



"THIRST FOR PEACE"

MEDITATING WITH POPE FRANCIS ON THE WORLD DAY OF PRAYER FOR PEACE .

Gathered before Jesus crucified, we hear his words ring out also for us: "I thirst" (Jn 19:28). Thirst, more than hunger, is the greatest need of humanity, and also its greatest suffering. Let us contemplate then the mystery of Almighty God, who in his mercy became poor among men.

What does the Lord thirst for? Certainly for water, that element essential for life. But above all for love, that element no less essential for living. He thirsts to give us the living waters of his love, but also to receive our love. The prophet Jeremiah expressed God's appreciation of our love: "I remember the devotion of your youth, your love as a bride" (Jer 2:2). But he also gave voice to divine suffering, when ungrateful man abandoned love – it seems as if the Lord is also speaking these words today – "they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water" (v. 13). It is the tragedy of the "withered heart", of love not requited, a tragedy that unfolds again in the Gospel, when in response to Jesus' thirst man offers him vinegar, spoiled wine. As the psalmist prophetically lamented: "For my thirst they gave me vinegar to drink" (Ps 69:21).

"Love is not loved": this reality, according to some accounts, is what upset Saint Francis of Assisi. For love of the suffering Lord, he was not ashamed to cry out and grieve loudly. This same reality must be in our hearts as we contemplate Christ Crucified, he who thirsts for love.

Mother Teresa of Calcutta desired that in the chapel of every community of her sisters the words "I thirst" would be written next to the crucifix. Her response was to quench Jesus' thirst for love on the Cross through service to the poorest of the poor. The Lord's thirst is indeed quenched by our compassionate love; he is consoled when, in his name, we bend down to another's suffering. On the day of judgment they will be called "blessed" who gave drink to those who were thirsty, who offered true gestures of love to those in need: "As you did it to one of the least of these my brethren, you did it to me" (Mt 25:40).



Jesus' words challenge us, they seek a place in our heart and a response that involves our whole life. In his "I thirst" we can hear the voice of the suffering, the hidden cry of the little innocent ones to whom the light of this world is denied, the sorrowful plea of the poor and those most in need of peace. The victims of war, which sullies people with hate and the earth with arms, plead for peace; our brothers and sisters, who live under the threat of bombs and are forced to leave their homes into the unknown, stripped of everything, plead for peace. They are all brothers and sisters of the Crucified One, the little ones of his Kingdom, the wounded and parched members of his body. They thirst. But they are frequently given, like Jesus, the bitter vinegar of rejection. Who listens to them? Who bothers responding to them? Far too often they encounter the deafening silence of indifference, the selfishness of those annoyed at being pestered, the coldness of those who silence their cry for help with the same ease with which television channels are changed.

Before Christ Crucified, "the power and wisdom of God" (1 Cor 1:24), we Christians are called to contemplate the mystery of Love not loved and to pour out mercy upon the world. On the cross, the tree of life, evil was transformed into good; we too, as disciples of the Crucified One, are called to be "trees of life" that absorb the contamination of indifference and restore the pure air of love to the world. From the side of Christ on the Cross water flowed, that symbol of the Spirit who gives life (cf. Jn 19:34); so that from us, his faithful, compassion may flow forth for all who thirst today.

Like Mary by the Cross, may the Lord grant us to be united to him and close to those who suffer. Drawing near to those living as crucified, and strengthened by the love of Jesus Crucified and Risen, may our harmony and communion deepen even more. "For he is our peace" (Eph 2:14), he who came to preach peace to those near and far (cf. v. 17).

MAY HE KEEP US ALL IN HIS LOVE AND GATHER US TOGETHER IN UNITY, THAT PATH WHICH WE ARE ALL ON, SO THAT WE MAY BE "ONE" (JN 17:21) AS HE DESIRES.

Our Lady Ta' Pinu Shrine

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Ta' Pinu Shrine

Our Lady, Queen of the Family

A CALL TO PRAYER



MARY, MEDIATRIX OF ALL GRACES

by Francis Fernandez Carvayal

In this month of October, the month which the Church has dedicated to the Holy Rosary, we go to Mary with filial confidence. **The Rosary is Our Lady's favourite prayer.** We should pray it with renewed devotion.

Mediatrice before the Mediator : St Paul teaches us, "*For there is one God, and there is one*



mediator between God and Men, the man Christ Jesus who gave himself as a ransom for all" 1 Tim 2:5-6.

The Blessed Virgin cooperated in an extraordinary way in her Son's work of redemption. It was her free consent to the Angel Gabriel at the Annunciation which brought about the Incarnation. By reason of her divine maternity, Mary is intimately united to the mystery of the Redemption, right up to its consummation on the Cross. On Calvary, Mary participated in the suffering and death of her Son in a unique way. From his throne on the Cross, Jesus deigned to give Mary to the Apostle John, a representative of all mankind.

This explains the reasoning behind the constant teaching of the Church as most recently as defined by the Second Vatican Council: In his encyclical "*Redemptoris Mater*", Pope John Paul II stated: Mary's mediation is intimately linked with her motherhood. It possesses a specifically maternal character, which distinguishes it from the mediation of the other creatures who in various and always subordinate way share in the one mediation of Christ, although her own mediation is also a shared mediation. In no way does it impeded, but rather does it foster the immediate union of the faithful with Christ

All Graces come to us through Mary: "*Apart from your Son, who is it that has more concern for the human race than you? Who else protects us without fail when we are in trouble? Who frees us so rapidly from the temptations that befalls us? Who seeks more earnestly to protect sinners? Who comes to their defence no matter how hopeless their situation ... For these many reasons, the afflicted seek refuge in you... The very invocation of your name puts to flight the enemy and his servants. It is a safe refuge. You, free those who invoke you from every need and you forewarn them against every temptation.*" (St Germanus)

We Christians have recourse to the Mother of Heaven for all kind of assistance both temporal and spiritual. We ask for a continuous state of conversion i.e an ongoing disposition to improve, to weed out any obstacles that could impeded the action of the Holy Spirit. We also need Mary's constant assistance in the apostolate. She is the one who can change hearts. It is for this reasons that Christians of every age have called her Mary *Health of the sick Refuge of sinners, Comforter of the afflicted, Queen of Apostles and Queen of Martyrs... Queen of the Family...* Mary generously dispenses every grace imaginable because she has merited them for us by her union with the Lord on Calvary. She prepares us with her prayer to better approach the sacraments, to receive them well. At times she even sends the priest to us, without whose involvement there would be no sacrament. Therefore, let us place our worries, every concern in her hands.

A continuous prayer goes up to the Mother of Heaven: "*Raised to the glory of Heaven, she care for the pilgrim Church with a mother's love, following its progress homeward until the day of the Lord dawns in splendour*"- (Roman Missal- Preface of Mary Mother of Church) In the Hail Mary, we seek Mary's protection and her help: "*Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death...*" This is the most personal grace, one that varies according to each person and each situation. Although, we may occasionally from our prayers, Our Lady never loses her attention, She knows our every need, prays and wins for us what we should have. A continuous prayer rises up to our Mother in Heaven, Pray for us sinners, now... How can she fail to hear us?? *Remember, O most gracious Virgin Mary, That never was it known that anyone who fled to your protection, implored your help or sought your intercession, was left unaided, Inspired by this confidence I fly to you, O Virgin of Virgins my Mother. To you I come, before you I stand sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy, hear and answer me.* (the Memorare Prayer) When we pray the Rosary, Let us be really ambitious in our petitions, because Our Blessed Mother will be attentive to every single one of them.



From the Catechism of the Catholic Church

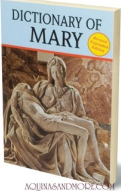
THE MEANING OF CHRISTIAN DEATH

Because of Christ, Christian death has a positive meaning: "For to me to live is Christ, and to die is gain. "The saying is sure: if we have died with him, we will also live with him. What is essentially new about Christian death is this: through Baptism, the Christian has already "died with Christ" sacramentally, in order to live a new life; and if we die in Christ's grace, physical death completes this "dying with Christ" and so completes our incorporation into him in his redeeming act: *It is better for me to die in (eis) Christ Jesus than to reign over the ends of the earth. Him it is I seek - who died for us. Him it is I desire - who rose for us. I am on the point of giving birth. . . . Let me receive pure light; when I shall have arrived there, then shall I be a man* (St. Ignatius of Antioch)

In death, God calls man to himself. Therefore the Christian can experience a desire for death like St. Paul's: "*My desire is to depart and be with Christ* " He can transform his own death into an act of obedience and love towards the Father, after the example of Christ .*Lk 23:46*
My earthly desire has been crucified; . there is living water in me, water that murmurs and says within me Come to the Father .(St. Ignatius of Antioch)
I want to see God and in order to see him, I must die (St. Teresa of Avila)
I am not dying; I am entering life. (St. Therese of Lisieux)

The Christian vision of death receives privileged expression in the liturgy of the Church “Lord, for your faithful people life is changed, not ended. When the body of our earthly dwelling lies in death we gain an everlasting dwelling place in heaven“ *Roman Missal*, “Preface of Christian Death
Death is the end of man's earthly pilgrimage, of the time of grace and mercy which God offers him so as to work out his earthly life in keeping with the divine plan, and to decide his ultimate destiny. When "the single course of our earthly life" is completed, We shall not return to other earthly lives: "It is appointed for men to die once."
There is no "reincarnation" after death.

Quote: *"If you desire peace in your hearts, in your homes, and in your country, assemble each evening to recite the Rosary. Let not even one day pass without saying it, no matter how burdened you may be with many cares and labours"* (Pope Pius XI).



DICTIONARY OF MARY

God is pleased by every act of mercy, because in the brother or sister that we assist, we recognize the face of God which no one can see (cf. Jn 1:18). Each time we bend down to the needs of our brothers and sisters, we give Jesus something to eat and drink; we clothe, we help, and we visit the Son of God (cf. Mt 25:40). *IN A WORD, WE TOUCH THE FLESH OF CHRIST.*

Apostle Paul stated: “I have indeed received much joy and comfort from your love, because the hearts of the saints have been refreshed through you” (*Philem* 1:7). How many hearts have been comforted by volunteers! How many hands they have held; how many tears they have wiped away; how much love has been poured out in hidden, humble and selfless service! This praiseworthy service gives voice to the faith – it gives voice to the faith! – and expresses the mercy of the Father, who draws near to those in need.

Following Jesus is a serious task, and, at the same time, one filled with joy; it takes a certain daring and courage to recognize the Divine Master in the poorest of the poor and those who are cast aside, and to give oneself in their service. In order to do so, volunteers, who out of love of Jesus serve the poor and the needy, do not expect any thanks or recompense; rather they renounce all this because *they have discovered true love.*

And each one of us can say: “*Just as the Lord has come to meet me and has stooped down to my level in my hour of need, so too do I go to meet him, bending low before those who have lost faith or who live as though God did not exist, before young people without values or ideals, before families in crisis, before the ill and the imprisoned, before refugees and immigrants, before the weak and defenceless in body and spirit, before abandoned children, before the elderly who are on their own.* Wherever someone is reaching out, asking for a helping hand in order to get up, this is where our presence – and the presence of the Church which sustains and offers hope – must be”. And I do this, keeping alive the memory of those times when the Lord’s hand reached out to me when I was in need.

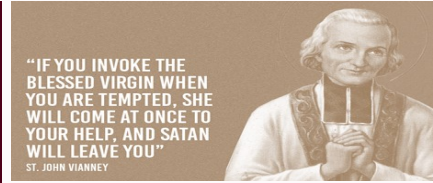
Mother Teresa, in all aspects of her life, was a generous dispenser of divine mercy, making herself available for everyone through her welcome and defence of human life, those unborn and those abandoned and discarded. She was committed to defending life, ceaselessly proclaiming that “the unborn are the weakest, the smallest, the most vulnerable”. She bowed down before those who were spent, left to die on the side of the road, seeing in them their God-given dignity; she made her voice heard before the powers of this world, so that they might recognize their guilt for the crime – the crimes! – of poverty they created. For Mother Teresa, mercy was the “salt”

Date	Liturgical Celebrations for October 2016
Please Note	Daily Mass in Our Lady’s Chapel(Mon-Sun) 3.30 pm. Except when marked *##
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, * ##
10.30 a.m. Every Wednesday	“PRAYER “GROUP HELD IN THE CHAPEL OF MERCY FROM 10.30 A.M STATIONS OF THE CROSS, DIVINE MERCY CHAPLET THEN ROSARY
Sunday 9th October 2016	11.00 A.M. HOLY EUCHARIST PARISH YOUTH GROUP REFLECTION AND DEVOTIONAL PRAYER AT THE MARIAN ORATORIES 1.30 p.m. Holy Mass in the Chapel of Mercy
Saturday 15th October 2016	Couples for Christ.—Australia iRetreat2– 9.00a.m to 5.00p.m Renewal of Vows MASS AT 4.00 P.M * ##
Saturday 15th October 2016	6.30 A.M. PILGRIMAGE WALK FROM TOOLERNVALE 1.30 p.m Arrive Ta Pinu Shrine Mass in the Chapel of Mercy
Saturday 15 th Sunday 16 th October 2016	Feast of Our Lady of Fatima Saturday 7 p.m Rosary Procession followed by Holy Mass Sunday From 9.30 a.m Rosary Procession, Holy Mass in Portuguese
Sunday 16 th October 2016	Feast of Our Lady of the Holy Rosary 10.30a.m. Aust. Sri– Lankan Catholic Assn. Rosary procession, Holy Mass & Fellowship
	MOTHER AND CHILD NOVENA 7.30 p.m. Every last Wednesday of the month TO BE HELD AT THE CHAPEL OF MERCY FROM 10.30 A.M STATIONS OF THE CROSS, DIVINE MERCY CHAPLET THEN ROSARY
Saturday 28 th October 2016	“WALK OF FAITH” FOR CANCER SUFFERER 6.30 A.M. PILGRIMAGE WALK FROM TOOLERNVALE TO TA PINU FOR PRAISE AND WORSHIP IN THE CHAPEL OF MERCY.
Sunday 29 th October 2016	OUR LADY FATIMA 5TH SUNDAY DEVOTION 9.30 A.M. ROSARY PROCESSION FROM OUR LADY OF FATIMA ORATORY FOLLOWED BY HOLY MASS

many who no longer had tears to shed for their poverty and suffering.

Her mission to the urban and existential peripheries remains for us today an eloquent witness to God’s closeness to the poorest of the poor. Pope Francis stated on her canonization: “Today, I pass on this emblematic figure of womanhood and of consecrated life to the whole world of volunteers: may she be your model of holiness! I think, perhaps, we may have some difficult in calling her “Saint Teresa”: her holiness is so near to us, so tender and so fruitful that we continual to spontaneously call her “Mother Teresa”. *May this tireless worker of mercy help us increasingly to understand that our only criterion for action is gratuitous love, free from every ideology and all obligations, offered freely to everyone without distinction of language, culture, race or religion.*

Mother Teresa loved to say, “*Perhaps I don’t speak their language, but I can smile*”. Let us carry her smile in our hearts and give it to those whom we meet along our journey, especially those who suffer. In this way, we will open up opportunities of joy and hope for our many brothers and sisters who are discouraged and who stand in need of understanding and tenderness.



St.J. Vianney’s devotion to the Blessed Virgin
The little boy Vianney, later the holy Rector of Ars, had to work in a vineyard which was very heavy because he was weak. What did the boy do? He would take with him in the vineyard a small statue of Virgin Mary which he placed five steps ahead of where he would be working. Thus watched by the Queen of Heaven, he was able to do a better job. Each time he moved the statue five steps, he would look at her the same number of times. In this way, he spent the entire day and in the evening he had finished his work before his older, stronger brothers. *All those eager to reach perfection in Christian life should do likewise they should fix these eyes on God and then go ahead.*

which gave flavour to her work, it was the “light” which shone in the darkness of the