



# The **PILGRIM**

Vol. 11 No. 2 *Pilgrims of Faith Marian Center (PFMC)*

February 2000

**Our Lady's MESSAGE of 1/25/2000 via Marija Pavlovic Lunetti and the *Franciscans* at Medjugorje**

*Dear Children! I call you, little children, to pray without ceasing. If you pray, you are closer to God and He will lead you on the way of peace and salvation. That is why I call you today to give peace to others. Only in God is there true peace. Open your hearts and become those who give a gift of peace and others will discover peace in you and through you and in this way you will witness God's peace and love which He gives you. Thank you for having responded to my call.*

Father Slavko Barbaric's REFLECTION begins on page 23

## A PRAYER

*O sweet sanctity, tiny body wrapped in the silence of the Heavenly Stars, I adore You, and cast myself before Your simple manger. O Jesus, Emmanuel, Holy Spirit of the Father, in Your graciousness You permit all that happens to me.*

*You came for only one reason, to suffer and die for me. But You are there to touch me and teach me humbleness and to strengthen and console me. O Living Bread come down from Heaven on this silent night, Sanctifier of all graces, help me in living out my Christian life in a painful and sinful world.*

**AMEN!**

(Kathleen prays from the heart to guide each issue.)

## CONSECRATION and DEDICATION of the ADDITION to EPIPHANY HOUSE for the **PILGRIMS of FAITH MARIAN CENTER**

The *Pilgrims of Faith Marian Center (PFMC)* is blessed to invite each of our readers to the Blessing / Consecration and Dedication of the new addition to **Epiphany House** at **61 Cooper Road, Voorhees, NJ**. This has been a dream come true, and we ask that you join in this celebration with the entire volunteer staff including **Keith** and **Kathleen Werner**, the owners of the property and **Epiphany House**.

The Blessing / Consecration and Dedication services will start at **12 NOON** on **Saturday, March 25<sup>th</sup> 2000**, the Feast of the **Annunciation** to *Our Lady*. Open House will follow and will go to **5 PM**. We hope that you will come and see the new facility and enjoy the food.

**"The *PILGRIM*" for February 2000 is dedicated to "Our Lady of Victory." The Table of Contents or "IN THIS ISSUE . . ." block is on page 3.**

The headquarters for the **PFMC** will be located in a new 5000 square foot two floor building that has been attached to the house by a deck and roof. For the last 11 years the **PFMC** has operated from the **Werner** home at **129 Deerfield Avenue** in **Marlton** with most of the activities from the converted 2 car garage.

The new building downstairs will now house the offices and technical equipment for "**The Pilgrim**" periodical as well as volunteer staff support for organizing pilgrimages, retreats, conferences, etc. Offices and computer stations will be housed there. Books and religious articles are going to be available from there, as well as a mail service for sending them out to anyone who orders.

The upstairs contains a large family great room housing TV and audio systems with wall-to-wall bookshelves for religious reference books (library) and reading areas. It also has a sun room for prayer and reconciliation.

The **Epiphany House** is so named for the Star leading the Magi and us to Christ. It will house guests such as priests, nuns, and speakers, staff and friends.

Parking will be available at **61 Cooper Road** but will be limited to about a dozen spaces. Overflow parking will be available at the **RED** house next door (**57 Cooper Road**) or in the huge parking lot at **Marshall's** on **Route 73** and **Cooper Road**. It is about a 1 block walk from **Route 73** to the new **PFMC**. You are encouraged to stop by **61 Cooper** and arrange for a ride from the shopping center if you have difficulty walking a long block in the street.

If you can **R.S.V.P.** to **856-768-9228** or fax to **856-768-9428** or e-mail to [PFMCkmw@aol.com](mailto:PFMCkmw@aol.com) it would be greatly appreciated. We will be ordering food and want to make sure that there is enough.

Hope to see you there. Thank you and God Bless you for all your prayers and your support.

(**Keith and Kathleen Werner**, co-directors)

## BIBLE STUDY at the NEW **PFMC**

Mr. Peter Dawson will be starting a Bible Study Group in the Great Room of the **PFMC** starting *Monday, March 27<sup>th</sup>*. The classes will run every 2<sup>nd</sup> and 4<sup>th</sup> *Monday* of the month and will start at **7:30 PM**. Classes will last for approximately *1 1/2 hour*.

**Peter** goes out of his way to confirm the legitimacy of the Roman Catholic hierarchy. It is a basic orientation for his **Bible** study ministry. The teachings will be interactive and very objective. **Peter** would like to share with you teachings that will bring the **Bible** the Church alive.

All priests and nuns are welcome to attend.

There is no fee for this program, but donations will be accepted for electricity, heating and maintenance of the new building.

We are honored that **Mr. Dawson** has approached us to teach in the **PFMC**. Please enjoy a sample of what **Peter** will be doing by reading the article in this issue on "**The Book of Judith**". (See page 16.)

**Peter J. Dawson** is a 47 year old lawyer in southern New Jersey. **Peter** is a lector and **Bible** study moderator in his parish, *Saint Gregory* in **Magnolia, New Jersey**.

He has written a manual on an aspect of **Bible** study called "**typology**", which focuses in on the symbols in the **Bible**. It is a core to good Bible study. He has written for *Catholic Answer Magazine* as well as *Biblical Archaeology Review*.

He has long been a member of an amateur archaeology association known as *The Epigraphic Society*, a world-wide organization dedicated to the study of ancient inscriptions and ruins comprising evidence of contacts across the oceans in ancient times.

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## LANDSCAPE / GARDEN WORKERS NEEDED

We have a beautiful donated statue of *Our Lady of Lourdes* waiting to be erected in a Marian Grotto we plan to erect. If you are a helper of *Saint Francis*, and could help us plan, garden and landscape the new **PFMC** yard for *Our Lady*, she would be quite happy, and so would we. We need to complete the heavy equipment work and reset the major pieces of landscaping before laying the irrigation pipes.

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## NEEDED –POWER WASH AND STAIN

Is there someone who could reinforce the front porch deck, power wash it and protectively coat it?

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## STRONG ARMS and BACKS / MOVERS NEEDED

We need strong arms and backs to help us move into the new building – we'd like to get about 20 people for 1 - 2 days. We hope we can schedule this in early *March, 2000*. Ladies, please ask your spouse, male friends, etc. if they will sign up to help us move.

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## YOUTH GROUP

Our Youth Group instructors, coordinated by **JoAnn Niece**, will soon become certified in the **Diocese of Camden** under the direction of **Father Mazzarella**.

In *March*, they will begin a youth group for two age groups. If you are interested in enrolling your child or teen, please call **Jo Ann Niece** at the **PFMC** on *Wednesday or Thursdays 10:30 AM-5 PM*. Watch for more on this in the *March* issue of "**The PILGRIM**."

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## REGISTER NOW for YEAR 2000 RETREAT CONFERENCE

Room reservations have now fully booked the **Four Points Hotel**. The reservations staff at **856-428-2300** are maintaining a waiting list while assisting with reservations at the **Holiday Inn, 856-663-5300**, about a mile west across from the **Garden State Race Track**.

Some names on the room reservations list do not match the RETREAT CONFERENCE reservation list. There is still plenty of room in the **Assembly Ballroom**. As we plan to have it arranged, it will seat about 700 people.

Those who have made hotel reservations should fill out a registration form and send it in to the **PFMC** now.

**We still have reservations for seats at the conference. FILL IN YOUR REGISTRATION FORM AND SEND IT TO THE PFMC NOW TO ASSURE YOUR SEAT in the ASSEMBLY BALLROOM.**

The **PFMC** is sponsoring its year **2000 RETREAT CONFERENCE** with the topic is "**DO THIS IN REMEMBRANCE OF ME**" (**1Cor11: 24 and 25**) "**The HOLY MASS**" at the **Four Points Hotel** just west of the intersection of **New Jersey (NJ) Highway 70 (Marlton Pike)** and **Interstate Highway 295 (I-295)** in **Cherry Hill, NJ 08034**. The dates will be **February 25<sup>th</sup>, 26<sup>th</sup> and 27<sup>th</sup>**. Enclosed is a gold information sheet with registration form for you to send in now. Please use a separate registration form for each person attending the **2000 PFMC RETREAT CONFERENCE**.

For years now, the **PFMC** has been sponsoring this combination of **RETREAT** and **CONFERENCE**.

We recognize and accept that the final authority regarding the apparitions, locutions and related messages from *Our Lady* at, and to the recipients from, **Medjugorje, Bosnia-Herzegovina**, as well as all other private revelations, rests with the **Holy See of Rome**, to whose judgment we willingly submit. We vow total allegiance to our **One, Holy, Catholic and Apostolic Church**, its **Magisterium (Cardinals, Bishops and Priests)** together with the **Holy Father, Pope John Paul II**.

It is a **RETREAT** because **SILENCE** is emphasized throughout the hotel. We hope to have an early sell out of the hotel in 2000 so that **NO ONE** has an excuse to interrupt the **SILENCE**. We will have a beautiful Adoration Room and all the spiritual helps to a good **RETREAT** experience in one place. It is **CONFERENCE** because we have more than one speaker coordinated to develop a **CONFERENCE** single theme.

We are happy to welcome back **Father Bill McCarthy, M.Ss.A** of **"My Father's House"** in Moodus CT. Father teaches at the **Missionaries of the Holy Apostles** seminary in Connecticut and is a theologian. He has a beautiful teaching charism. His teachings, wit and spirituality captivate everyone who hears him. **Father William Ashley**, Director of **"Opus Mariae Mediatrix"** and the **Saint Jude Shrine** in Berlin, NJ will also speak. Father is very knowledgeable of the Latin Tridentine Rite. **Father Robert DeGrandis, S.S.J.**, is convicted in his teaching of the Holy Mass as the source of all graces in our Catholic Faith. **Please come. Father Michael Semana** from the **World of Hope Foundation** has said he will also return for his now famous Saturday night concert. He will assist with the youth portion of the Conference. Please pray for us as we plan this event.

**Father DeGrandis** will also do another **"Seminar and Workshop on Spiritual Warfare and the Gifts of the Holy Spirit"** from **February 28, 29 and March 1<sup>st</sup> 2000** (don't forget this a leap year!) We had **200** stay over last year, and this was a huge success. The fruits from this extension continue to grow. We hope that you will make plans to stay over this year and to bring a friend.

Many other beautiful priests will be there to hear confessions. We invite all priests to come, enjoy the **RETREAT CONFERENCE**, volunteer for some time in the beautiful reconciliation rooms that we make available and concelebrate Holy Mass. We will even arrange to pick up retired priests if they no longer drive their own vehicles. The **Sacrament of Reconciliation** is so vital to the success of the **RETREAT CONFERENCE** experience that we pray to have enough priests available.

If you have never had the experience of attending a **PFMC RETREAT CONFERENCE** events, do come this year. If you have come before, come again. The teachings on the Holy Mass will renew your every second of attending Mass and being a full participant in it.

We will have a full youth program again this year, and will divide the groups into two age groups.

**Please fill in one registration form for each person attending.**

If you can pass out information sheets in your parish, please speak with your pastor about it and then call us so we can send you what you need.

If you have a prayer group or can arrange a presentation to the parish, please let us know to send and we will set up

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**HELP for the 2000 PFMC RETREAT CONFERENCE in FEBRUARY, AIRLINE DEADLINES for PILGRIMAGES, WE ARE IN NEED of YOUR NAME and DEPOSIT for the 19<sup>th</sup> ANNIVERSARY in MEDJUGORJE, JUBILEE BLESSING for the FOUR DOORS in ROME and PORTIUNCULA JUBILEE BLESSING in ASSISI..... 4**  
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something with you. See page 28 for information on our presentations.

**PETITIONS**

All slips received with intentions on them are placed in a basket in our prayer room where they are prayed for daily. **THEY ARE THEN TAKEN TO THE SHRINES WITH US WHEN WE GO ON PILGRIMAGE.** This year they will be taken to Rome and left for our Holy Father to pray for. So you are remembered in your needs by the many prayers of all whom volunteer at the **PFMC** as well as those who pilgrimage with us

The **PFMC** is a **LAY CATHOLIC MINISTRY** that is **totally** dependent upon financial donations to keep it going.

Every person working in the **PFMC** is a **volunteer** for Our Lady's work of converting souls to her Son, Jesus.

We hate to beg, but the work for so many souls is important. A **monthly** effort to support issues of **The PILGRIM**, the new building for the headquarters of the **PFMC** and our work in the **PFMC** is greatly appreciated..

Enclosed also is a donation slip and envelope for you to use. We operate the **PFMC** and all of our programs **on donation only**. We ask you to remember us in a special way as you pay your bills. Please place the slip and envelope with your bills or in your checkbook..

You are a part of Our Lady's hands. Your help is important. We want to thank all of you who have been faithfully supporting the **PFMC**. Your donations have meant that we have been able to touch so many people through "**The PILGRIM**," through retreats and conferences. We are grateful for every donation that helps us cover the printing and mailing of "**The PILGRIM**," the heat, water, insurance, and setting up of programs. We are excited with how Our Lady is guiding for the year of **2000**. **We cannot do it without you.**

**WE DO NEED VOLUNTEERS** - If you are interested in doing some typing, light bookkeeping, answering phones, working with books, working on conferences and retreats (we are now coordinating the *February 2000* RETREAT CONFERENCE) or "**The PILGRIM**," please call us at 856-768-9228 and give us your phone number and name. **We need regular help and help once a month – whatever you can give.**

Thank you and God bless you,

**Kathleen and Staff**

### **HELP for the 2000 PFMC RETREAT CONFERENCE in FEBRUARY**

Men are needed to help us pack up books the day before the conference, and set them up in the ballroom the evening before. We will probably rent vehicles for the moving. After the RETREAT CONFERENCE we will need men to help repack and to empty the boxes into the new **PFMC** storage room. Men will also be need to help set up the heavier decorations in the main ballroom.

Will you be willing to help with decorations and flowers? We need your creativity and hands.

There is something for everyone. Please look at your gifts and pitch in this year to make this program on the "**HOLY MASS – DO THIS IN REMEMBRANCE OF ME**" the very best and most blest.

Call **Kathleen** or **Dotty** at 856-768-9228 *Monday through Friday, 10 AM-5PM.*

### **AIRLINE DEADLINES for PILGRIMAGES**

**PLEASE DO NOT WAIT TO MAKE UP YOUR MIND ON A PILGRIMAGE. If you want to go, send in your registration and deposit at least 60 days before the pilgrimage departs**

**The PILGRIM**

All of the airlines have become **very strict** with their deadlines for names when holding group accommodations. The requirement of 60 days notice for holding a seat with a name is absolutely required. If we do not have sufficient registrations and deposits we must make the financial commitment or our seat availability is adjusted. It is at that time that we are often left with not enough seats or having to cancel.

If there is an emergency, everything will be done to obtain as much of a refund as possible. Don't miss a pilgrimage opportunity just because you are unsure. Call us and send in your reservation form with deposit as soon as you can.

### **WE ARE IN NEED of YOUR NAME and DEPOSIT for the 19<sup>th</sup> ANNIVERSARY in MEDJUGORJE, JUBILEE BLESSING for the FOUR DOORS in ROME and PORTIUNCULA JUBILEE BLESSING in ASSISI**

The airline is asking for names for the above pilgrimage. Because of the large numbers of people leaving for Europe for the Jubilee Year, hotels and airlines are booked solid. We will need to release unnamed airline seats, and rooms. Please if you are thinking of a pilgrimage this year, and a renewal of your commitment to Our Lady and Our Lord with special Jubilee Blessings look over the following two pilgrimages and call us immediately.

We have 30 seats booked, and **Father Michael Culkin** will be our Spiritual Director. **Terry Bright, OCDS (Disalced Carmelite)** will be the Coordinator. This pilgrimage to Medjugorje, Rome and Assisi is exceptionally priced, and it is important for you to know that **we have written confirmation of the air seats and the housing.** Many other advertised pilgrimages are booking for the Anniversary and the Jubilee, but yet do not have confirmed seats. **Please** if you are looking at another pilgrimage, protect yourself and ask for written confirmation.

Departing from **Newark** this beautiful pilgrimage departs **June 20, 2000** and returns on **June 30, 2000**. We have confirmed air seats to and from the USA and to Croatia. We have housing near the Church in Medjugorje, and in a lovely Catholic religious house in **Rome**.

Flying **Alitalia**, you will arrive Rome in the morning of **June 21, 2000**. Your flight will continue on to **Split, Croatia** and a 3 hour bus tour to **Medjugorje** where you will be housed in the homes of the villagers. You will attend English, and Croatian Masses, and fully participate in the **19<sup>th</sup> Anniversary** since the first apparition. An English speaking guide will take you to **Apparition Hill, Cross Mountain**, to visit the visionaries, and to help provide you a full and rich time in Medjugorje..

On **June 26<sup>th</sup>** you will depart from **Split** on **Croatian Air** to **Rome** where you will be housed at a Catholic Religious House called "**Mondo Migliore**". You will have a fully

escorted 4 days in **Rome** and 1 day in **Assisi**. There is a ½ day guided tour of the **Vatican Museum including** entrance fee; a Papal Audience (subject to his holiness availability); ½ day tour of **Christian Rome** with an opportunity for the Jubilee Blessing by passing through the special doors of the four major Basilicas; **and** a visit to the Catacombs **including** the entrance fee.

Included in the **\$2499** requested donation is air from **Newark to Split** via **Rome** and return, taxes, **Medjugorje housing** for 5 nights and 4 nights **Religious House in Rome**, full day escorted excursion to **Assisi**, English speaking tour escort in **Medjugorje** and **Rome**, motor coach transfers to and from the airport, **all breakfasts and suppers throughout**.

A deposit of **\$350** is required now (**\$250 is non refundable**). Please see itinerary on pink application form. Mail your application to **Pilgrims of Faith Marian Center**, 129 Deerfield Avenue, Marlton, New Jersey 08053-7103. Call Terry Bright for information at 717-569-6330 or Kathleen at 856-768-9228.

### **PILGRIMAGE to the SHRINES of ITALY with FATHER JIM SAUCHELLI – JOIN US!**

We will depart from **Philadelphia** on **May 1, 2000**, with **Father Jim Sauchelli** as our **Spiritual Director**. **Father Jim** has traveled with us many times, and we have had wonderful spiritual experiences under his watchful eye. The total requested donation including all air, transfers by a lovely motor coach, escort and guides, all entrance fees in appropriate places, hotels, portage of 1 bag, and all of your breakfasts and suppers every day is **\$2699 plus \$60 taxes**.

This 14 day pilgrimage to the **East of Italy Shrines** is a lifetime experience. With a convenient departure from **Philadelphia via London**, we land in **Venice, Italy** (a change from previous scheduled Verona, Italy). Our hotels are 3 and 4 star hotels, all with private baths, and convenient locations to all of our places of travel.

Our schedule follows:

**May 1-2, 2000 Monday-Tuesday:** Departing at 6:20 PM from **PHILADELPHIA, PA** on **British Airways** via **LONDON Heathrow** into **VENICE, ITALY**

**May 2-4, Tuesday-Thursday:** Bus to **Hotel Ritz** in **ABANO TERME**, a very quaint town full of shops, fountains and parks. On the first afternoon, rest and become accustomed to the time change. On **Wednesday** enjoy a full day excursion to **VENICE**, which is visited by water taxi and then on foot through cobblestone streets and over canals. See the magnificent **Piazza San Marco**, celebrate Holy Mass in **Saint Mark's** and visit the **Doge's Palace**. Spend free time on a gondola ride, visiting the island churches or shopping in the lovely **VENETIAN** lace or glass stores.

**May 4, Thursday-Friday:** Bus to **PADUA** for a tour of the **Basilica of Saint Anthony** and the **Scrovegni Chapel**, where **Giotto** painted 38 scenes of the life of the Blessed Virgin Mary. Free time in **PADUA**. Bus to **Hotel Biondi** in **MONTECATINI**.

**May 5-8, Friday-Monday:** Bus to **ASSISI** and walk to the **Hotel Dei Priori** inside the old walled city on the main piazza, a short walk from the Basilica of **Saint Clare**. Walking tour of the city and the **Basilica of Saint Francis**. Take a day trip to **TODI**, a quaint medieval town near **ASSISI**. Visit **CASCIA** home of **Saint Rita's** incorrupt body and a Eucharistic Miracle. Visit the **Basilica of Saint Mary of the Angels** with an opportunity to receive the **Portiuncula Indulgence** and **Jubilee Blessing**.

**May 8-9, Monday-Tuesday:** Bus to see the Eucharistic Miracle in **LANCIANO** and the **Cave of Saint Michael the Archangel** in **MONTE SAN ANGELO** (entrance fee not included). Bus to **Hotel Manfredonia**, a 4 star hotel on the Gulf of **MANFREDONIA** off the **Adriatic Sea** (with private beach and pool).

**May 9-14, Tuesday:** Bus to **SAN GIOVANI ROTUNDO** for morning on the **GARGANO**. Visit the church and rectory where **Blessed Padre Pio** lived and received the stigmata with Holy Mass at the tomb of **Blessed Padre Pio**. Free time to pray or go to Confession. Bus to **Hotel Contilia** in **ROME** for 5 nights until **Sunday** morning.

**May 10-14, Wednesday - Saturday:** **Papal Audience** (dependent upon health and availability of **His Holiness, Pope John Paul II**). Christian tour of **ROME** including **Vatican Museum** and **Sistine Chapel**; tour of the **Vatican** and **Saint Peter's Basilica**, the **Pieta**, with an opportunity to receive the **Jubilee Blessing** and **Indulgence** by passing through the doors of the **four Major Basilicas**; the **Holy Steps**; ½ day excursion to one of the sites of **Catacombs**

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**TYPING, PROOFREADING, ASSEMBLY** and **MAILING:** Too many wonderful pilgrims and volunteers to mention them all by name.

outside the walls of ancient **ROME**.

**May 13, Saturday** –Morning tour by bus to **NETTUNO** on the ocean near **ANZIO**. Visit the **Basilica of Saint Maria Goretti**, her home and where she died. Enroute back to **ROME**, stop for a visit to **CASTEL GONDOLFO**, the summer home of the popes.

**May 14, Sunday:** Flight leaves **ROME** airport at **11:15 AM** to **LONDON**, depart **LONDON** at **4 PM** scheduled to arrive **PHILADELPHIA, PA** at **6:55 PM**.

Return home physically exhausted but spiritually refreshed and invigorated with experiences within the **Body of Christ** and memories that will be moments of special graces.

Seat and hotel reservations without names and deposits will be lost beginning **60 days** prior to this **PSI**.

**PLEASE MAKE RESERVATIONS and DEPOSITS EARLY!**

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### **PILGRIMAGE or “GOING UP to the LORD”-**

We are repeating parts of this article in helping you to make a pilgrimage decision

**“Come ye blessed of my Father! Take possession of that kingdom that was prepared for you from the foundation of the world! (Matt 25:34)** In the Name of the Father and of the Son and of the Holy Spirit. Amen!”

When we will hear those words, our pilgrimage on earth will have been a success! Jesus tells us that He Himself, the King, will welcome us “into the holy city, the new Jerusalem come down out of heaven from God, prepared as a bride adorned for her husband. And a loud voice from the throne of God will cry out, “Behold, the dwelling of God is with men! He will dwell with them, and they shall be His people, and God Himself will be with them.” He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying, nor pain any more, for the former things have passed away. It is done! **“I am the Alpha and the Omega, the beginning and the end... He who conquers shall have this heritage, and I will be his God and he shall be my son” (cf. Rev 21: 2-7).**

This is God’s plan for us, for all mankind. This is the true human destiny of every man, woman and child. This is how our pilgrimage is supposed to end--to enter in as one of **“those blessed who are invited to the marriage supper of the Lamb...to rejoice and exult and give Him the glory, for the marriage of the Lamb has come, and His Bride has made herself ready” (cf Rev 19:7-9)**

From the earliest pages of the bible, God continuously taught His people that He is holy and therefore His people have to be holy. **“Say to all the congregation of the people of Israel, You shall be holy; for I the Lord your God am holy.”(Lev 19:2).** Sin had to be repented and repaired by sacrifices. The prophets of

old continuously reminded Israel, **“And you shall be my people, and I will be your God” (Jer 30:22).** The Temple in Jerusalem was the place God chose for that. There were the altar, the sacrifices, and the priests who offered them for the sins of God’s people. There was the dwelling of God – **“the house of the LORD” (2 Ki 20:8).** There God wanted to embrace His people purified of sin. There God and Man would abide in mutual love and fidelity as a prefiguring of the eternal wedding of the Lamb in the heavenly Jerusalem. So it was to the temple in Jerusalem that the people had come with their sins, to be forgiven through repentance of heart through sacrifices.

Therefore, the God of Israel established three pilgrimage feasts that we come to know as Passover, Pentecost and Tabernacles. His command was that **“Three times a year all your males shall appear before the LORD your God at the place which He will choose; at the feast of unleavened bread, at the feast of weeks and the feast of booths. They shall not appear before the LORD empty-handed” (Deut 16:16).** When the temple was destroyed in 586 BC Ezra and Nehemiah were the prophetic voices calling for a new period of restoration, conversion and reconstruction. **“Whoever is among you of all His people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel--he is the God who is in Jerusalem... Then rose up the heads of the fathers’ houses of Judah and Benjamin, and the priests and the Levites, everyone whose spirit God had stirred to go up to rebuild the house of the LORD which is in Jerusalem” (Ezra 1:3-5).**

Thus Jesus, Mary and Joseph as good Jews were all pilgrims according to the Mosaic law Jesus was presented in the Temple and found in the Temple. He attended the pilgrimage feasts there, the most decisive being the last Passover at which He died and rose for our salvation. But now He himself is our Temple. **“Destroy this temple, and in three days I will raise it up...”** But He spoke of the temple of His Body. When therefore He was raised from the dead, his disciples remembered that He had said this; and they believed the scripture and the word which Jesus had spoken: **(John 2: 19, 21-22).** By our union with Him, as the person-place in whom we encounter and abide with God the Father behind the veil of His Flesh, we will be able to see, know and return to the Father that He came to show us by the power of the Holy Spirit.

The temple of Jerusalem was again destroyed by the Romans in 72 AD, but this Jewish law of pilgrimage teaches us that **the essence and real meaning of pilgrimage goes on.** This truth remains forever valid. No one can escape it. It is the human destiny and purpose of our existence. Each one of us must still “appear before the Lord.”

Although our Catholic faith never teaches us that we must make a physical journey to Jerusalem or any other place on earth, **the dynamic reality of our pilgrim existence on earth inexorably moves us forward to that awesome encounter with the LORD God Father of Abraham, Isaac and Jacob and our Redeemer, Jesus Christ.** It is why the Church teaches us to pray to Our Lady in the Hail Holy Queen, “and after this our exile, show us the blessed fruit of your womb, Jesus. Oh clement, O loving, O sweet Virgin Mary.” In Hebrews, we read this of Abraham, our father in faith and all the other great pilgrim fathers with him: **“These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth.”** People who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared for them a holy city (**Heb 11: 13-16**).

**EVERY PILGRIMAGE, THEREFORE, IS AN EXPRESSION OF THIS LONGING FOR OUR HEAVENLY HOME. EACH PILGRIMAGE IS ESSENTIALLY ORIENTED TOWARD IT, WHETHER THE TRAVEL IS TO A HOLY PLACE TO OBTAIN SOME SPIRITUAL BENEFIT, TO VENERATE A SACRED OBJECT OR RELIGIOUS RELIC, TO BE IN THE PRESENCE OF A HOLY PERSON, TO DO PENANCE, OR TO OFFER THANKSGIVING IN RETURN FOR GRACES AND FAVORS RECEIVED.**

The approaching third millennium is a very special time of pilgrimage. Our Holy Father wrote his special apostolic letter *The Jubilee of the Year 2000 (Tertio Milennio Adveniente)* in 1994 to set out the plan of preparation for the whole church. He designated these last three years of 1997, 1998, 1999 as specially dedicated to Our Lord Jesus Christ, The Holy Spirit and finally God the Father, because with Jesus, by the power of the Holy Spirit, the Pilgrim People of God will return to the Father.

Millions of Christians will be going to Rome and to the Holy Land from now through the year 2000 and beyond. A special plenary indulgence is granted to those who go to Jerusalem and Rome. Pope John Paul II has even designated to Jerusalem ahead of Rome. He himself wants to carry out a unique and historic Papal pilgrimage from Iraq through the Holy Land on to Mount Sinai.

***May your every past and future pilgrimage blend together as one great merciful grace to lead you to the heavenly Jerusalem and the marriage of the Lamb. It is a transforming union with the eternal and triune God that will never end. As pilgrim people we are all called to live our lives in the spirit***

***of the final words of the bible, “The spirit and the bride say, ‘Come...Come, Lord Jesus!’”***

***Amen!***

***(“MARY’S MANTLE”, Summer Issue, 1997)***

## **I BELIEVE**

I believe that it cannot be a matter of indifference to which church I belong.

I believe that since Christ established one Church, I am not free to belong to any other.

I believe that I cannot conscientiously say that one religion is as good as another.

I believe that, nevertheless, all those outside the Church through no fault of their own, will be saved if they follow their conscience and do not die in mortal sin.

I believe that “those who labor under ignorance of the true religion, if this ignorance be invincible, are not before the eyes of God burdened with guilt for this thing.” “I believe that those will be lost who are convinced that the Catholic religion is the true religion and yet refuse to embrace it.

I believe that is what I mean when I say: “Outside the Catholic Church there is no salvation.”

I believe that it will avail me nothing “to gain the whole world if I suffer the loss of my own soul.”

I believe that I am put in this life to live at peace with God and my fellow men, and to perform my duties to the best of my ability.

I believe that I must rise above the evils of the world to God, for Whom I was created.

I believe that I have a revealed CREED to believe, a Christian CODE to live, and a CULT to worship God.

I believe that Jesus always has “compassion on the multitude”.

I believe that spiritual depression is the root of all our temporal misery; that social envy, discontent, greed lack of social justice and charity become widespread in private and public life when men fail to “seek first the Kingdom of God and His justice.”

I believe that emphasis should be placed, both by prayer and action, on keeping respect for the dignity of labor by a decent living wage; on protecting family life from divorce and sins against nature; on upholding religious and political liberty; on restoring God to our schools of learning.

I believe that the encyclical letters of recent Popes, who are the Vicars of Christ Himself, should be given more publicity and translated into modern social activities of labor, government, education and home life.

I believe that the Catholic Church is the one true Church.

I believe that the Catholic Church is the only living infallible guide, which can lead me to eternal life.

I believe that the Catholic Church has the right and duty to guard the doctrine of Jesus Christ and to preach it to every creature, independent of any human authority.

I believe that the Catholic Church is not a mere organization, but a living organism that it is the VERY MYSTICAL BODY OF CHRIST, hence I reverence it as I reverence the Eucharistic Body.

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### MY SONS! NEVER MISS HOLY MASS

The following story is true. It came from the lips of the late Reverend Father Stanislaus SS.CC.

One day many years ago, in a little town in Luxembourg a Captain of the Forest Guards was in deep conversation with the butcher when an elderly woman entered the shop. The butcher broke off the conversation to ask the old woman what she wanted. She had come to beg for a little meat but she had no money. The Captain was amused at the conversation, which ensued between the poor woman and the butcher. "Only a little meat, but how much are you going to give me?"

"I am sorry I have no money but I'll hear Mass for you". Both the butcher and the Captain were good men but very indifferent about religion, so they at once began to scoff at the old woman's answer.

"All right then," said the butcher, you go and hear Mass for me and when you come back it'll give you as much meat as the Mass is worth."

The woman left the shop and returned later. She approached the counter and the butcher. Seeing her he said, "All right then we'll see." He took a slip of paper and wrote on it "I heard Mass for you". He then placed the paper on the scales and a tiny bone on the other side, but nothing happened. Next he placed a piece of meat instead of the bone, but still the paper proved heavier. Both men were beginning to feel ashamed of their mockery, but continued their game. A large piece of meat was placed on the balance, but still the paper held it's own.

The butcher exasperated, examined, examined the scales, but found they were all right. "What do you want my good woman, must I give you a whole leg of mutton? At this he placed the leg of mutton on the balance, but the paper outweighed the meat. A larger piece of meat was put on, but again the weight remained on the side of the paper. This so impressed the butcher that he was converted, and promised to give the woman her daily ration of meat.

As for the Captain, he left the shop a changed man, and an ardent lover of daily Mass. Two of his sons became priests - one a Jesuit - and the other a Father of the Sacred Heart.

Father Stanislaus finished by saying. "I am that Religious of the Sacred Heart, and the Captain was my father"

From that incident the Captain attended daily Mass and his children were trained to follow his example. Later when his

sons became priests, he advised them to say Mass well every day and never miss the Sacrifice of the Mass through any fault of their own.

("Children of Medjugorje")

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### NOVENA of the MOST PRECIOUS BLOOD

The Precious Blood of Jesus was symbolized by the victims of the Old Law; yet this Blood alone, by virtue of its infinite efficacy, can wash us free from all sin and sanctify us if we avail ourselves of the Sacraments which our Savior has given us, especially the Sacrament of Penance and the Holy Eucharist. A single drop of the Blood of Jesus would have sufficed to save us, for, being the God-Man, everything in Him is of infinite value. But it was to manifest to us the extent of His love that He shed His Blood to the last drop when His Sacred Heart was pierced. Now, if He shed His very life's Blood for us, it is but right that we live only for Him.

**"one of the soldiers opened His side with a lance, and immediately there came out blood and water." (Jn. 19:354)**

Glory be to the Father...

**"But when Christ appeared as high priest all the good things to come, He entered once for all through the greater and more perfect tabernacle, not made by hands (that is, not of this creation), nor again by virtue of the blood of goats and calves, but by virtue of His own Blood, into the holies, having obtained eternal redemption." (Heb. 9:11)**

**"You know that you were redeemed from the vain manner of life handed down from your fathers, not with perishable things, with silver or gold, but with the Precious Blood of Christ, as a lamb without blemish and without spot." (I Pet. 1:18)**

Our Father...

Precious Blood of Jesus, infinite price of sinful man's redemption, both drink and slaver of our souls! You continually plead the cause of man before the throne of infinite mercy. From the depths of my heart I adore You. Jesus, so far as I am able, I want to make reparation for the insults and outrages You constantly receive from human beings, especially from those who dare to blaspheme.

Who would not venerate this Blood of infinite value? Who does not feel inflamed with love for Jesus, Who shed It? What would become of me had I not been redeemed by this divine Blood? Who had drained It all from the veins of my Savior? Surely, this was the work of ? ? ?

(by Father Frank Pavone, National Director, Priests for Life  
"SIGNS OF THE TIMES", Spec. Issue II, 3rd Qtr. 1994)

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## TIMOTHY

Recently my wife and I suffered a loss: Our fourth child never made it into the uterus but instead implanted in the Fallopian tube. There is no technology available today that can move a developing child into the uterus and enable him to reattach and continue to grow. As a result the tube and the baby had to be removed, or else the tube would have ruptured and my wife's life had been endangered. This is a loss that only couples who have gone through it can fully understand.

(by John Drahos "CELEBRATE LIFE" March-April, 1997)

## BRING YOUR ANGEL to HOLY MASS

O HOLY ANGEL at my side,  
Go to Church for me,  
Kneel in my place at Holy Mass  
Where I desire to be.

At Offertory, in my stead,  
Take all I am and own  
And place it as a sacrifice  
Upon the altar throne.

At holy consecration's bell,  
Adore with seraph's love  
My Jesus hidden in the Host,  
Come down from heav'n above.

Then pray for those I dearly love,  
And those who cause me grief,  
That Jesus' Blood may cleanse all hearts  
And suffering souls relieve.

And when the priest Communion takes,  
Oh, bring my Lord to me,  
That His sweet Heart may rest on mine  
And I His temple be.

Pray that this Sacrifice Divine  
May mankind's sins efface;  
Then bring me Jesus' blessing home-  
The pledge of every grace.  
Holy Mass  
Where I desire to be.

At Offertory, in my stead,  
Take all I am and own  
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May mankind's sins efface;  
Then bring me Jesus' blessing home-  
The pledge of every grace.

("THE MARYFAITHFUL", Sept.-Oct. 1995)

## MASS for the MASSES

Archbishop Justin Rigali of Saint Louis has instructed his priests to follow guidelines intended "to foster an ever-greater spirit of reverence" at Holy Mass.

Among the guidelines:

Quiet should precede and follow the Mass. "Visiting and casual conversations... should precede entrance into the body of the church" and should not take place within the nave.

The choir or musicians should not practice in the church immediately prior to Mass. Either they should practice in another location, or they should practice in the church well in advance of the arrival of a large number of parishioners.

The priest and other ministers should genuflect toward the altar whenever the Blessed Sacrament is present in the tabernacle, even if the tabernacle is located away from the center of the sanctuary. "Our reverently doing so can be a powerful means toward affirming and strengthening our people's faith in the Real Presence."

Following the rule adopted by the American bishops, the congregation is to kneel during the Eucharistic prayer, from the "Sanctus" through the "Amen" of the final doxology. "Especially in churches where the practice of standing has been observed, this return to the norm of kneeling will require careful catechesis."

The consecrated elements are not to be referred to as "bread" or "wine" but as the "Body" and "Blood" of Christ.

Extraordinary ministers of the Eucharist have one function, to distribute Communion. "It is the deacon or a priest, not

### DISCERNING A VOCATION?

For information on religious vocations, contact **Father Joseph Szolack, Director of Vocations, Diocese of Camden**, at 856-756-7900 EXT. 5266, or FAX at 856-338-0766, or E-mail at [beapriest@camdendiocese.org](mailto:beapriest@camdendiocese.org).

an extraordinary minister, who during Mass goes to the tabernacle (when necessary) for ciboria, who distributes the Hosts from the one large vessel to the other smaller vessels, and who pours the Precious Blood.”

The celebrating priest first gives Communion to himself, then to the deacon, then to the extraordinary ministers. “Only priests give themselves Communion. Deacons and all other ministers are given Communion. THIS INCLUDES RECEIVING THE CUP DIRECTLY FROM THE HANDS OF THE PRIEST AND THE EXTRAORDINARY MINISTERS NOT TAKING IT FROM THE ALTAR.”

“If any of the Precious Blood remains” after Communion (in those instances in which distribution is under both species), “it is immediately consumed. The Precious Blood is NEVER poured into the sacrarium.”

(edited from “Mass for the Masses”, This Rock Magazine, October 1997, with permission.)

## PLEDGE of RE-COMMITMENT

***I thank God today for the Gift of my life, and for the lives of my bothers and sisters. I know I am responsible for the unborn who cannot speak for themselves. I know that the most serious tragedy of our day is the tragedy of abortion. Today I commit myself never to be silent, never to be passive, never to be forgetful of the unborn. I commit myself to be active in the pro-life movement, and never to stop defending life until all my brothers and sisters are protected, and our nation once again becomes a nation with liberty and justice not just for some, but for all. Amen!***

## TREMENDOUS VALUE of the HOLY MASS

### The Virtue of Faith

At the beginning of His ministry, Jesus would proclaim: **“The kingdom of God is at hand. Repent, and believe in the Gospel.” (Mk 1:15).**

Conversion is an act of faith. We repent because we believe in Salvation through Jesus Christ. Salvation was given to us. It was a first step taken by a loving God as a gift to us. Repentance and conversion follow, because we believe and accept the gift of God. Conversion happens because we believe. This is where our faith starts and grows as we mature in the ways of the Lord. Lots of blessings come with it.

By the virtue of faith, we receive salvation: **“The one who is righteous, by faith will live.” (Gal 3:11).**

By the virtue of faith, we receive forgiveness of our sins and eternal life: **“For this is the will of my Father, that everyone who sees the Son and**  
**The PILGRIM**

**believes in Him may have eternal life, and I shall raise him on the last day.” (Jn 6:40).**

By the virtue of faith, we become heirs of the promises of God: **“We earnestly desire each of you to demonstrate the same eagerness for the fulfillment of hope until the end, so that you may not become sluggish, but imitators of those who, through faith and patience, are inheriting the promises.” (Heb 6:11).**

By the virtue of faith, we also receive a new life in Jesus Christ: “I have been crucified with Christ, yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me.”

United by faith to Christ in His death and resurrection, we have died to our old ways and have risen to a new life. The spiritual power source in our lives is in Christ not in the world values. May the glory of God be the reason why we act. May the kingdom of God be established on earth. This is what we believe and strive for.

Faith is established in the knowledge of God, trusting Him for understanding and wisdom in face of difficulties.

When the Jews gathered in Jerusalem at Pentecost, listened to Peter’s speech, and asked what to do for them to receive the Holy Spirit as the disciples, Peter answered, **“Repent and be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.” (Acts 2:38)**

There are several ways to build up our faith:

### 1. Pray and listen to the Lord.

Believe in Jesus, believe in His words, be humble and obey. Have a quiet time with the Lord and listen to Him. The Holy Spirit is a gift for those who believe in Jesus. When we come to the Lord in prayer, we can be sure that **“nothing is impossible for God” (Lk 1:37)**, and though we may have difficulties in our lives and ministries, the Lord will sustain us. We receive everything from God by faith.

**“Let anyone who thirsts come to me and drink. Whoever believes in me, as scripture says: Rivers of Living Water will flow from within him” (Jn 7:37).** Prayer and worship maintain the level of faith needed for continual growth. The secret for a firm faith lies in a deep communion with God.

### 2. The Sacraments

The sacrament of Reconciliation and the Eucharist are food to our souls as well as to our bodies. There is an endless source of graces in the Bread of Life, Jesus Himself given to us in love. May we be transparent of Jesus who lives in us!

### 3. Exercise charisms by faith.

You have received the baptism in the Holy Spirit by faith and the gifts give testimony on the presence of Jesus among us. The Lord will give us the proper anointing to the measure of our faith.

The disciples had been with Jesus when He performed miracles and preached to the multitudes. They believed. And after Pentecost everyone noticed what men of faith they had become **“Observing the boldness of Peter and John and perceiving them to be uneducated, ordinary men, they were amazed, and they recognized them as the companions of Jesus” (Acts 4:13).**

People saw the “unlearned and ignorant men” doing the same things Jesus had done. They did them in faith.

### 4. The Word of God.

Have your Bible always at hand. Read, study and meditate the Word of God on a daily basis.

**“Be doers of the Word and not hearers only, deluding yourselves. For if anyone is a hearer of the Word and not a doer, he is like a man who looks at his own face in a mirror. He sees himself, then he goes off and promptly forgets what he looked like. But the one who peers into the perfect law of freedom and persevered, and is not a hearer who forgets but a doer who acts, such a one shall be blessed in what he does.” (Jas 2:24-25).**

### 5. Be humble.

**“Because without me you can do nothing” (Jn 15:5).** Your ministry and everything you do will be with no fruit if only a result of human effort. The blessing will be on those who believe and are humble, entirely dependent on the Lord. Elizabeth said to Mary at the visitation, “Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.”

### 6. Assume authority over the enemy in the name of Jesus.

**“These signs will accompany those who believe: in my name they will drive out demons... they will lay hands on the sick and they will recover.” (Mk 16: 17-19).**

Use the gifts in faith and thank the Lord for what He has done. The prayer of faith touches the Heart of God as the touch of the woman with a hemorrhage on Jesus’ clothes. **“If I but touch his clothes, I shall be cured.” (Mk 5:).** Jesus’ answer was **“Your faith saved you. Go in peace.” (Mk 5:34).**

Healing testimonies make our faith grow.

### 7. “Love one another as I love you.”

**“It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another.” (Jn 15:16-17).**

(by Maria Lucia Vianna)

## THE EUCHARIST is the HEART of the CHURCH

*Holy Father celebrates close of Eucharistic Congress in Wroclaw, Poland*

The highlights of the Holy Father’s first weekend in Poland was the solemn Mass he celebrated in Wroclaw on Sunday, June 1, for the close of the **46th International Eucharistic Congress.**

“The Church lives by the Eucharist, she draws from it the spiritual energy to carry out her mission. It is the Eucharist that gives her the strength to grow and to be united. **The Eucharist is the heart of the Church!**” the Pope said in his homily during the liturgy celebrated on the esplanade behind the Wroclaw Hotel. Here is a translation of his homily, which was given in Polish.

### 1. *Statio Orbis.*

The 46th International Eucharistic Congress now reaches its high point: the Statio Orbis! Spiritually gathered around this altar today is the Church in every continent of the globe. She wishes before the whole world, to make once more the solemn profession of faith in the Eucharist and to sing the hymn of thanksgiving for this ineffable gift of divine love.

Truly, **“having loved his own who were in the world, he loved them to the end” (Jn 13:1).** **The Eucharist is the source and summit of the Church’s life** (cf. Constitution on the Sacred Liturgy Sacrosanctum Concilium, n. 10). **The Church lives by the Eucharist, she draws from it the spiritual energy to carry out her mission.** It is the Eucharist that gives her the strength to grow and to be united. The Eucharist is the heart of the Church!

This Congress is part and parcel of the context of the Great Jubilee of the year 2000. In the programme of spiritual preparation for the Jubilee, this year is dedicated to special contemplation of the Person of Jesus Christ: **“Jesus Christ, the one Saviour of the world, yesterday, today and forever” (cf. Heb 13-8).** So could this year have lacked this Eucharistic profession of faith by the whole Church?

In the series of Eucharistic Congresses which crosses every continent, it is now the turn of Wroclaw, Poland and East Central Europe. The changes that have taken place here have begun a new era in the history of the modern world.

The Church in this way wishes to give thanks to Christ for the gift of freedom regained by all those nations who have suffered so much in the years of totalitarian oppression.

The Congress is taking place in Wroclaw, a city rich in history, tradition and Christian life. The Archdiocese of Wroclaw is getting ready to celebrate its millennium. Wroclaw is a city situated practically at the meeting point of three lands which through their history are very closely united to one another. It is, as it were, a city of encounter, a city that unites. Here there meets in a certain way the spiritual traditions of East and West. All of this gives a particular eloquence to this Eucharistic Congress, and especially to this *Statio Orbis*.

#### **A Eucharistic celebration of worldwide dimensions**

My eyes and heart embrace the whole of our great Eucharistic community, the character of which is authentically international, worldwide. Through her representatives the universal Church is present today at Wroclaw. I extend a special greeting to all the Cardinals, Archbishops and Bishops who are here, beginning with my Legate to the Congress, Cardinal Angelo Sodano, my Secretary of State. I greet the Polish Episcopal Conference under the Presidency of the Cardinal Primate. I greet Cardinal Henryk Gulbinowicz, Archbishop of the Church in Wroclaw, which has taken on with such generosity of spirit the task of hosting the great event that is this Congress. This generosity is very clearly shown today when the *Statio Orbis* has to be celebrated in the rain.

The joy of this celebration is made even greater by the participation of our other Christian brethren. I thank them for having come to take part in our praise and supplication. I thank the Orthodox Churches which have arranged to send their representatives, and among them I thank in a special way dear Metropolitan Damaskinos, who is representing my beloved Brother, the Ecumenical Patriarch Bartholomew I. This presence is a witness to our faith and affirms our hope to see the dawn of that day when we shall be able, in full fidelity to the will of our one Lord, to communicate, together from the same chalice. I thank Metropolitan Theopane, who is representing the dear Patriarch of Moscow, Alexii II.

I greet with a warm welcome the priests and the families of men and women religious. I greet you, dear pilgrims, some of whom have come from very far away. I greet you, dear fellow countrymen from the whole of Poland. I also greet all those who at this moment are spiritually united with us by radio and television throughout the world. Truly this is a genuine *Statio Orbis*! In the presence of this Eucharistic assembly of worldwide dimensions which at this moment is gathered round the altar it is difficult not to be deeply moved.

#### **2. "Mystery of faith!"**

In order to examine in depth the mystery of the Eucharist,

we must continually return to the Upper Room where in the evening of Holy Thursday the Last Supper took place. In today's liturgy Saint Paul speaks precisely of the institution of the Eucharist. This text seems to be the most ancient one concerning the Eucharist, preceding the account itself given by the Evangelists.

In his Letter to the Corinthians Paul writes: "The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "**This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes**" (1 Cor. 11:23-26).

Christ has died. Christ is risen. Christ will come again in glory. These words contain the very essence of the Eucharistic mystery. In them we find what we bear witness to and share in every day as we celebrate and receive the Eucharist. In the Upper Room Jesus effects the consecration.

By virtue of his words, the bread while keeping the external appearance of bread becomes his Body, and the wine while maintaining the external appearance of wine becomes his Blood. This is the great mystery of faith!

#### **This is the living bread which came down from heaven**

Celebrating this mystery, we not only renew what Christ did in the Upper Room, but we also enter into the mystery of his death. "We proclaim your death!" redeeming death. "Christ is risen!" We are sharers in the Sacred Triduum and the night of Easter. We are sharers in the saving mystery of Christ and we await his coming in glory.

**Through the institution of the Eucharist, we have entered the end times, the time of awaiting Christ's second and definitive coming, when the world will be judged and at the same time the work of redemption will be brought to completion.** The Eucharist does not merely speak of all this. In the Eucharist all this is celebrated in it, all this is fulfilled. Truly the Eucharist is the great sacrament of the Church. The Church celebrates the Eucharist, and at the same time the Eucharist makes the Church.

#### **3. "I am the living bread" (Jn 6:51).**

The message of John's Gospel completes the liturgical picture of this great Eucharistic mystery that we are celebrating today at the culmination of the International Eucharistic Congress at Wroclaw.

The words of John's Gospel are the great proclamation of the Eucharist, after the miraculous multiplication of bread near Capernaum. Anticipating as it were the time even before the Eucharist was instituted, Christ revealed what it

was. He spoke thus: **“I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh” (Jn 6:51).** And when these words brought protests from many who were listening Jesus added: **“Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him” (Jn 6:53-56).**

These are words which concern the very essence of the Eucharist. Behold, Christ came into the world to bestow upon man divine life. He not only proclaim the Good News but He also instituted the Eucharist which is to make present until the end of time His redeeming mystery. And as the means of expressing this He chose the elements of nature the bread and wine, the food and drink that man must consume to maintain his life.

The Eucharist is precisely this food and drink. This food contains in itself all the power of the Redemption wrought by Christ. In order to live, man needs food and drink. In order to gain eternal life man needs the Eucharist. **This is the food and drink that transform man’s life and open before him the way to eternal life.** By consuming the Body and Blood of Christ, man bears within himself, already on this earth, the seed of eternal life, for the Eucharist is the sacrament of life in God. Christ says: **“As the living Father sent me, and I live because of the Father, so he who eats me will live because of Me” (Jn 6:57).**

#### **4. “The eyes of all look to you, and you give them their food in due season” (Ps 145:15).**

In the first reading of today’s liturgy Moses speaks to us of God who feeds his people on the journey through the wilderness to the Promised Land: **“Remember all the way which the Lord your God had led you these 40 years in the wilderness, that he might humble you, testing you to know what was in your heart...(he) fed you in the wilderness with manna which your fathers did not know. that he might humble you and test you, to do you good in the end” (Dt 8:2, 16).** The image of a pilgrim people in the wilderness, which emerges from these words, speaks also to us who are approaching the end of the second millennium after Christ’s birth. In this image all the peoples and nations of the whole earth find a place, and especially those who suffer from hunger.

#### **World hunger is a great challenge and indictment**

During this Statio Orbis we need to recall the whole “geography of hunger,” which includes many areas of the world. At this moment millions of our brothers and sisters are suffering from hunger, and many are dying of it especially children! In an age of unprecedented development, of advanced systems and technology, the tragedy of hunger is a great challenge and a great indictment! The earth is capable of feeding everyone. Why then today, at the end of the 20th century, are thousands of people dying of hunger? There is needed here a serious and worldwide examination of conscience regarding social justice, elementary solidarity among human beings.

We do well to recall here the fundamental truth that the earth belongs to God, and all the riches which it contains have been placed by God in man’s hands, to use them in the right way, so that they can serve the good of all. This is the purpose of created goods. The very law of nature bears testimony to this.

During this Eucharistic Congress there cannot fail to be a joint invocation for bread in the name of all who are suffering from hunger. We address it first of all to God, who is Father of all: “Give us this day our daily bread!” But we make it also to the politicians and economists, upon whom rests responsibility for a just distribution of goods, on both the worldwide and the national levels.

We must finally put an end to the scourge of hunger! May solidarity prevail under the unrestrained desire for profit and ways of applying trade laws which do not take into account inalienable human rights.

Upon each one of us there rests a small part of responsibility for this injustice. Each of us in some way has firsthand experience of the hunger and poverty of others. Let us learn to share our bread with those who have none, or who have less than we do! Let us learn how to open our hearts to the needs of our brothers and sisters who

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are suffering because of poverty and neglect! Sometimes they are ashamed to admit it and hide their need. We should discreetly offer them a friendly hand. This is also the lesson taught to us by the Eucharist, the bread of life.

It was eloquently put by Brother Saint Albert, the poor man of Krakow, who dedicated his life to the service of the most needy. He would often say: “We must be good like bread, which is on the table for everyone and from which each can cut a slice and eat, if he is hungry.”

### **Building order of freedom demands hard work**

#### **5. For freedom Christ has set us free” (Gal. 5:1).**

The theme of this 46th International Eucharistic Congress at Wroclaw is freedom. Freedom has a flavor all its own, especially here in this part of Europe, which for many long years was sorely tried by being deprived of freedom under Nazi and communist totalitarianism. The very word “freedom” now makes the heart beat faster. And this is certainly the case because during the past decades a high price had to be paid for freedom. Deep are the wounds that remain in the human spirit from that period. Much time must yet pass before they will be completely healed.

The Congress exhorts us to look at human freedom from a Eucharistic perspective. In the Congress hymn we sing: “You have left us a gift of the Eucharist to re-order inner freedom.” This is a most essential affirmation. We speak here of the “order of freedom.” Yes, true freedom demands order. But what kind of order are we talking about here? We are talking first of all about the moral order, order in the sphere of values, the order of truth and goodness. When there is a void in the area of values when chaos and confusion reign in the moral sphere, freedom dies, man is reduced from freedom to slavery, becoming a slave to instincts, passions and pseudo-values.

It is true that building the order of freedom demands hard work. True freedom always costs dear! We each have to keep making this effort. And here there arises the following question: Can man build the order of freedom by himself, without Christ, or even against Christ? This is an exceedingly important question, but how relevant it is in a social context permeated by ideas of democracy inspired by liberal ideology! In fact, attempts are being made to convince man and whole societies that God is an obstacle on the path to full freedom, that the Church is the enemy of freedom, that she does not understand freedom, that she is afraid of it. In this there is an incredible confusion of ideas! The Church never ceases to be in the world the proclaimer of the gospel of freedom! This is her mission. **“For freedom Christ has set us free” (Gal. 5:1).** For this reason a Christian is not afraid of freedom, nor does he flee from it! He takes it up in a creative and responsible way as the task of his life. Freedom, in fact, is not just a gift of God: it is also given to us as a task! It is our

vocation: **“For you were called to freedom, brethren” (Gal. 5:13)**, the Apostle reminds us. The assertion that the Church is the enemy of freedom is particularly absurd here, in this country, in this land, among this people, where the church has often demonstrated that she is the true champion of freedom! not only in the last century, but in this century and in the last 50 years. She is the champion of freedom, because she believes that Christ has freed us for freedom.

“You have left us the gift of the Eucharist to re-order inner freedom.” Modeled on the Eucharist, what does this order of freedom consist in? In the Eucharist Christ is present as the one who gives himself to man, as the one who serves man: **“Having loved his own...he loved them to the end” (Jn. 13:1).** True freedom is measured by readiness to serve and by the gift of self. Only when it is understood in this way is freedom truly creative, only then does it build up our humanity and create interhuman bonds. It builds and does not divide! How much the world, Europe and Poland need this freedom that unites!

The Eucharistic Christ will ever remain an unattainable model of the “pro-existence” attitude, that is to say the attitude of the person who lives for others. He lived completely for his heavenly Father, and in the Father he lived for every individual person. The Second Vatican Council explains that man finds himself, and therefore also the full meaning of his freedom, precisely “through a sincere gift of self” (cf. Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, n 24). Today, during this *Statio Orbis*, the Church invites us to enter this Eucharistic school of freedom, so that gazing at the Eucharist with the eyes of faith we will become builders of a new, evangelical order of freedom, deep within ourselves and within societies in which we live and work.

#### **6. “What is man that you are mindful of him, and the son of man that you care for him?” (Ps. 8-4).**

As we contemplated the Eucharist we are filled with wondering faith not only concerning the mystery of God and his boundless love but also concerning the mystery of man. In the presence of the Eucharist the words of the Psalmist come spontaneously to our lips: “What is man that you care for so much for him?!...” What great value man has in the eyes of God, if God himself feeds him with his Body! What vast spaces the human heart conceals within itself, if they can be filled only by God! “You have made us for yourself, O God,” we confess with *Saint Augustine*, “and our heart is restless until it rests in you” (cf. *Confessions*, 1.1.1).

*Statio Orbis* of the 46th International Eucharistic Congress ... **The whole Church today gives special honor and glory to you, O Christ, Redeemer of man, hidden in the Eucharist. She publicly confesses her faith in**

***you, who have become for us the Bread of Life. And she gives you thanks because you are God-with-us, because you are Emmanuel!***

***"Yours are the praise and the glory." To you be honor and glory, our eternal Lord, forever. To you together with your people, we offer our veneration and our songs, we your servants. We thank you for your generosity in this great gift of your omnipotence. In this sacrament you have given yourself to us, present here and unworthy Amen!***

(from "CENTER FOR PEACE" June 1997)

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## **WOMEN'S DRESS**

"You carry your snare everywhere and spread your nets in all places. You allege that you never invited others to sin. You did not, indeed by your words, but you have done so by your dress and your deportment and much more effectively than you could by your voice. When you have made another sin in his heart, how can you be innocent?"

Tell me, whom does this world condemn? Whom do judges in court punish? Those who drink poison or those who prepare it and administer the fatal potion? You have prepared the abominable cup, you have given the death-dealing drink, and you are more criminal than those who poison the body; you murder not the body but the soul.

And, it is not to enemies you do this, nor are you urged on by any imaginary necessity, nor provoked by injury, but out of foolish vanity and pride."

(Saint John Chrysostom (4th Century) "THE MARYFAITHFUL" July/Aug. 1995)

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## **DEAR CHILDREN**

***Today I invite you to fall in love with the Holy Sacrament of the Altar. Adore Him, little children, in your parishes, and in this way you will be united with the entire world.***

***Jesus will become your Friend, and you will not talk of Him like someone whom you barely know. Unity with Him will be a joy for you and you will become witnesses to Jesus' love, which He has for every creature. Little, children, when you adore Jesus, you are also close to me. Thank you for having responded to my call.***

(from "TRIUMPH OF THE HEART" Christmas Edition, 1996, Issue #2 by Our Blessed Mother, Medjugorje, September 25, 1995)

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## **ARE YOU REVERENT IN CHURCH?**

Our Saviour, at all times forbearing and humble, severely rebuked the money changers in the Temple. What changed the merciful benefactor of men into a severe judge? It was the desecration of the House of God!

What a terrible threat to those who are in the habit of offending God in His own sanctuary. The Lord will drive them out with the scourge! Indeed it is a great offense to affront Him in His own dwelling--great ingratitude to dishonor Him in the very place where He distributes His graces in abundance.

What a disgrace to appear there in immodest, vain attire, wishing only to attract attention. What indecorum to walk into Church gazing and waving at everyone, talking and joking, even distracting those who are praying even the priests of the altar, conversing there about worldly affairs. Where is there an earthly ruler who would tolerate such irreverence? Should the King of Kings, upon whose power the universe depends, have to endure contempt in His own abode? Is this not the grossest offense, the greatest indignity? Let them remember that God will avenge the insult, that He will pour out His wrath upon such abominable ingratitude "I will lay thy ways upon thee, O ungrateful nation," He says through the prophet Ezechiel, "and I will pour out my wrath upon thee." Woe to those who profane the House of the Lord! The sudden death of Oza, the fire which consumed the sons of Aaron, the destruction of the Bethsamites, the defeat of the Philistines, the chastisement of Antiochus, the fall of Jerusalem--these are all examples of the divine wrath at the profanation of His sanctuary.

Even in our own days, the calamities that befall cities and nations--must we not interpret them as the warning of Jeremias? "It is the vengeance of the Lord, vengeance because of the profanation of His Temple."

Dear Brethren, take these warnings to heart. Come to the Church with due reverence and be not forgetful of the honor due to the Lord of the Universe. Remember the words of the Apostle: "For if anyone violate the Temple of God, him shall God destroy."

### **Saint Teresa of Avila**

If you grieve at not seeing Him with your bodily eyes, remember that if we viewed His glorified body we would die of love. So weak is our nature that nobody could endure the sight--there would be no one left on earth, because no one would wish to remain on earth any longer. But beneath those accidents of death we can approach Him because we cannot see Him with our eyes. He reveals Himself to those who believe and show their love! Getting up after Mass just after receiving Him and talking to people as you go down the aisle is a great sacrilege!

### **Where is Your Reverence**

Where is your faith? Instead delight to remain with Him. Do not lose such an excellent time for talking with Him. This time is very profitable time for the soul--therefore do not lose it. If you take your thoughts elsewhere and pay no more attention to Him than if He were not there, how can

He make Himself known to you? How can you hear Him and what He says to you if you don't care to listen? How can you shut your bodily eyes and open the eyes of your soul when you are walking out of the Church talking to people as though He had gone back to heaven and were no longer there? Poor, poor Jesus! What can He do? Would you like Him to drag you by force to look at Him, love Him and be with Him just because *He desires it?*

He will not reveal Himself openly and communicate His glories and bestow His treasures *except on those on those who greatly desire it!* From the look of it, many Catholics go to Church to offend Him rather than to worship Him.

### **Purgatory**

Talking in Church before His Majesty is not only a venial sin but can become a more serious sin if you disturb others who desire to love Him. The saints who have seen Purgatory have said that the average time a Catholic spends there is 40 years. This is shortened by daily Mass and devout Communion, many ejaculations and indulgenced prayers and works, while living, and Masses and prayers for the dead said by others after death. For a devout Catholic it is much less! And for a devout Catholic carrying a cross of pain offered up to Jesus through the Immaculate Heart of Mary, it is possible to go directly to heaven.

If you can show reverence to a flag, a priest, a nun, the Holy Father or a human being--how much more should you keep your eyes on that tabernacle and altar from the moment you enter the Church until you leave, *and show Him the Reverence He deserves and demands!*

(Read **1st Corinthians: 11** and **Deuteronomy 22:5**)

### **The Blessed Mother to Sister Maria de Jesus de Agreda**

More to be blamed are the unworthy and wicked priests, for by irreverence with which they treat the Blessed Sacrament, the other Catholics have been drawn to undervalue it. If the people see that their priests approach the divine mysteries with holy fear and trembling, they too treat and receive their God in like manner. Those that so honor Him shall shine in heaven like the sun among the stars, for the glory of my Divine Son's humanity will redound in a special measure in those who have behaved well toward Him in the Blessed Sacrament. The devout will bear on their breast, where they have so often harbored the Holy Eucharist, most beautiful and resplendent inscriptions, showing that they were most worthy tabernacles of the Holy Sacrament. They will also enjoy the special favor of being able to penetrate deeper into the mystery of the presence of the Lord in the sacrament, and to understand all the rest of the wonders hidden therein. This will be such a privilege that it alone would suffice for their eternal happiness, even if there were no other enjoyment in heaven. Moreover, the essential

glory of those who have worthily and devoutly received the Holy Eucharist will in several respects exceed the glory of the many martyrs who have not received the Body and Blood of the Lord.

**Cardinal Corsi**

### **THE BOOK of JUDITH: A WONDERFUL EXAMPLE of USE of TYPES or SYMBOLS in the BIBLE**

"Types" are symbols for various aspects of the salvation process found in the Bible. Bible types, or symbols, are not a recent discovery. The Church has known about the presence of types, or symbols, in inspired Scripture since the time of Christ. Paul's epistles even refer to types, or symbols, found in the Jewish books even before they were organized into the Old Testament portion of the Bible. The recently-published *Catechism of the Catholic Church* recognizes the existence and importance of Bible types, or symbols, at Paragraphs 128, 129 and 130.

Only about five dozen different types are employed in the Bible, but they can be found at many thousands of different places in the Bible text. The truly astonishing thing about Bible types, or symbols, is that, though the books of the Bible were written by many different people from several strikingly different Hebrew, Jewish and proto-Christian cultures speaking several different languages and dialects over a period of more than 1,000 years, the types, or symbols, employed in the various books of the Bible always symbolize the same thing. One who studies Bible types, or symbols, comes to realize that, truly, types are the special language of the Holy Spirit in the inspired books of the Bible, because only the Holy Spirit could arrange to have so many different books from such diverse circumstances employ the same system of symbols.

Because of this, the presence of types, or symbols, in a book of the Bible, which have the same symbolic meaning as the same types found elsewhere in the Bible, tends to verify that the decision to include a particular book in the Bible was correct.

This is especially important in the case of the Old Testament Book of Judith.

The popes of the Early Church insisted that the Book of Judith is inspired and should therefore be included in the Old Testament. Nonetheless, even the leaders of rabbinical Judaism in Palestine, only a century-or-so after the death of Christ, declared the Book of Judith to be uninspired and so barred the book from the Jewish Bible. The Protestant reformers of the 16th century followed suit and likewise began to bar the Book of Judith from the various versions of the Protestant Bible which have come down to us. Even Jerome, the great translator of the Roman Catholic Bible, was reluctant to include Judith in his translation of the Old Testament, because he did not believe Judith to be inspired.

Who, therefore, was correct? The popes, who against the current of history insisted that the Book of Judith be regarded as inspired and so included in the Roman Catholic Bible? Or, those who insisted that the Book of Judith is uninspired, including the leaders of rabbinical Judaism, who seem better qualified than anybody to make such a judgment?

Not surprising to those who have faith in the special inspiration of the Magisterium, or teaching authority, of the Roman Catholic Church, the Book of Judith contains wonderful examples of use of Bible types, or symbols, consistent with the rest of the inspired Bible. The use of types is so striking and compelling that one can not doubt that the decision of the popes to include the Book of Judith in the Bible was correct.

In the Book of Judith, a vast Assyrian army, under the leadership of Nebuchadnezzar's General Holofernes, attacks God's Jewish people in Judea. The Jews flatly refuse to submit, and so are besieged by the Assyrian army. Judith, a beautiful widow among the Jews, volunteers to go down into the Assyrian camp to try to help her people. Judith and her maid go into the Assyrian camp, where Holofernes is deeply smitten by Judith's great beauty. Holofernes resolves to try to seduce Judith after he becomes drunk with wine in the course of a celebration in his camp. Afterwards, **They went off to their beds, for they were all tired from the prolonged banquet. Judith was left alone in the tent with Holofernes, who lay prostrate on his bed, for he was sodden with wine. She had ordered her maid to stand outside the bedroom and wait, as on other days, for her to come out; she said she would be going out for her prayer. To Bagoas she said this also.**

**When all had departed, and no one, small or great, was left in the bedroom, Judith stood by Holofernes' bed and said within herself,**

**"Oh Lord, God of all might, in this hour look graciously on my under-taking for the exaltation of Jerusalem; now is the time for aiding your heritage and for carrying out your design to shatter the enemies who have risen against us."**

**She went to the bedpost near the head of Holofernes and, taking his sword from it, drew close to the bed, grasped the hair of his head, and said, "Strengthen me this day, O God of Israel!" Then with all of her might she struck him twice in the neck and cut off his head. She rolled his body off the bed and took the canopy from its supports. Soon afterward, she came out and handed the head of Holofernes to her maid, who put it into her food pouch. Judith 13:1-10.**

At dawn the next day, the Assyrians discover the headless body of their general and, completely overcome with fear, they begin to panic and scatter. Encouraged by this sudden turn of events, the Jews take up arms and pursue and

annihilate the Assyrian army.

Careful review of the Bible types, or symbols, found in the portion of the Book of Judith set forth above discloses the extent to which the inspired text of the Book of Judith is a wonderful and inspired picture of the process of salvation.

In the Bible, a "woman" is the type, or symbol, of God's people in need of salvation. The Song of Songs in the Old Testament, where the bride symbolizes God's people, and the bridegroom Christ our savior, is the best example of use of this type.

The number "two" is the Biblical type, or symbol, for the Church. Thus, the animals entering Noah's ark "two by two" before the flood at Genesis 7:8-9 is a picture of God's Church. When Jesus calls his Apostles to follow Him, it is in twos, signaling the creation of His Church. See **Matthew 4:18-22**. When Jesus dispatches His Apostles to preach "two by two," that is a picture foreshadowing evangelization by the Church. See **Mark 6:7**.

"Sleep" is the Biblical type, or symbol, for a lack of faith. *Paul* confirms this at **Romans 11:7-10**. When the Apostles sleep while Jesus agonizes in the Garden of Gethsemane, we are being warned that though the Church is God's preferred conduit to salvation, it will not be "Heaven on Earth" -- the occasional faithlessness and sin of our spiritual leaders is being foreshadowed. See **Matthew 26:40, 43 and 45**.

"Sword" is the Biblical type, or symbol, for the word of God. *Paul* says as much at **Ephesians 6:17**. So, it is not an accident that we see a sword coming out of Jesus' mouth at **Revelation 1:16**.

"Hair" is the Biblical type, or symbol, for godliness, or for the power of God. So, it is not a coincidence that **Judges 16:20** says that the Lord had left Samson once Samson's hair had been cut by Delilah.

As a consequence, when the Book of Judith has two women, Judith and her maid, going down into the camp of the Assyrians, that is a picture of the people of God (the "women"), in His Church ("two" women), taking on the enemy of God's people.

When we see Holofernes lying in a drunken sleep upon his bed, that is a picture telling us that sinful faithlessness ("sleeping" Holofernes) is the enemy of God's people.

When Judith, the representative of God's people, grasps Holofernes' head by the hair, that is a picture of God's power (the "hair" of Holofernes) entering God's people (when the "woman" grasps his hair).

When Judith cuts off sleeping Holofernes' head with two hacks of a sword, that is a picture of sinful faithlessness ("sleeping" Holofernes) being destroyed by God's word (the "sword") from His Church ("two" hacks).

Placing Holofernes' head into a "food pouch" is probably

also intended to be symbolic.

In any event, note that by lopping off the sleeping Holofernes' head with a sword, Judith, representing God's people, the offspring of Eve, has inadvertently fulfilled God's prophecy to serpentine Satan at **Genesis 3:15: I will put enmity between you and the woman, and between your offspring and hers; they will strike at your head, while you strike at their heels.**

The analysis demonstrates that the story of Judith is a remarkable picture of the victory of the Church over evil through use of God's holy word, using Biblical types, or symbols, in a fashion that is perfectly consistent with the balance of inspired Scripture. The analysis dramatically proves that the decision of the Roman Catholic Church to include the Jewish Book of Judith in the canon of inspired Scripture, over the objections of the great Protestant reformers and even of the ancient scholars of rabbinical Judaism, was a sound one. We have evidence, here, that not only is the Book of Judith divinely inspired, but the Roman Catholic Bible contains the most complete canon of inspired Scripture, and the Magisterium or teaching authority of the Roman Catholic Church is, indeed, the divinely-inspired source of truth in the world today.

**By Peter J. Dawson**

## **HOW HE GOT RID of HIS BAD HABITS**

A young man, desiring to make known the efficacy of the "Three Hail Marys" devotion, wrote the following in a letter to a priest:

"During my grammar school years I acquired the habit of sinning mortally in both thought and action every day. As time went on, I found myself becoming more and more the victim of my passions although to all outward appearances I was everything that a young man should be. Thus the years passed.

Finally, bewildered and tired of this slavery to my passions, I tried to liberate myself from these evil inclinations, but I found that I could not. Still, I wanted to regain the freedom that I had known in my early childhood.

"One night, I decided to recite three Hail Marys in an effort to overcome the temptations which had been assailing me. I added this little prayer: "My good Mother, preserve me from sin this night." Almost instantly I felt a mysterious power come over me which seemed to place an iron curtain between me and the devil.

"From then on, I've always practiced this pious devotion of reciting three Hail Marys daily. It is now months that I have not committed a single mortal sin. I Go to communion often during the week, and I have been able to lead a chaste and somewhat austere life.

"I am writing about this to you, Father, so that you may tell

others of the wonderful devotion of the "Three Hail Marys", and encourage them to practice it as I now do."

**(by Anselm J Viano, S.S.P. from "MARY, OUR SWEET MOTHER")**

## **WHISTLING to OUR LADY**

A soldier, writing to his mother, cheered her heart with the following little incident:

"For some days I had been wanting to go to confession, but there was no priest near our quarters.

"I was walking along the road all alone, whistling your favorite hymn, 'Mother Dear, Oh Pray for Me,' thinking about how the Mother of God keeps us under her care. She knew what I wanted just then. Rounding a corner, still whistling, I met an officer, saluted, and he answered back:

"You're a Catholic, Private?"

"Yes, Sir,' I answered. 'I've always been one.'

"Thought so from the tune you're whistling,' continued the officer. 'Been to confession lately?"

"No Sir, there hasn't been a priest in the area for quite some time.'

"I'm a Catholic priest.'

"Well, this is luck! I've been waiting and waiting for the chance to go to confession, and so have a lot of the other guys back there. Could you come over and take care of all of us?"

"Gladly,' answered the priest officer.

"And the little hymn whistled to Our Lady turned out to be the instrument which brought us many graces that day."

**(by Anselm J Viano, S.S.P. from "MARY, OUR SWEET MOTHER")**

## **MARY IS OUTSTANDING FIGURE of CHURCH**

*The perfection God conferred upon Mary acquires its most authentic meaning if it is inspired as the prelude to divine life in the Church*

*"The plan of salvation which orders the prefigurations of the Old Testament to fulfillment in the New Covenant likewise determines that Mary would live in a perfect way what was later to be fulfilled in the Church," the Holy Father said at the General Audience of Wednesday, August 6, as he reflected on Mary as "the Church's type and outstanding model of faith and charity." Here is a translation of his catechesis, which was the 58th in the series on the Blessed Mother and was given in Italian.*

1. The Dogmatic Constitution *Lumen gentium* of the Second Vatican Council, after presenting Mary as "pre-eminent and as a wholly unique member of the church," declares her to be the Church's "type and outstanding model in faith and charity" (*Lumen gentium*, n. 53)

The Council Fathers attribute to Mary the function of “type,” that is, figure, “of the Church,” borrowing the term from Saint Ambrose who expresses himself thus in his commentary on the Annunciation: “Yes, she (Mary) is betrothed, but she is a virgin because she is a type of the Church which is immaculate but a bride: a virgin, she conceived us by the Spirit; a virgin, she gave birth to us without pain” (In Ev. sec. Luc., II, 7, CCL 14, 33 102-106). Thus Mary is a type of the Church because of her immaculate holiness, her virginity, her betrothal and her motherhood.

Saint Paul uses the word “type,” to give tangible form to a spiritual reality. In fact, he sees in the crossing of the red Sea by the people of Israel a “type” or image of Christian Baptism, and in the manna and in the water which gushed from the rock, a “type” or image of the Eucharistic food and drink (cf. **1 Cor. 10:1-11**).

By defining Mary as a type of the Church, the Council invites us to see in her the visible figure of the Church’s spiritual reality, and in her spotless motherhood, the announcement of the Church’s virginal motherhood.

#### **In Mary, the spiritual reality proclaimed is completely fulfilled**

2. It is necessary to explain that, unlike the Old Testament images of types, which are only prefigurations of future realities, in Mary the spiritual reality signified is already eminently present.

The Red Sea crossing described in the Book of Exodus is a saving event of liberation, but it was certainly not a baptism capable of remitting sins and giving new life. Likewise, the manna, a precious gift from Yahweh to His people wandering in the desert, contained nothing of the future reality of the Eucharist, the Body of the Lord, nor did water which gushed from the rock already contain Christ’s Blood, shed for the multitude.

The Exodus is the great work accomplished by Yahweh for His people, but it does not constitute the definitive spiritual redemption which Christ would achieve in the Paschal mystery.

Moreover, referring to Jewish practices, Paul recalls: **“These are only a shadow of what is to come; but the substance belongs to Christ” (Col. 2:17)**. This is echoed in the Letter to the Hebrews which, systematically developing this interpretation, presents the worship of the Old Covenant as **“a copy and shadow of the heavenly sanctuary” (Heb. 8:5)**

3. However, in affirming that Mary is a type of the Church, the Council does not intend to equate her with the figures or types of the Old Testament, but instead to affirm that in her spiritual reality proclaimed and represented is completely fulfilled.

In fact, the Blessed Virgin is a type of the Church, not as an

imperfect prefiguration, but as the spiritual fullness which will be found in various ways in the Church’s life. The particular relationship that exists here between the image and the reality represented is based on the divine plan, which establishes a close bond between Mary and the church. The plan of salvation which orders the prefigurations of the Old Testament to fulfillment in the New Covenant likewise determines that Mary would live in a perfect way what was later to be fulfilled in the Church.

The perfection God conferred upon Mary, therefore, acquires its most authentic meaning if it is interpreted as a prelude to divine life in the Church.

#### **Mary’s perfection surpasses that of all other church members**

4. After saying that Mary is a “type of the Church,” the Council adds that she is her “outstanding model,” because her perfection surpasses that of all the other members of the church.

Significantly, the Council adds that she carries out this role in faith and in charity.” Without forgetting that Christ is the first model, the Council suggests in this way that there are interior dispositions proper to the model realized in Mary, which help the Christian to establish an authentic relationship with Christ. In fact, by looking at Mary, the believer learns to live in deeper communion with Christ, to adhere to Him with a living faith and to place His trust and His hope in Him, loving Him with His whole being.

The functions of “type and model of the Church” refer in particular to Mary’s virginal motherhood and shed light on her particular place in the work of salvation. This basic structure of Mary’s being is reflected in the motherhood and virginity of the Church.

To the English-speaking pilgrims and visitors, the Holy Father said:

I am pleased to welcome the members of the Lourdes pilgrimage organized by the Maltese Association for the Transport of the infirm. My greeting also goes to the pilgrims from the Archdiocese of Atlanta. Upon all the English speaking visitors, especially the groups from Indonesia, Taiwan and the United States, I cordially invoke the joy and peace of Jesus Christ our Saviour.

(“CENTER FOR PEACE” September, 1997)

#### **NOVENA PRAYER to OUR LADY of the CAPE**

***O Holy Virgin Mary, our most merciful Mother, we Thy children humbly prostrate before Thee, implore Thy grace and help.***

***With confidence we come to Thee, O Queen of the Holy Rosary; to Thee do we turn our eyes. Bestow on us, we beg Thee, this special favor which we ask....***

***Grant us health of body and purity of soul; increase***

**our faith and love so that we may know Thy divine Son better and serve Him ever faithfully.**

**O tender and merciful Mother, intercede for those who are dear to us. Heal the sick, comfort the dying and have pity on the faithful departed. Protect our families; guard our country; and keep holy Mother Church safe from all evil.**

**Our Lady of the Cape, may we love Thee more and more, so that one day united with Thee in heaven, we may praise Thy Son eternally.**

Amen.

## THE REAL PRESENCE

**When did Christ give His priests the power to change bread and wine into His body and blood?** Christ gave His priests the power to change bread and wine into His body and blood when He made the Apostles priests at the Last Supper by saying to them: "Do this in remembrance of Me."

Thus he commanded them and their successors to renew till the end of time what He had just performed. This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ, through His priests.

**How do priests exercise their power to change bread and wine into the body and blood of Christ?** -- Priests exercise their power to change bread and wine into the body and blood of Christ by repeating at the consecration of the Mass the words of Christ: "This is My body....this is My blood."

Over the bread are pronounced the words: *Hoc est enim corpus meum*, "For this is My Body." Over the wine are pronounced the words: *Hic est enim calix sanguinis mei*, "For this is the chalice of My Blood."

1. At Mass, at the words of consecration, **transubstantiation** takes place; that is, the entire substance of the bread and wine is changed into our Lord's Body and Blood.

After the words of consecration, there is *no longer* any bread or wine on the altar, for they have been changed into Christ's Body and Blood. If it be asked how transubstantiation can possibly be effected, we reply, "By the almighty power of God."

2. The *appearances* of bread and wine remain. The consecrated Host continues to look like bread, tastes and feels like bread; but it is not bread, for the entire substance of bread is changed into Christ's Body.

The same thing is true of the consecrated chalice, which continues to look, smell, and taste like wine, but there is no more wine, only Christ's Blood.

**Is Jesus Christ whole and entire both under the appearances of bread, and under the appearances of**

**wine?** -- Jesus Christ is whole and entire both under the appearances of bread and under the appearances of wine.

1. In the Holy Eucharist Christ is *present* wholly, Body, Blood, Soul, and Divinity.

A little child preparing for her first Holy Communion was asked the difference between a crucifix and the Blessed Sacrament. "Why," the innocent child answered, "the crucifix looks like Our Lord, but it is not He. The Blessed Sacrament does not look like Our Lord, but It is He Himself!"

2. Christ is *whole and entire* under the appearances of bread or wine. As Christ's Body is a living body, and a living body has blood, so Christ's Blood is there wherever His Body is.

Where Christ's living Body and Blood are, there also must be His soul, for the body and blood cannot live without the soul. And where Christ's Soul is, there also is His Divinity, which cannot be separated from His humanity.

3. Christ is whole and entire *in each part* of the Host and in each drop in the chalice. When the Host is broken, the Body of Christ is not broken, but He exists whole and entire in each fragment.

In a similar way, even when we break a mirror into many pieces, each piece reflects our face.

4. Christ's Body and Blood are present in the consecrated species *as long as* the appearances of bread and wine remain.

When, therefore, we receive Holy Communion, we bear within us, as long as the appearances of bread remain, the Living Christ, Son of God.

Why does Christ give us His own body and blood in the Holy Eucharist? -- Christ gives us His own body and blood in the Holy Eucharist:

1. To be offered as a *sacrifice* commemorating and renewing the sacrifice of the cross.

**"For as often as you shall eat this bread, and drink the cup, you proclaim the death of the Lord, until he comes" (1 Cor. 11:26).** In the Mass, Jesus offers Himself as a Victim to His heavenly Father.

2. To be received in *Holy Communion*.

**"I am the bread of life...He who eats my flesh, and drinks my blood, abides in me, and I in him... He who eats me, he also shall live because of me" (John 6:48, 56, 58).** The Holy Eucharist is food to nourish the soul. By this food we are united to Christ, Who nourishes us with His divine life; sanctifying grace and all virtues increase in our souls; our evil inclinations are lessened. The Holy Eucharist is a pledge of everlasting life: "If any man eat of this Bread, he shall live forever." Holy Communion needs the Mass to

supply the consecrated species; for this reason Mass and Communion are inseparable.

3. To remain ever on our altars as *proof* of His love, and to be worshipped by us.

**“Remain with us Lord, for with Thee is the fountain of life” (Ps. 35:10). “Come to Me, all you who labor, and are burdened, and I will give you rest” (Matt. 11:28).** We say we love Jesus; do we prove our love? When we have a dear friend, we are ever eager to be in his presence; do we show Jesus the same loving tenderness? Or are we so forgetful of Him that we go to see Him only once a week?

**Since Christ’s Real Presence is in the Eucharist, what honor are we bound to render It?** -- We are bound to render the Holy Eucharist the same adoration and honor due God Himself.

1. It is a most *wonderful privilege* to have Christ actually present every moment of the day and night.

When the Blessed Sacrament is in the tabernacle, it is covered with a curtain or veil, and a sanctuary lamp is kept burning before it. When we enter or leave the church, we should genuflect on the *right* knee towards the tabernacle, as a sign of adoration.

2. This is why the *tabernacle* is the most precious part of a church. Special care should be taken to keep the altar linen clean; in most parishes there are altar societies of women who devote part of their time to the care of altar linen, vestments, etc.

The Holy Father gives us good example. The chapel of the Blessed Sacrament in the Basilica of Saint Peter’s is precious, with its unique tabernacle. Dozens of vigil lights burn day and night before Our Lord, as prayers for His people.

3. We can *show Jesus our love* and gratitude by every day paying Him a visit in the Blessed Sacrament, by attending Benediction, by hearing Holy Mass and receiving Holy Communion, by spending an hour of adoration when the Blessed Sacrament is exposed, and by other devotions.

When we pass by a church where the Blessed Sacrament is reserved, we should bow our heads as a sign of respect, and say a short aspiration in honor of Our Lord; men should raise their hats. If we are not ill-bred enough to pass by a friend without a word or gesture of greeting, shall we be thus ill-bred towards Our Lord!

(from “MY CATHOLIC FAITH”)

## REGARDING SACRILEGIOUS COMMUNION

Therefore whoever eats this bread or drinks the cup of the Lord worthily, will be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat the bread and drink of the cup; for he who eats and drinks unworthily, without distinguishing the body, eats and drinks

judgement to himself. This is why many among you are infirm and weak, and many sleep. (**I Cor. 11:27-31**)

(“THE CATHOLIC VISION”, Kati Reyburn, Editor, Nov. 1997)

## CONSECRATION to THE PRECIOUS BLOOD of JESUS

Conscious, merciful Savior, of my nothingness and of Thy sublimity, I cast myself at Thy feet and thank Thee for the many proofs of Thy grace shown to me, Thy ungrateful creature.

I thank Thee especially for delivering me by The Precious Blood from the destructive power of Satan. In the presence of my dear mother, Mary, my guardian angel, my patron saint and of the whole company of heaven, I dedicate myself voluntarily with a sincere heart, O dearest Jesus, to Thy Precious Blood, by which Thou hast redeemed the world from sin, death and hell.

I promise Thee with the help of Thy grace and to the utmost of my strength to stir up and foster devotion to Thy Precious Blood, the price of our redemption, so that Thy adorable Blood may be honored and glorified by all. In this way, I wish to make reparation for my disloyalty towards Thy Precious Blood of Love, and to make satisfaction to Thee for the many profanations which men commit against that precious price of their salvation.

O would that my own sins, my coldness, and the acts of disrespect I have ever committed against Thee, O holy, Precious Blood, could be undone. I offer to Thee the love, honor and adoration, which Thy most holy mother, Thy faithful disciples and all saints have offered to Thy Precious Blood, I ask Thee to forget my earlier faithlessness and coldness, and to forgive all who offend Thee.

Sprinkle me, O divine Saviour, all men with Thy Precious Blood, so that we, O Crucified Love, may love Thee from now on with all our hearts, and worthy honor the Price of our salvation. Amen.

(“SIGNS OF THE TIMES” 3rd Quarter 1994)

## HERE IS THE REMEDY AGAINST EVIL

Pray, pray and ask for nothing else. Put everything in the hands of the Mother of God. We must be prepared to undergo great trials in the not too distant future. Trials that will require us to be ready to give up even our lives and a total gift of self to Christ and for Christ. Through your prayers and mine, it is possible to alleviate this tribulation, but it is no longer possible to avert it. It is only in this way the Church can be renewed. How many times, indeed, has the renewal of the Church been effected in blood. This time again it will not be otherwise. We must be very attentive to the prayer of the *ROSARY*.

(Pope John Paul II “*THY KINGDOM COME*” Vol 97 No 1)

## THE UNINVITED GUEST

Wheresoever Pity shares  
Its bread with Sorrow, Want, and Sin,  
And Love the beggar's feast prepares  
The UNINVITED GUEST comes in...

UNHEARD, because our ears are dull,  
UNSEEN, because our eyes are dim,  
He walks the earth,  
The Wonderful  
And all good deeds are done TO HIM.

(“THE PRECIOUS BLOOD and MOTHER” Monastery of  
the Precious Blood)

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## THE GARDEN

The Lord's Prayer

We must pray with measured words, full of tranquillity and respect. Let us consider ourselves to be in the presence of God. We should thank God with our bodily posture and with the moderation of our voice. Just as shouting is rude, so a moderate tone of voice is respectful.

When the Lord teaches us about prayer, He tells us to pray in secret: in hidden and out-of-the-way places, in our own rooms, which is in conformity with our faith which teaches us that God is present everywhere, that He sees us and hears all of us and, with the fullness of His majesty, penetrates even the most hidden places. As it is written: **“Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall note see him? saith the Lord. Do not I fill heaven and earth? saith the Lord” (Jer 23:23-24)**, and again: **“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers--but the face of the Lord is against them that do evil” (1 Peter 3:12)**.

When we join our brethren to celebrate the sacred mysteries, presided over by a priest of God, we must not forget this respect and moderation, nor continually bawl our petitions without rhyme or reason, babbling a torrent of words, instead of humbly committing ourselves to God, who listens not to words but to the heart. It is not necessary to shout to the One who penetrates our thoughts, as He says: **“And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?” (Mt. 9:4)**, and again: **“All the churches shall know that I am He which searcheth the reins and hearts” (Rev 2:23)**.

This is the way Hannah prayed, as we read in the **first book of Samuel**; she did not plead with God by shouting, but in a silent and respectful manner, in the hidden depth of her heart. Her prayer was hidden, but it shows her faith; she did not speak with the mouth, but with

the heart (**1:12-13**), because she knew that in this way God was listening to her. In this manner she obtained what she sought because she asked with faith. And we read in the **Psalms: “When I remember Thee upon my bed, and meditate on Thee in the night watches” (63:6)**.

Dear brethren, he who prays must not forget how the publican and the Pharisee prayed in the temple (**Luke 18:9-14**). The former, without daring to raise his eyes to heaven, nor daring to raise his hands because of his humility, struck his breast and confessed his hidden sins in his heart, imploring the help of Divine Mercy, while the Pharisee prayed smugly, very contented with himself. The publican was justified because when he prayed, he did not put the hope of his salvation in the certainty of his innocence, because nobody is innocent. He prayed, humbly confessing his sins, and He who pardons the humble heard his prayer.

(by Saint Cyprian (c. 210-September 14, 258), Bishop of Carthage, Martyr, “CELEBRATE LIFE” Sept-Oct 1996)

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## PRACTICE VIRTUE

Do you know what the word “virtue” means? Well it comes from the Latin word “Vir” and Vir means man. Man and woman are supposed to be spiritually strong, honest and upright. So gradually as language grew, “Virtue” got to mean the quality in people which makes their souls and characters strong, honest and upright. We say that holy people are virtuous!

Virtue is something like a habit. Only a habit can be good, or it can be bad. A virtue is always good. You form a habit by doing something good over and over again and you have the formation of a virtue. Be kind, be kind, be kind, over and over again and we say that person possesses the virtue of charity. The more you do good things, the stronger and more beautiful will your virtues be.

Virtues are like flowers! How many virtues are there? Maybe I should answer that question by asking another one. How many flowers are there? Here is a list of some virtues--you can concentrate on one a month!

FAITH--We believe all that God tells us through His Holy Church.

HOPE--We know that God has made us for heaven and He will help us get there.

CHARITY--We love God above all things and others as ourselves.

TEMPERANCE--We never overdo in eating or drinking.

JUSTICE--We give to all what they deserve. To God we give our love and thanks.

PRUDENCE--We think before we speak or act.

FORTITUDE--We keep going even when things are difficult.

HUMILITY--We know that without God we are nothing and can do nothing.

POVERTY--We are satisfied with what we have.

MODESTY--We are careful to dress, speak and act purely.

PURITY--We respect our bodies and remember God lives in us!

OBEDIENCE--We obey our parents, teachers and all lawful authority.

PATIENCE--We bear sorrows and trials quietly and patiently for the love of God.

RIGHT INTENTION--Whatever we do, we do it for the love of God because it will please Him.

GENTLENESS--In thought, word and deed, we are good to all we meet.

PIETY--We say our prayers well, think of God.

RECOLLECTION--We think about what we are doing as we do it.

MEEKNESS--We are humble and kind, and never proud or boastful.

GRATITUDE--We are thankful for all we have received.

KINDNESS--We are thoughtful of others.

CONTRITION--We are sorry for our sins because they displease God.

DILIGENCE--We do everything carefully and completely.

ZEAL--We are concerned that everyone knows and loves God.

SIMPLICITY--We seek to please God in whatever we think, say and do.

PERSEVERANCE--We never give up doing good, even when things are hard.

MERCY--We forgive those who have hurt us.

TRUST--We know that God will help us if we ask.

GENEROSITY--We give as much as we can to others, even when it costs us.

CONSTANCY--We stay at our duty in good times and bad.

DOCILITY--We know how and when to give into others.

There you are! Thirty Virtues! Thirty flowers! Save this page. You can use it month after month. Study each virtue. You can use it month after month. Study each virtue. You can use it as a check list on your spiritual growth and to help you make your daily examination of conscience every day. Make your life beautiful by making each flower of virtue your own! Remember, the more you exercise your virtues, the stronger and more beautiful they become!

(from SOURCE UNKNOWN)

## **PRESS BULLETIN 134 - January 12, 2000**

### **THE CULTURE OF SILENCE**

The Jubilee Year that has begun is, among other things, also called the Lord's "Year of Grace." It has in mind the very broad field of human life and activity which grace encompasses. Still grace is not an inexpensive gift, because it can be threatened, fragile. It is the legacy of God, an undeserved gift. Precisely for that reason with regard to grace there is also a wonderful process between man and God. The primordial human yearning - begun anew - finds in grace the possibility of its realization. In the newer time in Christian spirituality there is all the more talk about the "culture of silence". That culture is generated and formed in the interior and means: to stop dead, to recollect oneself, to take up penance, to want steps of conversion and prayer. Such steps bear works by which we visibly cling to God. Then neither our neighbors nor their difficulties are any bother to us or any "foul play".

**Father Ivan Landeka**

### **NUMBER OF COMMUNIONS AND CONCELEBRANTS**

During December at the shrine of the Queen of Peace in Medjugorje 67,000 Holy Communion were distributed and at holy masses there were 1,064 concelebrations by priests from home and abroad, that is, 34 priest per day.

During December the most numerous groups were from Korea, Austria, Italy, England, USA, France, Czech Republic, Slovakia, Brazil, Germany, Canada, Belgium, Letonia, Lebanon, Holland, Poland and, of course, Croatia.

During 1999 in the parish of Medjugorje there were 1,030,000 Holy Communion distributed while there were 23,472 concelebrations by priests at holy masses.

### **THE NEW YEAR**

As already for a number of years in a row now, so also this year there was held a prayer vigil for the New Year. It began with prayer at 10 PM and ended with a midnight Holy Mass. About 5000 faithful were present. Again for this occasion the most numerous were the youth coming from practically all European countries and the USA. Thus the parishioners and the pilgrims together saw the Old Year out and ushered in the New Year singing and praying for the peace so much needed for modern man in today's world. How profound the experience is for those who for once await the New Year in Medjugorje in prayer, is shown by the fact that the number of pilgrims for that occasions increases from year to year. All those who come once, come back again. In this uncertain and unpeaceful world youth are still deciding the entrust their future to God.

From December 29th to January 1st a prayer seminar was conducted for the young members of "Friends of the Talented Fund". They are, namely, the members of the fore-mentioned Foundation which helps them during their studies

at different Universities in Bosnia-Herzegovina and Croatia. Already for some years these young people want to start the New Year in the joy of prayer and community. About 70 students from Bosnia-Herzegovina and the Republic of Croatia participated in the seminary. The "Friends of the Talented Fund" organized the seminary and it was conducted by Father Slavko Barbaric.

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## **REFLECTION on OUR LADY'S MESSAGE of 1/25/2000**

I greet all of you who are following the messages and who wish to reflect with us upon this month's message, and I hope that you have all started this new time well.

At the moment Vicka, Jacov, Ivanka and Mirjana are here at home, while Ivan and Marija are respectively in America and Italy. A week ago Ivan became a father to a second daughter, and of course we all wish them the best and congratulate them for this new life. Here I would like to announce that from June 30 until July 6 we are organizing a Week for Priests and it will already be the 5th such meeting. Last year we had about 170 Priests from 10 countries who attended the Retreat. The week has come to be known as PRIESTS IN MARY'S SCHOOL. This year the theme will be THE PRIEST, A MAN OF THE HOLY TRINITY AND SERVANT OF THE BODY OF CHRIST, and this because this Jubilee Year is meant to be dedicated to the Holy Eucharist. And so I invite all groups to pray that Priests will react to this invitation but also that people become active and make their Priests aware of this Retreat. This year the families of this Parish are offering the Priests free room and board as a gift to the Priests. We also invite the local families to participate in these activities as much as possible because with such things a new spirit of community is made possible.

### ***I CALL YOU ... TO PRAY WITHOUT CEASING***

We know that Mary has called us to prayer in nearly every message since the beginning. We know that there are messages in which she repeated the call to pray three times. Here we should notice that she did not call us to constant praying of the Rosary, to being in the Church constantly or being at Adoration all the time. Any of these would be impossible, yet still she is calling us to pray without ceasing. This means that we first ought to understand what this means and then practice in doing so.

Prayer is an encounter with God. Encounters with God occur in different ways. First in formal prayer, when we take the time to pray or to read Holy Scripture, when we attend Holy Mass we have special opportunities to encounter God. In these ways of encountering God the first

and the most important thing should occur, and this is that our heart opens itself to God, opens itself to God's peace, mercy and love, and then is filled with these. When this happens to our heart, then encounters with God become possible anywhere and at all times.

I do my work out of love for God, when I make use of the talents that He gave me toward my love for Him and toward the others around me. Then I am in contact with God. A person who works studiously knowing all the time that his gifts have all come from God. Who then, through a deep responsibility develops them, is in contact with God. The one who has developed his talents and who serves the others with them then he is also encountering God.

We all know that the decisive encounters with God should occur in people. Yet still people exist who have said that another person is Hell, and those are the so-called existential atheists. But for us Christians it is different when we say that someone else is Paradise. This is when we encounter God in another person. When we think about what Jesus says about the Last Judgement, then everything becomes clear. He only uses one criteria, whether or not we encountered Him in the needy people around us. If yes, then we can go into the Kingdom of Peace with Him. If not, then we are excluding ourselves from the Kingdom of Peace.

So, we can say that Jesus does not ask how many Rosaries we prayed, how often we attended Mass or how many days we fasted, but rather if we recognized Him in the others and then loved them. But in order to encounter the others in this way and to be able to recognize Jesus in them we must of course, first of all pray. It is this way that we can come to understand what is meant by praying without ceasing and then also to live this.

When we look at Jesus' prayer-life we are able to say that He prayed often. He prayed up on the mountains. He remains in prayer also when all the others are looking for Him. His prayer is His firm contact with His Father. Then He also prays for his Apostles and for all those who will be listening to their words. He is in constant contact with the Father and that is why we can say that He was praying without ceasing and therefore is also calling us by way of His mother to do the same.

Saint Paul also speaks of ceaseless prayer. We ought to understand it in the same way. Mary can only ask of us that our prayers, our Masses, our Rosaries and so forth can make us capable of encountering God in the others and in all of nature. She remains loyal to the message of the Gospel, and that is why she was also able to tell us to go into nature to encounter God the Creator and to praise and to adore Him there.

For us Christians it is simply very important to think and to speak about this idea of praying without ceasing. This becomes the criteria for our own lives. When we come to

think about the words of Isaiah in which he criticizes people who come into the Temple to pray and to make offerings but who then go home and continue with the same injustices. Then it says that God does not like such a fasting and such a prayer. We encounter God in prayer and then also improve our lives. Through this improved life we are willing to encounter God everywhere.

#### ***IF YOU PRAY YOU ARE CLOSER TO GOD***

This idea should again be emphasized. So that we may experience God's closeness to us and to be able to encounter Him we must primarily make time for this to occur. This is why so many Christians remain without a true encounter with God and thereby remain far from Him, only because they have not taken enough time for prayer. The worst thing that can happen to people is that He lives far from God. The one who distances himself from God also distances himself from the path of truth, from the light, and from true life, and therefore is simply unable to have true peace. The distancing from God happens due to sin because sin is something that we do and through which we isolate ourselves from God and from the others. Isolation is the result of a distant from God. No one can live well in this way, and can therefore not have true peace.

#### ***AND HE WILL LEAD YOU ON THE WAY OF PEACE AND SALVATION***

That is why so many people are suffering terribly mentally, spiritually and physically. In order to be healthy and to remain healed one must do everything that one can do to be close to God. Only through this closeness to God can we come closer to ourselves, to others around us, and to all of nature as the creation of God. The one who stands close to God can also be close to other people.

Many children today suffer and find no use in life because their parents are not present enough for them. How easily does it happen today that parents take far too much time for their work. It is especially important that the mother decide to be very close to the children. It is a drastic mistake for the raising of children when the mother goes to work and thereby gives too little time for the children. This is especially so when the children are still small. Nothing and no-one can replace the mother, and the same goes for those parents who, in order to silence the children, buy them too many toys or just put them in front of the TV. This too is a big mistake in their idea of what raising children is all about.

#### ***THAT IS WHY I CALL YOU TODAY TO GIVE PEACE TO OTHERS***

The most important thing in the growth of children is the proximity to their parents, who have enough time for them. It is only through their proximity to God that people become capable of being close to others. By way of this closeness, they also lead the others to God and to His peace.

#### ***ONLY IN GOD IS THERE TRUE PEACE***

True peace is only in God. The Psalmist for instance compares his own soul with a child which sits in his mother's lap because he has found peace there. Saint Augustine says: "My heart could not come to peace until it found peace in the Lord." He described his distress and lack of peace when he says that he sought God everywhere -- in the creatures, in people -- but found Him nowhere until he found peace in God Himself.

Certainly one of the most beautiful testimonies about God is that God is the God of peace, and that His will is our peace. This we find several times in Paul's letters. This peace for which each of us yearns, and which can only come from God, can only be found when we open ourselves to God and then stay with God in prayer and there then discover peace.

#### ***OPEN YOUR HEARTS***

How deep the yearning for peace is in people can be seen in the description of eternal life or eternity when we speak of the Kingdom of Peace. This is emphasized even more than the Kingdom of Love or the Kingdom of Life.

The Kingdom of Peace is promised to each of us. We can look into this Kingdom here on earth and find this pilgrimage path when we decide for prayer. When we wish to describe man's path, then we can say that man is a pilgrim who yearns for God and who wishes for the fulfillment of his life and this then is described as peace.

During this entire Jubilee Year we are all called to very consciously go on the path where we can more easily find God. The primary purpose of a pilgrimage to Medjugorje consists in man's wish for peace. He finds it in God's having sent His mother here. Mary has, in emphasizing peace, really hit the heart of the issue because it is peace that has come to be threatened. The more peace is threatened, the easier it becomes to give the diagnosis that man is very far from God. The nearer we come to God the closer we come to true peace which we certainly will seek every day when we are in prayer.

#### ***AND BECOME THOSE WHO GIVE A GIFT OF PEACE AND OTHERS WILL DISCOVER PEACE IN YOU AND THROUGH YOU***

Twice she tells us to give peace to others. Once she says 'give' and the other time she says 'give a gift.' Either way it is clear that what God gives us is the gift. Then what we have been given by God as a gift, we should give to others. Then in so doing it, becomes our assignment. Nothing that man has received may he keep. We will lose everything that we out of our selfishness, wish to keep for ourselves.

The one who does not wish to love also is unable to live in God's love. When someone does not wish to give peace to others, then he has already lost his peace. Only in accepting and then giving can man live in true peace.

It is of this that Mary wishes to make us conscious. The others seek and yearn for peace. This is our Christian opportunity to step in for the others. If we carry true peace within us and offer true peace to the others, then we will become witnesses of peace and love and therefore witnesses for God. This is why we must always ask ourselves how capable really are we to give witness. Sometimes we think that people do not wish to accept what we want to offer them, and then they accuse us that our teaching or our pastoral work does not bring about enough fruits. This is certainly true. But, when we accuse someone, although we should not accuse anyone, that it is this way, often we say that the children or the Christians do not want, this then is not true. When something in this respect does not work, then we must first of all ask ourselves, us singly, the parents, Priests and the entire Church. When we are unsuccessful in passing along the peace in the world, then it does not concern the world that does not want peace but rather ourselves. We are not carrying true peace inside us. Then we are unable of giving it to others.

So this call of Mary's to witness true peace to the others means that we, with all our hearts and beings, seek God's peace. Once we have found it will it then flow over to the others and therefore also given to them.

**AND IN THIS WAY YOU WILL WITNESS GOD'S  
PEACE AND LOVE WHICH HE GIVES TO YOU**

This is the assignment that has been given to us and especially to all those who have come Medjugorje by God. But God does not seek anything from us that He did not give us to begin with. In this way may we all remain in Mary's school, and for this may we all now pray...

**God, our Father, and our God of Peace, we thank You that only in You is there true peace. We thank You that we can be with You without ceasing and we thank You that You let Yourself be found in that we can come closer to You in prayer.**

**Please free our hearts and our souls of everything that hinders us from being close to You and that keeps us distant from You. Free us of all things to which we are bound and to which we have tied ourselves and by way of which we have be made incapable of coming closer to You. Free us but also forgive us for everything where we were responsible for our being bound. Heal our hearts, our souls, our past and also all our memories from all that which forbids us from coming closer to You. We ask You, in the name of Your Son, Jesus Christ, free us from Satan and of all his oppressions, his attacks and his wish to destroy all peace, so that our hearts may come to rest in You. Give us the experience that we may rest in You like a child does in the lap of its mother. Lord, we ask of You along with Mary, the Queen of Peace, for all people and especially for all**

**The PILGRIM**

***pilgrims that we, during this new time, may be pilgrims along with Mary and remain there with her.***

***We ask You, O Father, on behalf of all youth, who have so far not been able to find their way to You, all who have been distracted away from the path to You; all those who have sought fake peace in alcohol and drugs and all others who have sought wrong paths to peace, bring them back into Your closeness, because they will never have peace when they are far from You.***

***In Christ, our Lord. Amen.***

**Fra Slavko Barbaric**

**Medjugorje; January 27, 2000**

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**PRESS BULLETIN 135 - January 26, 2000**

**F A I T H**

The society in which we live and the world which surrounds us do not, as in former times, mediate a Christian formed life. There is also the question whether everything that was presented and mediated as Christian was indeed Christian? The family today, which because of changed circumstances and the absence of a faith experience, is not the absolute means of mediating a faith-filled interpretation of and experience of the world. The institutions of social life and the media have a completely different field of interest. Thus it is all the more often left to each individual alone, although he springs from a Christian environment, to choose his own experience and behavior of faith. The long experience of the Church does not cease to proclaim the irreplaceable role of the family in the formation of every person. Here one, understandably, also has in mind the formation of spiritual content. Family community prayer and personal witnessing therefore also remain the rudimentary a-b-c's of all future Christian education.

**Father Ivan Landeka**

**PASSING OF BISHOP PAUL ZANIC**

The retired bishop of Mostar-Duvno, Msgr. Paul Zanic, passed away January 11, 2000 in Split. The deceased bishop was born May 20, 1918 in Kastel Novo near Split. He was ordained to the priesthood June 1, 1941 in Split and was named coadjutor bishop of Mostar-Duvno December 9, 1970. He was consecrated bishop May 2, 1971 in Mostar. As bishop ordinary he presided over the Hercegovina dioceses from September 14, 1980 to July 24, 1993. The corpse of the deceased, according to his personal wish, was buried in the family plot in Kastel Novo, Republic of Croatia January 13, 2000.

Grateful to God for his ministry, we invite all Medjugorje pilgrims and friends of Medjugorje to keep the beloved departed Bishop Zanic in their prayers.

**Information Center MIR - Shrine of the Queen of Peace  
88266 Medjugorje, BiH. <http://www.medjugorje.hr>.**

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## **PILGRIMS of FAITH MARIAN CENTER (PFMC)**

We are not a **store**. We operate like a **church pamphlet rack** where you **make selections** and **offer a donation** based on **value** posted or received.

The **PFMC** is now permanently approved as an **Internal Revenue Service (IRS)** Code Section 501(c)(3) non-profit, tax exempt religious association which can accept tax deductible contributions or donations in relation to its organizational functions. These functions include pilgrimages, retreats, days of recollection, presentations, books and religious articles.

Please patronize your local Catholic Book Store as well as the **PFMC**.

### **DONATIONS by CHARGE CARD ACCEPTED**

We accept **DISCOVER/PRIVATE ISSUE, MASTER CARD** and **VISA** for all donations to the **PFMC**. This includes for books and religious articles, pilgrimages, retreats and for **"The PILGRIM"** or the building fund.

This availability does not come without its cost to us. Every charge card use costs us about 3% of the total charged. Since we had to invest in new equipment and must pay fees beyond the per charge cost to us, there will be 3% **PROCESSING FEE, non-refundable if credit is necessary**, added to each charge that is processed.

### **COMPLETE ADDRESS — USE RETURN ADDRESS LABEL or STAMP!!!**

**ALWAYS complete any order forms or give us full address with any letter order.** Consider using one of the many mailing labels each of us receives in our mail so that we can see your address clearly printed and often with the ZIP+4 which is supposed to speed the mail delivery.

We appreciate the communication so that we can correct our mailing labels and list. ORDER and SPONSOR **"The PILGRIM"** for your favorite religious or priest.

### **BLESSED OIL**

**Kathleen** has bottles of blessed oil from **Medjugorje** blessed at Holy Mass in **Saint James** and then carried to **Vicka's** house to be present in the room during an apparition. Volunteers transfer the oil to small bottles for you or your prayer group to use as a sacramental.

Read the articles in the *November* and *December 1994* issues as well as the **Bible** readings for the **Holy Week Chrism Mass** about Blessed Oil and Oil of Gladness.

**Oil from Medjugorje is a sacramental and should be handled as such. It is NOT the same as the oils blessed by the Bishop for official church ceremonies or during administration of the sacraments by a priest.** People being blessed should not be misled into thinking that blessing by the laity in any way replaces blessing by a

priest, whose Holy Hands are consecrated by the Bishop in the sacrament of Holy Orders.

We request a \$5 donation per small bottle. This covers \$3 for the bottle, packaging and special handling plus \$2 mailing or postage expense.

### **NOTICES for PFMC AREA EVENTS**

Would you be so kind as to take the following BULLETIN NOTICES to your **Pastor** and / or **Parish Bulletin Coordinator** and ask them to publish these notices to support events for which you have an interest. Thank you.

#### **2000 PFMC RETREAT CONFERENCE**

Reserve **February 25<sup>th</sup>, 26<sup>th</sup> and 27<sup>th</sup> 2000** for the **PFMC RETREAT CONFERENCE** at the **Four Points Hotel** in **Cherry Hill, NJ 08034**. The topic will be **"DO THIS IN REMEMBRANCE OF ME"** (**1Cor11: 24 and 25**) **"The HOLY MASS."** Call (856) 768-9228 for an information sheet and registration form.

#### **Pilgrimage to Italy and Its Shrines**

Scheduled to depart **May 1, 2000**, enabling pilgrims to receive a **JUBILEE INDULGENCE** from the Holy Father by going through doors of all 4 major basilicas. **Father James Sauchelli** of the **Trenton Diocese** will be Spiritual Director. If you are interested, please call **Kathleen** at the **Pilgrims of Faith Marian Center (PFMC)**, (856) 768-9228.

#### **Pilgrimage to Medjugorje and Rome and Assisi**

Want to pilgrimage to **Medjugorje** and **Rome** and **Assisi** for **June 20 thru 30, 2000**? Want to visit **Rome** with an opportunity to obtain a **JUBILEE INDULGENCE** from the Holy Father by going through doors of all 4 major basilicas? If interested, call **Kathleen** at **Pilgrims of Faith Marian Center (PFMC)**, (856) 768-9228.

#### **Pilgrimage to the Holy Land**

Want a wonderful, gentle paced pilgrimage to see where Jesus walked in the **Holy Land** with a requested donation as reasonable as possible to include all morning and evening meals, transportation, overnight accommodations and full spiritual program? Can you depart on **November 1, 2000** for **12-14 days**? We are planning to stay overnight in convents, monasteries or hotels that will provide an atmosphere for a year 2000 pilgrimage you will never forget. We are currently planning to have **40** seats available and transfer through **Rome** with an opportunity to obtain a **JUBILEE INDULGENCE** from the **Holy Father** by going through doors of all 4 major basilicas. If you are interested, please send your name and address to **Pilgrims of Faith Marian Center (PFMC)**, 61 Cooper Road, Voorhees, NJ 08043-4963.

## CALENDARS:

In *February*, the Church celebrates the Feasts of **Presentation of the Lord (2)**, **Seven Founders of the Order of Servites (17)**, and **Chair of Saint Peter (22)**, the Memorials of *Saints Blase (3)*, *Ansgar (3)*, *Agatha (5)*, *Jerome Emiliani (8)*, *Scholastica (10)* *Cyril and Methodius (14)*, *Peter Damian (21)* and *Polycarp (23)* as well as *Our Lady of Lourdes (11)*. Most Church calendars show **Presidents' Day (14)** and **Saint Valentine's Day (14)**.

In *March*, the Church celebrates the Solemnities of **ASH WEDNESDAY (8)**, **SAINT JOSEPH, HUSBAND of MARY (19)** and the **ANNUNCIATION of the LORD (25)**, the Memorials of *Saints Casimir (4)*, *Perpetua and Felicity (7)*, *Patrick (17)*, *Cyril of Jerusalem (18)* and *Toribio de Mogrovejo (23)* as well as *Blessed Katherine Drexel (3)*.

## INTERNET

Surf for the **PFMC** presence on the Internet at:

<http://www.geocities.com/pilgrimsfaith>

Thank you for your patience and kind words about our efforts with "**The PILGRIM**" and the Internet.

## AROUND the PFMC AREA

*Thursday, 17 February 2000, 7 PM:* Rosary, Prayers and Talk by **Josyp Terelya, Ukrainian Catholic Witness** currently from **Toronto, Canada**, at **Culture Hall, 2 Friends Avenue, Medford, NJ**. For more information, contact **609 654-0060**.

## The PILGRIM

**Pilgrims of Faith Marian Center (PFMC)**  
**A Religious Association, Inc.** - NON-PROFIT and  
IRS Code 501(c)(3) TAX EXEMPT

**Keith and Kathleen Werner,**  
Co-Directors, 61 Cooper Road,  
**Voorhees, NJ 08043-4963**  
(856) 768-9228 FAX: (856) 768-9428



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Volume 11, Number 2 – February 2000

**PRIORITY DATED  
RELIGIOUS MATERIAL**

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## PLEASE DO NOT THROW THIS AWAY!!

If you do not desire to read "**The PILGRIM**," please give it to your Marian prayer group or return it to sender. If address has changed, please send a change of address. If there is no time to read it all right now, please put it with other reading material in a place where you can read at least an article per day until the next issue arrives.

We operate on divine providence and the kind donations of those who can afford to support us.

**PRIESTS!** Please note that HOMILY ideas have come from priests reading articles in "**The PILGRIM!**"



*Friday, 18 February 2000, 6 PM:* Rosary and Prayers, 7 PM: Holy Mass, celebrated by **Rev. Michael Scott**, followed by Talk and Sharing by **Josyp Terelya, Saint Mary, Perth Amboy, NJ**. Information 732 442-0039.

*Sunday, 20 February 2000:* **In His Sign Ministries WINTER FESTIVAL**. Contact 610-527-2906 or 1-888-34 FAITH. Also, listen to "**Putting It On The Line**," 5-6 PM, *Monday-Friday* on **WTMR-AM 800** if you live in the **Delaware Valley** or **Southern New Jersey**.

Reserve *February 25<sup>th</sup>, 26<sup>th</sup> and 27<sup>th</sup> 2000* for the **PFMC RETREAT CONFERENCE** at the **Four Points Hotel** in **Cherry Hill, NJ 08034** by completing a gold registration form. The topic is "**DO THIS IN REMEMBRANCE OF ME**" (1Cor11: 24 and 25) "The **HOLY MASS**".

Please release your **ROOM RESERVATIONS** with the **Four Points Hotel, 1-800-257-8262**, if you are **NOT pre-registered for the conference with the PFMC**

For additional information, call 856-768-9228.

## MARIAN PILGRIMAGE PRESENTATIONS

**Keith** and **Kathleen** are always willing to schedule presentations to prayer group, **Altar Rosary Society, Legion of Mary** or other parish group meetings. The experiences and continuation of ministry for **Our Lady** in this time of graces and manifestation of Our Lord's Mercy are shared through videotape, witness and/or slide presentations followed by a question and answer session.

There is no charge. Free will offerings are accepted especially for books, tapes and religious articles which are made available at the presentation sites just like they are at the **PFMC** which operates like a church book rack.