor of the Church” in 1946.

St. Anthony is most often depicted as holding the Divine Child Jesus in his arms. That is because witnesses saw the Bambino with Anthony late one evening, as they looked for a reason for the bright light coming from Anthony's room. St. Anthony is depicted at the basilica in Fatima, holding Jesus in his arms, as one of the four main statues on the façade.

The Divine Child was also to have appeared at Fatima and to Sister Lucia on several occasions. On October 13, 1917, St. Joseph with the Divine Child appeared to bless the world, tracing the Sign of the Cross with their hands. On the night of December 10, 1925, Our Lady appeared with the Child Jesus to Lucia, then a Dorothean Sister, at her convent in Pontevedra, Spain, and asked for the reparation devotion of the Five First Saturdays for offenses committed against her Immaculate Heart. Two months later on February 15, 1926, the Divine Child Jesus appeared to Sister Lucia and asked: “What is being done to establish devotion to the heart of my Mother?”



The Divine Child Jesus Padre Pio Prayer Group in Beaver Falls, Pa., of which I am the Spiritual Director, knows that the Spiritual Father of the Blue Army, Blessed Padre Pio, was not only devoted to the Divine Child, but also to St. Anthony. Padre Pio would say: “May St. Anthony enlighten your mind and inflame your heart”.

At Fatima, when pilgrims visit the parish church where Jacinta, Francisco and Lucia were baptized, they discover that it is named after St. Anthony! In fact, the second apparition of Our Lady of Fatima to the three shepherd children was on June 13, 1917, the Feast of St. Anthony! Lucia would write in her memoirs: “The 13th of June, Feast of St. Anthony, was always a day of great festivities in our parish. My mother and sisters, who knew how much I loved a festa, kept saying to me: “We've yet to see if you'll leave the festa just to go to the Cova da Iria, and talk to that Lady!”

We know that Lucia and her cousins would indeed keep their date with Our Lady. They would journey to the Cova da Iria to visit the Lady of the Rosary, with St. Anthony on their minds. St. Anthony continues to be on the minds and in the hearts of pilgrims, including popes, as they make pilgrimage to Fatima and reflect upon the glories of Mary and her Fatima message!

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touches on the kingdom of God and the Mystical Body of her Son. Mary will recognize us for her children only to the degree that we unite ourselves to Him whom the Gospel calls her “first born” (Lk 2:7).

## THE BLESSED MONTH OF JUNE

*By Francis S. Barreto*

The month of June is indeed blessed with so many important feasts such as Pentecost (9<sup>th</sup>), St Anthony of Padua (13<sup>th</sup>) Second Apparition of Our Lady of Fatima (13<sup>th</sup>), Holy Trinity (16<sup>th</sup>), Nativity of St. John the Baptist (24<sup>th</sup>), Corpus Christi (20<sup>th</sup>), Our Lady of Perpetual Help (27<sup>th</sup>), Sts Peter & Paul (29<sup>th</sup>).

We begin the large chain of feasts, with the feast of **Ascension of Our Lord** on the 30<sup>th</sup> May, when we celebrate the return of Jesus to his Heavenly Father 40 days after his glorious resurrection. The Catechism of the Catholic Church says in its article 662 “And I, when I am lifted up from the earth, will draw all men to myself”. The lifting up of Jesus on the



cross signifies and announces his lifting up by his Ascension into Heaven; and indeed begins it. Jesus Christ, the one priest of the new and eternal Covenant, “entered, not into a sanctuary made by human hands...but into heaven itself, now to appear in the presence of God on our behalf.” There Christ permanently exercises his priesthood, for he “always lives to make intercession” for “those who draw near to God through him” As “high priest of the good things to come” he is the centre and the principal actor of the liturgy that honours the Father in heaven.

Immediately following this feast we have another important one - The feast of **The Pentecost** on the 9<sup>th</sup> when as promised Jesus sends us the Helper or the Advocate - the Holy Spirit which sanctifies us.

On the 13<sup>th</sup> we celebrate the feast of **St. Anthony of Padua** who was a witness to both the real presence of Jesus in the Eucharist and a great lover of our Lady. It was on this feast day, very popular in Portugal, that **Our Lady of Fatima** chose to appear to the children of Fatima a second time, in 1917

**The Holy Trinity** on the 16<sup>th</sup> when we celebrate the mystery of the Most Holy Trinity which is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing Himself as Father, Son and Holy Spirit. The Trinity is one. We do not confess three gods, but one God is three persons. The divine persons do not share the one divinity among themselves but each of them is God whole and entire. “The Father is that which the Son is, the Son that which the



Father is, the Father and the Son that which the Holy Spirit is i.e. by nature one God. In the words of the Fourth Lateran Council (1215), “Each of the persons is that supreme reality, viz, the divine substance, essence or nature. The Vatican Council II called on the Church to be a community as the Trinity is community. The Church realized this vision through small Christian communities, which then combine into large units to form a communion of communities.

The feast of another great Saint - **John the Baptist** follows on the 24<sup>th</sup> of June. Traditionally some people in Goa jump in the well to imitate John the Baptist who jumped for joy in the womb of St. Elizabeth at the greeting of Mary the Mother of God. The church does not encourage this tradition of jumping in the well. We could celebrate this day in prayerful meditation and may be even by visiting relatives and friends especially those we have not visited for a long time.

There are altogether three feasts in the Church which owe their origin to direct interventions of Jesus. **The Feast of Corpus Christi** -The Body and Blood of Jesus (20<sup>th</sup>) falls in this category. To manifest his desire for the feast of Corpus Christi, now called Body and Blood of Jesus, the messenger chosen by Jesus was a Belgian nun, Blessed Juliana who lived in the XII century. The feast was celebrated for the first time in Belgium in 1244 and two years later (1246) it was extended to the whole Church by Pope Urban IV. It was for this feast that St, Thomas Aquinas composed the beautiful hymns some of which we still sing in the Church for Eucharistic Benediction and Processions - Tantum Ergo, O Salutaris, Adore Te etc.



On the 27<sup>th</sup> we celebrate the feast of **Our Lady of Perpetual Help**. The feast brings before our eyes the iconic picture of Our Lady of Perpetual Help with St. Michael the Archangel at the left carrying the spear and sponge and St. Gabriel to the right carrying the Cross and child Jesus is in the arms of Mary with His sandal falling from his foot. It is believed that child Jesus had a vision in which He saw the instruments of his suffering and crucifixion in the hands of the archangels and frightened Jesus runs into the arms of His mother for comfort. In this age of going away from Church and Our Lady, this devotion of our Lady of Perpetual Help teaches us that if Jesus the son of God found comfort in the arms of his mother how much more should we run to her for her comfort and assistance especially in times of peril and temptations.

On the 29<sup>th</sup> we celebrate the Feast of the two solid pillars of the Church - **Sts Peter & Paul** - the apostles. Jesus said to Peter “You are the rock upon which I will build my Church”. Our popes are the successors of Peter the First pope. St. Paul the great persecutor of Christians became one of the greatest evangelizers of the Church.

## **THE PROMISES OF THE SACRED HEART**

*Taken from Petrus Magazine dated June 2012*

*The twelve promises which we find in prayer books and manuals of the devotion to the Sacred Heart do not contain all the promises made by our Divine Lord to St Margaret Mary Alacoque. They are not even a summary of them, but are rather a selection of those promises best calculated to arouse sentiments of love for Our Lord in the hearts of the faithful and to induce them to practice the devotion. These twelve promises are found in the writings of St Margaret Mary, but not all in one place.*



1. I will give them all the graces necessary for their State of Life.
2. I will give Peace in their families.
3. I will console them in all their troubles.
4. They shall find in my heart an assured refuge during Life and especially at the Hour of Death.
5. I will pour abundant Blessings on all their understandings.
6. Sinners shall find in my Heart the source and infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall speedily rise to great perfection.
9. I will bless the homes in which the image of my Sacred Heart shall be exposed and honoured.
10. I will give to priests the power to touch the most hardened hearts.
11. Those who propagate this devotion shall have their name written in my heart, and it shall never be effaced.
12. The All-powerful love of my Heart will grant to all those who shall receive communion on the first Friday of nine consecutive months the grace of final repentance; they shall not die under my displeasure, nor without receiving the Sacraments; my Heart shall be their assured refuge at the last hour.

*The devotion to the Sacred Heart consists in attending Holy Mass and receiving Holy Communion in reparation for those who do not receive Our Lord, who do not love Him and who wound Him by their sinful lives.*

### **Prayer to the Sacred Heart of Jesus**

*O most holy heart of Jesus, fountain of every blessing, I adore you, I love you, and with lively sorrow for my sins I offer you this poor heart of mine. Make me humble, patient, pure and wholly obedient to your will. Grant, Good Jesus, that I may live in you and for you. Protect me in the midst of danger. Comfort me in my afflictions. Give me health of body, assistance in my temporal needs, your blessing on all that I do, and the grace of a holy death. Amen.*

## Devotion to the Sacred Heart of Jesus Historical Development

Taken from Petrus Magazine dated June 2012

The devotion to the Sacred Heart of Jesus is one of the most beautiful devotions in the Catholic Church. The Church down through the centuries diligently promoted it, because it is intimately connected with the love of God for us, which the Heart of Jesus meaningfully signifies. The devotion took a definitive shape after the revelation which St. Margaret Mary Alacoque (1647-1690), a Visitation nun of the monastery at Paray-le-Monial (France), received during a series of apparitions. She was chosen by Jesus to reveal the desires of His Heart and to confide the task of inspiring new life to the devotion.

However, from the time of St. John and St. Paul there has always been in the Church something like *devotion to the love of God, Who so loved the world as to give it His only-begotten Son, and to the love of Jesus, Who has so loved us as to deliver Himself up for us*. But, accurately speaking, this is not the devotion to the Sacred Heart, as it pays no homage to the Heart of Jesus as the symbol of His love for us.

It is in the eleventh and twelfth centuries that we find the first unmistakable indications of the devotion to the Sacred Heart. It was in the fervent atmosphere of the Benedictine or Cistercian monasteries, in the world of Anselmian or Bernardine thought, that the devotion arose.

It was well known to St. Gertrude, St. Mechtilde, and the author of the "*Vitis Mystica*". Until recent times "*Vitis Mystica*" had generally been ascribed to St. Bernard and yet, by the recent publication of the beautiful and scholarly Quaracchi edition, it came to be attributed, and not without plausible reasons, to St. Bonaventure ("*S. Bonaventura opera omnia*", 1898. VIII, LIII sq.). But, be this as it may, it contains one of the most beautiful passages that ever inspired the devotion to the Sacred Heart. To St Mechtilde (d. 1298) and St Gertrude (d. 1302) it was a familiar devotion which was translated into many beautiful prayers and exercises.

What deserves special mention is the vision of St Gertrude on the feast of St John the Evangelist, as it forms an epoch in the history of the devotion. Allowed to rest her head near the wound in the Saviour's she heard the beating of the Divine Heart and asked John if, on the night of the Last Supper, he too had felt these delightful pulsations, why he had never spoken of the fact. St John replied that this



St. Margaret Mary Alacoque

revelation had been reserved for subsequent ages when the world, having grown cold, would have need of it to rekindle its love (*"Legatus divinae pietatis"*, IV, 305; *"Revelationes Gertrudianae"*, ed. Poitiers and Paris, 1877).

From the thirteen to the sixteenth century, the devotion to the Sacred Heart of Jesus was everywhere practiced by privileged souls, and the lives of the saints and annals of different religious congregations, furnish many examples of it. Nothing of a general movement had been initiated, unless one would so regard the propagation of the devotion to "the Five Wounds", in which the Wound in the Heart figured most prominently, and for the promotion of which the Franciscans seem to have laboured.

It appears that in the sixteenth century, the devotion took an onward step and passed from the domain of mysticism into that of Christian asceticism. It was constituted an objective devotion with prayers already formulated and special exercises of which the value was extolled and the practice commended.

From then on, ascetic writers spoke of it, especially those of the society of Jesus, Alvarez de Paz, Luis de la Puente, Saint-Jure, and Nouet, and there still exist special treatises such as Father Druzbecki's (d. 1662) small work, *"Meta Cordium, Cor Jesu"*. Amongst the mystics and pious souls who practised the devotion were St Francis Borgia, Bl. Peter Canisius, St Aloysius Gonzaga and St Alphonsus Rodriguez of the Society of Jesus. The image of the Heart of Jesus was everywhere in evidence, which fact was largely due to the Franciscan devotion to *"the Five Wounds"* and to the habit formed by the Jesuits of placing the image on their title-page of their books and the walls of their churches.

Nevertheless, it was destined to Blessed Jean Eudes (1602-1680) to make it public, to honour it with an Office, and to establish a feast for it. Pere Eudes was above all the Apostle of the Heart of Mary; but in his devotion to the Immaculate Heart there was a share for the Heart of Jesus. Little by little, the devotion to the Sacred Heart became a separate one, and on August 31, 1670, the first solemn feast of the Sacred Heart was celebrated with great solemnity in the Grand Seminary of Rennes. The feast soon spread to other dioceses, and the devotion was likewise adopted in various religious communities.

It was to Margaret Mary Alacoque (1647-1690), a humble Visitation nun of the monastery at Paray-le-Monial, that Jesus chose to reveal the desires of His Heart and to confide the task of imparting new life to the devotion. There is nothing to indicate that this pious religious nun had known the devotion prior to the revelations, or at least that she had paid any attention to it. These revelations were numerous, and the following apparitions are especially remarkable: that which occurred on the feast of St John, when Jesus permitted Margaret Mary, as He had formerly allowed St Gertrude, to rest her head upon His Heart, and then disclosed to her the wonders of His loving, telling her that He desired to make them known to all mankind and to diffuse the treasures of His goodness, and that He had chosen her for this work (Dec 27, probably 1673); that, probably distinct from the preceding, in which He requested to be honoured under the figure of His Heart of flesh; that, when He appeared radiant with love and asked for a devotion of expiatory love - frequent Communion, Communion on the Feast Friday of the month, and the observance of the Holy Hour (probably June or July, 1674); that



known as the “great apparition” which took place during the octave of Corpus Christi, 1675, probably on 16 June, when He said, “*Behold the Heart that has so loved men...instead of gratitude I receive from the greater part (of humankind) only ingratitude...*”, and asked her for a feast of reparation of the Friday after the octave of Corpus Christi, bidding her consult Father de la Colombiere, then superior of the small Jesuit house at Paray; and finally, those in which solemn homage was asked on the part of the king, and the mission of propagating the new devotion was especially confided to the religious of the Visitation and the priests of the Society of Jesus.

A few days after the “great apparition”, of June, 1675, Margaret Mary made it known to Father de la Colombiere, and the later, recognizing the action of the Spirit of God, consecrated himself to the Sacred Heart, directed Sr. Margaret Mary Alacoque to write an account of the apparition, and make use of every available opportunity discreetly to circulate it through France and England. At his death, February 15, 1682, there was found in his journal of spiritual retreats a copy in his own hand-writing of the account that he had requested of Margaret Mary, together with a few reflections on the usefulness of the devotion. This journal, including the account and a beautiful “offering” to the Sacred Heart, in which the devotion was well explained, was published at Lyons in 1684. The little book was widely read, even at Paray, although not without being the cause of “dreadful confusion” to Margaret Mary, who, nevertheless, resolved to make the best of it and profited by the book for the spreading of her cherished devotion.

The death of Margaret Mary, October 17, 1690, did not dampen the ardour of those interested; on the contrary, a short account of her life published by Father Croiset in 1691, as an appendix to his book “*De la Devotion au Sacre Coeur*”, served only to increase it. In spite of all sorts of obstacles, including the slowness of the Holy See, which in 1693 imparted indulgences to the Confraternities of the Sacred Heart and, in 1697, granted the feast to the Visitation Sisters with the Mass of the *Five Wounds*, but refused a feast common to all, with special Mass and Office, the devotion spread, particularly in religious communities.



The Marseilles plague, 1720, furnished perhaps the first occasion for a solemn consecration and public worship outside of religious communities. Other cities of the South followed the example of Marseilles, and thus the devotion became a popular one. In 1726 it was deemed advisable once more to request Rome for a feast with a Mass and Office of its own, but, in 1729, Rome again refused. Finally, in 1856, at the insistent request of the French bishops, Pope Pius IX extended the feast to the universal Church under the rite of double major. In

1889, it was raised by the Church to the double rite of first class.

*The acts of consecration and of reparation* were everywhere introduced together with the devotion. Oftentimes, especially since about 1850, pious groups, religious congregations, and States have consecrated themselves to the Sacred Heart, and, in 1875, this consecration was made throughout the Catholic world. On June 11, 1899, by the order of Leo XIII, and with the formula prescribed by him, all humankind was solemnly consecrated to the Sacred Heart.

**IN HONOUR OF OUR LADY: SERVICES AT BATIM - Dr. Celcio Dias**

**5th May 2019, First Saturday:** The Mass was celebrated by Fr Andrew Fernandes SFX with prior confessions and exposure of the Most Blessed Sacrament. About 120 of the faithful attended the First Saturday Service. Fr Fernandes commended those coming from far away places. An Announcement was made inviting all to the celebration of the Feast of Our Lady of Fatima on 13th May 2019.

**13th May 2019, Feast of Our Lady of Fatima:** The feast of Our Lady of Fatima was celebrated in honour and reparation to Our Lady of Fatima. Fr Joseph Fernandes, SFX and Fr Andrew Fernandes SFX, celebrated the Holy Mass. In his stirring homily, Fr Joseph mentioned that with Eve came sin and with Our Blessed Mother came Grace, for she is the mediatrix of all graces.



Fr Joseph Fernandes queried as to the significance of the day and the reply from the congregation was that the day commemorated the First Apparition of Our Lady to the 3 Fatima children in 1917.

It was also a commemoration of the intercession of Our Lady at the assassination attempt on St John Paul II in 1981. Fr Joseph also described how the Pope visited his to be murderer in prison and forgave him. "Our Lady deflected the bullet and saved his life, so in thanksgiving, the following year he made a pilgrimage to Fatima and offered the bullet which is embedded in Our Lady's crown. In this same way Our Lady does protect us".

Fr Joseph also praised those who said 4 Rosaries daily, which is the complete Rosary. Fr Andrew Fernandes, SFX exposed the Most Blessed Sacrament before Mass. Both Priests were available for confessions and the whole Rosary ( 4 Rosaries ) was recited by the congregation.

A procession with the statue of Our Lady, in Her honour was held after Mass. This was followed by the final blessing with the Statue of Our Lady of Fatima.

Less than 70 attended. Fr Joseph encouraged those who come for the First Saturday devotion and was all praise for those who climb up the hill doing the Stations of the Cross at 1 pm. He urged the faithful to bring others also to join in the Service in Honour and Reparation to the Immaculate Heart of Mary.

## 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](mailto:ourladybatim@gmail.com)**

**Dates to Remember - June 2019**

**1st: First Saturday, Service at Batim**  
**9th: Pentecost**  
**10th: Mary, Mother of the Church**  
**13th: St Antony of Padua**  
**16th: The Most Holy Trinity**

**20th: Corpus Christi**  
**24th: The Birthday of St. John the Baptist**  
**27th: Our Lady of Perpetual Help**  
**28th: The Most Sacred Heart of Jesus**  
**29th: Immaculate Heart of Mary,  
Sts Peter and Paul, Apostles**

**PRAYER PETITIONS, TESTIMONIES & RELIGIOUS ARTICLES**

- + Your prayer petitions may be submitted online at: [thebatimmessage.com](http://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: [ourladybatim5thdogma.com](http://ourladybatim5thdogma.com) or emailed to: [ourladybatim@gmail.com](mailto:ourladybatim@gmail.com)
- + Mediatrix of all Grace Medals, Scapulars and the Messages of Our Lady printed in a book are now available at: Star of David Tours, Ground floor, Gomes Classic Bldg, GS7 Behind Rebello Hospital, Madel, Margao, Goa Ph: 9309778931

**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 (Simultaneously  
at the foot of the Holy Mount and at the Church)

**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: 9420712310

**Panaji:** Caranzalem near Post  
Office at 11.45 am, near Don  
Bosco at 12pm,  
Tel: 08322456306

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

**Calangute:** From Calangute  
Church at 11.30 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.*

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

**Editor: DR. CHRISTOPHER DIAS**

[www.thebatimmessage.com](http://www.thebatimmessage.com)

Email: [ourladybatim@gmail.com](mailto:ourladybatim@gmail.com)

**Asst Editor: ANNABELLE MENDONCA**

[www.ourladybatim5thdogma.com](http://www.ourladybatim5thdogma.com)

Whatsapp Contact: 0091 9822981418

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