



Mother of God

Mediatrix of All Grace

Monthly Bulletin

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ARE WE TRULY FREE?

- By Annabelle Mendonca,
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On the 15th of August we Christians in India celebrate two occasions of freedom: Independence Day, as we keep the memory of that day on which our ancient land non-violently gained its freedom from foreign rule. We rejoice at our freedom, and express our gratitude to God and to the many men and women who died to make us free. At the same time we celebrate the feast of Mary's Assumption into heaven. In Mary we see and celebrate the fullness of salvation, the sanctification, the transfiguring glorification of the whole man. Mary now lives body and soul with her risen son. She is the first human person to be fully liberated and assumed into heaven.

So both these feasts proclaim the same message of freedom, of liberation. If our independence day brings to our awareness the truth that we as individuals and as a nation are called to sacrifice our self-interest and fight for the genuine and full freedom of our people in every sphere of life, the

Assumption offers us the hope that like Mary and through her prayers we can achieve our personal and national goals.

The feast of the Assumption of the Blessed Virgin Mary is a joyful celebration of Our Lady's faith in God and the favours God bestowed on the Mother of His Son – namely her Assumption into heavenly glory with body and soul. Mary, the Mother of God and Our Mother, is our model and our helper. "Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord" (Lk. 1:45). With these words, Elizabeth greeted Mary, when Mary went with haste into the hill country to meet her. Mary believed in God, and in the words He spoke through the angel Gabriel. Her faith is expressed in her 'fiat', "Behold, I am the handmaid of the Lord; let it be done to me according to your word."

Through faith Mary trusted in God's Word and that Word became real in her. Through faith Mary responded to God's love in her heart and that Love became her Child. Through faith Mary gave herself entirely to God and God gave her His Son. Through faith Mary proclaimed to the world the greatness of the Lord, and from that day all generations have called her blessed. And finally as a reward for her simple, childlike and deep faith she was taken up body and soul into heavenly glory on the completion of her earthly sojourn. Blessed is she!

Blessed are we because she believed, for it was Mary's faithfulness that gave the world its Saviour. But more blessed are we yet if like her, we too believe in the kindness of our God who has fulfilled in Christ the promises He made to Abraham and his posterity forever. Through faith we can also receive God's Word, and that Word is our salvation. Through faith we can also be one with Christ in death and resurrection for as He raised His mother, the most holy of all creatures, to heavenly glory immediately on the completion of her earthly sojourn, He will raise us too one day to such glory.

The Assumption of Mary is therefore a pledge and symbol of man's liberation from sin and death. Christ receives his own – that is, those who serve Him in faith and humility – into the victory and glory of His resurrection. Hence, we as Christians of India, celebrate not only the feast of Assumption of Our Blessed Mother, a feast of our own liberation from sin and death, but also the day of liberation of our dear country from slavery and dependence. It is really a very happy coincidence! Although more than half a century has already passed since our independence, our country is still labouring under other kinds of internal slavery like corruption, terrorism, over-population, joblessness and the like. We have placed our country with all its problems under the care and protection of our Blessed Mother. We honour her as our

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ST. FRANCISCO'S COURAGE GAVE HIM CONSTANCY IN PURSUING GOOD

-By Barb Ernster

St. Francisco Marto is associated particularly with the Rosary and loving attention to Jesus in the Blessed Sacrament. These spiritual tools gave him the courage to follow Jesus all the way to the end, after the example of Our Lady.

As the apparitions unfolded, his biggest concern in life was to console the Hearts of Jesus and Mary, especially by sitting for hours in the parish church of St. Anthony before the tabernacle. He also prayed many rosaries as Mary had requested of him in order to go to heaven. Francisco promised eagerly, "I will say as many rosaries as the beautiful Lady wants."



The knowledge that he was going to heaven soon filled him with great confidence in living out his life accordingly. Finding no need for the limelight, he constantly sought solitude to pray and meditate. The experience of God's powerful presence during the June apparition filled him with a keen desire to know Him better.

After the July apparition, he was less affected by the vision of hell as he was captivated by the Holy Trinity, which he felt in the immense light that penetrated to the most intimate parts of their souls, according to Lucia. Afterwards, he exclaimed, "We were burning in that light which is God and we didn't parch. How wonderful God is! But what a pity, He is so sad. If only I could console Him."

In August, he bravely followed Jacinta to certain death in a vat of boiling oil, on orders of the administrator who held them prisoners at Ourem. With great confidence in Our Lady, he said a Hail Mary for Jacinta while waiting his turn.

After the apparitions, Francisco suffered patiently the severe headaches that soon became the full-blown influenza. Knowing he would not survive the illness, even after he had recovered his strength for a short time, he focused on what he could offer for the suffering Hearts of Jesus and Mary.

Just days before he died, a woman came to him begging his intercession for peace between her husband and son. Francisco told her, "Relax. Soon I will go to heaven, and when I get there I will ask that grace of our Lady." On the

afternoon of his death, the father and son reconciled and peace returned to the household.

That he could receive the Eucharist at the time of his death was his greatest joy, as he declared to Jacinta, “Today I am happier than you because I have the Hidden Jesus in me.”



St. Francisco is a model of the gift of courage, accepting all that God asked him to carry with total abandonment to love. His simple solution in all of his sufferings was to pick up his rosary and sit with Jesus in the Blessed Sacrament.

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Mother and Queen.

There is no doubt that she, in her maternal goodness and kindness, exalted as she is above all angels and saints, would intercede before her Son in the fellowship of all the saints for us and our country. Mary, the Mother of Jesus, glorified in body and soul in heaven, is a sign of sure hope and solace to us. In Mary we have an ideal, a person in whose life God's activity found its fullest play. The mystery of Mary's Assumption tells us that life is not purposeless. Our life is not filled with dread and fear. We are not plunging headlong into final nothingness. Each human being, his body and soul, his history of sin and virtue, his sense of pain, bitterness and defeat, his experience of pleasure, satisfaction and achievement, the whole man and his becoming have a significance, a divine purpose. Our struggle to achieve freedom and liberation has a divine goal. We find in Mary “how Jesus will remake this humbled body of ours anew, fashioning it into the likeness of his glorified body” (Phil. 3: 20-21).

Let us pray to Our Lady in heaven to keep alive in us the faith that makes us blessed. In Mary, in her life-long striving, we have an example; in her glorification we have a pledge of our victory; in her intercession we have our support. May our Divine Mother, who was totally freed and glorified by God intercede for us and for our land, so that protected and assisted by her, we may learn to walk in freedom and make our land an area of true independence.

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.

*Our Lady
Mediatrix of All Graces*



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 (6th century) of the Byzantine Rite addresses the Virgin Amry 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.**

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JESUS OUR GOOD SHEPHERD LEADS, GOOD SHEEP FOLLOW

- By Annabelle Mendonça

“I am the good shepherd . . . My sheep hear my voice, and I know them, and they follow Me.” (Jn. 10:14, 27)

Two flocks of sheep shared the same pen at night. Early in the morning, one of the shepherds opened the pen, and cried out “Marah”, which is the Arabic for “follow me,” and all of his sheep left the pen and followed him.

Another man, watching this was fascinated, so he borrowed the other shepherd’s cloak and staff, and cried out “Marah” – and none of the sheep paid the slightest heed to him. He asked the shepherd if any of the sheep would ever follow someone else rather than him. “Yes,” said the shepherd, “sometimes a sheep can be so sick that it will follow anyone!”

In our sickness we need a saviour, in our wanderings a guide, in our blindness someone to show us the light. We can have all these helps in ‘Jesus’. We dead (spiritually) people need life, we sheep need a shepherd, we children need a teacher; the whole world needs Jesus the Good Shepherd. As our Good Shepherd, he is our guide. A good career guide can save some wasted years, a wise marriage counsellor a marriage; a medical adviser can save a life, a caring priest a soul. But the Guide of guides is the Good Shepherd.

Our Good Shepherd expects all of us both clergy and laity to be good shepherds to one another according to each one’s vocation in life. Husbands and wives by doing more than enough for each other, parents by making extra sacrifices for the good of their children, teachers by spending extra hours to instruct weak students, doctors and



nurses zealously and lovingly taking good care of their patients, and parishioners by generously supporting their parish community. In other words, all of us are called to be deeply concerned about each other and committed to each other's welfare.

Since Jesus Christ is our Shepherd, we are His sheep, not dumb animals, but voluntary followers of Christ the leader. Good leaders have become so scarce these days that many people are following themselves. But Christ is a good leader who can change a group from what it is into what it ought to be. To follow Christ means we "hear his voice" (Jn. 10:27) and respond to it. To follow Christ means that we bring His "light of salvation" into people whose lives may be as dark as the grave, and we must do this before the jaws of darkness devour them. In following our Good Shepherd, we may have to face many trials, but one day we will have our reward – eternal life. "Our robes washed and made white in the blood of the Lamb, we will be led to springs of life-giving water" (Rev. 7: 14, 17).

Christ the Good Shepherd wished that His followers remain and expand as one united sheepfold, as He and the Father are one (Jn. 10:30). Unity is like fire which can burn down differences. Of what use is it to have many irons in the fire, if the fire is going out? Unity is light; a Church may be like a lighthouse, built of stone so strong that storms and waves cannot move it, but if there is no light at the top, what use is it? We are called not only to remain united by mutual loving and caring, but also to spread this unity throughout the world.

To preserve the unity in the Church and to gather together all people into one fold, Christ needs shepherds like Him who can lead His flock. He needs leaders, for He knows that followers will hardly go farther than their leader. He needs leaders who are dealers in hope, for His Gospel is the world's only hope. He needs leaders who are interested in the flock, not the fleece, and leaders who can hold the helm not only when the sea is calm but also when there is a raging storm in the sea.

Every Christian is called to be both a follower of Jesus Christ and a shepherd for others through love and care. There seems to be three classes of followers of the Good Shepherd: the few who make things happen, the many who watch things happen and the majority who have no notion of what is happening in the Church and in the world. To which class do we want to belong? The choice is ours! Let us work to bring change and make good things happen.

The Rosary makes possible an intimate relationship with God From the writings of Sister Lucia

Sister Lucia calls the Rosary a prayer that places us in familiar contact with God, like a son that goes to his father to talk to him about his special concerns and receive his guidance and blessing.

Furthermore, it is a powerful means to help preserve us in our faith, hope and charity.

“Pray the Rosary every day,” Our Lady said at Fatima. She didn’t say, “Go to Mass every day.” Sister Lucia explains that’s because Mass, which provides us a means of meditation on the Gospel and of intimate contact with God, may not be possible for everyone every day. But the Rosary is easily within our reach.

“It is something everyone can do from anywhere ... Even for those people who do not know how, or who are not able to recollect themselves sufficiently to meditate, the simple act of taking the rosary in their hands in order to pray is already to become mindful of God, and the mention in each decade of a mystery of the life of Christ recalls Him to their minds; this, in turn, will light in their souls the gentle light of faith, which supports the still smoldering wick, preventing it from extinguishing itself altogether.”

The Rosary helps lead people into meditation, is easy to learn and helps maintain an intimate relationship with God, says Sister Lucia. It places us in the presence of God in order to reflect on the revealed mysteries of the life of



Christ, some point of doctrine, the Law of God or one of the virtues we find in Jesus or Our Lady.

Daily prayer, especially the Rosary, gives us the opportunity to look at ourselves and see whether we are lacking certain virtues corresponding to our meditation. " Do we need to increase in faith, humility, charity or a spirit of sacrifice in order to overcome our repugnance and difficulties, our defects and temptations? All this is accomplished in an intimate conversation with the Lord, discussing everything with Him, confident that it is He who will give us the light, grace and strength to remain faithful to the end."

Sister Lucia cites a number of popes throughout the history of the Church who have recommended the Rosary. Pope Pius IX said on his death bed: "The Rosary is a compendium of the Gospel, and gives to those who pray it those rivers of peace of which the Scriptures speak; it is the most beautiful devotion, the most abundant in grace, and the most pleasing to the Heart of Mary. My sons, let this be the testimony by which you remember me on earth." (February 1878)

Pope Pius XI said, "The holy Rosary is not only a weapon to put to light the enemies of God and of religion but, above all, it fosters and nourishes the Gospel virtues. And, in the first place, it reanimates the Catholic faith by contemplation of the divine mysteries and improves our understanding of the truths revealed by God." (Ingravescentibus malis, Sept. 29, 1937) He granted a plenary indulgence for the recitation of the Rosary in the presence of the Blessed Sacrament.

And St. John Paul II called the Rosary "a prayer marvelous in its simplicity and in its depth! ... I cordially exhort all to pray it."

Finally, for those who say the Rosary is antiquated and monotonous, Sister Lucia has this to say:

"Is there anything at all which lives except through the continual repetition of the same actions? God created everything that exists in such a way that it is kept alive by the continual repetition of the same actions. Thus, in order to preserve our life, we breathe in and breathe out always in the same way; our heart beats all the time according to the same rhythm. The stars, the moon, the planets, the earth follow always the same course, which God has laid down for

"The Holy Rosary is not only a weapon to put to light the enemies of God and of Religion but, above all, it fosters and nourishes the Gospel virtues. And ... improves our understanding of the truths revealed by God."

-Pope Pius XI

them. Day follows night, year after year, always in the same way. Likewise the sun gives us light and warmth. In so many plants the leaves appear in the spring, then they are clothed with flowers, next they yield fruit and, in autumn or winter, they lose their leaves.

“Thus, everything follows the law which God has laid down for it, and yet it never occurs to anyone to say that it is monotonous ... The fact is that we need all this in order to live. Well then, in the spiritual life we experience the same need to repeat continually the same prayers, the same acts of faith, hope and charity in order to live, since our life is a continual participation in the life of God.”

Those who pray the Rosary daily are like children who every day, manage to find a few moments just to be with their father ... It is an exchange of love ... it is a mutual giving.”

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FIRST SATURDAY OF JULY 2018 at Batim, Goa.

Fr Johnsie Pereira, Parish Priest from St Anne's Church, Talaulim (Santana) was the main celebrant at the Holy Mass at the Church of St Simon and St Jude, Batim (pictured here)



He encouraged all present to promote the First Saturday Devotion in Honour and Reparation to the Immaculate

Heart of Mary. The celebration of the Eucharist was preceded by Adoration, confessions, Divine Mercy and the Rosary with Meditations and Stations of the Cross.

About 100 attended the service as it was raining very heavily for the past few days.

Fr. Pereira invited everyone to the 'Touxechem Feast (Feast of cucumbers) at his Church on 29 th July, to be preceded with the Novenas. Over years, St. Anne's is regarded as a patroness for childless couples, expecting mothers, grandchildren and grandparents. It is to her, that the Touxechem feast is dedicated.

THE MARY OF PIETY

- By Fr Ron Rolheiser, OMI

Devotional prayer to Mary, the mother of Jesus, has always been the centerpiece within Catholic piety. Among other things, those devotions have focused upon various Marian shrines, places where Mary allegedly appeared, Lourdes, Fatima, Guadalupe, Medjugaric, among other places.

Karl Rahner, studying the phenomenon of Marian apparitions, points out that all these apparitions have one thing in common: In every case, Mary appears to a poor person. In every alleged apparition that has become accepted in popular devotion, the person Mary appears to is someone insignificant in the world's eyes. Mary has never, it seems, appeared to a Wall Street Banker, a major civic or church leader, nor even to a theologian in his or her study. She seems to pick her audience with a special purpose in mind. What purpose? To provide for them, the poor, something that the elite find elsewhere, namely, a romantic vision of the faith by which to sustain themselves emotionally. That shouldn't surprise us. Mary, after all, gave us the Magnificat. She has always had a special relationship to the poor.

More recently, as we know, Marian devotion and devotional prayer in general have fallen on hard times, intellectually and theologically. More and more, Marian devotion is written off as non-essential to the faith or worse as a harmful distraction to it. Christ, the Word, and the Eucharist, it



is argued, are what's essential and the object of our intimacy is Jesus, not Mary. Moreover, what brings us together as Christians are the Word and Eucharist, not devotional prayer. Simply put, you shouldn't be substituting devotions for scripture or the Eucharist, nor saying the rosary in their place.

In essence, this critique is correct and was a needed corrective both at the time of the reformation and again at the time of the Second Vatican Council. Devotional life, and indeed all spiritual enthusiasm, too easily lose balance and, almost without exception, tend to lose their grip on the essentials. That's the danger inherent in all romance. It's very power to inflame the heart makes it a powerful narcotic that easily becomes an end in itself. Romance easily becomes unbridled, unglued, disorienting. We know that. But we also know its power to transform lives. It can change everything in fifteen seconds.

Christ, the Word, and the Eucharist are the essentials within our faith, but, just

as the main course in a meal doesn't necessarily make a complete meal, so too the essentials of our faith don't necessarily satisfy all our faith needs, particularly in terms of the heart. What the devotional life adds to the essentials is precisely the romantic, emotional fire.

And that's more necessary than we think. Eric Mascall, a Protestant theologian, commenting on the place of the devotional within the more strictly liturgical and theological, suggests that the danger in opting for essentials alone is that "we end up on a diet of antiseptics, safe from food-poisoning, but in danger of suffering from malnutrition." He's right. To give an example:

Today liturgists and theologians are almost universally opposed to having eulogies at funerals. The funeral liturgy, they contend, is complete of itself and the eulogy is an unneeded, inept distraction. They're right, in a way. The funeral liturgy is complete of itself, theologically. But that doesn't mean it's complete humanly. It's not. The normal congregation at a funeral isn't composed of people whose faith and emotional lives are so mature and integrated that the latter is fed and satisfied through the former. They want and need more than the essentials of faith and liturgy, particularly on that day. They want and need another kind of ritual, a devotional one that speaks more directly to them (however lengthy and in bad taste those eulogies sometimes are). The heart is part of the soul and too needs its due. We don't live on essentials alone.

Classically, in terms of our prayer lives, this has been handled largely by devotions and, among devotions, the ones to Mary, the Mother of Jesus, have had the privileged place, especially among the poor. In Marian devotions, the faith takes on a special relationship to the poor. In a manner of speaking, Marian devotions are the mysticism of the poor. In relating to her, countless people, without the benefit of professional training in theology or liturgy have wonderfully appropriated to themselves deep, essential truths about God's person, presence, compassion, and providence. They know and taste God's love, through their relationship to Mary.

Many years ago, when I was an 18 year-old novice, a very pious old priest gave us a talk. He shared how a young man had come to him complaining that he'd lost his faith. The old priest had simply told him: "You've lost your faith because you've lost your mother, Mary." Funny how among the hundreds of hours of talks and conferences that I heard during my novitiate year, that pious, overly-simplistic, near-saccharine, theologically-impooverished comment is about the only thing I still remember.

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

BE A LOYAL CHILD OF YOUR HEAVENLY MOTHER, AND YOUR SALVATION IS ASSURED

CHRIST SPEAKING: "My Child ,when Mother received the praises of her cousin Elizabeth she immediately directed those praises to God , the source of all good. Amid this admirable outburst of humility, the Holy Spirit inspired Her to prophesy Her future place in the hearts of My loyal followers. Under Divine influence She declared :'Henceforth all generations shall call Me blessed!' In honouring My mother, You join the countless multitudes who have sung her praises through the centuries.

"At the very dawn of creation her greatness was foretold. Satan was told that his head would be crushed by the heel of a woman. Under God, My Immaculate Mother is the most feared enemy of hell.

"Her greatest praise was expressed even before she became My Mother. The Angel Gabriel was instructed to address her as 'full of grace', a title reserved for her alone. The better you understand this holy title, the greater will be your admiration for my mother.



"To be 'full of grace',one must have an all-consuming love for God, a self dedication so complete that all forms of self-interest are subdued by the pure desire to please god at every moment. Even before she became My virgin Mother She had already achieved this exalted virtue. She was already 'full of grace'.

"Her response to the angel's message was a perfect summary of her entire life:'Behold the hand maid of the Lord; be it done to me according to thy word!'She lived with the highest purpose possible to the man or angel-to devote herself unreservedly to God's holy will. Many have formed this high resolve, but only my mother has fulfilled it to perfection. Only She is,'full of grace'.

"Not only does my mother deserve your admiration and praise, but she also deserves your purest love. In becoming My Mother, She also became yours in a very true sense. As your earthly parents co-operated with God in giving you your earthly life, so too did My Mother co-operate with God in bringing supernatural life to your soul .

"She knows and loves you as a true mother, indeed, as the most perfect of all mothers. Her prayers for your needs are frequent and powerful. As She obtained help for the bridal couple of Cana without their knowledge, so does she often obtain help for you in many needs of which you are unaware. As I could not refuse her request in Cana,so too can I not refuse her prayers in heaven.

"Her glorious merits brings you many a favour of which you are unworthy. Be a loyal child of your Heavenly Mother, and your salvation is assured.

-Taken from "My Daily Bread", By Fr Anthony J.Paone, S.J. Confraternity of THE PRECIOUS BLOOD.

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 - August 2018

- 4th: First Saturday, Service at Batim (See below for more info.)
- 6th: Transfiguration of Our Lord.
- 14th: St Maximillion Kolbe
- 15th: Assumption of the Blessed Virgin Mary.
- 22nd: The Queenship of the Virgin Mary.
- 28th: St Augustine
- 29th: The Martyrdom of St. John the Baptist

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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This newsletter is available online. A printed copy of this newsletter is also available FREE (except where otherwise indicated) at the Prayer Services in Batim, Goa. An archive of previous issues is available on the website: www.thebatimmessage.com Your prayerful support and donations - however small - is greatly appreciated!

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