



Mother of God

Mediatrix of All Grace

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CONTENTS

Editorial.....	1
Perfectly imperfect.....	3
Mary,a model of Holiness.....	4
One thief's soul was stolen: the other stole into Paradise.....	7
The Fifth and Final Marian Dogma and the impending Triumph of Mary.....	8
Where to find the Resurrection.....	10
Visitation of the Blessed Virgin.....	13

May: The Month of Mary

- By Dr.Christopher Dias,
www.thebatimmessage.com

May has traditionally been a month of special devotion to the Blessed Virgin Mary. May is also a garden of promise and a fountain of hope for those who love God and honour the Blessed Virgin Mary in this month dedicated to her.

This month let us, devotees of Mary, promote the full Message of Our Lady of Fatima, and thus ‘contribute to bringing about the fulfillment of Her promise, the reign of Jesus and Mary - the reign of the Immaculate Heart and the Sacred Heart.’ Let us also heed Her repeated calls at Batim to pray for the proclamation of the 5th Marian Dogma: Mediatrix of All Graces, Co-Redemptrix and Advocate and thereby obtain all the necessary Graces for these times!

This year its time to take stock of our ‘acts’ and ‘omissions’ and to see how far we have gone in achieving this objective as we experience Our Heavenly Mother’s powerful intercession in our lives.

Exactly two years ago, Pope Francis traveled to Fatima to canonize the two Fatima children Jacinta and Francisco on the 100th Anniversary of

Fatima. The pope consecrated himself to Mary and entrusted to her intercession a suffering humanity where blood “is shed in the wars tearing our world apart.”

Begging Mary’s assistance, the Pope prayed that believers would “tear down all walls and overcome all boundaries, going to all peripheries, there revealing God’s justice and peace.”

“In the depths of your being, in your immaculate heart, you keep the sorrows of the human family, as they mourn and weep in this valley of tears,” the Pope prayed.

If we recollect, prior to the Apparitions at Fatima, the First World War continued to cause wretched havoc and destroy so many young lives. On 5th May Pope Benedict XV issued an encyclical begging God to turn the hearts of rulers towards peace. The Holy Father urged all to purge themselves of sin and pray for peace. “Since all graces are dispensed,” he went on, “by the hands of the most holy Virgin, we wish the petitions of her most afflicted children to be directed with lively confidence more than ever in this awful hour, to the great Mother of God”. A short time later, Our Lady appeared to the Fatima children with her message of peace: ‘Pray the Rosary every day, in order to obtain peace for the world...’ (Sr.Lucia’s Memoirs, p 161).

“It was through the Holy Virgin Mary that Jesus came into the world, and it is also through her that He must reign in the world” (St. Louis de Monfort).

This month end we celebrate the Feast of the Visitation. Just as Mary visited her cousin Elizabeth in her home and family, today in the same way, Mary wants to visit the whole world. Mary’s visitation always brings peace and good, and it represents the beginning of a better world. She continues to look for a place for her Son.

The Virgin is the pilgrim who took peace to Elizabeth and her family. Through us, the Fullness of Grace desires reaching all her children. Today, more than ever, when we are faced with failure and destruction of the Christian Family, we need the Virgin and the Mother.

Let us this month of May renew our consecration to Her Immaculate Heart and let us evince keen interest in fulfilling the Fatima Pledge every day of our lives.

May this meeting with the Virgin Mary, this month, change your life into one of prayer, and may your sacramental life be profound!

Archbishop Filipe Neri Ferrao of Goa and Daman and President of the CCBI has expressed His solidarity with the Church and people of Sri Lanka and has called for prayers this Divine Mercy Sunday following those gruesome explosions that took place in Sri Lanka last Easter Sunday.

His Grace has called for candle light prayers/processions to be held that day and has urged the faithful to pray before the Eucharist Risen Lord - that the people of Sri Lanka may experience peace and healing !

May Our Lady of Fatima intercede for us all !

PERFECTLY IMPERFECT

By Annabelle Mendonca

“Better a diamond with a flaw than a pebble without.” – Confucius

Flaws are imperfections, defects, mistakes, blunders or shortcomings. Everybody has them, so we need not feel alarmed or ashamed about the flaws we have. Even the best maintained gardens cannot be expected to be free of weeds. Even the best conducted functions do end up with a blooper or two!

This does not mean that we need not bother about our flaws at all. The sense of guilt that we experience is relevant as long as we plunge into a serious effort to liberate our future from the dangerous grip of those flaws.

On the contrary we should never allow a sense of shame to grip us and make us feel small and unworthy of associating with others on account of our imperfections. We should never feel we are useless and good-for-nothing. In fact, feelings of self-pity and self condemnation are bound to become spades and crowbars that can actually uproot and shatter our very lives.

We must remind ourselves from time to time that no human person is perfect. Everyone has his or her own shortcomings, defects and imperfections. Leonard Cohen puts it very succinctly: “In everything there is a crack. That’s how the light gets in.”

The flaws that we notice in us are cracks in our personalities through which we will be able to get the required light and escape immediately from the darkness those very flaws had pushed us into. In the words of Cardinal John Henry Newman, “A man would do nothing if he waited until he could do it so well that no one could find a fault.” However perfect we may try to be, there will always be a finger of accusation or criticism to point at us.

Elbert Hubbard puts it humourously though sarcastically: “To escape criticism – say nothing, do nothing, be nothing.” How silly it would be, if afraid of our flaws we were to stop all of our activities.

Let us keep on trying to become more and more perfect, competent, skillful, prudent, wise and cautious albeit with a few imperfections even as we enable more and more of our talents to come to the fore, instead of not at all trying with the sole idea of being free of all imperfections.

A flawless life no human has ever lived, no one is living and can ever live! Every one of us is a frail human being. However strong we may try to be, we are likely to fall into some wrongdoing or other. No man is totally perfect. In fact, perfection is humanly impossible!

When you aim for perfection, you discover it is a moving target. Hence looking for a flaw-free person is like looking for a wave-free ocean, or a fault-free car. No one can own one. Hence instead of worrying about our flaws/defects let us decide to initiate a struggle against them and keep on

Contd on Pg.14

MARY, A MODEL OF HOLINESS

By Kate Soucheray

May is the month of Mary, a woman revered and respected by Catholics around the world. Throughout the year, but especially during this month, we are reminded of Mary's strength of character, her devotion to family, her unshakable faith in God's promises and her deep and intense holiness. All women are called to study and learn from Mary, and especially her virtues of chastity, humility and enthusiasm for righteousness. Rather, our culture urges women to "do whatever feels good" and to be influenced and manipulated by whatever is popular or trendy. One thing we can know for certain, this was not Mary's response to the climate of the world in which she lived.

What we know about Mary is that she was a teenage girl living in Nazareth during the reign of King Herod, which was under the control of the Roman Empire. We also know she was a pious, faithful young woman who understood and followed the precepts of her Jewish faith.

She was betrothed to Joseph, when she was visited by the angel Gabriel and informed she would conceive in her womb and bear a son named Jesus. Mary trusted the angel that this would come about by the power of the Most High, which would overshadow her. As the angel explained to Mary, her elderly cousin Elizabeth was expecting a child, "for nothing will be impossible for God" (Lk 1:37). After the angel departed, Mary hastily went to Elizabeth's aid, who recognized the blessedness of Mary's situation through the power of the Holy Spirit and declared her "mother of my Lord." Then, just as



the angel foretold, Mary gave birth to Jesus on the outskirts of Bethlehem, where she and Joseph travelled to register for the Roman census. Upon returning to Nazareth to live, we know little of Mary's life except that she supported Jesus throughout His ministry. In all things, she trusted God and was obedient to the guidance of the Holy Spirit, valuing all things in life and the dignity of each person, made in His image.

Women in our world today can model their lives after hers, demonstrating respect for themselves, as well as others. They can begin by practicing charity, whether in their words or actions, verbally or non-verbally, online or in person. They can thwart gossip calmly when they hear it, extending love and compassion toward the one attempting to spread an unkind and often untrue

word or sentiment about another.

Another simple way to imitate Mary is by refusing to adopt the immodest styles that are so prevalent in women's fashion and teaching their children to do the same. At Fatima, Mary told little Jacinta that certain fashions would be introduced that would offend Our Lord greatly and those who serve God should not follow them. Modesty, which leads to chastity, is an important virtue women can model for today's generation.

Women can imitate Mary's humility simply by giving God praise and thanksgiving in all things, peacefully accepting His will each day — the good and the bad — as Mary did, whether it was an angel giving the wonderful news that she was to become the mother of the Messiah, or an angel warning of danger and the need to flee to Egypt.

A woman who is a mother, grandmother, sister, aunt or friend must remember the influence she has on the young people with whom she comes in contact, and interact with them in ways that stimulate ethical thinking, moral standards and critical decision-making. It will be through the example she sets, as well as through the verbal and emotional encouragement she provides, that a woman will contribute to the lives of young people in profound and compelling ways.

In doing so, women must listen to their deeper wisdom, which is always available to inspire and motivate them to know and do the right thing. In this, they have the opportunity to likewise inspire and motivate their families and friends to listen and respond to the deeper wisdom within themselves. This will often be a quiet process, in which they have turned to prayer and solitude, asking the Holy Spirit to fill their hearts and minds with wisdom, clarity and purpose.

Mary is the model of holiness; she has been called forth to provide encouragement and guidance to our hurting world, which she has done throughout her earthly and heavenly life. In order to learn from and emulate her example, we must embrace similar holiness, simplicity and purity, committing our lives to better the lives of others through responding to the guidance of the Holy Spirit in our hearts and minds. Take time this month to say the Rosary and ask Mary to speak to your heart and mind, encouraging you to become an example of holiness in whatever life situation you find yourself.

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INDULGENCE TO THE SANCTUARY OF FATIMA

By Dr. Celcio Dias

On October 1st, 1930 the **Sacred Penitentiary** granted “to the faithful who visit individually the Sanctuary of Fatima and pray for the Pope's intentions, **seven years' indulgence**, and to those who make the pilgrimage in a group, a **plenary indulgence** once a month.” (The wonders of Fatima by Rev. Fr. Joseph Cocella May 20, 1947 Nihil Obstat John M.A. Fearn, S.T.D., Censor Librorum, Imprimatur † Francis Cardinal Spellman, Archbishop of New York)

What are Indulgences? An indulgence is the taking away of the temporal punishment either of oneself or of souls in purgatory, through certain prayers or works prescribed by the Church. The Church grants indulgence by applying to us from her spiritual treasury the merits of Christ and the Saints.

What are the Kinds of Indulgences?

1. Plenary Indulgence is the remission (cancellation) of all the temporal punishment, can be gained only once a day.
2. Partial indulgence is the remission of part of the temporal punishment, and can be gained several times a day.

How can we Gain Indulgences?

To gain an indulgence, we must be free from mortal sin, have at least a general intention of gaining the indulgence, and perform the works required by the Church.

To gain a Plenary indulgence, we must also (1) go to confession (one confession within a week before or after allows us to gain several plenary indulgences), (2) receive Holy Communion (once for each plenary indulgence), (3) pray for the Pope's intentions and (4) be detached from all sins.

We can gain Plenary Indulgences, when we visit the Blessed Sacrament for at least an hour, read the Bible for at least half an hour, pray the Holy Rosary in a Church or with the family, receive or attend another's First Communion, attend a priest's first solemn mass or his 25th, 50th or 60th anniversary mass, make the way of the cross on Good Friday,



renew one's baptismal promises during the Easter vigil or on the anniversary of one's baptism, do spiritual exercises for at least three days, devoutly receive a papal blessing including those imparted at Easter and Christmas, and received through live transmission by radio, television, or internet, etc

Partial indulgences may be gained by using blessed objects, prayers, sacrifices, acts of service and other good works.

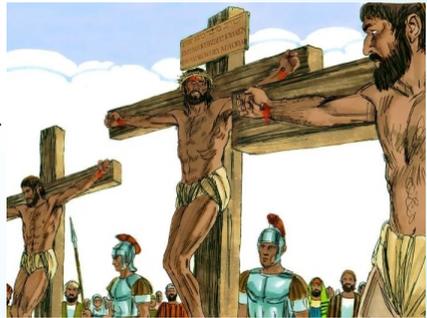
ONE THIEF'S SOUL WAS STOLEN: THE OTHER STOLE INTO PARADISE

“It was the English author Robert Louis Stevenson who wrote:
Two men looked out through prison bars. One saw mud; the other stars.

One reaction to pain can be rebellion; the other can be resignation. Those who rebel against it see no purpose in pain; but those who see it in relation to saving the soul turn it into what is creative. When the universe is opaque and nothing is seen beyond, suffering is devoid of meaning. The universe is as transparent as a windowpane to those who see that 'all things cooperate unto God in those who are called to be saints'.

These two attitudes toward pain were perfectly exemplified by the two thieves and revolutionists crucified on either side of Our Divine Lord. Both of them suffered exactly the same torture. When they felt the impress of the nail on their hands, they blasphemed. Then they heard the First Word spoken by the One on the central cross. It was an unusual word He spoke. Generally, when men are sentenced to die, they protest their innocence, or condemn those who condemn them, or else ask for forgiveness. But here, for the first time in history of the world, the Son of God on the Cross was saying, 'Father, forgive them for they know not what they do'.

When the thief on the left heard this cry, he asked Our Lord to prove His Power by stepping down from the Cross and by taking him down. That to him was a sign of Omnipotence to stop that pain and suffering. Power, to that thief on the left, was to be used, not to make him better, but to enable him to go on with the dirty business of thieving. He could not assimilate pain; it came to him like foreign substance to the stomach that could not digest it. The result was that it intensified his rebellion to be point where his mouth became a crater of hate and a volcano of blasphemy. No one is better for pain; he could conceivably be worse. Unspiritualized suffering degenerates the soul. Refusing to think of pain as related to anything else intensifies the thought of self and thereby deepens egotism.



But the thief on the right, when he heard that prayer for forgiveness, began to see a relationship between his sufferings and his guilt. Some sparks from the central cross ignited some inflammable material in his soul, and in the belfry of his conscience the bell began to toll. He spoke to his brother thief, and he said, 'Fear ye not? We suffer the just reward of our crimes, but this Man has

Contd on Pg.14

THE FIFTH AND FINAL MARIAN DOGMA AND THE IMPENDING TRIUMPH OF MARY

By Francis S. Barreto

There is a saying among scholars who have converted to Catholicism: “To become steeped in history is to cease to be a Protestant” History, leads us to original sources, which in turn lead us to discover that Jesus Christ found but one Church. The Catholic Church, is the continuation of the Church founded and built upon Peter by Jesus. The Catholic Church today teaches the same faith as did the early Fathers.

It is sometime thought or said that Sacred Scripture reveals very little about Mary, the Mother of Jesus. Yet, the Word of God says enough about Mary. The Fathers of the Church found keen testimony from the Word of God itself, to tell us essential points about Mary. John Henry Cardinal Newman, famous convert from the 19th century wrote: “The Fathers made me a Catholic, and I am not going to kick down the ladder by which I ascended into the Church. It is a ladder quite as serviceable for that purpose now as it was twenty years ago”. It is true what the Fathers said about Jesus Christ. It is also true in what the Fathers said about the Mother of the Redeemer.

1. The early church at the Council of Ephesus in 431, gave Mary the title *Theotokos*, Mother of God. As we know, this proclamation of the dogma of the divine maternity did not simply honour Mary, but defended the nature of Jesus as both divine and human.
2. A few centuries later the Church taught the Virgin Birth (the Perpetual Virginity of Mary) an expression for the conception of Christ without man but with a true Mother, and thus Mary was Virgin before, during and after the birth of Jesus Christ. It is taught by all the creeds of Christendom and was proclaimed by Pope Martin I at the Lateran Council in 649.
3. The Church has defined as dogma of faith the Immaculate Conception, meaning Mary was sinless from the first moment of her created existence. Pope Pius IX solemnly defined this dogma in 1854.
4. The Assumption was defined as dogma of faith by pope Pius XII in 1950, meaning Mary has entered heaven in both body and soul.
5. As the 20th century ended and the Church entered the Third Millennium, hundreds of bishops, archbishops and cardinals, petitioned the late Pope John Paul II for a final and fifth Marian dogma. Mary as Co-redemptrix, Mediatrix of All Graces, and Advocate.

It is obvious the Pope was pleased with such a dogma for he, himself, on various occasions, in various parts of the world, has used the expression, **Co-redemptrix**, in speaking to peoples about Mary. The Second Vatican Council used the expression **Mediatrix**, in speaking of Mary. The Church in its prayers for centuries has spoken of Mary as **Advocate**. While there are theologians opposed to this fifth possible Marian Dogma for various reasons, such as those of ecumenism, it is to be noted that there were also oppositions in advance to the other four Marian

definitions as dogma of faith. The Church always prospers more, and souls benefit immeasurably, when Mary's rightful role is recognized by the Church. When God's children upon earth give glory to this most exalted of all God's creatures, next to Jesus Christ, for it is simply a recognition of what God has done for His Mother and for us. God is pleased and bestows special blessings upon the Church through the intercession of Mary, our Advocate. When the Church gives Mary full recognition of all what she is, it prospers spiritually.

It seems inevitable that the fifth dogma of Mary will come. Since what it means has already been taught in the eight Chapter of Lumen Gentium, Vatican II Dogmatic Constitution on the Church. We can therefore look for great blessings and renewal in the Catholic Church in the Third Millennium as the role of Mary, Mother of the Church, is more fully, recognized and appreciated. In the late Pope John Paul II's teachings it was easily observable that he had great optimism for the future. He held that a triumph of the Immaculate Heart of Mary is coming in the Third Millennium. It is a well known fact that Pope John Paul II was formed by Mary and it will be known that his successor Pope Benedict XVI has been fashioned by Christ Himself. It will be up to him to proclaim the fifth dogma which will most likely bring forth the Triumph of the Immaculate Heart of Mary.

Catholics and Orthodox Christians are known for their great love for the Blessed Virgin Mary. When Mary is loved, God is pleased; when God is pleased in a special way, He sheds His grace upon the members of the Church more abundantly.

Mediatrix and Advocate are already contained in the sources of divine revelation, Sacred Scripture and Apostolic Tradition, as interpreted by the Magisterium (cf. Dei Verbum n.9,10). The Church Fathers so intense about presenting both divine and human nature of Jesus Christ, cannot do so without Mary. They need Mary's virginity to show Christ's divinity. They need Mary's Motherhood to show His humanity, as well as His divinity. Jesus and Mary are truly inseparable in the plan of God. Our honour for and devotion to Mary should likewise be inseparable from Jesus Christ. Because Jesus and Mary are inseparable, the triumph of Mary is also the triumph of Jesus. The triumph of Jesus and Mary must be a triumph within the hearts of people. To love Jesus and Mary is to be blessed immeasurably in time and for eternity. To Jesus through Mary to the Father through Jesus in the unity of the Holy Spirit, Spouse of Mary that describes our spirituality.

The Church will be immensely blessed when the members of the church more perfectly know and love Mary, Daughter of God the Father, Mother of God the Son, Spouse of the Holy Spirit and Mother of the Church.

Source: *Mary Through the Ages*

"I love you dearly. Pray, pray, pray many Rosaries for the fulfillment that I may be proclaimed The Mediatrix of All Graces, Co-Redemptrix and Advocate. It is in this manner, I will protect you, for All Power, All Grace has been entrusted unto Me. Be faithful to your fidelity to Me by Consecrating yourselves to My Immaculate Heart".

-Our Lady to Iveta, May 13th 2013

WHERE TO FIND RESURRECTION

By Fr. Ron Rolheiser, OMI

Something there is that needs a crucifixion. Everything that's good eventually gets scapegoated and crucified. How? By that curious, perverse dictate somehow innate within human life that assures that there's always someone or something that cannot leave well enough alone, but, for reasons of its own, must hunt down and lash out at what's good. What's good, what's of God, will always at some point be misunderstood, envied, hated, pursued, falsely accused, and eventually nailed to some cross. Every body of Christ inevitably suffers the same fate as Jesus: death through misunderstanding, ignorance, and jealousy.

But there's a flipside as well: Resurrection always eventually trumps crucifixion. What's good eventually triumphs. Thus, while nothing that's of God will avoid crucifixion, no body of Christ stays in the tomb for long. God always rolls back the stone and, soon enough, new life bursts forth and we see why that original life had to be crucified. ("Wasn't it necessary that the Christ should so have to suffer and die?")



Resurrection invariably follows

crucifixion. Every crucified body will rise again. Our hope takes its root in that.

But how does this happen? Where do we see the resurrection? How do we experience resurrection after a crucifixion?

Scripture is subtle, though clear, on this. Where can we expect to experience resurrection? The gospel tell us that, on the morning of the resurrection, the women-followers of Jesus set out for the tomb of Jesus, carrying spices, expecting to anoint and embalm a dead body. Well-intentioned but misguided, what they find is not a dead body, but an empty tomb and an angel challenging them with these words: "Why are you looking for the living among the dead? Go instead into Galilee and you will find him there!"

Go instead into Galilee. Why Galilee? What's Galilee? And how do we get there?

In the gospels, Galilee is not simply a geographical location, a place on a map. It is first of all a place in the heart. As well, Galilee refers to the dream and to the road of discipleship that the disciples once walked with Jesus and to that place and time when their hearts most burned with hope and enthusiasm. And now, after the crucifixion, just when they feel that the dream is dead, that

their faith is only fantasy, they are told to go back to the place where it all began: “Go back to Galilee. He will meet you there!”

And they do go back to Galilee, both to the geographical location and to that special place in their hearts where once burned the dream of discipleship. And just as promised, Jesus appears to them. He doesn't appear exactly as he was before, or as frequently as they would like him to, but he does appear as more than a ghost and a memory. The Christ that appears to them after the resurrection is in a different modality, but he's physical enough to eat fish in their presence, real enough to be touched as a human being, and powerful enough to change their lives forever. Ultimately that's what the resurrection asks us to do: To go back to Galilee, to return to the dream, hope, and discipleship that had once inflamed us but has now been lost through disillusionment.

This parallels what happens on the road to Emmaus in Luke's gospel, where we are told that on the day of the resurrection, two disciples were walking away from Jerusalem towards Emmaus, with their faces downcast. An entire spirituality could be unpacked from that simple line: For Luke, Jerusalem means the dream, the hope, and the religious centre from which all is to begin and where ultimately, all is to culminate. And the disciples are “walking away” from this place, away from their dream, towards Emmaus (Emmaus was a Roman Spa), a place of human comfort, a Las Vegas, or Monte Carlo. Since their dream has been crucified, the disciples are understandably discouraged and are walking away from it, towards some human solace, despairing in their hope: “But we had hoped!”

They never get to Emmaus. Jesus appears to them on the road, reshapes their hope in the light of their disillusionment, and turns them back towards Jerusalem.

That is one of the essential messages of Easter: Whenever we are discouraged in our faith, whenever our hopes seem to be crucified, we need to go back to Galilee and Jerusalem, that is, back to the dream and the road of discipleship that we had embarked upon before things went wrong. The temptation of course, whenever the kingdom doesn't seem to work, is to abandon discipleship for human consolation, to head off instead for Emmaus, for the consolation of Las Vegas or Monte Carlo.

But, as we know, we never quite get to Las Vegas or Monte Carlo. In one guise or another, Christ always meets us on the road to those places, burns holes in our hearts, explains our latest crucifixion to us, and sends us back – and to our abandoned discipleship. Once there, it all makes sense again.

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.

25 th MARCH 2019, Solemnity of the Annunciation of Our Lord:

Fr Francis Xavier, sdb from Don Bosco Animation Center, Pulwaddo Benaulim celebrated the Holy Mass. In his stirring homily, he mentioned that the Blessed Mother always has an important role in his life. He gave the example of how once praying and surrendering to Our Blessed Mother he got into a fully booked and secured the seat number 24. This happened not once but twice -and both times he was seated on seat no. 24 (the date of the feast of Our Lady, help of Christians). Also, many times facing difficulties in studies, he used to stop and pray to Our Blessed Mother with the result that he found he could study very easily.

“The greatness of the day’s solemnity is not that Our Lady was chosen to be the Mother of God, but She believed that She would bear a Son, She did not doubt but exclaimed: “I am the handmaid of the Lord.” Her constant submission to God’s Holy Will was carried even onto the Cross and even upto the ascension of Jesus to heaven”.



“We all should imitate Her unconditional surrender to God’s Holy Will and like Her try to discern God’s plan for each one of us. We may have a moment of doubt, but with God’s Grace, all things are possible. Let us be open to the Will of God and understand the work of God in our lives”.

The Holy Mass was at 4 pm, preceded by Holy Rosary and Consecration at 315 pm. Refreshments were served to all. About 120 of the faithful attended.

FIRST SATURDAY: 5 th APRIL 2019:

Fr Johnsie Pereira, Parish Priest from St Anne’s Church, Talaulim (Santana) exposed the Most Holy Blessed Sacrament, attended to confession and celebrated Holy Mass. In his usual style, he encouraged and thanked those who came with great faith and from faraway places to honour Our Lady this First Saturday. **He prayed for Fr Ubaldo who is hospitalised for a Gall Bladder ailment.**

About 150 attended. An announcement was made inviting all to the Feast of Our Lady of Gloria, Triduum of Holy Masses at 430 pm on 3 rd , 4 th and 5 th May 2019. **Another announcement was made thanking God for the holy water in the well that appeared - filling the tank.** Until now the well was dry for a number of weeks. Thank you to all those who prayed for this intention.

A call was also made out to join in the Rosary Chain and to pray for Iveta who will undergo great suffering this Good Friday.

VISITATION OF THE BLESSED VIRGIN (31st MAY) -By Annabelle Mendonca

Mary arose and went in haste... and greeted Elizabeth... Elizabeth was filled with the Holy Spirit and cried out with a loud voice, saying, "Blessed are you among women and blessed is the fruit of your womb.. And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Saviour. ." - Luke 1:39-46.

Young Mary, she does not sit still for long. She no sooner learns that she will give birth to the Son of the Most High then she travels, hastily, to see her elderly cousin Elizabeth. Young Mary is barely at the door, hardly says Shalom, than the infant John in Elizabeth's womb does a flip of joy. Even he, there in his warm, dark chamber, knows that Mary is someone special. Elizabeth knows it, and the unborn child in her womb knows it, that Mary is "the mother of our Lord". Elizabeth is "filled with the Holy Spirit," and exclaims with a loud cry (very dramatic, is it not?) that Mary is "blessed among women". "Blessed" is a word we



are so familiar with that we don't pay much attention to it. But here, to be "blessed" is not just a polite compliment being paid to Mary, or a pious formality. Rather, to be blessed is to receive a gift of God's own life, and with this gift of divine life come vitality, strength and peace. God alone can bless. We can bless only in the sense that we wish and pray that God will bless.

How good these two cousins were to one another. It is fascinating how both women were such good models of the art of listening and understanding. Mary had a marvelous story that she must have been just bursting to tell someone. So did her cousin. That a woman is having a baby is newsworthy enough. But that each one is pregnant under such amazing circumstances is even more telling. There is even more need to celebrate the event by sharing the whole story with an understanding friend.

Mary's reply to her cousin's greeting was great; she did not demur, there was no false humility in her response. There was no doubt about where her greatness came from. All was from God. She had already begun the process of making God great, better known and better loved, by the good use of the gifts God gave her. She sang her 'Magnificat' of joy and expansive exaltation. Mary sang about how God had changed her from a "nobody" to a most highly favoured "somebody". Her experience then embraced all time. She improvised a "class song" for all the classless people of the world: all of the oppressed, the exploited and the ignored.

"Blessed are the poor; they will be comforted." Mary's Magnificat anticipated Christ's beatitudes by thirty years. It must have been a moving experience for Mary to understand this with such a sure instinct and to proclaim it with such conviction.

Mary is not a divine being, but she is the mother of the Son of God. Mary is not our Redeemer, but she is the mother of our Redeemer. Mary reminds us about God's maternal love for us. Mary has no power of her own, apart from the power of God. She prays and intercedes for us because she loves us. We are all her children through her Son, our Redeemer and Saviour, Jesus Christ.

As the human mother of Jesus, she reminds us that Jesus was fully human as well as fully divine. In her response to God's will for her, she also stands as the ideal model of what it means to be a follower of Christ, to say yes to God's will in all things. Yes to God's will no matter how difficult or impossible it may be to understand. Yes to God's will. Not without some questions, perhaps; not without some puzzlement, perhaps; but, in the end, yes, in all things.

May is a month especially dedicated to our Blessed Mother. As we pray for her intercession let us also try to imitate her virtues and strive to live her life of simplicity, filled with faith, hope and trust in our Creator.

Contd from Pg.3

cleansing our hearts and minds just as we keep on cleaning our face, limbs and entire body through regular baths.

Let us constantly bear in mind the fact that this struggle against our shortcomings and imperfections is bound to be an ongoing struggle, till our last breath. Only with the assistance of our Divine Creator can we hope to attain the perfection we seek, because only God is perfect and only He has the power to make us perfect.

May we all have a very Happy Eastertide filled with much love, peace and joy!

Contd from Pg.7

done no wrong'. Then turning to the Divine Savior, he prayed, 'Remember me when Thou shalt come into Thy Kingdom'. Kingdom? Did He Who apparently was a fellow criminal have a Kingdom? The thief looked at the crown of thorns and saw there a royal diadem; the nail was to him as a scepter of power and authority; His crucifixion was His installation, and His blood, the royal purple. He asked only to be remembered. The response came back, 'This day thou shalt be with Me in Paradise'. 'Thou' it was the foundation of democracy; the worth of a single soul. 'Thou shalt be with Me' I always wondered why He said 'in Paradise', to be with Him in Paradise! And the thief died a thief! For he stole Paradise; Paradise can be stolen again.

-Taken from Its Time Newspaper dated 31/8/2006

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 2019

1st: St Joseph the Worker
3rd: St Philip and James, Apostles
4th: 1st Saturday, Service at Batim
13th: Feast, Our Lady of Fatima

14th: St Matthias, Apostle
30th: The Ascension of the Lord
**31st: The Visitation of the Blessed
Virgin Mary**

PRAYER PETITIONS, TESTIMONIES & RELIGIOUS ARTICLES

- + 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
- + Mediatrix of all Grace Medals, Scapulars and the Messages of Our Lady printed in a book are now available at: Star of David Tours, Ground floor, Gomes Classic Bldg, GS 7 Behind Rebello Hospital, Madel, Margao, Goa Ph: 9309778931

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

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

1.00 pm: +Stations of the Cross (Simultaneously
at the foot of the Holy Mount and at the Church)

2.00 pm: +Holy Rosary, +Adoration of the
Most Blessed Sacrament, +Divine Mercy
Prayers, +Consecration to the Immaculate
Heart of Mary, +Confessions.

3.30pm: +Holy Mass.

Services are held in Konkani and English

**CONTACT DETAILS FOR
TRANSPORT BY BUS:**

Margao, Petrol pump closest to
Main Post Office 11am,
Mob: 9420712310

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

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

Calangute: From Calangute
Church at 11.30 am,
Mob: 9421241248

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

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