

Mary of Nazareth



Mediatrice of All Grace

Vol.1 1st March 2017 No 3.



CONTENTS

Editorial.....	1
Lent--A Season of Challenges.....	4
Cause of Our Joy.....	7
Cultivating a sense of the Sacred... ..	9
Seek the Lord with all your heart... ..	11
Pope: A People that fails elderly has no future.....	13



**OUR LADY'S MOST ARDENT DESIRE:
THE PROCLAMATION OF THE 5TH
DOGMA:
"MARY AS " CO-REDEMPTRIX,
MEDIATOR AND ADVOCATE"**

Dr Christopher Dias, www.mediatrixofallgrace.com

On Feb 3rd, 2012 Our Lady discloses the following message to Iveta:
"....it is My desire as the Mother of God and Mediatrice of all Graces to come before you in the land of your ancestors on the Holy Mountain of Mt. Batim...I will make My Presentation, My Visitation on this Mountain at the hour of Divine Mercy. There I will entrust to the world My request..."

At the appointed time in Batim on the feast of the Annunciation of Our Lord at Batim, Ganxim Goa, India on 25th March 2012 at the Hour of Divine Mercy, 3 pm, Our Lady appears to Iveta.

Our Lady speaks:

"My beloved children, I come down from heaven this day to your World, to Earth to bring before you the desire of God. The Most Holy Trinity desires that I be proclaimed as Mediatrice Of All Graces by My beloved Chosen Son, The Bishop of Rome, His Holiness Pope Benedict XVI. God has found favour with you, the gentiles and desires with great desire that it go forth from this Holy Mountain. It is I your Heavenly Mother. I thank you for responding to My request to come before Me on this Holy Mountain....."

Proclaiming Our Beloved Mother as Co-Redemptrix, Mediatrice of all Graces and Advocate is a paramount desire of Our Lady that has a common thread throughout Iveta's book.

"I desire that you pray the Rosary united with the chaplet of Divine Mercy each day for the intentions of My Immaculate Heart, that the Bishop of Rome His Holiness, your Holy Father Peter the Rock, the Pope of My Jesus, Pope Benedict the XVI proclaim me as Mediatrice of all Graces. On that day, the gates of Heaven will open to release the Grace that is awaiting with the promise to fulfill the promise of this Medal" Our lady was referring to the Mediatrice of all Graces Medal that was blessed and released at the appointed time in Batim. (The explanation of the medal and its significance is mentioned on the website and in the Book)

The following are the privileges of the medal before proclamation:

"Rejoice little ones of mine for today, before I Am proclaimed the Mediatrice of all Graces, to those who will wear this Medal after it is blessed by a Priest My beloved chosen son, a Catholic Priest will receive this privilege before time like in Cana, the privilege of conversion, the privilege of praying for those in need of conversion and the promise of the heavenly host of the army of God, Michael the Prince to entrust your soul in the last hours of agony safely to God. Amen."

Our Lady came to Fatima a hundred years ago to warn us about the errors of atheism and materialism spreading across the world and Our Blessed Mother came with a solution of the devotion of reparation on the First Saturday of five consecutive months and solemn request for Consecration of the World and Russia to Her Immaculate Heart.

Undoubtedly, She is Our Advocate -as when we Hail her in the Hail Holy Queen Prayer. Throughout the Christian era and more so revealed in these hundred years since the Fatima Apparition she has also proved Herself to be Our Mediator, bringing us to Her Beloved Son Jesus. She also bears testimony to being our Co-Redeemer with Christ - Our Redeemer - "as she uniquely cooperated with Jesus and was entirely subordinate to and dependent upon Jesus, in the historic work of Redemption"

It is our Christian responsibility and obligation precisely to participate in the redemptive work of Jesus Christ. This is why Pope John Paul II called all Christians to become "co-redeemers in Christ."

Every time you pray for someone to come to Christ; every time you evangelize Christ by word or example; every time you pray for a family member in faith during a time of crisis; every time you pray for the terminally ill who will die this day to accept their Redeemer during their last hour in all these prayers and works of Christian intercession, you are cooperating in the Redemption of another human being. You are participating in the application of the saving work of Jesus Christ in buying back members of the human family from Satan and sin.

"Crucified spiritually with her crucified Son Mary's role as Co-redemptrix did not cease with the glorification of her Son." Pope John Paul II (Jan. 31, 1985)

"Mary is our Co-redemptrix with Jesus. She gave Jesus his body and suffered with him at the foot of the cross." Blessed Mother Teresa of Calcutta, (August 14, 1984)

Are we ready for a 5th Dogma: Mary as "Co-redemptrix, Mediator and Advocate"? The Batim Message does make it clear that it is Our Lady's most ardent desire. This is what Iveta had to say in her own personal words, see Pg.81 in her Book: **"We are called gentiles, were are not Jews the Chosen race and God desires from this Mountain, this last and final Dogma will be proclaimed in the understanding that we beg and pray to God that the Holy Father will have the courage to do so."**

Let us pray for the Holy Father and for the intentions of Our Lady!

LENT--- A SEASON OF CHALLENGES

-Annabelle Mendonca.

Why is it that many Christians feel that Lent is a boring season? Is it not rather a time of the year when we are called upon to live our faith more intensely? Should the time we spend in prayer, service and fasting make us feel bored or, on the contrary, lead us to be fully alive in deepening the faith that inspires our lives? Why should we not enter the period of Lent as if we were going on vacations, not to stop living out our faith, but to make it become more alive?



Young people are fond of sports now-a-days, older folks too have begun to take active part for health reasons. They are ready to spend hours doing all kinds of physical exercises in order to remain in top condition; jogging, swimming, aerobics, bodybuilding, etc. We should be happy to see that so much time is spent in developing the body. Some are so eager to remain "in good shape" that they will not even hesitate to stop smoking and avoid taking alcoholic drinks.

In the same way, the spiritual life, too, requires some very concrete exercises to avoid becoming a routine and to remain in good shape. For example, we must read the Word of God regularly and meditate upon it, if we want to remain spiritually alive. Every year, during the season of lent, we are invited to undergo a real spiritual therapy in order to renew our faith in Christ. The season of Lent has been instituted precisely for that purpose: to start anew or begin a new life." See, now is the acceptable time; see, now is the day of salvation!" (2Cor.6:2).

During the season of Lent, the Church invites us to actualize our baptism, which made us share in the death and resurrection of Christ. In baptism we are made new creatures. Yet we are all weak and often inclined to forget God's love. In order to remain faithful to Him, we have to struggle against the forces of evil. That is what the Church reminds us about during Lent. She calls us to conversion.

What should we do to live the Lenten season in a meaningful way? Many observances have been followed in the course of time for that purpose. It is for us to use the ones we find helpful or invent new ones suitable for us.

1) Changing our hearts: "The time has come and the kingdom of God is close at hand. Repent, and believe the good news"(Mk.1:15). That was the message of the prophets, and it was also the message of Jesus. The liturgy of

Lent reminds us constantly about it.

We are all sinners, and God waits only for a sign of repentance on our part to forgive us. That is why Jesus warns against everything that can enslave us and take us away from the Father: hatred, lies, selfishness, love of money, etc. (Cf. Mt. 15:19). What God expects from us is that we change our hearts. Even though we are baptised, sin is not yet eradicated from our lives. The old self is still alive in us.

2) Listening to the Word of God: "Man does not live on bread alone, but on every word that comes from the mouth of God" (Deu.8:3). Why not take the opportunity given to us during this season of Lent to discover the importance of the Word of God in our lives?

3) Confessing our sins: Today, the word 'penance' is not very fashionable, because we have forgotten what it means. Penance is meant to support our experience of forgiveness and reconciliation. It is an indispensable dimension of Christian life. Lent may help to rediscover it.

Lent begins on Ash Wednesday. On that day, Christians are seen coming out of the church with a little grey cross on their foreheads. They have just received ashes as a sign of penance. That rite reminds us that we all must die one day and that the world in which we are living is passing away. It also conforms in us the conviction that we are called to another life that will never end. To receive the ashes is to acknowledge that we are sinners and that we are in need of conversion.

4) Fasting and prayer: From the beginning of the Church, fasting has always been an essential part of Lenten observances, in imitation of Christ who fasted during forty days in the desert. If the church invites us to make that renouncement, it is not for the purpose of achieving some kind of great deed, but to fight against everything opposed to God's love in our lives and free our hearts for sharing with others.

"Fasting and almsgiving are the two wings that take up Lenten prayer to God", said St. Augustine. That is why the church invites us to intensify our prayer during the season of Lent in order to strengthen ourselves against temptations, in imitation of Christ who went to the desert to pray. During that long "annual retreat", the liturgy gives us a chance to meditate more often on the Word of God so that it may take root in our hearts.

Conversion is a personal response to God's love. No one can get converted for somebody else. It is for each one of us to see what he/she has to change in his/her life in order to respond more generously to God's call. And it is only those who acknowledge that they are sinners and in need of redemption who can experience Christ's healing touch.

THE POPE SPEAKS: Suffering and Illness have Meaning

People who approach suffering with a merely human attitude of mind cannot understand what it means and can easily collapse in defeat; at most they manage to accept it, being gloomily resigned to the inevitable. We Christians, however, being instructed in the faith, know that suffering can be transformed if we offer it to God into an instrument of salvation, and into a sacred way which helps us get to heaven. For a Christian, pain is no reason for gloominess but for joy; the joy of knowing that on the Cross-of-Christ all suffering has a redemptive value.

Again today our Lord invites us, saying: 'Come to me, all you who labor and are overburdened, and I will give you rest' (Matthew 11:28). So turn your gaze to him in the sure hope that he will give you relief, that in him you will find solace. Do not be afraid of showing him your sufferings, and at times your loneliness too. Offer him this daily tally of small and often big crosses, and so-even though they often seem unbearable to you- they will not weigh you down, for Christ himself will be carrying them for you: 'For ours were the sufferings he was bearing, ours the sorrows he was carrying' (Isaiah 43:4).

As you follow Christ along the road, you will feel the inner joy of doing God's will. A joy which is compatible with pain, because it is the joy of God's children, who know themselves to be called to follow Jesus more closely on his road to Golgotha.

-The CRUSADER, February 2000

Dates to Remember - MARCH 2017

1st	Ash Wednesday
3rd	First Friday/St. Katherine Drexel/World Day of Prayer
4th	First Saturday/St. Casimir
5th	First Sunday of Lent
8th	St. John of God
12th	Second Sunday of Lent
17th	St. Patrick
18th	St. Cyril of Jerusalem
19th	Third Sunday of Lent
20th	St. Joseph Husband of Mary
25th	Annunciation of the Lord
26th	Fourth Sunday of Lent/WAF Meet
28th	St. Sixtus III, Pope

CAUSE OF OUR JOY

The mere thought of Mary the Mother of God has caused faithful Christians the world over to exult in joy. Why? Because she, the humble maiden of Nazareth, freely and cheerfully accepted her august role in the redemption of men wrought by her Divine Son. Consequently, it is possible for a human person to become holy!

The collection of Masses of the Blessed Virgin Mary, Volume I (New York: Catholic Book Publishing Co., 1992) offers the traditional rationale for why the Ever-Virgin Mother of Christ is venerated under the glorious title of Cause Nostrae Laetitiae (“Cause of our Joy”):

The Church as the Bride of Christ has always found joy in its (her) Bride-groom and returned His love with ever-increasing joy. Since Jesus had come to us through Mary, the Church came gradually to understand that the Blessed Virgin, because of her cooperation in the Incarnation of the Word, is the cause or origin or source of this great joy; the Church has known too that the sorrow brought into the world by Eve's disobedience has been changed into joy by Mary's obedience, and so it began to honor her with the title “cause of our joy”. Devotion to our Lady under this title has developed especially in France and Canada (Notre Dame de Liesse).

In the Litany of Loreto, we hail Mary as “the Cause of our joy,” recognizing her submission to the power of the Holy Spirit, resulting in the Second Person of the Most Blessed Trinity coming to earth. Jesus Christ, the God-Man, makes us joyful because of His influence over our destiny. We now have the opportunity to inherit everlasting life, thanks to His unsurpassable Incarnation. His selfless Passion, His agonizing Death, and His jubilant Resurrection. Mary also makes us joyful because we acknowledge how her fiat changed the course of human history. Her “yes” broke the chains of death established by Eve's haughty “no”.

Sadly, the word joy, like love or charity, is often misused in modern discourse. Authentic joy (which is one of the Twelve Fruits of the Holy Spirit), writes Father John A. Hardon, S.J., in his helpful *Modern Catholic Dictionary* (Garden City, New York: Doubleday Company, Inc., 1979), is “the feeling aroused by the expectation or possession of some good.” This is true spiritual joy, which “is possessed by angels and human beings, and its source is the rational will.” One may speak about the joy of baseball or cooking; however, spiritual joy is quite a different reality.

Mary does really cause joy because through her legacy we hold the



expectation of the good which she has won through her fidelity to the inscrutable plan of the Almighty, namely friendship with Christ (for us, now here on earth; for Our Blessed Lady, now in Paradise).

It has been said that real joy is contagious. Mother Teresa of Calcutta has often quipped that she can immediately discern even without looking when several members of the Missionaries of Charity are present: the spiritual joy which they experience is tangible. Moreover, that very joy is waiting to be shared. Undoubtedly, the close connection which these pious religious have to the Immaculate Heart of Mary continually inspires them to

be consecrated religious striving to imitate the abundant joy found deep in the words and actions of Mary.

To ponder the role of Mary in our redemption leads to astonishment. How good God has been to His people! How trusting Mary was and remains today in the Word of the Lord!

The Opening Prayer of the Mass of the Blessed Virgin Mary, Cause of Our Joy, not only asserts the truth of the belief that, indeed, Mary is the cause of our joy but also offer the hope that we the children of the Mother of Jesus will benefit from this reality:

Lord, our God, You were pleased to bring joy to the world through the incarnation of Your Son. Grant that we who honor His Mother, the cause of our joy, may always walk in the way of Your commandments with our hearts set on true and lasting joy

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A PRAYER FOR LENT

I love Thee, Jesus, my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

CULTIVATING A SENSE OF THE SACRED

FAITH is the most important and lovely word in our language. It speaks to us both on a human level and on the divine.

Our faith speaks of love, of trust, of fidelity. It speaks of mighty emotions; great drama has been played, wonderful novels have been written, about faith in man and in God.

But we use the word faith in an everyday sense as well. When we stand at the bus stop or the railway station, we are showing a faith in the timetables, though some might think that this faith is totally misplaced. We realize that we couldn't live our lives in any organized sense. If we didn't have any faith in human beings and institutions.

We cannot possibly verify every single fact that we come across. We have to have trust, and we are often sadly disappointed. But it doesn't take away from the general sense of faith that we have. It might be said that some are more trusting than others. We do well to keep our faith in human beings and not be cynical. Confidence is a mark of maturity. Allegiance has about it a noble ring, and when we speak of good faith, we speak of sincerity of intention, and bad faith, and intention to deceive.

All this is on the human level, and very important it is. When we come to speak of faith in God, much that we have said already is very pertinent in the concept of faith. But with God there is a transcendent element, of more or less abandonment. We have faith in God; we believe in God, even though in the human sense, he is not knowable, in the spiritual sense, he is indeed knowable. This knowing God by faith is indeed God's gift to us. Left to ourselves, we would have little chance of knowing him.

When prospective converts come to me, I do not stress the intellectual knowledge of God. I stress the cultivation of a spiritual, of a sense of the presence of God in our lives. We come to know God through the sacraments, through prayer and the many devotional adjuncts to our faith. Obviously, it is important that we have a basic knowledge of God, which we know through the creed and through the reading of the Scriptures. We need to know the role of the Church as the means by which the knowledge of God is transmitted down the centuries. The Church is

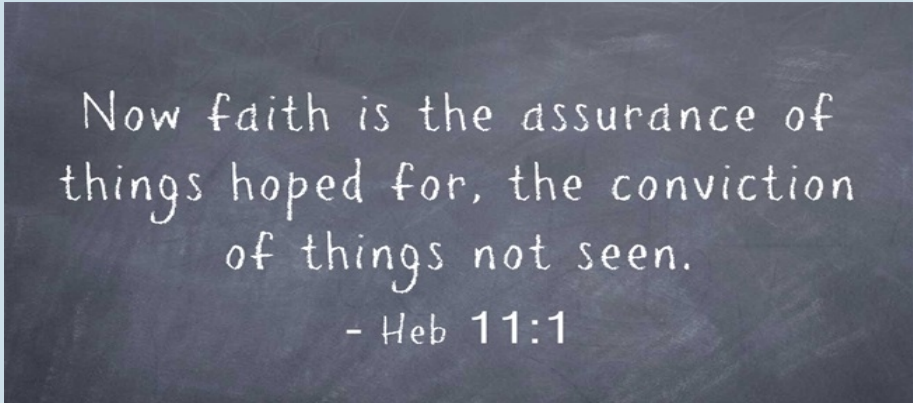
charged with the task of preserving that revelation through the ages, and to one is given the especial task: the successor of St Peter, the Pope.

Even in moments of spiritual dryness, when nothing in life seems to make sense, our faith is there to sustain us, to help us in the journey of life. At times, faith seems blind, but we hold on, knowing that almighty God will not desert us. What must it have been like in those dreadful death camps, where human life was so appallingly denigrated and despised. The Knowledge of and belief in eternal life must have sustained so many in their physical hell, knowing that their bodies might be destroyed, but their souls were theirs and no one could take those from them. Eternal life would be theirs, and peace and happiness after this "vale of tears".

Think of the faith of the sick and the dying, and those with incurable diseases. They do not rant and rave. They accept their sufferings with faith and dignity.

Our faith is sustained by fidelity, by the practice of our religion, even though to us at a particular moment, it may not seem to make sense. Our very fidelity, which requires determination on our part, is its guarantor. We live in an age which wants to see results, quick, decisive and positive. But this is not life, for it is in the constant manifestation and acceptance of the occurrences of our life that we see God's will for us. Be brave and faithful.

Fr. Kit Cunningham's 'Reflections on faith' From the newspaper 'The Universe, Sunday April 1, 2001'



Now faith is the assurance of
things hoped for, the conviction
of things not seen.

- Heb 11:1

SEEK THE LORD WITH ALL YOUR HEART

-Anabelle Mendonca

Everyone has ambitions, both immediate and distant. The goal might be an education leading to a profession or a vocation or just the coming weekend. The human heart feeds on desire, but desire seldom feeds the heart unless it is or includes a desire for God, who alone is the answer to all of life's seeking. We seek God, but we often forget that He also seeks us, our love. When our desire for God and His desire for our love finally come together, we have found the answer to the meaning of life.

It is said that there is a great difference between *knowing* Christ and *knowing about* Christ. It is very important for us to *know* this Jesus with our minds and our hearts and try to learn His ways by reading the Word of God, for only then we can truly be called His disciples, especially when we follow the principles that have guided His whole life. **"Take these words of mine into your heart and soul. Bind them at your wrist as a sign."** God speaks to us now, as much as He spoke to the chosen people then. We hear the Lord's word Sunday after Sunday, and hopefully, we also have that divine word in Bibles in our homes. Unfortunately, too many of us, Catholics do not read, study, and reflect on the word of God. We don't really see God's word to us as an essential element in our religious practice. But God was speaking to us as much as to the Jews: **"Take these words of mine into your heart and soul."** Of course the Jews concentrated more on binding the Scriptures to their wrist than in following the precepts given, and that bothered Jesus. There is one attitude the Lord cannot stand. It is the external show of religion in people whose hearts are not in what they say or do when they stand before the Lord. Jesus said, **"None of those who cry out, 'Lord, Lord', will enter the kingdom of heaven but only the one who does the will of my Father in heaven"** (Mt. 7:21).

To search for Christ and discover the riches hidden in Him is not a choice for us Christians; it is an obligation by virtue of our baptism in Christ. We have been chosen by God not only to be coheirs to the riches in Christ, but also to share them with others. We are children of God with a special call and mission; we are **"the ones God chose especially long ago, and intended to become true images of his Son"** (Rom. 8:28). We need to realize the importance of getting our attention focused in the right place at the right time. We have just been through a period of fasting and self-examination last month. We have undoubtedly made an effort to change and mend our old ways. At times it is right to look within ourselves, but we should not spend too much time doing that. Someone put it like this: "If you look long at yourself, you will become

discouraged. If you look long at others, you will be distracted. But if you look long at Christ, you will take on His likeness". When we gaze at the face of Christ and make Him the center of our attention and love, then we are gradually and continuously changed into the likeness of Christ, the Spirit within us being the silent Artist who molds us into His image. **"Those who look to him are radiant"** (Ps.34:5).

We need to remind ourselves that God's words are addressed to a community of people. And it is to a people, of which we are members that God continues to speak today. A community is made up of individual members, each of whom is expected to make a personal acknowledgment of God's Lordship. The people, the parish, the religious community, together worship the Lord. The more whole-hearted and genuine the contribution of the individual members the more perfect the community worship of the whole community. Hence we need to gather **close around the altar** (not around the Church) every Sunday or Holy day, to thank and praise our Creator for the gift of His life and love. Let us preach our religion through word and deed.

There is a law in photography that says: "the angle of incidence equals the angle of reflection" in other words, if you want a full face reproduction, you must look full face into the camera so there is a law in life that causes us to become like that on which we gaze. If we look sideways on Christ, we get only a partial reflection. If we look fully at Him, we get full reflection. We become like Him in character and in countenance. Let us often sit at the feet of Jesus like Mary (Martha's sister) did, gazing lovingly at Him and listening to every word He uttered.



Let us seek to be like Him with all our heart and soul. Let His radiance beam into every darkened corner of our being and transform us totally into Himself now and forever.

POPE: A PEOPLE THAT FAILS ELDERLY HAS NO FUTURE

By Carol Glatz, *Taken from Catholic Herald dated 3rd October 2014*

Pope Francis laments the 'hidden euthanasia' of neglect and abandonment at a gathering of elderly people attended by the Pope Emeritus

Pope Francis has criticized the abandonment and neglect of the elderly, calling it a “hidden euthanasia” rooted in today’s “poisonous” culture of disposal and an economic system of greed.

In the presence of his predecessor, Pope Francis also thanked retired Pope Benedict XVI for staying to live at the Vatican and being like “a wise grandfather at home”.

“A people who don't take care of their grandparents and don't treat them well is a people with no future. Why no future? Because they lose the memory (of the past) and they sever their own roots,” Francis said.



The Pope's comments came during a special encounter and Mass for older people in St. Peter's Square on Sunday. Some 40,000 grandparents, retired men and women, and their families attended “The Blessing for a Long Life” event, organized by the Pontifical Council for the Family.

Pope Francis specifically invited Benedict XVI to attend the event, making it the third time since his retirement in 2013 that the German pontiff has made a rare appearance in public with his successor.

Carrying a cane and looking strong, the 87-year-old pope arrived about one hour into the event, which featured music and testimonies from families. About 10 minutes later, while the famed Italian tenor Andrea Bocelli sang “Con te partirò” (“I'll Go With You”), Pope Francis made his entrance with a small group of families. He immediately went to greet and embrace Benedict XVI, who only stayed for the next hour, leaving before the start of Mass.

Addressing him as “Your Holiness”, Pope Francis thanked the retired pontiff for his presence, telling the crowd: “I really like having him living here in the Vatican, because it's like having a wise grandfather at home.”

The wisdom and love of older people are instrumental for building the future, and they can even cheer up grumpy teenagers, the Pope said.

“It's very good for you to go to visit an older person. Look at our kids.

Sometimes we see them being listless and sad; (if) they go visit an older person, they become happy,” he said.

“Older people, grandparents have an ability to understand very difficult situations, a great talent. And when they pray about these situations, their prayers are strong and powerful.” But there are many who instead prey on their fragilities, and the Pope spoke of the “inhuman” violence being waged against the elderly and children in areas of conflict. Harm can also be waged quietly, he said, through many forms of neglect and abandonment, which “are a real and true hidden euthanasia”.

People need to fight against “this poisonous throwaway culture” which targets children, young people and the elderly, on “the pretext of keeping the economic system 'balanced,' where the focus is not on the human being but on the god of money”.

While residential care facilities are important for those who do not have a family who can care for them, it is important these institutes be “truly like homes, not prisons”, the Pope said, and that the elderly's placement there is in the best interest of the older person, “not someone else”.

These retirement homes should be like “sanctuaries” that breathe life into a community whose members are drawn to visit and look after the residence like they would an older sibling, he said.

The Pope also thanked an older couple from Qaraqosh, near Mosul, Iraq, for their presence and urged people to continue to pray and offer concrete aid to those forced to flee from such “violent persecution”.

Married for 51 years with 10 children and 12 grandchildren, Mubarak and Aneesa Hano said they were chased out of their Iraqi town by Islamic State militants.

“The cities are empty, homes destroyed, families scattered, the elderly abandoned, young people desperate, grandchildren cry and lives are destroyed from the terror of the shouts of war,” Mr. Hano said.

He said he hoped the world would finally learn that “war truly is insanity”.

Mr. Hano told the Pope that, for 2,000 years, the bells tolled in their parish churches until the militants invaded the northern Iraqi plain and replaced the crosses on top of their places of worship with black flags. As the bells no longer ring in these abandoned villages, the bells of St. Peter's Basilica tolled instead at the end of Mr. Hano's testimony. Pope Francis then concelebrated Mass with 100 elderly priests from around the world.

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: celciodias86@gmail.com

Communion of Reparation

“Communion of Reparation” means more than the single act of receiving Communion at Mass. It further means that we:

1. Confess our sins – within 8 days before or after the First Saturday, and if we have no serious sins we may wait longer.
2. Go to mass and receive Communion: being in the state of grace and having the intention of making reparation to the Immaculate Heart of Mary.
3. Recite five decades of the Rosary sometime during the day. This, too, is offered in reparation to the Immaculate Heart of Mary.

4. Keep Our Lady company while meditating on the Rosary mysteries for fifteen minutes. Keep Our Lady company

especially by your intention of making reparation to her for sins which grieve her Heart.

All of the above are included in the complete meaning of “communion of reparation”.

These First Saturday devotions all together make up a Holy Hour of prayer and penance most pleasing to the Sacred Heart of Jesus and the Immaculate Heart of His Mother.

May you be faithful in pleasing their Hearts.



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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For Private Circulation