



Ta' Pinu Shrine

Our Lady, Queen of the Family

A CALL TO PRAYER



Marian Consecration for the New Evangelization

A reflection based on the DIY retreat "33 Days to Morning Glory" by Fr Michael Gaitley.



A MARIAN CONSECRATION flows from the grace of our Baptism, through which we were originally consecrated, or "set apart," for Jesus Christ and grafted into His life in the Church.

A Marian consecration is a further act of entrustment particularly to the heart of Mary. In this gesture, we ask Mary to dispose us to the will of God as she herself was perfectly disposed. MARIAN CONSECRATION means giving Mary permission to complete her motherly role in our spiritual lives of helping us to great holiness in her Son, Jesus.

Father Gaitley explains the essence of Marian Consecration ... It means saying to Mary: "*Mary, I want to be a saint. I know that you also want me to be a saint and that it's your God-given mission to form me into one.*"

So, Mary, at this moment, on this day, I freely choose to give you my full permission to do your work in me, with your Spouse, the Holy Spirit." Mary is such a gentle mother. She makes the lessons of the Cross into something sweet. She pours her motherly love and solace into our every wound.

Going to her is the "surest, easiest, shortest and the most perfect means" to becoming saint.

In the simplest of terms, by means of Marian consecration, we give ourselves to Mary to be formed into the image of her Son, Jesus.

"This is why we're encouraging so many of our Marian Helpers to consecrate themselves to Mary, because she brings us most intimately into that encounter with Jesus," says Fr. Michael, the director of the Association of Marian Helpers and author of the critically acclaimed book *Consoling the Heart of Jesus*". The Association of Marian Helpers is dedicated to knowing and proclaiming the mercy of God, and the key person to help us, is ***Mary Immaculate!***

Saint Louis de Montfort (1673-1716), author of the book on Marian consecration, *True Devotion to Mary*, described total consecration to Jesus through Mary as the surest, easiest, and most perfect means to becoming a saint. The object of this consecration is to cast off the spirit of the world, which is contrary to that of Jesus Christ, in order to acquire fully the spirit of Jesus Christ through the Blessed Mother. Hence the practices suggested by St. Louis de Montfort are:

1. RENOUNCEMENT OF THE WORLD
2. KNOWLEDGE OF SELF
3. KNOWLEDGE OF THE BLESSED VIRGIN, and
4. KNOWLEDGE OF JESUS CHRIST.

Long an enthusiastic promoter for Marian consecration, Fr. Michael says his book *33 Days to Morning Glory* updates and modifies us to prepare for such a blessing — the 'de Montfort Fathers' esteemed ***Preparation for Total Consecration***. The book is an update, because since St. Louis de Montfort's death, there have been even more insights into Marian consecration by great contemporary saints of Marian consecration, namely **St. Maximilian Kolbe, St John Paul II and St Mother Teresa of Calcutta,** "these other three Marian giants have most dramatically added to the beauty and richness of consecration spirituality."

"The act of consecrating oneself to Jesus through Mary marks the beginning of a gloriously new day"

"a new dawn, a brand new morning in one's spiritual journey. It's a fresh start, and it changes everything.", Fr. Michael says he grew in his appreciation for the special calling given by God to the Marian Fathers of the Immaculate Conception, who have been entrusted to spread devotion to Mary Immaculate and the message of ***Divine Mercy***.

As the Marians' efforts to spread Divine Mercy continue to reach millions around the world, it marks an "opening volley" in the Association of Marian Helpers' efforts to re-emphasize the spirituality of Mary Immaculate and her powerful role in salvation history. Pope John Paul II said that his spiritual life was profoundly influenced by the writings of St. Louis de Montfort.

The consecration, "*to Jesus through Mary*," has the traditional 33-day preparation program that ends on a Marian feast day on the 34th day. .



From the Catechism of the Catholic Church

DYING IN CHRIST JESUS

To rise with Christ, we must die with Christ: we must "be away from the body and at home with the Lord. In that "departure" which is death the soul is separated from the body. It will be reunited with the body on the day of resurrection of the dead.

DEATH: It is in regard to death that man's condition is most shrouded in doubt." In a sense bodily death is natural, but for faith it is in fact "the wages of sin."⁵⁶⁸ For those who die in Christ's grace it is a participation in the death of the Lord, so that they can also share his Resurrection.

Death is the end of earthly life. Our lives are measured by time, in the course of which we change, grow old and, as with all living beings on earth, death seems like the normal end of life. That aspect of death lends urgency to our lives: remembering our mortality helps us realize that we have only a limited time in which to bring our lives to fulfillment: Remember also your Creator in the days of your youth, . . . before the dust returns to the earth as it was, and the spirit returns to God who gave it..

Death is a consequence of sin. The Church's Magisterium, as authentic interpreter of the affirmations of Scripture and Tradition, teaches that death entered the world on account of man's sin. Even though man's nature is mortal God had destined him not to die. Death was therefore contrary to the plans of God the Creator and entered the world as a consequence of sin. "Bodily death, from which man would have been immune had he not sinned" is thus "the last enemy" of man left to be conquered.

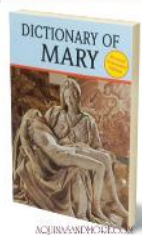
Death is transformed by Christ. Jesus, the Son of God, also himself suffered the death that is part of the human condition. Yet, despite his anguish as he faced death, he accepted it in an act of complete and free submission to his Father's will. The obedience of Jesus has transformed the curse of death into a blessing.

Quote: *"Today the barren Anna claps her hands for joy, the earth radiates with light, kings sing their happiness, priests enjoy every blessing, the entire universe rejoices, for she who is Queen and the Father's immaculate bride buds forth from the stem of Jesse" (adapted from Byzantine Daily Worship).*

REFLECTIONS ON THE NATIVITY OF THE BLESSED VIRGIN MARY.

An Extract from the Dictionary of Mary

*"Let us celebrate with joy the birth of the Virgin Mary, of whom was born the Sun of Justice....
Her birth constitutes the hope and the light of salvation for the whole world....
Her image is light for the whole Christian people"(From the Liturgy)*



As these texts so clearly indicate, an atmosphere of joy and light pervades the Birth of the Virgin Mary. This Marian feast endorses the theme of light because, thanks to Mary's birth, the darkness is expelled and, instead, rises in our world the dawn which proclaims the Sun of Justice, Christ the Lord.

The birth and existence of Mary similar to and even more than those of John the Baptizer - take on a significance that transcends her own person. It is explained in the context of the History of Salvation, connected with the People of God of the Old Covenant and the New. Mary's birth lies at the confluence of the two Testaments - bringing to an end the stage of expectation and the promises and inaugurating the new times of grace and salvation in Jesus Christ.

Mary, the Daughter of Zion and ideal personification of Israel, is the last and most worthy representative of the People of the Old Covenant but at the same time she is "the hope and the dawn of the whole world."

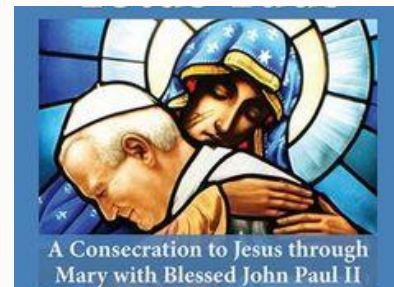
With her, the elevated Daughter of Zion, after a long expectation of the promises, the times are fulfilled and a new economy is established (LG 55).

The birth of Mary is ordained in particular toward her mission as Mother of the Savior. Her existence is indissolubly connected with that of Christ: it partakes of a unique plan of predestination and grace. God's mysterious plan regarding the incarnation of the Word embraces also the Virgin who is His Mother. In this way, the Birth of Mary is inserted at the very heart of the History of Salvation. Scripture does not give an account of Mary's birth. However, the apocryphal *Protoevangelium of James* fills in the gap. This work has no historical value, but it does reflect the development of Christian piety. According to this account, Anna and Joachim are infertile but pray for a child. They receive the promise of a child that will advance God's plan of salvation for the world. Such a story (like many biblical counterparts) stresses the special presence of God in Mary's life from the beginning.

St. Augustine connects Mary's birth with Jesus' saving work. He tells the earth to rejoice and shine forth in the light of her birth. "She is the flower of the field from whom bloomed the precious lily of the valley. Through her birth the nature inherited from our first parents is changed." The opening prayer at Mass speaks of the birth of Mary's Son as the dawn of our salvation and asks for an increase of peace.

We can see every human birth as a call for new hope in the world. The love of two human beings has joined with God in his creative work. The loving parents have shown hope in a world filled with travail. The new child

Date	Liturgical Celebrations for September 2016
Please Note	Daily Mass in Our Lady's Chapel (Mon-Sun) 3.30 pm.
Saturday 3 rd September	First Saturday of the Month Devotion at 2.00p.m Immaculate Heart of Mary Devotion Rosary, Confession, Holy Mass and Benediction
SUNDAY 11TH SEPTEMBER 1.30 p.m.	Feast of Our Mother of Good Heath, Vailankanni Rosary- Procession from the oratory, Confession, Novena, Intercession and supplication prayers followed by Holy Mass Fellowship in the Community Hall
10.30 a.m. Every Wednesday	"GOD THE FATHER PRAYER" GROUP HELD IN THE CHAPEL OF MERCY FROM 10.30 A.M STATIONS OF THE CROSS, DIVINE MERCY CHAPLET THEN ROSARY
SATURDAY 17TH SEPTEMBER 11.00 a.m.	Feast of Our Lady of La Vang Celebrating our heavenly mother's birthday. Holy Mass led by Fr Peter Hoang Followed by procession to Our Lady's Oratory.
Sunday 18 th September 2016	Young Men of God Pilgrimage. supported by the Archdiocese' Office for Youth MASS WILL BE SAID IN OUR LADY'S CHAPEL AT 3.30 P.M
Saturday 24 ^h September 2016	ST ANDREWS (WERRIBEE) PARISH PILGRIMAGE Rosary Procession, Holy Hour at the Chapel of Mercy, Mass and fellowship
SUNDAY 25TH SEPTEMBER 1.30 p.m.	Feast of Our Lady Della Gracia & Padre Pio of Pietrelcina Adoration, followed by Holy Mass and Benediction Rosary procession to the Oratory.
	MAIN EVENTS IN OCTOBER 2016
Marian Jubilee of Mercy A three-day period of prayer	Friday 30th September Catechesis on Mercy -Night of Reconciliation from 7.00p.m. Rosary Procession and Holy Mass
	Saturday 1st October Immaculate Heart of Mary Devotion from 2.00p.m. Rosary, Holy Mass Procession with the Blessed Sacrament & Benediction
	Sunday 2^h October Feast of Our Lady of the Most Holy Rosary from 2.00p.m. Holy Mass led by Bishop Mark Edwards Crowning of Our Lady, Rosary Procession, Benediction,
	Feast of Our Lady of Fatima Saturday 7 p.m Rosary Procession followed by Holy Mass Sunday From 9.30 a.m Rosary Process, Holy Mass in Portu- guese
Saturday 10 th Sunday 11 th October 2016	



The Marian Prayer of Pope John Paul II
 O Mother of the Redeemer, with great joy we call you **blessed** In order to carry out His plan of salvation, God the Father chose you before the creation of the world. You believed in His love and obeyed His word. The Son of God desired you for His Mother when He became man to save the human race. You received Him with ready obedience and undivided heart. The Holy Spirit loved you as His mystical spouse and filled you with singular gifts. You allowed yourself to be led by His hidden powerful action. On the eve of the third Christian Millennium, we entrust to you the Church which acknowledges you and invokes you **as Mother**. To you, Mother of human family and of the nations, we confidently entrust the whole humanity, with its hopes and fears. Do not let it lack the light of true wisdom. Guide its steps in the ways of peace. Enable all to meet Christ, the Way, the Truth, and the Life. Sustain us, O Virgin Mary, on our journey of faith and obtain for us the grace of eternal salvation.
 O clement, O loving,
 O sweet Mother of God.
 our Mother, Mary!

has the potential to be a channel of God's love and peace to the world. This is all true in a magnificent way in Mary. If Jesus is the perfect expression of God's love, Mary is the foreshadowing of that love.

If Jesus has brought the fullness of salvation, Mary is its dawning.

Birthday celebrations bring happiness to the celebrant as well as to family and friends. Next to the birth of Jesus, Mary's birth offers the greatest possible happiness to the world. Each time we celebrate her birth we can confidently hope for an increase of peace in our hearts and in the world at large.

Let us pray: *We Hail thee, beloved child Mary, adorned with every virtue, immeasurably above all the saints, and therefore worthy Mother of the Saviour of the world, who by the operation of the Holy Ghost did bring forth the incarnate Word. We give thee our homage, and with all our hearts we pray thee to vouchsafe in thy goodness to be born again in our souls, that, led captive by thy loveliness and sweetness, they may ever live united to thy most sweet and loving heart.*



THE BLESSED MOTHER OR AN ANGEL:

AN INSPIRATIONAL STORY ABOUT THE HOLY EUCHARIST.

Our first child was a son who weighed 9lbs and was born on August 30, 1956 in LaCrosse, Wisconsin. After four days of labour I was rushed into surgery to have a C-section and the specialist that was called in said that neither my baby nor I would live past noon on the fifth day. He was wrong. However, one week after getting out of hospital, I developed a blood clot in my left lung, along with the pneumonia, and ended up back in St Francis Catholic Hospital for seven weeks.

Each morning during my hospital stay, I heard a little bell that the server who accompanied the priest would ring as they approached the room of the person receiving the Holy Sacrament. He never brought me the Eucharist which I desired so much, I was young and naïve and had no idea as to how I could arrange to receive Our Lord daily.

After several weeks, my condition was still not improving. Then one day a beautiful young nun in a white habit came in and asked my roommate if she was finished on the bedpan. My roommate said she was finished, so while taking the bedpan from under her, the nun looked at me and said, "why are you not receiving the holy sacrament?"

I told her that I would like to, but that I didn't know how to arrange it. She told me to tell the mother superior the next time she came in to see me that I wanted to receive Holy Communion and she would arrange it. I told the nun that I thought that I should go to confession first, and she said the mother superior could arrange for a priest to come and hear my confession. Then she left.

Before and after this encounter with the nun in white, I never saw another nun dressed in a white habit at that hospital. I had been there for the birth of our three daughters and had many visits to the hospital for family members, yet the only nuns I ever saw at the hospital were in management positions and always wore black habits.

The mother superior rarely came to me when I was recovering from my illness, but she showed up shortly after I had talked with the nun in white. I asked her if she would arrange for me to go to confession and receive holy communion which she said she would do.

Then I asked her who was the beautiful nun in a white habit was that I had seen the day before. The mother superior told me there were no nuns dressed like that in this ward!!!

Shortly after receiving the Eucharist daily, I began to improve. I know it was our Blessed Mother or an angel who visited me that day, giving me direction when I needed it most. After all, who else would have known that my roommate was on a bedpan when they entered the room for the first time, and I was not receiving Communion when no one else in the hospital knew, including the mother superior? I am grateful to our Lord and Our Blessed Mother for their love and direction in my life

Correen V. Marson Catoosa, Oklahoma.

PRAYER TO OUR SAINTLY MOTHER TERESA OF CALCUTTA

Published by the +uCatholic and shared with us by Fr Lonnie Borg

Lord Jesus, merciful face of the Father, you came to give us the Good News of the Father's mercy and tenderness.

We thank you for the gift of our dearest Mother, Saint Theresa of Calcutta, canonized in this Jubilee Year of Mercy. You chose her to be your presence, your love and compassion to the broken-hearted, the unwanted, the abandoned and the dying. She responded wholeheartedly to your cry. "I thirst", by the holiness of her life and humble of works of love to the poorest of the poor.

We pray, through her intercession for the grace to experience your merciful love and share it in our own families, communities and will all our suffering brothers and sisters. Help us to give our " hearts to love and hands to serve," after the example of Mother Teresa, Lord Jesus, bless every member of our family, our parish, our diocese, our country, especially those most in need, that we all may be transformed by your merciful love. **AMEN**



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