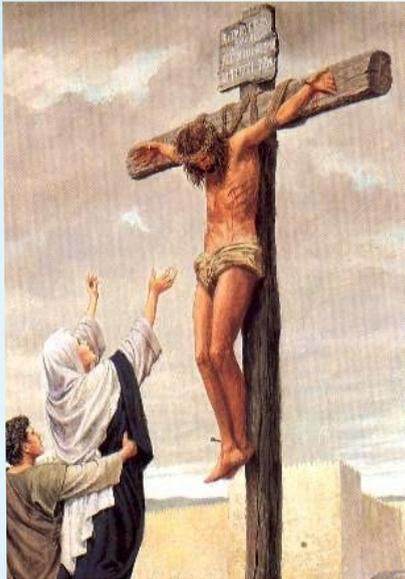




# Mother of God

## Mediatrix of All Grace

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### The Fifth Dogma

-By Dr. Christopher Dias  
www.thebatimmessage.com

At Batim on Sept 23rd 2015, Our Lady speaks to us through Iveta : "I

**Love you dearly, I Am The Mother of God, The Mediatrix of All Graces, Co-Redemptrix and Advocate in Heaven, through your prayers it will come to be known, this title of Mine known as the last dogma, the fifth dogma that will close the books and open the Graces that I may dispense upon all My children to endure these times of persecution."**

The past millennium witnessed the definition of two great Marian dogmas: the Immaculate Conception and the Assumption. Could this millennium be the moment for proclaiming Mary as The Mediatrix of All Graces, Co-Redemptrix and Advocate ?

On the first day of Consistory called by Pope St. John Paul II at the start of the III Millennium, Luis Cardinal Aponte Martinez of Peurto Rico in his presentation puts forth the foundational principle that the gateway of the New Evangelization for the third millennium is none other than the papal definition of the Blessed Virgin Mary as the Mother of all Peoples, Co-redemptrix, Mediatrix of all Graces and Advocate.

Some years ago many Marian devotees had signed a petition circulated by Vox Populi, an international movement, promoting theological

studies on the fifth and the most important Marian Dogma: **Co-Redemptrix, Mediatrix and Advocate**. Vox Populis organized a number of theological Congresses which were held in collecting world wide signatures of over 500 Bishops, including 45 Cardinals, and over six million priests, religious and laity, asking the Holy Father to define the Dogma. Among the prominent Indian signatories were ArchBishop Alan de Lastic (Archbishop of Delhi and President of the Catholic Bishops Conference of India) and Mother Teresa. To her signature, Mother Teresa added the following words: **‘Mary is our Co-Redemptrix with Jesus. She gave Jesus his body and suffered with Him at the foot of the Cross. Mary is Mediatrix of all graces. Mary is our Advocate who prays to Jesus for us. The Papal definition of Mary as Co-Redemptrix, Mediatrix and Advocate will bring great graces to the Church’**.

At this consistory held in Rome on May 21-24, 2001, the Cardinals were asked to suggest ways and means to implement the grandiose plan for the third millennium proposed by the Holy Father in his letter *Novo Millennio Inuente*, where as mentioned above, Louis Cardinal Aponte Martinez of Puerto-Rico devoted his entire presentation to the theme: **“Mary, Co-Redemptrix, Mediatrix and Advocate”**.

To solemnly proclaim the Virgin Immaculate as the Mother of all peoples, Co-redemptrix, Mediatrix of all graces, and Advocate is to fully and officially recognize her titles and, consequently, to activate, to bring to new life, the spiritual functions, they offer for humanity. This free act on the part of the Church, which reflects the freedom of all believers, thus releases the Mother in the order of freedom and grace to fully intercede with these spiritual and maternal roles given her by God for the sanctification of the peoples of the world. And as such, the Mother of the new Evangelization will be, so to speak, fully commissioned by humanity's exercise of free will to "bring us (once again) the gifts of eternal salvation" (cf. LG.62), which in turn will bring to new life the Incarnation and the Gospel in the hearts of her-earthly children.

As the Cardinal so aptly points out, Our Mother is the gateway, the "New Cana" for the New Evangelization, but she must **be released in the domain of God's perpetual respect for man's freedom if she is to fully exercise her roles as Co-redemptrix, Mediatrix of all graces and Advocate, in bringing the third millennium the graces, the conversions, the vocations, the purifications and the "New Holiness" (NMI.30) that the Church and the world so desperately needs.**

Devotees of Mary who eagerly await the proclamation of this Dogma by the Holy Father will be happy to know that the final synthesis and recommendations that were presented as the fruits of the meeting to the Holy Father on May 24 the concluding day.

This should serve as a great impetus for renewed prayer, rosaries, mass intentions and sacrificial offerings for the Marian dogmatic pronouncement, which will definitively initiate the Triumph of our Mother's most Immaculate Heart, as revealed at Fatima. To this effect, let us heed Our Blessed Mother's request at Batim to pray for this outcome!

(Excerpts from the Address to Pope John Paul II on the New Marian Dogma and Batim News & Views 3rd Nov 2001)

## FATIMA SHEPHERDS MODEL

### JESUS' COMMAND TO 'become like little children'

-Deacon Bob Ellis, National Coordinator, WAF, USA

At that time the disciples came to Jesus, asking, “Who is the greatest in the kingdom of heaven?” And calling to him a child, he put him in the midst of them, and said, “Truly I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven”. (Mt 18:1-4, RSVCE).

People who consider themselves mature, well-educated and sophisticated sometimes have difficulty with these words from the Gospel of Matthew, but their difficulty neither alters the meaning of Jesus' words, nor excuses them if they fail to conform. And let's face it, don't we all have some measure of difficulty in conforming to these words?



Let's take a look first at what Jesus means when He says “... turn and become like children.” The word turn presupposes away from something and toward something else. It might be stated something like this: Jesus said, “You are going in the wrong direction. You are thinking in terms of earthly glory, in terms of power, fame, wealth, honor, position. I am going in the opposite direction. I am going to an earthly death and humiliation.”

What sort of children was He speaking of? To begin with, they would be pre-adolescent, because it is at adolescence that children begin to assimilate and pursue the lures of the world. He calls us to turn away from. They would further need to be like Him in His humility — a child of God the Father who is in Him and He in the Father, and who is humbly obedient to His Father's holy will.

Lucia wrote that near the end of the first apparition, Our Lady opened her hands and a brilliant light streamed from her, and in that light they saw

*Contd on Pg.8*

## POPE AT MASS: GOD FORGIVES ONLY IF WE FORGIVE OTHERS

*During Mass on 6th March 2018, Pope Francis focused on admitting our sinfulness and forgiving others in order to obtain God's pardon.*

By Robin Gomes

God will forgive us only if we forgive others without any rancor (bitter feeling: resentment). Delivering a homily during Mass Tuesday morning at the Vatican's Casa Santa Marta chapel, Pope Francis once more returned to one of his FAVOURITE THEMES - FORGIVENESS. He warned about the danger of allowing ourselves to be enslaved by hatred. He reminded Christians that the first requisite for being pardoned by God is to recognize ourselves as sinners.

**I HAVE SINNED:** Reflecting on the First Reading from the Book of Daniel, the Pope drew attention to Azariah who after being thrown into the burning furnace for refusing to deny the Lord, does not complain to God for the treatment suffered, nor does he blame Him claiming his loyalty. Instead, he continues to profess the greatness of God and points out the root cause of evil acknowledging that God has always saved them but unfortunately they have sinned.

**The accusation of ourselves, the Pope pointed out, is the first step towards forgiveness.**

The Pope said that accusing oneself and not others is part of Christian wisdom. This is the attitude the Pope recommended when approaching the sacrament of penance- The great God has given me so much and unfortunately I have sinned. I have offended the Lord and I ask for salvation.

**GOD JUSTIFIES US:** Pope Francis recalled an episode of a woman who at confession while trying to justify herself was recounting a long list of the sins of her mother-in-law. The confessor cut her short asking her to start confessing her own sins.

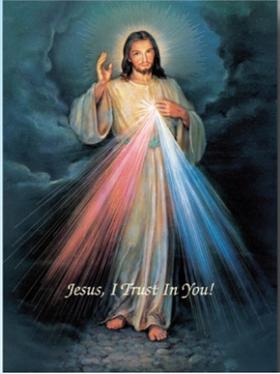
Pointing to Azariah, the Holy Father said the Lord loves a contrite heart, saying those who trust in God are never disappointed. A contrite heart tells the truth to the Lord. And what the Lord does, the Pope said, is shut our mouth, like the father does to the Prodigal Son. He does not allow him to speak, but covers him with love, forgiving everything.

**GOD FORGIVES PROVIDED WE FORGIVE:** Pope Francis invited Christians not to be ashamed of admitting their sins, assuring them that the Lord justifies us by forgiving us, not just once but always, but on condition that we forgive others. The Pope acknowledged it is not easy to forgive because rancor (bitter feeling: resentment), he said, makes a nest in our hearts, always leaving behind a bitter taste. We often narrate a lot of things others have done to us.

*Courtesy: <http://www.vaticannews.va/en/pope-francis/mass-casa-santa-marta/2018-03/pope-francis-santa-marta-homily-forgiveness.html>*

## THE DIVINE MERCY MESSAGE AND DEVOTION!

By Francis S. Barreto



When our Lord entrusts us with a responsibility, great or small, He means business. When He chooses us to do His work, it is not to earn the praise and approval of human beings but often to be rejected by the world. In the case of Sr. Faustina shortly after the Lord demanded that she paint His Image, the sisters began openly to regard her as a hysteric. She was forced to listen to mockery and criticism daily but she resolved to bear everything in silence.

Our Lord repeatedly assured mankind of His infinite mercy in His message to Faustina. The message of mercy is mainly a way of life, of personal sanctification. Our Lord calls us to trust in His mercy, to implore His mercy, to proclaim His mercy and along with all this, that we be merciful to one another. This is the very essence of the Gospel and therefore it calls for a total conversion of the heart, the very call of Jesus at the beginning of His ministry in Galilee, when He proclaimed “repent and believe in the Gospel” (Mk.1) Our Lord gives us the means or the aids by which we pray for this great intervention of the Divine Mercy of God in our lives and in that of the whole world. The elements that Jesus handed down to St. Faustina very particularly are: **1. The Sacred picture i.e the Image of Divine Mercy. 2. The Feast of Divine Mercy 3. The Chaplet 4. The Novena 5. The Hour of Great Mercy.**

### MERCY DEVOTION

Let us reflect on each of these elements of Divine Mercy Devotion so as to fully understand the depth of this message of personal and collective holiness. When our Lord asked St. Faustina to paint the image He also wished that the image be venerated throughout the world. Along with the request for veneration, the Lord made two promises to the world. He said “I promise that the soul that will venerate this image will not perish”. In the second promise the Lord said “I promise victory over its enemies already here on earth, especially after death, I Myself will defend it as My own glory”. If there is anyone who is afraid to approach our God because of his or her many sins, for such a person, the Lord said “let the sinner not be afraid to approach Me. The flames of mercy are burning Me, I want to pour them out upon souls”.

### 1. THE IMAGE

The image represents Jesus as eternal High Priest, dressed in the white robes of the priest, coming with his hands raised in blessing. Jesus Himself explains the meaning of the two rays: “The two rays denote Blood and Water. The pale ray stands for the water, which make souls righteous. The red ray stands for the Blood, which is the life of souls.... These two rays issued forth from the very depths of My tender mercy when My agonized heart was opened by a lance on the

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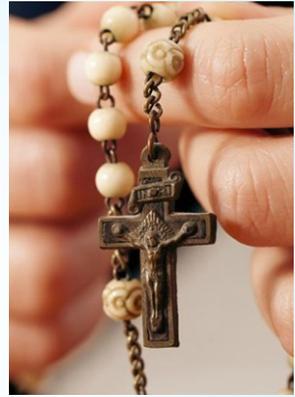
## The Rosary is more powerful than we realize —here's why

By Father John Anthony, CFR

Everywhere I go in the world today, people pull me aside and say, 'Father, do you think it's the end of the world?' I've had Jews, Muslims, atheists and agnostics all asking me the same question. Do you think we have a lack of peace in the world today?

Our Lady came 100 years ago giving us a way to have peace. One of the ways she gave us to have peace is to pray the Rosary every day. We know this in our heart and mind, but we often don't know why. So, I want to give you some principles on why the Rosary is a means to peace.

Next to the Mass, the Rosary is the most powerful prayer that we have. We can avail ourselves of it at any moment of the day, which makes it a very effective weapon. There are more than 40 letters written on the Rosary by the popes. St. Padre Pio had a rosary in his hand all day long. He prayed 35 rosaries a day and would often say, 'You do one thing at a time, I do more than one thing at a time,' a great grace.



I met a guy named Patricio Slim, one of the wealthiest men in Mexico and a huge Catholic. We were speaking at an event and he told me he heard the challenge to pray three rosaries a day, but didn't think he could do it. However, he decided to try. He said, "I watch, as I go forward and pray three rosaries a day, how Our Lady goes before me and blows all the doors open that need to be open, shuts all the doors that need to be shut and anticipates all the extra nonsense that tends to suck out so much energy in my day. Now I can say that I don't have time not to pray three rosaries in a day."

How does this work? I have a couple of concepts to help you understand how this works and why this is powerful. Because if we get the why behind it, then it gives us the incentive to say, "I'm going to do this."

### Our memory

First, we have to understand the Jewish concept of memory. Memory, in the Jewish context, is not just thinking about something that happened in the past. It's participating directly in the event that happened thousands of years ago. So when the Jews celebrate Passover, they say: "Why is THIS night different than all the other nights?"

It's an idea that we have in Catholic theology as well, for instance, at the Mass; we, being part of the body of Christ, are present to the event that occurred at the time of Christ. It's like a divine time machine. We're pulled out of our time, and while in our time, are made present to what happened in the past, to be in the eternal now.

### **God's memory**

Second, Jesus is both God and man, but what does that mean for us? He entered into our time and when He did that, He was subject to time, but, at the same time, He was outside of time. In His humanity, He lived 2,000 years ago, but in His divinity, He had all time in His mind. That means when He became man, He had you, personally, in mind. When He was on the cross, He had you personally, by name, on His mind. God is big enough to balance all the details of making the universe work and, at the same time, be able to focus on you personally, as if you are the only person who exists. Because love is that way.

Therefore, in our memory, we are made present to the events, the mysteries that God participated in when He was in time. And in His memory, God, in His divinity and His humanity 2,000 years ago, had you and me personally in mind today.

So when you pray the first mystery of the Rosary, the Annunciation, you are present at that event 2,000 years ago, and God, in His divinity, said, "I'm doing this for Janine, for William, for Thomas, I'm becoming man for you personally." He has you in mind at that event and He has a particular grace for you in each one of those mysteries today.

The Rosary is like an app on your phone that when you plug into it, avails you of all the graces that He bought for you today, this day that's different for you than yesterday or tomorrow. Every day He has something different for you that He wants to apply to your day. And each one of the mysteries is different, so if you pray three or four rosaries a day, you're getting the big enchilada supreme.

I don't know about you, but that sounds like a perfect recipe for peace. If I have God's very power and the particular graces that He won for me, 2,000 years ago, and I'm able to apply them to my day today, my heart is going to change, and if I'm more peaceful, the world around me is more peaceful.

Now you know why the Rosary is not some kind of boring, repetitive prayer that you just have to get done today. It feels that way sometimes, and that's OK, because the quality of your prayer is not about how you feel; it's how faithful you are to it. We do our lousy best to download the app and dilate our souls and make it open to the grace that God wants to give to us. Whether you feel it or not, it doesn't matter. But if you're faithful, then the graces come. If you're

faithful, you will see as God opens the doors that need to be opened and shuts the doors that need to be shut. God will go before us and fight the battle for us.

Our Lady gave us a perfect recipe for peace. It's a formula that works. It's a weapon that's more powerful than you can imagine. Avail yourself to it every day. And I'll throw the challenge out to you — if you pray one Rosary a day, pray two. If you pray two rosaries a day, pray three. Then watch as you find you have more time in your day

*This article is based on Father Anthony's homily at the Angel of Peace Chapel at the Fatima Shrine, Nov. 19, 2017. It is available on podcast at <https://soundcloud.com/franciscan-friars/how-prayer-brings-peace>*

*Contd from Pg.3*

themselves in God, “who was the Light.” About the second apparition, she wrote of an immense light that emanated from Our Lady's heart in which “we saw ourselves as though immersed in God. Jacinta and Francisco seemed to be in the light that rose towards heaven, and I in the part of the light poured out on the earth.”

Both Jacinta and Francisco became humble, sacrificial and prayerful mystics after the apparitions. While Jacinta seemed to be primarily concerned about the conversion of sinners in order to save their souls from hell, Francisco's principal focus was the consolation of Our Lord and Our Lady. Both of these dispositions can rightly be understood as manifestations of the light, which Lucia said placed them in God and He in them. Lucia, having been in the light poured out on the earth, would remain here to spread Our Lady's message and promote adherence to her requests. She remained childlike throughout her entire mission, peacefully surrendering all things to the Father's will and trusting in His providence.

These little shepherd children are precisely what Jesus means when He says, in Matthew's Gospel, we must become like little children. Our conformity to the import of Jesus' words will be made a great deal easier if we learn about the Fatima children and take them as role models for our lives.

Let's do what Jesus tells us we must. Let us become “like little children” in our imitation of the Fatima shepherds and thereby enter the kingdom of heaven.

*Taken from The SOUL Magazine, World Apostolate of Fatima, USA*

## THE EMPTY TOMB

-By Fr. Ron Rolheiser.

Believers and non-believers alike have been arguing about the resurrection since the day Jesus rose. What really happened? How was he raised from the dead? Did an actual dead body really come back to life and step out of the grave or was the resurrection a monumental life-changing event inside the consciousness of Jesus' followers? Or was the resurrection both, a real physical event and an event inside the consciousness of believers?

Obviously nobody was there to see what actually happened. Those who claimed Jesus was alive again didn't see him rise and emerge from the tomb, they met him only after he had already risen and,



immediately, believers and sceptics began to divide from each other, persons who claimed to have touched him and persons who doubted that testimony.

There have been sceptics and believers ever since and no shortage of persons, professional theologians and non-scholarly Christians alike, who believe in the resurrection of Jesus as a faith event but not as a physical event, where an actual body came out of a grave. The faith event is what's important, they claim, and it is incidental whether or not Jesus' actual body came out of the grave.

Was Jesus' resurrection a faith event or a physical event? It was both. For Christians it is the most monumental event, faith and otherwise, in history. Two thousand subsequent years cannot be explained, except by the reality of the resurrection. To understand the resurrection of Jesus only as a literal fact, that his body rose from the grave, is to cut the resurrection off from much of its meaning. However, that being admitted, for Christians, the resurrection must also be a radically physical event. Why?

First, because the Gospels are pretty clear in emphasizing that the tomb was empty and that the resurrected Jesus was more than a spirit or ghost. We see, for instance, in Luke's Gospel where Jesus invites a

doubting Thomas to verify his physicality: “Look at my hands and my feet. It's really me. Touch me. You can see that I have a living body; a ghost does not have a body like this.”

As well, and very importantly, to cut the resurrection off from the literal fact that there was real physical transformation of a once dead corpse is to rob it of some of its important meanings and perhaps of the deepest root of its credibility. For the resurrection of Christ to have full meaning it must, among other things, have been a brute physical fact. There needs to be an empty tomb and a dead body returned to life. Why?

Not as some kind of miracle proof, but because of the incarnation. To believe in the incarnation and not to believe in the radical physical character of the resurrection is a contradiction. We believe that in the incarnation the Word was made flesh. This takes the mystery of Christ and the reality of the resurrection out of the realm of pure spirit. The incarnation always connotes a reality that's radically physical, tangible, and touchable, like the old dictionary definition of matter as “something extended in space and having weight.”

To believe in the incarnation is to believe that God was born into real physical flesh, lived in real physical flesh, died in real physical flesh, and rose in real physical flesh. To believe that the resurrection was only an event in the faith consciousness of the disciples, however real, rich, and radical that might be imagined, is to rob the incarnation of its radical physical character and to fall into the kind of dualism that values spirit and denigrates the physical. Such a dualism devalues the incarnation and this impoverishes the meaning of the resurrection. If the resurrection is only a spiritual event then it is also only an anthropological one and not also a cosmic one. That's a way of saying that it's then an event only about human consciousness and not also about the cosmos.

But Jesus' resurrection isn't just something radically new in terms of human consciousness; it's also something that's radically new in terms of atoms and molecules. The resurrection rearranged hearts and minds, but it also rearranged atoms. Until Jesus' resurrection, dead bodies did not come back to life; they stayed dead, so when his came back to life there was something radically new both at the level of faith and at the level of the atoms and molecules. Precisely because of its brute physicality, Jesus' resurrection offers new hope to atoms as well as to people.

I believe that Jesus was raised from the dead, literally. I believe too that this event was, as the rich insights within contemporary theology point out, highly spiritual: an event of faith, of changed consciousness, of new hope empowering a new charity and a new forgiveness. But it was also an event of changed atoms and of a changed dead body. It was radically physical,

*Contdon Pg.13*

## Suffering leads to Glory

-By Annabelle Mendonca

*“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.” -- Mt. 11:28-29.*

The greatest desire of God is to communicate His life to us, not against our wish, but with our collaboration, by respecting our freedom and allowing us to suffer. Whoever we are, young or elderly, male or female, or whatever we do, we are all affected by suffering: we experience it in our own lives or see it in our society.

If we open the Gospels, we find out how the public ministry of Jesus began after His temptations in the desert. The first thing He did was to go to those who suffered in their bodies or their souls. He was moved with deep compassion at the sight of those who were in pain. He went to the extent of taking upon Himself the suffering of those He met in view of alleviating them. The liberation that Jesus proclaimed to the people had to do with the sufferings of their bodies as well as their souls. “The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.” (Mt. 11:5).



When Jesus went from village to village to proclaim the good news of salvation, He was sensitive to every kind of distress. “Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them.” (Mk.10: 51). Sometimes Jesus took the sick persons

aside, “away from the crowd”, while in other instances He healed them before the crowd or in the synagogues before His enemies or in the presence of His disciples. His intention was not to perform these miracles in hiding, but to avoid satisfying the curiosity of those who wanted to see flashing signs. That is why He requested those He healed not to tell anyone about what had happened.

The healing miracles that Jesus performed were not the result of His prayer alone. Jesus healed people by the power of His word, counting on the sick person's faith. Before healing them, He often asked the sick whether they believed that He could do this for them. Then He laid His hands on them, touched the wounded limbs, applied saliva and asked them to go and wash. Sometimes the sick people themselves rushed to Him in order to touch Him. But more important than these gestures were the words that He spoke: words of challenge (“what do you want me to do for you?”), words of comfort (“do not cry”), words of encouragement (“go in peace”), and especially words of authority (“I am willing; be clean.”). People could see that great power came out from Him.

'Where does suffering come from?' -- 'Why do we have to suffer?' – 'Is suffering a punishment for our sins?' are a few questions many tend to ask. Yet the answer given by Jesus to the people who questioned Him remains very mysterious (Jn. 9: 1-7). “This happened so that the work of God might be displayed in his life.” Is suffering necessary for the work of God to be displayed? What is the work of God? -- The perfect fulfilment of human beings. This blind man had not yet found his fulfilment. We too, are in the same situation. If we suffer, it is so that God's grace may abound.

-It is through the blind that Christ reveals the light of God in the most striking way. With them, we can see where He leads us.

-It is through the deaf that He makes us hear the will of God. With them, we can welcome the good news of salvation and communicate it to others

-It is through the paralysed and the lame that we learn to walk on the path of truth. With them, we make real progress in the spiritual life.

- It is through the lepers that He reveals the face of the Son of God.

With them, we have the courage to lose our life in order to save it. The healing of the blind man reminds us that the way, the truth and the life of God are revealed to us through the experience of those who suffer. By becoming one like us, Jesus experienced the joys of human life, but also its anguish, its fears, its injustices, and finally a cruel death. It is not easy to realise that God revealed His love for us by inviting us to share in His divine life, but through the experience of suffering and death. But His resurrection is our only hope. That is what Jesus wanted to teach us – ultimately, we have to look at Jesus in order to understand how suffering leads to glory.

We have learnt during this just concluded Lenten season not to dwell on our own sufferings, but to meditate on the passion and death of our loving Saviour and thus derive strength and courage at the foot of the cross. “Death was not God's doing. He takes no pleasure in the extinction of the living” (Wis. 1: 13). Jesus came into the world, so that suffering and death

might be “swallowed up in victory” (1Cor 15: 54). We have been left on earth for a purpose, as St. Peter writes, “Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us” (1Pet. 2:11,12)

*Contd from Pg.10*

just as are all events that are part of the incarnation wherein God takes on real flesh.

*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](http://www.ronrolheiser.com). Follow on Facebook [www.facebook.com/ronrolheiser](http://www.facebook.com/ronrolheiser).*

## **“Let us strive for a contrite heart, Inner conversion and a return back to God”**

### **March 3<sup>rd</sup> 2018: 1<sup>st</sup> Saturday Prayer service in Honour of and in reparation to the Immaculate Heart of Mary - By Dr. Celcio Dias**

The usual Communion of reparation of the First Saturdays was held beginning with Stations of the Cross simultaneously at the foot of the Holy Mount Ganxim and also in the Sts Simon and Jude Church on top.

Thereafter followed the meditations on the sorrowful mysteries of the Most Holy Rosary.

Deacon Joseph Gama exposed Jesus in the Most Blessed Sacrament as Fr Ubaldo Fernandes, the Parish Priest sat for confessions.

Many Mass offerings were read out. Prayers were in Konkani and English.

Fr Ubaldo was the main celebrant at Holy Mass. Deacon Joseph delivered the sermon focussing on the Lenten aspect of repentance with a **contrite heart, inner conversion and returning back to God.**

Before the final blessing, Fr Ubaldo congratulated all involved in the 18 Feb 2018 Goa Velha Deanery Lenten penitential celebrations and conveyed Archbishop Filipe Neri's gratitude and happiness as he presided over the occasion with concluded at Batim. Altogether 19 Priests and almost 1,500 faithful were present.

The Church has been given a new look with the completed renovation. Fr. Ubaldo invited all those present to attend the Lenten Retreat on 4<sup>th</sup> March 2018 at Mt. Batim. He also announced about a meeting of local villagers to take place regarding environment and nature conservation.



He then prayed over and blessed the new St Joseph Vaz Statue which was installed on the left side of the altar, the statue of Our lady of Gloria being on the right. The statue of Our Lady of Fatima, brought from Fatima lies behind the Altar above. About 200 of the faithful attended.

*Contd from Pg.5*

Cross. These rays shield from the wrath of My Father. Our Lord says to Faustina “My gaze from this image is like My gaze from the Cross”.

## **2. THE FEAST**

In addition to the portrait, our Lord also requested St. Faustina that the Feast of the Divine Mercy be established on the Sunday after Easter. This would be a day of total forgiveness of sins for those who approach the Eucharist and the sacrament of reconciliation. The Lord said “I want this image to be solemnly blessed on the First Sunday after Easter; that Sunday is to be the Feast of Mercy”. .... “I desire that this image be displayed in public on the First Sunday after Easter”. According to the diary of St. Faustina the Lord asked at least 14 times that the Feast of Divine Mercy “be officially established in the church”. In this connection the late Pope John Paul II had the following to say: “It is important then that we accept the whole message that comes to us from the word of God on this Second Sunday of Easter, which from now on throughout the church will be called “Divine Mercy Sunday”.

## **3. THE CHAPLET**

The third element is the Chaplet of Mercy, arrangement of which and the prayers were specified by our Lord Himself. Our Lord requested that this chaplet be recited for nine days before the Feast of Mercy beginning on Good Friday. The chaplet is an extraordinary powerful prayer for the dying, for the conversion of sinners and for averting natural catastrophes according to the testimony of Sr. Faustina herself. The Lord said “whoever will recite the chaplet will receive great mercy at the hour of death. Priests will recommend it to sinners as their last hope of salvation.

## **4. THE NOVENA**

The fourth element is the Novena of prayer from Good Friday to the following Saturday in preparation for The Divine Mercy. The prayer theme for each day of the novena was given by the Lord Himself and it reflects the intercessions of Good Friday liturgy. They are intercessory prayers for all mankind, for priests and religious, for devout souls, for those who do not know the Lord, for the separated, for the humble, for souls in purgatory and for lukewarm souls. “By this novena”, promised our Lord”, I will grant every possible grace to souls”.

## **5. 3'O'CLOCK PRAYER**

The fifth and final element is the 3o'clock prayer. The Lord asked Sr. Faustina to pray especially for sinners at 3o'clock at after, the moment of the death of our Lord on the Cross. He said that this is the hour of great Mercy for the world. It is a time to pray and reflect on His passion and death for us. Our Lord asks of us that if our duties do not permit us to do even this much, we should immerse ourselves in prayer wherever we happen to be, if only for a brief moment.

## **CONCLUSION**

Jesus gave Sr. Faustina directives as to what constitutes true worship of His mercy. “Blessed are the merciful, for they shall obtain mercy”. He said “you are to show mercy to your neighbours always and everywhere by word, deed and prayer”. To this our Lord adds “even the strongest faith is of no avail without works” confirming what scripture says in the book of James that faith by itself without works is dead.

## THE FATIMA PRAYERS

**PARDON PRAYER:** My God, I believe, I adore, I hope and I love Thee! I beg pardon for those who do not believe, do not adore, do not hope and do not love Thee.

**ANGEL'S PRAYER:** O Most Holy Trinity, Father, Son and Holy Spirit, I adore Thee profoundly. I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference by which He is offended. By the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg the conversion of poor sinners.

**EUCCHARISTIC PRAYER:** Most Holy Trinity, I adore Thee! My God, my God, I love Thee in the Most Blessed Sacrament!

**SACRIFICE PRAYER:** O Jesus, it is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.

**DECADE PRAYER:** O My Jesus, forgive us our sins, save us from the fires of hell. Lead all souls to Heaven, especially those most in need of Thy mercy.



**‘God wishes to establish devotion to my Immaculate Heart in the world. If what I say is done, many souls will be saved and there will be peace.’**

### **How Do I Start the First Saturdays?**

On July 13, 1917, Our Lady appeared for the third time to the three children of Fatima and showed them the vision of hell. In this vision Our Lady said that *‘God wishes to establish in the world devotion’* to Her Immaculate Heart and that She would come to *ask for the Communion of Reparation on the First Saturdays...*

### **What Do I Have to Do?**

The devotion of First Saturdays, as requested by Our Lady of Fatima, carries with it the assurance of salvation. However, to derive profit from such a great promise of Our Lady, the devotion must be properly understood and duly performed. The requirements as stipulated by Our Lady are as follows:

**(1) Confession, (2) Communion, (3) Five decades of the Rosary, (4) Meditation on one or more of the Rosary Mysteries for fifteen minutes, (5) To do all these things in the spirit of reparation to the Immaculate Heart of Mary, and (6) To observe all these practices on the First Saturday of five consecutive months.**

The idea of the Five First Saturdays is obviously to make us persevere in the devotional acts for these Saturdays and overcome initial difficulties. Once this is done, Our Lady knows that the person would become devoted to Her Immaculate Heart and persist in practicing such devotion on all First Saturdays, working thereby for personal self-reform and for the salvation of others. Our Lady has assured us that She will obtain salvation for all those who observe the First Saturdays for five consecutive months in accordance with Her conditions.

**For more details please email: [ourladybatim@gmail.com](mailto:ourladybatim@gmail.com)**

## Dates to Remember - April 2018

- 1st: Easter Sunday
- 7th: 1st Saturday Service at Batim (see below for details)
- 8th: Divine Mercy Sunday
- 9th: The Annunciation of the Lord
- 25th: St Mark, Evangelist, Feast
- 28th: St Louis Marie Grignion de Montfort
- 30th: St Pius V, Pope

## PRAYER PETITIONS AND TESTIMONIES

- + Your prayer petitions may be submitted online at: [thebatimmessage.com](http://thebatimmessage.com)  
These prayer requests will be placed at the feet of Our Lady of Fatima in the the Church of Sts Simon & Jude and offered during the First Saturday Mass at Batim.
- + Your testimonies may be submitted online at:  
[ourladybatim5thdogma.com](http://ourladybatim5thdogma.com) or emailed to: [ourladybatim@gmail.com](mailto:ourladybatim@gmail.com)

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

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

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

Services are held in Konkani and English

### CONTACT DETAILS FOR TRANSPORT BY BUS:

**Margao,** Petrol pump closest to Main Post Office 11am,  
Mob: 9420712310  
**Panaji:** Caranzalem near Post Office at 1145 am, near Don Bosco at 12pm,  
Tel: 08322456306  
**Mapusa:** From St Joseph's Chapel, Near Police Station at 11.45 am, Mob: 9822167665  
**Calangute:** From Calangute Church at 1130 am,  
Mob: 9421241248

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

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