



The PILGRIM

Vol. 17, No. 10

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

October 2006

The PILGRIM is a periodical from **Pilgrims of Faith Marian Center (PFMC)**. The **PFMC** is a ministry of lay Catholic evangelization and healing through the intercession of the Immaculate Heart of Mary.

A PRAYER

My Jesus, you never promised us that all of our days will be filled with brightness of the things of this world. And, in the night, our eyes have filled with tears at the pains of everyday life. The thought of today is fleeting, and the thought of tomorrow sometimes overwhelming.



Lord, take all our sorrows, pain, illness, our laughter, joys, and even our quiet moments. You have always stayed close at our side, and you have never forsaken us in our needs.

You have promised us grace in each trial and task, and given us strength in our weakness. Lord we come and ask for this grace to not just endure your Cross, but to open ourselves to accept each one with a quiet peace of surrender. Grant us forgiveness and mercy, as we learn to trust in your Divine will.

AMEN

A MEDJUGORJE PILGRIMAGE with FATHER JOHN O'LEARY

It is very important, if you wish to visit Medjugorje with Father John and Keith Werner as the **PFMC** Coordinator, that you sign up immediately.

If you have always wanted this experience, this is the time to go. This is one of the last pilgrimages to Medjugorje in this the **25th Anniversary Year** of the first apparition. This is a slow paced and extended pilgrimage you will never forget. If you have ever wanted to do something about your spiritual life, go and experience this beautiful time with **Our Lady, Queen of Peace**.

Call us immediately at **856 768 9228** from **10 AM to 5 PM Monday – Friday** for more information and particularly if you did not yet receive a **yellow** information packet with reservation form for your

application. We need the reservation form, page 3, filled out and returned to us with **FULL** double occupancy package donation of **\$1699** plus the air taxes of **\$313.49**. If you wish to room by yourself, include the **\$250** Single Supplement donation. The **\$1699** includes your round trip air (extra costs may be incurred due to seat prices this close to departure), bus transfers, tour guide, housing in a very lovely home within a few blocks from **Saint James Church**, all breakfasts, suppers, and a full spiritual program.

We will send you confirmation as soon as we are able to confirm your airline seat. We may not be able to obtain additional seats after **19 October 2006**. All correspondence with us should be by **telephone**, backed up by **FAX**, with payments sent **Priority Mail**. Please do not use signature required delivery methods as they actually slow down receipt of items.

Come and transform your heart, **Our Lady** awaits you. As said before, this may be your last opportunity to visit in this the **25th Anniversary Year**.

PLEASE MAKE YOUR 16 and 17 FEBRUARY 2007 CLARION HOTEL RESERVATIONS NOW

Reservations are now coming in for our **PFMC 2007 RETREAT CONFERENCE**. It fast approaches on the last weekend before **Ash Wednesday**. It will be held at the **CLARION HOTEL, Cherry Hill, NJ** from **Friday, 16 February through Sunday, 18 February 2007**.

It is looking like it will be one that you will never forget. The speakers have all been arranged and the topics under the theme **"BUT DELIVER US FROM THE EVIL ONE."** **Matthew 6:13 [NAB]** are ones you would not want to miss.

Bishop Gallante of Camden Diocese has approved this **PFMC 2007 RETREAT CONFERENCE** to be

"The PILGRIM" for **October 2006** is dedicated to **"Our Lady of the Rosary."** See page 3 for **Table of Contents** or **"IN THIS ISSUE . . ."**

The **September MESSAGE**, from **GOSPA, Our Lady, Queen of Peace**, to an alleged visionary from Medjugorje, Bosnia-Herzegovina, is presented on page **16** (centerfold page) with **REFLECTIONS**.

held in the **CLARION HOTEL** and to provide Holy Mass, Adoration of the Blessed Sacrament, Praise and Worship, Confessions, and Speaker Presentations in the hotel setting. All speakers have been cleared by the diocese to teach and minister at this **PFMC 2007 RETREAT CONFERENCE** in the **CLARION HOTEL**.

We have put together a program to teach you about **SPIRITUAL WARFARE, HEALING AND DELIVERANCE MINISTRY**. Bring a friend or an entire prayer group. We encourage all to come for a full self contained weekend in the **CLARION HOTEL**.

Father Halbing and Francine Schmatz, Neil Lozano, Robert Able, and Moira Noonan will do extensive teachings on **Healing the Wounded Person and Ministry to the Wounded**.

Please review the [blue](#) information packet inserted in this issue of "**The PILGRIM**" and sign up both with the **PFMC** and the **CLARION HOTEL** now, as **PFMC** seats will be limited to **800**, and we anticipate a full house using all the rooms in the hotel.

We are now processing reservation applications for attendance at the **2007 RETREAT CONFERENCE**. Fill in at least one of the reservation forms in the [blue](#) information packet enclosed and mail it in to us at **61 Cooper Road, Voorhees, NJ 08043**.

Call **(856) 428-2300** or FAX **(856) 354-7662** to make your own room reservations at the **CLARION HOTEL**. This is a "must do" as rooms go fast and you wouldn't want to have to stay outside and commute to this wonderful three day experience.

If you would like to distribute some of the [blue](#) information packets to your prayer group, family, or parish, please contact us at **856 768 9228** from **10 AM to 5 PM Monday – Friday** and we will be glad to provide you with as many as you need. Parishes can be provided with enough flyers for bulletins.

WHY USE YOUR DONATION ENVELOPES? DON'T PASS OVER READING THIS ARTICLE.

Our periodical "**The PILGRIM**" is in danger of being cancelled, because of lack of funds to print and mail it out. We have put in every newsletter sent

out, an envelope for you to place with your monthly bills, and to send us what you can. Unfortunately, only a handful of these envelopes get returned, and they hardly pay for the printing.

We need your support in this form of evangelization. There is a tremendous cost to producing "**The PILGRIM**" and to maintaining the **PFMC** Center building at **61 Cooper Road, Voorhees, NJ**. We operate on your donations. All our volunteers are all non paid volunteers. Neither **Keith** nor **Kathleen** have ever taken a salary. We all work here in the love of our Blessed Mother, Queen of Peace.

Many cannot afford nor take the time to read a lot of magazines to help them with their prayer life or spirituality. But we try to provide just "enough" to read for the month to help. Support us this month and every month with a generous donation. Without further support, we will have to cease our work through this method, and will have to close the 61 Cooper Road building from which we operate.

The enclosed donation envelope is the primary means of donation support solicitation that we make. We need regular donation support for our operations particularly publishing "**The PILGRIM**" and maintenance of the **PFMC** spaces in the building at **61 Cooper Road in Voorhees, NJ**. We ask that if you enjoy "**The PILGRIM**" that you slip this envelope in with your monthly bills, and send us a donation, even if it's only a few dollars. We count on your help.

Please, this month and all other months, send us what you can. It is important to get this form of evangelization out to as many as possible.

WE COUNT ON YOUR HELP!!!! THANK YOU.

KIDNEY DONOR NEEDED

Debbie Wallace, a member of **Saint Joseph's Parish, Somers Point, NJ**, and a pilgrim to **Medjugorje** on four occasions needs a kidney transplant. She has **blood type A positive** and is suffering from polycystic kidney disease. Her sisters have both been tested and are unable to donate. She is appealing for others to make themselves available for donor screening. Call her at **(609) 601-1489**, the **University of Pennsylvania** at **(800) 789-PENN [7366]** or visit www.pennhealth.com.

The volunteer Board of Directors and Staff of the **PFMC** recognize and accept that the final authority regarding the alleged apparitions, locutions and related messages at, and to the recipients from, **Medjugorje, Bosnia-Herzegovina**, as well as all other private revelations, rests with the **Holy See**, to whose judgment we willingly submit. We give total allegiance to our **One, Holy, Catholic and Apostolic Church** and its **Magisterium**, particularly **Our Holy Father, Pope Benedict XVI**.

While those presenters who work with the **PFMC** are selected for their personal qualifications and commitment to the Church, their comments and presentations are those of individual **Catholics** and no endorsement by ecclesiastical authority is to be presumed.

PLEASE MARK YOUR 2006 CALENDARS FOR **PFMC** EVENTS

See **Conference Corner** on *page 31* as well as **Bulletin** and other **Notices** on *pages 30* and *31*.

October 2006

Friday-Sunday, 13-15 October 2006: Catholic Charismatic Renewal, Diocese of Camden, Wildwood Convention Center, Wildwood, NJ. Monsignor William John Lewis, Father Bill McCarthy, Bob Canton, Linda Schubert, Bob Valiante, M.C. (609) 522-5010. We have been invited to provide the book, pamphlet, and religious article displays for this event. Pray that the volunteers will be able to handle this very long distance transport of our inventory.

Thursday- Friday, 26 October to 3 November 2006: Pilgrimage to Medjugorje via London. See enclosed **yellow** information sheet. We need completed registration forms for all those who have indicated an interest. Please circle the **Destination: Medjugorje via London** and dates **26 October to 3 November 2006** on the **RESERVATION APPLICATION and DONATIONS** form and send it in with your donation as soon as possible. Full payment is due with applications after **26 July 2006**.

IN MEMORIAM

Please pray for the repose of the souls of:
Cathryne Werner, Mother of **Keith**, was called by the Lord, **1 September 2006**, land laid to rest with her Husband, **Jim**, **7 September 2006**, just **2 months** shy of her **100th Birthday**.

Thanks for all your prayers.

Please send us death notices, prayer cards, etc. so we can pray for the deceased. We are considering having a special Holy Mass for all the deceased friends of the **PFMC**. We need those death notices or prayer cards.

RESPECT FOR and COLLABORATION with MUSLIMS

VATICAN CITY, SEP 20, 2006 (VIS) - As he announced in last Sunday's Angelus, Benedict XVI dedicated his general audience today to commenting upon his recent apostolic trip to Bavaria. The audience, held in Saint Peter's Square, was attended by more than 40,000 people.

IN THIS ISSUE . . .

A PRAYER, A MEDJUGORJE PILGRIMAGE with FATHER JOHN O'LEARY, PLEASE MAKE YOUR 16 and 17 February 2007 CLARION HOTEL RESERVATIONS NOW	1
WHY USE YOUR DONATION ENVELOPES? DON'T PASS OVER READING THIS ARTICLE, KIDNEY DONOR NEEDED 2	
PLEASE MARK YOUR 2006 CALENDARS for PFMC EVENTS, IN MEMORIAM, RESPECT FOR and COLLABORATION with MUSLIMS.....	3
NEED for DIALOGUE between CHRISTIANS and MUSLIMS	4
BUILDING ECCLESIAL COMMUNION IS EVERY BISHOP'S DUTY	5
DIALOGUE to BUILD A MORE FRATERNAL HUMANITY, THE LOGIC of CHRISTIANITY IS LOVE THAT BECOMES SERVICE	6
MARY, OCTOBER: MONTH of the HOLY ROSARY	7
OUR LADY of the ROSARY, OCTOBER 16 - FEAST of SAINT GERARD MAJELLA	8
THE MARIAN PRAYER of SAINT THOMAS AQUINAS	9
PLEASE RESPOND to THIS NOTICE and STAY ON the BULK MAILING	9
OCTOBER 7: OUR LADY of the ROSARY - REMEMBERS the Victory of Lepanto - 1571	11
OUR LADY of SILENCE	12
OCTOBER 28 - FEAST of SAINT RAPHAEL the ARCHANGEL 13	
AUTUMN SIGHS, EUCHARIST: JESUS ALWAYS WITH US .14	
ENCLOSED ITEMS, PFMC DISPLAYS and / or PRESENTATIONS	15
MESSAGE of 9/25/2006 via Maria Pavlovic Lunetti, REFLECTION on the MESSAGE of 9/25/2006, ANOTHER Reflection on the MESSAGE of 9/25/2006	16
REFLECTION on the MESSAGE of 8/25/06 from Medjugorje, PRAY to END PORNOGRAPHY	17
Press Bulletin - NOW SELECTED "NEWS ARTICLES"	18
MESSAGE to MIRJANA, 10/2/06, FATHER PETAR LJUBCIC VISITS AMERICA in OCTOBER 2006	20
BIBLE PASSAGES CATHOLICS FEEL ARE RELATED TO MARY, QUEEN of the ROSARY	21
MARY OUR MOTHER	22
OUR LADY'S ROSARY, THE ROSARY of the BLESSED VIRGIN MARY, PLEASE RESPOND to THIS NOTICE and STAY ON the BULK MAILING LIST	23
THE HOLY ROSARY	24
THE ROSE - A MARIAN SYMBOL	25
THE ROSARY, MARY AND THE MOSLEMS	26
POPE BENEDICT XVI DEFENSE	27
VOCATIONS DEPARTMENT, ROSARY for an INCREASE of HOLY VOCATIONS in the PRIESTHOOD and OTHER CHURCH LEADERSHIP	28
THE POTENTIAL of a PRIEST, HOLY MASS TIMES	29
GRATITUDE from HANSON FAMILY SINGERS, PILGRIMS of FAITH MARIAN CENTER (PFMC)	30
BULLETIN NOTICES for PFMC AREA EVENTS, CONFERENCE CORNER.....	31
CALENDARS:, AROUND the PFMC AREA, POPE BENEDICT XVI PRAYER INTENTIONS for October 2006	32

The Pope affirmed how his journey to the land of his birth had been not just "a simple return to the past, but also a providential opportunity to look with hope to the future. The motto of my visit, 'those who believe are never alone,' was meant as an invitation to reflect upon the involvement of all the baptized in the one Church of Christ, within which we are never alone but in constant communion with God and with all the faithful."

After recalling his stay in Munich, where he used to be archbishop, and his visit to the Marian shrine of Altötting, the Holy Father went on to refer to his meeting with students and professors of the University of Regensburg.

"I chose the theme," he said, "of the relationship between faith and reason. In order to introduce my audience to the dramatic nature and current importance of the subject, I quoted some words from a Christian-Muslim dialogue from the 14th century in which the Christian - the Byzantine Emperor Manuel II Paleologus - presented to his Muslim interlocutor, in a manner we find incomprehensibly brusque, the problem of the relationship between faith and violence.

"This quotation, unfortunately, has lent itself to misunderstandings. However, to an attentive reader of my text it is clear that in no way did I wish to make my own the negative words pronounced by the medieval emperor, and that their polemical content does not express my personal convictions. My intentions were quite otherwise: on the basis of what Manuel II subsequently said in a positive sense ... concerning the reason that must guide us in transmitting the faith, I wished to explain that not religion and violence, but religion and reason, go together.

"The theme of my talk was, then, the relationship between faith and reason," he added. "I wished to call for a dialogue of the Christian faith with the modern world and for dialogue between all cultures and religions. I hope that at various moments of my visit - when, for example, in Munich I underlined how important it is to respect what is sacred for others - what emerged was my deep respect for all the great religions, and in particular for Muslims who 'worship the one God,' and with whom we are committed to promoting 'peace, liberty, social justice and moral values for the benefit of all humanity.'

"I trust, therefore, that following the initial reactions, my words at the University of Regensburg may constitute an impulse and encouragement towards positive, even self-critical, dialogue both among religions and between modern reason and Christian faith."

Benedict concluded his reminiscences of his Bavarian trip by recalling his meeting with clergy in the cathedral of Freising, where he was ordained a priest.

(AG/GERMANY TRIP:MUSLIMS/..VIS 060920 (520))

NEED for DIALOGUE between CHRISTIANS and MUSLIMS

VATICAN CITY, SEP 25, 2006 (VIS) - This morning in the Apostolic Palace at Castelgandolfo, Benedict XVI received Cardinal Paul Poupard, president of the Pontifical Council for Inter-religious Dialogue, and representatives from Muslim-majority countries that maintain diplomatic links with the Holy See.

Participating in the meeting were heads of mission from Kuwait, Jordan, Pakistan, Qatar, Ivory Coast, Indonesia, Turkey, Bosnia-Herzegovina, Lebanon, Yemen, Egypt, Iraq, Senegal, Algeria, Morocco, Albania, the Arab League, Syria, Tunisia, Libya, Iran and Azerbaijan. Also present were 14 members of the Islamic Council of Italy and representatives from the Italian Islamic Cultural Center and the Office of the World Muslim League.

Following a brief greeting by Cardinal Poupard, Benedict XVI explained how he had called the meeting "in order to strengthen the bonds of friendship and solidarity between the Holy See and Muslim communities throughout the world."

"I should like to reiterate today all the esteem and the profound respect that I have for Muslim believers," he continued in his French-language address.

"I have had occasion, since the very beginning of my pontificate, to express my wish to continue establishing bridges of friendship with the adherents of all religions, showing particular appreciation for the growth of dialogue between Muslims and Christians."

"In a world marked by relativism and too often excluding the transcendence and universality of reason, we are in great need of an authentic dialogue between religions and between cultures, capable of assisting us, in a spirit of fruitful cooperation, to overcome all the tensions together.

"Continuing, then, the work undertaken by my predecessor Pope John Paul II," he added, "I sincerely pray that the relations of trust which have developed between Christians and Muslims over several years, will not only continue, but will develop further in a spirit of sincere and respectful dialogue, based on ever more authentic reciprocal knowledge which, with joy, recognizes the religious values that we have in common and, with loyalty, respects the differences.

"Inter-religious and inter-cultural dialogue," the Pope continued, "is a necessity for building together this world of peace and fraternity ardently desired by all people of good will. In this area, our contemporaries

expect from us an eloquent witness to show all people the value of the religious dimension of life.

“Likewise, faithful to the teachings of their own religious traditions, Christians and Muslims must learn to work together, as indeed they already do in many common undertakings, in order to guard against all forms of intolerance and to oppose all manifestations of violence. As for us, religious authorities and political leaders, we must guide and encourage them in this direction.”

Benedict XVI then highlighted how “the lessons of the past” must “help us to seek paths of reconciliation, in order to live with respect for the identity and freedom of each individual, with a view to fruitful co-operation in the service of all humanity. As Pope John Paul II said in his memorable speech to young people at Casablanca in Morocco: ‘Respect and dialogue require reciprocity in all spheres, especially in that which concerns basic freedoms, more particularly religious freedom. They favor peace and agreement between peoples.’”

The Holy Father concluded his address by expressing his profound conviction “that in the current world situation it is imperative that Christians and Muslims engage with one another in order to address the numerous challenges that present themselves to humanity, especially those concerning the defense and promotion of the dignity of the human person and of the rights ensuing from that dignity. When threats mount up against people and against peace, by recognizing the central character of the human person and by working with perseverance to see that human life is always respected, Christians and Muslims manifest their obedience to the Creator, Who wishes all people to live in the dignity that He has bestowed upon them.”

(AC/DIALOGUE:RESPECT MUSLIMS/POUPARD
VIS 060925 (650))

BUILDING ECCLESIAL COMMUNION IS EVERY BISHOP'S DUTY

VATICAN CITY, SEP 21, 2006 (VIS) - This morning in the Apostolic Palace at Castelgandolfo, in a traditional encounter for this time of year, the Pope received a group of recently-appointed bishops who are participating in a meeting in Rome.

“Following Christ's example,” the Pope told them, “each of you, in the daily nurture of your flock, must become ‘all things to all men,’ presenting the truth of faith, celebrating the sacraments of our sanctification

and bearing witness to the Lord's charity. Welcome with an open heart those who knock at your door, advise them, console them and support them on the way of God.”

“Demonstrate this care, in the first place, towards priests. Always act towards them as fathers and elder brothers who know how to listen, accept, comfort and, when necessary, also correct.”

Benedict XVI then went on to remind the bishops that, by virtue of their power to govern, they are called “to judge and discipline the life of the people of God entrusted to their pastoral care, with laws, indications and suggestions, in accordance with what is laid down by the universal discipline of the Church. This right and duty of bishops is absolutely vital in order that the diocesan community may be internally united and progress in profound union of faith, of love and of discipline with the Bishop of Rome and with the entire Church. ... Building ecclesial communion,” he said, “must be your daily duty.”

“Serenity in relationships, delicacy in dealings with others and simplicity of life are gifts that without doubt enrich the human personality of a bishop. ... The total giving of self, which the care of the Lord's flock requires, needs the support of an intense spiritual life nourished by assiduous individual and community prayer.”

The Holy Father called on the bishops to ensure that their days be characterized by “a constant contact with God,” and explained how “living in intimate union with Christ will help you to strike that vital balance between inner meditation and the exertions

The PILGRIM is normally a Monthly Publication of the **Pilgrims of Faith Marian Center (PFMC)** **A Religious Association, Inc.**

Non-Profit and **IRS** Code 501 (c)(3) Tax-Exempt
61 Cooper Road, Voorhees, NJ. 08043-4963
(856) 768-9228 FAX: (856) 768-9428

DISTRIBUTION: To more than 1400 addresses in most of the 50 United States (U.S.), U.S. territories and many foreign countries.

President / Editor / Co-Director: Kathleen Werner

Vice-President / Publisher / Co-Director: Keith Werner

Bookkeeping / Secretary / Treasurer: Colleen Thomas

Books and Religious Articles / Inventory: Vince and Livia Nocella

Maintenance: Bill Malone, Computer Support: Laurie Lubrano

Communications: Colleen Thomas, Networks: Rob Van Horn

Eucharistic Adoration / Pro-Life: Sam Berger, Vocations:

Event Registration: Edwina Jardinico / Fay Ramos

Youth Ministry: Alliance of the Two Hearts Religious

CAMDEN DIOCESE LIAISON: Father E. Joseph Byerley

SPIRITUAL GUIDANCE: Father John Tino, Father Ronan

Murphy, Father John McFadden, Father Bill McCarthy, MSsA,

Father John Hampsch, CMF, Father Brendan Williams, as well as

many of Mary's other beloved priests from the Philadelphia and

Newark and New York Archdioceses as well as the Allentown,

Brooklyn, Camden, Harrisburg, Metuchen, Norwich, Pittsburgh,

Rockville Center, Scranton, Trenton and Wilmington Dioceses.

OFFICE HELP, ASSEMBLY, LABELS and MAILING: Too many wonderful pilgrims and volunteers to mention them all by name.

required for the multiple occupations of life, avoiding the danger of excessive activism.”

“Following Christ, the Pastor and Bishop of your souls,” he concluded, “you will be encouraged to tend tirelessly towards sanctity, which is the fundamental aim of the life of all Christians.”

(AC/NEW BISHOPS/... VIS 060921 (390))

DIALOGUE to BUILD A MORE FRATERNAL HUMANITY

VATICAN CITY, SEP 23, 2006 (VIS) - This morning in Castelgandolfo, the Holy Father received 98 bishops from 44 countries on four continents. The prelates have been participating a course of “aggiornamento” organized annually by the Congregation for the Evangelization of Peoples, the prefect of which is Cardinal Ivan Dias.

In his address, the Pope dwelt upon the efforts that have to be made to ensure that the announcement of the Gospel reaches everyone, and upon the need to evangelize cultures and “encourage sincere and open dialogue with one and all, so that together we can build a more fraternal and united humanity.

“Only when driven by the love of Christ,” he added, “is it possible to bring to completion this apostolic labor, which demands the intrepid courage of those who, for the Lord’s sake, do not fear even persecution and death.” On this subject, he recalled the “heroic witnesses to the Gospel” of previous centuries, as well as the recent sacrifice of “Sister Leonella Sgorbati, missionary sister of the Consolata, barbarously murdered in Mogadishu, Somalia,” on September 17.

Benedict XVI told his audience that in order to be good pastors, they had to set an example in all fields of life. It is likewise vital, he said, “that you give primary importance in your episcopal ministry to prayer and to the incessant striving for sanctity. It is also important that you concern yourselves with the serious formation of seminarians and with the permanent ‘aggiornamento’ of priests and catechists.”

He went on: “Maintaining the unity of the faith in the diversity of its cultural expressions is another precious service required of you. ... This means that you must remain united to your flock, following the example of Christ the Good Shepherd, and that the flock must always remain united to you. As sentinels of the People of God, avoid divisions with firmness and courage, especially when they are due to ethnic or socio-cultural reasons. They damage the unity of the

faith and undermine the announcement and witness of the Gospel of Christ.”

After expressing his joy at “the continual flowering of vocations to the priesthood and the religious life,” in many of their churches, the Pope called on the prelates to ensure that seminaries have “a sufficient number of formators, chosen and trained with care, who must first and foremost be examples and models for the seminarians. ... It is upon the training of future priests and of all other pastoral care workers, especially catechists, that the future of your communities and of the Universal Church depends.”

(AC/BISHOPS:EVANGELIZATION/DIAS VIS
060925 (440))

THE LOGIC of CHRISTIANITY IS LOVE THAT BECOMES SERVICE

VATICAN CITY, SEP 24, 2006 (VIS) - The “logic of Christianity” was the central theme of Benedict XVI’s reflections before praying the Angelus today with pilgrims gathered in the internal courtyard of the Apostolic Palace of Castelgandolfo.

The Holy Father quoted today’s Gospel reading in which Jesus announces to His disciples, for the second time, His passion, death and resurrection. The evangelist Mark, said the Pope, “highlights the strong contrast between Jesus’ mentality and that of the twelve Apostles, who not only do not understand the Master’s words and refuse the idea that He may die, but discuss among themselves which of them is ‘the greatest.’

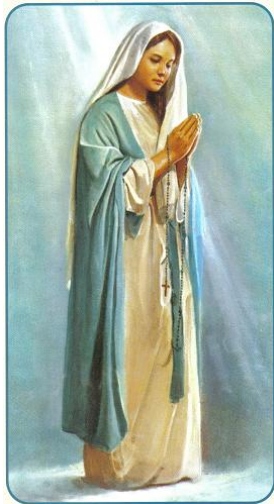
“Jesus patiently explains His logic to them,” the Holy Father added, “the logic of love that is service even unto the giving of self. ... This is the logic of Christianity, which responds to the truth of man created in God’ image, and at the same time contrasts man’s egoism, a consequence of original sin. All human beings are attracted by love - which in the final analysis is God Himself - but often mistake the concrete ways to express that love. And thus from a tendency that in its origins is positive, though polluted by sin, evil intentions and actions can arise.”

Pope Benedict went on to recall the words of the Letter of James: “For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy. ... And the harvest of righteousness is sown in peace by those who make peace.”

He concluded: “these words make us think of the witness of so many Christians who ... dedicate their

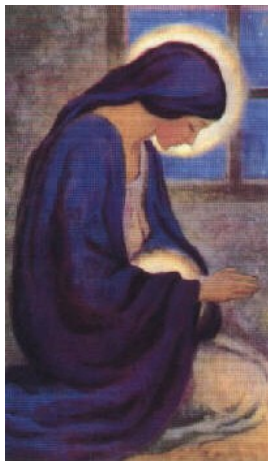
lives to the service of others for the sake of the Lord Jesus, working as servants of love and ... 'artisans' of peace. Sometimes, some of them are asked for the supreme witness of blood, as happened a few days ago to the Italian religious, Sister Leonella Sgorbati, who fell a victim to violence. This sister, who for many years had worked serving the poor and defenseless of Somalia, died pronouncing the word 'forgiveness.' This is the most authentic Christian witness, a peaceful sign marking the victory of love over hatred and evil."

**(ANG/LOGIC CHRISTIANITY/SGORBATI VIS
060925 (390))**



MARY

When you follow her,
You will not go astray;
When you pray to her,
You will not despair;
When you think of her;
You will not err;
When she holds you up,
You will not fail;
When she protects you,
You will not fear;
When she leads you,
You will not be fatigued;
When she favors you,
You will arrive safely.



She keeps her Son
From striking us;
She keeps the devil
From hurting us;
She keeps our virtues
From escaping us;
She keeps our merits
From being destroyed;
She keeps our graces
From being lost.

(Saint Bernhard)



OCTOBER: MONTH of the HOLY ROSARY

The month of October each year is dedicated to the Most Holy Rosary. This is primarily due to the fact that the liturgical feast of Our

Lady of the Rosary is celebrated annually on October 7th. It was instituted to honor the Blessed Virgin Mary in gratitude for the protection that she gives the Church in answer to the praying of the Rosary by the faithful.

The feast was introduced by Pope Saint Pius V (1504-1572) in the year 1571 to commemorate the miraculous victory of the Christian forces in the Battle of Lepanto on October 7, 1571. The pope attributed more to the "arms" of the Rosary than the power of cannons and the valor of the soldiers who fought there.

Legend tells us that the Rosary as a form of prayer was given to Saint Dominic (1170- 1221) by Mary, the Mother of Our Lord, who entrusted it to him as an aid in the conflicts with the Albigensians. The Dominican pope, Saint Pius V, did much to further the spread of the Rosary and it thereafter became one of the most popular devotions in Christendom. It was the same Pope Saint Pius V, who in 1569 officially approved the Rosary in its present form with the Papal Bull, *CONSUEVERUNT ROMANI PONTIFECES*. It had been completed by the addition of the second half of the "Hail Mary" and the "Glory be to the Father" at the conclusion of each mystery.

Current scholarship traces the development of the Rosary to the High Middle Ages where it came into being in various medieval monasteries as a substitute for the Divine Office for the lay monks and devout lay persons who did not know how to read. Instead of the 150 psalms, they would pray 150 "Our Fathers" counting them on a ring of beads known as the crown or "corona". With the growth of popularity of Marian devotion in the twelfth century, the "Psalter of the Blessed Virgin Mary" developed now substituting 150 "Hail Marys" in place of the "Our Fathers".

The 150 "Hail Marys" were subsequently subdivided into 15 decades by the young Dominican friar, Henry Kalkar (1328-1408), with each decade referring to an event in the life of Jesus and Mary. The Dominican, Ananus de Rupe (1428-1478) further divided the episodes in the history of salvation into the joyful, sorrowful and glorious mysteries. He also attributed the origin of the Rosary, then known as the "Psalter of the Blessed Virgin" to Saint Dominic and thus spurred the Dominican Order to make the Apostolate of the Rosary their special concern. The Dominicans have, since then, promulgated the Rosary with notable results.

The practice of dedicating the entire month of October to the Holy Rosary developed toward the end of the last century. Pope Leo XIII (papacy: 1878-1903) strongly promoted the increase of devotion to the Blessed Mother by encouraging the constant use

of the Rosary. Beginning on September 1, 1883, with SUPREMO APOSTOLATUS OFFICIO, he wrote a total of eleven encyclicals on the Rosary, ending with DIUTURNI TEMPORIS in 1898. We are currently celebrating the centennial of these papal encyclicals.

Many other popes have contributed to help increase devotion to the Rosary by their writings. In the recent past, Pope Paul VI (papacy: 1963-1978) devoted the last section of his Apostolic Exhortation MARIALIS CULTUS to the Angelus and the Rosary (MC 40-55). In this document, he wrote that “the Rosary retains an unaltered value and intact freshness.” (MC, 41)

The Rosary is primarily a scriptural prayer. This can be summarized by the traditional phrase used by Pope Pius XII (papacy: 1939-1958) that the Rosary is “a compendium of the entire Gospel” (AAS 38 [1946] p.419). The Rosary draws its mysteries from the New Testament and is centered on the great events of the Incarnation and Redemption.

Our Holy Father, Pope John Paul II has called the Rosary his favorite prayer, in which we meditate with Mary upon the mysteries which she as a mother meditated on in her heart (Lk. 2:19) . (Osservatore Romano, 44; 30 Oct. 1979)

In this month of October, let us consider this beautiful prayer of the Rosary as a means that we too can use in order to draw closer to Jesus and Mary by meditating on the great mysteries of our salvation.

(Rev. Matthew R. Mauriello The above article appeared in the Fairfield County Catholic January 1996 <http://www.udayton.edu/mary/meditations/Fcc.html>)

OUR LADY of the ROSARY

Through thee, to us, our Savior came, -
Through thee, to Him, we fain would go, -
Our lives are marred by wrong and shame,
Yet, confidence in thee we know.
Friendship thou dost give to all
Who love thy name, shall ever be
Assurance thou wilt hear our call, -
Sweet Lady of the Rosary!

Thou art our Strength upon the way, -
Our Morning Star, to cheer and guide;
Our Beacon Light to show the day,
And lead us to the Savior's Side;
A Comforter in ev'ry pain
We find, O Mother blest, in thee, -
And seek we, never, thee in vain, -
Fair Lady of the Rosary!

Thy praises, Mary, we would sing,

And all our faculties employ,
That unto thee our hearts might bring
A glory-crown of love and joy.
Bless thou each humble effort made
In thy regard, and grant that we
May by thy influence be swayed,
Our Lady of the Rosary!

(Amadeus, Robert Cyril, Our Lady's Praise in Poetry, Poughkeepsie, New York: Marist Press, 1944, <http://campus.udayton.edu/mary/resources/poetry/october01.html#amadeus>)



OCTOBER 16 - FEAST of SAINT GERARD MAJELLA

Redemptorist Coadjutor Brother (1726-1755)

Saint Gerard Majella is known as a *Thaumaturge*, a Saint who works miracles not just occasionally, but as a matter of

course. It has been said that God raises up not more than one every century. He was born in Italy at Muro Lucano, south of Naples, in 1726.

As a child of five, when he would go to pray before a statue of the Virgin with her Child, the Infant Jesus regularly descended to give him a little white bun. He took it home and naively told his mother, when she asked him, where he obtained it. His sister was sent to the church to observe in secret, and saw the miracle for herself. He wanted very much to receive Holy Communion at the age of seven and went to the Communion railing one day with the others; but the priest, seeing his age, passed him up; and he went back to his place in tears. The following night, Saint Michael the Archangel brought him the Communion he so much desired.

As he grew older, when anyone spoke to him about marriage, he would answer: “The Madonna has ravished my heart, and I have made her a present of it.” He desired to enter religion, but his health was unstable as a result of the mortifications he had constantly practiced as a young man. He had acquired a reputation of sanctity, and finally, when he was 23 years old, he obtained the aid of some missionaries to second his request, and was admitted as a Coadjutor of the newly founded Congregation of Redemptorists, in 1749.

He showed himself to be a model of every virtue and he did the work of four, still finding time to take on

himself that of others. He would say: "Let me do it, I am younger, take a rest." He made the heroic vow of always choosing what appeared to him most perfect. He was perfectly obedient to his superior's wishes, even when not expressed; and one day, to demonstrate this to a visiting authority who required a proof, his immediate Superior sent him out, saying: "I will tell him interiorly to return; he needs no other command than this." Soon the Brother knocked on the door once more and said: "You sent for me to come back?" He conducted a group of students on a nine-day pilgrimage to Mount Gargano, where [the Archangel Michael had appeared](#). They had very little money for the trip, and when they arrived at the site, there was none left. Gerard went before the tabernacle and told Our Lord that it was His responsibility to take care of the little group. He had been observed in the church by a religious, who invited the Saint and his companions to lodge in his residence. When the party was ready to start home again, Gerard prayed once more, and immediately someone appeared and gave him a roll of bills.

The most famous of Saint Gerard's miracles occurred when a mason fell from a scaffolding during the construction of a building. Gerard had been forbidden by his Superior to work any more miracles without permission. He stopped the man in mid-air, telling him to wait until he had obtained permission to save him. He received it, and the man descended gently to the ground.

When a plague broke out, he had the gift of bilocation; he was seen in more than one house at the same time, assisting the sick. Not a page of his life, it is said, was without prodigies, all tending to the glory of God and motivated by prodigious charity towards his neighbor.

He was condemned falsely at one time, as a result of a connivance between two individuals; the Superior General, Saint Alphonsus Liguori himself, who did not know Gerard personally, was induced to believe the black calumny. Later the guilty ones wrote him a letter confessing their fault, and Gerard, who had said nothing at all when relegated into solitude, was asked why he had not said he was innocent. He replied that the Rule required that the religious not defend themselves.

He died in 1755 at the age of 29 years, was beatified in 1893 by Pope Leo XIII and canonized in 1904 by Saint Pius X.

(Saint Gerard Majella, text by A. R. Levebvre, in *Un Saint pour chaque jour du mois* (Paris: 1932), Vol. 10, October. www.magnificat.ca/cal/engl/10-16.htm)

THE MARIAN PRAYER of SAINT THOMAS AQUINAS



Our brother Thomas, one of the greatest lights of the Dominican Order, was profoundly devoted to the Blessed Virgin Mary. His little known Marian thought has been gathered in a volume entitled *Meditations* by the Dominican, Father Mezard, O. P. These selections, "taken verbatim from Aquinas" Father Mezard tells us, were culled from the *Summa*, as well as from his Commentaries on the

Hail Mary and the Gospel of Saint John. They are arranged in the form of short readings to accompany the feasts and seasons of the liturgical year.

In the Marian prayer of Saint Thomas, which is always God-centered and in relation to Christ, we find an emphasis on petition, as well as emphases on contemplation, and even mysticism. This brief paper will reflect these emphases in the light of Mary, *mediatrix* of grace, a title and function of Our Lady of current interest in the Church. It is a title and function which Saint Thomas made his own and integrated into his life of prayer and study. Saint Thomas taught that the Blessed Virgin Mary "must be shown every honor, preached and praised, and invoked by us in our every need."

According to our Angelic Doctor, the Blessed Virgin Mary "was so full of grace that it overflows on to all mankind" and suffices for the salvation of the world. "It is necessary", he says, "that whosoever desires to obtain favors with God, should approach this

PLEASE RESPOND TO THIS NOTICE AND STAY ON THE BULK MAILING

Bulk Mail is not required to be returned if the delivery address is incorrect. We do need to hear from you in writing **at least once a year** in order to keep you on our mailing list. Please respond now.

In Christian charity we do not want delivery to incorrect addresses and wasting of God's precious resources. There is no "subscription" fee. We do ask for free will donations to support **"The PILGRIM"** and the operations of the **PFMC**.

If you know someone who would enjoy the **"The PILGRIM"**, please ask them to contact us at the address printed in the box on page 5 or near the mailing label on the last page.

Mediatrice, approach her with a most devout heart because, since she is the Queen of Mercy, possessing everything in the kingdom of God's justice, she cannot refuse your petition.

Making the thought of Saint Bernard his own, Saint Thomas reflects that no refusal can exist in the presence of the exceeding charity of her pierced and Immaculate heart together with the pierced side and wounds of her Son. For Saint Thomas, Mary is the throne of grace of whom "the Apostle speaking to the Hebrews said, 'let us go with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid' "(Heb 4: 16).

In the mystery of the Incarnation the Lord himself entered "into the womb of the Blessed Virgin, for she was the wonderful temple of God. ...[and now] every creature, yes even every malefactor who runs to it with his whole heart, will be saved and every prayer poured forth in it will be heard." Whatever our difficulty, Thomas counsels us to pray to Mary, "for in every danger you can obtain salvation from this glorious Virgin [and] in every work of virtue you can have Mary as your helper [for] she truly says of herself, 'I am the Mother of fair love, and of fear, and of knowledge, and of holy hope, in me is all grace of the way; in me is all hope of life and of virtue' "(Ecclus 24:24).

Saint Thomas, like the Fathers of the Church, saw numerous typologies of Mary in the Old Testament. Contemplating the text, "There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of this root" (Is 11: 1), Saint Thomas saw Mary as the root wielding the true rod of saving grace. In another text, "Lift up the rod, and stretch forth thy hands over the sea, and divide it; so that thy children may go through the midst of the sea on dry ground" (Ez 14:16), Saint Thomas says that it is Mary who has divided the sea for us, that is the world, so that we might pass safely through it." She "has brought to us the water of grace from the rock, Christ, so that we may drink freely of this life-saving water."

The figure of Judith was for Saint Thomas a type of Mary who in bringing forth Christ restored God's people "to their original innocence" and that what was said of Judith, "Thou art the glory of Jerusalem, thou art the honor of our people," really refers to Mary.

Esther is another Marian typology. "The truth corresponding to [the] figure of Esther" is the story of Mary's role in our redemption. "Through queen Esther, that is, through the Blessed Virgin the sentence of damnation passed against us was revoked; namely through her intercession, through the extension of the King's golden scepter to Mary and

through her kiss on the top of that scepter we are saved from hell and damnation. ...Queen Esther, that is the Blessed Virgin, pleased the eyes of the King in helping to redeem the human race and she found favor in his presence, not only for herself, but for all mankind."

In the contemplation of Saint Thomas the virginal body of Mary, as well as her soul, overflowed with grace. "The soul of the Blessed Virgin was so full of grace that it overflowed into her flesh thus fitting it for the conception of God's Son." Her Immaculate heart, her feelings, mind and will were all involved in the conception and care of her Son, just as it is in helping each of us conceive and bring forth Christ in our soul.

Mary not only brings Christ to us, she brings us to Christ. Saint Thomas, in interpreting the mystical meaning of the wedding of Cana considers that Mary is present in the mystical marriage of the soul with God and that it is she who "arranges the marriage, because through her intercession, the soul is joined to Christ through grace." Saint Thomas points out that it was the fiat of Mary which allowed the spiritual marriage between the Son of God and human nature to take place. In the plan of God, Mary's "yes" stood for the "yes" of all God's people thereby making it possible for every person to pronounce his or her own fiat and attain intimate union with the divine nature. Saint Thomas calls Mary *mediatrix* and *consolatrix* and in his prayer he entrusts his entire person to the intimacy of her pure, grace-filled and loving heart.

According to Saint Thomas the prayer of petition is an affair of the practical reason. The Saints, above all, are conscious of their spiritual poverty and need of help on their *reditus* back to God. Saint Thomas wrote a prayer to the most Blessed Virgin Mary expressing his own need for help and dependence upon her as his *mediatrix*. From this prayer, several pages in length, I quote a few brief excerpts:

O most blessed and sweet Virgin Mary,
Mother of God, filled with all tenderness,
Lady of the Angels,
Mother of all the faithful,
On this day and all the days of my life,
I entrust to your merciful heart my body and
my soul,
all my acts, thoughts, choices
desires, words, deeds,
my entire life and death,
So that, with your assistance,
all may be ordered to the good
according to the will of your beloved Son, our
Lord Jesus Christ. ...
From your beloved Son. ..

request for me the grace to resist firmly
the temptations of the world, the flesh and the
devil

My most holy Lady,

I also beseech you to obtain for me
true obedience and true humility of heart

So that I may recognize myself truly
as a sinner--wretched and weak

and powerless,

without the grace and help of my Creator
and without your holy prayers.

Obtain for me as well,

O most sweet Lady,
true charity with which
from the depths of my heart

I may love your most holy Son, our Lord
Jesus Christ, and, after Him,
love you above all other things.

Grant, O Queen of Heaven,
that ever in my heart

I may have fear and love alike
for your most sweet Son.

I pray also that, at the end of my life,
you,

Mother without compare,
Gate of Heaven and Advocate of sinners.
will protect me with your great piety and
mercy.

and obtain for me, through the blessed and
glorious Passion of your Son

and through your own intercession,
received in hope,
the forgiveness of all my sins.

When I die in your love and His love,
may you direct me
into the way of salvation and blessedness.

Amen.

([www.udayton.edu/mary/meditations/thomasaquinas.h
tml](http://www.udayton.edu/mary/meditations/thomasaquinas.html), Sister Thomas Mary McBride, O. P.)



OCTOBER 7: OUR LADY of the ROSARY - REMBMERS the VICTORY of LEPANTO - 1571

In thanksgiving for the
victory of Lepanto, an
ancient stronghold of
Greece and a modern port
of that nation, Saint Pius V

in 1571 instituted an annual feast in honor of Our
Lady of Victory. Two years later, Gregory XIII
changed this title to Our Lady of the Rosary; in 1740,
Clement XII extended the feast to the universal
Church.

We have related in the life of [Saint Pius V](#) the victory
of Lepanto; here we will speak of the Rosary itself,
granted to Saint Dominic by Our Lady Herself in the
thirteenth century, with promises of the greatest
blessings for those who recite it well. The Rosary of
fifteen decades affords a simple means of meditation
on the principal mysteries of our holy Religion, and a
means of drawing closer to the Saviour through the
intercession of the One to whom He never refuses
anything. One can also say the chaplet of five
decades, since the fifteen are divided into three
groups of five: The Joyful, the Sorrowful, and the
Glorious Mysteries of the life of Christ.

On the crucifix, one recites the *Credo* or *Apostles' Creed*, which the Apostles themselves composed at the first Council of Jerusalem, before their definitive separation, thereby resolving the question of what exactly should be taught to the neophytes. By it we honor the Three Persons of the Holy Trinity and express our faith in the Church established by God; in the Communion of the faithful, whether living or deceased; in the pardon of sins, the general resurrection at the end of the world, and eternal life.

Before each decade, the *Pater* or *Our Father*, taught by our Saviour Himself when His Apostles asked how they should pray, includes three petitions for the glory of God in heaven: May His Name be sanctified, rendered holy in the sight of all nations; may His Kingdom come — the interior reign of God which renders Him the Sovereign governing every heart and mind by His love — this, while we await Christ's own final return as visible King of His Church and all creation; thirdly, may His Will be accomplished on earth, to perfection, as it is in heaven. There follow four petitions for ourselves and our salvation. We ask, under the general term of "our daily bread," that God provide for all our needs, both spiritual and material; we beg His forgiveness for our sins, in the same measure we have forgiven our neighbor's offenses, real or imaginary. And we implore to be spared temptation or to be delivered from succumbing to it and all other evils that would separate us from God.

In the *Ave Maria* or *Hail Mary*, we repeat the words of the Angel Gabriel to Mary (*Luke* 1:18), repeated and augmented by Saint Elizabeth at the Visitation (*Luke* 1:42), adding the invocation of the Church for Her aid at the present moment and at the formidable hour of our death.

After each decade, we add the *Gloria Patri* or *Doxology*, to honor the Three Persons of the Holy Trinity.

The Joyful Mysteries: The Annunciation, the Visitation, the Nativity of Jesus, the Presentation of Jesus in the Temple, the Finding of Jesus in the Temple.

The Sorrowful Mysteries: The Agony in the Garden of Gethsemane, the Scourging at the Pillar, the Crowning with Thorns, the Carrying of the Cross, the Crucifixion and Death of Jesus.

The Glorious Mysteries: The Resurrection, the Ascension, the Descent of the Holy Ghost upon the Apostles, the Assumption of Mary, the Crowning of the Blessed Virgin in Heaven.

Can one imagine a more perfect prayer than the Holy Rosary of the Queen of Heaven, the Blessed Virgin and Mother Mary? It would require large volumes or even an entire library to narrate the graces and miracles that have been obtained by its humble recitation.

(<http://www.magnificat.ca/cal/engl/10-07.htm> *Les Petits Bollandistes: Vies des Saints*, by Msgr. Paul Guérin (Bloud et Barral: Paris, 1882), Vol. 12; *Little Pictorial Lives of the Saints*, a compilation based on *Butler's Lives of the Saints* and other sources by John Gilmary Shea (Benziger Brothers: New York, 1894).



OUR LADY of SILENCE

Today's Gospel is an exhortation to vigilance. It pricks, goads and spurs us to cast off drowsiness. It wants to be a manifest against grogginess, listlessness and indolence. Yes, there is something in Christianity that speaks out against catching forty winks, visiting the sandman or going to the land of Nod.

Languishing, drooping and flagging do not seem to fit the catalog of human behaviors a Christian would be proud of.

To foster vigilance I would like to suggest silence, for no other reason than the fact that Our Lady on Saturday is primarily Our Lady of Silence. On Saturdays, Mary does not speak; she does not put forward one of her many privileges or celebrate a special event of her life. On Saturdays Mary is simply present. She has the comfortable appeal of a familiar face and a well-thumbed book. She is – on Saturdays especially – the faithful companion, an integral part of the annual liturgical cast, but inconspicuous and unobtrusive, a homemaker rather than a pacemaker, humble, but casual. Content to stay in the background, she points to her child. Standing at the end of a week and wrapping it up in the folds of her mantle, she rings in the day of her Son.

Our Lady of Silence is neither tightlipped nor close-mouthed. Her bearing is soundless, but peaceful. She may be wordless, but she is never voiceless. Our Lady's message on Saturday is an unspoken one; much of what she has to tell us is implicit or implied. But never ever could we be so foolish as to call her inactive, quiescent or passive. For Our Lady of Silence is also Our Lady of Vigilance.

Remember the Greek God, Harpokrates. Borrowed from the Egyptians, he is the God of Silence. He is usually depicted as a baby, nude and sitting on his mother's lap. She offers him her breast as he sucks his thumb.

How can the God of Silence be typified as a baby? The heart of the matter is that silence holds the power to renew and rejuvenate us. Silence strips us of our defenses. Silence makes us naked of those cardboard rationalizations and projections we so often employ. Slowly, if we allow it, silence strips away our need to engage in those arguments in which we insist that we are right. Silence clearly and cleanly cuts through the constant flow of words and rituals that so often keep God at a safe distance.

Silence carefully places us in Our Mother's lap, where Our Lady of Silence can feed us with the milk of vigilance. The image of Harpokrates sitting on his mother's lap is very much like the host of paintings and sculptures of the Virgin Mother with the infant Jesus on her lap. The silent image of Mother and Son suggests the childlike contemplative prayer of being absorbed in God. And this is the bridge between silence and vigilance. To be absorbed in God makes us both silent and vigilant.

May Our Lady of Silence remind us where we truly belong: absorbed in God in childlike contemplative prayer

(<http://www.udayton.edu/mary/meditations/LadySilence.html> Rev. Johann G. Roten, SM)

OCTOBER 28 - FEAST of SAINT RAPHAEL the ARCHANGEL



This holy Archangel identified himself to the exiled Jew Tobias as “*one of the Seven who stand before God*” (Tob. 12:15). His name means *the healing of God*, and he is thought to be the Angel who came down and agitated the water of the pool of Bethesda in Jerusalem. The sick, who always lay around the pool, strove to be the first to enter the water afterwards, because that fortunate one

was always cured. We read of this in the story of the paralytic cured by Jesus, who had waited patiently for thirty-eight years, unable to move when the occasion presented itself. (Cf. John 5:1-9)

Saint Raphael is best known through the beautiful history of the two Tobias, father and son, exiled to Persia in the days of the Assyrian conquest in the eighth century before Christ. In their story, the Archangel plays the major role.

The father Tobias was a faithful son of Jacob and was old and worn out by his manifold good works; for many years he had assisted his fellow exiles in every possible way, even burying the slain of Israel during a persecution by Sennacherib, and continuing this practice despite the wrath that king manifested towards him. Having been stripped of all his possessions, he desired to have his son recover a substantial sum of money he had once lent to a member of his family in a distant city. He needed a companion for the young Tobias. God provided that guide in the Archangel Raphael, whom the son met providentially one day, in the person of a stranger from the very area where he was to go, in the country of the Medes.

Raphael to all appearances was a young man like himself, who said his name was Azarias (*Assistance of God*). Everything went well, as proposed; the young Tobias recovered the sum and then was married, during their stay in Media, to the virtuous

daughter of another relative, whom Providence had reserved for him.

All aspects of this journey had been thorny with difficulties, but the wise guide had found a way to overcome all of them. When a huge fish threatened to devour Tobias, camped on the shores of the Tigris, the guide told him how to remove it from the water, and the fish expired at his feet; then remedies and provisions were derived from this creature by the directives of Azarias. When the Angel led Tobias for lodging in the city of Rages, to the house of his kinsman Raguel, father of the beautiful Sara, the young man learned that seven proposed husbands had died on the very day of the planned marriage. How would Tobias fare? The Angel reassured him that this would not be his own fate, and told him to pray with his future spouse for three nights, that they might be blessed with a holy posterity. Sara was an only daughter, as Tobias was an only son, and she was endowed with a large heritage.

During the absence of the young Tobias, his father had become blind when the droppings of a pigeon had fallen into his eyes. When the two travelers returned after an extended absence, which had cost his mother many tears, the young Tobias was deeply grieved to find his father unable to see him and his new daughter-in-law. But Raphael told the son how to cure his father's blindness by means of the gall of the fish; and after the remedy had proved efficacious, all of them rejoiced time in their blessings.

When Tobias the son narrated his story and told his father that all their benefits had come to them through this stranger, both father and son wished to give Azarias half of the inheritance. Raphael declined and revealed his identity, saying he was sent to assist the family of the man who had never failed to obey and honor the blessed God of Israel. Raphael, before he disappeared, said to the family: “It is honorable to reveal and confess the works of God. Prayer is good, with fasting and alms, more than to lay up treasures, for alms deliver from death and purge away sins, and cause the giver to find mercy and life everlasting... When thou didst pray with tears and didst bury the dead, and didst leave thy dinner to hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that trials prove thee... I am the Angel Raphael, one of the seven who stand before the Lord.”

<http://www.magnificat.ca/cal/engl/10-24.htm> The Holy Bible: Old and New Testaments

AUTUMN SIGHS

In pensive mood I trod
My garden plot one day;
October's smile was weary so!
It's green was gloomy gray.
Where are the strains of summer gone?
Its sun the livelong day?
With sudden sadness I then thought
On how all human things decay.

Two months ago I'd seen
The thrilling joys of earth,
The roses blushing in their glee,
And swallows' mellow mirth.
Then something briny from eye
Fell with the faded leaves;
I wept at beauty gone to shreds,
At naked boughs of wailing trees.

I understood how we,
As mortals here below,
Will flourish for a moment, then
To tryst with death must go.
But when on summer's fruits I mused,
On ripened harvests fair,
On all the wealth from Heaven's store,
On blossomed beauties precious rare.

I knew that for a cause,
A purpose grandly good,
The Lord had minted summer days;
And thus I understood
That we must lead a noble life
With inspiration filled,
To give the living, when we die,
The aims with which our spirit thrilled!

That I, a mortal man
With life divine in me,
Must purify that priceless soul
With God's sweet sanctity;
Must leave to men the heritage
Of virtue and of love,
And help to make a better world,
A bit like Heaven above.

The fight for sanctity,
For virtue's steep-set path,
And ways of love and gentleness
In place of vice and wrath
Dear Lord, all these You will from me,

I know You give the grace,
I trust You faithfully,
But tell me how my steps to trace.

The breeze was whistling loud,
In havoc with the trees;
And God, who gave the breeze its breath,
And God, who made the leaves,
Was telling of the Masterpiece
Arisen from His hand,
"To Mary, Mother Mine and yours,
Explain, she sure will understand!"

With Mary for my Love,
My Model and my Queen,
Since that October day, she knows
How happy I have been!
I trust in her, and make her loved,
And thus my life's short day,
Will, as a fruitful manna, help
The souls that come, to keep the Way!

<http://campus.udayton.edu/mary/resources/poetry/october01.html#leo> Robert, Cyril, *Our Lady's Praise in Poetry*, Poughkeepsie, New York: Marist Press, 1944.)

EUCCHARIST: JESUS ALWAYS WITH US

The majority of weekday Masses that I attended in the 1950s were "Low Masses" that involved no singing. Most parishes had only one Sunday "High Mass," where a choir did the singing.

In those days, Benediction of the Blessed Sacrament always required active participation, especially the singing of hymns. While Mass was required on Sundays, Benediction was optional, often combined with popular devotions such as novenas.

'Source and Summit'

When Vatican II described the Eucharist as the "source and summit of the Church's life" (*Constitution on the Sacred Liturgy*, #10), Catholics began to participate more actively at Mass, now celebrated in their mother tongue.

Laypeople began serving as lectors and extraordinary ministers of the Eucharist. Some Catholics complained that a sense of reverence for and adoration of God was being lost as Benediction and adoration of the Blessed Sacrament became less frequent. It is, however, the same Eucharist, whether it is celebrated at Mass or adored in Benediction.

Jesus is completely present in each event, inviting us to become more generous disciples and more wholehearted “living signs” of his liberating Good News.

Benediction and adoration are now making a comeback in many dioceses and parishes-on a weekly or monthly basis. In some places the ongoing intention is greater respect for life or encouraging vocations to the priesthood or religious life.

Eucharistic adoration at World Youth Day draws thousands of people for vocal and silent prayer. It is also an important part of Cursillo weekends and many retreats. The desire to convert, to become more generous disciples of Jesus, has been reinforced for many people through prayer before the Blessed Sacrament.

‘Pledge of Future Glory’

In the 13th century, Saint Thomas Aquinas wrote the beautiful prayer: “O sacred banquet, in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us. Amen.”

The Eucharist is indeed “a pledge of future glory,” a reminder of the eternal banquet to which we have been invited. Like the disciples at Emmaus, we recognize *Jesus* in “the breaking of the bread” (the Eucharist) and recognize that this sacrament strengthens our baptismal call to share the Good News of Jesus Christ.

The first liturgical abuse recorded in the New Testament involved Christians who used the Eucharist to reinforce economic divisions rather than to recognize that the Eucharist puts those divisions into God’s perspective (see 1 Corinthians 11:17-22).

Sometimes we learn that lesson while Mass is being celebrated. Often we learn it during prayer before the Blessed Sacrament. For many saintly women and men, such prayer has anchored their corporal and spiritual works of mercy.

Benediction and adoration can provide God’s nourishment for zealous but sometimes weary disciples.

At www.AmericanCatholic.org, you can read John Feister’s September 2001 *Catholic Update*, “The Real Presence: Jesus’ Gift to the Church.”

Pat McCloskey, O.F.M., is editor of *Saint Anthony Messenger*. In grade school and high school, he was a regular server for Benediction. Now he leads it whenever asked to do so.

(from Saint Anthony’s Messenger, August 2004)

ENCLOSED ITEMS

In this *October* issue of “**The PILGRIM**” are the following:

A [blue](#) information packet with registration forms for the **16 to 18 FEBRUARY 2007 PFMC RETREAT CONFERENCE**. Theme: “**but deliver us from the evil one.**” (**Matthew 6:13**)[NAB]. Location: **Clarion Hotel, NJ 70 and I-295, Cherry Hill, NJ**. Call (856) 768-9228 for a packet or print it from: www.geocities.com/pilgrimsfaith/2007/07RET2.pdf.

The usual **PFMC** envelope and the new donation coupon explained in the *July 2004* [special financial support appeal letter](#) for the **PFMC**. Please respond if you are able. We need to hear from readers that their addresses are still correct and would love to receive a donation from each reader on a regular basis.

PFMC DISPLAYS and / or PRESENTATIONS



Kathleen and **Keith** are available to participate in parish or prayer group meetings with witness, and/or videotape or slide presentations, followed by a question and answer session.

The experiences and continuation of the **PFMC** ministries for Our Lady and her Son in this time of manifestation of Our Lord’s mercy and graces are shared at no cost. Free will offerings are accepted.

This is especially true for books, tapes, and religious articles, when they are made available in displays at the presentation sites. Recipients are asked to donate at or above the suggested value posted on each article on display. Displays may be set up without a presentation.

The **PFMC** volunteers are willing and have offered to set up displays in parishes for all the weekend Holy Masses. We’ll come on **Saturday afternoon** in time (**about 2 hours**) to set up before the **first vigil Holy Mass** and stay through **Sunday afternoon** or **evening** until after the last **Sunday Holy Mass** (Volunteer staff pending).

Displays in parishes are particularly beneficial when good Catholic religious goods or book stores are not convenient to the parishioners.

Ask your pastor if he would allow the **PFMC** volunteers to set up a display in the basement, school cafeteria, or gymnasium, or wherever we could have about **20** or more large tables with display material on them. If the donations / free will offerings are sufficient, we will share them with the parish.

MESSAGE of 9/25/2006 via MARIA PAVLOVIC LUNETTI

Dear children! Also today I am with you and call all of you to complete conversion. Decide for God, little children, and you will find in God the peace your heart seeks. Imitate the lives of saints and may they be an example for you; and I will inspire you as long as the Almighty permits me to be with you. Thank you for having responded to my call.

(The **PFMC** upholds the final decision of the **Magisterium** of the **Roman Catholic Church** led by the **Holy Father, Pope Benedict XVI**, as to the authenticity of messages to alleged visionaries from **Medjugorje**.)

REFLECTION on the MESSAGE of 9/25/2006

Not available at press time for the **October** issue of **"The PILGRIM"** but will be made available later in the **November 2006** issue.

ANOTHER REFLECTION on the MESSAGE of 9/25/2006

"Dear children! Also today I am with you and call all of you to complete conversion." As we contemplate the beauty of the sacred presence of Our Lady within our lives, let us take a moment to reflect upon the immensity of Her motherly love for all of Her children. We must believe that our dear Blessed Mother comes to us with that unconditional love that nourished "little Jesus" as an infant, as a boy, as a young adult and at the marriage feast of Cana: when told by Jesus, *"my hour has not yet come,"* (John 2:4), She encouraged the waiters, *"to do whatever he tells you,"* (John 2:5). Are we ready to respond positively to Our Lady's love for us by doing whatever Jesus tells us to do? Are we prepared to embrace the words of Jesus found throughout the gospels, and live out His message of love, mercy, and compassion? Are we willing to reject those impulses of selfish behavior that often fill our lives in order to bring Jesus to others in the fullest sense of the word?

This is our Christian calling. It is the challenge given to each one of us by Our Lady. As always, the time is now not next week, month, or year. With much patience, faith and gratefulness to God may we again reflect upon the first two sentences of Our Lady's message of September 25, 2006. ***"Dear children! Also today I am with you and call all of you to complete conversion. Decide for God, little children, and you will find in God the peace your heart seeks."***

The reality of being Jesus' devoted disciple in the world must begin with ***"complete conversion,"*** within one's life. Again, conversion is never a one-time

"deal." It must be on going. Living in this world where we are constantly affected with the slime and sin of violence, selfishness, and immorality, we must regularly change in a radical way from a person of the world to a person of God.

We have to honestly proclaim that we are in love with the Father, Jesus, and the Holy Spirit. Certainly, our Triune God loves each one of us in an unconditional way. Are we willing to respond unconditionally to God's love and decide for Him? This process can only begin when we slow down and contemplate God's presence within us. Will we spend some moments each day with the Eternal Father, Jesus, the Holy Spirit, and Our Lady? We must begin to shut off that constant communication with the world and be with God instead. By being in the sacred presence of God through prayer, worship, reflection and contemplation, we begin to adopt a spirit of conversion that encourages us to change. Then Our Lady's words, ***"you will find in God the peace your heart seeks,"*** can begin to become real for us.

"Imitate the lives of saints and may they be an example for you; and I will inspire you as long as the Almighty permits me to be with you." As one reads this particular sentence of Our Lady's message of September 25, 2006, many thoughts may come into one's mind. However, if we reflect upon the life of any saint, it is apparent that at some point in that person's life, he or she made a conscious decision to seek out holiness. They realized that they had to bring their loving God into the center of their daily existence. This process was not easy for them, and often involved a decision to carry Jesus' cross while offering themselves personally to the Lord. They had to change. Conversion became the essence of that change.

During these days, we must realize that becoming holy does not happen in a short period of time. Similar to conversion, it is a life-long process. The Holy Spirit and Our Lady are challenging us not just to seek out holiness, but also to be holy. However, we will never become holy on our terms. Holiness will only be a part of who we are, when we accept God's way. Thus, Our Lady encourages us to

“imitate the lives of saints.” May we be faithful to prayer, to a very regular attendance at Holy Mass, to reading and reflecting upon the Holy Bible, to fasting, and to monthly confession. This is the means given to us by Our Lady to embrace conversion. It is also the way to holiness.

As we come to the month of October, the month dedicated to the praying of the Rosary, may we offer many rosaries in thanksgiving to Almighty God for the gift that Our Lady is to us. Let us be forever grateful for Her motherly love and the inspiration that she gives to us. She has called us to give ourselves totally to Her Son. With the love that a little child has for his or her mother, let us fully accept these requests of our dear Blessed Mother.

I hope you are well. Give my best wishes to all of your families. Be filled with the love and peace of little Jesus, the sacrificial Jesus, and the Resurrected Jesus. May we acquire the strength through the power of the Holy Spirit to be one with Jesus each day of our life. May the blessing of Almighty God, the Father, the Son, and the Holy Spirit come upon you and remain with you, forever and ever. Amen.

God’s love and prayers always,

Father Ed

(HEdwardChalmers@aol.com, Thursday, 9/28/2006)

REFLECTION on the MESSAGE of 8/25/06 from Medjugorje

Not available at press time for the *September* issue of ***“The PILGRIM”*** but made available later in *September 2006*.

ONLY IN PRAYER WILL YOU BE CLOSE TO ME AND TO MY SON

Dear children! Also today I call you to pray, pray, pray. Only in prayer will you be near to me and my Son and you will see how short this life is. In your heart a desire for Heaven will be born. Joy will begin to rule in your heart and prayer will begin to flow like a river. In your words there will only be thanksgiving to God for having created you and the desire for holiness will become a reality for you. Thank you for having responded to my call.

Message of August 25, 2006

The Virgin Mary has not given up, neither her love nor the words of her messages constantly conveyed to

us have not changed. What she did for her Son is the same thing she is doing for his brothers and sisters, for everybody that has become her child. Her mantle is now so large that anybody searching a place under it can find it.

Mary wants us to become aware of the brevity of this life here and the eternity for which we have been created. There is only one excellent way in which we may uncover eternity in time, and that is prayer. Through prayer we speak directly to God knowing that the past and the future meet in Him united in an eternal NOW. Opening up to God is opening up towards eternity.

“Only in prayer” – Mary speaks to us. Not in a prayer uttered shallowly in a listless manner, a prayer in which nothing happens, but in a sincere, devoted prayer from the bottom of one’s heart. Do we really open up while praying? There is a way of praying which does not free us completely from our prison. It just makes it a little bit easier. As long as we limit our prayer by praying for something, we cannot rise to eternity. In order to achieve progress in prayer, we must pray for more important things. “So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ for the pagans seek after all these things, and your heavenly Father knows that you need them all.” (Mat 6: 31- 32).

If a prayer does not change us, then we must change our prayer and the way we pray. Only in prayer do we get close to Mary and Jesus, and only in prayer do we become aware of the things we shall never be able to do so anywhere else.

Most people feel tense and under stress. Sometimes we are not even aware of the strain we are under. Just

PRAY to END PORNOGRAPHY

Groups of praying individuals have asked that others join them in praying as many ***“Our Father”*** prayers as possible each day with the specific intention of ending the use of pornography throughout the world.

Information is available that places one of the largest pornography operations in downtown **Philadelphia**. We urgently ask for prayers from everyone in the greater **Philadelphia** area.

Pray as often as you can:

Our Father, who art in Heaven, Hallowed be Thy Name, Thy Kingdom come, Thy Will be done, on Earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation but deliver us from evil. Amen.

like the people who are not aware of their own absent-mindedness. Only when they start praying do they become aware of their wandering thoughts. Such tension and anxiety are a result of the lack of openness and faith in God. Just as blood wants to flow freely through our veins, just as the air wants to be introduced into our lungs and bring oxygen to our whole body, so Godly life, which is in the depths of our souls, wants to permeate the whole of our body and animate our energy. Tension makes the acceptance of God's love more difficult for us.

Prayer is not a simple exercise, it is life. Those who want to dedicate themselves to prayer must decide firmly to often raise their spirit during the day, and, above all, to turn their hearts towards God. If we fail to do so and if we let our thoughts and feelings wander, our experience will tell us that prayer is impossible. Prayer is about our heart and life. It is a fruit of love, and we are unable to limit love to a certain period of time.

Mary wants us to experience the joy nobody and nothing may bring to us. She wants us to become holy. Being holy simply means to become what we were cut out for. Not being holy is against nature. Being holy means to be a unique, healthy and normal person created in God's image.

Father Ljubo Kurtovic, Medjugorje, 26.8.2006,
<http://medjugorje.hr.nt4.ims.hr> and e-mails sent out
 around 9/4/06)

PRESS BULLETIN – NOW SELECTED “NEWS ARTICLES”

Last Press Bulletin was 217, 12/25/05

We will post selected “NEWS ARTICLES” from the **Medjugorje Web Site** maintained in **Saint James Parish, Medjugorje, Bosnia-Herzegovina**.



Solemnity of the Exaltation of the Holy Cross – “Križevac”

In the Parish of Medjugorje, the Solemnity of the Exaltation of the Holy Cross is called “Križevac” and is traditionally celebrated on the first Sunday after the Feast of the Nativity of Mary. In honour of the Holy

Year of Redemption 1933/34, and inspired by their pastor Father Bernardin Smoljan, the parishioners, despite their poverty, built a monumental cross, 8.5 m high and 3.5 m wide, on the hill above Medjugorje.

Relics of the true cross of Jesus, received from Rome for the occasion, are embedded in the crossbar itself.

On March 16, 1934, the first Holy Mass was celebrated at the foot of the cross. In September 1935, bishop Alojzije Misić ordered the Solemnity of the Exaltation of the Holy Cross to be celebrated every year on the first Sunday after the Feast of the Nativity of Mary. Ever since, Holy Mass is celebrated there. Until 1981, this was a feast for parishioners and their friends from the neighbouring villages, but since 1981, it became a feast for the pilgrims from all over the world as well.

Throughout the whole week preceding the feast, the cross is illuminated with hundreds of lights, to proclaim the approaching celebration.

In Medjugorje, Our Lady constantly calls us to pray before the cross and to venerate the Cross of Christ.

Again this year, numerous local and foreign pilgrims responded to her call. A multitude of pilgrims arrived at the Shrine on foot throughout the night and the early hours of the morning. At 10.00am the prayer of the Rosary was begun at the foot of Cross Mountain. It was led by the Franciscans from Medjugorje. At 11.00am, Holy Mass was presided over by Father Mate Dragičević.

During the morning of this particular Feast, no further Masses are celebrated in other languages. However, a solemn Holy Mass was celebrated at noon in the parish church, which was presided over by Father Tomislav Pervan.

The evening Holy Mass, celebrated at the outside altar, was presided over by Father Stjepan Martinović.



Monsignor Robert W. Finn from the USA visits Medjugorje

Monsignor Robert W. Finn D.D., Bishop of Kansas City-Saint Joseph, Missouri, USA, paid a private visit to Medjugorje, together with a group of pilgrims, from the 2nd to the 5th of September 2006. Each day he concelebrated the English Mass for the pilgrims in Saint James' church, and he concelebrated the evening Masses as well. He also heard confessions and visited the prayer places in Medjugorje together with other pilgrims.

He outlined the impression made upon him during the pilgrimage, saying that, as a bishop and as a believer, he witnessed the Sacraments being celebrated both solemnly and fervently. “In the celebration of the Holy Sacraments I see the proof and the confirmation

of the faith of God's people, and I also see that the Spirit of God is at work here", Monsignor Finn said.

When asked about his personal prayer intentions during his pilgrimage, he said: "In the State of Missouri, there is a law proposed which would allow scientists to experiment with unborn children, on their cells and on their tissues. If this law is passed in our very traditional State, which has deep religious roots, then the doors would be opened for similar action throughout all the States of the USA. I came to pray for Christian laws to prevail in our country. I also pray for priestly and religious vocations and for the spreading of devotion to, and adoration of, the Most Blessed Sacrament of the altar in my own diocese."

Monsignor Finn was ordained a priest in 1979, consecrated a bishop in 2004, and in May of 2005 the diocese of Kansas City-Saint Joseph was entrusted to him

Weekly Prayer Programme - Winter Time

(From Monday after the Mass on Krizevac in September until May 1st, 2007)

The winter schedule of the prayer programme re-starts on Monday, September 11th, 2006.

Praying of the Rosary in the Parish church will begin at 5.00pm, Holy Mass at 6.00pm, followed by the usual prayer programme according to the day of the week.

Eucharistic adoration on Wednesdays and Saturdays will begin at 9.00pm. Rosary on the Apparition Hill and the Way of the Cross on Cross Mountain will each begin at 2.00pm.

Monday through Saturday

7.30 h Holy Mass in Croatian
Morning Holy Mass in various languages
During the day Encounters
Afternoon Silent Adoration in Adoration Chapel
17-20 h Evening Prayer Programme and Confession
17 h Joyful and Sorrowful Mysteries of the Rosary
18 h Holy Mass
19-20h Blessing of objects, Prayer for health of soul and body, Glorious Mysteries of the Rosary

Wednesday

21-22 h Adoration of the Most Blessed Sacrament

Thursday

17 h Rosary

- Advent, Christmas time and Ordinary time: Joyful and Luminous Mysteries
- Lent: Luminous and Sorrowful Mysteries
- Easter time: Luminous and Glorious Mysteries

18 h Holy Mass, Blessing of objects

The PILGRIM, Volume 17, Number 10– October 2006

19-20h Adoration of the Most Blessed Sacrament

Friday

14 h Way of the Cross on Cross Mountain

19-20 h Veneration of the Holy Cross

Saturday

21-22 h Adoration of the Most Blessed Sacrament

Sundays and Feast Days

8, 11, 18 h Holy Mass in Croatian
Morning Holy Mass in various languages
During the day Encounters
Afternoon Silent Adoration in Adoration Chapel
14 h Rosary on Apparition Hill
17-20 h Evening Prayer Programme and Confession
17 h Joyful and Sorrowful Mysteries of the Rosary
18 h Holy Mass
19-20h Blessing of objects, Prayer for health of soul and body, Glorious Mysteries of the Rosary

Statistics for July and August 2006

July 2006:

Holy Communions distributed: 115,600
Concelebrating priests: 3,771

August 2006:

Holy Communions distributed: 255,500
Concelebrating priests: 5,558



Monsignor Antal Majnek, OFM, Bishop of Mukachevo (Ukraine) visits Medjugorje

Monsignor Antal Majnek, OFM, Roman Catholic bishop of Mukachevo (Ukraine) visited Medjugorje from the 7th to the 10th of August, 2006. He was ordained a bishop in 1996, and was appointed bishop of Mukachevo in 2002.

This was Monsignor Majnek's third visit to Medjugorje. He is open to the ongoing events here, while back in his own diocese, he supports the prayer movement which is greatly appreciated by the many pilgrims who come to Medjugorje from his diocese.

At the parish office, Monsignor Majnek met with the Franciscans serving in Medjugorje parish. He spoke with them about life and their pastoral work in Medjugorje.

The Seventh International Seminar for Married Couples

The seventh International Seminar for Married Couples will be held from the 1st to the 4th November 2006. The theme of the seminar is: **"The family**

called to forgiveness and holiness" ("...I invite all of you, little children, that before all else forgive in the family...let your family be a place where holiness is birthed..." from Our Lady's message from 25th January 1996 and 24th of July 1986)

Bring with you: a small FM radio with headphones (for simultaneous translation) and a Bible.

Participation per couple: 40 Euro (€). You may make reservations by e-mail: seminar.marija@medjugorje.hr, or by fax +387-36-651-999. The number of participants is limited because of the available space in the Hall, so we ask you to send your registration as soon as possible, latest by the end of September. All the participants are invited to individually provide their accommodation in Medjugorje. [More information and the program are available from the **PFMC**. or on-line <http://212.39.96.6/brpar%20eng06.htm>.]

<http://medjugorje.hr.nt4.ims.hr/News.aspx>

MESSAGE to MIRJANA, 10/2/06

Our Lady's message was given to the visionary **Mirjana** at **Cenacolo** on **October 2, 2006** at **9 AM**. This event was attended by several thousand.

Mirjana reported that Our Lady said the following:

Dear children, I am coming to you in this your time, to direct the call to eternity to you. This is the call of love. I call you to love, because only through love will you come to know the love of God. Many think that they have faith in God and that they know his laws. They try to live according to them, but they do not do what is the most important; they do not love Him. My children, pray and fast. This is the way which will help you to open yourselves and to love. Only through the love of God is eternity gained. I am with you. I will lead you with the motherly love. Thank you for having responded.

Our Lady added: ***My children, priests' hands are blessed hands of my Son, respect them.***

mikesepal@webtv.net Mon 10/2/2006

FATHER PETAR LJUBCIC VISITS AMERICA IN OCTOBER 2006

Most of you know Father Petar Ljubcic, but for those of you who do not, here is some information:

"Mirjana chose Father Petar Ljubcic to reveal the secrets to the world. Ten days before the first secret is to be revealed, Father Petar will be given a parchment containing the ten secrets. This parchment was given to Mirjana by Our Lady. Anyone can see this parchment but it cannot be read by those viewing it. When Father Petar receives the parchment, he will only be able to read the first secret. During the ten days, Father Petar is to spend the first seven days in fasting and prayer. Three days before the event takes place, he is to announce it to the world. At the proper time, he will be able to see and read the second secret, and then the third, etc., according to the schedule of Heaven."

The Blessed Mother asks: "Pray very much for Father Petar, to whom I send a Special Blessing. I am a Mother, that is why I have come. You must not fear for I am here."

(Maria Schoffel mariaschoffel@yahoo.com Sat 9/23/06 quotes from www.medjugorje.com/misc/secrets.html)

I hope all of us are blessed with meeting him. I am just an enthusiastic messenger though, not an organizer. Thank you, too, Maria for posting more about Father Petar. Father Petar's friend, Father Gio[rmano Belanich] in New Jersey, seems to be in charge or aware of the planning for Father Petar's US visit. He said Father's schedule is not yet finalized but that he will send it for me to post on our IIPG board. But if someone needs to contact Father Gio directly, please email me and I will forward your email to Father Gio. I told him a little about the history of IIPG, about Nedjo, Ana Shawl, and our devoted IIPG Family. I also told him about visit requests from New York, Pennsylvania and New England. Anyone with more information about Father Petar's schedule, please let us all in on the good news.

Sun 9/24/2006

(Nancy in CA footonefoot@yahoo.com Sun 9/24/2006)

FATHER PETARS SCHEDULE

October 12, Thursday 7:30 PM - Saint Rocco, 183rd Street, Glen Cove, NY. Rectory 516-676-2482. For Information Contact Mr. Fino Giordano 516-759-2885 or Rhonda Riccio - Home: 631-801-2187 Cell: 631-365-1454.

October 13, Friday - Shrine of Our Lady of the Island, Eastport, NY. 10:00 AM Stations of the Cross Outside, 11 AM Rosary, 11:30 PM Mass, 12:30 Lunch Break, 1:30 PM Father Petar's Talk, 3 PM Benediction. Contact: Fino Giordano 516-759-2885, 33 The Circle, Glen Head, NY 11545 or Rhonda

Riccio Home: 631-801-2187 Cell: 631-365-1454 For Directions 631-235-0661.

October 13, Friday 7:30 PM - Saint Raphael's Croatian Church, New York City. Contact: Father G. Belanich 201-745-1145.

October 14 & 15th, Saturday & Sunday - San Antonio, TX. Contact: Lela 210-646-0575.

October 16, Monday - New Orleans, LA - Baton Rouge, LA. Contact: Mrs. Dazio 225-505-6894.

October 16, 2006 - Saint Benilde Church, 1901 Division Street, Metairie, LA 70001. Contact: Mimi Kelly 504-343-2478.

October 18, Wednesday - Saint Paschal Baylon Church, 155 E. Janss Road, Thousand Oaks, CA 91360, 805-496-0222.

October 19, Thursday - Saint Augustine Church, 3850 Jasmine Avenue, Culver City, CA 90232. Contact: Pat Whiteside 310-397-3418

October 20, Friday - Saint Michael Church, 11300 Frankfort Pkwy, Saint Michael, MN 55376. Contact: Stephany Percic 763-242-289

October 21, Saturday - Pax Christi 4135 – 18th Ave. NW, Rochester, MN 55901. Contact: Stephany Percic 763-242-289

October 22, Sunday - Saint Elizabeth Ann Seton, 2035 – 15th Street W, Hastings, MN 55033-9294. Contact: Stephany Percic 763-242-28

October 23, Monday - Most Precious Blood, Astoria, NY. Contact: Father Belanich 201-745-1145

October 24, Tuesday Noon Healing Mass: Saint Peter Church, 406 Forman Ave., Point Pleasant NJ 08742. Contact: Dorothy O'Reilly - Parish Secretary 732-892-0049 Ext 10 or Dawn Rusinko 732-995-6892.

October 24, Tuesday 7:30 PM - Saint Raymond - East Rockaway, 263 Atlantic Av., East Rockaway, NY. Contact: Father Belanich 201-745-1145

October 25, Wednesday - Mary Queen of Heaven, 1395 E.56 Street, Brooklyn NY. Rectory: 718-763-2330.

October 26, Thursday - Saint Athanasius Church, 2154 61 Street, Brooklyn NY. Rectory: 718-236-0124.

(Nancy in CA footonefoot@yahoo.com Thu 9/28/2006)

BIBLE PASSAGES CATHOLICS FEEL ARE RELATED to MARY

Genesis 3:15, 24:43-46 - Rebecca, **28:12** Jacob's Ladder, **30:13?**,

Exodus 3:11-12, 13:2, 13:14 (Magnificat), **15:20, 21, 26** (Magnificat), **25:8 Ark, 34:19-20**

Leviticus 12:2, 8 (Purification)

Numbers 18:15 (Presentation)

Judges 6:12, 15 (Annunciation)

1 Samuel 2:1-10 (Magnificat)

Isaiah 7:14 (Virgin Birth)

Ezekiel 44:2 (Mary's perpetual Virginity)

Matthew 1:16, 18-25 (Mary to be found with Child), **2:11, 13-14, 20-23** (Maji flight to Egypt), **12:46-50** (Who is my mother?), **13:55** (is his mother not Mary?)

Mark 3:31-35 (Your mother is outside), **6:3** (is he not son of Mary?)

Luke 1:26-56 (Annunciation, Visitation, Magnificat), **2:5-7, 16-19, 22, 33-35, 39, 41-51** (Nativity, shepherds, presentation, finding in the temple), **8:19-21** (Your mother outside) **11:27-28** Blessed is the womb that bore you

John 1:14 (Incarnation), **2:1-5** (Cana), **6:42** (Do we not know his mother), **19:25-27**

Acts 1:14 (Gathered in prayer with Mary),

Gal 4:4 (God sent son born of woman)

Col 1:15, 18 (first born, Head of body)

Rev 11:19 (Ark in Heaven), **12:1-17** (Woman clothed with the sun)

(http://www.davidmacd.com/catholic/mary_in_the_bible.htm)

QUEEN of the ROSARY

Fondly my thoughts to the old home are stealing
At eve when the lingering shadows appear,
For now Erin's children are fervently kneeling,
Telling their Paters and Aves so dear.

Tho' sad be the story their rosary unchaining,
Musical cadence their murmuring tone,
Heart-broken creatures, yet never complaining,
Moaning God's sorrow - forgetting their own.

O Mother, give ear to their passionate pleading,
"No one," they tell us, "besought thee in vain!"
Queen of the Rosary, Erin is bleeding –
War and dissension have torn her atwain!

From mountain and valley, O hear the Gael sighing,
Mingling his sorrow with thy night of woe;
Ave Maria ! On thee we're relying –
Peace to our own little island bestow.

(<http://campus.udayton.edu/mary/resources/poetry/october01.html#o'moore> **Liam O'Moore, Robert, Cyril.**

**Mary Immaculate: God's Mother and Mine,
Poughkeepsie, New York: Marist Press, 1946.)**



MARY OUR MOTHER

“As a result, she is our Mother in the order of grace.” With these few words Vatican II (*On the Church* # 61) gave us a brilliant theology of the Motherhood of Our Lady, and a marvelous help to understand the motherhood of all Mothers. To follow it, we need to read the two sentences that come before it: “The Blessed Virgin, predestined from eternity along with the Incarnation of the Divine Word, as the Mother of God, on this earth was the gracious Mother of the Divine Redeemer, His associate more than others, in a singular way, and the humble maid-servant of the Lord. In conceiving Christ, in bringing Him forth, in nourishing Him, in presenting Him to the Father in the Temple, in suffering with her Son as He died on the cross, she cooperated in the work of the Savior, in an altogether singular way, by obedience, faith, hope and burning love, to restore supernatural life to souls. As a result, she is our Mother in the order of grace.”

“As a result, she is our Mother in the order of grace.” An ordinary Mother does two things to gain that glorious title: she shares in bringing a new life into being, she takes care of that life so long as she is needed, as long as she is willing and able.

Mary gives us supernatural life

We have seen in our discussion of Mary's cooperation in the redemption how she shares in bringing new life into being. And what a life that is! Compared to it mere mortal life is as nothing. The Second Epistle of Saint Peter (1:4) says that in it we are made “sharers in the divine nature.” And, we have seen in our discussion of Mary's continuing mediation how she takes care of our supernatural life.

Let us try to explore this mystery a bit. Saint Paul says that in heaven we will see God “face to face”. Now of course, God does not have a face. Nor do souls have mortal eyes. But the solid reality is far beyond what the words can readily convey. When I look at another person in this life, I do not take that one into my mind--no, I take in an image. The person

is finite, limited, and so a finite image can let me know about that one.

But God is infinite. No image could begin to convey what He is like. So the next, the inevitable step is staggering: it must be that the divinity will join itself to the created human soul immediately, without even an image in between, so that the soul can know Him even as His Son knows Him, as He knows His Son. Within that divinity there as it were flow infinite streams of knowledge and of love. For the first chapter of John's Gospel tells us that in the beginning the Father spoke the Word. That Word is not a ripple in the air as our words are. No, it is substantial, it is the second Person of the Holy Trinity. Between Father and Son there arises love--again, not the feeble reality we know, but it too is substantial, it is another Divine Person, the Holy Spirit, proceeding by way of infinite love.

Only a being at least partly divine could as it were plug into these infinite streams of knowledge and of love. Yet that is what it means to be “sharers in the divine nature”, which we are by the life of grace, which she shared in gaining for us, at a cost so great that, as we said, only God can comprehend it. So she really is our Mother in the order of grace.

A Mother's Care

But a Mother has a second role to fulfill: to take care of the new life, so long as she is willing, able, and needed. In ordinary human affairs, there comes a time when the Mother is not really much needed, for the child grows to adult stature. But in the spiritual life, we remain children - for unless we become as little children we shall not inherit the kingdom. Or, to put it more clearly, we always stand in the need of grace as long as we have not yet entered the mansions of our Father. That grace, every grace, comes to us through her, for, as Vatican II taught (62), she is the Mediatrix.

We said an ordinary Mother should give care as long as she is willing and able. Sadly, some human mothers stop being willing. Not so our Heavenly Mother. The children she brought into life by such tremendous pain she will never forget. She is always willing. Moreover, an ordinary mother may come to points at which she is unable to help, howsoever pathetically she may wish to do so. Not so our Mother in Heaven: Pope Benedict XV called her “suppliant omnipotence”. That is, all that God can do by His very inherent power, she, with and through her Son, can obtain by asking Him for it. And that she does.

From what we have said, we see that she brought us forth on Calvary. Yet there is a sense in which we can correctly say that she became our Mother even before

that day. On June 19, 1947, Pope Pius XII sent a message to the Marian Congress of Ottawa, Canada. He said: "When the little maid of Nazareth uttered her fiat to the message of the angel...she became not only the Mother of God in the physical order of nature, but also in the supernatural order of grace she became the Mother of all who...would be made one under the Headship of her divine Son. The Mother of the Head would be the Mother of the members. The Mother of the vine would be the Mother of the branches."

The thought is obvious. Her Son is the Head of the Mystical Body, of which we are members. She really could not become the Mother of the Head without automatically, as it were, becoming the Mother of the Members of Her Son. Of course, that was only begun at the Annunciation. It was to be brought to light, with immense pain, only on the hill of Calvary.

Ordinary mothers cannot of course be both virgin and mother. But they can imitate, at a distance, her devotion to the Word of God, her fidelity to His will, her carrying out of the role designed for her by our Father's plan. Even when the need for physical care of their sons dims, the sons still need spiritual care--and that the Mothers should provide, even as she did.

Saint Luke tells us that when young, Jesus went down to Nazareth and was subject to his parents. He, in His strictly divine humility, allowed Himself to be formed, humanly, by His Mother and Saint Joseph. Ordinary mothers can imitate this and should realize that to form a new life in the likeness of Jesus or His Mother is far higher than to be a business executive, a policewoman, a tram operator, or whatever--it is far higher and nobler than the masterpieces of Michelangelo, who carved in marble--Mothers carve in human soul

(by Father William G. Most - EWTN 1996
<http://www.ewtn.com/faith/teachings/maryd1.htm>)

OUR LADY'S ROSARY



Dear Mother, I bring Thee roses
 Because they are so sweet,
 But lilies, my favorite flowers
 I am placing at Thy feet.

Accept with each Hail Mary
 A rose for Thy crown so bright,
 Please don't forget the lilies,
 The lilies so pure and white.

Let them be a bond of love
 And understanding rare,
 And send a blessing from above

In answer to my prayer.

Loneliness would be unknown
 If more people came to Thee,
 With their trials and sorrows
 And said their Rosary.

With each Hail Mary, they would find
 Their load much lighter grow,
 And in humility, kiss the cross
 In peace, would onward go.

(campus.udayton.edu/mary//resources/poetry/october01.htm
 | Alice W. Sparks, Robert, Cyril. *Our Lady's Praise*
 in Poetry, Poughkeepsie, NY: Marist Press, 1944)

THE ROSARY of the BLESSED VIRGIN MARY

Oppressive events move through our time and lay a heavy hand on the lives of all of us. Questions regarding our own fate and above all, the destiny of humanity, engage our minds and our souls. A person longs for a place of quiet in which he can meditate and gather strength, to return later to his tasks with fresh assurance. He needs a prayer that gives him a lingering chance to pause, to collect and strengthen himself. Such a prayer is the Rosary."

Father Romano Guardini (1885-1968) was a pre-eminent German theologian who taught for over 40 years. He has written many books on various dimensions of Catholic life and spirituality, including *The Spirit of the Liturgy*, and *The Art of Praying*. His theology has been called a precursor to that of Vatican II. He has influenced many other more contemporary Catholic thinkers, including the late theologian Cardinal Hans Urs von Balthasar.

PLEASE RESPOND to THIS NOTICE and STAY ON the BULK MAILING LIST

We do need to hear from you in writing at least once a year in order to keep you on our mailing list. Bulk Mail is not required to be returned if the delivery address is incorrect. Please respond now.

In Christian charity we do not want delivery to incorrect addresses and wasting of God's precious resources. There is no "subscription" fee. We do ask for free will donations to support **"The PILGRIM"** and the operations of the **PFCM**.

If you know someone who would enjoy the **"The PILGRIM,"** please ask them to contact us at the address printed in the box on page 5 or near the mailing label on the last page.

Following is the author's preface to *The Rosary of Our Lady*, part I, "The Form and Meaning of the Rosary" originally published in German in 1955.

"Oppressive events move through our time and lay a heavy hand on the lives of all of us. Questions regarding our own fate and above all, the destiny of humanity, engage our minds and our souls. In religious life the effect is noted in many different ways. One person may discard prayer entirely because he is surfeited or shaken. He must see that he regains his inner balance; he must try to hear and recognize again the quiet voices next to the loud, to acknowledge that God always remains God, regardless of how powerful earthly influences may be. With another it is the opposite, and the vicissitudes of life remind him of the Eternal. He feels that things cannot be carried out in a purely worldly way, but must be laid before God, and this is all the more necessary the more decisive they are. So he longs for a place of quiet in which he can meditate and gather strength, to return later to his tasks with fresh assurance. He needs a prayer that gives him a lingering chance to pause, to collect and strengthen himself. Such a prayer is the Rosary."

Introduction to the Holy Rosary by Pope John Paul II

Who better to guide us through the Rosary than the Holy Father, Pope John Paul II, himself? In this section, we provide a link to his most recent Apostolic Letter, "On the Most Holy Rosary" (hereafter referred to as RVM), that takes you through the entire Rosary link-by-link.

The document includes an explanation and meditation by the Holy Father. You will experience the richness of his writing, learn much about the Rosary, and gain deeper spiritual insights into the mysteries of the lives of Jesus and Mary.

It is no wonder the Holy Rosary is called "a compendium (summary) of the Gospel"!

"1. The Rosary of the Virgin Mary, which gradually took form in the second millennium under the guidance of the Spirit of God, is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of this third millennium, a prayer of great significance, destined to bring forth a harvest of holiness. It blends easily into the spiritual journey of the Christian life, which, after two thousand years, has lost none of the freshness of its beginnings and feels drawn by the Spirit of God to "set out into the deep" (duc in altum!) in order once more to proclaim, and even cry out, before the world that Jesus Christ is Lord and Saviour, "the way, and the truth and the life" (Jn

14:6), "the goal of human history and the point on which the desires of history and civilization turn".(1) The Rosary, though clearly Marian in character, is at heart a Christocentric prayer.... "The Rosary is my favorite prayer. A marvellous prayer! Marvelous in its simplicity and its depth. I wish to lift up my thanks to the Lord in the words of his Most Holy Mother, under whose protection I have placed my Petrine ministry: Totus Tuus!"

www.maryourmother.com/vm/Pfarticle.asp?vm_id=19&art_id=17458&sec_id=38325 by Romano Guardini)

THE HOLY ROSARY

Accept, mighty Maid, we beseech thee,
This prayer with its fragrance of flowers;
With one soul we seek thus to reach thee
And hail thee, God's Mother and ours.

Thy heart is made glad by our praying;
Thy bounty is generous and wise;
Thy hands are enriched for conveying
What God's tender Mercy supplies.

We kneel at thy shrines in the churches;
Oh, gently look down from above,
And welcome the heart that then searches
For worthy expressions of love.

Let others present precious caskets
Of gems, or heap altars with gold;
Slight prayer-beads shall serve us for baskets
To bring thee the garland they hold.

With violets lowly we fashion
This wreath, and with these are combined
Red roses - our faith in the Passion -
With Chastity's lilies entwined.

Our minds, as the mysteries vary,
Are active; our hands play their part;
And always thy name, Holy Mary,
Oft-uttered, rejoices the heart.

Be with us; we trust thee to guide us
Through life, and when laboring breath
At the last seeks thine aid, be beside us
To help at the hour of our death.

campus.udayton.edu/mary/resources/poetry/october01.html#leo Pope Leo XIII, Robert, Cyril, *Our Lady's Praise in Poetry*. Poughkeepsie, New York: Marist Press, 1944)

THE ROSE - A MARIAN SYMBOL



Say it with Flowers! Christians did not wait until this century to express their religious life and belief with flowers.

Why did the Rose become a relatively important symbol through the Christian ages? Is there a Biblical foundation? Although wild roses grew in Palestine at the time of ancient Israel and of Jesus, the rose is mentioned neither in the Hebrew Bible nor in the New Testament.

In the Greco-Roman culture, the rose represented beauty, the season of spring, and love. It also spoke of the fleetness of time, and therefore inferred death and the next world. In Rome the feast called **rosalia** was a feast of the dead.

In Latin Christian iconography the first use of the rose appears in the scenes representing the next world, paradise, together with the lily and other flowers. These flowers also became symbols of virtues and of categories of the elect; for example, the red rose for martyrs and the lily for virgins.

The rose as the queen of flowers was evidently a privileged symbol for Mary, Queen of heaven and earth. The rose is a symbol of Christ, too, as we see in the German Christmas song from a poem by Goethe, *Es ist ein' Ros' entsprungen*.

The Marian symbolism is well illustrated by Dante in his description of Paradise. His guide, Beatrice, invites him to contemplate among the heavenly inhabitants the beauty of Mary, the Mother of God:

"Why are you so enamored of my face that you do not turn your gaze to the beautiful garden which blossoms under the radiance of Christ? There is the Rose in which the Divine word became flesh: here are the lilies whose perfume guides you in the right ways." (*Paradiso*, 23, 71-75)

But Dante uses also a more general symbolism of the rose, that of the universe (*Paradiso*, 31, 1-3), like the lotus in Asia. Indeed, with its multiple petals the rose is a beautiful image of our expanding cosmos.

Wonderful examples of this symbolism are found in the gothic cathedrals and their rose windows, the circular, stained-glass windows that enhance the three entrances of these churches. These immense roses symbolize the world of salvation offered and revealed by God to our lost human race through the old and New Testaments.

Christ is at the center of these rose windows, where he appears usually as judge or in the mystery of his

Incarnation. In the latter example we see Mary presenting the Child Jesus. All around are figures and scenes of the Bible illustrating the history of our salvation. In this artistic creation the universal symbolism of the rose found one of its most exalted expressions.

The symbolism of the rose assumed a Marian association in a privileged manner though two themes: the rose garden and the devotion of the rosary.

During the Middle Ages the theme of the rose garden developed from the symbolism of the rose in the literature of courtly love, using the rose as the symbol of the beloved lady.

Later the influence of the *Song of Songs* led to the rose symbolizing the mystical union between Christ and his Church, or between God and each member of his people. Because Mary was honored as the model of our union with God, the rose became a privileged symbol of the union between Christ and Mary. The litany of Loreto includes the title, "Mystical Rose."

Mary holding a rose (and not a scepter) appears in the art of the thirteenth century. The theme of Mary in a rose garden or under a rose arbor or before a tapestry of roses, inspired many artists of the Rhineland.

During the Renaissance the rose garden theme came to represent human love and lovers. But at the same time the religious, Marian symbolism of the rose was popularized by the devotion of the rosary.

The structured prayer form of 150 Hail Mary's was termed a "rosary". This expression came from the Latin *rosarium* or *rosarius*, a name given to works collecting the best of some teaching. For example, Arnold of Villanova wrote a *Rosarius Philosophorum*, explaining that it was a compendium, a thesaurus, a treasury of philosophy. Here the symbolism of the rosary stands as a precious anthology of spirituality.

Our Lady of the rosary is Our Lady of the roses, because the flowers are the symbols of greeting offered to the Mother of God. We greet her with spiritual flowers.

In a different perspective, Mary and the Child Jesus offer the rosary to their devotees. In his *Feast of the Rosary* (1506), Albrecht Durer represents Jesus and Mary handing out crowns of roses.

The internationally renowned Marian Library at the University of Dayton (the world's largest assemblage of the Marian publications and materials), possesses a number of artistic portrayals of the rosary. In some are a circle of fifteen medallions depicting the main events of the lives of Jesus and Mary, which

constitute the rosary prayer. Each medallion is separated from the others by ten roses representing the ten Hail Mary's that accompany the contemplation of each mystery of the Christian faith.

Another use of the rose as a spiritual symbol is emblematic. The rose became a moral emblem to illustrate various adages or maxims. For example, "Life is a rose. Its beauty fades rapidly." Or, "As the rose blossoms under the sun, I shall blossom under the eyes of God."

In another emblem the rose of our life blossoms among the thorns - pain, hard work, wickedness, disappointment. But God brings good out of miseries.

The universal symbolism of the rose in Christian practice may be summarized in a brief prayer:

"May God look with favor upon our world, the rose he created, that it may more and more expand its petals and so glorify him, our Creator and Father, in imitation of the rose of Nazareth, Mary, the Servant of the Lord."

<http://www.udayton.edu/mary/meditations/samaha9.html> by Brother John M. Samaha, S.M.)

THE ROSARY

The gladness of thy Motherhood,
The anguish of thy suffering,
The glory now that crowns thy brow,
O Virgin-Mother, we would sing.

Hail, blessed Mother, full of joy
In thy consent, thy visit too;
Joy in the birth of Christ on earth,
Joy in Him lost and found anew.

Hail, sorrowing in His agony
The blows, the thorns that pierced His brow;
The heavy wood, the shameful Rood
Yea! Queen and chief of martyrs thou.

Hail, in the triumph of thy Son,
The quickening flames of Pentecost;
Shining a Queen in light serene,
When all the world is tempest-tost.

O come, ye nations, roses bring,
Culled from these mysteries divine,
And for the Mother of your King
With loving hands your chaplets twine.

We lay our homage at Thy feet,
Lord Jesus, Thou the Virgin's Son,
With the Father and with the Paraclete,

Reigning while endless ages run.

<http://campus.udayton.edu/mary/resources/poetry/october01.html#blair> Augustine Ricchini, David Oswald Hunter-Blair, translator. Robert, Cyril. Mary Immaculate: God's Mother and Mine. Poughkeepsie, New York: Marist Press, 1946.)

MARY and the MOSLEMS

Moslemism is the only great post-Christian religion of the world. Because it had its origin in the seventh century under Mohammed, it was possible to unite within it some elements of Christianity and of Judaism.

Moslemism takes the doctrine of the unity of God, His Majesty and His Creative Power, and uses it as a basis for the repudiation of Christ, the Son of God. **Misunderstanding the notion of the Trinity**, Mohammed made Christ a prophet only.

The Catholic Church throughout Northern Africa was virtually destroyed by Moslem power and at the present time (circa 1950), the Moslems are beginning to rise again. If *Moslemism* is a heresy, as Hilaire Belloc believes it to be, it is the only heresy that has never declined, either in numbers, or in the devotion of its followers.

The missionary effort of the Church toward this group has been, at least on the surface, a failure, for the Moslems are so far almost unconvertible. The reason is that for a follower of Mohammed to become a Christian is much like a Christian becoming a Jew. The Moslems believe that they have the final and definitive revelation of God to the world and that Christ was only a prophet announcing Mohammed, the last of God's real prophets.

Today (1950), the hatred of the Moslem countries against the West is becoming hatred against Christianity itself. Although the statesmen have not yet taken it into account, there is still grave danger that the temporal power of Islam may return and, with it, the menace that it may shake off a West which has ceased to be Christian, and affirm itself as a great anti-Christian world Power.

It is our firm belief that the fears some entertain concerning the Moslems are not to be realized, but that *Moslemism*, instead, will eventually be converted to Christianity, and in a way that even some of our missionaries never suspect.

It is our belief that this will happen not through the direct teaching of Christianity, but through a summoning of the Moslems to a **veneration of the Mother of God.**

This is the line of argument:

The Koran, which is the bible of the Moslems, has many passages concerning the Blessed Virgin. First, the Koran believes in her Immaculate Conception and in her Virgin Birth. The third chapter of the Koran places the history of Mary's family in a genealogy that goes back through Abraham, Noah, and Adam. When one compares the Koran's description of the birth of Mary with the apocryphal Gospel of the birth of Mary, one is tempted to believe that Mohammed very much depended upon the latter.

Both books describe the old age and the definite sterility of Anne, the mother of Mary. When, however, Anne conceives, the mother of Mary is made to say in the Koran: "O Lord, I vow and I consecrate to you what is already within me. Accept it from me." When Mary is born, her mother, Anne, says: "And I consecrate her with all of her posterity under thy protection, O Lord, against Satan!"

The Koran has also verses on the Annunciation, Visitation, and Nativity. Angels are pictured as accompanying the Blessed Mother and saying, "O Mary, God has chosen you and purified you, and elected you above all the women of the earth."

In the nineteenth chapter of the Koran, there are forty-one verses on Jesus and Mary. There is such a strong defense of the virginity of Mary here that the Koran, in the fourth book, attributes the condemnation of the Jews to their monstrous calumny against the Virgin Mary.

Mary, then, is for the Moslems the true Sayyida, or Lady. The only possible serious rival to her in their creed would be **Fatima, the daughter of Mohammed himself.** However, after the death of Fatima, Mohammed wrote: "Thou shalt be the most blessed of all the women in Paradise, after Mary." In a variant of the text, Fatima is made to say, "I surpass all the women, except Mary."

This brings us to our second point, namely, why the Blessed Mother, in this twentieth century (1950), should have revealed herself in the insignificant little village of Fatima, so that to all future generations she would be known as "Our Lady of Fatima."

Nothing ever happens out of Heaven except with a finesse of all details.

I believe that the Blessed Virgin chose to be known as "Our Lady of Fatima" as a pledge and a sign of hope to the Moslem people, and as an assurance that they, who show her so much respect, will one day accept her Divine Son, too.

Evidence to support these views is found in the historical fact that the Moslems occupied Portugal for centuries. At the time when they were finally driven out, the last Moslem chief had a beautiful daughter by the name of Fatima. A Catholic boy fell in love with her, and for him she not only stayed behind when the Moslems left, but even embraced the Catholic faith. The young husband was so much in love with her that he changed the name of the town where he lived to Fatima. Thus, **the very place where Our Lady appeared in 1917 bears a historical connection to Fatima, the daughter of Mohammed.**

The final evidence of the relationship of Fatima to the Moslems is the **enthusiastic reception** that the Moslems in Africa and India and elsewhere gave to the Pilgrim statue of Our Lady of Fatima. **Moslems attended the Catholic services in honor of Our Lady; they allowed religious processions and even prayers before their mosques; and in Mozambique the Moslems, who were unconverted, began to be Christian as soon as the statue of Our Lady of Fatima was erected.**

Missionaries in the future will increasingly see that their apostolate among the Moslems will be successful in the measure that they preach Our Lady of Fatima. **Because the Moslems have a devotion to Mary, our missionaries should be satisfied merely to expand and to develop that devotion with the full realization that Our Blessed Lady will carry the Moslems the rest of the way to her Divine Son.**

As those who lose devotion to Mary lose belief in the Divinity of Christ, so those who intensify devotion to her gradually acquire that belief.

(by Bishop Fulton J. Sheen, attached to e-mail from reliable sources 9/23/06)

POPE BENEDICT XVI DEFENSE

September 21, 2006

Dear Friends of Francesco,

Greetings peace and Blessings to you and your families and friends. I hope and pray my greetings find you well in body, mind, heart, soul and spirit. In light of the reactions to our beloved B16's lecture in Regensburg (I was there, not at the lecture but in Regensburg; was at the Mass on Tuesday, prayin for all of you and your family and friends and intentions...) much can be said. More importantly we need to pray much for him, for the Church and for the world as well as for ourselves and our commitment to Jesus and His Church, for our commitment to love.

As the great JP II said on October 23, 1978, "The Church, through the evangelical love which it proclaims, can make an effective contribution to restoring the unity of mankind and intensifying the spirit of universal humanity."

On Saturday the former Prime Minister of Italy Silvio Berlusconi insightfully remarked that B16's comments amounted to "an opening, a positive provocation, and also for this reason he is a great pope, with great intelligence." I can't help but think that the kind of world scale "nuclear" reaction to our beloved B16 is a fresh expression of the "intimate explosion of goodness" resulting from his intimate communion with Jesus along with some truly majestic and awesome intercession from his good great friend the great pope JP II.

It's amazing to read all the speculation and "problematic" second guessing of it all, outside and within the Church, and its even more amazing to consider the likely probability of Divine Providence moving. Nevertheless, pray we must so we can stand with Jesus and do Luke 21: 28: "When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near."

B16, as is his custom and in accord with his desperately needed gift made himself very clear. He hoped his apology, which was filled with Gospel manly awesomeness, would "appease hearts" and as he said, "clarify the true meaning of my address, which in its totality was and is an invitation to frank and sincere dialogue, with great mutual respect." By the way "frank" means "unmistakably evident", and there's plenty of that kind of stuff goin on in the world today for us to dialogue about. May it be matched and surpassed with sincerity so we can reverse the downward spiraling demonic forces of fratricide with fraternal love for one and for all... Please God.... Amen...

Peace and Blessings to you and all your families and friends and Lord willing talk to ya'll next week...



www.francescoproductions.com/pages/mess.html

VOCATIONS DEPARTMENT

If you need vocation information and you do not find it in your local parish or diocese offices, please call (856) 768-9228. We will do our best to locate the information you need and send it to you.

ROSARY for an INCREASE of HOLY VOCATIONS in the PRIESTHOOD and OTHER CHURCH LEADERSHIP

In praying for an increase of vocations, we need to pray for a rise in the HOLY priesthood, because there are those who abuse their vocations in ways other than sexual sins, such as false teachings, control instead of collaboration, attitudes of superiority, legalism that works against the salvation of souls, and individualism that deters from participation in true community life with their brother priests and with the laity.

Christ is our example of servant leadership. This Rosary is offered as a request for the Blessed Mother's help in improving seminaries and raising up true vocations of servant-like holy priests, but also holy Religious, deacons, and lay leaders.

We cannot ask for an increase of holy vocations if we are not willing to be part of the answer. Therefore, do not assume that praying this Rosary is enough. When we tell God that something needs to be done, He taps us on the shoulder and says, "Go and help it get done." Put actions behind your prayers. Back up your request for an increase of holy vocations by serving the Church using your own holy giftedness, for you too have been chosen and called.

In this Cyber-Rosary, when it's time to pray on a rosary bead, place your mouse cursor over the bead and it will change from blue to gold.

Also do this with the images next to the "Our Father", "Glory Be", and "Oh My Jesus" prayers.

You may say this Rosary in litany with Terry Modica, author of the Daily Reflections, if you have a Media Player. Just click on the link to start your Player; Terry will pray the first half with you, then you will finish it.

We will be incorporating into the Sorrowful Mysteries a few of the prayers from the Dallas Plenary Meeting of the U.S. Conference of Catholic Bishops, which dealt with sexual offenses, because these prayers are equally valid for any form of vocations abuse.

Let us begin.

We pray with full confidence in God's healing love, because:

I believe in God,

Our Father,

For the Gift of Faith from the Holy Spirit

Hail Mary

The PILGRIM, Volume 17, Number 10– October 2006

Glory be

Together we pray:

Oh my Jesus, forgive us our sins, save us
from the those most in need of Your Mercy

Now go to:

The Sorrowful mysteries

The Joyful mysteries

The Glorious mysteries

The Luminous mysteries.

(<http://www.gnm.org/prayers/vocationsrosary/>)

THE POTENTIAL of a PRIEST

AN EXALTED VOCATION CENTERED on SERVICE

When Julie Fenster, co-author of *Parish Priest: Father Michael McGivney and American Catholicism* (Item #40095, \$20 US/CAN, Supreme Council Promotional and Gift Dept.) spoke to seminarians at the Pontifical North American College in Rome last winter, she explained the ground rules that guided the research for the biography of the founder of the Knights. She and Douglas Brinkley decided to refrain from addressing McGivney's possible sainthood, which is currently being considered by the Congregation for the Causes of Saints. Instead, they would tell a thorough and accurate story. The rest, she said, could be left up to the Vatican.

In so doing, Fenster and Brinkley not only told Father McGivney's story. They also shed light on the history of the Church in North America during the challenging period that marked its explosive growth.

As Father McGivney was studying for the priesthood, large numbers of Catholic immigrants were moving to the United States from Europe, Canada and elsewhere. At the time, U.S. Catholics knew the sting of anti-Catholic bigotry, and so they looked upon new waves of fellow believers as a sign of God's providential care.

Nevertheless, the U.S. Church was producing only a handful of new vocations each year. As a result, there were hardly enough priests to go around. And in the midst of this vocation shortage, the parish priest was nonetheless expected to be a pillar of the community, available to his parishioners day or night.

Much like the seminarians I live and study with today, Father McGivney was not deterred by the vocation "crisis." Instead, it helped him to find a

strong sense of priestly identity. He rose to the challenge, immersing himself in what he understood to be an exalted vocation that was centered on service.

A generation earlier, most priests avoided leaving the parish grounds, but Father McGivney went out into the neighborhoods. There, he was able to understand the needs of Catholic families. He found that they were being ground down by the machinery of the modern industrial era, and together with business and community leaders he was able to direct a response.

It was in this context that Father McGivney first and foremost a practical parish priest founded the Knights of Columbus. He understood that, against all of the pressures of the modern age, the Catholic Church had to respond to the real needs of its members. An attempt was already being made by any number of secular fraternal associations. After all, during the Gilded Age more than 5 million American men belonged to these "secret societies," which were banned by the Church.

Father McGivney, however, believed that Catholicism should be a part of every aspect of his parishioners' lives, not least of which should include any fraternal association to which they might belong. He envisioned a lay organization, created not only to encourage healthy Catholic fraternity, but also provide for the welfare of its deceased members' families.

Should Father McGivney one day be canonized, however, it would not be because he founded the Knights. It would be because he had been a good parish priest. For Father McGivney, the priesthood was a vocation, not a profession. He was able to collaborate with the laity, "leading from behind," without relinquishing his own responsibilities as a shepherd. He demonstrated a concern for social justice that was both localized and tangible. He understood that the family is the basic unit of society, with which the rest of the community will either rise

HOLY MASS TIMES

If you ever think you will miss Holy Mass because you don't know the times of Holy Mass or the locations of churches in the area that you are going to visit or are currently located, please 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.

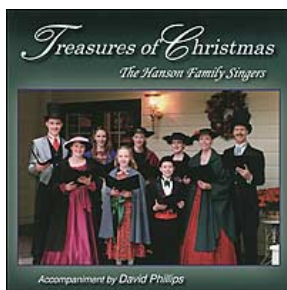
You can find maps to the churches in addition to the times of Holy Mass celebrations.

or fall. His priestly ministry was neither cultic nor removed from the plight of his parishioners. Instead, he lived the priesthood in ways that would anticipate the renewal of priestly identity called for by the Second Vatican Council. As such, he was ahead of his time.

Blessed John XXIII used to say that the parish church ought to be like a "village fountain," to which everyone can come when they are thirsty. That is, it seems to me, the sort of parish that Father McGivney worked to create. But the quieter contributions he made to the lives of his parishioners were no less significant. He lived his life doing what a parish priest is supposed to do, and as a result, he made it easier for all of us to see the power of the priestly vocation.

Joseph Shimek is a seminarian for the Archdiocese of Milwaukee studying at the Pontifical North American College in Rome.

(from Knights of Columbus "Columbia," July 2006)



GRATITUDE from HANSON FAMILY SINGERS

Dear Keith and Kathleen,

I was so shocked, humbled and pleased to see the reprint of the article on our family in your publication. I just had to read it once again to see what effect it would have in this different context. I hope we are able to pass on all the blessings God has bestowed on our family and be an encouragement to other families.

Thanks for the section about all our music too. We really appreciate that and hope that people order lots of CDs from you.

We just finished a week of competitions at the county fair where Daniel once again won the youth division and for the first time the girls as a trio won the adult division. Then a week later at the state fair competing with all the other counties, Daniel got 2nd place and the girls got 3rd place. Wow! We are so proud of them. Our prayers are always for everyone to do their best and for God's will and plan for who wins. I have asked our kids to just honor God, their family and the audience by dressing up for them and dressing modestly and singing family songs. If they do that they don't need to win these competitions but it is so exciting and fun when God decides to honor us back!!

As we were waiting in the audience for things to get started, a man came up to us and asked if that was our

daughters that had just walked by them and when I said yes he asked if we were home-schoolers. After a second yes, he said he thought so with being there with lots of talent and dressed modestly (dresses) he thought they must be home-schoolers. His sons, also in the talent contest at the state level, were home-schoolers as well. There were also other favorable comments about our song selections as opposed to the girls who got up there and "screamed" their songs. (their words not mine!) May God continue to strengthen our family to resist the ways of the world and stand as a beacon of His light.

I still thank God for your help when we were back there and hope we will see you again sometime. We are still praying for the right vehicle situation to get us around to all the places people want us to come.

I was glad to see your take on the Medjugorje happenings after the article came out in the Wanderer. That made it much more clear for me. Thank you.

Keep up the good work!

God bless, Leslie Hanson and family, Wayne, Christa, Lisa, Theresa and Daniel

hansonfamilysingers@hotmail.com 8/30/06

PILGRIMS OF FAITH MARIAN CENTER (PFMC)

The **PFMC** is not a church, store or travel agency but has aspects of all three. The **PFMC** operates as a non-profit, with 501(c)(3) tax exempt status, religious association and ministry whose volunteers are lay persons professing a belief in Jesus Christ, Our Lord and Savior, as the Only Begotten Son of God the Father, Creator of the Universe.

Most **PFMC** volunteers profess that faith through the apostolic and universal teachings of the Roman Catholic Church. Those volunteers who are practicing Roman Catholics profess allegiance to the Magisterium of the Church founded upon the Rock (Kephas / Cephas or Petros depending on original or translation) of Simon bar Jonah and led by his apostolic successor **Pope Benedict XVI**.

The **PFMC** was established in the home of **Keith and Kathleen Werner** based on pilgrimages to **Medjugorje, Bosnia-Herzegovina**, and other holy places or shrines worthy of pilgrimage. Books, pamphlets, and religious articles brought back from pilgrimages were placed on display for others to view and acquire for themselves based on donations. Our displays and inventory bins are quite extensive.

The PILGRIM, Volume 17, Number 10– October 2006

The **PFMC** is directed and operated by volunteers who monitor the donations made for all activities. These activities include coordination of pilgrimages to holy places and shrines, retreats in local retreat centers or hotels, and days of recollection at the **PFMC** as well as the displays, library, and inventory management described in this article.

Operating for many years on a cash only basis, the **PFMC** now accepts **DISCOVER/PRIVATE ISSUE (NOVUS), MASTER CARD (CIRRUS) and VISA (PLUS)** for all transactions requiring donations to the **PFMC**. This includes for books and religious articles, pilgrimages, retreats, conferences, seminars, "**The PILGRIM**," or any of the various funds. We ask that those who use credit cards assist us with the costs associated with their use, about 3%.

The **PFMC** is NOT a store and does not sell anything. We strongly support the use of Catholic stores wherever they are convenient to our readers. For books, pamphlets, and religious articles, the **PFMC** operates like a church pamphlet or book rack where selections are made and donations offered based on value posted or received. Most of the other outlets are operating on a for profit basis. Your gifts from the **PFMC** may be a tax break for you.

The **PFMC** has items from inventory on display at **Epiphany House**. The inventory management volunteers, currently **Vince** and **Livia Nocella**, are always happy to find something for you.

We need volunteers to help us get the entire inventory available for production of order forms. We eventually want to take pictures and load up a shopping cart program so that Internet users can see our Inventory on-line. If you have inventory or computer skills we would love to have your help.

If you wish to order, please determine what you want with as much description as possible. If you do not have an order form, call us at **(856) 768-9228** with a FAX number or mailing address and we will send you an order form. If you know what you want and we carry it, you can order over the telephone using your credit card. If you have an order form, complete it, make out a check or complete the information for use of a credit card, i.e. card type, number, expiration date, and name on card, sign, and mail everything to the **PFMC** at the address shown on the last page.

Please come and see the **PFMC**. We know you will enjoy what you see and find a way of helping out.

BULLETIN NOTICES FOR **PFMC** AREA EVENTS

Would you be so kind as to copy or cut out the following BULLETIN NOTICES and take them to your Pastor or Parish Bulletin Coordinator? Ask them to publish any portion of the notices to support **PFMC** events for which you have an interest.

Please help get the word out on **PFMC** activities, events, and pilgrimages. Ask your pastor to allow information materials to be put out in church. Please do not put material in your church without obtaining permission from the pastor or his representative.

We are trying to network with other ministries in support of bringing people to Jesus either directly, through Mary, or through her spouse, the Holy Spirit.

Thanks in advance for acting on this special request for Bulletin Notice support.

16 to 18 FEBRUARY 2007 - **PFMC** RETREAT CONFERENCE

Theme: "but deliver us from the evil one." (Matthew 6:13)[NAB]. Location: Clarion Hotel, NJ 70 and I-295, Cherry Hill, NJ. Speakers: Father Bill Halbing, Francine Schmatz, Neal Lozano, Robert Abel, Moira Noonan, Father John Tino. Music: Refuge. Donation: \$50 Meal Plan: \$60. Call (856) 768-9228. Visit the following, review, and print form: www.geocities.com/pilgrimsfaith/2007/07RET2.pdf fill-out, and mail registration form to 61 Cooper Road, Voorhees, NJ 08043-4963.

Thanks again for anything you can do to post notices in parish bulletins and with local prayer groups.

CONFERENCE CORNER

We need conference or meeting notices no later than the **25th of the month** before the event. The earlier the better so we can make space for it.

Friday-Sunday, 13-15 October 2006: Catholic Charismatic Renewal, Diocese of Camden, Wildwood Convention Center, Wildwood, NJ. Monsignor William John Lewis, Father Bill McCarthy, Bob Canton, Linda Schubert, Bob Valiante, M.C. (609) 522-5010.

The **PFMC** will present the book and religious article display for this event. Come visit us!

CALENDARS:

In **October**, the Church celebrates the Feasts of *Saint Luke, Evangelist (18)* and *Saints Simon and Jude, Apostles (28)*, the Memorials of *Saints Francis of Assisi (4)*, *Teresa of Jesus (15)*, *Ignatius of Antioch (17)*, *Isaac Jogues, John de Brébeuf and Companions (19)*, *Anthony Mary Claret (24)*, as well as *Our Lady of the Rosary (7)*, and the Optional Memorials of *Saints Bruno (6)*, *John Leonardi (9)*, *Denis and Companions (9)*, *Pope Callistus I (14)*, *Hedwig (16)*, *Margaret Mary Alacoque (16)*, *Paul of the Cross (20)*, *John of Capistrano (23)*, *Anthony Mary Claret (24)* as well as *The Guardian Angels (2)*, *Blessed Marie-Rose Durocher (6)*. Church calendars show **Columbus Day (9)**.

In **November**, the Church celebrates the Solemnities of **ALL SAINTS (1)**, **ALL SOULS (2)**, **CHRIST the KING (26)**, Feasts of the *Dedication of Saint John Lateran Basilica in Rome (9)* and *Saint Andrew the Apostle (30)*, Memorials of *Saints Charles Borromeo (4)*, *Pope Leo the Great (10)*, *Martin of Tours (11)*, *Frances Xavier Cabrini (13)*, *Elizabeth of Hungary (17)*, *Cecilia (22)*, *Andrew Dung-Lac and Companions (24)* and the *Presentation of Mary (21)*, and the Optional Memorials of *Saints Martin de Porres (3)*, *Albert the Great (15)*, *Margaret of Scotland (16)*, *Gertrude (16)*, *Rose Philippine Duchesne (18)*, *Pope Clement I (23)*, *Columban (23)*, as well as *Blessed Miguel Agustin Pro (23)*, and the *Dedication of the Basilicas of Saints Peter and Paul in Rome (18)* and *Our Lady of the Miraculous Medal (27)*. Church calendars recognize **Election Day (7)**, **Veterans Day (11)**, and **Thanksgiving Day (23)**.

AROUND THE **PFMC** AREA

Please review the announcements on **pages 1** through **4**, and on **pages 26** and **27** particularly in **Bulletin Notices** and **Conference Corner**.

Thank you for your support in all we try to do for Jesus Christ, Our Lord and Savior, and His Blessed Virgin Mother, Mary. Visit our web pages for more information. Please help get the word out on **PFMC** activities, events, and pilgrimages. Visit us for your religious articles and materials gifts. Pray for us.

Ask your pastor to post bulletin notices and allow information sheets to be put out in church. Please do not put material in your church without obtaining permission from the pastor or his official and authorized representative.

POPE BENEDICT XVI PRAYER INTENTIONS FOR *October 2006*

Pope Benedict's general prayer intention for the month of **October 2006** is: "That all those who are baptized may mature in their faith and manifest it through clear, coherent and courageous choices in life."

His mission intention is: "**That the celebration of World Mission Day may everywhere increase the spirit of missionary animation and cooperation.**"

<http://www.apostlesofprayer.org/Catalog.htm>

Page 32

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

NON-PROFIT and IRS Code 501(c)(3) TAX EXEMPT

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

Kathleen PFMCkmw@comcast.net and

Keith keithwerner@comcast.net Werner, Co-Directors

61 Cooper Road, Voorhees, NJ 08043-4963

(856) 768-9228 FAX: (856) 768-9428

The *PILGRIM*, Volume 17, Number 10– October 2006

**PRIORITY DATED
RELIGIOUS MATERIAL**

**Mailed early AM,
Friday, 10/6/2006**

U.S. POSTAGE
PAID
ATCO, NJ
PERMIT NO. 74
NON PROFIT ORG.

PLEASE DO NOT THROW THIS AWAY!!!!

If you do not desire to read "**The *PILGRIM*,**" please give it to a Marian prayer group or return it to sender. If recipient address has changed, please send a change of address.

If there is no time to read it all now, please put it with other reading material in a place where you can read at least an article per day until the next issue arrives. We operate on divine providence and the generous donations of those who can afford to support us. **PRIESTS!** Please note that great HOMILY ideas have come from articles in "**The *PILGRIM!***" Pray to the **Sacred Heart of Jesus.**

