

2006 PFMC RETREAT CONFERENCE
FEBRUARY 17th through FEBRUARY 19th 2006

“Let us pray and beg Our Lord to have mercy
on us and to grant us deliverance.”
(Tobit 8:4) [NAB]



“The wedding night of Tobias and Sarah”

Used to be two different paintings by **Jan Steen**, joined in **1996**.

www.museumbredius.nl/schilders/steen.htm

YOU ARE!

You are a sign of the gentleness of God..

You are a symbol of the smile of Divinity.

Intercessors of the Lamb, do you know your sacramental power?

The transforming power of the Church is yours, carried in the delicate vessel of your word, your prayer, your heart.

You are sacrament!

You smile and through your eyes must radiate the Son of God.

For you are sacrament.

You warmly clasp a hand and the wheat-grains of a heart are changed to Christ.

For you are sacrament.

You endure with spirit-filled courage the wood of the Cross, which is warmed by the Body of Christ.

For indeed you are sacrament.

You must love and in your love the world will encounter God. Intercessor, what price the emptying of the vessel that you may serve as instrument, as sacramental channel.

It is the price of parenthood, of bringing forth life in the Spirit and in the Body. Being willing to die to your own desires, to sacrifice, to be vulnerable.

It is the price of parenthood, nurturing development in patience, pain and prayer.

It is the price of giving birth. Your life consumed upon a paten that the life of Christ may be chalice.

Is the price too high, O Intercessor who is sacrament? Is it too high? Do you not know that love knows no counting. That fire does not measure as it consumes. If in being sacrament I house the God I channel, then bless the water of my openness, touch my earthen shell, ordain me God with the oil of joy!

Amen.

SACRAMENT of CONFESSION / RECONCILIATION /PENANCE

The **SACRAMENT of CONFESSION / RECONCILIATION / PENANCE** will be available *Friday* night, all day on *Saturday* and as priests are available on *Sunday* in hotel rooms **458, 459** and **460** with overflow in the **Priests / Deacons Room, Salon B.**

Please be considerate of the large numbers that want to receive this Sacrament. Prepare in advance using the **Examination of Conscience** booklets made available by the **PFMC**. Make an appointment for **Spiritual Direction** if that is needed at a later date.

There is an **Examination of Conscience Booklet** handout which has proven useful at past **PFMC** events in preparation for and completion of a good Confession. Don't hesitate to use it.



Office of the Bishop

Diocese of Camden

631 Market Street
Camden, New Jersey 08102

February 2006

Dear Participants:

I write to welcome you to the Pilgrims of Faith Marian Center's 2006 Retreat Conference. I know you will be filled with the joy, love, and mercy and healing of the Lord through the events that are scheduled this weekend.

As you seek to come closer to the Lord by honoring his Blessed Mother, be assured of my union with you in prayer.

May God continue to guide you and bless you.

Fraternally,

A handwritten signature in blue ink that reads "Joseph A. Galante". The signature is written in a cursive style.

Most Reverend Joseph A. Galante, D.D., J.C.D.
Bishop of Camden

WELCOME to the ANNUAL *PFMC* RETREAT CONFERENCE

In the year of Our Lord, **AD 2006**, the Holy Spirit seeks to indwell in each of us in a powerful way. Through His gift of healing touch He longs to reach the hearts, minds, bodies and souls of each of us. The gifts that the Holy Spirit wishes to bring forth, for we have all the gifts already within us, are longing this weekend, and the 3 day extension, to be brought forth in a new joyful experience. Join us this year in realizing His work to be done, and His ways in which He wishes to use us.

Each year the volunteers have worked very hard as instruments of the Holy Spirit through the intercession of Our Lady to put together a beautiful **RETREAT CONFERENCE**. There have been many **CONFERENCES** with lots of speakers and tight schedules. There is a schedule for this **RETREAT CONFERENCE** and we hope to follow it. We have more freedom to pray and absorb each presentation in a **RETREAT** setting. These annual events have always been done in a **RETREAT** atmosphere. Stressing **SILENCE**, it is the hope of all to have a weekend to slip away from the busy world and to rest in the arms of the Father, Son and Holy Spirit, to embrace the word, the Lamb of god, and to find His wisdom and healing in their lives.

We welcome you this year, and thank you for your "yes" to this pre-Lenten **RETREAT CONFERENCE**. We thank the excellent speakers for coming and sharing the wealth of God's knowledge and healing prayer with us. During this **RETREAT CONFERENCE** all of our volunteers will be praying for you and for your intentions. They will be available to help you, to pray with you, or to answer any questions. We ask that you pray for each of us. We hope that you will leave with great joy and peace, and with a true sense of the Path to Heaven that must be embraced by all.

PLACES TO TALK - TO BE SILENT

Talking is allowed in the **Main Lobby**, in ***Elephant and Castle Pub and Restaurant*** and during the Hot Meals in the ***Poste Room***, around the displays in the ***Regency Ballroom***, outside and in the guest hotel rooms. Please respect **silence** in all other public places inside the hotel complex particularly in the ***Windsor Ballroom***, and its ***Entry Foyer***, and the **back hallway particularly around the *Adoration Room, Salon C***. If someone is disturbing you, **please** be kind and make a gesture of **silence**. If you are the one speaking, we ask that this gesture be taken as a gentle reminder and that you will be kind and respectful and go to the areas listed above to talk. Remember that this is a weekend away for many who do not get silence in their busy world of work or home, and they come to rest and listen. **Enjoy the SILENCE!**

SACRAMENT of CONFESSION, RECONCILIATION, PENANCE

The hotel rooms **458, 459 and 460** are designated as **Confessionals**. You may either face the priest or sit behind him. **Salon B**, the **Priest's Vesting Room**, will be set up with chairs and dividers in the four corners for use as overflow **Confessionals**. Tags have been placed on the doors or dividers and will designate if a priest is available in a specific room or **Confessional** area. We have asked that priests be available on **Friday** (for those who want to get a "Jump Start" on grace). They will also be available from **9 AM Saturday** through the day and until the time of the **Concert / Healing Service Saturday evening**. Because of requirements for priests in their parishes on **Sunday**, there will be very few priests available on **Sunday**. At all times please remember that there are many who wish to receive the graces from this beautiful **Sacrament**. It is respectful to others if you do not use this **Confession** time for deep **Spiritual Direction**. Please try to make an appointment at another time for seeing a priest for personal matters requiring a lot of time. We are very very grateful to all of the priests who have so generously come to help us with this beautiful **Sacrament of Confession, Reconciliation and Penance** as well as the graces that flow from it.

The upstairs hotel room **Confessionals 458, 459 and 460** may best be accessed by using the **back elevator** between the **Regency Ballroom** and the **Salon Corridor**. Please remember to keep **SILENCE** outside the **Confessional Rooms** particularly **Salons A and B** which are right next to the **Adoration Room, Salon C**.

ADORATION ROOM (Salon C)

On the main floor in the back hallway between the ***Windsor Ballroom*** and the ***Regency Ballroom*** is the ***Adoration Room (Salon C)***. Please make every effort to visit Jesus in the Blessed Sacrament during this **RETREAT CONFERENCE** (“will you not watch with me for one hour?”). Sign up for an hour of **Adoration** during ***Friday*** or ***Saturday*** night so that we know there are at least two people scheduled every hour. Sign up sheets will be available on a table in the ***Windsor Ballroom Entry Foyer*** near the **Registration Tables**. Please enjoy listening to Him in the **SILENCE** of the night. Quietly leave your room, in comfortable clothes, and come to the ***Adoration Room*** at any time during the night. We ask for complete **SILENCE** in the back corridor. The ***Adoration Room*** will be open after the **Holy Mass** on ***Friday*** night until the closing **Holy Mass** on ***Sunday*** except during **Holy Mass** on ***Saturday***.

PFMC DISPLAYS and MINISTRY / VENDOR TABLES

The **PFMC** has a large assortment of spiritual books, tapes and religious articles available for you in the **PFMC Displays** set up in ***Regency Ballroom III and IV***. We have made a great effort to have all of our vendors be ministries like the **PFMC**. We are not charging them any percentage of their earnings so that all that you purchase will go towards helping them to continue to exist. There is a map of the **CLARION HOTEL** layout in this booklet. It shows the ***Entry Foyer*** of the ***Windsor Ballroom*** where the various ministry / vendor tables can be found. All of the ministry / vendor tables will close down in order to hear the presentations. There is adequate time before the beginning of the **RETREAT CONFERENCE** and between the sessions for you to visit when all of the **PFMC Displays** and the various ministry / vendor tables are open. We will provide a list of ministries, organizations and vendors with displays as well as a listing of the hours that the **PFMC Displays** various ministry / vendor tables will be open. The **PFMC**, and many of the other ministries, operate on donations with individuals being responsible for determining value received in return for the donation. The **PFMC** materials are all marked for estimated value.

HOT MEAL PLAN

There is a **PFMC HOT MEAL PLAN (\$60)** offered with tickets available for pre-purchase which included ***Saturday Lunch (\$20)***, ***Saturday Dinner (\$25)***, and ***Sunday Lunch (\$20)***. All of these meals will be buffet style with the buffet in the ***Poste Room***. Those with pre-purchased tickets who arrive late might be seated in the ***Main Lobby*** just outside the ***Poste Room***. The ***Saturday Lunch*** will provide an opportunity to meet personally with speakers and **PFMC** volunteers seated at tables with **RETREAT CONFERENCE** attendees. If you wish to donate for any of the meals, and particularly to sit and enjoy your meal with the speakers, we ask you to go to the **Registration Table** outside the entrance to the ***Windsor Ballroom*** before the **RETREAT CONFERENCE** begins and donate for whatever Hot Meal tickets are still available. There are only a limited number of hot meal seats available once we give the pre-purchase numbers to the hotel staff and we must have a final count for meals no later than **2 hours** before each hot meal. For Saturday Speakers Luncheon this is by **10 AM Saturday morning**.

MEALS in the CLARION HOTEL

The ***Elephant and Castle Pub and Restaurant Cambridge Room Buffets*** will be open from **6:30 AM to 11 AM** on ***Saturday*** and ***Sunday*** in order to accommodate the needs of each attendee with two different buffet selections available. A **Continental Breakfast Buffet** is offered for **\$7.95** and a **Full Breakfast Buffet** is offered for **\$10.88**. The ***Elephant and Castle Pub and Restaurant*** will be open from **NOON** until **10 PM** with a menu from which you may order to your desires. Some meals will have special limited menus in an effort to expedite service for the **RETREAT CONFERENCE** attendees.

Please come and enjoy your meals at ***Elephant and Castle Pub and Restaurant***. Stay inside and warm. The staff servers are wonderful and welcome our **RETREAT CONFERENCE** attendees. They also offer room service during their hours of operations.

MEALS outside the CLARION HOTEL

Other places for meals are available nearby. Many are listed on pages 14 and 15 in this **RETREAT CONFERENCE** booklet. There is a map on page 15 showing their approximate locations. There are many of the national “fast food” outlets nearby. New Jersey is known for its “Diner” services and most have great food. Be careful about some of the restaurants with “cuisine” in their names as they are fine dining establishments and may not offer the turn-around needed to get back for **RETREAT CONFERENCE** events. If you have further questions concerning local directions and eating establishments, please check at the **Hotel Reception Desk**.

CHECK OUT TIME and BAGGAGE / LUGGAGE

CLARION HOTEL CHECK OUT TIME is at **12 NOON Sunday**. If you require a later check out, please call the **Hotel Reception Desk** to make arrangements. There is a baggage / luggage storage area which may be used should you not be able to take your things to your car prior to **NOON** or you must wait to be picked up. You may arrange with the **Hotel Reception Desk** to have your baggage / luggage picked up and placed in storage prior to **NOON**.

HELP NEEDED:

At the close of the **RETREAT CONFERENCE** on **Sunday afternoon**, we will be in need of persons who would help us pack up the **PFMC** books, tapes and religious articles from the **PFMC** area in **Regency Ballroom III and IV**. We need to have care in this process so that the materials get back into their designated storage containers. Speed is not the issue here because “haste makes waste” for the volunteers in getting the **PFMC** back to normal operations when the materials are returned to storage. Report to **Vince and Livia Nocella**, who are in charge of the **PFMC** storage and display rooms. They will provide guidance on the repacking of material. Once the storage bins are packed, we need help to remove them to the truck at the back loading dock.

Extra hands, over and above those who are repacking the storage bins, are needed to work with **Keith Werner** or **Michelle DiCarlo** and other **PFMC** volunteers. We need help to move materials brought into the **Adoration Room (Salon C), Overflow Confessions / Priest / Deacon Vesting Room (Salon B)**, and the **Windsor Ballroom** to the truck at the back loading dock or to cars / vans at the **Windsor Ballroom Entry Foyer** doors.

If you can give us a hand following the closing remarks after **BENEDICTION of the BLESSED SACRAMENT**, please inform one of the volunteers mentioned above or any of the **PFMC** staff with a **BLUE** ribbon on their name tag. Ladies, if your husband or son or any male relative can come on **SUNDAY afternoon** but was not able to attend the **RETREAT CONFERENCE** please encourage them to come and help. There is always a movement of the **Holy Spirit** in those who are helping us pack up and return material to the **PFMC**. We appreciate all the help possible.

Praised be Jesus Christ and His Blessed Virgin Mother, Mary - Now and Forever,

Kathleen and Keith Werner, Co-Directors, ***Pilgrims of Faith Marian Center (PFMC)***,
Editor and Publisher of ***"The PILGRIM"*** Periodical

RC SCHEDULE is in a SEPARATE WHITE HANDOUT YT ATTENDEES also get a SEPARATE YELLOW HANDOUT

At the request of many of the volunteers, the **RC** schedule has been printed on white paper in separate handouts.

A **YT** schedule printed on yellow paper will be provided to the adult chaperones, parents, and sponsors of the youth and young adults registered for the **YT** as well as the **YT** attendees themselves. Please be attentive to the pick-up and deliver times in this schedule so the **YT** can stay on schedule and merge as needed with the **RC** schedule without undue stress on the adult chaperones, parents, and sponsors or the **YT Team**.

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THE CROSS

Have you ever heard a person complaining about the cross that they have been given by God to carry throughout their life?

There is a story about such a person really praying about the situation and finally being invited by Saint Peter to join him at the “Cross Warehouse.” This person told Saint Peter about his/her problems with the cross and finally Saint Peter offered to take the cross, mark it with a special mark, and allow the person to search through the warehouse for a replacement cross.

After some hours of searching, trying all the crosses for the right touch or feeling, the proper weight and fit, etc. the person finally selects a cross they think they can handle for the rest of their life. They take the recently selected cross to Saint Peter at the door and he checks it for its special mark.

Saint Peter tells the person that he/she has selected the same cross they came in with hours before.

The moral of this story is that God gives us the best cross for us. He even helps us carry our cross if that becomes necessary.

Keith and Kathleen Werner, Co-Directors PFMC



MARIAN SHRINE or 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.

Books, tapes and religious articles may be made available at the presentation sites just like they are at the **PFMC** which operates on donations like a church book.



ADORATION SIGN UP

Please sign up for an hour of **ADORATION** during this **2006 PFMC RETREAT CONFERENCE**.

“Could You Not Watch With Me But One Hour” (Matthew 26:41, Mark 14:37) [NAB]

Please note the sign up lists for **ADORATION** near the **Registration Table** in the **Entry Foyer** outside the **WINDSOR BALLROOM**. Please assist in covering those hours when few are signed up. We ask that night hours be covered with at least 2 persons per hour.

Please check the schedule and see where you can sign up.

THANK YOU

We thank **Most Reverend Joseph A. Galante, Bishop of the Diocese of Camden, NJ.** He has supported us with his prayers. He has met with us. He has granted his permissions related to holding liturgical services, Adoration of the Blessed Sacrament and Confessions during this **RETREAT CONFERENCE** in the **CLARION HOTEL.** We thank him for his permissions related to this **RETREAT CONFERENCE** at the **CLARION HOTEL** in his diocese. We thank him for allowing the fruits of this ministry to flourish.

We also thank **Father E. Joseph Byerley, Camden Diocese Liaison** to the **PFMC,** for his prayers and assistance. He has recently been assigned as **Pastor of Saint Joseph Parish in Swedesboro, NJ.**

In line with **Vatican II,** we have been allowed to evangelize through **RETREAT CONFERENCE** events such as this, through “**The PILGRIM**” monthly periodical, speaking with groups, coordinating pilgrimages, days of retreat and through many other avenues of our faith.

We want to thank all the priests, deacons, and religious who have supported us through the years. All these Holy Men and Women of God have shared with us the wisdom, temperance, and patience of God. They have given us individually and as a group wise guidance as well as prayer over these wonderful years of Our Lady’s work through the many volunteers at the **PFMC.** We thank them for their time, interest, openness, deep faith and love of Our Lady and of the Roman Catholic Church.

We know that the **RC** and **3DX** events cannot go on without the help of many hands and their prayers as they work. We especially want to thank all the **PFMC** volunteers, particularly **Kathleen** and **Keith Werner,** Co-Directors. A very special thanks to **Edwina Jardinico** who has worked many days and very feverishly coordinating the many areas of volunteers and working to coordinate the many registrations; **Fay Ramos, Secretary,** who has helped in the Registration department, but will be in charge of our healing Mangostein Juice table.

Vincent and **Livia Nocella, Inventory Managers,** are in charge of the books and religious articles displays both in the **PFMC** and in the **Crystal Ballroom.** They deserve a very great thank you as they have worked extremely hard to order, mark, pack up and display the large assortment of books and religious articles to enhance your spiritual lives. They will be assisted by **Michelle DiCarlo, Sylvia Cappuccio, Carmella Dooley, Cary Hopkins,** and many others.

Colleen Thomas, has spent many hours working with the with **Contact** and **Event Registration** recording in the **PFMC ACCESS** database and with all other computer support. She has also acted as our **Bookkeeper** and **Accountant.**

Andy and **Tina Aquino,** are in charge of flower decorations and the **Adoration** set-up in **Salon C.** **Nanette** and **Rex Garcia** are in charge of **Confessional Rooms, Priest’s Room, Sacristy** and **Mass** arrangements.

We thank **Gloria Cruz, Lita Cabida, Tessie Magallon** and **Myrna Jardiniano,** who will work to supply and maintain the **Hospitality Room** for the staff and speakers, as well as support for the **Youth Track (YT) Team Room** and for the **Speakers, Audio Tape,** and **Music Ministry Room.**

Edwina Jardinico and her **Registration Team** which includes **Girlye Cosico, Emmy** and **Ruben Maranan, Chel** and **Edith Rodriguez,** and **Elizabeth Arroyo** and others deserve a great round of thanks.

Additional hands in loading and unloading our truck and handling the heavier items such as **Carl Mayo, Bill Malone, Vincent Nocella, Joe Gilbo, Ivan** and **Baltazar Magallon** are also deserving of our thanks.

We thank **Bill Malone** for his daily support in maintenance of the **PFMC** and **Epiphany House,** as well as his long hours of computer and printing support to **Keith.** We virtually could not do without his assistance and generosity with his time and talents. He has personally helped with the printing of these **RETREAT CONFERENCE BOOKLETS,** the **EXAMINATION of CONSCIENCE BOOKLETS,** as well as **RC** and **YT SCHEDULE HANDOUTS.**

Pilgrims of Faith Marian Center (PFMC), A Religious Association, Inc.

We are certain that Our Lady has special thanks and intercession for our speakers this year: **Father Edgardo “Bing” Arellano, Father Bill Halbing, Father John Tino, Father Michael Semana, and Father Ronan Murphy**, as well as our MC, **Al Barbarino**.

We appreciate our **Youth Track** coordinators the **Oblate Apostles of the Two Hearts** particularly **Brothers Patrick, Francisco, David, Michael, Matthew, and Samuel** as well as **Sisters SahleeHo, Sister Julieta Seda and Sr. Mary Catherine**.

We thank all the priests who have so generously offered to help with the **Sacrament of Confession / Reconciliation / Penance**, particularly **Father Abraham Matthews, Father Van Hager, IMC, Father Joseph Keating, Father Ed Maher, Father Joe Griffin, Father Michael Semana, Father Ed Namiotka, Father Ronan Murphy, Father John O’Leary, Father Jim Casadia, Father Nestor Lisondra, Father Vincente Magdaraog, and Father John Tino**. We thank the priests hearing the **Youth Track Confessions in Salon A**. We hope that all will who receive the graces of this wonderful Sacrament will individually thank them also. Many have traveled great distances to be with us just for this great purpose. Many miracles have happened through the **Sacrament of Confession / Reconciliation / Penance** in past retreats. We know that God will bless each priest who has given of his time to help with this great sacrament. The graces flowing though each one will fill them with the Holy Spirit.

Spirit filled music, microphones, controls and amplification have been graciously provided for the **RETREAT CONFERENCE** by **“REFUGE”** under the direction of **Pete Maszczak**. They are a volunteer family ministry to the **Charismatic Movement** in the **Metuchen Diocese**. They have been a part of our music ministry at the **PFMC RETREAT CONFERENCE** events for many years. Their dedication and love comes to everyone during this **PFMC RETREAT CONFERENCE** time.

The Divine Mercy Chaplet on **Saturday** will be led by **Al Barbarino**.

The **Saturday** night concert by **Father Michael Semana** is always a time of celebration in the Lord’s Joy and Love. We hope that you will leave the concert and healing service knowing that God personally touched you in a special way. The healing service will be ministered by the many priests attending, and by **June Condon and Father John O’Leary**.

We also want to thank **“The Word Among Us”** www.wordamongus.org for the **“Daily Meditations for February 2006”** booklets which contain all of the readings for the **Complete Catholic Holy Mass** as well as **Daily Meditations**. Consider ordering your own series of issues using one of the cards in the front and back of each booklet. You may take these with you as they expire at the end of **February 2006**. Please note the reduced rate for Senior Citizens.

Please do NOT take the **“Holy is the Lord - Book of Lyrics”** documents from the **RETREAT CONFERENCE** events so they can be used for other **PFMC** events.

Audio tape and compact disc (CD) of each presentation and the Holy Mass homilies are being made and will be reproduced during and after the **RETREAT CONFERENCE** by **Lou Contumelio** of **“Aardvark Production”** and his associates. **Bob Pladek** who has so graciously done this in the past has had to give up his ministry until he can retire. **Lou** and his team did an excellent job at the **Unity Conference 2005** and offered to come from **Steubenville, OH** to assist us. They accept credit cards and support the **PFMC** with a small royalty on each tape. **Lou** has a number of his other products on display at his table in the **Entry Foyer** of the **Windsor Ballroom**. Please be generous and support this team effort. The cashier is normally **Jessica Shoemaker**, while **Dan Bozek** and **Jeff Wires** work in the background.

Although not a direct part of the **RETREAT CONFERENCE**, we want to especially thank **George and Millicent Kraft** whose generosity and willingness to support our Rosary Making ministry has been most noteworthy. We have been able to equip the entire student body of several parochial schools with a Rosary for each child and continually support several prison, hospital and CCD ministries.

We could not have reached as many attendees as we have without the great support of **Dominic Lettieri** and his **In His Sign (IHS) Ministries** staff who have graciously allowed us many call-ins for radio broadcast

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announcements. We have even been given entire program slots to talk about the **PFMC** and its events. Thanks **Dom! Dom** has established **Catholic Internet Radio** at www.CatholicInternetRadio.com in addition to his work with **Crusader Radio** on the Internet www.CrusaderRadio.com. Now in addition to local broadcasts on **Where The Master Reigns (WTMR) AM-800**, you can listen to **IHS Ministries** programming all over the world. One of the rising stars in this area is **J. P. Kasperowicz** who is on the air from **6-9 PM** every **Tuesday**.

We wish to thank the staff of the **CLARION HOTEL** for the generous allowance of their time to make planning and conduct of these **RETREAT CONFERENCE** events so easy for our staff and comfortable for the attendees. We especially wish to thank Catering Sales, and all in the Food Department, Housekeeping, Bell men and Set-up staff.

These **RETREAT CONFERENCE** events could not be possible unless God allowed each person to work in union with the other. The fruit of these **RETREAT CONFERENCE** events lies in this unity of thought, word and deed. It is the Church, its body, and its members! It is truly a gift of the Holy Spirit through the intercession of Our Lady, Mary, Queen of Peace. If you can write a brief article about your healing or experience during this conference, please share it with us so that we can consider publishing it in "**The PILGRIM**" periodical. You will be receiving a copy of "**The PILGRIM**" periodical whenever it is published until next year. Please consider supporting our **PFMC** ministry with a donation, and volunteering at the **PFMC**.

We hope to see you next year at the **2007 RETREAT CONFERENCE**.

God Bless You All and Thank You for joining us at the **2006 RETREAT CONFERENCE**.

In Christ through his Blessed Mother, Mary,

Keith and Kathleen M. Werner
Co-Directors, *Pilgrims of Faith Marian Center (PFMC)*

LIVE THE MESSAGES

God reveals Himself to Man in all His creation through the prophets and through Jesus Christ. He has sent Mary, the Mother of Jesus Christ, to affirm His revelations. The first message of Medjugorje is simple and most important: God is concerned for us and He is sending us help now.

We believe in God because He has revealed Himself to us. With love and prayer we grow in our faith and understanding of God. **"You shall love the Lord Your God with all your heart, and all your soul and all your mind. This is the first and greatest commandment."** *Matthew 22:37-38*

Give yourself to God with love and joy. Give Him your past and your sins are forgiven. Give Him your future and He will lead You.

Reconcile for **"If you forgive the faults of others, your Heavenly Father will also forgive you."** *Matthew 6:14*

Pray with your Heart with love and joy. Talk to God. Listen to God. Develop a deep desire for God. Prayer brings us in union of thought and spirit with God.

Fast brings us in union of thought, spirit and Body with God, and a Deeper desire for God.

Accept the will of God with love and joy. Accept the sufferings of life with love of God and joy.

Mary, Mother of Jesus Christ, Queen of Peace, invites us to the PEACE of God:

First, **peace in our hearts** with the love of God.

Second, **peace in our family** sharing Gods love.

Third, **peace in our community** - **"Love thy neighbor as thyself"** for the love of God. *Matthew 22:39*

And ultimately, **PEACE IN THE WORLD**.

(About the MESSAGES alleged to be from Our Lady, Queen of Peace, the Gospa, via the visionaries of Medjugorje, Bosnia-Herzegovina)

A PRAYER to ACQUIRE the VIRTUES

O God, all powerful and all knowing, without beginning and without end,

You Who are the source, the sustainer, and the rewarder of all virtues,

Grant that I may abide on the firm ground of faith, be sheltered by an impregnable shield of hope, and be adorned in the bridal garment of charity.

Grant that I may through justice be subject to You, through prudence avoid the beguilements of the devil, through temperance exercise restraint, per fortitude endure adversity with patience.

Grant that whatever good things I have, I may share generously with those who have not, and that whatever good things I do not have, I may request humbly from those who do.

Grant that I may judge rightly the evil of the wrongs I have done and bear calmly the punishments I have brought upon myself, and that I may never envy my neighbor's possessions and ever give thanks for Your good things.

Grant that I may always observe modesty in the way I dress, the way I walk, and the gestures I use, restrain my tongue from frivolous talk, prevent my feet from leading me astray, keep my eyes from wandering glances, shelter my ears from rumors, lower my gaze in humility, lift my mind to thoughts of Heaven, condemn all that will pass away, and love You only.

Grant that I may subdue my flesh and cleanse my conscience, honor the Saints and praise You worthily, advance in goodness, and end a life of good works with a holy death.

Plant deep in me, Lord, all the virtues, that I might be devout in divine matters, discerning in human affairs, and burdensome to no one in fulfilling my own bodily needs.

Grant to me, Lord, fervent contrition, pure confession, and complete reparation.

Order me inwardly through a good life, that I might do what is right and what will be meritorious for me and a good example for others.

Grant that I may never crave to do things impulsively, nor disdain to do what is burdensome, lest I begin things before I should or abandon them before finishing. AMEN

(The Aquinas Prayer Book translated and edited by Robert Anderson and Johann Moser, Sophia Institute Press, available through the PFMC)

FUNDAMENTALS of the CATHOLIC CHURCH

GRACE, SIN, SALVATION, HEAVEN, HELL, PURGATORY

Salvation is sharing in God's life, living God's life now and in Heaven. Salvation is [God's] life everlasting. The apostle Peter refers to this as participating in the divine nature (2Peter 1:4).

On earth, mankind alone may participate in the divine nature of God's life. This graced state is a free gift that is offered above our purely human existence. God sustains our purely human existence, but we are called to active participation in God's divine life. In sharing God's life we are in a state of grace. In John chapter 3, Jesus speaks of our purely human existence and our calling to participate in God's life as being born of the flesh, and born of the Spirit. We live God's life not as angels but as men and women. God's life is lived in human dignity, forgiveness, and faith.

God's life is not to be found in anger, greed, or disregard. By sharing in these in an obstinate and profound manner, we do not share in God's life. We commit a mortal sin.

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A mortal sin is a serious sin done freely, knowingly, rationally, and deliberately, and may be a sin of commission, or omission. If we act in these ways out of weakness, or ignorance or in a manner that does not have severe consequences, we commit a venial or lesser sin and do not remove ourselves from God's life.

Jesus taught that it is possible for us to remove ourselves from God's life by mortal sin. The stories of the sheep and the goats, (Mt 19:31-46), and Lazarus and the rich man, (Luke 16:19-31) illustrate the effects of deadly or mortal sin. The apostle John speaks of mortal and venial sin in 1John 5:16-17.

In the Catholic Church, the normative method for absolution from mortal sin is the sacrament of reconciliation. At the end of our lives, if we die apart from the grace of God we cannot regain it afterwards. Our attempts to live better lives are greatly valued by God, and we will be judged by Christ, God who lived the trials of life as a man.

Persons without knowledge of God's revealed law must follow the law of God that is written in every heart. Paul teaches this in Romans 2:14-16. It is by this standard they will be judged, and they too must remain free or repentant of mortal sin.

Paragraph 1017 of the Catechism of the Catholic Church, the official teachings of the Church states, "Those who die in God's grace and friendship, and are perfectly purified live forever with Christ. They are like God forever, for they see him as He is, face to face." This passage draws from 1John 3:2-3, the core of which reads, "...we shall be like Him [God], for we shall see him as he is.

Everyone who has this hope purifies himself, just as He [God] is pure." God's life is free of envy, selfishness, and anxiety, and in our ultimate likeness to God we too will be free of these shortcomings, we must form ourselves into a mature likeness of God. Again, in Revelation 21:27, John writes "nothing unclean [unpurified] will enter Heaven".

John advises we should perform our Christ-like formation (purification) on earth, but God's mercy allows us to finish this requirement after our lives on earth if needed. The Church gives this process of purging a place name "Purgatory".

Paul speaks of the grace of purification in 1Cor 3:12-15, "If anyone builds on this foundation [of Christ] with gold, silver, precious stones, wood, hay, or straw, the work of each will come to light, for the Day [of judgment] will disclose it. It will be revealed with fire, and the fire will test the quality of each one's work.

If the work stands that someone built upon the foundation, that person will receive a wage. But if someone's work is burned up, that one will suffer loss; the person will be saved, but only as through fire."

In these verses Paul talks of building [a spiritual structure] on Christ, and he calls this our work. Our life work is to develop ourselves into a semblance of Christ, which will be evaluated. Any part of our spiritual personality which is not Christ-like, not fit for Heaven, will be left behind. After this purification, we enter Heaven.

From 1John 3:2-3, (sited earlier), we learn that this formation must be accomplished before we see God. From 2Maccabees 12:38-46, we learn that our prayers and sacrifices benefit people who have gone before. This passage was frequently sited in the first century Church.

In eternity, we do not dwell (thankfully), with envy, selfishness, or anxiety, instead we bring our virtues. In Heaven, we will stand before God stripped, only our love will remain, for all eternity. In eternity, where time is absent, we will have no more time to be patient with a coworker, no more time to perform another act of love, and no more time to make a sacrifice for the benefit of someone else. Our crowns in Heaven will be forged from what we give God in this life. Nothing else will be added.

At death we continue in the life we lived on earth. If we lived the life of God in a state of grace, we continue this life in Heaven. We may even begin our life of grace on our death bed. If by the end of our lives, we do not desire to share God's life, it will not be given to us.

Hell is not a nothingness in which a soul ceases to exist. The soul is no longer bound to the body and sees clearly its reason for being was to live with God. Hell is a state of eternal unfulfillment, where the soul's desire for God strains, but is never fulfilled. It is a Catholic belief that many souls are given the grace of final repentance, even after their last breath. Our prayers and sacrifices now, help us procure this gift from God.

Catholics acknowledge that prayer and personal sacrifice are sincere means of approaching God. Prayer adds sincerity to our requests and sacrifice. It can add sincerity to our prayers. The Old Testament abounds with examples of prayer offered with personal sacrifice. In sacrifice we most resemble God, who is love in its highest form: sacrificial love.

Our world is a product of our material and interior actions. Our thoughts and words have extended consequences. Poverty, war and catastrophe have spiritual roots as well as material causes. The Old Testament especially, records the consequences of disregard for God, his name, holy day, and laws. Man's indifference for man also has effects beyond the immediate victim; but God is also pleased to manifest in the world, our proper regard for God and man.

(St. Joseph House Publishing, 1999, used with permission)

THE HEALING GIFTS of the HOLY SPIRIT

THE CHRIST-FOCUS FACTOR in HEALING

Following through with the potato recipe analogy, keep in mind the essential “ingredient” that Paul assigns to all the gifts, including the healing powers we are spotlighting in this review. This common factor, namely, the Holy Spirit's empowerment, is that which authenticates each charism. From this it follows that it is most appropriate, if not necessary, that both healer and healed co-function with the premiere role of the Holy Spirit—which is *to promote the glory of Jesus*, who by his divine works reflects the divine beneficence of the Father. This glorification of Jesus as the objective of all charisms involves a kind of “trinitarian synergism” described by Jesus himself in the rather enigmatic pericope of John 16: 14-15. The Living Bible gives a very understandable (but paraphrased) translation: “The Spirit will...bring me great honor by showing you my glory. All the Father's glory is mine. This is what I mean when I say that he will show you my glory.

This “showing” or revealing of Jesus' Father-reflected glory, was first occasioned by a miracle-working charism, namely, the water-to-wine miracle at Cana, where Jesus first “revealed his glory” (John 2:11)—the same glory that John attests to having witnessed: “We have seen his glory, the glory of the Only Begotten of the Father” (1:14). And that Father-reflected glory was patent in Jesus' own charisms: “The Father living in me...is doing his work...Believe on the evidence of the works themselves” (14:11).

Yet, the Holy Spirit's glorification of Jesus is designed to be revealed not only *to us*, but also *through us*. We know this because John states that “from the fullness of his grace *we* have all received” (John 1: 16). And, remarkably, Jesus promises us that, in his name (that is, in glorifying him), we ourselves will be able to do the same and “even greater works” (14: 12).

Considering that two-thirds of Jesus' recorded “works” were miraculous healings, it would seem that we are thus called to perform “the same and even greater” *healings*. But that would be true only for those who “have faith” in him; yet many don't “have faith” even in that statement of his that we could “out-perform” him! They would like to delete that statement from their bibles.

The fact that Paul tells us to “earnestly desire spiritual gifts” (1 Cor. 14: 1), implies that God wants us to employ those gifts, including the “gifts of healings,” such as the plural healing gifts conferred on his apostles—healing the sick and exorcising the demon-afflicted (see Mark 6:13). And for us believers he listed the same multiple healing gifts among the “signs that will accompany those who believe” (Mark 16:17-18).

But obviously he wants us to observe any scripturally stated prerequisite for the exercise of those gifts of healing (as we should with all the charisms), since “everything should be done in an orderly and fitting way” (1 Cor. 14:39). And the one prerequisite that is to pervade all forms of the healing ministry is *the Holy Spirit's function of glorifying Jesus*. For instance, in exorcistic healing, this Spirit-spawned glorying of Jesus in his divine lordship is the test of discernment: “No one can say, ‘Jesus is Lord,’ except by the Holy Spirit” (1 Cor. 12:3).

WHEN HEALING GIFTS DON'T GIVE HEALINGS

There are many obstacles to healing, as I wrote in my booklet, *When God Says No—19 Reasons Why Some People are Not Healed*. One of the most common but least recognized forms of failure in healing is on the part of the client and/or the healer; and it is one of the most difficult obstacles to correct. It has to do with the focus of one's faith while praying for healing—and that focus is directly related to the aforementioned prerequisite of seeking the glorification of the Divine Healer.

Most suffering persons are so overwhelmed with their physical or mental anguish that they have difficulty in viewing their cross in the perspective of divine providence and therefore in keeping their desire for a healing subservient to the desire for God's glory in their hoped-for healing. They may pray more earnestly for a healing than for a *healing* encounter with Jesus the compassionate *Healer*, who is praised for the expected healing.

There is a subtle but very significant difference between having faith that one will be healed, and having faith in Jesus as the Healer through whom the healing will happen. The first is seeking a kind of "faith healing," and the second is seeking a "divine healing." Self-focus more commonly tends to eclipse Christ-focus in the exercise of the many "gifts of healings."

One who has faith in his faith more than in Jesus may pray: "I believe I will be healed by Jesus"; but the words, "by Jesus," are uttered almost parenthetically. One who prays, "I believe in Jesus and in his compassionate love that will heal me." is a prayer of one who has faith in Jesus. The second type of prayer expresses a faith that seeks to glorify Jesus, putting him in the spotlight, while waiting expectantly for the healing to occur.

Focusing on the problem rather than the problem-solver was what caused Peter to start to sink while walking on the water; he stopped looking toward Jesus, and focused on the turbulence of the waves. After Jesus uplifted him with a handclasp, he reprimanded him for being a man "of little faith" (Matt. 14:31).

Recognizing one's out-of-focus faith in praying for healing may elude those who are less spiritually refined. The more mature regard it as a privilege to reinforce the Holy Spirit's role in glorifying Jesus. From a pastoral perspective, those engaged in any of the many "gifts of healings" will find their healing power enormously enhanced by directing their own intentions along this line, and also by urging their clients to do the same—that is, desiring primarily God's glory in the sought-after healing.

Paradoxically, faith itself can come between us and Jesus, if that faith seeks primarily the comfort of a *healing* (an "it") rather than primarily the desire to glorify "him"—the Healer on whom we rely for the cure. The example of Bartimaeus, the blind man in Jericho, may help to illustrate the priority of Jesus' glorification in one's faith focus. This man, by acknowledging Jesus as "Son of David," glorified Jesus by an implicit acknowledgment of his messiahship. Only after that did he humbly beg for "mercy"—that is, a bestowal of compassion—a request which embraced his desire for healing (but also possibly an expression of his spiritual need). Jesus' fullest attention was brought to bear on his petition, for he stopped and took the initiative of calling the man to be brought forward. Jesus then asked *him*, "What do you want me to do for you?" (Mark 10:51).

The instant cure that followed was, as Jesus told him, a faith-triggered healing. Above his great desire to be healed his faith focus was *primarily* on Jesus as the healing agent, not primarily a faith focus on his belief that he would be healed.

Of the ten lepers that Jesus healed, only one returned—probably at the cost of considerable hardship, which would have reflected his priorities—to humbly give praise and glory to God for the healing (Luke 17:15 and 18). Thus, he acted in tandem with the Holy Spirit's premiere role of glorifying Jesus. The other nine lepers (a fairly representative cross-section of our society, perhaps) certainly must have appreciated their cure, but neglected to prioritize their appreciation by glorifying Jesus.

Like the faith of the blind Bartimaeus, the faith of this Samaritan leper was a Christ-focused faith, stronger than the naturally self-focused desire for healing. Both of these beneficiaries of a divine healing power received from Jesus a special compliment for their very special and Spirit-fused faith.

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If frequent failure characterizes our efforts at exercising the “gifts of healings”—or our desires of being healed—then perhaps we need to retrench our efforts along other more scripturally based lines. We would do well to reconsider the basic prerequisite of cooperating with the Holy Spirit in using his charisms to show forth the Father’s glory in Jesus, the Healer. Then we will be able to exult with John (1:16): “From the fullness of his grace we have all received one blessing after another!”

I recently came across a book with the fascinating title: *150 Ways to Serve Potatoes*. It had never occurred to me that potatoes could assume such a wide variety of forms—french fried, mashed, baked, boiled, scalloped, served as chips, soup or potato pancakes, etc. Yet common to all of these recipes was one basic ingredient—potatoes.

Like potato recipes, God’s gifts—including the Holy Spirit’s special “power” gifts called charisms—come in an amazing variety of forms. The New Testament provides scattered lists totaling about 19 of these charisms, and some of these gifts themselves—such as healing—come in multiple forms. And yet—as in the potato recipe collection—there is one basic “ingredient” in all: “All these are the work of one and the same Spirit” (1 Cor. 12: 11).

Included in the list of the nine so-called “classical” gifts (1 Cor. 12:8-10) is the charism of healing. But, curiously, that power to heal, mentioned three times in that chapter, is expressed in the original Greek as a double plural: “gifts of healings” (*charismata iamaton*). This unexpected *double plural* form has led some charismatic scholars to explore the multiple varieties of healing. And reviewing these various forms of healing can lead to a deeper understanding of how the charismatic power of healing itself operates. Some of the varieties of healing are as follows:

- 1) First, the double plural form may refer to different kinds of disorders as *targets* of healing power, such as back problems, headaches, depression, addictions, etc. Jesus went about “healing every disease and sickness” (Matt. 4:17)—a multiple and limitless objective also available to us believers (John 14:12).
- 2) Second, the plurality may refer to the various *means* that God may use to heal, such as the anointing with oil, laying on of hands, intercessory prayer, prayer of healing at a distance, or Paul’s use of aprons and handkerchiefs (Acts 19:12), etc. Jesus himself used a wide variety of means in healing: touch, spittle, mud, washing, fingers in the ears of the deaf, etc.
- 3) Third, the plural form may also imply the various *areas* of healing: physical (bodily), emotional (psychological), spiritual (sin erasure) and deliverance (from demonic influence).
- 4) Fourth, the plural form may refer to various *modalities* of healing: instantaneous, gradual, phase-in, delayed and recurrent healing. In any given case God’s sovereign will determines which modality is engaged. (The most common modality is gradual healing, and the least common is instantaneous healing.)
- 5) Fifth, the plural form may also indicate that various healers may have various “*specialties*” in healing. Thus, Charles and Frances Hunter have an extremely high rate of healing for obesity and also for nicotinism (reportedly a 95% success rate). Francis McNutt has a special ability to heal joint problems, such as various types of arthritis. Jerry Barnard has a specialty in healing back problems, etc., etc.
- 6) Sixth, the double plural form may implicitly refer to the distinction between a) a *gift* of healing (any prayer of petition or intercession can instrument God’s healing, of course), and b) a *ministry* of healing, characterized by being time-tested, very consistent, often dramatic and/or sudden, long-lasting, and recognized or discerned by communitarian discernment (which, as St. Ignatius says, is the most reliable form of discernment).

(by Rev. John Hampsch, C.M.F.)

ONLINE TEACHINGS by FATHER JOHN HAMPSCH, CMF

Online teachings by Father John Hampsch are listed below with brief descriptions. Just click on the title to get the full teaching. Have your Bible handy to look up the citations when you go to the teaching.

<http://www.claretiantapeministry.org/teachings/directory.html>

PRAYER of the HEART

Almost any Christian will turn to God in prayer in time of need, whether it be a casual request for a convenient parking slot at the mall, or a panicked battlefield plea that spawned the World War II slogan, "No atheist in a foxhole." Obviously, no one can be faulted for acceding to Jesus' invitation, "Ask and you shall receive." However, notwithstanding that invitation, our very asking can be defective in two ways: first, by limiting our prayer life almost exclusively to petition prayer (sometimes called impetration), while mostly neglecting the prayer of praise, thanksgiving, worship, adoration, contrition, etc.; and second, by *not recognizing that the Lord is far more concerned with lavishing on us greater blessings than the things we typically ask for*. It is this latter failure - a form of spiritual insensitivity - that I want to deal with here.

In his book, *Crossing the Threshold of Hope*, Pope John Paul II stated that we achieve the fullness of prayer, not when we express ourselves to God, but when we let God express himself to us by being most fully present in our prayer. He then cites several champions of mystical prayer as exponents of this basic principle. The Holy Father implies, first, that prayer - even petition prayer - is not a monologue but a dialogue; it is not speaking to God but speaking *with* him. And God has more important things to convey to us than we have to convey to him. That is why John Paul emphasized that for the "fullness" of prayer we must *let God be most "fully present" to us*. This "fullness" of the Lord's presence is, of course, relative, and experienced in proportion to our level of personal holiness. Openness to this divine intimacy is called "Prayer of the Heart."

<http://www.claretiantapeministry.org/teachings/heart.htm>

THE OPEN ARMS of GOD

It would be hard to find a Christian who doesn't know the Lord's Prayer, the "Our Father." But there are many Christians who don't really know Our Father himself! That is, they don't really know him intimately and relate to him in a warm child-to-father relationship. Yet, as Henry Ward Beecher reminds us, "There is no creature so poor or so low, that he may not look up with childlike confidence to the Creator of the universe and exclaim, 'You are my Father!'" But for those few persons who do relate to the Father seriously and authentically with a true spiritual intimacy, their life is radically different from that of others. They see in God a limitless goodness, and goodness implies kindness, care, and concern. (That's why the very word "God" in English derives from the same source as the word "good.") Prayer, for instance, for these devout souls, is always a fervent and delightful experience, and is never regarded as an onerous duty. And their trust in the Father's loving providence keeps them serene in the midst of the most harrowing situations in life. Any suffering or deprivation that God permits in their life is regarded as it is described in Hebrews 12:11: "It produces a harvest of righteousness and peace for those who have been trained by it." And the saints who have been thus trained have learned a secret, namely, that as we find God in all things while we have them, we shall find all things in God when they are taken away.

<http://www.claretiantapeministry.org/teachings/OpenArms.html>

AMAZING GRACE

What precisely is this redoubtable, awesome "living water"? It is the very life of God himself within us, enabling us to "participate in the divine nature" (II Pet. 1:4). It is a kind of extrusion of God's august presence into us, which is spiritually both life-giving and life-sustaining, for it entails "everything we need for both life and godliness" (v. 3). As a "supernatural" gift (one that transcends our human nature) it is not overstated by the epithet "Amazing Grace" the title of the popular hymn by the sailor-turned-clergyman, John Newton.

<http://www.claretiantapeministry.org/teachings/grace.html>

BOOSTING YOUR LOVE POTENTIAL

Not all suggested improvements are appreciated by the beneficiaries, even when those beneficiaries are ourselves. Or, as some punster put it, we all have a chance to improve, but some people don't take chances. Yet, we're all in the biggest room in the world the room for improvement. Filtering through the gospel truths is an underlying Christian improvement dynamic sometimes called the "*principle of the extra measure*," which is a mandate inherent in Christianity that urges us to aspire vigorously and relentlessly to maximum spiritual growth. It's a norm that urges us to keep our gears operating in overdrive. Jesus' challenge to us is epitomized by his invitation to be, not mediocre, but "perfect as your heavenly Father is perfect" (Matt. 5:48).

<http://www.claretiantapeministry.org/teachings/boosting.html>

COPING WITH LIFE'S DARKEST MOMENTS

Whether we consider the darkness of world-wide turmoil, or just the turmoil within our own personal or family lives, if we harbor no hope of God shedding his blessed light of love on us in our midnights of trial and adversity, then an incurable malady may develop, as Solomon warned: "Hope deferred makes the heart sick" (Prov. 13:12). Without the light of hope we miss the the revelation of God's love, and "where there is no revelation, the people cast off restraint" (29:18). By missing God's love-whispers, we cast off all restraint. One doesn't need to look far to see such lack of restraint exploding across the face of our society today.

<http://www.claretiantapeministry.org/teachings/coping.html>

THE ART of LOVING GOD

The love that Jesus taught (using his native tongue, Aramaic) was qualified with characteristics that transcended even the beautiful *phileo* kind of love. So another Greek word for love, *agape*, was adopted by the early scripture writers for New Testament use, enriched with more sublime connotations than it had enjoyed in secular speech and writings. It came to be used to describe God's kind of love a God "who so *loved* the world that he gave his one and only Son" (John 3:16). It entailed even more than willingness to die for a friend; it entailed even a willingness to die for an enemy. It was a generous sacrificial Christic love that Paul describes as a "willingness to die for the powerless, for the ungodly, for sinners and for those at enmity with God" (Rom. 5:6-10). Peter and the other disciples didn't know about this kind of love at the time of Jesus' post-resurrection encounter with them. Why? Because such *agape love* which is a fruit of the Spirit (Gal. 5:22) and is God's own love "poured out into our hearts by the Holy Spirit" (Rom. 5:5), required a Pentecostal outpouring of that Spirit, which "had not yet been given" (John 7:39).

<http://www.claretiantapeministry.org/teachings/art.html>

GETTING TO KNOW YOUR GUARDIAN ANGEL

Yes, you do indeed have a personal guardian angel. And the full acknowledgement and realization of that truth would utterly transform the life of anyone, just as the many angelic apparitions mentioned in the bible transformed the lives of those who saw them. Either seeing or truly believing that you have the awesome privilege of a personally assigned guardian angel would convince you, for instance, that there is no such thing as solitary confinement; the loneliest widow in the world would no longer languish in loneliness or self-pity; those tempted to lust would find it unthinkable to sin in the presence of their heavenly companion; those tempted to discouragement or despair would be re-invigorated by the radiant presence of their angel companion, etc.

<http://www.claretiantapeministry.org/teachings/angel.html>

NESTLING in the HAND of GOD

Those who pridefully regard themselves as strong in their faith, without humbly pleading for the grace of perseverance, will find their faith and hence their reliance on the Lord failing in that critical time. In this regard, the words of Paul are sobering: "Be on your guard; stand firm in the faith" (I Cor. 16:13). "If you think you are standing firm, be careful that you don't fall!" (10:12).

<http://www.claretiantapeministry.org/teachings/nestled.html>

GETTING EXCITED ABOUT the BIBLE

Many people seem to have trouble communicating with God. Not, of course, because of poor communication on God's part, but on ours. God has no trouble understanding us, but we often have great trouble understanding Him. Sometimes it's because we don't realize that good creature--Creator communications is not a matter of talking to God, but of talking with God. The spiritual life in the fullest sense is a dialogue, not a monologue; it's a two-way communication. I think it was St. Anselm who said that by prayer we speak to God, and by His holy Word He speaks to us.

<http://www.claretiantapeministry.org/teachings/bible.html>

WHEN LOVED ONES TURN from GOD

It's hard to find a Christian family today that does not have one or more "black sheep" who have given up church attendance, or perhaps even basic morality, and turned away from God. If you are distraught by such a sad situation in your family, be assured that the situation isn't hopeless; you need not be frustrated when your prayers seem unanswered.

<http://www.claretiantapeministry.org/teachings/when.html>

THOUGHTS on the NATIVITY

Intense meditation on the nativity and the relationship between Mary and Jesus. Includes the poem "Vessel of Love."

<http://www.claretiantapeministry.org/teachings/christmas.html>

THOUGHTS on the RESURRECTION

Meditation on perseverance in faith and rolling back the stone of the tomb (and the "stones" in life).

<http://www.claretiantapeministry.org/teachings/stone.html>

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LIFE'S BEAUTY

The beauty of life is to be found not in luxury, but in simplicity; In sweat of the brow, sweat of the hands, sweat of the heart; in pride of work, without greed of gold. To be loyal in friendship, patient in suffering, and rich in laughter is to be a good comrade in the workshop of life, and to such faithful servants God will pay wages of PEACE and JOY.

2006 RETREAT CONFERENCE SPEAKERS

REVEREND EDGARDO “BING” ARELLANO



FATHER EDGARDO “BING” ARRELLANO is **Spiritual Director** of the *Alliance of the Holy Family International (AHFI)*, a family movement whose aim is to promote sanctification of the family through consecration to the Hearts of Jesus and Mary by living the **Communion of Reparation** lifestyle.

He appears on **Eternal Word Television Network (EWTN)** each week for “**One In Their Hearts: Sacrifice for Reparation**” on *Sunday morning* at **5:30 AM** and **Monday** at **6:00 PM**.

In between organizing international conferences, producing programs for radio and television, and writing articles or books, **Father “Bing”** provides the spiritual formation for all the promoters and missionaries based in the different **AHFI** mission centers in the **United States, Australia, Canada, Europe, and Asia**.

He has authored more than **150** titles and countless magazine articles on Marian spirituality, the **Alliance of the Two Hearts**, and Eucharistic devotions over the past **10** years.

To order materials contact **TWO HEARTS MEDIA, P. O. BOX 1719, DOVER, DE 19903-1719 (302) 678-3246 / (302) 678-1358**.

FATHER BILL HALBING



FATHER BILL HALBING, is **Pastor** of *Saint Antoninus* in **Newark, NJ**. He attended **Immaculate Conception Seminary** in **Mahwah, NJ**. He was ordained a priest for the **Archdiocese of Newark** on **October 30, 1982**. **Father Bill** received from **Seton Hall University** a **Master of Divinity** in **1982**, and a **Master of Art** in **Judeo/Christian Studies** in **2000**. He holds **Bible Studies** and **Days of Recollection**, both at *Saint Antoninus* and all over the **United States**. He hosts a weekly prayer group for staff at the **UN Building** in **New York**. **Father Bill** has been the guest speaker at **Youth Conferences** at the **Franciscan University** at **Steubenville, OH**, **Days of Renewal**, **Parish Missions**, **Children’s Bible Conferences**, and has traveled to **Guyana** and **Eastern Europe** to preach **God’s Word**. He has been involved in door to door inner city evangelization and **Hispanic Ministry**. As an internationally know biblical, charismatic, and dynamic speaker, he will speak to us on *Friday* and *Saturday*.

FATHER MICHAEL SEMANA



FATHER MICHAEL SEMANA was born in **Manila, Philippines** on *February 21, 1956*, studied at the *University of Saint Thomas Central Seminary*, where he obtained Bachelor of Arts, Philosophy and Theology degrees in **1977**. He was ordained a priest for the **Diocese of Catarman** on *March 11, 1979*. The eucharistic mandate of Jesus: “Do This In Memory of Me” is central to his life of ministry with the poor.

Father Mike’s first hand experience of war, poverty and hunger of children and the poor led him to inspire and motivate those who have “a heart for the poor” to live out this eucharistic mandate. The fruit of this Eucharistic contemplation was the establishment of a ministry of compassion in **1990**, the *World of Hope Foundation, Inc.*, a 501 (c)(3) not-for-profit charitable organization ministering with the poor and children international. Its sponsorship, grant and volunteer programs in **India, Bosnia-Hercegovina, Mexico, India** and the **Philippines** are administered by the **New York, Louisiana, Pennsylvania** and **California** corporate communities.

Pilgrims of Faith Marian Center (PFMC), A Religious Association, Inc.

Father Mike is affectionately called the “Singing Priest.” He uses his music ministry at parish missions, Marian Conferences, Eucharistic celebrations, healing services and praise and worship concerts. His talents as an accomplished singer/songwriter and speaker have enabled him to carry out his ministry in most major U.S. cities as well as various **European** and **Asian**. He has many music videos and albums on both tape and compact disc (CD). **Father Mike** produces his music materials to help raise the awareness of the public to the plight of the poor and raise funds for their needs through the **World of Hope Foundation**. Music is an integral part of **Father Mike**, giving a unique flavor to the parish mission, retreat-conferences, parish musical presentations and healing services he conducts. He has a captivating gift of song and healing ministry. He is active in deliverance ministry and has a loving way with children. He will sing Holy Mass on **Saturday** and **Sunday**. He will lead the **Saturday Night Concert**. His materials can be found at <http://www.worldofhope.org/music.html>.

Father Mike is officially assigned by his Bishop as representative for the Mission Cooperation Plan for the Society of the Propagation of the Faith. With his Bishop’s approval, **Father Mike** continues to assist the **World of Hope Foundation** as its current National President and Executive Officer. He is also very active with the **Our Lady of the Holy Spirit Center** in **Norwood, OH**.

FATHER JOHN TINO



FATHER JOHN TINO is **Parochial Vicar** at **Saint Joan of Arc Parish** in **Jackson Heights, Queens, NY**. He speaks Italian and Spanish. He has a deep love for his priesthood. He is involved in Spiritual Direction and also as Spiritual Director for pilgrimages. He conducts healing Holy Masses, days of recollections, and retreats.

Father Tino was ordained to the priesthood on **June 2, 2001**, at **Saint James Cathedral, Brooklyn, NY**. He completed a **Master of Divinities** at the **Seminary of the Immaculate Conception, Huntington, NY** in **May 2001**, a **Master of Theology, Franciscan University of Steubenville, OH** in **May 1995**, and completed a study of **Philosophy** at **Pontifical Lateran University, Rome, Italy, June 1993**, and attended **Seminary of Madonna del Divino Amore, Rome, Italy, 1991-1993**. He has a **Bachelor of Business Administration, Specialization in International Management**, from **Pace University, Pleasantville, NY, June 1989**.

Father Tino will be **Spiritual Director** for a **PFMC** pilgrimage to the **Holy Lands of Israel and Jordan** from **Monday, 17 April 2006** through **Sunday, 30 April 2006** as well as the extension to **1 May 2006** for an excursion to **Saint Catherine Monastery** at **Mount Sinai** in **Egypt**.

FATHER RONAN MURPHY

Father Murphy is **Associate Pastor** at **Saint Peter Parish** in **Merchantville, NJ**. He is advisor to the **Fatima Apostolate** of the **Camden Diocese** and actively participates in the **Marian Movement of Priests**.

AL BARBARINO, MC for the 2006 RETREAT CONFERENCE



AL BARBARINO is a **Lay-Apostolate Franciscan**, of the **Padre Pio Shelter, NY** and a member of **The Knights of Columbus**, who sings for the poor and the homeless, as well as for the war victims of **Croatia** and **Bosnia**.

He has sung throughout the **United States** and other countries. He has recorded many albums of spiritual / inspirational songs. His music is available on CD and Cassette.
<http://www.albarbarino.com/html/index.html>

Al has agreed to assist with **Master of Ceremonies (MC)** duties for the **2006 RC**.



REFUGE

PETE MASZCZAK



REFUGE is the music ministry of the **Body of Christ Prayer Group, Saint Francis Cathedral, Metuchen, NJ**. We serve the Body of Christ through various renewal groups within the Catholic Church leading worship for prayer groups, conferences, youth events, liturgical events and provide state of the art sound reinforcement for small and large gatherings.

Our ministry consists of musicians, a sound engineer, recording and sound reinforcement equipment. Our style is contemporary in sound and we insure our song repertoire is in unity with the teachings of the Roman Catholic Church. Instruments include acoustic guitar, bass guitar, lead electric guitar, keyboard and drums.

REFUGE completed its first recording project "**In His Hand**" in 1993. Our second recording project was completed in 1996 entitled "**Jesus Shine**". Our third project, "**Consume Us**" was completed in 2001. **REFUGE** has been *servicing the Catholic Church for over twenty years*. We invite you to join us.

For further information on how this ministry can assist you contact **Pete Maszczak** at 908-638-6392.

<http://www.refuge.net>

KATHLEEN and KEITH WERNER



Kathleen and Keith Werner are co-founders and co-directors of the ***Pilgrims of Faith Marian Center (PFMC), A Religious Association, Inc.*** Both are or have been active in **Cursillo, Charismatic Renewal, Marian Movement of Priests Cenacles, Eucharistic Ministers**, and in evangelization in various neighboring parishes.

Kathleen is a **Registered Nurse (RN)** with a **Bachelor of Science in Nursing Administration (BSN)**, **Licensed Nursing Home Administrator (LNHA)**, and teacher. She is a member of the **Association of Christian Therapists (ACT)**. She has been active with the **PFMC** since the call to ministry in **1989**.

Keith is a graduate of the **U.S. Naval Academy (1964)** and the **U.S. Navy Nuclear Power Program (1966)** as well as **Defense Intelligence College (1973)** and **Old Dominion University (1983)**. He retired from the **US Navy** in **1984** and as a **Lead System Engineer** for **Lockheed Martin** in **2003**. He has been active in ministry with the **PFMC** since the call to ministry in **1989**.

Kathleen and Keith have three children: **Kurt (4/5/67)**, **Kent (1/30/68)**, and **Katherine (5/15/70)**. **Kurt** is a chef and manager of a restaurant. He lives in **Wilmington, North Carolina**. **Kent** is an architect and interior designer. He married **Wendy Battagliese** on **10/17/1998**. They live in **Cherry Hill, NJ**. **Katherine** is a **Certified Athletic Trainer (ATC)** and **Orthopedic Technologist (OTC)**. She married **Ralph Bagnato** on **12/26/1998** and they live in **Egg Harbor Township, NJ**. **Katherine and Ralph** have three children. They have welcomed **Keith and Kathleen** into their home for full grandparent enjoyment of their twin boys, **Raffale Joseph** and **Dominic Michael (7/4/2000)**, as well as their beautiful daughter, **Gabriella (Bela) Elizabeth (12/19/2001)**.

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

HAPPY BIRTHDAY!

February is a great month for Special Days. The **14th** was **Valentine's Day**. **Monday (20th)** is the birthday of **Fay Ramos** as well as the day we honor two of our special presidents with a combined **President's Day** for **Abraham Lincoln** and **George Washington**. The **21st** is special to the **PFMC Family** because it is **Kathleen Werner's Birthday**. It is also the birthday of **Father Mike Semana** and **Deacon Emil Ralbusky**.

GOALS and OBJECTIVES

The goals and objectives of the ***Pilgrims of Faith Marian Center (PFMC)*** include:

- **SPREADING** the MESSAGES that Mary, the Virgin Mother of Jesus Christ, has reportedly given to humans with whom she has reportedly made visual and/or audible through various apparitions or audible locutionary contact,

ACHIEVED THROUGH: Monthly Periodical "***The PILGRIM.***" Presentations to Prayer Groups, and other invitations. Video tapes. Radio presentations and Television Appearances, Personal lives of all affiliated with the PFMC, Electronic Media, Paper copies in files.

- **PROVIDING A FORUM** for all to become better informed about and acquainted with these messages,

ACHIEVED THROUGH: Formation and continuation of a print ministry, Video tapes, Religious Articles and Books, Periodical print media, Fax files.

- **MAKING PRESENTATIONS** concerning these messages,

ACHIEVED THROUGH: Making presentations in person where invited, Radio and TV appearances, Electronic media

- **PLANNING, CO-ORDINATING** and **PROMOTING PILGRIMAGES** to sites where these messages have reportedly been delivered, either during apparitions or through locutions, Marian shrines and other holy places throughout the world,

ACHIEVED THROUGH: Handbook for all traveling pilgrims, Pilgrimage packets of information, Retreat Conferences, Pilgrimage flyers, "***The PILGRIM***", Co-ordination of all pilgrimage, co-ordination details of each pilgrimage with travel agent/airline. Attendance on pilgrimage and coordination with Spiritual Director and Guide/Agency, Travel Agency IATA listing.

- **RESEARCHING, WRITING, EDITING** and **PUBLISHING A MONTHLY PERIODICAL "*The PILGRIM*"** and/or other documents to disseminate Mary's messages and to provide information about the people who receive them and the places where they live or lived,

ACHIEVED THROUGH: Training of Volunteer Typists, Research and Editing teams, Computer technicians, Retreat Conference Program, Co-ordination of monthly themes and articles research relating to it, Book order forms, Donation slips.

- **ESTABLISHING** and **MAINTAINING** a **COMMUNICATIONS NETWORK** of members, including prayer group and parish representatives, who will assist in spreading the messages of Mary,

ACHIEVED THROUGH: Phone communications, "***The PILGRIM***", Listing of prayer groups, adoration cenacles, Communicating with pastors, Sending newsletter to all pastors in NJ, Formation of ***PFMC*** Board/Discernment team, Video's and Audio tape information

- **PARTICIPATING** in the **NETWORK** established by "***MEDUGORJE IN AMERICA***" as the Trenton, NJ, Diocese Representatives, with a further goal of having representatives in every parish of every diocese in America,

ACHIEVED THROUGH: Temporarily tabled for later discussion

- **PROMOTING** a **CLOSER RELATIONSHIP** with Our Lord and Saviour, Jesus Christ, through His Blessed Virgin Mother, Mary,

ACHIEVED THROUGH: Pilgrimages, Copied materials, Audio and video, Newsletter, Listing of prayer groups, cenacles, and adoration, Personal witness of our own lives, Conference support, healing teams and prayer

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- ENCOURAGING ADORATION of the Blessed Sacrament, the REAL PRESENCE of Our Lord, Jesus Christ, ACHIEVED THROUGH: Publishing of times and places of adoration in news letter, Publication of adoration list and availability through "**The PILGRIM**" or mail, Intercessory prayer team, 12 step support group

- FOSTERING the RECOGNITION that Jesus gave us Mary as our mother as He died on the cross and that we should go to her as any child to its mother particularly when we need her motherly intercession with our brothers or sisters,

ACHIEVED THROUGH: Formation of intercessory prayer team meeting every Monday night at a local Church for Adoration and prayer, and on a daily basis in prayer room of the **PFMC** (private and communal prayer).

- RECOGNIZING and APPRECIATING the SPIRITUAL PRESENCE of Jesus in Mary and our brothers or sisters,

ACHIEVED THROUGH: Fostering the attendance at daily Holy Mass, Encouraging the formation of prayer groups and providing resources and materials to use in their formation, Catholic 12 step support program, Private and communal prayer in the Center.

- PROVIDING a RELIGIOUS ASSOCIATION where, through community, all can be brothers and sisters,

ACHIEVED THROUGH: Volunteer program in the **PFMC**, Volunteer program for "**The PILGRIM**" distribution, Computer training of Volunteers, Catholic 12 step support program, Physical site of the **PFMC**, Food for the poor program twice a week, Rosary making kits from "**Medjugorje in America.**"

- PLANNING and PROMOTING DAYS of RECOLLECTION and RETREAT with priests and religious who are dedicated to the association goals and objectives,

ACHIEVED THROUGH: Annual retreat, Monthly retreats at the **PFMC** whenever available, Guest speakers/singers brought into parishes, Attendance of conferences, Retreats, Conventions, "**The PILGRIM.**"

- ASSISTING with the FORMATION of PRAYER GROUPS,

ACHIEVED THROUGH: Providing inquiries with prayer group formation information, Publishing names and addressees of prayer groups in area, Presentations, Newsletter advertisement of prayer group activities, Phone calls.

- JOINING in ROSARY MAKING and DISTRIBUTION to those in need, particularly Roman Catholics and children in Roman Catholic schools through the assistance of "**MEDUGORJE IN AMERICA,**"

ACHIEVED THROUGH: Obtaining rosary kits and promotion of people to make rosaries. Mailing rosaries to hospitals, nursing homes, schools and prisons.

- MAKING **PILGRIMS of FAITH MARIAN CENTER (PFMC)** RESOURCES AVAILABLE to all who have a need, particularly when that need relates to spreading the messages of Mary and her Beloved Son, Jesus.

ACHIEVED THROUGH: Resource drawers, Magazines, "**The PILGRIM,**" Resource books, Phone response.

CONSECRATION to the IMMACULATE HEART of MARY

Before beginning this prayer, become comfortable in your prayer posture and quiet your spirit through silence. Immerse yourself in the presence of Our Lady seated upon the throne of splendor and glory in Heaven, receiving all honor of creatures, angels, saints. Immerse yourself in the presence of the Father, Son, and Holy Spirit. Lifting your heart and mind to God pray:

"O Mary Immaculate, we consecrate ourselves and our families to you today. You are our life, our sweetness and our hope, our love. You know the deepest cries and needs of our hearts and lives. You know the hurts of our lives. You know, O Mary, the pain and suffering in our daily activities and actions, and in all of our afflictions, whether they be spiritual, physical, or emotional. You know our woundedness and need for healing. You know how perilous the times, and how often we are tempted to doubt or be unfaithful to your Divine Son. You know the false idols of money, material goods, addictions and persons that we have embraced.

We want to avoid sin, but we fail and fall daily into discouragement. Lift us up when we fall into error. Be with us in moments of darkness and spiritual oppression. Assist in deliverance of all idols and heal all addictions. Be with us in times of feeling alone and questioning that God has abandoned us. Keep us always aware of the difficult valleys, and the hard path of following Christ and His Commandments.

Of ourselves we are weak and broken servants seeking truth and salvation. We are broken clay pots that can only be mended through the time of experience and life, through graces gifted by your Son. Inspire us to ever seek the truth in charity, to be brave in adversity, and to be generous in self-giving.

You, O Mary, brought forth from the tabernacle of your womb the Prince of Peace, the Spotless Lamb of God, the Salvation of the World, the Savior Jesus Christ. Standing at His cross let every knee bend, and every heart embrace the love you felt as He hung there in Mercy for us.

Bring peace into the world. Give us peace of soul, harmony in our families, and tranquility among the family of all nations. Let our faces radiate His peace and joy to all we meet. Teach us to pray from our hearts, and to trust that He who comes daily in Eucharist opens His arms wide to embrace our souls, bodies, minds--- our all.

Through your Immaculate Heart, we entrust ourselves to you, Mary, so that the reign of the Sacred Heart of Jesus may live actively in our lives, in all those around us, and in the world. May His reign convert the world and bring honor to Him, and through His Holy Spirit, to God the Father.

AMEN.

(by Kathleen Werner, February 1997)

SILENCE and PRAYERFUL ATMOSPHERE

**PLEASE MAINTAIN SILENCE and PRAYER DURING THIS
2006 PFMC RETREAT CONFERENCE,**

**especially be quiet around the ADORATION ROOM, Salon C,
and in the hallways near the Salon Rooms and the Windsor Ballroom.**

HOPE and REDEEMING POWER of the MASS

Are you really zealous? Are you really apostles of the Sacred Heart in the Blessed Sacrament? I am preaching love. I am preaching the Lover, Jesus – a love self-forgetting, a love spreading, a love conquering. You must be apostles! You love Him. You must be apostles, the ones to set fire to other hearts, to other baptized Catholics, that they may love the Master as you love Him. How many Catholics there are who have not grasped the duty of being apostles, the duty of gratitude! How many there are who are interested only in themselves, in their own spiritual welfare, and care nothing for that of others. No, it is our **POSITIVE DUTY, OUR OBLIGATION, TO BRING OTHERS TO THE MASTER**, to give Him not only our own soul but the souls of others.

Be grateful and be generous in giving of the treasure which Our Lord has entrusted to your care, lavishing these treasures on souls. On poor, starving souls. It is sad that so few love Jesus. Therefore, make Him better known, better loved. In His name I ask you: be apostles, in gratitude, in charity.

We must preach charity toward the poor and unfortunate people. That is beautiful, splendid, and it must be done; and yet, what is material charity when compared to a soul? I refer to the conquering of even one soul, for there is nothing greater than that – to conquer souls redeemed by Our Lord, for whom He shed His Precious Blood. That is true gratitude, true charity. You must love each other, your neighbors; then give them Jesus, give them Jesus! Give Jesus to those straying far from Him; duty of charity concerning souls, a duty of gratitude toward Jesus, your Benefactor, who has chosen you as His fiends, who has overwhelmed you with graces; then give what you have received.

HOLY MASS TIMES

If you ever think you will miss Holy Mass because you don't know the times of Holy Mass in the area that you are located, call **1-410-676-6000**.

If you have access to the Internet and don't already have it book marked, type in the **Uniform Resource Locator (URL)** www.masstimes.org in the white box near the top of your browser.

ARE YOU ADDING to YOUR SPIRITUAL GROWTH?

You must die to self to grow.

When you are forgotten or neglected and you don't hurt with the insult, but your heart is happy, **THAT IS DYING TO SELF.**

When your advice is disregarded, your opinions ridiculed, and you refuse to let anger rise in your heart, and take it all in patient, loving silence, **THAT IS DYING TO SELF.**

When you lovingly and patiently bear disorder, irregularity, impunctuality, and annoyance...and endure it as Jesus endured it, **THAT IS DYING TO SELF.**

When you never care to refer to yourself in conversation or record your own good works, or itch for praise after an accomplishment, when you can truly love to be unknown, **THAT IS DYING TO SELF.**

When you can see your brother or sister, prosper and honestly rejoice with him, and feel no envy even though your needs are greater, **THAT IS DYING TO SELF.**

When you are content with any food, any offering, any raiment, any climate, any society, **THAT IS DYING TO SELF.**

When you can take correction, when you can humbly submit inwardly as well as outwardly, with no rebellion or resentment rising up within your heart, **THAT IS DYING TO SELF.**

Are you dead yet?

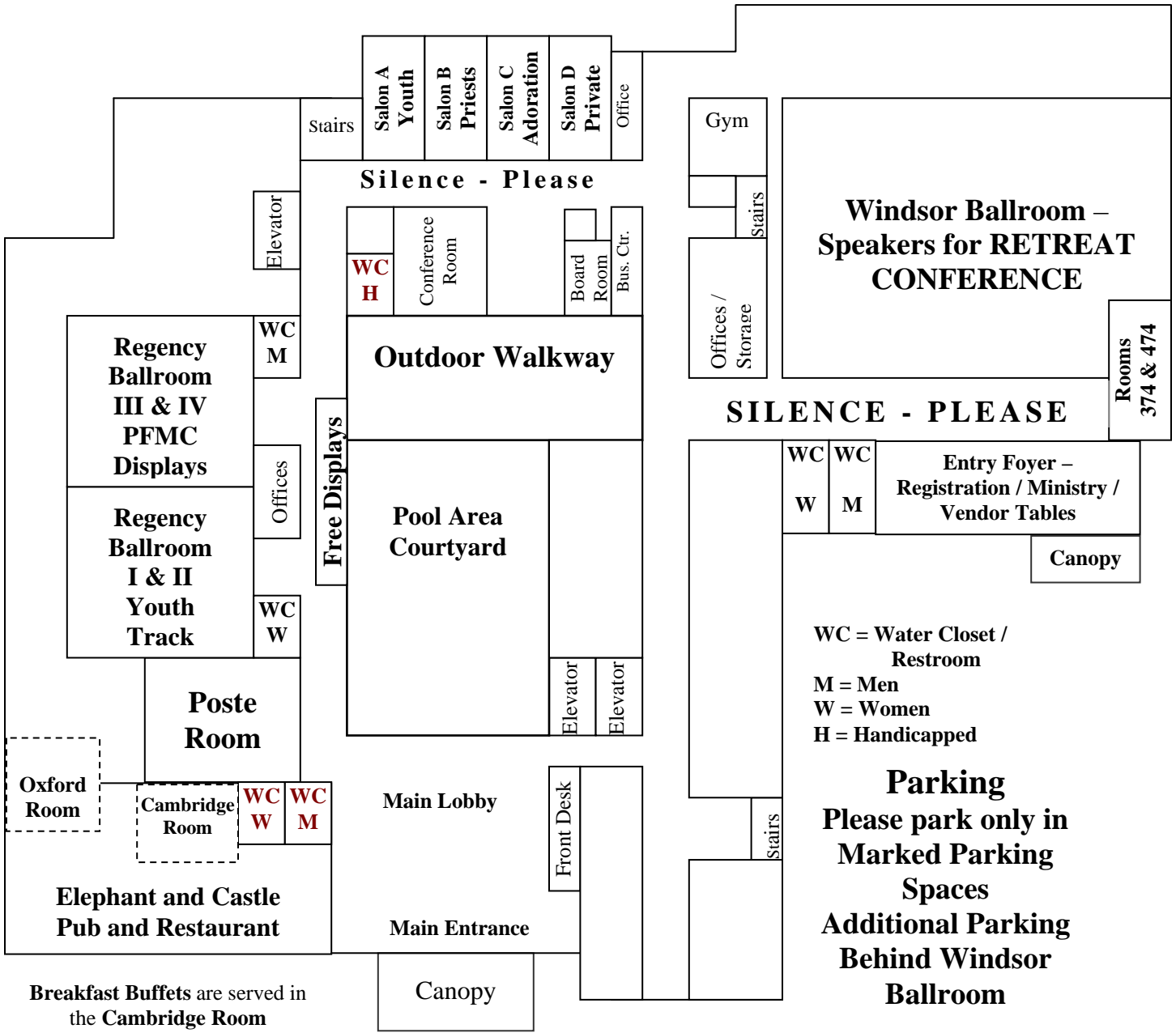
In these last days, the Spirit would bring us to the cross.

"Those Who believe in me, even though they die, will live." - (John 11:19)

MAP of CLARION HOTEL INTERIOR

Adoration Room – Salon C
Priest / Deacon / Sacristy Room – Salon B
Overflow Confessions / Spiritual Direction – Salon B
Youth Confessions / Spiritual Direction – Salon A
Youth Track – Regency Ballroom I and II / Salon A / Conference Room
Confessions – Rooms 458, 459 and 460 (near Back Elevator)

Overflow Parking =>



Breakfast Buffets are served in the Cambridge Room
 Meal Plan Hot Meals are to be served in the Poste Room

WC = Water Closet / Restroom
 M = Men
 W = Women
 H = Handicapped

Parking
 Please park only in Marked Parking Spaces
 Additional Parking Behind Windsor Ballroom

MINISTRIES / VENDORS – ENTRY FOYER, WINDSOR BALLROOM

Ministry / Vendor / Address [Primarily Books, Tapes, and Compact Discs (CDs)]	Principal Minister / Coordinator	Phone Number
Oblate Apostles of the Two Hearts Father Edgardo “Bing” Arellano, Brothers and Sisters 749 Bison Rd., P. O. Box 1719, Dover, DE 19904 1719	Father Edgardo “Bing” ARELLANO, Sister Sahlee HO	302-697-0642
Al Barbarino [Ministry / Music Tapes and CDs] 47 1 st Street, Lynbrook, NY 11563-4103	AI BARBARINO	516-599-3415
Aardvark Productions [Presentation and Homily CDs and Tapes] (www.aardvarkrecording.com) 633 North 4th St, Steubenville, OH 43952 1935	Lou CONTUMELIO Jessica SHOEMAKER	740-284-0914
Father Bill Halbing, Pastor [Tapes and CDs] Saint Antoninus Parish , 337 South Orange Ave, Newark, NJ 07103 2194	Father Bill HALBING	973-623-0258
J. P. Kasperowicz [Tapes and CDs] Ministry of the Single Hearted (www.Single-hearted.com) 1751 Old Swede Road, Douglassville, PA 19518-8932	J. P. KASPEROWICZ www.CatholicInternetRadio.com	215-499-1641
Refuge - @HISTUNES (www.refuge.net) 14 Silverthorn Rd., High Bridge, NJ 08829- 1202	Peter MASZCZAK	908-638-6392
Father Michael Semana [Tapes, CDs, Isaiah58] World of Hope Foundation (www.worldofhope.org) 1618 Hancock St., Gretna, LA 70053 3321	Father Michael SEMANA	423-316-0058

SCHEDULE for DISPLAYS in *REGENCY BALLROOM*

DAY / DATE	OPEN	CLOSED / LOCKED
FRIDAY, 2/17/06:	4 PM to 6 PM About 10 PM to About Midnight	8:15 PM to 10 PM Midnight to 6 AM
SATURDAY, 2/18/06:	Prior to 8:10 AM, 9:45 AM to 11 AM 12:30 PM to 2 PM, 6 PM to 7:30 PM After Concert to About Midnight	3:45 PM to 6 PM 7:30 PM to 10 PM Midnight to 6 AM
SUNDAY, 2/19/06:	Prior to 8:10 AM, 9:45 AM to 10:30 AM, NOON to 1:30 PM	4:45 PM to 6:30 PM Midnight to 6 AM

Pilgrims of Faith Marian Center (PFMC), A Religious Association, Inc.

LOCAL RESTAURANTS

WEST toward PHILADELPHIA

WEST toward PHILADELPHIA (continued)

NAME	\$	LOCATION
Viennese Café	\$\$ -	Next door to hotel in Pine
French and Italian cuisine.	\$\$\$	Tree Plaza (PTP)
Oh Yoko! Sushi	\$\$	PTP .2 mi. eastbound NJ 70.
Primavera Family Pizzeria	\$\$	PTP .2 mi. eastbound NJ 70.
Barone's Tuscan Grill	\$\$ - \$\$\$	PTP .2 mi. eastbound NJ 70.
Manhattan Bagel	\$ - \$\$	Barclay Square Center (BSC) across from hotel
Norma's	\$\$ - \$\$\$	BSC .3 mi. eastbound NJ 70.
Mediterranean cuisine	\$\$\$	
Cous Cous	\$\$ - \$\$\$	BSC .3 mi. eastbound NJ 70.
Moroccan cuisine	\$\$\$	
Alisa Cafe	\$\$	BSC
Cherry Hill Pizza	\$\$	BSC
Taste of China	\$\$	BSC
Emerald Fish	\$\$\$	BSC
Starbuck's Coffee	\$ - \$\$.4 mi. westbound NJ 70.
SUBWAY	\$ - \$\$	West .4 mi. westbound NJ 70.
WAWA	\$ - \$\$.5 mi. westbound NJ 70.
Deli sandwiches	\$\$	
Apollo Pizza	\$ - \$\$.7 mi. westbound NJ 70.
Nagoya Seafood, Steaks, Sushi Salad Works	\$\$ - \$\$\$	Saw Mill Village (SMV)
	\$\$	SMV .8 mi. westbound NJ 70.
Athens Café and Restaurant	\$ - \$\$	SMV .8 mi. westbound NJ 70.
Wendy's	\$	1 mi. hotel side of NJ 70.
Famous Dave's BBQ	\$\$	Next to Wendy's
Dunkin Donuts	\$\$	1 mi. eastbound NJ 70.
Ponzio's Diner	\$\$	1.2 mi. eastbound NJ 70.
Pizza Hut	\$\$	Ellsburg Center (EC)
Ming Gardens	\$\$	E.C.
Tavola Dei Amici Italian Ristorante	\$ - \$\$	E.C. 1.2 mi. hotel side NJ 70
McDonald's	\$	1.2 mi. hotel side NJ 70.
Porterhouse Steakhouse	\$\$ - \$\$\$	2.5 mi. hotel side NJ 70
Chili's	\$\$	2.5 mi. hotel side NJ 70
Caffe Aldo Lamberti	\$ - \$\$\$	2.6 mi. opposite side NJ 70
Italian cuisine	\$\$\$	

NAME	\$	LOCATION
Siri's	\$\$ -	2.7 mi. opposite side NJ 70
Thai French Cuisine	\$\$\$	
Red Hot and Blue	\$ -	3.0 mi. opposite side NJ 70
Ribs and Pulled Meet	\$\$	in Holiday Inn
Old Country Buffet	\$ - \$\$	3.1 mi. hotel side of NJ 70
MAXIM	\$\$ - \$\$\$	3.1 mi. hotel side of NJ 70
Middle East cuisine	\$\$\$	
Friendly's	\$ - \$\$	3.1 mi. hotel side of NJ 70
Bob Evans	\$ - \$\$	3.3 mi. Eastbound NJ 70,

EAST toward the OCEAN

Steak and Ale	\$\$ - \$\$\$	Out the front of hotel, .2 mi. I-295 service road.
Han Chan	\$ - \$\$.6 mi. hotel side of NJ 70.
Korean cuisine and sushi	\$\$	
Burger King	\$.6 mi. eastbound NJ 70.
Big John's	\$ - \$\$.7 mi. hotel side of NJ 70.
Pizza and deli sandwiches	\$\$	
P. J. Welihan's Pub	\$ - \$\$.9 mi. Greentree Rd.
Dunkin Donuts.	\$ - \$\$	1 mi. hotel side NJ 70.
Sakura Springs	\$ - \$\$\$	1.1 mi. eastbound NJ 70.
Oriental cuisine.	\$\$\$	
Quiznos Subs	\$ - \$\$	Cherry Hill Pointe - 1.2 mi. hotel side NJ 70.
Chef's Kitchen	\$ - \$\$	Greentree Place, 1.3 mi. hotel side NJ 70.
McDonalds	\$	2.8 mi. eastbound NJ 70.
Asian Fusion	\$ - \$\$	2.9 mi. eastbound NJ 70.
Tandoor Palace Indian and Pakistani	\$ - \$\$	2.9 mi. eastbound NJ 70.
Mexican Food Factory.	\$ - \$\$\$	3.0 mi. hotel side NJ 70.
Boston Market.	\$\$	3.2 mi. hotel side NJ 70
Pietro's	\$\$	3.2 mi. eastbound NJ 70.
Friendly's	\$\$	3.3 mi. hotel side NJ 70
Olga's Diner.	\$\$	3.3 mi. eastbound NJ 70
Champps.	\$\$	3.4 mi. southbound NJ 73

\$ NOTES: \$ Meals Under \$10
 \$\$ Meals \$10-\$20
 \$\$\$ Meals Over \$20

MAP of AREA AROUND the CLARION HOTEL

If using the New Jersey (NJ) Turnpike, get off at Interchange 4 with NJ Highway 73 in the Upper Right corner of this map.

Go north and west toward Philadelphia.

Near the top center is Interstate 295 Interchange 36 with NJ 73.

Take I-295 South to Exit 34B, Cherry Hill / Camden. At the end of the exit ramp stay in the right lane for the jughandle from which there is an exit to the front canopy of the **Clarion Hotel**.

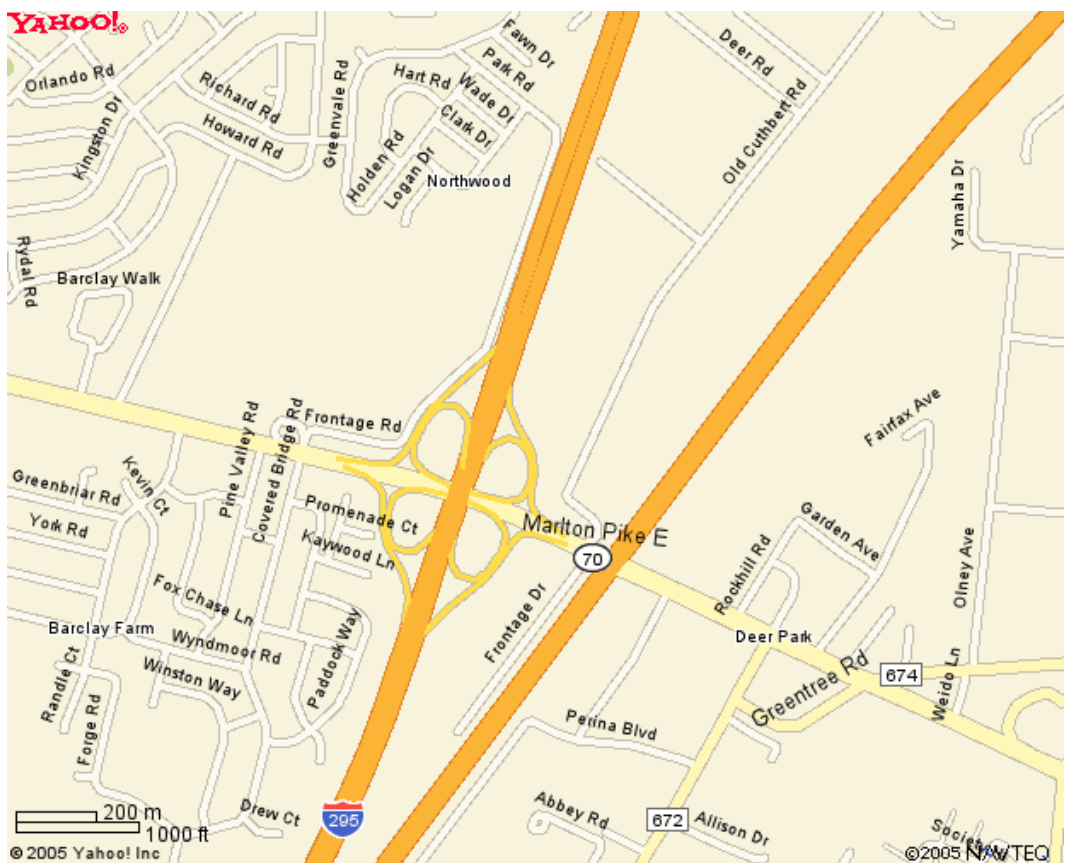
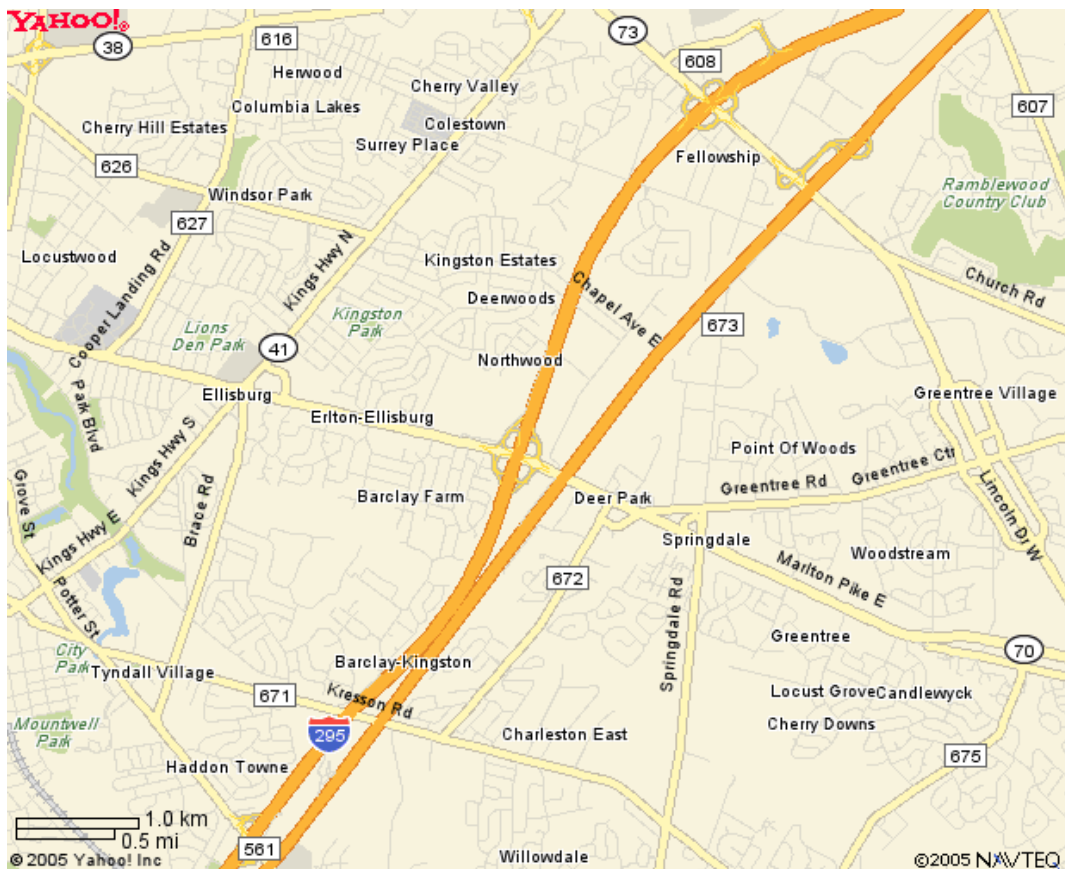
If using I-295, get off at Exit 34B and follow the right traffic lane through the light at Covered Bridge Road and then onto the jughandle mentioned above.

Leave the jughandle to drive under the front canopy of the **Clarion Hotel**.

From the West on NJ 70 follow directions for a left turn onto Covered Bridge Road to go North and then West into the **Clarion Hotel** property.

From the East on NJ 70 follow the above directions by getting in the right traffic lane at the I-295 overpass.

If you end up Eastbound on NJ 70 and want to turn around, go to the first traffic signal East of I-295 which is Markkress Road (672) and turn right, make an immediate left following the signs for Greentree Road. At the traffic light for Greentree Road and NJ 70, turn left onto Westbound NJ 70 and return to the **Clarion Hotel**.



LOVING WITH THE SON

John 15:5-17 "I am the vine, you are the branches...He who abides in me, and I in him, he bears much fruit...As the Father has loved me, I also have loved you...This is my commandment, that you love one another as I have loved you. Greater love than this no one has, that one lay down his life for his friends I have called you friends...You have not chosen me, but I have chosen you...whatever you ask the Father in my name He will give you..."

God is a family.

God is creating family on earth. --the essence of those relationships consists in love.

The heart of the Christian message is to love God and one another.

Jesus summarized the two Great Commandments into one commandment of love: "...love one another as I have loved you. Greater love than this no one has, that one lay down his life for his friends." Jn15:12-13

To love others as Jesus loves us is a grace; it is pure gift. It is humanly impossible to love as Jesus loves except that we remain united with Jesus as a branch is united to the vine.

Christian love has:

A HEIGHT beyond human nature.

It must begin in Jesus and continue in the power of the Holy Spirit.

We must continually ask Jesus for whatever we need in order to love.

A DEPTH beyond human nature.

Christ's love is unconditional

Once we receive His love into our depths, then we have the power to love others in the depths of their sinfulness and weakness.

A BREADTH in that it loves every person, everywhere.

A LENGTH in that it never gives up-it goes on forever.

THE QUALITIES OF CHRISTIAN LOVE OR THE A-B-C-D-E-F OF CHRISTIAN LOVE

A. Always AFFIRM.

Jesus always saw what was good and true in others. He looked deep enough and long enough to consider the person as they really were deep down. Each person, deep down, is HOLY.

Affirmation gives feelings of self-respect, of being worthwhile, and that others are happy with who we are without forcing us to grow.

B. BE our deepest selves.

Be who you are and not in competition with others.

Allow everyone else to be who they are.

C. CHRIST in everything.

"If you abide in Me, and I abide in you," then:

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Your every prayer will be answered.

You will become My disciples and you personally will experience the fruits of the Holy Spirit: love, joy, peace, patience, gentleness, kindness, self-control.

Every day you will have the conviction that I love you, as My Father loves Me.

You will have perfect joy even in the midst of your trials and temptations.

You will be able to love one another with the overflow of that love, which is not human love, but is My love.

You will not be strangers but intimate friends whom I will tell where to go, what to do, and what to say.

I will choose you in a ministry of love so powerful that every single thing you ask the Father in my name He will give to you.

FIVE THINGS TO DO TO PUT CHRIST IN EVERYTHING

Give to Jesus the first part of every day.

Go to Him first with every decision.

Go to Him first with every problem, worry, fear, sin, weakness.

Give Him the first place in your heart.

Give Him the last part of every day.

D. Handle things DIRECTLY.

In our human relationships, when problems come, never, never go above the person's head, or around their back, but pray and ask for the right timing, the right words, and the right attitude, then go to the other and speak the truth directly –in love. Try to keep it between the two of you.

E. EMPTINESS Phil 2:5-11

Paul says we must always be humble. We must always approach human relationships out of a sense of emptiness; we must live disarmed lives. Whenever we come from a high palace (I'm right--you're wrong," "I'm big--you're little," "I've got it--you don't," "I'm born again--you're not") we always lose because it causes resentment and resistance. But whenever we reach you and say "I need you," "I could be wrong," "I'm sorry," "You're special," "Can you help me" or employ the "sacraments of vulnerability" (a tear, and outstretch hand, a bent face, a bowed knee, a humble smile, a hug, a kiss) we will always win.

F. FORGIVENESS

First forgive yourself (which isn't always easy).

Forgiveness freely received must be freely given.

Father Bill McCarthy, My Father's House, Moodus, CT <http://www.mvfathershouse.com>

GENERATIONAL HEALING - A DEEPER LOOK

As you read this article, we encourage you to have your Bible at hand, and take the time to look up the references given. It will give you a greater understanding of what I am writing, and what the Lord is speaking to us through His WORD. It will also help you in the validation of the call for generational healing starting with yourself.

Every material blessing we enjoy has come to us from the labours of our ancestors. We have reaped the beauty of art, the fun of wholesome comedies, the joy of music, and wisdom from efforts in education. But as we reap every good blessing, we also reap from their sins. As children of Adam and Eve we inherited their original sin and have been sentenced to the same penalties. (read Genesis 3:15-19)

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In the valley of generations of sinfulness we see and weep over the afflictions of body and soul. We wander in the emptiness seeking fulfillment and freedom. We seek through others the love, security or affirmation we feel was or is missing. In life there is always a sense of struggling against something one cannot identify. It is elusive and many times threatening or oppressive like a shadow. As one priest I know describes it, "it feels like bouncing against some tightly hung saran wrap". No matter how hard one struggles, one cannot find out the reason for this feeling, or lift it. Often there are bad dreams associated with this feeling, and they persist and persist. No amount of praying or weeping seems to send them away or solve them. One cannot pinpoint the cause of the problem or get a grip on it. You just feel oppressed. Many describe the feeling as one of "heaviness".

Sin is to blame, and the sin before that, and the sin before that, all the way back to Adam and Eve, and then to Satan himself!

Father John Hampsch in his book "**HEALING THE FAMILY TREE**" (available through the **PFMC** at \$7.95 plus \$3 postage) gives an example relating to occultism (even practising astrology): it often results in family disintegration, feuds, divorce, separation, depression. It is passed down to their offspring. Often situations of numerous accidents within the family, and illnesses, and situations of great hardships occur over and over again. A family member is "hit" and then another, until there is always a "whirlwind" of activity and happenings that cannot be explained. Someone says "I feel cursed," or "there is a bondage - the devil just won't let me alone". One might then look through the generations and investigate a pattern which will lead to a curse or seal put on the family tree generations back.

Suppose you look at the problems in your life. Then you look back over your maternal and paternal lives, and there in front of you stands the same problems, maybe with a slight different twist, but unmistakably there. It is likened to a single tiny thread that runs through a series of unconnected people or incidents in life. Looking a little broader at cousins, aunts and uncles, brothers and sisters, the symptoms pop up again and again. There it stands; anger, physical sickness, alcoholism, drugs, abortions, cancer, strokes, fornication, attention deficits, depression, anorexia, schizophrenia, obesity, stress and anxiety, theft or other violence, material covetousness, pornography, adultery, divorce, divisions in marriage, confusion, barrenness, violent deaths and suicide, patterns of rejection, or things of the occult such as palm reading, seances, and Oji boards. Kenneth McAll has researched these and found that they relate to intergenerational traits. These are like "skeletons" in the family closet that have remained hidden to us, but not hidden to God. (Job 20:27 and Luke 12:2). They are things we don't talk about. They are family "secrets."

Let us look at ourselves or our children within the womb and imagine the following:

With babies that have been aborted or miscarried, God knows and sees every aspect of the child within the womb. He said "Before I formed you in the womb I knew you" (Jer 1:5; Ps 139:13) Babies feel emotional and physical pain, hear music, and sense and react to familiar and unfamiliar noise. They are very aware of danger, sense when the mother is frightened, and are aware of peacefulness and quietness of spirit. They may even have memory at the moment of conception.

In studying Karl Prisbam's theory, he shows that memory depends on protein molecules in the single cell. Lyall Watson presented a theory that memory is stored in a spiritual body which accompanies our physical body. This is the soul at conception. In both cases, the baby that is aborted or miscarried carries with it the memories of generations including the memory of the murder by the mother aborting him, or the loving desire of the mother in pain as he is miscarried. Because a baby's memories are connected with a mother's experiences and reactions, and this relationship is based upon hormonal and chemical transfer across the placenta, as well as a psychic and spiritual communication between mother and child, we can now see how a mother and the environment may affect the emotional health and memory of the child.

If there is a traumatic experience or a situation of physical or verbal and emotional abusive situations occurring during pregnancy, or anxiety and fears, the baby senses it and reacts in utero, and after birth. Babies who have survived inter-uterine trauma and even abortion have often had personality disorders traced to this prenatal trauma, especially from conception through the first three months in the womb. This can be healed. Jesus

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transcends time, and heals the hurts of His children. This is called a healing of memories and generational healing with a parent or with a child.

Of a personal nature, Keith and I lost 6 babies, including a set of twins, in miscarriage. We so wanted a family and we were heartbroken with each loss. But I have, through prayer and healing of memories been able to meet my babies, know their sex and to give each of them a name. I asked that they be baptized in desire, and was able to emotionally and spiritually give them back to God with great joy and love. Though a painful experience, it has given me great peace to know they are in His arms, and that they can intercede before God for us. God then blessed us with Kurt, whom we adopted when he was 3 weeks old, and two natural children, Katherine and Kent. All three were miracles to us.

God desires to have us present to Him all our children, whether living or dead, aborted, stillborn, or miscarried. "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." (Luke 18: 15-16) The *Catholic Church* through *PROJECT RACHEL* has played a great part in the healing process of women and parents who have experienced such a loss which still seems to hang on them in "heaviness". (read Matthew 18: 6-19).

Often women who have had abortions struggle with hidden guilt and grief, and are led into the oppression of depression. Many suffer with psycho-somatic disorders, seeking attention in the physical area when their emotional area is really crying for healing from all the hurt. Their spirit calls out for a healing of memories, and reconciliation and peace with God. When they ask for forgiveness from their dead child and from Jesus, and they can begin to forgive themselves, they begin to feel freed from the torment. A lot of research has been coming forth that the fathers of babies aborted or miscarried also suffer great feelings of anxiety, guilt, shame, and sense of loss.

Blessings and curses have their ROOTS in generations back. Consequently, one may be confronted with recurrent situations or patterns of behavior that cannot be explained solely in our lifetime. There are many reports of people freed of schizophrenia and other diseases by the prayer and celebration of Mass and Eucharist for their ancestors. Dr's. John and Paula Sandford in the books "*Healing the Wounded Spirit*" and "*The Transformation of the Inner Man*" have, through their practice, been able to identify numerous psychological conditions that occur as a result of curses, sin, and physical illness. Their work with patients have healed many in spiritual imprisonment.

Let me cite some scripture related to this:

"Whoever blesses Israel will be blessed, and whoever curses Israel will be cursed." (Numbers 18:9)

"If one part is hurt, all parts are hurt with it". (1 Corinthians 12-26)

Also read: 1 Corinthians 9:19 and 6:13, Ephesians 1:1, 1 John 1:7, Hebrews 13:12, Romans 6:13, and Revelation 12:11.

In Galatians 3:13 *Paul* speaks through Moses of the Law. He states that "Christ has redeemed us from the curse of the law." The law had declared that anyone executed by hanging had by that very fact become a curse. The same law that proclaimed the curse thus opened the way for deliverance from the curse through the sacrifice of Christ. But this does not include the various forms of the original curse that God pronounced upon Adam and Eve after their disobedience. Here look at Genesis 3:14-21, and Genesis 4:9-16. It is very clear how God cursed the sin of Adam and Eve, and how this curse plays out in our lives.

Places can be blessed but can also be desecrated such as through occult actions or through an unloving death. In reading the story of Cain and Abel, the ground was desecrated by the blood of Abel. We can read Genesis 4:10 on this. When we passed through the Valley of Hinnom in Jerusalem, which is called Gehenna, we know

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that pagans desecrated this place through the sacrifices of their children. It is still the garbage dump of Jerusalem. Gehenna became an image for Hell as we read in Mt 5:22.

When an unloving death has desecrated a place, then prayer for the deceased can make that place sacred. Where there has been repeated sins of blasphemy, cursing, and sexual promiscuity, prayer can lift the curses, and can make them sacred places protected by God. That is why so many will have their homes blessed in protection against or in lifting of generational curses.

While in Medjugorje in 1994, Kenneth McAll had Father Slavko celebrate a **GENERATIONAL HEALING** Mass with Eucharist for the souls of the Croats, Muslims and Serbs who were killed by the Ustashe (Croatian nationalists, previously royal guards, who were sympathizers with the Fascists and Nazis) during World War II. They were buried in pits just outside Medjugorje. In Medjugorje, there is a quietness and “healing” of feelings within families as a result.

The Lord knows how hard it is for us to stay in TRUTH. But His truth stands forever. Truth is our path to healing all in our family tree, and to lead our souls to Eternal Joy. We can look at the curses or sins of our families. Our lives can be changed by what we not only discover, but what we can ask God to take control over and heal. God has given us the greatest way for healing. It is through Eucharistic centered prayer. It brings wholeness and hope to the victims of bondages.

When we pray and make a firm decision to do the work necessary in **GENERATIONAL HEALING**, we take the first steps in deciding to break the chains holding us to the same thread of the **EFFECTS OF SINS**.

Many times we must prepare ourselves spiritually and go through prayer of deliverance (MK 5: 1-21), or through healing of memories, and even get outside counselling to help to change the behavior patterns associated. But, it is worth the work and the pain. Freedom into the Light of God’s Kingdom and His vision for His children is a whole new world of Eternity that He meant for us. When we touch the problem in its **ROOT CAUSE**, rather than in its mere symptoms, we “take the ax unto the root of the tree” (Matthew 3:10). Then in spite of poor ancestral material and our perpetuation of it, wholesome offspring can be formed “Even from stones God can raise up children” (Matthew 3:9).

Father Peter McCall of the “*House of Peace*” in New York has published a book called “*RISE AND BE HEALED*” He describes **GENERATIONAL HEALING** as “healing of relationships”. Father Robert DeGrandis in “*INTERGENERATIONAL HEALING*” explains that healing comes by “visualization of the offending ancestor or ancestors, and bringing them to Jesus. The ties to the sinful loyalty are cut. Negative ties are cut. Emotional wounds are opened and cleaned through confession and prayer, and the undiscovered root is removed. They are brought into a loving and forgiving presence.” We, as members of the family stand in the “gap” of intercession and healing. We and our generations forward reap of the benefits of healing.

We simply cannot afford to hold grievances or the effects of their sinfulness against anyone living or deceased. Have you ever regretted or felt “haunted or saddened” by an unreconciled situation with a friend or relative alive or who died? Just because a person has died or we don’t see the person anymore doesn’t mean that our relationship has ended. The **EFFECTS** of the disagreement or relationship are still there. It is never too late to be reconciled. Jesus told us, “Whatever you bind on earth will be bound in Heaven: whatever you loose on earth will be loosed in Heaven” (Mt. 18:18)

Our prayers for the dead are in no way contact with the dead. They are simply prayers to Jesus on behalf of the dead. He was and remains the intercessor before God the Father for us, We can have an experience of the gift of presence and loving union or reconciliation with a departed one for whom we are praying. We are all part of the Body of Christ whether living or dead.

“Yet ours were the sufferings He bore, ours the sorrows He carried. But we, we thought of Him as someone punished, struck by God, and brought low. Yet He was pierced through for our faults, crushed for our sins. On Him lies a

punishment that brings us peace, and through His wounds we are healed".
(Isaiah 53: 4-5)

Family ties are rooted in inheritance collectively within the Body of Christ. I have had this wonderful experience with feeling the presence of my father near me as I prayed for him in generational healing on top of Mount Krizevac in Medjugorje. After a GENERATIONAL HEALING Mass in my home I had a dream of thousands of people sitting on steps. When I approached them, some looked familiar, but many were strangers. They all began to clap and say thank you. I somehow had an interior feeling of joy and peace that they were my family members saying thank you.

Won't you join in prayer for healing within your family tree? Open your heart and mind to have Jesus show you all the areas of your life that need healing. Only in our own healing can others begin their healing. Only in taking responsibility for our own sinfulness and recognizing that our sin was chosen by us either consciously or unconsciously can we begin to heal. Only in recognizing that we are and have been a sinful people going back generations will we accept our own responsibility for perpetuating sin(through our role modelling) in future generations. Jesus waits for us with open arms. He longs to talk to us, to be heard by us, to reconcile us with our past and our present, to strengthen us for the future and all future generations. Nothing is hidden from Him. We hide or stuff memories from ourselves and others. By opening ourselves first through a good examination of conscience, and then through confession one begins a new life of grace in Christ, through Christ, and with Christ. We change behaviors and walk the walk of Christ with Him always at our side.

(by Kathleen Werner, Co-Director of **PFMC**)

WHY GO TO MASS?

Holy Mass is a weekly opportunity for Jesus to make a real and living contact with your soul. On Calvary He achieved the work of redeeming us. At Holy Mass He applies these graces to our soul. He prepares us for the mystery of our daily death-blow to sin by offering His Sacrifice. He prepares us for the mystery of daily life with God by giving us His Sacrament. On Calvary we were not actually present when He, the Priest, offered Himself as a substitute Victim for all. In the Mass He unites Himself to us when we become offerers to offer ourselves.

PAY the RANSOM with the CHALICE

But that is not sufficient. We must go farther. Do you know what to preach everywhere? Pay the ransom of souls with the Chalice, with the CHALICE. The greatest means of converting souls is one more Mass, one more Mass during the week, and, with sacrifice, two or three more Masses; if possible, daily Mass, to pay for the eternal salvation of souls so dear to you. That is the great thing – the Chalice filled with the Precious Blood. You will never see souls go astray if you pay the ransom, hearing one more Mass, two, three, four, and, if possible, daily Mass, with sacrifice; then you are apostles, paying the ransom for the Sacred Heart.

I remember long years ago, a lady – she had her own unconverted mother, and that old lady was dying. Nothing, nothing to be done. Her daughter, a wonderful Catholic, said to her: "Mother, you are baptized; you are supposed to be a Catholic." But the mother would not listen. "Nonsense! Allow me to die as I have lived. I do not need God; I am 78 years old!" The daughter came to me, asking what should be done. I said to her; "Pay the ransom; you are a Catholic, go to Mass, daily Mass." She was wonderfully faithful. She was not at all healthy, the church was at a distance, yet she never missed one Mass.

It seemed fruitless. She said to her mother one day; "Mother, please, you are dying. Shall I not call a priest?" "No! No!" Then the daughter brought a picture of the Sacred Heart, which she held up for her mother to see. "Here, Mother, is the King of Love. Please, Mother, let Him come to you in Holy Communion. I have prayed and gone to Mass daily, in order that you may not die without making your peace with Jesus who has loved you so much. The Chalice has been offered every day for you, that your soul may be washed in the Precious

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Blood.” So the daughter pleaded, until finally the mother turned to her and said: “I do not know how, but I have changed completely. A priest – oh, get me a priest at once!” And the mother died praising the Sacred Heart of Jesus.

Then the husband, a man living with hate in his heart toward God – an actual apostle of Satan, he also asked for a priest, for he was sick, very sick. He asked for Father Mateo. I heard his confession four times, and he received Holy Communion as often. He called in fifteen or twenty of his former friends, also living in hate, and said to them: “Kneel down and adore Christ the King, the King of Love. That is the only thing worthwhile.” He died praising the Sacred Heart.

Then the third one in the same family, gone astray – the youngest brother, twenty-five years old, also returned to the Sacraments.

And why? The Mass, daily Mass, the Chalice, the greatest power of redemption.

ONE MORE MASS!

SACRAMENTS and the EUCHARIST

Mother Mary, we pray for the blessing and understanding to receive more frequently and reverently, the Holy Sacraments, given to us through the grace and love of the Triune Godhead. May these Holy Sacraments, especially Penance and the Holy Eucharist, be cherished more devoutly. We pray that these Sacraments will renew us spiritually and strengthen our crusade to do the will of God

Mother Mary, we pray for the conversion of hearts and minds. Please touch and inspire the hearts and minds of those who dwell in darkness, that they may see the light of Salvation and receive the gifts of the Holy Spirit.

Mother Mary, we pray for all humanity to turn to the one True God, for the cleansing of hearts, and minds, for the strengthening of faith, that we may live in truth. Inspire us with the desire to achieve the state of sanctifying grace.

Amen.

GUIDELINES FOR RECEIVING COMMUNION

FOR CATHOLICS

Catholics fully participate in the celebration of the Eucharist when they receive Holy Communion in fulfillment of Christ’s command to eat His Body and drink His Blood. In order to be properly disposed to receive Communion, communicants should not be conscious of grave sin, have fasted for an hour, and seek to live in charity and love with their neighbors. Persons conscious of grave sin must first be reconciled with God and the Church through the sacrament of Penance. A frequent reception of the sacrament of Penance is encouraged for all.

FOR OTHER CHRISTIANS

We welcome to this celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions in Christianity that we cannot extend to them a general invitation to receive Communion. Catholics believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life, and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must all pray.

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FOR THOSE NOT RECEIVING COMMUNION

Those not receiving sacramental Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another. This is called a Spiritual Communion.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot extend to them an invitation to receive Communion, we do invite them to be united with us in prayer.

(National Conference of Catholic Bishops)

RECEIVING HOLY COMMUNION

PROPER DISPOSITIONS

- Catholic
- If married, married in the Catholic Church
- Free of mortal sin
- Fast from food and drink for 1 hour before communion

RECEPTION

- Pray silently an Act of Contrition before Holy Communion
- Before receiving (when second in line), one is required to make an act of reverence, either:
 - genuflection
 - solemn bow
 - sign of the Cross
- Answer "AMEN" to "THE BODY OF CHRIST" it is not appropriate to say "amen father" or "thank you", etc.
- If receiving on the tongue, hands should be folded and tongue extended
- If receiving in the hands, hands should be positioned as follows:
 1. Right hand on bottom, left hand on top
 2. Hands should be fully open, flat and level, held up toward the minister of Holy Communion.
 3. Holy Communion cannot be received in the hand if one's hands are not positioned properly, if one is holding rosaries, wearing gloves or if (a child's , or adults) hands are not clean.
- One should **NOT** make the sign of the Cross **AFTER** receiving Holy Communion, but rather before receiving, especially if one does not genuflect or make a solemn bow
- If receiving in the hand, one should communicate right away; one should not be walking as one receives
- Hands should always be folded when going up to and coming back from Holy Communion.

THANKSGIVING

- Upon returning to the pew one should spend several minutes in **PRIVATE PRAYER** to thank Our Lord for coming, etc.
- One's eyes should be closed for these minutes of thanksgiving to avoid being distracted by others coming and going. Holy Communion is **NOT A PARADE** time! We should **NOT** be watching others. This is **PERSONAL TIME ALONE with the LORD**
- It is proper to be seated when the tabernacle door closes.

(from *Saint Peter's Parish Bulletin, Merchantville, NJ*)

TRUST

Trust is the key to receiving God's mercy. The more we trust that God really loves us, really cares about us in a personal way, no matter how bad our sins have been, the more we can let go of all the things that prevent us from being filled with His love.

ACT of THANKSGIVING

O my God, I thank You for all the favors You have bestowed upon me. I give You thanks from the bottom of my heart for having created me, and for all the joys of life, and its sorrows, too; for the home You gave me, for the loved ones with which You have surrounded me, for the friends I have made through life.

My Lord, I thank You for guarding me always and keeping me safe; I thank You for giving me so often in the Sacrament of Penance forgiveness, for my sins; for offering Yourself in Holy Mass with all Your infinite merits to the Father for me; for coming to me in Holy Communion in spite of the coldness of my welcome; for the patient waiting in the adorable Sacrament of the altar.

My Jesus, I thank You for having lived, suffered and died for me. I thank You for Your love. I thank You, Lord, for preparing a place for me in Heaven where I hope to be happy with You, and to thank you for all eternity. Amen.

PRAYER to OUR LADY of the MOST BLESSED SACRAMENT

As I kneel here in the presence of your Son, Jesus, my thoughts turn to you, His Mother, under the title of Our Lady of the Most Blessed Sacrament, and I address to you my prayer of strong faith and fervent petition:

Virgin Immaculate, Mother of Jesus and my Mother, I invoke you under the title of Our Lady of the Most Blessed Sacrament, because you are the Mother of the Savior Who lives in the Eucharist. It was from you that He took the flesh and blood which He feeds me in the Sacred Host. I also invoke you under that title because the grace of the Eucharist comes to me through you, since you are the mediatrix, the channel through which God's graces reach me. And finally, I call you Our Lady of the Most Blessed Sacrament because you were the first to live the Eucharistic life. Teach me to pray the Mass as you did, to receive Holy Communion worthily and frequently, and to visit devoutly with Your Son, Jesus, in the Blessed Sacrament. Amen.

MARY, OUR GUIDE to HEAVEN

Virgin full of grace, I know that at Nazareth you lived modestly, without requesting anything more. Neither ecstasies, nor miracles, nor other extraordinary deeds enhanced your life, O Queen of the Elect.

The number of the lowly, "the little ones," is very great on earth. They can raise their eyes to you without any fear. You are the incomparable Mother who walks with them along the common way to guide them to Heaven.

Beloved Mother, in this harsh exile, I want to live always with you and follow you every day. I am enraptured by the contemplation of you and I discover the depths of the love of your Heart.

All my fears vanish under your Motherly gaze, which teaches me to weep and to rejoice!

AMEN!

(by Saint Theresa of the Child Jesus (AD 1897))

LITANY of the BLESSED SACRAMENT

* *Have mercy on us* is repeated after each of the following invocations.

** *O Lord, deliver us* is repeated after each of the following invocations.

*** *We beseech You, hear us* is repeated after each of the following invocations.

Lord, have mercy. ***Christ, have mercy.***
Lord, have mercy. ***Christ, hear us.***
Lord, have mercy. ***Christ, graciously hear us.***
God the Father of Heaven, ***have mercy on us.****
God the Son, Redeemer of the world,
God, the Holy Spirit,
Holy Trinity, one God,
Living Bread, that came down from Heaven,
Hidden God and Savior,
Corn of the elect,
Wine whose fruit are virgins,
Bread of fatness, and royal Dainties,
Perpetual Sacrifice,
Clean Oblation,
Lamb without spot,
Most pure Feast,
Food of Angels,
Hidden Manna,
Memorial of the wonders of God,
Super-substantial Bread,
Word made flesh, dwelling in us,
Sacred Host,
Chalice of Benediction,
Mystery of faith,
Most High and adorable Sacrament,
Most holy of all sacrifices,
True Propitiation for the living and the dead,
Heavenly Antidote against the poison of sin,
Most wonderful of all miracles,
Most holy Commemoration of the Passion of Christ,
Gift transcending all fullness,
Special memorial of Divine Love,
Affluence of Divine Bounty,
Most august and holy Mystery,
Medicine of immortality,
Tremendous and life-giving, Sacrament,
Bread made flesh by the omnipotence of the Word,
Unbloody Sacrifice,
Our Feast at once and our Fellow-guest,
Sweetest Banquet, at which Angels minister,
Sacrament of Piety,
Bond of charity,

Priest and victim,
Spiritual Sweetness tasted in its proper source.
Refreshments of holy souls,
Viaticum of such as die in the Lord.,
Pledge of future glory
Be merciful, ***Spare us, O Lord.***
Be merciful, ***Graciously hear us, O Lord.***
From an unworthy reception of Your Body and Blood,
O Lord, deliver us. **
From the lust of the flesh,
From the lust of the eyes,
From the pride of life,
From every occasion of sin,
Through the desire, by which You desired to eat this Passover
with Your disciples,
Through that profound humility, by which You washed their
feet,
Through that ardent charity, by which You instituted this Divine
Sacrament,
Through Your Precious Blood which You have left us on our
altars,
Through the Five wounds of this Your most holy Body, which
You received for us,
We sinners, ***We beseech You, hear us.******
That You would preserve and increase our faith, reverence, and
devotion toward this admirable Sacrament,
That You would conduct us, through a true confession of our
sins, to a frequent reception of the Holy Eucharist,
That You would deliver us from all heresy, perfidy, and
blindness of heart,
That You impart to us the precious and heavenly fruits of this
most Holy Sacrament,
That at the hour of death, You would strengthen and defend us
by this Heavenly Viaticum,
Son of God,
Lamb of God, You take away the sins of the world;
Spare us O Lord.
Lamb of God, You take away the sins of the world;
Graciously hear us, O Lord,
Lamb of God, You take away the sins of the world;
Have mercy on us.
Christ, hear us, ***Christ, graciously hear us.***

BLESSED OIL

"They shall come streaming to the Lord's blessings: the grain, the wine and the oil" (Jer. 31:12). In these words the prophet Jeremiah foretells the blessings that God would one day pour out upon His people.

Oil in particular was a special sign of God's blessing. Among the many beautiful provisions of the Good Shepherd is His anointing: "You anoint My head with oil" (Ps. 17:5). The tribe of Asher was especially blessed among all the tribes of Israel (the word "asher" means "happy" or "blessed") because, as Moses said, "the oil of his olive trees runs over his feet" (Dt. 33:18).

It is no wonder then, that oil became a symbol of the fullness of God's blessings poured out through His Holy Spirit, and that the expected Savior would be the Anointed One (the Messiah or Christ). Thus oil has become a rich symbol of our life in Jesus, of our sharing in His anointing and in the outpouring of His Holy Spirit. Using oil can be a beautiful and powerful way of renewing our life in Jesus, especially when this oil has been "made holy by God's word and by prayer" (1 Tim. 4:5).

(by Abbot Andrew Mikes, O.S.B.)

OIL in the BIBLE

Perhaps no other element in the Bible was used for such a wide variety of purposes as was oil. Listed below are only some of them. Oil was used in cooking and baking. In particular, the loaves offered in sacrifice were to be made with oil (Ex. 29:2). Oil was often mixed with perfumes and used to make oneself more beautiful and attractive (Ruth 3:3; Jdt. 16:7). As such it was also used to honor guests. Anointing them with perfumed oil was a sign of great honor and respect, as well as a way of offering refreshment after a journey (Lk. 7:37-38, 46; Ps. 17:5).

Perhaps for this same reason it was often referred to as an "OIL OF GLADNESS," bringing joy to the heart (Ps. 45:8; Is. 61:3; Heb. 1:9). Oil too was a source of light, being used in lamps both in homes and in the Temple (Ex. 27:20; Mt. 19:3). The flame thus kindled likewise became a symbol of the Holy Spirit, Whose fire purifies and inflames us with love and zeal (Acts 2:3).

The healing properties of oil were also recognized (Ex. 16:9; Lk. 10:34). The apostles used it for healing, apparently at the instruction of Jesus Himself (Mk. 6:13), and this practice was continued in the early Church (Jas. 5:14). Moses gave instructions for the making of a sacred anointing oil (Ex. 30:22-19). With this oil the Israelites were to consecrate the priests (Ex. 29:7; Lev. 8:12). Even the meeting tent and the objects of worship were to be anointed with this oil, and thus consecrated to God (Ex. 30:26-29; Lev. 8:10-11). The kings of Israel were also anointed with oil (1 Kgs. 1:39; 2 Kgs. 9:6).

Furthermore, we read that when Samuel anointed David as king "from that day on, the Spirit of the Lord rushed upon David" (1 Sam. 16:13). From this experience, and perhaps others like it, oil became a symbol of the Holy Spirit. The prophets therefore who spoke under the influence of the Spirit were considered to be anointed by God (Is. 61:1), and were sometimes even anointed with oil (1 Kgs. 19:16).

(by Abbot Andrew Mikes, O.S.B.)

JESUS, THE ANOINTED ONE

The expected Savior of Israel, being the Anointed One, was to receive the full and complete anointing of God's Spirit. Every blessing given through oil in the Old Testament was to be poured out in fullness upon the Messiah, and through Him upon all God's people. Throughout His entire life Jesus showed Himself of be the Anointed One. At His baptism in particular, He received a powerful anointing of the Spirit, as Peter later bore witness: "God anointed Him with the Holy Spirit and power. He went about doing good works and healing all who were in the grip of the devil" (Acts 10:38).

The New Testament witnesses also to Jesus' three-fold anointing as King (Lk. 1:33), Prophet (Lk. 4:18), and Priest (Heb. 7:17), and to His being anointed with the oil of gladness (Heb. 1:9). In short, the fullness of

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anointing, the fullness of God's Spirit, is to be found in Jesus. It is to Him that we must go to receive of that anointing. "THE DISCIPLES WERE CALLED CHRISTIANS" (ACTS 11:26) Since Jesus is the Christ, the Anointed One, it is not surprising that His followers soon came to be called "Christians," "anointed ones."

To be a Christian means to share in the anointing of Jesus, to receive His Holy Spirit and the blessings the Spirit imparts. How do we do this? How do we receive Jesus' anointing? Scripture mentions three initial steps: repentance, faith, and baptism (Acts 2:38). But there was also, in addition to baptism, even in apostolic times, the laying on of hands because it signified becoming a sharer in the anointing of Jesus through the gift of the Holy Spirit. In the course of time this came to be called the Sacrament of Confirmation, and the oil used was called "chrism." To this anointing there was later added a pre-baptismal anointing to prepare catechumens for baptism. This oil came to be called the "oil of catechumens."

A third oil mentioned in the letter of James (5:14) is the "oil of the sick." Until at least the 9th century lay people as well as clergy could use oil in praying for the sick. For example, Pope Innocent I in 416 wrote: "not only priests but all Christians may use this oil for anointing, when either they or members of their household have need of it" (Letters 19, 8). The first oil, chrism, is also used in baptism, when for some reason, confirmation does not follow immediately, and it is used as well in the ordination of bishops and priests.

These three oils are blessed each year by the bishop during Holy week. Together they signify in various ways our full sharing in the anointing of Jesus. By using all these oils we give outward expression to our faith in Jesus as God's Anointed and thereby share more deeply in His anointing.

BLESSED OIL for ALL CHRISTIANS

Besides the three oils which the Church now reserves for use in the sacraments, the Church also recognises the use of blessed oil for use by all Christians. (See Roman Ritual, p. 393, no 3). We find, for example, in the Roman Ritual a special prayer for the blessing of oil. In this prayer the priest prays: "Let it (the oil) bring health in body and mind to all who use...You have ordained it for anointing the sick...We pray, that those who will use this oil, which we are blessing in Your name, may be delivered from all suffering, all infirmity, and all wiles of the enemy." The purpose of this oil as stated in the prayer is primarily for healing and protection from harm; but the oil can also be used to pray for all the blessings which the oil represents; that is, all the riches which are ours in Jesus, and which the Church prays will be ours through the three sacramental anointing. We can use the oil in this way because the Church sees the blessed oil, as well as other blessed objects (such as holy water), as extensions and radiation's of the sacraments: (Roman Ritual, p. 387). In this sense, just as holy water can be used to renew our baptismal commitment to Jesus, so blessed oil can be used to renew the anointing received in the sacraments.

USING BLESSED OIL

Although any vegetable oil may be used, it is best to obtain olive oil because of its rich Biblical significance. You may wish to add a small amount of perfume to the oil to give it a pleasing fragrance. If possible, have the oil blessed according to the blessing in the Roman Ritual. If this is not possible, another prayer of blessing could be used, inviting others to join in the prayer. Through this prayer, the faith of others is joined to the faith of the one using the oil. This combined prayer can be especially powerful. (See Mt. 18:19; Acts 19:12) The oil can be used in praying for oneself or in praying for others. The simplest way of anointing is to make the sign of the Cross on the forehead while saying the prayer. (See Ez. 9:3; Rev. 7:3) But other parts of the body can also be anointed, especially when the need for healing may be localised in one or several parts of the body. But various parts of the body can also be anointed to consecrate them to the Lord - even as parts of the Temple were once consecrated with oil. (See Rom. 6:13) When praying for others, it would be advisable to inform them that you are using blessed oil and are not administering a sacrament of the Church. It is also advisable to keep the oil in a special and safe place, setting it aside as something holy.

(by Abbot Andrew Mikes, O.S.B.)

AN ANOINTING PRAYER for USE with BLESSED OIL

(Although prayer from the heart is always preferable, the prayer given below might serve as a pattern in formulating your own. You may wish to choose one or the other parts of the prayer according to your needs, developing it in your own words. You may also wish to precede this prayer by a prayer of repentance and a renewal of faith in Jesus.)

Father, by this holy oil, consecrate me to Yourself, to belong entirely to You. Consecrate me, Father, in Your Son, Jesus, Your beloved and Your anointed, that I might share in His perfect anointing, living fully in Him, "not having a justice of my own" (Phil. 3:9), but sharing in His holiness and in His consecration to You.

Through this oil, Father, seal me with the gift of Your Holy Spirit. Consecrate me by Your Spirit "to a life of obedience to Jesus Christ and purification with His blood" (1 Pt. 1:2). Consecrate me, Father, to share in the royal priesthood of Your Son, that I may offer "spiritual sacrifices acceptable" to You "through Jesus Christ" (1 Pet. 2:5).

Anoint me, Father, to share in the "kingly reign" (Rev. 1:9) of Your Son. Let no sin reign in me but only Your divine Spirit of holiness. Anoint me, Father, to share in the prophetic ministry of Jesus. "to bring glad tidings to the poor" (Lk. 4:18), to bear witness, in the power of Your Holy Spirit, to the salvation You offer us in Jesus. May this oil be for me, Father, an oil of gladness, lifting every depression and sadness and filling me with the joy of Your Spirit. Through this oil may Your Spirit fashion me in the image of Jesus, to reflect His beauty and attractiveness (Ps. 45:3), and to spread abroad the fragrance of His all-embracing love (1 Cor 2:14; Songs 1:3, 12). May it be within me the source of Your eternal light, burning brightly until the coming of Your Son in the full splendor of Your kingdom. May the fire of Your Spirit be kindled within me to purify my mind and my heart and to set me aflame with Your divine love. Consecrate me, Father, by this oil as Your holy Temple, Your "dwelling place in the Spirit" (Eph. 2:21-22). Consecrate and make holy each member of my body to serve You in holiness and honor (1 Thes. 4:4).

(In your prayer you may wish to mention specific members of your body, as well as your mind, will, emotions, feelings, etc.)

(from DOVE PUBLICATIONS, Leaflet #90)

AN ANOINTING PRAYER for ONESELF USING BLESSED OIL

Father, I anoint myself with this oil in the name of Jesus, Your Son. He is Your healing remedy for all my illnesses. Through this holy oil may I experience the healing power of Your Spirit flowing out to me through the death and resurrection of Jesus. As this oil penetrates and heals, may Your divine Spirit penetrate my whole being and drive out all darkness, sin, and evil, and fill me completely with Your healing light. Father, may I be restored, for Your honor and glory, to full health of body, mind and spirit.

Amen.

(from DOVE PUBLICATIONS, leaflet #90)

HOLY OIL of GLADNESS

One receives many wonderful graces of healing through anointing and praying with others. Have you ordered your bottle of Holy Oil of Gladness blessed in Medjugorje? Do you need another bottle? We still have a new supply of Oil of Gladness brought back from Medjugorje.

This oil was laid on the altar at the home of **Vicka** during her apparition with Our Lady. Vicka said that the cloud that Our Lady comes on rests on the altar. Once blessed by Our Lady it was then blessed by **Father Pavich** or one of the priests at **Saint James Church**. It was again blessed in **Rome**. Use the above prayers or use the printed prayer that accompanies the oil. NEVER HOLD BACK LAYING ON HANDS IN PRAYER AND ANOINTING YOUR SICK RELATIVES, FRIENDS, YOURSELF, OR YOUR CHILDREN AS THEY

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SLEEP AT NIGHT. Use it at your prayer groups when you pray with each other. The Lord wants us all to be healed. He uses the gift of healing, the gifts of the Holy Spirit which are in each of us.

The bottle is a perfect size for carrying in your purse or pocket. You never know when you can use it. WE MUST SPECIAL PACKAGE AND HANDLE THESE BOTTLES FOR MAILING. WE THEREFORE REQUEST A DONATION OF \$5 TO COVER THE COST OF THE BOTTLE, POSTAGE, COVERING THE BOTTLE WITH BUBBLE WRAP AND SPECIAL HANDLING. Please stop in at the **PFMC**, and we will hand your bottle to you.

LIVING the PRESENT MOMENT

The present moment is when the flower blooms. It is the softness of a baby's cheek, the glory of the morning sun. It is the ecstasy of life.

Life is now, and yet we miss it because we are somewhere else. In our fantasies of tomorrow we are distracted from the present moment by desires of what should be. Our thoughts which dwell on yesterday tie us down to our regrets of what has been. But it is in the present moment that we find reality, for anything else is memory or illusion.

The reality is that we can live and move only in the present moment. The future or the past is out of our control. The failure to deal within the confines of this reality brings tension and irritability into our lives. Of course we may plan for tomorrow, and we may gain experience from yesterday, but it is today that offers opportunity. It is today that offers choices. It is today that offers peace.

The past, present, and future are all interrelated. Our present is an accumulation of our past, and our future will be the consequence of our present. Standing in the present we can learn from the past and planning for the future we act accordingly in the present. Above all, we must be attentive to the moment at hand, for here is where we set our course.

We are not to forget our past or resist looking into the future. Memories and dreams are threads in the fabric of life. Rather, we must embrace our past and our potential and give it meaning in the present moment. When we live in the now of the present moment, we bring to bear all the power of our existence. We are awake to the world around us. We are wholly present to those whom we love. We hear the messages of life, and we respond in our totality. We take all the energy, interest, and enthusiasm that we have been given and invest it in the moment at hand.

But living in the present moment is also very frightening for us because to stay here we must admit that the now is all we really have. In the present moment we must be painfully honest about ourselves and our limitations. This is why we are tempted to linger over yesterday or long for tomorrow.

We have not been promised a wealth of time, good health, or happiness; yet sometimes we live as though these were stored away for us in quantity. In our lives we have perhaps squandered much time and opportunity and have taken for granted the gifts of body, mind, and spirit. Only by staying in the present moment do we acknowledge that we are truly poor. Our supply of life is extremely limited and must be measured by the spoonful.

In our assumption of tomorrow's to come we also assume that life owes us a debt, a debt which we intend to collect. And as we inventory our yesterdays, we calculate the debts which others owe to us. But in the present moment we let go of expectations of what we have coming, and we cancel the indebtedness of others. In the present moment we have no credit, we hold no vouchers. We are dependent on life to "give us this day our daily bread."

Anticipations of the future may sound challenging and more exciting than a boring present, but they also demand of us achievement, performance, doing. The paradox is that when we stay in the present moment and remember who we are instead of what we do, we empower ourselves to live more effectively and successfully. We focus on what is required of us in the moment at hand and leave the consequences to develop as they will.

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Our temptation is to flee from the present. In the past or future we find refuge from a painful reality we may be facing, or we run from the awesome responsibility of co-creating our own destiny. It is less threatening to us to remain oblivious to the present moment and just let life happen to us.

We are also separated from the present moment by fears of tomorrow. We forget that only by staying in the present moment do we retain any control over what we fear in the future.

The guilt of the past also preoccupies our minds with what we should have done or not done. Only in the MERCY of the present moment can we forgive ourselves the wrongs we have done and hold ourselves accountable for what we are doing now.

The present moment is not just a particular instant in a continuous series of equivalent moments, but rather it is unique and special because it is the one and only time in which we enter into life. Yesterday is gone forever and tomorrow may never come. We need to seize the present moment and live it to the fullest. We must live life by the same measure in which God grants it to us - one moment at a time.

“In him we live and move and have our being.” (Acts 17:28)

(from “WALKING WITH GOD - REFLECTIONS ON LIFE’S MEANING” by Adolfo Quezada, copyright © 1990. Ligouri Publications, Used with permission. Available through the **PFMC**.)

PRAYER for the SPIRIT of MARY

My powerful Queen, you are all mine through your mercy, and I am all yours. Take away from me all that may displease God and cultivate in me all that is pleasing to Him.

May the light of your faith dispel the darkness of my mind, your deep humility take the place of my pride, your continual sight of God fill my memory with His presence. May the fire of the charity of your heart inflame the lukewarmness of my own heart. May your virtues take the place of my sine. May your merits be my enrichment and make up for all that is wanting in me before God.

My beloved Mother, grant that I may have no other spirit but your spirit, to know Jesus Christ and His Diving Will and to praise and glorify the Lord, that I may love God with burning love like yours.

AMEN!

(by Saint Louis De Montfort (AD. 1716))

DISCOVERING the RICHES of BAPTISM in the SPIRIT

In this article we will explore some spiritual and psychological parallels of our individual walk with the Holy Spirit. We will highlight the fundamental role our baptismal gifts play in our spiritual health.

Today, as the Church is experiencing a new outpouring of the Holy Spirit, we are witnessing conversions that are life-changing, and radically redirecting people in life journeys and ministries that would never have previously envisioned. This life-changing experience begins with Baptism in the Holy Spirit.

In this spiritual phenomenon, that has touched the hearts of up to a hundred million Catholics over the last thirty years, we find a common thread: It begins with an experience of unconditional love flowing from our Heavenly Father. Here is a typical testimony as related by Father Michael Scanlon of Franciscan University: *“I immediately knelt down in the middle of the discussion group and said, I want to be baptized in the Holy Spirit....The Spirit fell. It was primarily an experience of prayer, but prayer unlike any other I had experienced or studied. I was lost in God, one with the fullness of life. I wanted nothing more than to know God the way I knew him at that moment intimately united to him”* (Let the Fire Fall, page 81). In this experience we are discovering the awesome truth of what it means to be baptized into Christ.

A clarifications in order at this point. When I speak to some people who have not experienced Baptism in the Holy Spirit, they say: I already have the Holy Spirit in Baptism, Confirmation and – as the case may be – Ordination. My response to that is a question: You undoubtedly have the Holy Spirit, but does the Holy Spirit

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have you? It is very possible to have received all the sacraments and to be a practical atheist at the same time. The sacramental gifts will lay dormant until they are activated by an act of self-surrender to the Lordship of Jesus who in turn will release the Holy Spirit's gifts within us.

For the first time, many are realizing that God loves them with a most tender and steadfast love. They are now coming to know in a warm and personal way the God who, to this point, was distant and impersonal – the deity they only knew *about*. This is the starting point for a lifelong journey of spiritual growth. The experience of divine love opens the human soul as a sunflower responds to the warmth and light of the sun. We can therefore say without hesitation that the degree to which we experience our Baptismal anointing will determine the quality and health of our entire spiritual journey. Let me explain by giving a parallel in our psychological development.

In the course of my studies in psychology, I had to do a book report on Erik Erikson's "Identity and the Life Cycle." In this book, Erikson charts eight stages of personality development that are interconnected and follow the epigenetic principle. He explains: "Somehow generalized, this principle states that anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole".

The development of personality in the extra uterine stage begins with a sense of basic trust. This sense grows out of the parents' (primarily the mother's) day to day nurturing in all its facets. It is in this environment of unconditional love that the child develops a sense of self worth. If the primitive thinking of the infant were to be verbalized, it would go something like this: "I am good and I am loveable because I am loved."

Basic trust then becomes the bedrock of all personality development. It is this sense of well being that will move the infant to the next stage, autonomy, which develops in sync with the sphincter muscles. Control over bowel and bladder brings a new sense of well being to the infant that begins the journey of mastering one's environment. It is crucial development during the "terrible two's" that will in turn pave the way for the next stage, initiative, age four-five. Thus the process continues, stage building upon stage, till the final stage of integrity is reached in adult maturity.

When there is neglect and or abuse in the first year of life, despite the most loving care and attention in the years that follow, the results can be devastating. In a recent TV documentary of sisters adopted after abuse and neglect in infancy, the tragic tale of pain and heartbreak was graphically told. We saw the years of heroic efforts, of loving adoptive parents, rendered void by children who seemed to have been set on a course of self-destruction. No matter how much love and attention these wonderful parents showered on them, the results were always the same. These children would not accept their love. They could not. The damage of abuse and neglect in that first year of life left an indelible impression on those children's psyches. They were unlovable and no good, and nothing – no matter how heroic and unconditional the love, attention and self-sacrifice of their adoptive parents – would change that deeply imbedded sense of self. One of the sisters became a prostitute while the other finally settled down to some form of a normal life.

In the healing ministry, however, I have witnessed the power of God touch deep-seated wounds of early childhood abuse and neglect. In what we call the healing of memories, the Lord in His love can go back in life to these wounds that are deeply buried in the unconscious, and heal them. **Only divine love can do this.**

After one such healing experience, I received this note: "...After all my years of professional counseling, I've never felt the peace or total renewal as I felt when I left your office. Since I've seen you my attitude has completely changed, and I feel that the overbearing feelings of depression, anxiety and guilt are all but one." What this person experienced was the unconditional love of God the Father in the power of the Holy Spirit. The warmth of healing light and love now filled the dark hole of depression, left by rejection and neglect in infancy.

What does all this have to do with spiritual growth? The epigenetic principle that governs biological and psychological development can equally be applied here. We can conclude: Growth in the spiritual life has its foundation in the experience of Our Father's unconditional love. It is this experience of divine love that sets the

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stage for childlike trust in God. Trust is therefore the fruit of a constant and steadfast love. Trust in God is the result of a loving encounter with God, our Father, through the presence of the Holy Spirit.

In his wonderful book on St. Therese of Lisieux, Father Bernard Bro. O.P. speaks of the roots of her spiritual journey: "She had discovered the true face of the God of Jesus, offering himself to us in weakness and, like a beggar, waiting for our trust. And she knew that the time for total trust had come. Never to achieve anything worthwhile again, but only to accept being exceeded – forever – by the excess of love confronting her. Then for her, as for the Good Thief, as for St. Peter, as for the Samaritan woman, as for all the poor and sinful, the impossible step became possible: trust, making what in the end seemed to far away suddenly within reach." (The Little Way: pg. 43)

We have discovered in our day once again that this grace of encountering "the excess of love" comes to us through the Holy Spirit. This gift is given at Baptism and somehow, somewhere, in our spiritual journey it needs to be unlocked if we are to begin an intimate walk with God. Should this not happen we will spend a life in spiritual struggle, never getting to first base. As with the adopted sisters, a dark hole of spiritual emptiness will persist despite personal efforts to live a virtuous life.

The Good News is that God, our Father wants each one of us to receive His overflowing life and love in the person of the Holy Spirit. Jesus assures us of this: "If you then, who are evil, now how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Luke 11:12)

The first stage in spiritual growth is the infusion of sanctifying grace at the moment of Baptism that gives us a new life and a new nature. By one awesome touch of God we are transformed internally and become sharers in the Divine Nature. Speaking of this extraordinary mystery, St Gregory of Nazianzus declares: "'Baptism is God" most beautiful and magnificent gift...We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. It is called gift because it is conferred on those who bring nothing of their own grace since it is given even to the guilty; Baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; enlightenment because it radiates light; clothing since it veils our shame; bath because it washes; and seal as it is our guard and the sign of God's lordship" (c.f. Catechism: par 1213FF)

To see the Sacrament of Baptism in terms of a loving encounter with the Holy Trinity, we might describe it thus. God our Father calls us by name to come to Him. Through the arms of Jesus He reaches out and draws us to Himself. Through the anointing of the Holy Spirit, He breathes a new life into us that intimately unites us to the Godhead.

It is through the Holy Spirit that our Father speaks those words of paternal affection that He addressed to His Son at the Baptism at the Jordan: "You are my child, my beloved: With you I am well pleased" (c.f. Mark 1:11). Jesus draws us close to His Sacred Heart and unites us in intimate love with all the baptized who persevere in grace. He prepares a place at His table for us and guarantees a permanent place in His Heavenly home (Jn. 14:2).

For those who have been baptized in the Holy Spirit, this newfound intimacy with God has led to some wonderful discoveries. There is a wholesome sense of belonging to God and rejoicing in this belonging. There is a unity with and loyalty to the Church. There is a deep desire to grow in holiness and a longing to share this experience with others. In our experiences with evangelization, over 90 % of those attending the Schools of Evangelization were already baptized in the Holy Spirit. Their lively faith and ardent love of God enrich all our parish ministries.

Discovery of our Father's unconditional love through the Holy Spirit in Baptism sets the stage for discovering the power of God's love in the other Sacraments. Many have told me that they now have been drawn to a deeper love of Christ in the Eucharist. They are now discovering the consolation of His mercy in Reconciliation. Renewed couples witness to a healing and deepening of their love in the Sacrament of Matrimony. Priests have been empowered tremendously in their life and ministry. I am certain that vocations to priesthood and religious life will flourish when we introduce our young people to the anointing of the Holy

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Spirit. I believe that many vocations that are on the rocks will be healed and renewed when they discover the joy and consolation of their Baptism.

May the Holy Spirit bring abundance of life to all the faithful so that the Church will be enriched and empowered to undertake the noble task of bringing the Gospel to the ends of the earth.

(by **Father Brendan Williams**, director of Trenton Diocese Catholic Charismatic Renewal, pastor of Saint Veronica's Parish in Howell, NJ)

CATHOLIC CHARISMATIC RENEWAL (CCR)

The Catholic Charismatic Renewal is a Vatican-supported movement, whose primary purpose is to promote re-release of the gifts of the Holy Spirit – the gifts of our baptism. The prompting of this re-release happens through Baptism in the Holy Spirit. The Catholic Charismatic movement began in 1967 with several college students, at a retreat in Pittsburgh, Pennsylvania, who spent a weekend praying to God for the Holy Spirit. Through this movement, the Holy Spirit has swept around the world enriching the Church and the spiritual lives of millions. Our Holy Father has invited Charismatic Renewal to become the “heart of the Church”

(Hearts Aflame)

BAPTISM in the HOLY SPIRIT

Baptism in the Holy Spirit is prayer for a re-release of the gifts of the Holy Spirit (wisdom, discernment, prophecy, tongues, healing, faith and miracles). The purpose of this re-release is to empower Catholics to serve the Church. Baptism in the Holy Spirit leads individuals toward a deepening personal relationship with Jesus Christ; and is manifested by an increased presence of the fruits of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control in their personal lives.)

(Hearts Aflame)

PRAYER for HEALING the FAMILY TREE

Heavenly Father, I come before You as Your child, in great need of Your help. I have physical health needs, emotional needs, spiritual needs, and interpersonal needs. Many of my problems have been caused by my own failures, neglect and sinfulness, for which I humbly beg Your forgiveness. Lord. But I also ask You to forgive the sins of my ancestors whose failures have left their effects on me in body, mind and spirit. Heal me, Lord, of all these disorders.

With Your help I sincerely forgive everyone, especially living or dead members of my family tree, who have directly offended me or my loved ones in any way, or those whose sins have resulted in our present sufferings and disorders. In the Name of Your Divine Son, Jesus, and in the power of his Holy Spirit. I ask You, Father, to deliver me and my entire family tree from the influence of the evil one. Free all living and dead members of my family tree, including those in adoptive relationships, and those in extended family relationships, from every contaminating form of bondage. By Your loving concern for us, heavenly Father, and by the shed blood of Your precious Son, Jesus, I beg You to extend Your blessing to me and all my living and deceased relatives. Heal every negative effect transmitted through all past generations, and prevent such negative effects in future generations of my family tree.

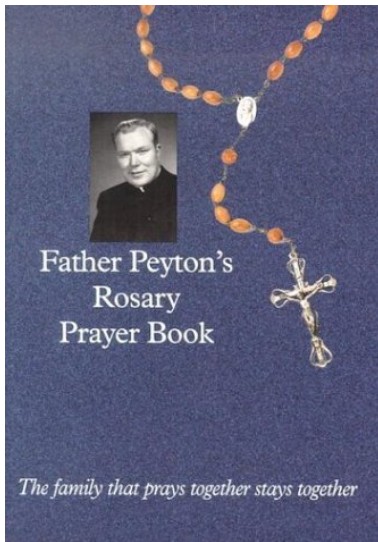
I symbolically place the cross of Jesus over the head of each person in my family tree, and between each generation; I ask You to let the cleansing blood of Jesus purify the bloodlines in my family lineage. Set Your protective angels to encamp around us, and permit Archangel Raphael, the patron of healing, to administer Your divine healing power to all of us, even in areas of genetic disability. Give special power to our family members' Guardian Angels, to heal, protect, guide and encourage each of us in all our needs. Let Your healing power be released at this very moment, and let it continue as long as Your sovereignty permits.

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In our family tree, Lord, replace all bondage with a holy bonding in family love. And let there be an ever deeper bonding with You, Lord, by the Holy Spirit, to Your Son, Jesus. Let the family of the Holy Trinity pervade our family with its tender, warm, loving presence, so that our family may recognize and manifest that love in all our relationships. All of our unknown needs we include with this petition that we pray in Jesus' precious Name.

Amen.

REV JOHN S. HAMPSCH, C.M.F.



A FAMILY THAT PRAYS TOGETHER - STAYS TOGETHER

This was the motto of the late Father Patrick Peyton and the sub-title of one of his books "Father Peyton's Rosary Prayer Book: The Family That Prays Together Stays Together" which is still available from many suppliers.

Please pray the Rosary daily and with as many members of your family as you can gather together.

Expand it to a Scriptural Rosary as many times a week as you possibly can so that your family understands more than just the mysteries but also the Scripture behind them. We as Roman Catholics do not know our Scripture as well as we should. We should be able to cite Chapter and Verse as well as any Protestant or Fundamentalist. Teach your family the Scriptures associated with each mystery of the Rosary.

Father Peyton died on June 3, 1992. His work continues through Holy Cross Family Ministries: Family Rosary, Family Theater Productions, Family Rosary International, Father Peyton Family Institutes

In June of 2001, Bishop Sean O'Malley, of the Diocese of Fall River, Massachusetts, announced the opening of the Cause of Canonization of Father Patrick Peyton, CSC. Upon notice from the Vatican's Congregation for the Causes of the Saints, Father Peyton now has the title, "Servant of God."

<http://www.familyrosary.org/main/about-father-later.php>

Please keep the *PFMC*, the EPIPHANY HOUSE and all of the *PFMC* volunteers in your prayers.

Pray also for Michael Maffie, his wife Juliana, and their family.

Mike is a most wonderful and professional friend. He helped us with our retirement investments and still watches over them even though he is now working full time managing

Marco Polo Pizza and Grill, 157 North Ninth Street (9th and Race Streets), Philadelphia, PA 19107-2410.



If you need pizza or good Italian food, call **Mike** at **215-928-1213**. He will deliver. He has graciously donated and delivered pizza to our **Youth Track** now two years in a row. He also delivers the hoagies and snacks we need to feed the **Youth Track** and **Team Members**.

NOTE TAKING PAGES

BENEDICTION of the BLESSED SACRAMENT

All join in singing the **Benediction Hymn:**

Tantum ergo sacramentum, veneremur cernui;
Et antiquum documentum novo cedat ritui;
Præstet fides supplementum sensuum defectui.

Genitori, Genitoque, laus et jubilatio.
Salus, honor, virtus quoque sit et benedictio:
Procedenti ab utroque compar sit laudatio. Amen.

PRIEST: You have given them bread from heaven.

PEOPLE: **Having all sweetness within it.**

PRIEST: Let us pray. O God, who under this wonderful Sacrament has left us a memorial of your passion: grant us, we beseech you, so to reverence the sacred mysteries of your Body and Blood, that we may ever feel within ourselves the fruit of redemption: who lives and reigns forever and ever.

PEOPLE: **Amen.**

After the blessing with the Blessed Sacrament, the Divine Praises are said:

Blessed be God
Blessed be His holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the name of Jesus.
Blessed being his most Sacred Heart.
Blessed be his most Precious Blood
Blessed the Jesus in the most holy Sacrament of the altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed Saint Joseph, her most chaste spouse.
Blessed be God in his angels and in his Saints.

May the Heart of Jesus, in the most Blessed Sacrament, be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

During the transfer of the Holy Eucharist / Blessed Sacrament to the *Adoration Room, Salon C*, the following will be sung:

O Sacrament most holy, O Sacrament divine;
All praise and all thanksgiving, Be ev'ry moment Thine!

EACH NIGHT, Especially on *FRIDAY NIGHT*:

Have a Good Night: PLEASE RETIRE IN SILENCE! RESPECT OTHER'S NEED TO PRAY!

LITANY FOR PRIESTS

Let Us Pray for:

The Holy Father

⇒ *Fill him with your grace, Lord.*

Cardinals, Archbishops, and Bishops

⇒ *Given them your gifts, Lord.*

Diocesan priests

⇒ *Never leave them, Lord.*

Priests in seminary work

⇒ *Give them your wisdom, Lord.*

Priest who are ill

⇒ *Heal them, Lord.*

Priests in danger

⇒ *Deliver them, Lord.*

Priests who are weak

⇒ *Strengthen them, Lord.*

Priest who are poor

⇒ *Relieve the, Lord.*

Priests who are zealous

⇒ *Help them, Lord.*

Priests who want to love you

⇒ *Enkindle their hearts, Lord.*

Priests who are sad

⇒ *Console them, Lord.*

Priests who are worried

⇒ *Give them peace, Lord.*

Priests who are old

⇒ *Sustain them, Lord.*

Priests who are alone

⇒ *Accompany them, Lord.*

Missionary priests

⇒ *Protect them, Lord.*

Priests who are preachers

⇒ *Enlighten them, Lord.*

Priests who direct souls

⇒ *Instruct them, Lord.*

Religious priests

⇒ *Make them perfect, Lord.*

Priests and religious who have died

⇒ *Bring them to glory, Lord.*

On all the Church, militant and suffering

⇒ *Lord have mercy.*

For all priests

⇒ *Give them your wisdom, Lord.*

⇒ *Give them virtues.*

⇒ *Give them patience and charity.*

⇒ *Give them obedience and kindness.*

⇒ *Give them a burning zeal for souls.*

⇒ *Give them an intense love for the Eucharist.*

⇒ *Give them loyalty to the Holy See and to their Bishops.*

⇒ *Give them respect for their dignity.*

⇒ *Give them a great love for Mary.*

⇒ *Give them rectitude and justice.*

⇒ *Give them the gift of counsel.*

⇒ *Give them strength in their labors.*

⇒ *Give them peace in their sufferings.*

⇒ *Give them humility and generosity.*

⇒ *Let them be the light of souls.*

⇒ *Let them be the salt of the earth.*

⇒ *Let them practice sacrifice and self-denial.*

⇒ *Let them enkindle hearts with the love of Mary.*

⇒ *Let them be other Christ's.*

⇒ *Let them be holy in body and soul.*

⇒ *May they be men of prayer.*

⇒ *May faith shine forth in them.*

⇒ *May they be concerned only for the salvation of souls.*

⇒ *May they be faithful to their priestly vocation.*

⇒ *May their hands know only how to bless.*

⇒ *May they burn with love for you and for Mary.*

⇒ *May all their steps be for the glory of God.*

⇒ *May the Holy Spirit possess them, and give them his gifts in abundance.*

Let us pray,

O God, Father, Son, and Holy Spirit, you are the souls and the life of the Church.

Hear the prayers we offer for priests. We ask through the Immaculate Heart of Mary, their protector and guide.

OUR LADY – SPECIAL PICTURES

**Our Lady, Queen of Peace - Painting in
Medjugorje, Bosnia Herzegovina**



**Immaculate Conception – Statue in
Tihaljina, Bosnia Herzegovina**



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