



# THE *Launching edition* MEDIATRIX

THE OFFICIAL PUBLICATION OF THE MOVEMENT FOR A DOGMATIC DEFINITION OF MARY'S UNIVERSAL MEDIATION OF GRACE

Glorifying Our Lady with the Mediatrix Dogma



**OUR LADY, MARY  
MEDIATRIX OF ALL-GRACE**

*“For years, it has been my deepest felt conviction that Mary, felix caeli porta has reserved a special help for the Church and for the Vicar of Christ, to be bestowed on that day when the prerogative of her universal mediation, already inscribed in the Christian conscience, is authentically taught and promulgated.”* – Joseph-Desire Cardinal Mercier (letter sent to pope Pius XI on 14 November, 1922)

THE 300 YEAR OLD MEDIATRIX  
HISTORY AT A GLANCE

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INVOLVED IN THE MOVEMENT

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# EDITOR'S NOTE

When Archbishop Ricardo Vidal was newly appointed to the Archdiocese of Lipa. He went to consult the former Auxiliary Bishop of Lipa, Bishop Alfredo Obviar on what to do with the case of the so-called Lipa apparition. Bishop Obviar responded by gesturing with the motion across his lips signifying the maintenance of silence about the apparition of Mary Mediatrix of All Grace. Thus the Archbishop took the admonition and continued the official silence imposed by the negative verdict of 1951 of a Commission of Philippine Bishops.

On September 12, 2015, Archbishop Ramon C. Arguelles issued the decree: *“So, therefore I by the grace of God and the authority of the Apostolic See... declare with moral certainty and with the best intentions and hopes in mind... That the events and apparition of 1948... do exhibit supernatural character and is worthy of belief.”* This was the culmination of the official reversal initiated by Archbishop Mariano Gaviola in 1992.

The time to speak out for Mary Mediatrix of All Grace given the condition of the world makes it necessary and even imperative that she be known, venerated, loved and honored. This is what this magazine is all about. We have a simple agenda: to glorify Mary in her role of mediating all graces that God deigns to grant humanity by the solemn definition of the extraordinary Magisterium formally recognizing Mary as Mediatrix of All Grace.

We seek to bring our devotion to Mary as the Universal Mediatrix to all the ecclesiastical jurisdiction of the Catholic Church spread all over the world and by this we know that abundant shower of graces, benefits and blessings will rain down upon our Church and the world.

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### ABOUT THE COVER PAGE:

The image in the cover was described by Our Lady to be carved and placed in the Shrine which she asked to be built in the Carmelite Monastery of Lipa.  
Photo and editing courtesy of Jun Perez (Flickr.com)

### COLOPHON:

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# MESSAGE FROM THE BISHOP GUILLERMO AFABLE D.D. CHAIRMAN

My dear Brothers and Sisters in Christ,

Last August 22, 2015, on the Feast of the Queenship of Mary and the 64th Patronal Fiesta of the Cathedral of the Diocese of Digos, Mary Mediatrix of All Grace Cathedral in Digos City, I launched the **Movement For A Dogmatic Definition Of Mary's Universal Mediation Of Grace**, on behalf of the Bishop - Convenors of the said movement, namely, Ricardo Cardinal Vidal, Archbishop Angel Lagdameo, Archbishop Jose Palma, Bishop Camilo Gregorio, Bishop Guillermo Afable, Bishop Jose Colin Bagaforo, and Bishop Antonio Rañola.


The movement has two main goals, namely, the spread of the Crusade of Prayer and Consecration, and to solicit the support of Bishops worldwide to sign the petition.

We would like to request the clergy, the religious and the laity to support this movement and help in spreading it in the Philippines, Asia and throughout the world, thereby mobilizing the "*sensus fidelium*" in preparation of presenting a formal petition to the Holy Father to raise this Church doctrine to the level of a Dogma of the Faith.

Enclosed herewith is the **Declaration** and the **Novena Prayer**. May we ask you to help us multiply and share these to all.

We entrust this spiritual journey of the Mediatrix movement to the maternal care, protection and guidance of the Most Holy Virgin Mary, Spouse of the Holy Spirit, and St. Louis Marie Grignon de Montfort, St. Maximilian Kolbe, St. John Paul II, and San Isidro Labrador.

In the Hearts of Jesus and Mary,

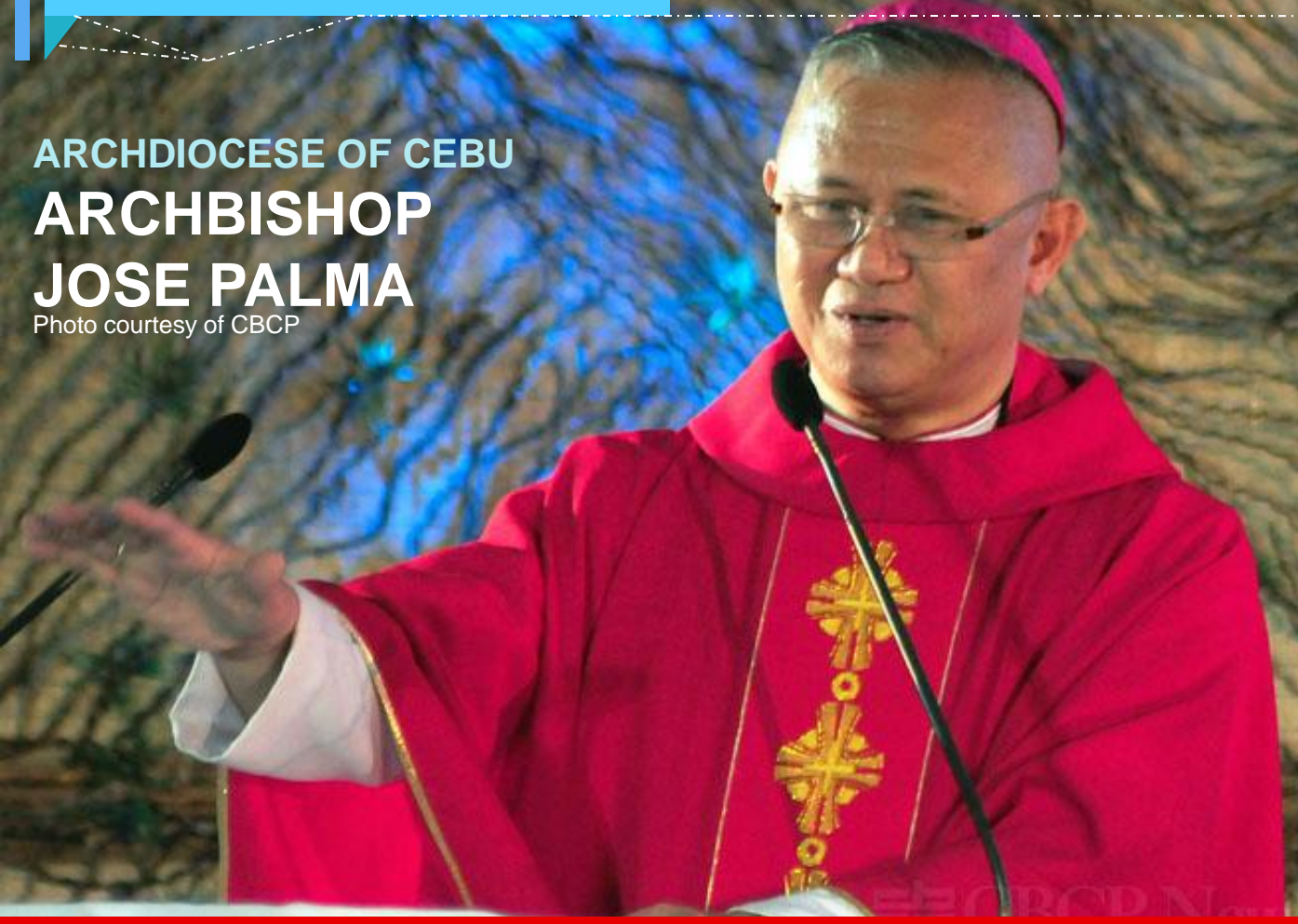
  
+Guillermo D. Afable, D.D.  
Chairman  
Bishop Convenors  
Bishop of Digos.

# ARCHDIOCESE OF CEBU

# ARCHBISHOP

# JOSE PALMA

Photo courtesy of CBCP



Following on the footsteps of my predecessor, His Eminence Ricardo J. Cardinal Vidal Archbishop Emeritus of Cebu, I am pleased to join the other prelates of the Philippines in the mission to glorify Mary under the title of Mary Mediatrix of All Grace.


I recall to mind what His Holiness Pope emeritus Benedict XVI said in 2007: *“There is no fruit of grace in the history of salvation that does not have as its necessary instrument the mediation of our Lady.”*

Also, it is but proper to thank His Excellency Ramon C. Arguelles of the Archdiocese of Lipa for his decree of September 12, 2015: *“So, therefore I by the grace of God and the authority of the Apostolic See... declare with moral certainty and with the best intentions and hopes in mind, seeking the compliance of the norms of the Holy See, acting for the greater glory of God and ascertaining always greater love for Holy Mother the Church. That the events and apparition of 1948 also known as the Marian phenomenon in Lipa and its aftermath even in recent times do exhibit supernatural character and is worthy of belief.”*

All of these converge on the mission of the Movement for a Dogmatic Definition of Mary’s Mediation of Grace to honor Mary anew by her universal mediation to the highest level.

I call on the clergy, the religious and the faithful to participate in this Movement by joining their prayers and sacrifices so that Mary will be recognized formally by the extraordinary Magisterium as the universal mediatrix.

I am all thine and all that I have is thine O most sweet Jesus through Mary thy Holy Mother.

  
 +Archbishop Jose S. Palma D.D.  
 Archbishop of Cebu  
 (Former CBCP President)

# MOVEMENT FOR MEDIATRIX DOGMA RELAUNCHED



Photo & article courtesy of CBCP MONITOR

From left-right: Bishop George Rimando (Auxiliary Bishop of Davao); Bishop Antonieto Cabahug (Bishop of Surigao del Norte); Bishop Antonio Rañola, (Auxiliary Bishop-Emeritus of Cebu); Bishop Guillermo Afable (Bishop of Digos); Bishop Camilo Gregorio (Prelate of Batanes); Bishop Romulo Valles (Metropolitan Archbishop of Davao); and Bishop Jose Colin Bagaforo (Auxiliary Bishop of Cotabato)

MANILA, Aug. 31, 2015 – Bishop Guillermo Afable launched on Aug. 22, the 64th Patronal Fiesta of Mary Mediatrix of All Grace Cathedral in Digos City, the revival of the Movement for a dogmatic definition of the Blessed Virgin's universal mediation of grace, on behalf of the Bishop Convenors of the movement.

During the event, which also fell on the Feast of the Queenship of Mary, Afable requested all Filipino clergy, religious, and the laity to support the movement convened by Ricardo Cardinal Vidal, Jaro Archbishop Angel Lagdameo, Cebu Archbishop Jose Palma, Batanes Prelate Camilo Gregorio, Cotabato Auxiliary Bishop Jose Colin Bagaforo, and Cebu Auxiliary Bishop-Emeritus Antonio Rañola and help spread it throughout the world.

According to the prelate, the faithful need to establish the “sensus fidelium” of the matter so that the Holy Father could consider raising the said Catholic doctrine to the level of dogma.

The movement has two main goals, namely, the spread of the Crusade of Prayer and Consecration, and to solicit the support of bishops worldwide to sign the petition for the dogmatic definition of the Mediatrix.

Interested parties may reach the Movement through +639077583541; info@mediationofmary.com; or Facebook account of the Movement for a Dogmatic Definition of Mary's Universal Mediation of Grace.

# BISHOPS-LED MOV'T FOR MEDIATRIX DOGMA WELCOMED

(Raymond A. Sebastián / CBCP News)



DIGOS City, Davao, Sept. 1, 2015— Devotees of Mary Mediatrix of All Grace have received with joy the revival of a movement led no other than a group of bishops calling for a dogmatic declaration of the Blessed Virgin's role in the universal mediation of grace.

“Very happy [for] all that is happening ... more surprises coming,” exclaimed Jovi Atanacio, founding chair of Mama Mary Mediatrix: Lay Devotees Initiative, an online

network of Mediatrix devotees in the Philippines and abroad.

## LIPA APPARITION

Speaking for his group, Atanacio expressed hope the movement will finally succeed in getting the Vatican to definitively affirm the title with which Mary allegedly made herself known in the 1948 apparition to Sr. Teresing L. Castillo at Lipa's Carmelite Monastery — Mediatrix of All Grace.

“Yes, I believe in the universal mediation of Mama Mary. For centuries, the Church has recognized her as ‘Mediatrix of all graces,’ but in Lipa she gave a more profound, more Christocentric, and more important title, ‘Mediatrix of All Grace,’” he explained.

## ALL GRACES TO ‘ALL GRACE’

While in the old title the word “graces” are in lower case and plural, Atanacio pointed out the one she revealed at Lipa Carmel is in singular form and capitalized given that it refers specifically to Jesus, who is Himself “All Grace” personified.

According to him, if “all graces” has to do with the signal blessings or material things people asked Christ through the intercession of His mother, “All Grace” deals with matters more central to the faith: among others virtues, salvation, conversions, and sanctification.

## SUPPORT NEEDED

The “Movement for a Dogmatic Definition of the Blessed Virgin's Universal Mediation of Grace”



Members of the faithful show their devotion to Mary Mediatrix of All Grace at the Manila Cathedral, Dec. 16, 2014. (Photo: James Benedict Malabanan)

was officially revived on Aug. 22, the 64th patronal fiesta of Mary Mediatrix of All Grace Cathedral in Digos City, coinciding with the Feast of the Queenship of Mary. In a statement, Digos Bishop Guillermo Afable invited all Filipino priests, religious, and laity to support the cause of the movement, and to do their part in helping others become aware of it.

## ‘SENSE OF THE FAITHFUL’

He added this Marian group seeks to continue the work began by Mechelen Archbishop Désiré-Joseph Cardinal Mercier, who was one of the early champions of the doctrine.

Its two main goals are: spreading the Crusade of Prayer and Consecration, and encouraging the world's bishops to sign the petition for the dogmatic definition of the Mediatrix.

But before Pope Francis can step in and consider raising the doctrine to the level of dogma at par with the Immaculate Conception and the Assumption, Afable stressed the faithful must first establish the existence of “sensus fidelium” (sense of the faithful).

## MEDIATRIX BISHOPS

Besides the bishop of Digos, the other prelate-convenors of the movement include: retired Cebu Archbishop Ricardo Cardinal Vidal, Jaro Archbishop Angel Lagdameo, Cebu Archbishop Jose Palma, Batanes Bishop Camilo Gregorio, Cotabato Auxiliary Bishop Jose Colin Bagaforo, and retired Cebu Auxiliary Bishop Antonio Rañola.

# MEDIATRIX MIRACLES DECLARED 'WORTHY OF BELIEF'



An emotional Lipa Archbishop Ramón C. Argüelles prays on his knees, asking Mary, Mediatrix of All Grace forgiveness for the delay in issuing the official approval. (Photo: James Benedict Malabanan)

LIPA City, Batangas, Sept. 13, 2015 – It was a historic day of celebration for Mediatrix devotees all over the world!

Lipa Archbishop Ramón C. Argüelles on Saturday, Sept. 12, the Feast of the Holy Name of Mary, officially confirmed that the miracles surrounding the apparition in his archdiocese of the Blessed Virgin Mary under the title Mediatrix of All Grace are of “supernatural character” and “worthy of belief.”

“That the events and apparition of 1948, also known as the Marian phenomenon of Lipa and its aftermath even in recent times, do exhibit supernatural character and [is] worthy of belief,” notes the Lipa prelate, who goes on to encourage devotion to Mary under what he calls the “revered and worthy title” Mediatrix of All Grace.

In a four-page document, Argüelles points out that the country can depend on the intercession of the Mediatrix of All Grace for it to have a “true and lasting transformation” politically, socially, economically, and spiritually.

“Whereas, the Philippines, called to be the humble instrument and eager companion of the star of third millennium evangelization, Mary, Mediatrix of All Grace, needs her to combat all kinds of corruption, eradicate all kinds of addictions, erase all forms of self-centeredness, oppose the culture of greed,” he explains.

Argüelles is one of the high-ranking Filipino Church officials openly supportive of the Mediatrix cause.

The others are: Digos Bishop Guillermo Afable, Cebu Archbishop Ricardo Cardinal Vidal, Jaro Archbishop Angel Lagdameo, Cebu Archbishop Jose Palma, Batanes Bishop Camilo Gregorio, Cotabato Auxiliary Bishop Jose Colin Bagaforo, and retired Cebu Auxiliary Bishop Antonio Rañola. **(Raymond A. Sebastián / CBCP News)**

Cardinal Vidal, the main celebrant, celebrates mass at the National Pilgrimage to Lipa



Cardinal Vidal leading a group of bishops in Montfortian consecration at the National Pilgrimage in Lipa



Abp. Jose Palma, former CBCP president, leads as a main celebrant in the mass during the 9th the National Pilgrimage in Lipa



Archbishop Angel Lagdameo, former CBCP president, recites the consecration prayer at the 7th National Pilgrimage in Lipa

A Mary Mediatrix statue is displayed prominently at the Catholic Bishops' Conference of the Philippines' (CBCP) Plenary Assembly



Cardinal Vidal kisses the hands of Mary Mediatrix before crowning her at the National Pilgrimage in Lipa



A group of bishops await for the mass to start during the National Pilgrimage in Lipa

READ MORE ABOUT THE MEDIATRIX BY READING THE CBCP MONITOR ONLINE

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Auxiliary Bishop Emeritus of CebuMost Rev. GUILLELMO V. AFABLE, D.D.  
Bishop of Digos  
CHAIRMAN

# MEDIATRIX MOVEMENT THE DECLARATION

ISSUED ON AUGUST 22, 2015 IN THE  
CATHEDRAL OF MARY MEDIATRIX  
OF ALL GRACE IN DIGOS, DAVAO  
DEL SUR, PHILIPPINES

THE MOVEMENT FOR A DOGMATIC DEFINITION OF MARY'S UNIVERSAL MEDIATION OF GRACE

## THE BEGINNING OF THE MEDIATRIX MOVEMENT

In the early part of the 20th century, Joseph-Desire Cardinal Mercier of Belgium initiated the movement to petition the Holy Father to raise the doctrine of Our Lady's universal mediation in the order of grace to a dogma of the faith. The Belgian Primate began a prayer crusade to elevate the teaching of the ordinary Magisterium regarding the universal Marian mediation to the highest possible doctrinal level alongside the active work of mobilizing support for this prospective dogma.

In a pastoral letter dated September 8, 1918, Mercier manifested the objective –“to see proclaimed as dogma the traditional and general belief of the Christian people in the universal intercessory mediation of Mary with the one Mediator of justice, Christ Jesus.” “This formal request of the Belgian Church was the decisive impulse launching the worldwide movement for a dogmatic definition of Mary's Universal mediation of grace.” (Hauke, Mary, Mediatrix of Grace, Academy of the Immaculate, 2004).

The prayers and the works of the Belgian-led movement bore fruit in the institutionalization by Pope Benedict XV of the liturgical feast of Mary, Mediatrix of all graces in 1921. In that same year Cardinal Mercier wrote all the bishops of the world expressing “his great hope that the universal mediation of grace by the all Blessed Virgin might become a dogma of the Church.”

Many bishops responded positively to his initiative. In 1925, three bishops in the Philippines namely, Bishop Alfredo Verzosa of the Diocese of Lipa, Bishop Juan Bautista Gorordo of the Diocese of Cebu as well as the then Apostolic Delegate to the Philippines, Archbishop Guglielmo Piani signed the petition asking for the Mediatrix dogma. Noteworthy is the fact that the entire Episcopacy of China also signed the Mercier led petition of 1925. (Gloria Dodd, The Virgin Mary, Mediatrix of All Grace)

## THE TEACHING OFFICE OF THE CHURCH ON MARY MEDIATRIX

Even at that time, the Popes had already clearly spoken of Mary's universal mediation:

“God has committed to her the treasury of all good things, in order that everyone may know that through her are obtained every hope, every grace, and all salvation. For this is His will, that we obtain everything through Mary.” (Pius IX, Feb. 2, 1849, Ubi primum)

“That of the great treasury of all graces given to us by Our Lord – for grace and truth came by Jesus Christ—nothing comes to us except through Mary's mediation, for such is God's Will. Thus, as no man goes to the Father but by the Son so no one goes to Christ except through His mother.” (Leo XIII, Octobri Mense, Sept. 22, 1891)

“To mankind heading for eternal ruin, she offered a Saviour when she received the announcement of the mystery brought to this earth by the Angel, and in giving her consent gave it in the name of the whole human race. She it is from whom Jesus is born; therefore she is truly His Mother and for this reason a worthy and acceptable ‘Mediatrix’ to the ‘Mediator.’” (Leo XIII, Fidentem Piumque, Sept. 20, 1896)

“It has been allowed to the august virgin to be the most powerful Mediatrix and Advocate of the whole world with her divine Son.” (Pius X, Ad Diem Illud, Feb.2, 1904)

Vatican II, for pastoral and ecumenical reasons, did not define the dogma of Mary's universal mediation. It does, however point to this doctrine in nos. 60-62 of Lumen Gentium, specially the footnote citations on the Greek Fathers of the 8th century and those of the more recent papal Magisterium. It states on the mediation of Mary: “The maternal duty of Mary



toward men in no wise obscures or diminishes this unique mediation of Christ, but rather shows His power. -For all the salvific influence of the Blessed Virgin on men originates...from the divine pleasure. It flows forth from the superabundance of the merits of Christ, rests on His mediation, depends entirely on it and draws all its power from it...the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix and Mediatrix.”

Saint John Paul II spoke of the universal mediation of Mary in his encyclical “Redemptoris Mater” (n. 40-41) and uses also the expression “mediatrix of all graces” in various discourses.

Closer to our time is Pope Benedict XVI who delineated our complete and total dependence on her when he taught that “there is no fruit of grace in the history of salvation that does not have as its necessary instrument the mediation of Our Lady.” (Canonization ceremony, São Paulo, Brazil, 2007)

## THE APOSTOLATE OF THE MEDIATRIX MOVEMENT

It had been the disposition of Divine Providence to awaken and deepen devotion to Mary Mediatrix by the movement of Cardinal Mercier. A particularly striking instance of this is Brazil where the ecclesiastical authorities of that South American country led their flock in offering a Million Masses for the intention of defining the Mediatrix dogma. (Gloria Dodd, The Virgin Mary, Mediatrix of All Grace)

We connect on to the designs of Providence, and we wish to restart and revive in our time the movement which has proved fruitful in the cultivation of piety to the universal Mediatrix.

In the Philippine popular devotion to the Mediatrix has recently been revived and has seen rapid growth; this upsurge in the veneration of Mary Mediatrix paves the way for re-starting the movement of Cardinal Mercier. We will have recourse to the extraordinary Magisterium of the Church keeping in mind that the Church down the centuries has defined only one dogma at a time: Theotokos (Mother of God) in 431, Perpetual Virginity in 649, the Immaculate Conception in 1854, and the Assumption in 1950.

We will follow the lead of Bishops Alfredo Versoza and Juan Bautista Gorordo and Archbishop Guglielmo Piani in requesting the Holy Father to solemnly define the Mediatrix dogma. We will petition the Pope to raise the truth of Mary’s mediation in the order of grace already taught infallibly by the universal and ordinary Magisterium to a dogma of the Faith.

We will build on the accomplishments of the three theological commissions established by Pope Pius XI consequent on the initiative of Cardinal Mercier’s movement. We will seek a synthesis based on an hermeneutic of continuity drawing on biblical, liturgical, patristic and theological sources that will provide the solid foundation on which to build on the edifice of the dogmatic definition of Mary’s universal mediation.

## A SAINT LEADS THE WAY

Since Cardinal Mercier followed the path of prayer and consecration as taught by St. Louis Grignion de Montfort, we too will propagate the Saint’s Holy Slavery to Jesus through Mary alongside the work of promoting devotion to the Mediatrix of All Grace for Mercier believed that “a worldwide promotion of Grignion’s ‘true devotion’ among Catholics was *identical* with the success of the proposal for a dogmatic definition.” Mercier’s conviction will be our guide and so, we will reach out to the bishops of the Catholic Church, soliciting their pastoral support in leading the Catholics of the world on the road carved out for us by the Belgian prelate. This is the spiritual journey of the Mediatrix Movement.

Cardinal Mercier manifested his belief that the spiritual benefits would be granted following on the definition that Mary is Mediatrix: “I have a deep conviction... that if we could obtain by our prayers and common efforts the dogmatic proclamation of the universal Mediation of Mary, our mother would deign to obtain for our dioceses and the Catholic Community the best graces, in return for our help to make the new jewel shine in her crown. Should not the troubled times in which we live inspire us to put our special trust in the protection of her whom the dying Christ has given to us as mother?”

May this Movement for a new Marian dogma inflame Christian piety to renewed heights of hyperdulia, as we pay Her the tribute of veneration, just as generations of Catholics have done in the 2000 year history of the Church. “For behold, from henceforth all generations shall call me blessed.” (Luke 1:48)

**Prayer:** “Lord Jesus Christ our Mediator with the Father who has deigned to constitute Your most blessed Virgin Mother as our Mother also and Mediatrix with You, graciously grant that whosoever approaches You to beseech Your benefits may rejoice to receive all through Her. Who lives and reigns with God the Father in the unity of the Holy Spirit, God, forever and ever. Amen. (prayer of the liturgical feast of Mary Mediatrix of all graces instituted by Pope Benedict XV, January 1921.)

# NATIONAL INITIATIVES



**September 11, 2014**

A meeting was held at Lipa, where the initiative for the dogma was discussed with Archbishop Angel Lagdameo of the Archdiocese of Jaro, Iloilo and Bishop Guillermo Afable of the Diocese of Digos, Davao del Sur together with other members of the clergy and lay devotees of Mary Mediatrix of All Grace.



**October 10, 2014**

Meeting with the Carmelites at Carmel Lipa to inform them of the new initiative for Mary Mediatrix of All Grace and to request for their prayers.

## ORGANIZING & STRENGTHENING OF THE CORE GROUP



**September 18, 2014**

Luncheon meeting in Davao with Bishop Guillermo Afable and Bishop Jose Colin Bagaforo. Both prelates signified their intention to revive the Movement for the dogma initiated by Joseph-Desire Cardinal Mercier of Belgium.



**October 10, 2014**

Archbishop Angel Lagdameo, Bishops Afable and Bagaforo together with some priests and the staff went to Carmel Lipa and prayed for guidance. Archbishop Ramon Arguelles of Lipa Carmel at the center of the photo joins the convenors.



The convenors L-R: Archbishop Angel Lagdameo, Bishop Antonio Rañola, Bishop Camilo Gregorio, Ricardo Cardinal Vidal, Bishop Jose Colin Bagaforo and Bishop Guillermo Afable. Another convenor, Archbishop Jose Palma was in Spain at the time of this meeting in Cebu.

## ARCHDIOCESE OF JARO (ILOILO) SUPPORTS THE MOVEMENT



**December 16, 2014**

Archbishop Lagdameo created the first batch of "Seed group" to provide prayer support for the Mediatrix Movement. Fr. Joenick Territorio, Chancellor of the archdiocese explained the role of the seed group and the requirement to join which is consecration according to the spirit of St. Louis de Montfort to achieve inner renewal and draw down the necessary graces for the Movement. Archbishop Lagdameo encouraged the participants to take part in the apostolate.



**JUNE 18, 2015**

More than 1000 faithful attended the first Conference organized by the Mediatrix core group and the Marian Associations, Movements and Organizations. The participants were invited to join the second batch of Seed Group. Among them are catechists of the archdiocese. The next batch has consecrated last August 15. To facilitate the 33 day daily meditation, it was aired in the Ilonggo dialect via Bombo Radio. Some priests and seminarians of the archdiocese took turns in giving the meditations.



Ground breaking ceremony of the three (3) hectare land donation for the City of Mary Mediatrix in Guimaras island by Bishop Bagaforo of the diocese of Cotabato and Rev. Fr. Marcelino of the archdiocese of Jaro



**February 2, 2015**

The first archdiocesan launching of the Mediatrix Movement took place during the Jaro Iloilo Fiesta at the Pontifical Mass celebrated by Archbishop Angel Lagdameo with Archbishop Jose Palma, Bishop Guillermo Afable and Bishop Antonio Rañola. Around 250 faithful called Candelaria Seed Group and 40 seminarians consecrated themselves in the spirit of St. Louis Grignion de Montfort. Close to 500 faithful nationwide joined the Montfortian Consecration and united themselves in spirit to the Seed Group in Jaro.



**August 15, 2015**

More than 500 faithful wearing white for the consecration joined the 2<sup>nd</sup> batch of Seed Group called Assumption Seed Group. They consecrated themselves in the spirit of St. Louis de Montfort. Fr. Joenick Territorio, Msgr. Sergio Jamoyot and Fr. Jerry Locsin celebrated the Mass at the cathedral.



**December 8, 2015**

The 4<sup>th</sup> seed group created by Archbishop Angel Lagdameo to provide prayer support for the movement consecrated in the parish of Oton.

**HOLY ROSARY  
SEED GROUP (3<sup>RD</sup> BATCH)**



Thousands of Mediatrix Devotees join the Dawn Rosary Procession which was followed by the Holy Sacrifice of the Mass celebrated by His Excellency Angel N. Lagdameo.



# Digos in Action



## ACTIVITIES OF THE CONFRATERNITY OF MARY MEDIATRIX OF ALL GRACE, DIGOS CHAPTER



Conference on Marian Mediation



# TRACING THE INTERNATIONAL ROOTS

## OF THE MOVEMENT FOR A DOGMATIC DEFINITION OF MARY'S UNIVERSAL MEDIATION OF GRACE

Source: "Mary Mediatrix of Grace" by Rev. Fr. Dr. Manfred Hauke, President German Mariological Society



In the early part of the 20<sup>th</sup> century, Joseph-Desire Cardinal Mercier, Archbishop of Malines in Belgium and the whole Belgian Episcopate initiated The Movement for a Dogmatic Definition of Mary's Universal Mediation of Grace.

### THE SPIRITUAL IMPETUS

The spiritual impetus behind this Movement is a contemplative nun, Mother Magdalen of Jesus, Prioress of the Carmel of Uccle in Belgium. She was personally chosen by Cardinal Mercier so that "his pastoral activities may be supported in a special way by some holy nun who would night and day intercede with God for him." She had a reputation for holiness and was in contact with Bl. Dom Marmion, who was also the spiritual director of Cardinal Mercier. To effect the spiritual union, Mother Magdalen "took a solemn vow of obedience to Cardinal Mercier so that His Eminence might enjoy the possibility of making his initiatives for the salvation of souls in his immense diocese fruitful, for the sanctification of his clergy and for every need of Holy Church."

This vow was expressly approved by Pope Pius X in 1907. After this, Cardinal Mercier himself undertook the spiritual direction of the nun.

Once during prayer Mother Magdalen, came to realize that God intensely desired the glorification of Mary (namely the dogmatic definition of Mary's universal mediation of grace). She revealed to the then Bishop Mercier what the "the Divine Master had for a long time already spoken to her in prayer" regarding His desire for the dogmatic definition of the universal mediation of the Mother of God, and requested that the Archbishop present the matter to the Pope. "Subsequently, whatever his initial doubts, Mercier became a major promoter of the request...by the Carmelite...and the first petition for the new dogma fell within the year 1906..."

### THE LETTER TO THE HOLY FATHER

"After the end of World War I,... Mother Magdalen felt strongly moved by Christ Himself to make a direct appeal to Pope Benedict XV on behalf of the dogmatic definition...In a letter to the Holy Father she states: 'Many years ago... our Lord granted me an inner understanding of Mary's mediation. He enabled me to realize how all graces of union and love which I receive in prayer and at Holy Communion come through the maternal intercession of the Queen of heaven. Even more, our Lord showed me that all the prayers of the faithful via the canal which is Mary are transported and offered and placed before her Divine Son. So important, so oft proclaimed, so clear, so significant, so overwhelming to my soul is this truth, that I would willingly underwrite it with my blood.'"

### A GRAVE ILLNESS HEALED

In 1919, the Cardinal facilitated to Pope Benedict XV, the successor Pius X, another letter from Mother Magdalen, which said, among others: "For several months the Lord has occasionally asked me, above all on the feasts of the All Holy Virgin, to write Your Holiness, to beseech You to proclaim under the inspiration of the Holy Spirit the doctrine of the universal

mediation of the Virgin Mary and to define this as a dogma of our holy faith.” The letter also recounted her grave illness with the doctors giving up on her as she was near death. She remembered the letter to the Pope so much desired by Jesus and in exchange for not dying, “she asked Mary for her ‘sudden and full cure from the illness so as to turn her every energy to the realization of Jesus’ wish...” The Carmelite nun was fully healed the next day and had the strength to write to the Holy Father. The letter continues:

“If Your Holiness should place this gem on the virginal forehead of Mary so as to embellish her queenly crown- what glory would redound on You and how many graces and blessings would come upon the Church and the world!...This dogma of Marian mediation- would it not be the crown of all the truths of our holy faith, O Holy Father?”

“In view of the insistence of Our Lord, I beg Your Holiness in childlike submission to bestow a new brilliance on the glory of Mary. O how powerful an Advocate have we in her who is near Jesus!”

### PETITIONS FROM THE RELIGIOUS AND THE MALINES DIOCESE FOR THE DOGMA

In 1915 Cardinal Mercier wrote a Pastoral Letter wherein he announced for the first time in printed form his desire for a definition of Mary’s universal mediation. The Cardinal likewise sent a personal circular letter to the religious orders in Belgium in 1915, asking their support for this initiative. “The first of the petitions from Belgium to reach the Holy See came from the Provincials of the Belgian religious communities... This first petition was signed by the superiors of the Dominicans, the Servites, the Jesuits, the Capuchins, the Redemptorists, the Josephites and Benedictines. The text began with a quotation from St. Bernard: the Lord has given over the entire fullness of blessings to the charge of Mary, defining ‘the doctrine of Mary as *Mediatress of the human race.*’ In support of this title are the Holy Scriptures, the Liturgy, east and west, the Tradition of the Holy Fathers and ecclesiastical writers, the works of theologians, the Acts of the Popes and finally the common understanding of the faithful.”

“Another petition to the Holy Father came from the clergy of the Diocese of Malines in 1916. ‘The Dean and Canons of the Metropolitan Church of Malines, together with the entire clergy of the Diocese are indicated as authors.

### PAPAL APPROVAL FOR THE FEAST OF THE MEDIATRIX

The Cardinal also worked for the Holy See’s approval of a special feast in honor of Mary Mediatrix of all graces with Mass and proper Office. On January 12, 1921 Pope Benedict XV granted this petition and inserted in the liturgical calendar of the Church the feast of Mary Mediatrix of all graces. May 31 was assigned as date of the feast in the liturgical calendar. This was seen as a major milestone in the path towards dogmatization of universal mediation.

Following the papal approval of the liturgical feast “there occurred, literally, an explosion of theological literature on Mary’s mediation of grace.” On September 7, 1921 the Legion of Mary was founded, a Marian organization which invokes Mary Mediatrix in its official prayers. The Legion has been the vanguard, very much in the lead, in bringing Mary Mediatrix to the level of popular devotion to Catholics throughout the world.

When Pope Benedict XV died, his successor Pius XI spoke with Cardinal Mercier about the proposals for a dogmatic definition on the very day of his election on 6 Feb. 1922. He suggested to the Cardinal the establishment of a study commission to treat of the definability of Mary’s mediation.

### A PROPOSED SOLEMN ENCYCLICAL FOR THE MEDIATRIX

“The Dominican Edouard Hugon, a highly esteemed counselor of the Pope and a close associate of Mercier in promoting the new dogma, wrote the Cardinal in 1922 (after a private audience with Pius XI): ‘The Holy Father is not only favorable to our project, but declares that this doctrine is perfectly clear (*evidente*). He is taking it upon himself to proclaim this to the Catholic world’.

“By ‘proclamation’ was not meant necessarily a new dogmatic definition. At the beginning of November, 1922, the Pope had in mind an exercise of the ordinary papal magisterium. According to Cardinal Vico, prefect of the Congregation of Rites, there was being planned ‘not a definition as in the case of the Immaculate Conception, but a solemn Encyclical, in which the Holy Father would formulate the Catholic truth on Mary’s mediation. *With the approval of the liturgical texts on Mary Mediatrix, the Church had already given expression to her belief in this.*”

But for Mercier the dogma is the goal.

As far as Mercier was concerned, an encyclical “would already be a grace, but the proclamation of the dogma must remain the goal of all our efforts”. “In a letter to the pope on 14<sup>th</sup> of November 1922, Mercier insisted: For years, it has been my deepest felt conviction that Mary, *felix caeli porta* has reserved a special help for the Church and for the Vicar of Christ, to be bestowed on that day when the prerogative of her universal mediation, already inscribed in the Christian conscience is authentically taught and promulgated”.

### POPE PIUS XI ESTABLISHES THREE STUDY COMMISSION FOR THE DOGMA

“A few days later (28 November, 1922) the Cardinal Secretary of State on behalf of Pius XI sent Mercier a letter announcing the establishment of three study Commissions. These were the Belgian, Spanish and the Roman Commissions.”

#### The Belgian Commission:

The Belgian commission was composed of the Cathedral Canon of Ghent, Camille van Crombrughe, Professor of Dogma who had with his highly acclaimed mariology textbook already made a name for himself. Mercier considered him the outstanding Belgian theologian of his day. The next member was Joseph–Martin Lebon, a patrologist, a specialist in oriental languages and an outstanding student of Syriac theology. The third member was Benoit Henri Merkelbach who taught at the Angelicum in Rome. The three members of the Belgian Commission after the presentation of their scholarly studies concluded by “recommending the dogmatic definition: ‘It is certain that Mary not only personally cooperated in the redemption for the forgiveness of sins and the acquisition of the means of sanctification;

not only really intercedes for all and is in the distribution of graces a very powerful Mediatrix – which without doubt is a matter of faith (*quae extra dubium ad fidem pertinent*) – but also in this way is active in the bestowal of all assistance’. The Church could without any further delay declare this doctrine about the new Eve a Dogma.”

#### The Spanish Commission:

A Jesuit, Jose Maria Bover at a Spanish Mariological Congress in Covadonga claimed all three papal commissions were in agreement with this position: “The Spanish Commission of theologians established by His Holiness treated the universal mediation under all its aspects ... When I informed His Eminence Cardinal Mercier of our criterion, he replied that our approach was in essentials in agreement with that of the Belgian Commission. And according to what Fr. Garrigou-Lagrange wrote me there can be no doubt but that this is also the position of the Roman Commission.”

#### The Roman Commission:

“On 1 November 1924 in his last great Pastoral Cardinal Mercier could joyfully affirm: The Belgian and Spanish Commissions have completed their work; the Roman theologians have taken note of it, are examining it and amplifying it, so that it may be submitted to our revered pope for his approval. The hour of decision, therefore, seems near at hand, either that the Holy Father proclaim the dogmatic definition during a resumption of the Vatican Council, or that he exercise his personal privilege of authentic interpreter of the Christian *sensus fidei*.”

### ST. LOUIS DE MONTFORT: AN INTEGRAL PART FOR THE MEDIATRIX DOGMA

“In January 1925, the Cardinal composed--on the basis of a draft by the Montfortans-- a prayer ‘to obtain from Heaven the dogmatic definition of the universal Mediation of Mary together with the canonization of her great apostle, Blessed Louis Marie Grignion de Montfort... The prayer stresses precisely this, that *through* the canonization of the Blessed the new dogma might be realized.” Cardinal Mercier clearly insisted on the intimate link between devotion to Mary as Mediatrix and the devotion taught by Blessed Louis de Montfort. According to Cardinal Mercier “*a worldwide promotion of Grignion’s ‘true devotion’ among Catholics was identical with the success of the proposal for a dogmatic definition.*”

*“For years it has been my deepest felt conviction that Mary, felix caeli porta has reserved a special help for the Church and for the Vicar of Christ, to be bestowed on that day when the prerogative of her universal mediation, already inscribed in the Christian conscience is authentically taught and promulgated.”*

– Cardinal Mercier

(letter sent to pope Pius XI on 14 November, 1922)



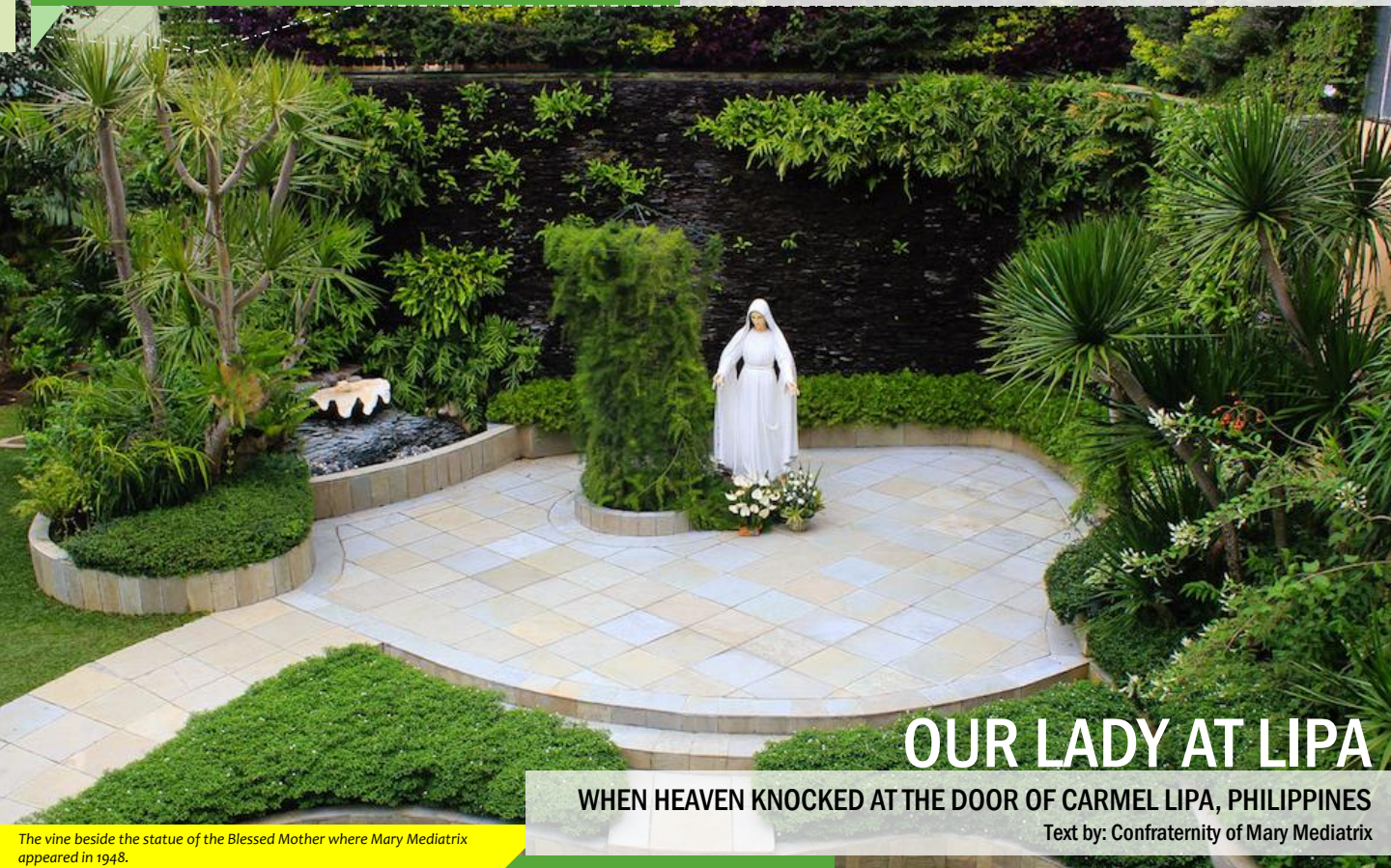
“Cardinal Mercier sent the Indulged Prayer in favour of the canonization and of Mary’s universal mediation to all the Cardinals of France... The response on the part of the eminent French dignitaries encouraged Mercier on 17 April 1925 to send the same petition to the cardinals of Spain. In his letter, he recalled how the Spaniards had accepted the Mass for the feast (1921), which in the mind of the pope (and of himself as well) was but a step on the road to dogmatic definition of the “universal mediation of the Mother of God”. The three commissions established by Pius XI “have carried out the work asked of them”. These provide grounds for doubling hopes in dogmatic definition. In his Pastoral of 1924 he linked Grignion’s true devotion with the theme of Mary’s universal mediation. He attached to his letter a petition to the Holy Father “to obtain this two-fold objective: the dogmatic definition of Mary’s mediation and the canonization of the great Marian Apostle... All the French Cardinals have made this petitions their own and given it their support.”

### THE FIRST OBJECTIVE REACHED: THE CANONIZATION OF ST. LOUIS DE MONTFORT

“Shortly before his death, the Montfortans presented the cardinal an album of over 400 testimonials of episcopal support from all over the world, relative to the double proposal of the canonization of Grignion and the definition of Mary’s universal mediation of grace. This number matches more or less the number of request for the feast of Mary, Mediatress of all graces. Among the first to indicate agreement in writing was the Papal Nuncio in Munich—later Pope Pius XII. The petitions promoted by Mercier had an essential bearing on a subsequent event viz., when on 28 February, 1928 the Congregation of Rites approved the establishment of a commission for Grignion’s canonization.”

In 1947, Blessed Louis de Montfort was canonized by Pius XII. Thus one of the objectives of Cardinal Mercier’s prayer had been answered: Blessed Louis Grignion de Montfort was accorded the honors of the altar of the universal Church.





## OUR LADY AT LIPA

WHEN HEAVEN KNOCKED AT THE DOOR OF CARMEL LIPA, PHILIPPINES

Text by: Confraternity of Mary Mediatrix

The vine beside the statue of the Blessed Mother where Mary Mediatrix appeared in 1948.

### BELGIUM SUPPLICATES, GOD ANSWERS IN LIPA

In 1947, Blessed Louis de Montfort was canonized by Pius XII. Thus, one of the objectives of Cardinal Mercier's prayer had been answered: As Cardinal Mercier had prayed and hoped "that through the canonization of the Blessed the new dogma might be realized," a new phase for the dogmatization of Marian mediation would open in 1948 bringing in its train awesome miracles and tremendous wonders. Heaven was going to respond to the prayer movement begun by Cardinal Mercier in an astounding way.

### THE APPARITION

Msgr. Alfredo Verzosa, Bishop of Lipa and one of the signatories to the Mercier- led initiative, set up a monastery of Carmelite nuns in Batangas on May 31, 1946, feast of the Blessed

Virgin Mary, *Mediatrix of All Graces*" in his diocese.

Shortly after in 1948, a young postulant Teresita Castillo experienced extraordinary phenomena and saw apparitions. When the Apparition was asked to identify herself, she responded: "I am Mary, *Mediatrix of All Grace*" and Teresita was made to understand that "All Grace" refers to Jesus. There were healings, conversions and miracles, most especially the showers of petals which drew Marian devotees from all over the Philippines.

Early on, the two bishops of Lipa, Msgr. Alfredo Verzosa, Ordinary of the diocese and his auxiliary bishop, Msgr. Alfredo Obviar were favorable to the apparitions. Both allowed for the veneration of the image carved

with the specifications of the seer Teresita as well as the spread of the devotion to Mary Mediatrix of All Grace by pilgrimages and other devotional activities.

### THE ESSENCE OF LIPA: HOLY SLAVERY TO MARY, MEDIATRIX OF ALL GRACE

On September 25, 1948 the Apparition asked the nuns to consecrate themselves to her in the spirit of St. Louis Grignion de Montfort: "I wish you all to consecrate yourselves to me on October 7 and be my slaves"... "At last came the 7<sup>th</sup> of October... After mass, the Community made their Act of Consecration to the Blessed Virgin Mary, according to the spirit of Saint Louis Grignion de Montfort." (Source: The Original Account of the Events at Lipa Carmel, 1948 by Mother Mary Cecilia of Jesus, O.C.D., Prioress during the apparition)



Cardinal Vidal shows his rose bud from Lipa which until now exudes a fresh fragrance and a large rose petal with an image in it.



*"I was inside the locutory of the Carmelite Monastery, and the windows and the doors were closed. When I was about to step out of the door, outside, several petals fell on my feet,..."*  
– Bishop Alfredo Versoza



*"...Monsignor Obviar also told me that when he blessed the place hundreds of rose petals fell around his feet (from the book the Wonders of Lipa, 1949)*

This prompts us to recall the fundamental direction of Cardinal Mercier's initiative when he described the movement he had started as *"a worldwide promotion of Grignon's 'true devotion' among Catholics... (as being) identical with the success of the proposal for a dogmatic definition"*.

In this message of the Apparition, the Mercier initiative finds reiteration and confirmation and the striking parallels between Lipa and Belgium are so manifest that the Mediatrix of Lipa finds alignment with the Belgian movement to dogmatize universal mediation.

Mother Magdalen of Jesus of Belgium said that it was our Lord Himself who was insistent on the dogma. We believe that this

"insistence" of Jesus is the reason for the many wonders that took place in Lipa Carmel, an indication of the determination of our Lord that Mary should be glorified by a dogmatic definition to the extent that miracles would not only be astonishing but would come in profusion—the shower of petals lasted for more than seven months. (Wonders of Lipa by Dr. Francisco Villanueva 1949)

### THE NEGATIVE VERDICT OF 1951

In spite of the overwhelming miracles especially the humanly unexplainable showers of petals, Lipa was given a negative verdict by a commission of bishops.

Following on this negative episcopal judgment, the pilgrimages to Carmel Lipa stopped, widespread devotion to Mary Mediatrix disappeared and Lipa was relegated to the dim mists of the forgotten past. Soon the messages of Our Lady at Lipa eclipsed into oblivion.

The Movement of Cardinal Mercier was deprived of a vital boost that could have very well universalized popular devotion to the Mediatrix throughout the Church. We may consider as a precedent the interest generated in 1830 by the Miraculous Medal which boosted the teaching regarding Mary's Immaculate Conception from doctrine to a dogma. In the homestretch towards that dogma, it was precisely the abundance of miracles associated with the medal that hastened the papal definition.

### THE REVIVAL

One of the few souls who kept the memory of Lipa alive in her heart during the long years of silence imposed by the Hierarchy was Mother Mary Cecilia of Jesus, the prioress of Carmel during the time of the apparition.

In December of 1982, she knelt before her superior and asked permission to die in order to hasten the cause of Our Lady in Lipa. The prioress, Mother Mary Aimee consented. Within a few days, heaven accepted her proposition that in exchange for her life the cause of Mary would go forward.

Monsignor Mariano Gaviola who had been installed as Archbishop of Lipa in 1981 studied the case of the apparitions and in July 16, 1992 granted permission to expose once again the image of the Mediatrix of All Grace for public veneration. Then in February 1993, he publicly declared his personal conviction that the events at Lipa are worthy of belief.

### ANOTHER DEATH, ANOTHER STEP FORWARD

On November 2, 2009, Mother Bernadette of the Mother of God, a former prioress of Lipa Carmel passed away after a long life in religion. Her diary contained the following entry: "I never forget my bargain to our Lady that I may die so that she may live again...I offered my life and I have no doubt that my death will be her life... my only ambition all these 35 years...is to suffer and die a victim for the cause..."

Ten days after the death of Mother Bernadette, the Most Rev. Ramon Arguelles, Archbishop of Lipa, in a Decree dated November 12, 2009 formally reversed the 1951 negative verdict. He lifted "all bans written or unwritten intended to curtail or diminish devotion to Mary, Mediatrix of All Grace."

## THE MANIFEST PARALLELS OF BELGIUM AND LIPA



Reflecting on the story of the Belgian initiative as revealed by Rev. Fr. Dr. Manfred Hauke, president of the German Mariological Society, during a 3-day conference at the 7<sup>th</sup> National Pilgrimage to Carmel Lipa and of the messages in this Carmel monastery, he brings to light a striking parallel between the two:

1. In Belgium, our Lord conveyed a specific request for His church to raise to the highest doctrinal level the teaching about the universal mediation of Mary. Lipa's overarching message is contained in the declaration made by the apparition when she identified herself as: "I am Mary Mediatrix of All Grace".
2. The message for the dogma was given to a Carmelite prioress in Belgium, the messages of Lipa were given to a Carmelite postulant.
3. In Belgium, Cardinal Mercier was firmly convinced that "a worldwide promotion of St. Louis Grignion de Montfort was identical with the success for a dogmatic definition"; so, he initiated a double goal prayer crusade for the dogma together with the canonization of then Blessed Louis de Montfort. At Lipa, Our Lady asked the nuns to consecrate themselves in the spirit of St. Louis Grignion de Montfort.

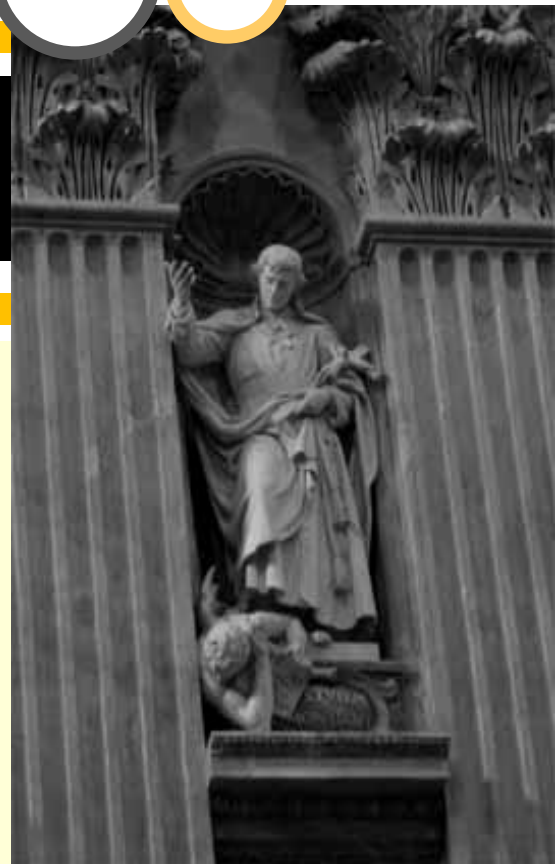
These three parallels demonstrate conclusively the linkage between the Carmel of Belgium and the Carmel of Lipa. And therefore, Lipa is clearly aligned with Heaven's Agenda manifested in the Carmel of Belgium.

# The Prophecy

SPECIAL FUNCTION OF THE HOLY SLAVERY IN THE LATTER TIMES

"...towards the end of time... God will raise up great men full of the Holy Spirit and imbued with the spirit of Mary, through whom this powerful Sovereign will work great wonders in the world, so as to destroy sin and to establish the Kingdom of Jesus Christ, her Son, upon the ruins of the kingdom of this corrupt world; These holy men will succeed by means of this devotion...these are the great men who are to come but Mary is the one who by the order of the Most High shall fashion them for the purpose of extending His empire over that of the impious, the idolaters, and the Mohametans..."

- ST. LOUIS DE MONTFORT  
(From the Book True Devotion to Mary)



## THE 300 YEAR OLD MEDIATRIX HISTORY AT A GLANCE

FRANCE  
1700

- In his book "True Devotion to Mary" St. Louis Grignion de Montfort prophesied the formation of the apostles of the latter times: "They will consecrate themselves to her service as subjects and slaves of love... they will know the need they have of her help and they will have recourse to her on all things, as to their dear advocate and Mediatrix with Jesus."

FRANCE  
1830-1858

- A vision to St. Catherine Laboure known as the Virgin of the Globe depicted Mary's ascending and descending mediation of grace. The miracles attributed to the Miraculous Medal hastened the declaration of the dogma of the Immaculate Conception in 1854. In 1858, heaven confirmed the papal act in an apparition to Bernadette Soubirous where Mary identified herself saying: "I am the Immaculate Conception."

BELGIUM  
1906

- In the Carmel of Uccle Belgium Mo. Magdalen of Jesus revealed to Joseph Desire Cardinal Mercier the desire of Jesus for the definition of Mary's universal mediation of grace. He together with the whole Belgian Episcopate organized a double goal prayer crusade for the dogma and for the canonization of Blessed Louis Grignion de Montfort for according to Cardinal Mercier *"a worldwide promotion of Grignion's 'true devotion' among Catholics is identical with the success of the proposal for a dogmatic definition."*

FATIMA  
1917

- In Fatima Marian mediation is brought to light in several messages to the seers. Six year old Jacinta stressed: *"tell the whole world that God gives graces through the Immaculate Heart of Mary; that we must ask her for them."*

FRANCE  
1931

- In the Carmel of Lons le Saunier, Sr. Marie Fidelia of the Holy Wounds wrote in her diary: "Heaven asked me to write that Mary has her role as Mediatrix near the tabernacle, that graces are given in abundance at the Holy Sacrifice of the Mass. And all these graces pass through the most pure hands of the Mother of God. Just as she cooperated at the foot of the Cross, so she cooperated at the altar of the Holy Sacrifice of the Mass... It is the great will of God that Mary be known as Mediatrix" (reported by Mo. Teresa Sideco OCD).

PHILIPPINES  
1948

- In the Carmel of Lipa, Mary appeared to a postulant and identified herself saying: I am Mary, Mediatrix of All Grace and made her understand that "All Grace" refers to Jesus. The Apparition asked the nuns to consecrate themselves to her in the spirit of St. Louis Grignion de Montfort: *"I wish you all to consecrate yourselves to me on October 7 and be my slaves."* On the last day of her apparition she said *"My message here is the same as at Fatima."*

# THE REVIVAL of THE MEDIATRIX DEVOTION

& THE BEGINNING OF THE MOVEMENT FOR A DOGMATIC DEFINITION OF MARY'S UNIVERSAL MEDIATION OF GRACE IN THE PHILIPPINES

## FROM SILENCE TO ACCLAMATION

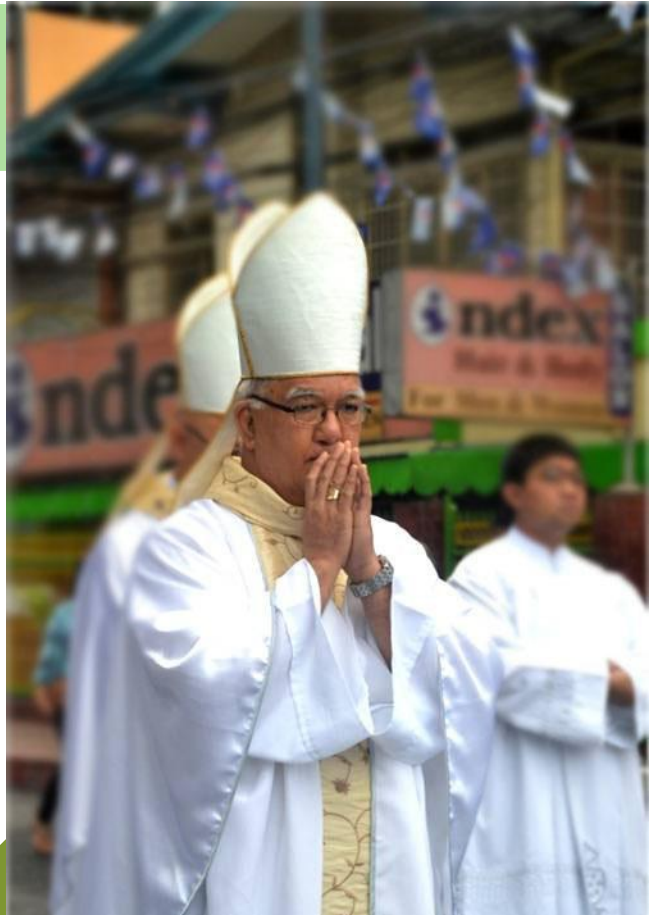
Excerpts from *My Journey with Mary Mediatrix of All Grace*  
by Bishop Guillermo D. Afable, D.D. (Diocese of Digos, Davao del Sur)

If one was to make a pilgrimage of churches, particularly Marian Churches in the Davao Region, one will be struck by one church, in fact it is a cathedral, named Mary Mediatrix of All Grace Cathedral in Digos City, capital of the Province of Davao del Sur... in the entire region of Mindanao, it is the one of only three churches with such a name... One would wonder then, why and how did such a place chose that title of Our Lady and where it originally came from.

I was appointed by Pope John Paul II... as the Co-Adjutor Bishop of the Diocese of Digos on April 24, 2002. Then, on June 21, 2002 I was joyfully welcomed and installed in the Mary Mediatrix Cathedral... as a fitting act of faith on that solemn occasion of the beginning of my pastoral ministry in Digos, I led the faithful in the consecration to the Immaculate Heart of Mary... That was the beginning of the special Marian Pilgrimage.

Like any newcomer to a place... I became curious about the history of our Patron of the Cathedral in Digos City. It became a personal quest... This curiosity increased even more, when discovering no one seemed to know the real story of our Patron. The quest led me to Lipa Carmel, where it all began, to the Carmelite nuns, to the tomb of Bishop Obviar in Tayabas, where I met Miss Teresita Castillo, the visionary, and the countless other devotees quietly making Mary Mediatrix known and loved as she is.

On her feast day in Digos on August 22, 2002, for the first time I told her story to the present generation of devotees and to the faithful of Digos... I told them how honored and privileged we have been to have given "refuge" as it were to Mary Mediatrix of All Grace. I also exhorted the faithful to remain ever grateful to Our Lady for that special visit and to express this gratitude by our remembrance and specially by our obedience to her requests as devoted sons and daughters.



**BISHOP GUILLERMO AFABLE, JOINS THE PROCESSION AND CONSECRATION AT JARO CATHEDRAL, ILOILO CITY LAST FEBRUARY 2, 2015.**

**“Our task now is to recognize her as such as to deepen our devotion to her and lead others to Jesus Christ her Son, with the aid of her maternal guidance and protection”**

Our task now is to recognize her as such as to deepen our devotion to her and lead others to Jesus Christ her Son, with the aid of her maternal guidance and protection. Her messages in Lipa as in other privileged times and places where she had appeared, remain invaluable for our continuing spiritual journey on earth. Since then, the veil of silence and obscurity of Mary Mediatrix of All Grace in Digos has been lifted. The story of Our Lady of Lipa can once again be told and echoed through the years to come.

# THE NATIONAL PILGRIMAGE TO LIPA CARMEL

by the Confraternity of Mary Mediatrix of All Grace (Iloilo Chapter)

In February of 2004 Bishop Guillermo Afable and some devotees from Davao City went on a pilgrimage to the Carmelite Monastery at Lipa. On that occasion, they met a group of pilgrims from Iloilo City in central Philippines who were also making their pilgrimage to the shrine. Earlier on in 1999, these pilgrims from Iloilo have made their consecration according to the method of St. Louis Grignion de Montfort and upon learning that one of the messages of the Blessed Mother at Lipa Carmel dealt with the teaching of this saint on Slavery to Mary, the Ilonggo devotees were inspired to undertake their first ever pilgrimage to the Mediatrix at Carmel Lipa. The outcome of that meeting was the collaboration of both groups to work for the cause of Mary Mediatrix of All Grace. Six months later, with the approval of the prelate of Lipa they organized the first pilgrimage to Lipa which was supported by the CBCP as the National Day of Prayer and Consecration for World Peace and Sanctification of the Clergy.

Since then and until now many bishops and clergy and thousands of devotees from different places have gone to Lipa every September 12 to manifest their belief in the authenticity of the apparitions of Mary Mediatrix of All Grace

## THE CONFRATERNITY

During the 3<sup>rd</sup> National Pilgrimage in 2006, the Confraternity of Mary Mediatrix of All Grace headed by Rev. Fr. Melvin Castro was launched by Archbishop Angel Lagdameo and witnessed by Cardinal Vidal and 16 other prelates. This Marian organization is dedicated to the cause of Mary Mediatrix of All-Grace and the deepening of Marian devotion following the way of St. Louis Grignion de Montfort. To date the Confraternity chapters in Luzon, Visayas and Mindanao are actively working for the apostolate.



MALACAÑANG MANILA  
BY THE PRESIDENT OF THE  
PHILIPPINES  
PROCLAMATION NO. 914  
DECLARED MONDAY,  
SEPTEMBER 12, 2005 AS  
SPECIAL (NON-WORKING  
DAY IN THE CITY OF LIPA)  
(effective since 2005 up to  
present)

**AVE MARIA!**



## RESTARTING THE MOVEMENT TO DOGMATIZE

Text by: Confraternity of Mary Mediatrix, Iloilo Chapter

On September 11, 2014, devotees of Mary Mediatrix of All Grace together with Archbishop Angel Lagdameo of the Archdiocese of Jaro, Iloilo and Bishop Guillermo Afaible discussed the possibility of reviving the initiative of Cardinal Mercier. A series of meetings followed after this with Bishop Afaible taking the responsibility of leading the Movement. His co-convenors are Ricardo Cardinal Vidal, Archbishops Angel Lagdameo and Jose Palma, Bishops Camilo Gregorio, Jose Colin Bagaforo and Antonio Rañola.

The first archdiocesan launching of the Movement which took its name after the Belgian initiative; the Movement for a Dogmatic Definition of Mary's Universal Mediation of Grace, was held in Jaro, Iloilo on February 2, 2015. Archbishop Lagdameo invited the faithful to provide prayer support for the Movement and called them "The Seed Group." To date, more than 2000 faithful have joined and consecrated themselves following the method of St. Louis de Montfort as recommended by the bishop-convenors of the Movement.

On August 22 of the same year, the national launching of the Movement was held in the Cathedral of Mary Mediatrix of All Grace in Digos by the Most Rev. Guillermo Afaible.

Three weeks later, on September 12, 2015 at the 12<sup>th</sup> National pilgrimage to Carmel Lipa, Archbishop Ramon Arguelles issued a Decree: "So, therefore I, by the grace of God and the authority of the Apostolic See... declare with moral certainty and with the best intentions and hopes in mind, seeking the compliance of the norms of the Holy See, acting for the greater glory of God and ascertaining always

greater love for Holy Mother the Church. That the events and apparition of 1948 also known as the Marian phenomenon in Lipa and its aftermath even in recent times do exhibit supernatural character and is worthy of belief."

This official recognition of Mary as Mediatrix of All Grace gives impetus for the restarting of the movement begun by Cardinal Mercier. The course he traced out is there for us to follow with the same crusading spirit of humble prayer, diligent work and patient sacrifice until the objective of glorification through dogmatization is attained. In the words of Heaven's chosen messenger, Mother Magdalen of Jesus, it is our Lord Himself who asked for this dogma. "In view of the insistence of Our Lord, I beg Your Holiness in childlike submission to bestow a new brilliance on the glory of Mary." (letter to Pope Benedict XV)

By being obedient and faithful to Our Lord's will, then and only then will we see the deliverance of the Church from the most serious crisis that afflicts her in her 2000-year history.

It is with a note of hope that we end as we recall the letter of Cardinal Mercier to Pope Pius XI in 1922 where the Belgian prelate expressed his belief on the dispensation of Divine Providence: "For years it has been my deepest felt conviction that Mary, *felix caeli porta* has reserved a special help for the Church and for the Vicar of Christ, to be bestowed on that day when the prerogative of her universal mediation, already inscribed in the Christian conscience is authentically taught and promulgated." This too we believe with all our hearts!

# What the Popes Say of

## ST. LOUIS DE MONTFORT'S "TRUE DEVOTION TO MARY"

### *POPE PIUS IX*

"St. Louis de Montfort's devotion to Mary is the best and most acceptable form of devotion to Our Lady."

### *POPE LEO XIII*

He granted a plenary indulgence to those who make St. Louis de Montfort's act of consecration to the Blessed Virgin. On his deathbed, he renewed the act himself and invoked the heavenly aid of St. Louis de Montfort whom he had beatified in 1888.

### *POPE PIUS X*

"I heartily recommend True Devotion to the Blessed Virgin, so admirably written by Blessed de Monfort, and to all who read it grant the Apostolic Benediction."

### *POPE BENEDICT XV*

"A book of high authority and unction."

### *POPE PIUS XI*

"I have practiced this devotion ever since my youth."

### *POPE PIUS XII*

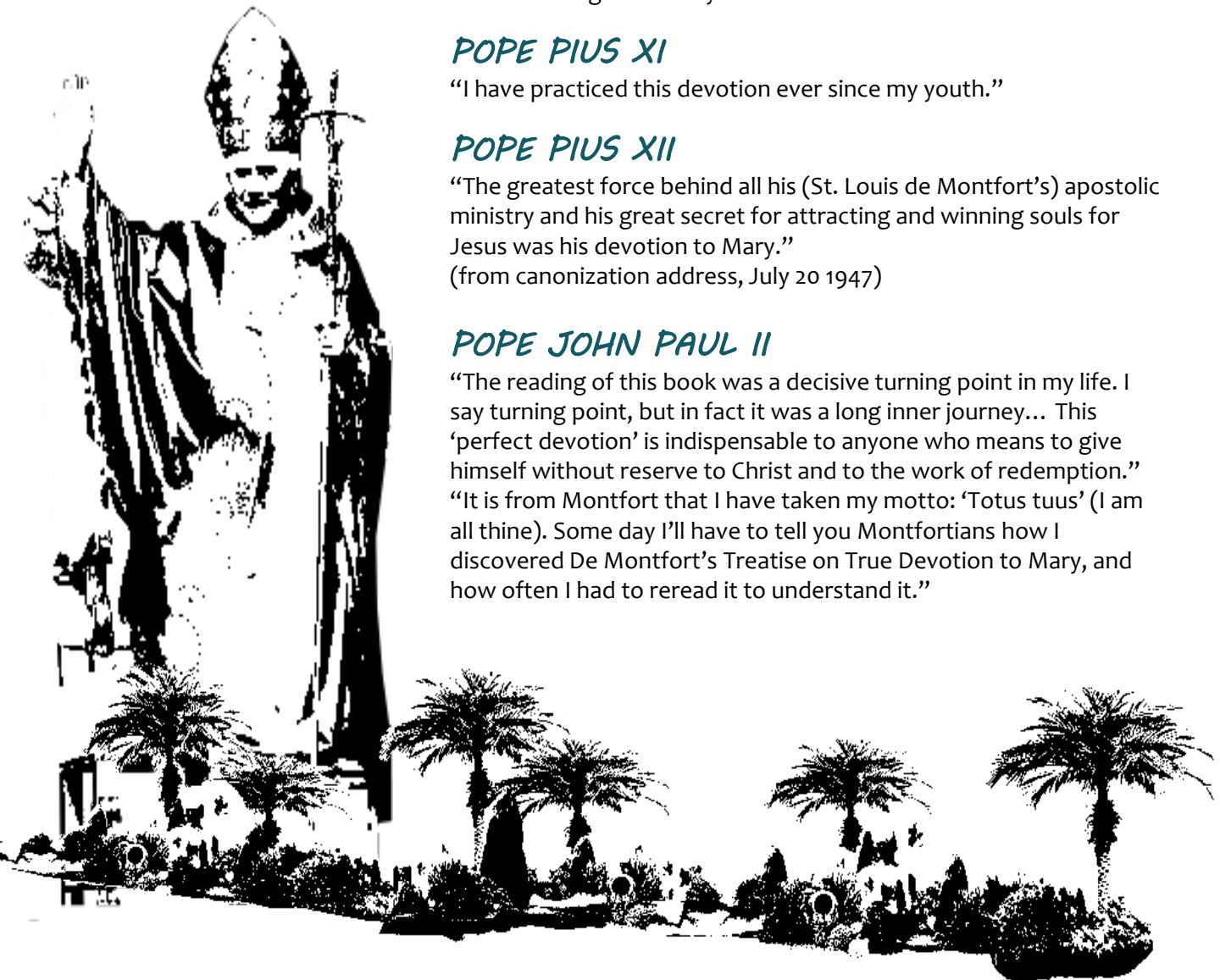
"The greatest force behind all his (St. Louis de Montfort's) apostolic ministry and his great secret for attracting and winning souls for Jesus was his devotion to Mary."

(from canonization address, July 20 1947)

### *POPE JOHN PAUL II*

"The reading of this book was a decisive turning point in my life. I say turning point, but in fact it was a long inner journey... This 'perfect devotion' is indispensable to anyone who means to give himself without reserve to Christ and to the work of redemption."

"It is from Montfort that I have taken my motto: 'Totus tuus' (I am all thine). Some day I'll have to tell you Montfortians how I discovered De Montfort's Treatise on True Devotion to Mary, and how often I had to reread it to understand it."





# MEDIATRIX IN PARIS

## RUE DU BAC

THE VIRGIN OF THE GLOBE IS THE MEDIATRIX OF ALL GRACES



At five o'clock in the afternoon of the 27<sup>th</sup> of November 1830, Sister Catherine Laboure was at prayer in the convent of the Sisters of Charity at Rue du Bac in Paris. She had a vision of the Mother of God standing over the high altar of the chapel. What the nun saw was the Blessed Virgin standing over a large globe, and in her hands she held a smaller globe surmounted by a golden cross. "Our Lady was offering the smaller globe which the sister understood to represent the world to her divine Son in Heaven. Rays of light were streaming from gems on her fingers down to the globe below which also represented the world. Then the small globe disappeared, and Our Lady's hands fell by her sides, the rays all shining downwards. An interior voice told her that the rays represented the graces which Mary obtained for those who sought them from her." (The Immaculate Conception in Relation to the Miraculous Medal, The Definition and Lourdes by Rev. John F. Carr C.M., 1934)

From this vision of the Virgin of the Globe granted to St. Catherine Laboure, Heaven depicts to us Mary as Mediatrix. There is an upward motion wherein she offers to God the small globe representing mankind, and there is the downward movement of the rays to the bigger globe beneath her feet, which indicates to us the bestowal of graces to humanity.

Though the apparitions at Rue du Bac were mainly to serve at that time the cause for the dogmatization of the doctrine of the Immaculate Conception, it is clear that Heaven was at the same time showing Mary as the universal Mediatrix by this vision of her holding a globe while standing on another one. Mary is Mediatrix as she stands between heaven and earth. On one hand, she lifts the small globe heavenwards (ascending mediation) as she presents to Almighty God the prayers, supplications and needs of the peoples of the world. And on the other, the rays emanating downwards (descending mediation) to the bigger globe symbolize the responses and the answers of Divine Providence to those prayer petitions: Mary is the go-between of God to men, and of men to God.

The Miraculous Medal which was made under the direction of St. Catherine Laboure, based on the design which was shown in vision to the Saint, depicted the rays of graces coming from the Blessed Mother. St. Catherine noticed that some of the rings worn on the fingers were not giving off rays of light, and when she asked why this was so, the Blessed Virgin answered that these were the graces men failed to ask for and thus were not given. This echoes the words of Christ in Scripture where He instructs us: "Ask and you shall receive." We pray to God, but it is His will that we receive each and every grace through the mediation of Mary.

## THE MEDIATRIX IN FATIMA, PORTUGAL

“tell the whole world that God gives graces through the Immaculate Heart of Mary; that we must ask her for them.”  
- Jacinta

Immaculate Heart of Mary, the only condition for obtaining salvation! Who would still dare to say that heaven is too hard to gain?” (Frere Michel p.62)

And she could make this awesome promise, for as that great apostle of Mary, St. Louis Grignion de Montfort teaches: “the Most High has made her the sole treasurer of His treasures and the sole dispenser of His graces, to ennoble, to exalt and to enrich whom she wishes; to give entry to whom she wills into the narrow way of Heaven; to bring whom she wills, and in spite of all obstacles, through the narrow gate of Life; and to give the throne, the sceptre and the crown of king to whom she wills.” (True Devotion to Mary, p.25, Tan Books and Publishers, 1985).

As grace is an absolute necessity for the salvation of our souls and as Mary is God’s chosen instrument by which the graces of the Redemption are channelled to us, we arrive at a correct understanding of the salvific role of the Immaculate Heart and how it can be decisive for our ultimate fate for all eternity. Once we comprehend the reality of Mary’s mediation of grace through her Immaculate Heart and considering the evils of our time, we come to a realization of its fundamental importance and even its necessity in the life of a Catholic today.

It is in virtue of her being Mediatrix of all graces that she could promise everlasting happiness. A proper valuation of the facility with which the Immaculate Heart dispenses graces to mankind can and will lead to an ever-widening propagation in the Church and in the world of devotion to the most pure Heart of Mary, and the overarching agenda of Fatima--to save the souls of poor sinners, God wishes to establish devotion to the Immaculate Heart in the world - will be realized. The full significance of Fatima is attained only under the light of the doctrine of the universal mediation of Mary in the order of grace.



In the apparition of the Blessed Mother at Fatima, Lucia tells us of Marian mediation by relating confidences made by Our Lord Himself: “I desire most ardently”, He says, “the propagation of the cult of the devotion to the Immaculate Heart of Mary, because the love of this Heart attracts souls to me; it is the center from which the rays of My light and My love go through all the earth, and the unquenchable fountain from which the living water of My mercy flows into the earth.” (Letter of Sister Lucia, May 27, 1943 to the Bishop of Gurza p.67 quoted in The Whole Truth About Fatima Vol. II, Frere Michel de la Sainte Trinite, Immaculate Heart Publications, 1989)

Her cousin the child-seer Jacinta who was likewise privileged with heavenly revelations declared: “tell the whole world that God gives graces through the Immaculate Heart of Mary; that we must ask her for them.” (Frere Michel p. 66)

Pressing home the truth of Mary’s universal mediation is the vision given at Pontevedra, December 10, 1925 to Sister Lucia where she relates to us the words of the Blessed Virgin: “Look My daughter, at My Heart...announce in My name that I promise to assist at the moment of death, with ALL GRACES, necessary for salvation, all those who,

on the First Saturday of five consecutive months shall confess, receive Holy Communion, recite five decades of the Rosary, and keep me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary with the intention of making reparation to me...”

(Sister Lucia, Apostle of Mary’s Immaculate Heart, Immaculate Heart Publication, 2007)

She does not promise merely a few, or some, or even the greater part of God’s graces, but ALL GRACES necessary for salvation. By instructing Sister Lucia to announce the promise in her name, she made a solemn commitment to assist her devotees at that most critical time of their lives--that not one single grace necessary for their crossing over safely from time to eternity will be withheld. “What stupefying words! An unbelievably easy way of salvation is offered us: it is enough that we adopt the predilection of the Heart of Jesus for the Immaculate Virgin, and to prove our fidelity by accomplishing Her little requests. What an anchor of salvation, what a sure and easy way for the poor souls of sinners, and the weak and cowardly souls that we are! What an unprecedented offer: devotion to the

# Mediatrix as a Complement of Divine Motherhood



**By Bishop Jose Colin M. Bagaforo, D.D.**

Auxiliary Bishop of Cotabato  
Chairman - Convenor of the National Movement for Mary  
Mediatrix of All Grace

Pius X in *Ad Diem Illum Laetissimum* speaks to us of Mary's spiritual maternity arising from our being members of the mystical body of which Christ is the head: "For is not Mary the Mother of Christ? Then she is our Mother also...He had a physical body like that of any other man: and again as Savior of the human family, He had a spiritual and mystical body, the society, namely, of those who believe in Christ...Wherefore in the same holy bosom of His most chaste Mother, Christ took to Himself flesh, and united to Himself the spiritual body formed by those who were to believe in Him. Hence Mary, carrying the Savior within her, may be said to have also carried all those whose life was contained in the life of the Savior. Therefore all we who are united to Christ...are members of His body...*have issued from the womb of Mary like a body united to its head.*"

Mary is our spiritual Mother because like an earthly mother who feeds and nurtures her children she nourishes and cares for her spiritual children by the mediation of grace. Her being Mediatrix of Grace is organically associated with her Spiritual Motherhood (Fundamentals of Catholic Dogma' Ludwig Ott, 1955). Divine Motherhood is giving to the world the God-Man Jesus Christ in the physical order of nature, while Spiritual Motherhood is the giving of the Christ-Life of grace to our souls in the

mystical order by the continuing universal mediation of the Blessed Virgin Mary - such is the alignment between Mary as the Mother of God and Mary as the Mother of men.

## 1. What should be dogmatized, spiritual motherhood or universal mediation?

When Divine Motherhood was defined, there could be no better terminology to utilize than "Mother of God", for this phrase captured the most startling human reality that was to occur in the world: the invisible God become visible by taking flesh in the womb of a woman. This word "Theotokos" drove home the point of the physicality of God who before His Incarnation was a God who was pure spirit.

The term "spiritual motherhood" can be used to refer to the different ways by which a person can be or act as a spiritual mother. She may bear within herself motherly solicitude, she may feel sentiments of joy and sorrow as her children meet with success or failure, or she may extend her maternal assistance, and so on and so forth. The term "spiritual motherhood" admits of a multiplicity of possible meanings. It refers to Mary as spiritual mother without us gaining knowledge of how she is so. On the other hand, the term "universal mediatrix of grace" directs our attention on the one function she carries out to which she has been assigned by Christ at the foot of the cross ("Lord Jesus Christ our Mediator with the Father who has deigned to

constitute Thy most blessed Virgin Mother as our Mother also and Mediatrix with Thee," liturgical prayer from the Feast of Mary Mediatrix of all graces, Pope Benedict XV, 1921).

In other words, universal mediation delineates the specific modality by which she accomplishes Christ's commission on Calvary-- that is to mediate the graces He won for us by the sacrifice of His life, and by fulfilling this role of conveying the graces of salvation, she discharges her maternal mission and as such is our spiritual mother. Dogmatizing universal mediation will at the same time bring to the fore her being spiritual mother of all mankind.

Fr. Manfred Hauke, the president of the German Mariological Society takes the position that the term "mediation" comprehends Mary's cooperation in the Redemption on earth, from Annunciation to Calvary and her cooperation and maternal intercession in heaven to distribute the fruits of Redemption in the gifts of grace. According to Fr. Hauke the word mediation is an "umbrella term" which unites the "ascending" aspect (the prayer oriented to God) and the "descending" action (the communication of grace by intercession). "Maternity", on the other hand, is more focalized on the descending aspect and not immediately focused on the ascending direction. The German Mariologist recommends that "for the theological explanation, we should put together Mary's spiritual maternity and her maternal mediation in Christ, but for the systematic promotion (of the doctrine) it might be better to focalize on Mary's being universal mediatrix in Christ.

## 2. Mediatrix of all graces or Mediatrix of All Grace?

Fr. Gerard Timoner, OP, currently a member of the International Theological Commission, comparing the title Mediatrix of All Grace, the title given at the Apparition in the Carmel of Lipa in the Philippines in 1948 with that of the 1921 liturgical feast instituted by Benedict XV where Mary is identified as Mediatrix of all graces comments: "IF she truly revealed herself in 1948 as "Mediatrix of All Grace," was she conveying an important teaching about how we should look at her proper place in salvation history, in our journey back to the Father? Could it be that the BVM is inviting us to look at her mediatory role as *distributrix of all graces* as subordinate to and grounded on her more important role as the Mother of "Divine Grace", i.e., Mother of Jesus Christ who is Uncreated Grace and Mediator of ALL graces. In other words, Mary's Universal Mediation flows from her cooperation in the Incarnation, the same divine mystery that made her *Theotokos* (1st Marian Dogma).

The title Mediatrix of All Graces (plural) is anchored on her intercessory role in heaven **after** the Assumption (4th Marian Dogma). Certainly, Mary did mediate or intercede for the miracle at Cana to happen; but it does not mean that she interceded for all the other miracles performed by Jesus during His earthly ministry. **Mary was already "Mediatrix of All Grace" long before she can be rightly called "Mediatrix of All Graces"**. In other words, the title "Mediatrix of All Graces" ([plural] Mary as *distributrix* of "created graces" from her privileged position in heaven) is subordinate to and dependent upon the Divine Motherhood of Mary whereby she became the Mediatrix of All Grace ([singular] Mary as *Mother of Divine Grace, Uncreated Grace, Jesus, Son of God*). The title "Mediatrix of All Grace" guards against the error of supposing that since she mediates all graces, one could receive grace from the BVM alone, apart from Christ. Addressing her as "Mediatrix of All Grace" makes us ever mindful of her intimate bond with Jesus Our Lord; it makes us focus our attention more on Divine Grace rather than graces, on the Giver than the gifts."

By the title "Mediatrix of all graces" we see our Lady as a conduit of graces. By the title "Mediatrix of All Grace" we see the end for which those graces are granted to us—that He who is the God of All Grace Himself (1 Peter 5:10) is formed in us (Galatians 4:19) and the grand sublimity of her spiritual motherhood is impressed upon us as we realize that her mediation brings about the birth of Christ in our souls, so that it is no longer we who live but that it is Christ who lives in us (Galatians 2:20).

As once she gave birth to Christ physically, so now she gives birth to Christ in our souls spiritually. Seen from the perspective of unfolding salvation history, the dogma of Theotokos is completed by the future dogma of universal mediation. "There is no fruit of grace in the history of salvation that does not have as its necessary instrument the mediation of Our Lady." (Benedict XVI, Brazil, 2007)

## Defined Marian dogmas tell us who she is, while the proposed dogma of Universal Mediation tells us of what she does for us

The Marian dogmas defined after the dogma of Theotokos treat of Mary in her person. Mary is Perpetual Virgin. The Immaculate Conception speaks of her being exempted from original sin. The Assumption depicts to us the preservation of Mary from the ravages and corruption of the tomb. Mary is deathless. The prospective dogma of universal mediation tells us of the continuing action of Mary as our spiritual Mother who unceasingly channels to us the graces of God throughout salvation history, that is, in the here and now. Her mediation will end only with the end of time.



@iamjayarrb

## *Heaven Knocking at the Door of our Hearts*

When we look at it from a certain perspective, it would seem as if the apparitions and messages of the Holy Mother of God point us to the clear desire of Heaven, which is the official and authoritative declaration by the Church that Mary is indeed mankind's Mediatrix of Grace, giving us Our Lord Jesus Christ in the flesh, bringing our prayers and petitions to Him and mediating for us all graces we need from Him.

Even if we start only from the Guadalupe phenomenon in the 16<sup>th</sup> century, although Marian intercession goes back to the Incarnation, to Cana and at the foot of the cross among others, we see how effective Mary's mediation is. Her apparitions to Juan Diego resulted in the miraculous conversion, in a very short period of time, of 8 million devil-worshipping pagans to the True Faith founded by the true God, her only Son, Our Lord Jesus Christ. There was no violence needed, neither war nor force, for this to materialize; only divine grace from Mary's hands was necessary.

In 1830, her apparitions to St. Catherine Laboure resulted in the minting of millions of Miraculous Medals the design of which was directed by Our Lady herself. "O Mary conceived without sin, pray for us who have recourse to thee." Heaven is telling us to ask for Mary's mediation for our needs and especially for the greatest: our salvation. At Lourdes, Heaven confirms the Miraculous Medal and the declaration of the dogma of the Immaculate

Conception again telling the Universal Church to go to Mary to seek her intercession with God.

To cast away all doubts, Heaven has been continuously pouring forth (for 157 years and counting) great graces of healings and conversions through the waters of Lourdes. At Fatima, Heaven is telling us, through Our Lady: "Pray the Rosary every day to obtain peace for the world... God wants to establish in the world devotion to my Immaculate Heart... to all those who would embrace this devotion I promise salvation... my Immaculate Heart shall be your refuge and the way that will lead you to God... ONLY SHE CAN HELP YOU." Mary's mediation cannot be any clearer than this. The great Miracle of the Sun was God's signature, confirming all that Our Lady said at Fatima.

The open desire of Our Lord spoken to Mother Magdalen of Belgium for the dogma in the early 20<sup>th</sup> century was the knock on the door of our hearts. It is God Himself making crystal-clear His desire. It is best that we do not harden our hearts, especially in these times when we need Mary's intercession the most.

So many in the Church today are lukewarm and even cold towards Our Mother. Our obedience for the Heavenly call for the dogma and with the Church exercising her full authority to declare it will change all these. For then, Catholics worldwide will be bound to believe that Mary has been designated as the only channel of God's graces and thus they will know the need they have for her.

The Movement for a Dogmatic Definition of Mary's Universal Mediation of Grace traces out the road that it will follow as it works for the elevation of the doctrine of universal Marian mediation to a dogma of the faith—that is the path of prayer and consecration as taught by St. Louis Grignon de Montfort which was pursued by Cardinal Mercier for he believed that "a worldwide promotion of Grignon's 'true devotion' among Catholics was *identical* with the success of the proposal for a dogmatic definition".

In fact, this is our lofty goal. We desire the greatest number of souls to consecrate themselves to Our Lady and be her slaves of love. Imagine the abundance of blessings and graces the universal Church would receive if its faithful follow Our Lady's wise counsel to the Carmelite nuns of Lipa in 1948.

You can join in this crusade by becoming a Mediatrix Crusader and thereby provide prayer support for the speedy declaration of the dogma. You can start by praying the 9-day Novena Prayer. Then at a later date consecrate yourself to our Lady using St. Louis Grignon de Montfort's method of Holy Slavery to Jesus through Mary to deepen our filial piety for our heavenly patroness and to strengthen our belonging to her thereby drawing down efficacious grace for ourselves, our families and our neighbors.

**REGISTRATION FORM**

I desire to become a Mediatrix Crusader of the Movement for a Dogmatic Definition of Mary's Universal Mediation of Grace and I would like to participate by:

- 1. Praying the Novena Prayer \_\_\_\_\_(times a year) and to pray often the short form of consecration: "I am all yours and all that I have is yours O most sweet Jesus through Mary your loving mother".
- 2. Consecrating myself according to the method of St. Louis Grignon de Montfort as soon as I am ready.
- 3. Giving support to the Movement through the reproduction of printed materials and helping in their distribution.

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Contact #: \_\_\_\_\_

**ADDRESS:** Commission on Laity Archbishop's Residence, Jaro, Iloilo City 5000 Philippines or Bishop's Residence, Digos, Davao Del Sur  
**EMAIL AD:** mediationofmarydogma@gmail.com  
**WEBSITE:** www.mediationofmarydogma.org  
Facebook.com/mediationofmarydogma  
Or text: **lamaCrusader**(space) the number you wish to be of help in the Movement e.g. **1-2-3** (space)**name**(space)**address** and send to Smart- 0907-7583-541 / Globe – 0915-4146-462  
You may check one or all of the above apostolate and send to the address above.

Note: All materials are available in soft (free of charge) or hard copy from us. Please visit our website for the complete information. We kindly request you to inform us of extraordinary graces you have received from Mary, Mediatrix of All Grace.

**Petition to The Holy Father**

Docile to the Magisterium of Holy Mother Church which has expressed her belief in the universal mediation of the Blessed Virgin by the institution of the liturgical feast of Mary Mediatrix of All Graces by Pope Benedict XV, I as a Catholic subscribe fully to the doctrine of Marian mediation in the order of grace.

Inspired by the apostolate of Joseph-Desire Cardinal Mercier of Belgium whose work for the dogmatic definition of the universal mediation of the Blessed Mother achieved the inclusion of the Feast of Mary Mediatrix of all graces in the liturgical calendar by Pope Benedict XV, I wish to participate in the Rosary and Consecration Crusade for the Dogmatization of Mary's universal mediation of grace.

On my knees, I humbly beg your Holiness to raise the doctrine of the universal mediation of Mary to a Dogma of the Faith. I look forward to the day when the whole Catholic Church will formally recognize Mary by the title of Mediatrix of All-Grace in the same way She is venerated as the Immaculate Conception and as our Queen assumed into heaven. I am privileged as a Catholic living in these times to render her the tribute of my prayer as I acknowledge my complete dependence on Her maternal mediation. I make my consecration to Her in the spirit of St. Louis Grignon de Montfort offering myself totally to Mary Mediatrix as I pray: I am all Thine and all that I have is Thine O, most sweet Jesus through Mary Thy holy and Immaculate Mother.

I beg you dear Holy Father to hasten the hour and the day when Mary will be glorified as the universal Mediatrix as we will then receive abundant blessing, grace overflowing and efficacious help from Heaven for the spiritual renewal of the Church and of the world. I will remember the intentions of your Holiness in my prayer of the Rosary.

**SIGNATURE OVER PRINTED NAME**

**DATE SIGNED**

PLS. SCAN AND E-MAIL THIS FORM TO  
mediationofmarydogma@gmail.com

For the Dogmatization of Mary's Universal Mediation of Grace

Pray 5 decades of the Holy Rosary

**MEMORARE:** Remember O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help and sought your intercession was left unaided. Inspired with this confidence, I fly unto 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, Amen.

We fly to your protection, O Holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. (Recite 3x the Hail Mary and Glory Be)

Remember us, O Virgin Mother of God, in the presence of the Lord and do speak in our favor so that His wrath may be averted from us.

V. Our most powerful Mediatrix, pray for us  
R. That we may be made worthy of the promises of Christ

**PRAYER:** O Lord Jesus Christ, our Mediator with the Father, who has appointed the most Blessed Virgin, Your Mother to be our Mother also and our Mediatrix before You; grant that whosoever draws near to You to beseech any benefit, may receive all things through Her and rejoice. You Who lives and reigns with God the Father and the Holy Spirit forever and ever. Amen. (from the liturgical feast of Mary Mediatrix of all graces instituted by Pope Benedict XV, 1921.)

**PRAYER OF PETITION:** O Ever-Virgin Mother of God and Mediatrix of Grace who are the House of Gold within which dwells your Son, our Mediator, Jesus Christ, we humbly beseech you to grant our requests for our salvation and the salvation of the entire world

1. For you dear Mother to prepare and dispose us to experience your maternal mediation of grace.
2. For the speedy dogmatization of your universal mediation of grace through the positive response of all the bishops of the world leading to the definitive declaration of the Holy Father.
3. For our own personal intentions (make your request)

Keep us close and faithful to the Vicar of your Son in the unity of the One, Holy, Catholic, Apostolic and Roman Church. Hear our prayers and grant the requests we make to you as we pray this consecration:

*“ I am all yours and all that I have is yours  
O most sweet Jesus  
through Mary  
your holy mother  
(prayer throughout the day) ”*

**CONSECRATION PRAYER**

(by St. Louis Grignon de Montfort)

I, (name), a faithless sinner, renew and ratify today in your hands the vows of my Baptism; I renounce forever Satan, his pomps and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life and to be more faithful to Him than I have ever been before.

In the presence of all the Heavenly Court, I choose you this day for my mother and my queen. I deliver and consecrate to you, as your slave, my body and soul, my goods both interior and exterior, and even the value of all my good actions-past, present and future-leaving to you the entire and full right of disposing of me and all that belongs to me without exception, according to your good pleasure, for the greater glory of God, in time and in eternity.

*Ricardo J. Cardinal Vidal*

IMPRIMATUR: +Ricardo J. Cardinal Vidal  
November 20, 2014

For those who wish to make the 33-days preparation for consecration as recommended by St. Louis de Montfort. Pls. contact the Archbishop's Residence, Iloilo City 5000 or mediationofmarydogma@gmail.com or 0907-7583541.



*“Jesus saw His mother and the disciple He loved standing there; so He said to His mother, ‘he is your Son.’ Then to the disciple, ‘she is your mother. From the time the disciple took her to live in his home.”*  
(Jn. 19:26-27)

*“The maternal duty of Mary toward men in no wise obscures or diminishes the unique mediation of Christ but rather shows His power ... In no way does it impede but rather does it foster the immediate union of the faithful with Christ.”*  
(Lumen Gentium 60)

*“What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ.”*  
(CCC 487)

*“There is no fruit of grace in the history of salvation that does not have as its necessary instrument the mediation of Our Lady.”*  
(Pope Benedict XVI | 2007)

*“Upon you, Mediatrix of the world, I invoke your prompt protection in my necessities.”*  
(St. Ephraem | 373 A.D.)

*“No grace comes from Heaven without passing through her hands. We cannot go into a house without speaking to the doorkeeper. Well, the Holy Virgin is the doorkeeper of Heaven.”*  
(St. John Vianney | 1859)

*“The world was unworthy to receive the Son of God directly from the Father’s hands. He gave Him to Mary in order that the world might receive Him through her.”*  
(St. Augustine | 386 A.D.)

*“Every grace that is given to men proceeds from a triple ordained cause: from God it passes to Christ, from Christ it passes to the Virgin, from the Virgin it is given to us.”*  
(Pope St. John Paul II | 1980)





2 The Mediatrix CBCP MONTHLY

## The Mediatrix and St. Louis de Montfort

The Role of Mary in the Church and in the Plan of Salvation in the Latter Days



4 The Mediatrix

## A Million Rosaries in Honor of Mary, Mediatrix of All-Grace

*"There is no problem, however difficult it maybe, whether temporal or spiritual, personal or familial, national or international that cannot be solved by the Mediatrix of All-Grace"*

3<sup>rd</sup> Lucy of Fatima



### The Mediatrix

## Jaro Archbishop leads Rosary Crusade signature campaign

By Rosemary Higgins

Archbishop Jaro led the Rosary Crusade signature campaign and the signing of the Rosary Crusade petition in the presence of Mrs. Medalla and other participants.



### A Short History of the Apparition in Lipa of Mary, Mediatrix of All-Grace

### MESSAGE

Dear friends,

The Mediatrix of All-Grace is the one who intercedes for us before God. She is the one who brings our prayers to the Father and the Son. She is the one who gives us the grace to live in His love and to share His life with Him.

### The Confraternity of Mary Mediatrix of All-Grace

What is the Particular Character of the Confraternity of the Mediatrix of All-Grace?



The Confraternity of the Mediatrix of All-Grace is a society of the faithful who are united by their devotion to the Virgin Mary, Mediatrix of All-Grace. It is a society of prayer and charity, of love and service. It is a society of the redeemed and the redeemed.

### CONSECRATION

To the Incarnate Wisdom of the Blessed Virgin Mary Mediatrix of All-Grace


### Recommendations by the Popes of St. Louis de Montfort's 'True Devotion to Mary'

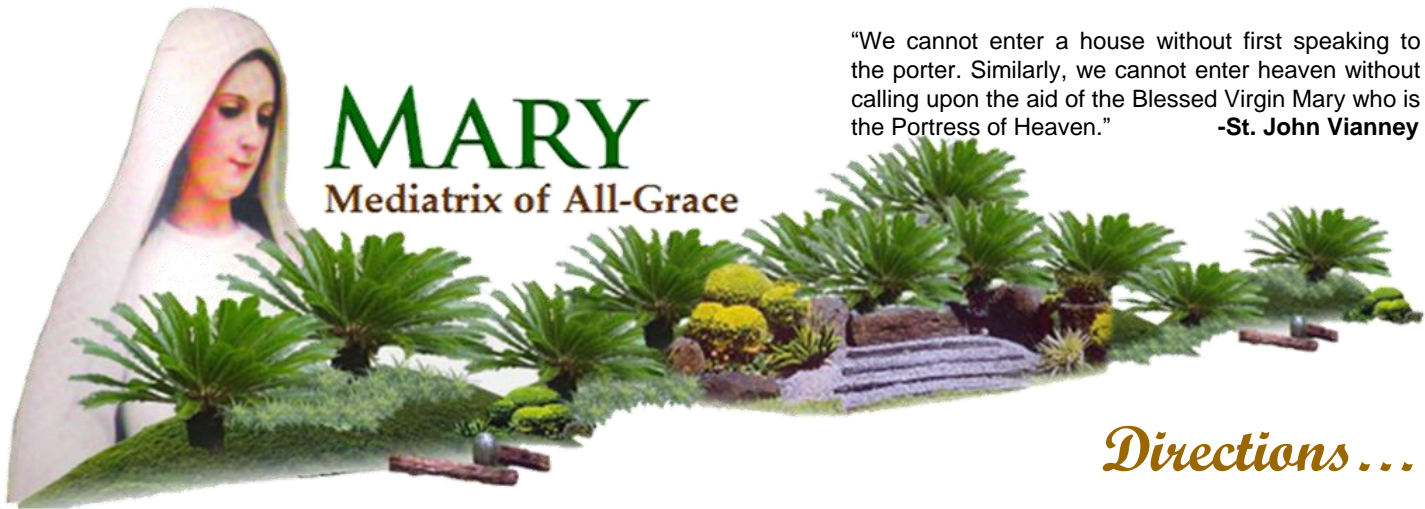
### Novena to Mary, Mediatrix of All-Grace

## diatrix of All-Grace and St. Louis de Montfort



ABLE PRAYER TO OBTAIN NINE GRACES!





"We cannot enter a house without first speaking to the porter. Similarly, we cannot enter heaven without calling upon the aid of the Blessed Virgin Mary who is the Portress of Heaven."  
-St. John Vianney

## Directions...

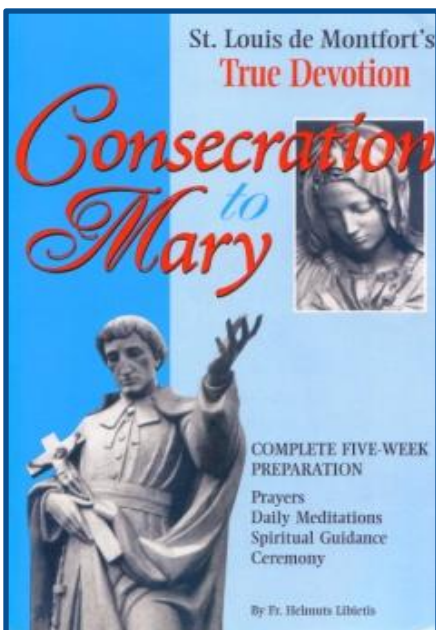
**“To appeal for directions & avail the fullness of Grace bestowed upon our Lady, it is necessary to develop true devotion to Her...”**



*“I want you to consecrate yourselves....”*

— (Our Lady in her apparition at Lipa)

**About True Devotion:** [\(Click to view\)](#)



*As of the moment, the confraternity does not have enough book supply in shelf... for those who want to get a copy, please try to click the image on the left to download the soft copy (condensed version).*

## St. Louis de Montfort's Consecration Process

Endorsed by Our Lady, herself, in an approved apparition at Lipa City, Batangas, Philippines

- We are encouraged to look around and see what exactly constitutes the Spirit of the World, so as to develop both an awareness and a revulsion for a Spirit so radically opposed to the Spirit of Christ.

### WEEK 1

SPIRIT OF THE WORLD



- A period dedicated to knowledge of self. Too often we have a superficial knowledge of ourselves to be what we are not. This period aims to cultivate a disgust for our past sinfulness, excessive self-love and pride.

### WEEK 2

KNOWING ONESELF

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- After emptying ourselves with the bad spirit – which we seek to rid ourselves. It is only right to replace it with the good spirit of Jesus and Mary. We must avail ourselves of Mary's mediating powers & edifying virtues.

### WEEK 3

KNOWING MARY



- As St. Therese of the Child Jesus would put it "Jesus is so little loved, because He is so little known." In this period we arrive at St. Montfort's real purpose of knowing, loving, and serving Jesus in the shortest, safest, and quickest way through Mary.

### WEEK 4

KNOWING JESUS



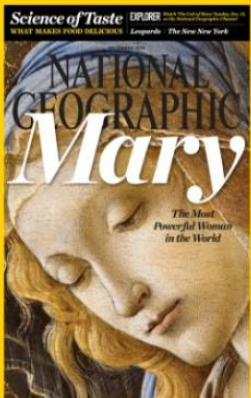
- To complete the consecration to Jesus through Mary, it is also necessary to make external preparations. By then, Mary will be liken to a seed planted in your hearts that will grow, until one day you will be able to say: "It is no longer I that live, but Mary that lives in me!"

### WEEK 5

CONSECRATIO N



### DID YOU KNOW?



In the December 2015 issue (last month) of the National Geographic Magazine, Our Lady has been cited as the "Most powerful woman in the World!" The publication cited the great devotions, acknowledgement, or respect to Mary by both Muslims and the whole of Christendom. Also mentioned is the popular belief that Mary is also an efficacious intercessor to her Son. Thus, proving the wide acceptance and belief that Mary is the Mediatrix of all Grace.



**Missionary in Brittany and Vendee; born at Montfort, 31 January, 1673; died at Saint Laurent sur Sevre, 28 April, 1716.**

From his childhood, he was indefatigably devoted to prayer before the Blessed Sacrament, and, when from his twelfth year he was sent as a day pupil to the Jesuit college at Rennes, he never failed to visit the church before and after class. He joined a society of young men who during holidays ministered to the poor and to the incurables in the hospitals, and read for them edifying books during their meals. At the age of nineteen, he went on foot to Paris to follow the course in theology, gave away on the journey all his money to the poor, exchanged clothing with them, and made a vow to subsist thenceforth only on alms. He was ordained priest at the age of twenty-seven, and for some time fulfilled the duties of chaplain in a hospital. In 1705, when he was thirty-two, he found his true vocation, and thereafter devoted himself to preaching to the people. During seventeen years he preached the Gospel in countless towns and villages. As an orator he was highly gifted, his language being simple but replete with fire and divine love. His whole life was conspicuous for virtues difficult for modern degeneracy to comprehend: constant prayer, love of the poor, poverty carried to an unheard-of degree, joy in humiliations and persecutions.

The following two instances will illustrate his success. He once gave a mission for the soldiers of the garrison at La Rochelle, and moved by his words, the men wept, and cried aloud for the forgiveness of their sins. In the procession which terminated this mission, an officer walked at the head, barefooted and carrying a banner, and the soldiers, also barefooted, followed, carrying in one hand a crucifix, in the other a rosary, and singing hymns. Grignon's extraordinary influence was especially apparent in the matter of the calvary at Pontchateau. When he announced his determination of building a monumental calvary on a neighbouring hill, the idea was enthusiastically received by the inhabitants. For fifteen months between two and four hundred peasants worked daily without recompense, and the task had just been completed, when the king commanded that the whole should be demolished, and the land restored to its former condition. The Jansenists had convinced the Governor of Brittany that a fortress capable of affording aid to persons in revolt was being erected, and for several months five hundred peasants, watched by a company of soldiers, were compelled to carry out the work of destruction. Father de Montfort was not disturbed on receiving this humiliating news, exclaiming only: "Blessed be God!"

This was by no means the only trial to which Grignon was subjected. It often happened that the Jansenists, irritated by his success, secure by their intrigues his banishment from the district, in which he was giving a mission. At La Rochelle some wretches put poison into his cup of broth, and, despite the antidote which he swallowed, his health was always impaired. On another occasion, some malefactors hid in a narrow street with the intention of assassinating him, but he had a presentiment of danger and escaped by going by another street. A year before his death, Father de Montfort founded two congregations — the Sisters of Wisdom, who were to devote themselves to hospital work and the instruction of poor girls, and the Company of Mary, composed of missionaries. He had long cherished these projects but circumstances had hindered their execution, and, humanly speaking, the work appeared to have failed at his death, since these congregations numbered respectively only four sisters and two priests with a few brothers. But the blessed founder, who had on several occasions shown himself possessed of the gift of prophecy, knew that the tree would grow. At the beginning of the twentieth century the Sisters of Wisdom numbered five thousand, and were spread throughout every country; they possessed forty-four houses, and gave instruction to 60,000 children. After the death of its founder, the Company of Mary was governed for 39 years by Father Mulot. He had at first refused to join de Montfort in his missionary labours. "I cannot become a missionary", said he, "for I have been paralysed on one side for years; I have an affection of the lungs which scarcely allows me to breathe, and am indeed so ill that I have no rest day or night." But the holy man, impelled by a sudden inspiration, replied, "As soon as you begin to preach you will be completely cured." And the event justified the prediction. Grignon de Montfort was beatified by Leo XIII in 1888.