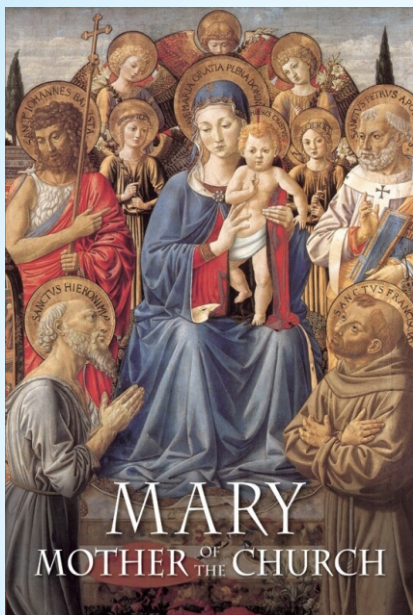




Mother of God

Mediatrice of All Grace

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MARY – MOTHER/MODEL OF THE PILGRIM CHURCH

- By Annabelle Mendonca,
www.thebatimmesssage.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.

Contd on Pg.4

DO YOUR PIOUS DEVOTIONS LEAD TO THE PURSUIT OF VIRTUES?

-By Deacon Bob Ellis, National Coordinator, Bluearmy, USA

During recent reading on the pontificate and teaching of St. Pius X, I ran across some of his words of exhortation to Catholics on the practice of pious devotions, which gave me pause. His gist was that unless the practice of a devotion is accompanied by a genuine and serious pursuit of the virtues of the one who is the object of a devotion, it is seriously defective.

It seems to me we could benefit by examining what we might call the quality of our devotional life to see if and how often we hasten through the practice of one Marian devotion or another merely for the sake of being able to say we've done it.

What does it mean to be devoted to Mary? Does the performance of pious devotional practices that are elements of a particular Marian devotion constitute genuine devotion to her? Good St. Pius X would tell us, not unless it is accompanied by fervent and consistent effort to acquire her virtues — that without such effort, it amounts to mostly performance and is far less meritorious and beneficial than it could and ought to be.

An examination of our praying of the Rosary might provide some insight in this regard. We can pray the Rosary with or without meditating on its mysteries. While there is some merit when we pray it without meditation, the difference between meditating and not meditating while praying it is like night and day in terms of both what we give to Our Lord and Our Lady and what we acquire from them. If we meditate while praying it, we come to know them, their trials and their joys better. Our ability to empathize with them will surely be enhanced. Our comprehension of the evil and consequences of sin will be expanded and deepened, and our motivation to avoid sin intensified. Our desire to console Jesus and Mary will increase. We will be moved to strive to acquire the virtues that made it possible for them to endure their sorrows.

I think it's reasonable to conclude that devotions, genuinely practiced, are comparable to rosaries prayed with meditation, and that they will produce abundant good fruit in our lives.

Everything Holy Mother Church offers is, at its core, directed toward the eradication of sin and the cultivation of virtue in the ordinary daily living of our lives, because this is the means of the salvation of our souls. Saints are held up as models for us to emulate. If we do so, we will avoid sin and cultivate virtue. Through the sacraments, we acquire the grace to do so. Through the genuine practice of devotions, be they Marian or other, we do so as well.

Our salvation depends on our cooperation with the gift of grace that we receive in church through our participation in the sacraments and on our knees elsewhere. But the grace of salvation is seldom, if ever, accomplished simply by going through the rudiments of one pious devotion or another. Rather, it is in the practice of virtue and avoidance of sin in the ordinary daily

living of our lives that our salvation is secured or lost.

In view of St. Pius X's exhortations, I've decided to periodically include an evaluation of the quality or genuineness of the devotions I practice in my daily examination of conscience. I hope you will consider doing the same.

*Taken from The SOUL Magazine, Spring 2018 World Apostolate of Fatima, USA (www.wafusa.org)
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Contd from Pg.2

---- 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 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).

SAINT MOTHER TERESA

- By Annabelle Mendonça

“Holiness does not consist in doing extraordinary things. It consists in accepting, with a smile, what Jesus sends us. It consists in accepting and following the will of God.” --- Mother Teresa

When young Agnes Bojaxhiu (birth name) felt called to religious life, the Church was feeling the strong missionary impulse that characterized the papacy of Pope Pius XI (1922-1939). Agnes, who voluntarily signed up to join a Catholic youth group in the Jesuit parish of the Sacred Heart in her home town of Skopje, Albania, felt the missionary calling very strongly. In 1928, when she was 18, Agnes moved to Ireland to join the Sisters of Our Lady of Loreto, and became what she had hoped to be: a religious in a congregation dedicated to teach the daughters of the poor and the rich. She stayed in Ireland for three months. In 1929 young Agnes was sent to Calcutta, India, where she arrived on January 6 -- the feast of the Epiphany, which means “manifestation” of the Lord! After a week in Calcutta she was sent to Darjeeling, near the Himalayas, to begin her novitiate. In 1937 Agnes professed permanent vows and took the name “Teresa”. The Loreto convent housed the only Catholic school for girls in Calcutta, and the majority of students were of European descent, from more or less well-to-do families. Sister Teresa knew, however, that on the other side of the walls of the convent many human beings were living in shacks.



She could have hidden behind the convent’s massive walls and led a peaceful life. But Sister Teresa is one of those rare people who believed in obeying and following Jesus’ word. She read the Scripture text that seemed to challenge her directly, the one in which Jesus identifies with the poorest of the poor: “Truly I tell you, just as you did it to one of the

least of these who are members of my family, you did it to me.” (Mt 25:40). Several years later, she heard “a call within a call” and knew what she wanted to do for the rest of her life. One night in 1946, on a train bound to Darjeeling, Sister Teresa, in a moment of prayer, felt “aware of a calling in the midst of my vocation: I had to leave the convent (Loreto) and consecrate myself to help the poor, living among them.”

On August 16, 1948, Sister Teresa faced the hard reality of the outskirts of the city, the slums of Calcutta. “Abandoning Loreto,” she says, “was an even

harder sacrifice for me than leaving my family that first time in order to follow my vocation. But I had to do it. It was a calling. I knew where I had to go; I did not know how to get there. Soon after her departure from Loreto some of her students offered to follow her and they made up the nucleus of what would be a new religious congregation -- "Missionaries of Charity".

Mother Teresa started working with those she found first: abandoned children. She picked them up in a park, taught them basic habits of good hygiene, and helped them to learn the rudiments of the alphabet. She humbly admits that "in determining which work would be done, there was no planning at all. I headed the work in accordance to how I felt called by the people's sufferings. God made me see what He wanted me to do." Mother Teresa was very clear in her goals: to love and serve the poor, seeing Jesus in them. She always left the ways and means to do this in God's hands.

One day Mother Teresa came upon a woman dying on a side walk, she took the woman with her to alleviate her sufferings and offer her a peaceful and dignified place to die. This act of mercy led Mother Teresa to open the Nirmal Hriday (Home of the Pure Heart) in 1952, and Shishu Bhavan for the abandoned children. Since then, they have opened homes for lepers, people with AIDS, and unwed mothers.

To help Mother Teresa in her work, God sent her Awards, which proved to be a tremendous power for good, a great help to the development of her institute and foundations. They brought her not only financial assistance, but also publicity and recognition. Officials and especially the media took notice of this humble, compassionate and selfless person and made known her activity in an ever-widening circle. Perhaps no living person has received as many world-famous awards as Mother Teresa. It started with the Magsaysay Award bestowed in the Philippines. On January 6th 1971, the John XXIII Award for Peace was given by Pope Paul VI. The others were the Kennedy Award, Jawaharlal Nehru Award (Dec. 1972), for International Understanding, Templeton Award from Prince Phillip, the Balzan Prize (largest money award) by President Pertini of Italy. Then came the most glamorous award, the most publicised, The Nobel Peace Prize, given in the presence of the King of Norway. Then on March 22nd 1980, the President of India (Sanjeeva Reddy) conferred on Mother the highest honour of the nation -- the Bharat Ratna; which had been given previously only to very few eminent and highly placed Indians, as Presidents and prime Ministers.

The Great Award, the only Prize that really matters, the undying honour and cause of perfect happiness, God Himself will give to her. Indeed, Jesus foretold it: "what you did to the least of my brethren, you did it unto Me; come and join in your Master's happiness" (Mt 25:23) Pope Francis will bestow upon Mother Teresa the title of Sainthood. When she was alive, she was proclaimed as a "living saint". Now we have a new saint in heaven we can fervently pray to, and who will surely intercede for us. Saint Mother Teresa, pray for us, poor sinners. Amen.

A SCAPULAR Miracle

By Professor Michael Ogunu

Estelle Fabuette, a 32-year-old servant, was at a point of death. She had suffered with a tumor for 10 years and now tuberculosis was dealing the final blow. As she was no longer able to retain food, the doctor had said that morning: "It is useless to torture her for the short time she has to live."

But Estelle was not dying in peace. She was tortured by the thought that her mother and father and her orphaned niece were dependent upon her small income and would be reduced to begging after her death.

She had pleaded with heaven, and even sent a pitiful "letter" to Our Lady (placed at a local shrine of Our Lady of Lourdes by a friend), that she might be cured for the sake of her parents and the orphan. But the weeks of illness continued. The doctor had given up. She was about to die.



Suddenly, Satan appeared at the foot of her bed, horrible and threatening. Estelle drew up the bedclothes in terror. Almost immediately, the Blessed Virgin appeared at the side of the bed. The demon drew back, dragging the curtain and the iron rod of the bed, increasing Estelle's terror. The Blessed Virgin spoke to Satan sharply:

"What brings you here? Do you not see that she is wearing my livery and that of my Son?"

At Our Lady's words, Satan disappeared. Fifteen apparitions of Our Lady followed and on a Saturday in February 1976, the day designated by Our Lady, Estelle Faguette was instantly and completely cured.

Immediately after, Estelle wrote her account of what happened. This miracle was officially recognized by the Church in 1983.

The room in which Estelle saw Satan and Our Lady is now a chapel next to a Dominican convent. It is visited annually by thousands of pilgrims who marvel not only at the miracle, but at the very personal lessons about hope and death, which the miracle confirms.

First, there is the question about the moment of death, a moment when Satan makes a last desperate effort to draw souls to despair.

Second, our thoughts rise to the First Saturday promise of Our Lady to "assist" at the hour of death "with all the graces necessary for their salvation," all those who, on the first Saturday of five consecutive months, shall go to confession and receive Holy Communion, recite the Rosary and keep Our Lady company for 15 minutes while meditating on the 15 mysteries of the Rosary, all with the intention of making reparation to the Immaculate Heart of

Mary.

But perhaps we are most struck with Our Lady's sharp words to Satan: "What are you doing here? Do you not see that she wears my livery and that of my Son?"

Estelle was wearing the brown scapular, and Our Lady indicated that Satan had no right to be at the deathbed of one wearing the scapular, which is her livery and also that of her Son.

Our Lady did not cure Estelle at once. First, she drove Satan away and then did two rather extraordinary things. She gave Estelle an awareness of the evil of her sins, even the smallest, leaving the dying woman with a wonderful and profound sentiment of contrition. Then Our Lady told her that on the following Saturday either she would be cured or taken to heaven.

That night, Estelle felt completely resigned to the will of God. She remembered that Jesus promised that His Father in heaven would look after the poor and the orphaned. At that moment, Our Lady appeared again and said that because of her act of resignation she would be cured.

If only all of us could make a daily act of resignation to God's will, as Our Lady asked at Fatima, what blessings this would bring into each and every day.

Satan tries at every moment to discourage us, to make us question, to make us doubt and fear. But Our Lady is ever at our side as we are clothed in her livery and she is constantly saying to Satan: "What are you doing here?"

This is one of the greatest wonders of the message of Fatima, the message of a loving, concerned Mother who asks us to try to see the will of God in everything, at every moment of the day. She also holds us next to her Immaculate Heart, beneath her scapular, protecting us and leading us along the heavenly path.

The apparitions and miracle took place in Pellevoisin, a town southwest of Paris not far from Tours. A shrine was built and pilgrimages were permitted a short time after the miracle. The Church's 1983 recognition of the miracle indicates the importance of the scapular devotion for our own generation. Never before have we heard the scapular referred to as the livery (service uniform) of Jesus.

In the course of the 15 apparitions to Estelle, Our Lady appeared wearing a small scapular with a white face and invited Estelle to kiss it. As Estelle approached to do so, the Sacred Heart of Jesus appeared on the white background — a real, glorious living Heart. As Estelle kissed it, she was aware of Our Lady's Immaculate Heart beating beneath the scapular, as our own hearts beat beneath the scapular we wear.

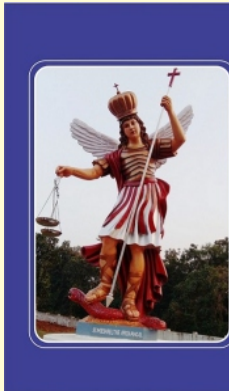
At that moment, Estelle had an understanding of the scapular as a devotion of union with the Sacred Heart of Jesus through consecration to the Immaculate Heart of Mary. It is no wonder Our Lady told Estelle: "I love this devotion. It is here I shall be honored."

Now we can begin to understand why Our Lady appeared as Our Lady of Mount Carmel in her final appearance at Fatima, indicating her desire for us to wear the brown scapular, the wordless devotion of belonging to the Heart of Jesus by belonging to her Immaculate Heart.

Professor Michael Ogunu is a Catholic writer in Nigeria and president of the World Apostolate of Fatima in English-speaking Africa.

Taken from The SOUL Magazine, Spring 2018 World Apostolate of Fatima, USA (www.wafusa.org) Used with permission

The Messages of Our Lady at Batim



THE MERCY OF GOD AND THE CALL TO RETURN TO THE HARBOUR OF TRUTH

THE MERCY OF GOD AND THE CALL TO RETURN TO THE HARBOUR OF TRUTH



The Mother of God reveals Her Word,
The Word of God through the seven beta clesphas fermandes

The Messages of Our Lady have been printed in a Book (Pictured here). This book comes into being at the request of Our Holy Mother, The Blessed Virgin Mary, The Mother of Our God. The Mother of God reveals that we are entering the purification before the era of a thousand years of Peace.

JESUS said: "I will be with you till the end of time." We walk now hand in Hand with The Mother of God, of Whom Scripture reveals as The Woman clothed in the Sun, Who will take us through these moments of deep darkness of various spiritual kinds. In these messages, the Mother of God, Our Holy Mother reveals how and what we must do: "TOTAL TRUST," the only way, God's way through these times.

Here The Mother of God also reveals Her Supreme role in Salvation that God has entrusted Her with as Mediatrix of All Grace, Co-Redemptrix (with JESUS The Redeemer) and Advocate before JESUS Her Divine Son, The Divine Judge.

The book is available at the First Saturday Service, Batim and online at www.thebatimmessage.com

JOIN OUR LADY'S INTERNATIONAL PRAYER GROUP ON 3 DAYS

(1) FIRST SATURDAYS COMMUNION OF REPARATION:

(1) Confession, (2) Holy Communion (3) Recitation of Five Decades of the Rosary and (4) Keeping company to Our Lady for a quarter of an hour while meditating on the mysteries of the Rosary (5) with the intention of making reparation to the Immaculate Heart of Mary for the sins committed by mankind.

Church of St Simon and St Jude, Batim, Tiswadi, Goa Velha Goa 403108 India

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



(2) 13TH OF EVERY MONTH:

- For the proclamation of the 5th Dogma, Our Lady Mediatrix of all Grace, Co-Redemptrix and Advocate. offer maximum Hail Mary's as possible for this intention and get friends to join as possible in their place.



(3) 1st OF EVERY MONTH:

For Holy Father Pope Francis I and also Emeritus Pope Benedict XVI.

- offer maximum Hail Mary's as possible for this intention and get friends to join as possible in their place.



Our Lady: "...Only remember, if you pray for My intentions all your intentions are also in them. I will reward you according to the Will of God for each of your intentions that lay in your souls..." (September 12th 2012 Wednesday 9:00am Holy Name of MARY Feast day)

www.OurLadyBatim5thDogma.com www.StJosephCommunityCentre.com +919822981418

GOD'S NATURE – EXUBERANCE OR THE CROSS?

- By Fr Ron Rolheiser, OMI

It's funny where you can learn a lesson and catch a glimpse of the divine. Recently, in a grocery store, I witnessed this incident:

A young girl, probably around 16 years of age, along with two other girls her own age, came into the store. She picked up a grocery basket and began to walk down the aisle, not knowing that a second basket was stuck onto the one she was carrying. At a point the inevitable happened, the basket stuck to hers released and crashed to the floor with a loud bang, startling her and all of us around her. What was her reaction? She burst into laughter, exuding a joy-filled delight at being so startled. For her the surprise of the falling basket was not an irritation but a gift, an unexpected humor happily fracturing dram routine.

If that had happened to me, given how I'm habitually in a hurry and easily irritated by anything that disrupts my agenda, I would probably have responded with a silent expletive rather than with laughter. Which made me think: Here's a young girl who probably isn't going to church and probably isn't much concerned about matters of faith, but who, in this moment, is wonderfully radiating the energy of God, while, me, a vowed religious, over-serious priest, church-minister and spiritual writer, in such a moment, too often radiate the antithesis of God's energy, irritation.

But is this true? Does God really burst in laughter at falling grocery baskets? Doesn't God ever get irritated? What's God's real nature?

God is the unconditional love and forgiveness that Jesus reveals, but God is also the energy that lies at the base of everything that is. And that energy, as is evident in both creation and scripture, is, at its root, creative, prodigal, robust, joy-filled, playful, and exuberant. If you want to know that God is like look at the natural exuberance of children, look at the exuberance of a young puppy, look at the robust, playful energy of young people, and look at the spontaneous laughter of sixteen-year-old when she is startled by a falling basket. And to see God's prodigal character, we might look at billions and billions of planets that surround us. The energy of God is prodigal and exuberant.

Then what about the Cross? Doesn't it, more than anything else, reveal God's nature? Isn't it what shows us God? Isn't suffering the innate and necessary route to maturity and sanctity? So isn't there a contradiction between what Jesus reveals about the nature of God in his crucifixion and what scripture and nature reveal about God's exuberance?

While there's clearly a paradox here, there's no contradiction. First, the tension we see between the cross and exuberance is already seen in the person and teachings of Jesus. Jesus scandalized his contemporaries in opposite ways: He scandalized them in his capacity to willingly give up his life



and the things of this world, even as he scandalized them equally with his capacity to enjoy life and drink in its God-given pleasures. His contemporaries weren't able to walk with him while he carried the cross and

they weren't able to walk with him either as he ate and drank without guilt and felt only gift and gratitude when a woman anointed his feet with expensive perfume.

Moreover, the joy and exuberance that lie at the root of God's nature are not to be confused with the bravado we crank up at parties, carnival, and Mardi Gras. What's experienced there is not actual delight but, instead, a numbing of the brain and senses induced by frenzied excess. This doesn't radiate the exuberance of God, nor indeed does it radiate the powerful exuberance that sits inside us, waiting to burst forth. Carnival is mostly an attempt to keep depression at bay. As Charles Taylor astutely points out, we invented carnival because our natural exuberance doesn't find enough outlets within our daily lives, so we ritualize certain occasions and seasons where we can, for a time, imprison our rationality and release our exuberance, as one would free a caged animal. But that, while serving as a certain release-valve, is not the ideal way to release our natural exuberance.

When I was a child, my parents would often warn me about false exuberance, the exuberance of wild partying, false laughter, and carnival. They had this little axiom: After the laughter, come the tears! They were right, but only as this applies to the kind of laughter that we tend to crank up at parties to keep depression at bay. The cross however reverses my parents' axiom and says this: After the tears, comes the laughter! Only after the cross, is our joy genuine. Only after the cross, will our exuberance express the genuine delight we once felt when we were little, and only then will our exuberance truly radiate the energy of God.

Jesus promises us that if we take up his cross, God will reward us with an exuberance that no one can ever take from us.

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.

HONOURING OUR BLESSED MOTHER THIS SEPTEMBER

- By Dr. Christopher Dias



This September we will be completing 24 years since Our Lady's first apparition at Batim. Through these years there have been an increase in the number of devotees who come to Batim in response to the call of Mother Mary thus fulfilling her requests at Fatima: *to pray the Rosary daily, to offer*

reparation to her Immaculate Heart for the sins of the mankind, to observe the First Saturday Devotions, and to obtain through her intercession the conversion of the World and World Peace. Here The Mother of God also reveals Her Supreme role in Salvation that God has entrusted Her with as Mediatrix of All Grace, Co-Redemptrix (with JESUS The Redeemer) and Advocate before JESUS Her Divine Son, The Divine Judge.

“Blessed was the day and welcome was the hour whereon God's Virgin Mother was brought forth. For of that birth Isaiah spoke and said in prophecy that a noble tree would spring out of the root of Jesse, and that this tree a bloom would bear on which the Holy Spirit of God Himself would rest. Blessed was the day and welcome was the hour whereon God's Virgin Mother was brought forth.” (King Alfonsus the Wise of Castile, 13th C.)

September is also the month of our Sorrowful Mother. The cause of our Joy was born to be our Mater Dolorosa, born to suffer with her Son for our redemption. This month we invite you to honour Our Lady of Sorrows. To all the faithful also who, during the month of September, perform their devotions in honour of the Blessed Virgin Mary Sorrowing, is



granted: **An indulgence of 500 days, once, on any day of the month; a plenary indulgence on the usual conditions, if they persevere daily in this devout practice throughout the entire month.**

“She walked in the blood stained tracks of Jesus. What sorrow, to tread, as it were, upon her heart. She must tread upon what she adores.” (Fr. Faber in “The Foot of the Cross”). Let us remember to praise and console this Sorrowful Heart for so many ungrateful children who do not love her, and also console the Heart of her Divine Son, Our Saviour, Who is deeply offended by the insults offered to Her.

“Jesus, Mary, I Love You, Save Souls” (Partial Indulgence)

“Think, one act of love can determine eternal happiness for a soul. Therefore, be careful never to omit one ‘Jesus’, MARY, I LOVE YOU, SAVE SOULS:’ Lose no time- every act of love is a soul.”

Words of Our Lady: “ Only in paradise will you realize the value and the fruitfulness of saving souls. The act of love is especially meritorious as one of reparation.”

“One JESUS, MARY, I LOVE YOU, SAVE SOULS atones for thousands of blasphemies.”

“Put together all virtuous acts of today that you can perform, and put them beside a day uninterrupted in acts of love-and I will take the love-filled day in preference to anything else you have done or offered Me. “JESUS, MARY, I LOVE YOU, SAVE SOULS:- Herewith you offer Me everything.”

-Extracts from the book: “Jesus Appeals to the World”, Imprimatur: Francis Cardinal Spellman, Archbishop of N.Y.

FIRST SATURDAY OF AUGUST 2018 at Batim, Goa.

Fr Ubaldo Fernandes, Parochial Administrator of the Parish was the main celebrant at Holy Mass. He was assisted at confessions by Fr Johnsie Pereira, Parish Priest from St Anne’s Church, Talaulim (Santana).

This Eucharistic celebration was preceded by Adoration, Divine Mercy and the Rosary with meditations and Stations of the Cross.

Fr Ubaldo thanked everyone for their generous contributions in different ways.

About 150 attended, including some for the first time.



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

Dates to Remember - May 2018

1st: First Saturday, Service at Batim	15th: Our Lady of Sorrows
5th: St. Mother Teresa	21st: St Matthew, Apostle and Evangelist
8th: Nativity of the Blessed Virgin Mary	24th: Our Lady of Ransom
12th: Holy Name of the Blessed Virgin Mary	27th: St Vincent de Paul
14th: Exaltation of the Holy Cross	29th: St. Michael, Gabriel & Raphael - Archangels

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:
ourladybatim5thdogma.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: 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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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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