

# Mother of God

## Mediatrix of All Grace

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**“Tell everybody that God grants graces through the Immaculate Heart of Mary, and that they must ask them from her”- Our Lady of Fatima**  
By Christopher Dias, [www.mediatrixofallgrace.com](http://www.mediatrixofallgrace.com)

Grace is favour, the free and undeserved help that God gives us to respond to his call to become children of God (*Catechism of the Catholic Church*). It is a free, unmerited and unearned favour or gift from God to man.

Christ, the source of all grace, instituted the Holy Eucharist which is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church (*Catechism of the Catholic Church*)

Sanctifying grace is an internal force that makes a soul holy and gives the soul supernatural life. Actual grace is an external force that acts on the soul from outside. It gets us moving and encourages us to keep sanctifying grace without which we cannot reach heaven. For instance the 'prompting' or 'calling' that we receive to go to confession is through an actual grace that could be brought about by one's own or another person's prayer. Actual graces and the reception of them

builds or keeps us in sanctifying grace. Mortal sin denies us supernatural life or sanctifying grace. From our lifestyle, we can choose not to accept these graces. But if we respond to actual grace and make the appropriate supernatural act like confession - the soul again receives supernatural life. Our priests dispense sanctifying grace each and every day to the faithful in the sacraments, especially Holy Communion and Confession.

St Paul, the Apostle of Grace, struggling with personal sin in 2 Corinthians 12:7-10 writes about beseeching the Lord to remove the 'thorn in his flesh', but was told: "My grace is sufficient for you, for my power is made perfect in weakness" From Paul's statement, we see that God gives each one of us sufficient grace to overcome sin, even when it seems like we are struggling with overcoming sin. And when we are the weakest, that is when we are the strongest, because that's when God's power is made perfect in us.

Shortly before St Jacinta went to the hospital, she said to Lucia **"...Tell everybody that God grants graces through the Immaculate Heart of Mary, and that they must ask them from her..."** This revelation coming out of Fatima in a way acknowledges Our Blessed Mother as the **" Mediatrix of All Graces"**, though we await and pray for the proclamation of this Dogma from the Holy Father.

In a Message on May 13th, 2015 Our Lady tells Iveta. ***"I Am The Mother of God, I Am Our Lady of Fatima. I Am The Mediatrix of All Graces, Co-Redemptrix and Advocate in Heaven. Through your prayers beloved children, I will come to be known under this title on Earth and will be able to dispense the graces and Gifts and the protection needed for My children in the times of the persecution. Be not afraid, be not anxious. Know that My Motherly Mantle protects you. Amen."***

And furthermore quoting scripture to confirm that this was destined by God from the beginning. ***"Do you not understand that all grace and power has been bestowed upon Me and through Me. God desires to make known His Divine Salvific Plan for your World for what has been fore told in Scripture in The Apocalypse, known as Revelation of John the Apostle (Jan 19, 2011)"***

***"I desire with great desire that you return to all the Sacraments made known to you. It is through them you will receive the Graces to rise above your frailties ...Pray, pray, pray The Holy Rosary, you will obtain much and receive Merits and Graces from this simple prayer of honouring Me and understanding The Divine Holy Trinity"***

At Batim, Our Lady encourages us to wear the Mediatrix of All Grace Scapular and Medal as avenues of Graces besides receiving the sacraments.. ***"...Beloved children, I desire with great desire to thank My beloved Chosen Sons present here to receive My Graces. It is through you that My Graces will flow upon My Garment, The Garment Of Grace as I release today and unveil The Garment of Grace, the Scapular under the title of the Mediatrix of All Graces, I Who am She.."*** (Message of Oct 13, 2014).

**"Our Lady wants everyone to wear the scapular...because it is our sign of consecration to Her Immaculate Heart"** Sr Lucia of Fatima when asked why the Blessed Mother held in Her hand a Brown Scapular.

## 2016 CENTENARY OF THE FATIMA ANGEL APPARITIONS LEARNING FROM THE ANGEL'S MESSAGES 1916

*Rev. Andrew Apostoli, C.F.R.*

It is a characteristic of God's interacting with His people that He often would send individuals to prepare His people for a powerful message. For example, Saint John the Baptist called himself "a voice of one crying out in the desert: prepare the way of the Lord" [Lk 3:4]. His father, Zechariah, said at the time of the Baptist's birth in the Canticle he spoke, filled with the Holy Spirit "And you, child, will be called prophet of the most high, for you will go before the Lord to prepare His ways, to give His people knowledge of salvation through the forgiveness of their sins" [Lk 1:76-77]. Even the Apostles went before Our Lord into every town and village that Jesus was going to visit. They prepared the people for His coming so that they would be ready to receive His word and believe in the truths of salvation that He taught. Finally we know that before the Second Coming of Christ Elijah the prophet will return and his mission will be to prepare the people to receive Christ at His Second Coming.



The Angel of Peace had to prepare the children for their mission. He told them in his First Apparition, in the spring of 1916 after teaching them the Pardon Prayer, that the hearts of Jesus and Mary were attentive to the voices of their supplication. In the summer apparition he encouraged them to pray: "Pray very much! The hearts of Jesus and Mary have designs of mercy on you. Offer prayers and Sacrifices constantly to the Most High." After giving them Holy Communion, he said to the children: "Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men. Make reparation for their crimes and console your God." The children learned much and

responded by living the Angel's instructions with great devotion. These apparitions prepared them for the message of Our Lady. They learned well and responded to Our Lady's request with great enthusiasm and generosity.

### **DO I MAKE INTERCESSION FOR THOSE IN SPIRITUAL NEED?**

One of the most important requests that Our Lady would make during

her apparitions would be to use prayer and penance for the conversion of sinners. This is something she asked for frequently and with utmost urgency. She said many souls were lost from God because there was no one to offer prayers of intercession on their behalf. Our prayers are also needed as intercession for those who are not praying for themselves. This is causing the faith of many of them to wither and die leaving them far from God and often in the state of serious sin. Just as the Angel requested prayers so these people would not be lost, we must take the Angel's message into our own hearts and respond as the young visionaries did. This is key to God's plan for the salvation of souls throughout the world. As we have entered into the Centenary of the Angel (2016) and approach the Centenary of Our Lady's apparitions (2017) do we believe and have a deep conviction that we are called to a personal mission of prayerful intercession? There are probably many many souls who will be dependent on our prayers, so let us pray with earnestness in imitation of Lucia, Francisco, and Jacinta.

### **WHAT SHOULD WE PRAY FOR?**

No doubt we should pray for people who have lost their faith to be renewed by the Holy Spirit. This is the first and fundamental act leading to conversion. We should also pray for those whose lives have drifted far from God and particularly who are now immersed in lives of great sin and selfishness, especially in purity through fornication, masturbation, and pornography. Remember that Jesus told the Apostles, when they could not drive out an unclean spirit (probably a demon of lust), that particular demon could only be driven out by prayer and fasting [Mk 9:29]. We should also remember in prayer those who are trying to live a good life but fall occasionally into sins against charity such as anger, impatience and gossip. There are many people in need of prayer. The best approach is to leave it up to God to choose who He wants to receive the benefit of your prayers. The list of sins is endless, so the list of those in need would also be endless. Our prayers will no longer be needed when the final sinner has turned back to God.

### **DO YOU OFFER SACRIFICE?**

Sacrifice seems to have gone out of the practice of many Catholics today. In past years the Church gave us Lent when we had an obligatory fast. The Church also gave us abstinence [not eating meat] on Fridays. These obligations are now minimal for the average Catholic, at least in terms of obligations. For example, fasting is required on only two days of the year,

namely, Ash Wednesday and Good Friday. Abstinence is required on Ash Wednesday and all the Fridays of Lent. On the other Fridays of the year, the individual Catholic can substitute another act of penance. How many remember to do that? Archbishop Sheen used to say that “ luke-warmness is love without sacrifice,” because it is love that requires very little generosity on our part. In his Second Apparition to the children, the Angel told Lucia to make many sacrifices. When she asked him what that meant, he answered, “Make of everything you can a sacrifice and offer it to God in reparation for the sins by which He is offended and in supplication for the conversion of sinners.” The children responded very generously to the Angel's request. For example, they gave away to poor children the nice lunches their parents had made them and were satisfied to eat bitter fruit instead. They also endured thirst in a land where the heat of summer can be very intense.

### WHAT SACRIFICES CAN WE MAKE?

To prepare ourselves to enter more deeply into the message of Our Lady for our own salvation and sanctification and that of the world, little sacrifices of any kind will bear much fruit. We can think of depriving ourselves of a dessert we may like or an extra cup of coffee that we might not really need. What might be a really great sacrifice is to give up our favourite TV program and use the time to read a good spiritual book or spend time in prayer or Adoration. Remember it is a basic law in the spiritual life, according to St. Paul, that the flesh and the spirit are at odds. If we give the flesh too much in terms of enjoyments and personal satisfaction, the spirit often grows more slothful; but when we deny ourselves the enjoyments of the flesh, we often experience a new vitality of the spirit (Gal 5:17). This will help us grow in virtue by overcoming the temptations that the flesh often brings by being freer to listen to the promptings of the Holy Spirit. This is a perfect way to prepare for the centenary of Our Lady's apparitions at Fatima.

**"Pray, pray very much,  
and make sacrifices for  
sinners; for many souls  
go to Hell because they  
have no one to pray and  
make sacrifices for them"**

**-Our Lady of Fatima**

### HOW DO YOU RESPOND TO SUFFERING?

In his Second Apparition, the Angel of Portugal encouraged the

children “Above all, accept and bear with submission, the suffering which the Lord will send you.” Everyone has suffering of one kind or another in life. This is what Jesus taught in the Gospel to be His disciple,, namely, that we must deny ourselves (these are our sacrifices), take up our crosses each day (these are our sufferings, even if just carrying out our daily duties) and follow Me (these are our efforts to imitate Christ each day) – (Mt 16:24). Our Lady would later ask the children: “ Are you willing to offer yourselves to God and bear all the sufferings He wills to send you, as an act of reparation for the since by which He is offended?..” The children enthusiastically responded “Yes, we are willing.” Our Lady then told them” “ Then you are going to have much to suffer, but the grace of God will be your comfort.” The children did undergo many forms of suffering, particularly from people who ridiculed them or considered that they had made up the whole story about an apparition of a “beautiful Lady from Heaven.” Probably hardest of all was the fact that Lucia’s own mother never believed that the apparitions her daughter spoke of were true. That was a most difficult cross for Lucia. She was even somewhat ignored by her brothers and sisters.

### **HOW DO WE HANDLE SUFFERING?**

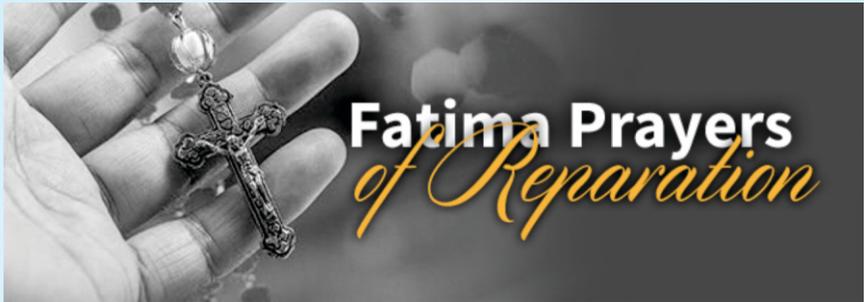
It has been said that suffering can make a person either better or bitter. It makes us better when we see it as coming from God and are willing to accept it from Him. Many lessons in life come through suffering especially the building of character and the strength of enduring with perseverance. On the other hand, we know that suffering can make people bitter. This happens when they resent them and refuse to accept them. Many people become angry at God when crosses come their way. They resent it because these sufferings take away their ability to live a happy life according to their own hopes and desires. Yet it is only when we embrace the cross in our hearts that we find the peace that comes in doing God’s will, even in adversity. In our Christian faith the cross is no longer a tragedy; God turned it into a source of blessings and eternal happiness. The Angel would encourage us to accept our sufferings with patience and trust. Abundant fruits will follow!

### **DO WE EVER THINK OF MAKING REPARATION?**

Reparation is the offering of our prayers and sacrifices to atone for our sins and for the evil effects our wrongdoing has had in the world. Sin has offended God who is infinitely good and deserving of all our love. Reparation is the atonement by prayer, or sacrifice, or works of mercy that make up for the

wrongs we or others have done. When Our Lady in her first Apparition asked the children if they would bear the sufferings that God would send them, she said that these sufferings would be “an act of reparation for the sins by which He is offended, and of supplication for the conversion of sinners.” It is so important that we atone to God for the wrongs by which He is offended and intercede for those who have offended Him, especially those who are neglecting to do this themselves. God is offended constantly in our world today. I believe it is by the prayers of intercession and reparation of those who love Him that we obtain God's mercy and the hand of His chastisement is held back. We all need to make reparation that the triumph of the Immaculate Heart of Our Lady will come as she promised.

### ARE WE MAKING REPARATION?



In the Old Testament when the people of Nineveh were warned by the prophet Jonah that God would destroy their great city for their many sins, the people at the order of the King put on the penitential garb of sackcloth and ashes and prayed for forgiveness and they were spared. Sodom and Gomorrah would have been spared if they could only have found ten just men who could make reparation for the sins of those cities. We do not know if God will send a chastisement upon the world – St. John Paul the Great thought there might be some chastisement for our sins, but he also said we could mitigate it by prayer and penance and reparation. This is why it is important for all of us to heed this message of Our Lady because she came to help us avert any chastisement and lead us all to Heaven. It is not too late to respond because Our Lady told Lucia that when enough people do as she has asked, the triumph of her Immaculate Heart would come and this would bring peace and conversion into the world. Let us heed the message of the Angel so we can fully respond to the message of Our Lady.

*Taken from The SOUL Magazine, SUMMER 2016, World Apostolate of Fatima, USA ([www.wafusa.org](http://www.wafusa.org)) Used with permission,*

MARY'S TITLES

## MEDIATRIX OF ALL GRACES

-By John O'Connell

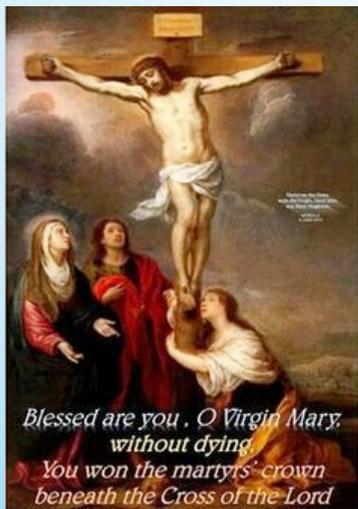
For centuries the Church has not hesitated in calling the Blessed Virgin Mary Mediatrix in testimony to her exalted role in the Divine economy of salvation. The Fathers of the Church in both the East and the West, and numerous saints, theologians, and popes have praised Our Lady as the Mediatrix. Ecclesial writers and preachers throughout the history of the Church have used various powerful images of the Virgin Mary that denote her mediation: a bridge and a ladder between God and man, a channel and an aqueduct of grace. In the Middle Ages, theologians used the perhaps inelegant but apt metaphor of the neck of the Mystical Body of Christ to describe Mary's role in uniting the members of the Church to Christ the Head.

The Second Vatican Council in Lumen Gentium refers to the Virgin Mary as Mediatrix, without elaborating on the title. The same Council also advises the faithful: "But the Blessed Virgin's salutary influence on men... flows from the superabundance of the merits of Christ, rests on His meditation, depends entirely on it, and draws all its power from it" (LG, no. 60).

A mediator is one who interposes between two parties to reconcile them. Christ is, of course, the one Mediator between God and man (1 Tim 2:5). It was He, the god-made-man, Who reconciled God and man through His redemptive death upon the Cross. And Christ continues His Mediation by communicating the grace He won on Calvary to souls for their salvation and

sanctification. But it is also true, as can readily be seen in the Scriptures, that God has chosen others (angels, prophets, apostles, priests, etc.) to serve as mediators between Himself and mankind. Such mediation is always subordinate to and springs from the supreme Mediation of our Lord Jesus Christ. It is evident after careful reflection that God has granted to all of the members of the Mystical Body of Christ some intermediary role to exercise according to their state of life and the specific mission entrusted to them by God.

But the Immaculate Virgin participates in the Mediation of Christ in a unique and singular manner. That is why she is called the Mediatrix of All Grace. Our Lady cooperated profoundly as did no one else





with the salvific work of the Savior; this association is the principle underlying her universal mediation. First, Mary is Mediatrix because by her humble and obedient fiat at the Annunciation, she became the Mother of Jesus Christ Who is the source of all grace. Secondly, the Blessed Virgin Mary associated herself in an intimate way with Christ's act of redemption, especially as she stood beneath the Cross on Golgotha. And thirdly, the Blessed Mother's great holiness makes her a powerful intercessor in obtaining graces for mankind.

Many theologians assert that Mary's mediation also means that from the time of her Assumption she has personally cooperated with her Divine Son in communicating all of the graces that He has and continues to bestow upon mankind. As St. Bernard of Clairvaux said in a famous formulation: "God has willed that we should have nothing that did not pass through the hands of Mary."

There is still another deeper stratum to the meaning of the Blessed Mother's mediation. According to tradition, Our Lady possesses tremendous influence over her Divine Son. Therefore, some saints have described her as the treasurer or dispenser of grace. What they are saying is that God has entrusted His Mother to dispense and apportion the graces He gives to mankind. So that the Holy Virgin not only interceded for us but, by the will of God, she has, so to speak, a say in distributing graces to her children. This assertion in no way implies that Mary acts apart from Christ, let alone would contravene the will of God. Our Lady's mediation manifests the tenderness of her maternal heart.

Reflecting upon the universal mediation of Our Blessed Mother with God encourages us to always go to Jesus through Mary to obtain the graces and blessings we need in our lives.

The great Akathistos Hymn (6<sup>th</sup> century) of the Byzantine Rite addresses the Virgin Mary in terms that acknowledge her role of Mediatrix though not using the exact word. Below are some of the praises of Mary in the hymn:

**...Hail, through whom creation is renewed...  
Hail, through whom and in whom the Creator is adored...  
Hail, heavenly ladder, through whom God has descended ...  
Hail, bridge leading those on earth to heaven.**

*-Reprinted with permission from The Catholic Faith Magazine, U.S.A, 1<sup>st</sup> April 2000.*

## GRACE: WHAT IT IS & WHAT IT DOES

If you went through your Sunday catechism class, you at least remember that there are two kinds of grace, sanctifying and actual. That may be all you recall. The names being so similar, you might have the impression sanctifying grace is nearly identical to actual grace. Not so.

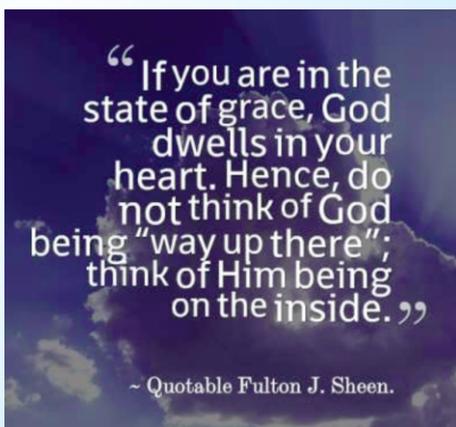
Sanctifying grace stays in the soul. It's what makes the soul holy; it gives the soul supernatural life. More properly, it is supernatural life.

Actual grace, by contrast, is a supernatural push or encouragement. It's transient. It doesn't live in the soul, but acts on the soul from the outside, so to speak. It's a supernatural kick in the pants. It gets the will and intellect moving so we can seek out and keep sanctifying grace.

Imagine yourself transported instantaneously to the bottom of the ocean. What's the very first thing you'll do? That's right: die. You'll die because you aren't equipped to live underwater. You don't have the right breathing apparatus.

If you want to live in the deep blue sea, you need equipment you aren't provided with naturally – you need something that will elevate you above your nature, something super- (that is, “above”) natural, such as oxygen tanks.

It's much the same with your soul. In its natural state it, isn't fit for heaven. It doesn't have the right equipment, and if you die with your soul in its natural state, heaven won't be for you. What you need to live there is supernatural life, not just natural life. That supernatural life is called sanctifying grace. The reason you need sanctifying grace to be able to live in heaven is because you will be in perfect and absolute union with God, the source of all life (cf. Gal.2: 19, 1Peter 3: 18).



~ Quotable Fulton J. Sheen.

If sanctifying grace indwells your soul when you die, then you have the equipment you need, and you can live in heaven though you may need to be purified first in purgatory (cf. 1 Cor. 3:12-16). If it doesn't indwell your soul when you die- in other words, if your soul is spiritually dead in the state of mortal sin (1 John 5: 16-17) – too bad for you. You then have to face an eternity of spiritual death: the utter separation of your spirit from God (Eph. 2:1, 2:5, 4:18). The worst part of this eternal separation will be that you yourself would have caused it to be that way.

## Spiritual Suicide

You can obtain supernatural life by yielding to actual graces you receive. God keeps giving you these divine pushes, and all you have to do is go along.

For instance, he moves you to repentance, and if you take the hint you can find yourself in the confessional, where the guilt for your sins is washed away (John 20: 21-23). Through the sacrament of penance, through your reconciliation to God, you receive sanctifying grace. But you can lose it again by sinning mortally (1 John 5: 16-17).

Keep that word in mind: mortal. It means death. Mortal sins are deadly sins because they kill off this supernatural life, this sanctifying grace. Mortal sins can't coexist with the supernatural life, because by their nature such sins are saying "No" to God, while sanctifying grace would be saying "Yes".

Venial sins don't destroy supernatural life, and they don't even lessen it. Mortal sins destroy it outright. The trouble with venial sins is that they weaken us, making us more vulnerable to mortal sins.

When you lose supernatural life, there's nothing you can do on your own to regain it. You're reduced to the merely natural life again, and no natural act can merit a supernatural reward. You can merit a supernatural reward only by being made able to act above your nature, which you can do only if you have help.

To regain supernatural life, you have to receive actual graces from God. Think of these as helping graces. Such graces differ from sanctifying grace in that they aren't a quality of the soul and don't abide in it. Rather, actual graces enable the soul to perform some supernatural act, such as an act of faith or repentance. If the soul responds to actual grace and makes the appropriate supernatural act, it again receives supernatural life.

## Really cleansed

Sanctifying grace implies a real transformation of the soul. Recall that the Reformers denied that a real transformation takes place. They said God doesn't actually wipe away our sins. Our souls don't become spotless and holy in themselves. Instead, they remain corrupted, sinful (full of sin). God merely throws a cloak over them and treats them as if they were spotless, knowing all the while that they're not.

But that isn't the Catholic view. We believe souls really are cleansed by an infusion of the supernatural life. Paul writes of us as "a new creation" (2 Cor. 5:17), "created after the likeness of God in true righteousness and holiness" (Eph 4:24). Of course, we're still subject to temptations to sin – we still suffer the effects of Adam's Fall in that sense (what theologians call "concupiscence")- but God removes the guilt from our souls. We may still have a tendency to sin, but God has removed the sins we have, much like a

mother might wash the dirt off of a child who has a tendency to get dirty again.

Our souls don't become something other than souls when God cleanses them and pours his grace into them (what the Bible refers to as "infused" [= "poured"] grace cf. Acts 10:45, Rom.5:5 Titus 3:5-7); they don't cease to be themselves. When Grace elevates nature. Our intellects are given the new power of faith, something they don't have at the merely natural level. Our wills are given then new powers of hope and charity, things also absent at the merely natural level.



### Acting on Actual Graces

God sends you an actual grace, say, in the form of an inner voice that whispers, "You need to repent! Go to confession!" you do, your sins are forgiven, you're reconciled to God, and you have supernatural life again (John 20:21-23). Or you say to yourself, "Maybe tomorrow," and that particular supernatural impulsion, that actual grace, passes you by. But another is always on the way, God never abandoning us to our own stupidity (1 Tim. 2:4).

Once you have supernatural life, once sanctifying grace is in your soul, you can increase it by every good action you do: receiving Communion, saying prayers, performing the corporal works of mercy. Is it worth increasing sanctifying grace once you have it- isn't the minimum enough?

Yes and no. it's enough to get you into heaven, but it may not be enough to sustain itself. It's easy to fall from grace, as you know. The more solidly you're wed to sanctifying grace, the more likely you can withstand temptations.

And if you do that, you maintain sanctifying grace. In other words, once you achieve the supernatural life, you don't want to take it easy. The minimum isn't good enough because it's easy to lose the minimum. We must continually seek God's grace, continually respond to the actual graces God is working within us, inclining us to turn to him and do good. This is what Paul discusses when he instructs us: "Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure. Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain" (Phil.2:12-16).

*Courtesy: <https://www.catholic.com>*

**“OH, I AM SO SORRY FOR OUR LADY...SO SORRY!”**

On the 20<sup>th</sup> day of February, at the hour of the evening Angelus, the patient asked for a priest. The priest of the local parish arrived at about 8.00 p.m., and heard the confession. “I am going to die shortly.” She told him calmly. “Will you please bring me the Holy Viaticum?”

The priest answered lightly, “Now, now, you have many years of life before you. We don't want to say things like that. You'll get better, believe me.” The patient was very weak, but resolute. “Please bring me Communion! I am going to die, and very soon.”

“Of course you won't die, not for a long, long time.” He took up a paternal firmness. “Now, the nurse says it is time for you to rest. That will be best for you. Go to sleep. No more of your dark works, now. That's it. You'll feel much better in the morning.”

“Our Lady says I must prepare. My time is at hand. Won't you bring the Holy Eucharist!”

It was already late, and this was Friday night. To end the uncomfortable exchange the priest got to his feet, and bid goodbye to the patient. “The Holy Virgin wants you to recover.” He assured her. “And so do I. Besides, you look well to me.” He moved toward the door. “But I will come back again tomorrow, and if you still wish to, you may receive.”

Her strength was drained. Her right hand lifted from the bed for a moment, forefinger raised toward the departing pastor as if in a blessing, but sank back to the covers at once. “I shall wish it always,” she murmured. Then, “Goodbye Father. I'll pray for you.”

At 10.30 pm. An expression of profound and tranquil peace suffusing her pale, emaciated features, the patient died. She had been registered in the hospital under an assumed name. Hospitalization had been necessary because no serious infirmity could be addressed in her hometown, which was small and remote from modern facilities. No member of her family, no fond friend, no one at all except the medical staffers who recorded her death was at hand to mark her exit from the world.



So passed a Horatio among men. She placed herself in the path of the armies of Darkness, nor would she yield. No soul within range of her fearsome word, which was the whole oblation of her being to the Beautiful Lady in whose guard of honour she served, no soul within range of her heart was not defended by her rosary,

her penance's, her unseen sacrifices.

She was wracked by a virulent influenza, which so weakened her that infection reached even her bones. In her side was a wound left when doctors hoping to arrest the inflammation removed two of her ribs. The effort, twice tried, was not successful.

She offered up every grievance, every hurt. But each trial was to her a gift, a golden coin by which to ransom hell-bound souls.

Her dearest friend, cousin Lucia, tells how "in the midst of her severe pains she would murmur: 'O Jesus! Now you can convert many sinners, because this is really a big sacrifice!'. Thus her very dying, in its loneliness, without the Holy Viaticum, was all the more an oblation to her beloved Sacred Hearts of Jesus and Mary.

One admirer wrote: "In those last days, in order to make the most of the flickers of life left to her, she prayed, counseled, censured. The immodest dress of some nurses, the behavior of a few doctors, led her to remind them of eternity and to ask them to avoid...luxury and immodest dress."

She told Lucia: "Our Lord is sad, because Our Lady told us not to offend Him any more, for He is already very much offended: yet nobody takes any notice, and they continue to commit the same sins! **Oh, I am so sorry for Our Lady, I am so sorry!**"

This Atlas of reparation, this valiant soldier of sacrifice, was nine years old when the Immaculate Heart of our Mother took her home. May we be even half so earnest as was this brave little girl when our turn comes to bear the Cross.

*Courtesy: Fatima Findings, February 1998*



*"...we have gathered here to give thanks for the countless graces bestowed over these past hundred years. All of them passed beneath the mantle of light that Our Lady has spread over the four corners of the earth, beginning with this land of Portugal, so rich in hope. We can take as our examples Saint*

*Francisco and Saint Jacinta, whom the Virgin Mary introduced into the immense ocean of God's light and taught to adore him. That was the source of their strength in overcoming opposition and suffering. God's presence became constant in their lives, as is evident from their insistent prayers for sinners and their desire to remain ever near "the hidden Jesus" in the tabernacle."*

*-Pope Francis in his Homily at the canonization of Jacinta and Francisco Marto on May 13, 2017 in Fatima, Portugal*

## 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 - JULY 2017

- 1st - First Saturday (Service at Batim - For details see back cover)
- 3rd - St. Thomas, Apostle
- 6th - St Maria Goretti, Virgin, Martyr
- 16th - Our Lady of Mt. Carmel, Feast
- 22nd - St Mary Magdalen
- 26th - St Joachim and St Anne, parents of the Blessed Virgin Mary
- 31st - St Ignatius Loyola, Priest

## PRAYER PETITIONS AND TESTIMONIES

- + 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)

### 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 1145 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 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.*

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

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