



The **PILGRIM**

Vol. 9 No. 4

Pilgrims of Faith Marian Center (PFMC)

April 1998

Our Lady's MESSAGE of 3/25/98 via Marija Pavlovic Lunetti and the *Franciscans* at Medjugorje

Dear children! Also today I call you to fasting and renunciation. Little children, renounce that which hinders you from being closer to Jesus. In a special way I call you: Pray, because only through prayer will you be able to overcome your will and discover the will of God even in the smallest things. By your daily life, little children, you will become an example and witness that you live for Jesus or against Him and His will. Little children, I desire that you become apostles of love. By loving, little children, it will be recognized that you are mine. Thank you for having responded to my call.

Father Slavko Barbaric's REFLECTION starts on page 11.

A PRAYER

My Lord, my eyes gaze at Your cross. I am heavy with tears of sorrow for my sins. My tears are like weights that pull me to my knees. I prostrate myself next to You at the stone in the garden of Gethsemane, knowing that it is here that all of life passed You by, and You accepted the cup of salvation. My life passes in front of me, Lord. I am overwhelmed by how I have offended You.

O Merciful God, pour out Your forgiveness, Your love, and Your gentle touch. Lord, You raise me up from all shame. My heart swells with praise and thanksgiving. My being is touched with gratefulness. At the Holy Sepulcher, site of the Resurrection, awaken me from all sorrow, and fill me with Joy and new life. AMEN!

(Over the years, during the editing of each periodical, Kathleen prays for the prayer of the heart that is to be printed on the front page. Monthly she shares what the Lord has put in her heart)

PLAN NOW to ATTEND the 1999 **Pilgrims of Faith Marian Center (PFMC) RETREAT-CONFERENCE** – 2/26/99 thru 2/28/99.

The teaming of **Dorothea DeGrandis Sudol** with her brother, **Father Robert DeGrandis**, will be repeated again next year for the **Pilgrims of Faith Marian Center (PFMC) 1999 RETREAT CONFERENCE, FRIDAY thru SUNDAY, FEBRUARY 26, 26 and 28, 1999**. This will be the first weekend in **Lent**. The event will again be held at the **Four Points Inn** by **Sheraton** with a separate Youth Track and possibly a Young Adult Track as well.

The focus will be on the gifts of the Holy Spirit and on various aspects of Healing: Intergenerational Healing, Physical Healing and Healing of Memories.

We are extending the **FEBRUARY 1999** retreat for those who can stay late and remain **MONDAY** and **TUESDAY** after the retreat, **MARCH 1ST** and **2ND**. **Father DeGrandis** and **Dorothea DeGrandis Sudol** will make themselves

“The PILGRIM” Theme for April 1998 is “Mary and the Bread of Life.” Page 3 contains the **Table of Contents** or **“IN THIS ISSUE . . .”** block.

available for an intense and deeper teaching on the Gifts of the Holy Spirit.

Bishop James T. McHugh of the **Camden Diocese**, has again given us permission to have **Eucharistic Adoration**, Holy Mass, Confessions and a Youth Track.

We hope to sell out the entire conference as well as all the hotel rooms. We want to have only retreatants in the hotel. Please consider attending and making your reservations ahead of time. We may not be able to have walk-in's next year. We can only accommodate 700 people in the Assembly Ballroom. We hope that you will be one of them. You might want to request your vacation time from work ahead of time, but certainly put us on your calendar for the full weekend or week. Call for hotel rooms at **1-800-257-8262 NOW**. Double rooms (1 King or two Queen beds) cost \$68 and three or four persons in a room (two Queen beds) is \$75. Cots are \$5 per day.

Please continue to let us know what you liked about past events and send us your suggestions for improvement.

Call (609) 768-9228 if you need additional information.

UPCOMING EVENTS for the **PFMC**. MARK YOUR CALENDARS and MAKE YOUR RESERVATIONS

We at the **PFMC** have been very excited about our 1998 schedule. Please take out your calendar and mark the following, so you can plan ahead, make reservations in a timely manner, and join us in prayer and spiritual growth.

May 1 through May 15, 1998 pilgrimage to **Turin, Padua, Loreto, Medjugorje, Gargano (Padre Pio and Saint Michael Grotto), Lanciano and Rome**. This is your final chance to join this pilgrimage at **\$2499** plus **\$79** taxes and **\$79** group insurance. Spiritual Director is **Father Jim Sauchelli** and **PFMC** Coordinators are **Keith and Kathleen Werner**. Full payment is due with reservation. Call the **PFMC** immediately and ask for **Kathleen** or **Dotty**.

May 29, 30, and 31, 1998 "God's Love for Us" Retreat at Pius X Retreat House in Blackwood, New Jersey. Principal speaker will be **David Haggerty, M.S.W., A.C.S.W.** **Father Cadmus Mazzarella**, Chaplain at **Rowan College**, will offer Holy Mass and Confessions. Donation is **\$150** per person double occupancy, or **\$250** for single occupancy, and includes three meals on *Saturday* and two meals on *Sunday*. See application on page 9. We need you to send this in with full payment immediately to hold your space.

July 5 through 12, 1998 Pilgrimage to Paris, Lisieux, and Lourdes. Spiritual Director is **Father John Frey** and **PFMC** Coordinator is **Dot Lyons**. Cost of **\$1999** includes taxes. There will be an optional week in **Medjugorje** for **\$899** per person if 20 people select this option. Both packages include air, bus, transfers, guides, **PFMC** Coordinator and Spiritual Director with full spiritual program daily, hotel or housing, breakfast and suppers. We must have names and deposits to hold our reserved seats on *Continental* which begin the turn-in process on *April 15*. Please call us or fill in the reservation form on the enclosed light green information sheet immediately

August 2, 1998 Annual PFMC Meeting, Pot Luck Picnic and Swim Party. Noon until... Mark your calendars now. Bring your suits and lounge chair. Join us for this fun day of meeting each other, singing, praying the rosary outside and cooking out. We host this day in our home, **129 Deerfield Avenue, Atco, NJ** which is also the home of the **PFMC**. Everyone brings something to cook for themselves (and others, if you want), a casserole and salad or dessert to share. For singles, bring a bucket of chicken. There's always enough food and the day goes so well. Bring pictures of your pilgrimage (if you went on one) to show others.

September 25, Friday, AM to 4 PM, Sunday, September 27, 1998. Retreat with Father Robert DeGrandis. Formation Retreat for Ministry and Prayer Groups Leaders. Father has requested that this retreat is for those who have participated in a Baptism in the Spirit and have received the gift of prayer tongues. This will be a deeply intense retreat on the gifts of the Holy Spirit, and will deepen your participation in Ministry, particularly healing ministry. **\$150** per person registration with **PFMC**. We are going to be arranging for you to make hotel reservations, but at this time of printing we do not yet have a hotel confirmed. Please watch for the *May/June* issue, or call the **PFMC** after *April 15*.

November 2 through November 14, 1998 Pilgrimage to Italy to include **Milan, Bergamo, Montechiari, Padua Venice, Ravenna/Bologna, Florence, Siena, Assisi Loreto, Lanciano, Sorento, Pompeii, Monte Cassino, and Rome.** Spiritual Director **Father Joseph Sioli, C.O.,**

and **PFMC** Coordinator **Kathleen Werner**. Departure on *Alitalia* from **Newark, NJ**. Cost **\$2299**, Double occupancy, plus 79 taxes and \$79 insurance. From **Pittsburgh, \$2469** double occupancy, plus **\$79** taxes and **\$79** insurance. Single supplement **\$425**.

"The PILGRIM" SUMMER SCHEDULE and NEED for YOUR CONTINUED SUPPORT

Due to pilgrimages in *May* and *July*, double month issues of **The PILGRIM** will be published: *May/June* - the first week in *June*, and *July/August* - the first week in *August*.

Please remember that we rely on your monthly support even through the summer months. Without such financial assistance the work of the **PFMC** cannot continue. We are all volunteers. We have major expenses of electricity, postage, phone, paper, copies etc. We desperately need you to help us every month. We have appreciated your past support. And, we pray for you daily. Your petitions on your contribution slips will be taken to the various shrines on our pilgrimages this summer. There they will be laid on the altars of the shrines during mass, and will be left there under Our Lady's protection to answer.

Please, this month, and throughout the summer fill out the petition slip and send us whatever donation you can.

Thank you so very much.

RETREAT with DAVID HAGGERTY

Friday evening, Saturday and Sunday afternoon, May 29-31, 1998: Retreat with **David Haggerty. Pius X Retreat House.** Cost per person double occupancy of **\$150** includes *Friday* and *Saturday overnight in the Retreat house*, Breakfast and Lunch and Supper on *Saturday* and Breakfast and lunch on *Sunday*.

David Haggerty is an exceptional Catholic counselor, who ministers in the areas of family and marriage counseling. He is well known throughout the **Delaware Valley**. His healing ministry is gentle and filled with the Holy Spirit and Mary's loving mantle. **Father Cadmus Mazzarella** will coordinate Holy Mass and Confessions with **David's** talks. **Father "Mazz"** is the Spiritual Director at **Rowan College**, and is active in healing ministry. He has helped many young people and ministers to all who seek prayer through reconciliation.

Individuals and couples are invited to make this silent retreat. There will be time for private prayer and individual spiritual guidance during this retreat

We have **limited** rooms available and require full payment upon registration. See information sheet and reservation application on page 9. Should you need more information please call the **PFMC**, (609) 768-9228.

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

**FATHER JOHN FREY, OF VINELAND, NJ
WILL LEAD PILGRIMAGE DEPARTING
THURSDAY, JULY 5 through JULY 12, 1998 for
PILGRIMAGE to PARIS, LISIEUX and
LOURDES with OPTIONAL 5 NITES 6 DAYS to
MEDJUGORJE, JULY 12 through JULY 19, 1998**

Father John Frey, Pastor of *Saint Isidore* Parish in Vineland, NJ. will be the spiritual director on this summer pilgrimage. This pilgrimage was designed to enable teachers and those who have limited time for vacation to enjoy a beautiful pilgrimage over a long *July 4th* weekend.

Leaving from Newark the basic 7 days 6 nights pilgrimage will include your round trip air fare Newark to Paris on *Continental*. Price includes all taxes and service charges; 1 full day guided tour Paris with Holy Mass in the Miraculous Medal Chapel on Rue de Bac, near the incorrupt body of *Saint Catherine Laboure*; 3 nites hotel in Paris, 3 nites hotel in Lourdes. total of 6 nights accommodations in Superior Tourist Class Hotels with twin bedded rooms and private bath; continental breakfast and lovely dinner daily; walking tour of Lourdes including the Grotto, Cachot, Basilica, and other sites in the village. Enjoy the candlelight processions and the healing waters of the baths; bus and guided full day to Lisieux visiting Les Buissonnets, Carmelite Convent, *Saint Therese's* Basilica, Saint Pierre Cathedral

A pilgrimage coordinator from the **PFMC** will accompany pilgrims along with a priest as Spiritual Director and a full program of daily prayer. Cost per person double occupancy is **\$1999** including taxes and baggage handling. Single supplement **\$400** per person.

We will provide an **OPTIONAL ADD ON PILGRIMAGE** to Medjugorje with the **PFMC** coordinator for 6 nites and 6 days **provided we have at least 20 persons to go - \$899.** Includes round trip air from Paris, transfers to and from airport, Medjugorje English speaking guide, private house with private room double occupancy and private bathroom, full spiritual program daily, all home cooked breakfasts and suppers. Single supplement is an additional **\$100**

Call the **PFMC** at **609-768-9228** for more information. See enclosed light green information sheet with reservation form, and sign up early for this special summer pilgrimage. Reserved seats are limited.

AUDIO TAPES of 1998 RETREAT AVAILABLE

The talks by **Father Robert DeGrandis, Dorothea DeGrandis Sudol, Father Marucci, Father Brendan Williams, Father John McFadden, Father Michael Semana, Dr. Thomas Petrisko** and **Tom Rutkoski** are available. Enclosed in this edition is a flyer to fill out. These tapes are inexpensive and provide a continued source of teachings that will nourish your spiritual life. Keep one or two in your car, and give some to others who could not attend the retreat. God Bless You.

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GOD'S TEN COMMANDMENTS

THEY ARE:

- 1) God's Wisdom
- 2) God's Basic Norms for Holiness
- 3) God's Borders for Basic Spiritual & Mental Health
- 4) God's Prescriptions for a New World Order
- 5) God's Demands for Social Life
- 6) God's Textbook for Open, Loving Relationships
- 7) God's Objective View of Reality for All Men & Women
- 8) Written into the Nature and Heart's of All
- 9) The Fulfillment of the Natural Law
- 10) Valid for Everyone, Everywhere and Always

ARE NOT:

- 1) Human Inventions
- 2) Man's Subjective View of Reality
- 3) Private Opinions
- 4) Multiple Choice

- 5) Suggestions that Moses brought down from the mountain
- 6) Only meant for those who believe
- 7) Only valid for Jewish followers of Yahweh
- 8) Only meant for Christians
- 9) Only meant for those who study the Bible
- 10) Subjective, human interpretations of morality

THE TEN COMMANDMENTS ARE GOD'S INFALLIBLE, BASIC COMMANDS FOR EVERYONE, EVERYWHERE, ALWAYS. THEY CANNOT BE CHANGED, ALTERED OR CONTRADICTED AND SO,

- 1) EVERYONE MUST WORSHIP GOD
- 2) EVERYONE MUST REVERENCE HIS NAME
- 3) EVERYONE MUST KEEP THE SABBATH HOLY
- 4) EVERYONE MUST HONOR THEIR PARENTS
- 5) NO ONE IS ALLOWED TO KILL
- 6) NO ONE IS ALLOWED TO COMMIT ADULTERY
- 7) NO ONE IS ALLOWED TO STEAL
- 8) NO ONE IS ALLOWED TO LIE
- 9) NO ONE IS ALLOWED TO LUST AFTER ANOTHER'S SPOUSE
- 10) NO ONE IS ALLOWED TO BE GREEDY

(Rev. William McCarthy, My Father's House, Box 22, Moodus, CT 06469 Used with permission)

THE JELLY BEAN PRAYER

Red is for the Blood He gave.
 Green is for the grass He made.
 Yellow is for the sun so bright.
 Orange is for the edge of night.
 Black is for the sins we made.
 White is for the grace He gave.
 Purple is for His hour of sorrow.
 Pink is for our new tomorrow.
 A bag full of jelly beans colorful and sweet
 Is a prayer, is a promise, is a special treat.
 Happy Easter!

(Anonymous)

A LETTER of a PASTOR to HIS FLOCK

The last 2 months we reprinted letters from pastors to parishioners regarding the need for reverence in church. We also put out cards about Reverence In Church (RIC) and the response was extremely favorable. We noticed that *Saint John Newman* in Mount Laurel, NJ, stapled a card to every bulletin last week. Here is another letter from **Father Michael Eivers**, who was pastor of *Saint*

Boniface Catholic Church in **Pembroke Pines, Florida**. *Saint Boniface* is one of many parishes that embraces **Eucharistic Adoration**.

Dear Adorer of Jesus in the Blessed Sacrament,

Do you realize how close you now are to Heaven? Look at the monstrance. With the eyes of faith, see the risen Jesus, the Word made Flesh, your Savior, your brother, your friend, your God. It should be an awesome experience for you to be so close to your God. "The whole world," says Saint Francis of Assisi, "should tremble and Heaven rejoice when Christ, the Son of the living God is present on the altar."

As you gaze on the host, remember too that the Blessed Trinity is here present. Where Jesus is present, there too is the Father ("I and the Father are one,") and also the Holy Spirit who is the love of the Father and the Son. God is making Himself entirely present to you right now. And don't forget that where God is present, there is Heaven, all the angels, saints, all your dear departed, the Communion of Saints is very close to you right now. So as you acknowledge the Lord's presence, salute them too. In a very real sense, no make believe, you are now in the vestibule of Heaven. So shake up your drowsy spirit, fan into flame your faith and come into the presence of the Lord of Heaven and earth.

One form of prayer, which I highly recommend to you now, is just to be present to Jesus, not bombarding Him with words, not just reading prayers or a book. Relax in His presence and gaze at Him without thoughts, images or words. Remember He is looking back at you with lots of love. You don't really have to tell Him your problems. He knows them better than you do. Put aside your own plans and make way for Him by quietly surrendering yourself to Him. Let go and let God be God to you.

If you find that repeating the word "Jesus" helps, then use it. It is more than just a name. It enfolds the whole mystery of redemption. When distractions come your way, just let them float past you like ships in the night and keep your focus on Him. Don't be afraid just to be with your Friend "doing nothing gracefully." Even if you fall asleep, don't worry, the Lord may love you even better. Then you don't worry Him so much!

So congratulations, you are about to enter into contemplation. That is what you will do for all eternity in Heaven. The only difference: you do it in faith now, then it will be fact to face. As pastor, I encourage you in your life of contemplation of Jesus in the Blessed Sacrament. It is a sure road to holiness and to Heaven. Make it a priority in your life. Let me know how you are progressing. I'm always curious to know how the flock is fairing.

Your pastor, **Father Michael**

(Fr. Michael Eivers, *Saint Boniface* Catholic Church, Pembroke Pines, Florida with permission "Blue Letter")

6 WAYS to SUBSUME the HOLY SPIRIT'S POWER into OUR PRAYER

The prayer of the Holy Spirit is the "Master Prayer" – always in perfect accordance with God's will. (Rom 8:27)

Here are 6 ways to perfect prayer:

1. Submit yourself to the Spirit in absolute surrender – unhesitating surrender, for example, to His promptings to **"go into your room, close the door and pray"** (Mt. 6:6), especially when you're disinclined.
2. Learn to practice trusting patience as you wait for God. When God's answers are delayed, He doesn't often show us why, and it requires a rare, Spirit-breathed kind of faith to refrain from even asking why.
3. Remember that our weakness is to ask for the wrong things. Some of our most earnest prayers are for things we need least. Consider your degree of earnestness in praying for a physical healing, and compare it with your earnestness in praying for humility. We should humbly ask the Spirit to prioritize our desires.
4. We must realize that the vehemence of our desires has no bearing on the success of our prayers. Our yearning is not as important as our trust.
5. We must ask the Spirit to purify our prayer of all vagrant thoughts, fantasies and distractions. Only the Holy Spirit can lock out the appeal of these intrusions and make lengthy prayer untiring, guiding the mind in fascination with godly thoughts **"spiritually discerned"** (1 Cor 2:14)
6. We must ask the Spirit to give us a "holy discontent" with anything not of God, so that His grace may flourish unimpeded by sin, so that we may be **"made new in the attitude of mind, and put on the new self, created to be like God in true righteousness and holiness"** (Eph 4:24). This is indispensable, because **"the prayer of a righteous man is powerful and effective"** (Jas 5:16).

(Father John H Hampsch, C.M.F. Edited from "Power in Prayer – How to Tap the Power of the Spirit Whenever You Pray" – we carry Father Hampsch's books in our **PFMC**, and encourage you to obtain them . Father is a noted retreat master and author .)

WHISPERINGS

A VICTIM, FULL OF LOVE FOR God, and thirsting for souls, that they may turn to God, prays the Rosary and concentrates on souls that are lost in the garbage dumps of the world.

At the first Hail Mary, somewhere a Church door opens and God beckons, and a curious soul steps across the threshold and God gently says, "Come meet My Son that you may know Me better. Come in dear soul out of the storm, and My Son will feed and clothe you and fill you to the brim with love. And after you have had your fill, this

love will spill out that you may share with your old friends, so they may all come and meet your new friend.

At the next Hail Mary, somewhere another Church door opens and God beckons.

It is you He is calling?

God's love brings us down to our knees, that He may raise us up, and unencumbered we may fly to Him on wings of love.

(**"Life in Christ, # 75, Feb. 14, 1998**)

THE FINE LINE BETWEEN CONCERN and WORRY

Everyone has problems, crosses that are uniquely their own.

When you come face to face with one of these people, you are obligated to do God's work.

When you become concerned, that is good.

Concern for this particular soul is good.

Concern stirs up compassion within you and that is good.

You listen with you heart and that is good.

Then, and only then you are able to spoon feed this child of God with exactly the right amount of tenderness, love and understanding. In reality you are sharing Christ with this person. Unless he can grasp the meaning along with the words you are using, he will only get more confused.

It is important to listen with the ears and the heart. By listening, we are allowing God to work His miracle through us.

Worry on the other hand, forces us to push our own will. God's graces which should be flowing freely through us, are trapped within us and the soul we are trying to help, builds up resentment toward us and we are left feeling frustrated and inadequate.

Don't worry, but please listen with the prayer of listening.

(**"Life in Christ, # 75, Feb. 14, 1998**)

GIVE ME LOVE

You are the fire of love,

Oh Holy Spirit...

Fill my heart with love

For You and my neighbor.

Without these two love,

I cannot be pleasing to You;

Without it no other gift will help.

Give me a love

Which is patient,

A love that is kind

That I may never

]be boastful or conceited;

Give me a love that

I may never think evil

Or rejoice in injury done to another.

Give me a love
That delights in the truth.
Give me a love
Which can bear all things,
A love that
Believes all things,
Hopes and endures all things.
Give me faith and hope;
But above all give me love.

(1Corinthians 13)

CONVERSION, PENANCE and RENEWAL in the HOLY SPIRIT

I always thought that there was something missing in **Lent** that is something other than sugar in coffee, dessert with dinner, meat on Fridays. We were asked to take on penances, abstain from our favorite goodies and spend more time praying. Then we had to deal with withdrawal symptoms – others’ and our own. Once during **Lent** I went on my knees and begged a co-worker to go back on cigarettes, he had become so miserable without them. For many of us **Lent** becomes a convenient weight loss time, when we secretly revel in the shedding of inches and pounds. Of course we claim that it is all done for the greater glory of God. An acquaintance of years back told me that he really looked forward to **Lent** and his abstaining from alcohol: It gave his liver a rest!

What was missing in this picture? Perhaps the immediate response would be, lack of proper motivation. We are supposed to undertake penances as a loving expression of interior conversion. Acts of self-denial are an effort to detach ourselves from the attractions of the world, the flesh and the devil. Our dream then is to be liberated, as a soaring eagle defies the law of gravity, to live a life of virtue without the constraints of flesh and mammon.

Purification of motive is an essential element that keeps our sights focused on the greater prize of union with God. Jesus warns us not to lose sight of this, in the Sermon on the Mount: **“Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in Heaven.” (Mt. 6:1-18).** In doing so Jesus roundly castigated the hypocrites who seek an earthly reward.

There is, however, another element that we need to examine: the link between conversion and penance. Acts of penance cannot be separated from internal conversion to the transforming power of God that comes to us through Jesus in the Holy Spirit. The Catechism of the Catholic Church explains: Jesus’ call to conversion and penance, like that of the prophets before him, does not aim first at outward works, “sackcloth and ashes,” fasting and mortification, but at the **CONVERSION OF THE HEART, INTERIOR CONVERSION.** Without this such

penances remain sterile and false; however, interior conversion urges expression in visible signs, gestures and works of penance.

Adult conversion is a deliberate decision, powered by grace, to renounce all allegiances that are not of God, and to embrace the Lordship of Christ in everything that we are and do. It is the free and convincing surrender of our will to the will of our Father in Heaven in imitation of Jesus. **“My food is to do the will of the one who sent me and to finish His work.” (Jn. 4:34).** Humble, obedient surrender to the divine will is at the heart of all worship.

In the **Book of Ecclesiastes** we read: **“Guard your step when you go to the house of God. Let your approach be obedience, rather than the fools’ offering of sacrifice; for they know not how to keep from doing evil (Ecc. 4:17).** This theme is echoed in **Psalm 40:7:** Sacrifice and offering you do not want; but ears open to obedience you gave me. Holocausts and sin-offerings you do not require. This verse would be applied to Jesus in the **Letter to the Hebrews (5:8-9)** to describe His mentality.

Jesus clearly proclaimed that our relationship to Him is intimately connected with our obedient surrender to the will of His Heavenly Father: But to the one who had told Him this, Jesus replied, **“Who is my mother, and who are my brothers? And pointing to his disciples, he said, “Here are my mother and my brothers! For whoever does the will of my Father in Heaven is my brother and sister and mother.” (Mt. 12: 48-50).** It is in obedience that Jesus reconciles humanity that was made destitute by disobedience; **“For just as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous” (Rom. 5:8).** It is in loving obedience to Christ and to His word that we find the rock on which to build our spiritual lives (**Matt. 7:24**).

In **Saint John’s Gospel** we are assured that it is in this self surrender to (belief in) Christ that we receive the fullness of life in the Holy Spirit. On the last day of the festival, the great day, while Jesus was standing there, he cried out, **“Let anyone who is thirsty come to me, and let the one who believes in me drink.”**

As the scripture has said, **“Out of the believer’s heart shall flow rivers of living water.”** Now He said this about the Spirit, which believers in Him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.” (**Jn. 7:37-39**)

The call to holiness is a life-long journey that will be complete only when we embrace the Beatific Vision in Heaven and are perpetually absorbed in the Holy Trinity. What begins with Baptism continues in a day to day surrender that incorporates struggle and victory, failures and forgiveness, milestones and new beginnings. The Catechism explains further: Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end to sin, a turning away from evil, with repugnance toward the evil actions we have

committed. At the same time it entails the desire and resolution to change one's life, with hope in God's mercy and trust in the help of His grace. This conversion of heart is accomplished by a salutary pain and sadness which the Fathers called *animi cruciatus* (affliction of spirit) and *compunctio cordis* (repentance of heart) (CC. Par. 1431)

We are offered the fullness of life, yet we struggle. We want the freedom of the Spirit yet we are afraid to let go. We yearn for the power of God in our lives, yet we are reluctant to surrender control. We despise our helplessness, yet when the Holy Spirit rattles the cages of our comfort zones we retort and **"kick against the goad".(Acts 26:14).**

This has been the struggle of the human heart from the very beginning. Jesus encountered it in His native Nazareth when He began His public ministry in the power of the Spirit (**Lk. 4:22ff**). Throughout His public life Jesus painfully experienced the lack of faith and stubborn blindness of His own people, which had its painful consequences in the past and would continue to close the doors to God's mercy and love now and in the future.

Yes, there is struggle today, but there is good news: The Holy Spirit is with us as our Comforter, our Consoler, our Advocate who pleads our cause. If we walk with Him through life's desert, we will never be alone; we will never know discouragement. This is after all what makes the complete picture: a **Lenten** journey anointed and blessed by the Holy Spirit every step of the way.

In this Year of the Holy Spirit let us remember that Jesus began His earthly life and His public life in the Holy Spirit. The Church was born in the Holy Spirit who is the Lord and giver of life. It is in His love and consolation that we are in **Lent's** desert. It is in His sanctifying power that we die to self and experience the new life of **Easter** Jesus did not venture into the desert until He was empowered by the Holy Spirit: Neither should we.

A very blessed journey to a new dimension of overflowing Life to all!

(Father Brendan Williams, Saint Veronica's Church, Howell, New Jersey, Used with permission)

ACT of LOVE

Holy Spirit, source of all mercy, truth and holiness, it saddens me to think that there are many who oppose Your inspirations and blind themselves to the known truth. Accept this act of love for those offenses. I, too, have many times offended You by my sins. I now implore Your mercy and forgiveness; and I promise with the help of Your grace never to offend You again. You, Who are often forgotten and so little loved grant that through the merits of Jesus our redeemer, we may come to know You more and more and realize, more fully, Your presence, Your power and Your intimate love. AMEN

(Apostles of the Holy Spirit, Spring, 1998)

TWELVE REASONS from the TEACHINGS of the CHURCH for WANTING TO SPEND ONE HOUR EACH WEEK with JESUS in the BLESSED SACRAMENT

1. You are greatly needed! *"The Church and the world have great need for Eucharistic Adoration."*²
2. This is a personal invitation from Jesus to you! *"Jesus waits for us in this Sacrament of Love."*²
3. Jesus is counting on you! *"Every member of the Church must be vigilant in seeing that this Sacrament shall be given back 'love for love'."*²
4. Because your hour with Jesus will repair for the evils of the world, and bring about peace on earth, the Church says: *"Let us be generous with our time in going to meet Him . . . May our adoration never cease."*¹
5. Jesus wants you to do more than go to Mass on Sunday! *"Our communal worship at Mass must go together with our personal worship of Jesus in Eucharistic Adoration in order that our love may be complete."*²
6. Day and night Jesus dwells in the Blessed Sacrament because you are the most important person in the world to Him! *"Beneath the Sacred Host, Christ is contained, the Redeemer of the world."*²
7. You grow spiritually with each moment you spend with Jesus! *"Our essential commitment in life is to grow spiritually in the climate of the Holy Eucharistic."*²
8. The best time you spend on earth is with your Best Friend, Jesus in the Blessed Sacrament! *"How great is the value of converse with Christ in the Blessed Sacrament, for there is nothing more consoling on earth, nothing more efficacious for advancing along the road to holiness!"*³
9. Just as you can't be exposed to the sun without receiving its rays, neither can you come to Jesus exposed in the Blessed Sacrament without receiving the divine rays of His grace, His love, His peace. *"Christ is truly the Emmanuel, that is, 'God with us' day and night, He is in our midst. He dwells with us full of grace."*³

The PILGRIM is a normally a Monthly Publication of the **Pilgrims of Faith Marian Center (PFMC)**

129 Deerfield Avenue, Atco (Evesham), NJ 08004-2716
(609) 768-9228 FAX: (609) 768-9428

DISTRIBUTION: To more than 2300 addresses in most of the 50 United States (U.S.), U.S. territories and many foreign countries.

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SPIRITUAL GUIDANCE: Father Glenn Hartman, Father Joe Szolack, Father John McFadden, as well as many of *Mary's* other beloved priests from the **Omaha, Philadelphia and Newark Archdioceses** as well as the **Camden, Harrisburg, Metuchen, Paterson, Pittsburgh, Scranton, Trenton and Wilmington Dioceses.**

PRINTERS: Bill Stauts, Stauts Printing and Graphics, (609) 654-5382

Jim Toudy, Brian James Printing and Graphics, (609) 783-1116

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

10. If Jesus were actually visible in the Church, everyone would run to welcome Him. But He remains hidden in the Sacred Host, under the appearance of Bread, because He is calling us to faith. *“The Blessed Sacrament is the ‘Living Heart’ of each of our churches, and it is our very sweet duty to honor and adore in the Blessed Host which our eyes see, the Incarnate Word, Whom they cannot see.”*³

11. With transforming mercy, Jesus makes our heart one with His. *“Jesus teaches those who come to Him to be like Himself, gentle and humble of heart, and to seek not their own will, but the will of God.”*²

12. If the Pope himself would give you a special invitation to visit him in the Vatican, this honor would be nothing in comparison to the honor and dignity that Jesus Himself bestows upon you with the invitation of spending one hour a week with Him in the Blessed Sacrament. *“The Divine Eucharist bestows upon the Christian people an incomparable dignity.”*³

¹Pope John Paul II, DOMINICAE CENAE

²Pope John Paul II, REDEEMER OF MAN

³Pope Paul VI, MYSTERIUM FIDEI

⁴Pope Paul IV, CREDO OF THE PEOPLE OF GOD

(“MISSIONARIES of the BLESSED SACRAMENT”,
Plattsburgh, NY, with permission)

DECREE on the APOSTOLATE of the LAITY

On all Christians therefore is laid the splendid burden of working to make the divine message of salvation known and accepted by all men throughout the world.

For the exercise of this apostolate, the Holy Spirit who sanctifies the people of God through the ministry and sacraments gives to the faithful special gifts also (**1 Cor. 12:7**)

“Teach it is given the manifestation of the Spirit for the common good.

To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit.

To another faith by the same Spirit,

To another gifts of healing by the one Spirit,

To another the working of miracles,

To another prophecy,

To another the ability to distinguish between spirits,

To another various kinds of tongues,

To another the interpretation of tongues.”

“allotting to everyone according as He will” (1 Cor. 12:11). Thus may the individual, according to the gift that each has received, administer it to one another: and become **“good stewards of the manifold grace of God.” (1 Peter 4:10),** and build up thereby the whole body in charity. (**Eph 4:16**)

From the acceptance of these charisms, or gifts, including those which are less dramatic, there arise for each believer

the right and duty to use them in the Church and in the world for the good of mankind and for the upbuilding of the Church. In so doing, believers need to enjoy the freedom of the Holy Spirit who **“breathes where He wills” (John 3:8).** At the same time they must act in communion with their brothers in Christ, especially with their pastors. The latter must make a judgment about the true nature and proper use of these gifts, not in order to extinguish the Spirit, but to test all things and hold fast to what is good (**1 Thessalonians 5:12, 19, 21**). .

(from VATICAN II DOCUMENTS “Decree on the Apostolate of the Laity”)

A LETTER from a READER

Dear **Keith** and **Kathleen**,

Thank you so much for allowing V and I to enjoy the Religious Material we have been receiving monthly. It has been very educational and inspirational to us in so many beautiful ways. We really do look forward to receiving all the information and teachings it offers us each month. God bless you both for all the Love and Kindness you share with us so we can grow to know and love our God and Mother more each day. Thank you again from the bottom of our hearts. Looking forward to hearing from you in your “Pilgrims of Faith”.

Lovingly in Christ **L & V.**

(Thank you for the affirmation of many hours of work done by many volunteers in addition to **Keith** and **Kathleen**. Please just keep praying for us all, and we will also do for you.)

**“GOD’S LOVE FOR US” RETREAT
INFORMATION SHEET and APPLICATION
FORM**

WHO STARTED the “STATIONS’ OF THE CROSS” DEVOTION

The popular devotion of the “Stations of the Cross” probably had its origins in **Jerusalem** in the fourth century but not exactly in the form that we know it today.

Much of what we do liturgically in Holy Week also had its origins in **Jerusalem**, the actual place where Jesus was crucified and rose from the dead. These liturgical practices also developed over the course of the centuries.

What we now call the “Stations of the Cross” began almost spontaneously when **Jerusalem** Christians and pilgrims to Jerusalem tried to reenact the events of Christ’s passion by journeying from the site of **Pontius Pilot’s** palace to the place where Jesus was buried.

Along the way, they would pause to meditate and pray at certain places where significant events on Jesus’ journey to **Calvary** had taken place. It was a devotional practice that grew out of the piety of the people and not an official liturgy.

The devotion was imported to Europe by the crusaders when they returned home. Many had participated in making the journey of Jesus to **Calvary** and they wanted to continue to make this journey, if not at the actual places where these events had taken place, at least in spirit.

Almost immediately, the devotion became popular in the **Middle Ages** throughout most of **Europe**. But it did not have a standard form. In some places, there were only *five* stations. In others there were as many as *30*. The *Franciscan* order especially was active in promoting this devotion.

It was only in the *1700’s* when **Pope Clement XII** established the *14* Stations of the Cross as we know them today. A very modern practice has been to add a *15th* station, the Resurrection of Jesus. Jesus’ journey to **Calvary** and the Cross would be meaningless were it not for His glorious Resurrection.

(From “The Spirit of Medjugorje” Msgr. Orbanek,
Chairman of the Dept. of Theology, Gannon University,
Erie, PA. with permission)

SOME THOUGHTS and OBSERVATIONS REGARDING the PRACTICE of RECEIVING HOLY COMMUNION in the HAND

Receiving **Holy Communion** in the hand, simply put is not the preferred manner, but it has become widespread. In 1969 in the document *Memoriale Domini*, **Pope Paul VI** outlined all the reasons why receiving **Holy Communion** in the hand was not advisable and why the traditional method was to be preferred and maintained. However, he did indicate that in countries where the practice was already being used, the bishops, by a two-thirds vote, could petition the **Holy See** for permission to distribute **Holy Communion** in the hand.

The practice of receiving **Holy Communion** in the hand had never been widespread in the **United States** and the

U.S. bishops had consistently voted against the option. But after the promulgation of **Pope Paul VI’s 1969** document, a majority of the **U.S.** bishops voted for the option and subsequently, in *1977*, received authorization from the **Holy See** to introduce this practice in the **United States**.

Although receiving **Holy Communion** in the hand has been approved in the **United States** (this manner of reception is not used worldwide), it must be kept in mind that it was never the intent of the Vatican nor the **U.S.** bishops that receiving **Holy Communion** in the hand replace receiving on the tongue. Both forms should be available to communicants at all times. In its document *Dominicae Ceneae*, the **Vatican’s Congregation for Divine Worship** stated: “It also happens, on occasion that the free choice of those who prefer to continue the practice of receiving the **Eucharist** on the tongue is not taken into account in those places where the distribution of **Holy Communion** in the hand has been authorized...” In addition, the document *Memoriale Domini* clearly states: “**The new method of administering Holy Communion [in the hand] should not be imposed in such a way that would exclude the traditional usage [on the tongue].**”

As recently as their *November 1995* national meeting, the **U.S.** Bishops once again reiterated their position regarding the reception of **Holy Communion**, when they issued a statement that reads:

“**In the United States of America, the Eucharist may be received in the hand as well as on the tongue; the choice is the prerogative of the communicant.**”

and also

“**Communion may be received standing or kneeling, in accord with the conference of bishops. The manner of reception customary in the community is followed so that Communion may truly be a sign of familiar union between all who share in the same table of the Lord.**”

(“EWTN”, William G. Bilton, Ph.D., reprinted with permission)

SOME THOUGHTS and OBSERVATIONS REGARDING the ROLE of EXTRAORDINARY MINISTERS of the EUCHARIST

Pope Paul VI’s January 29, 1973 decree permitting non-ordained persons to distribute **Holy Communion** (*Instruction on Facilitating Communion in Particular Circumstances*) and the *1983* revised **Code of Canon Law (Canons 230 and 910)** describe in very specific language the circumstances that could make the use of **Extraordinary Ministers** of the **Eucharist** advisable. There are three—

- (1) The lack of an **Ordinary Minister** of the **Eucharist**; (priest, deacon, or ordained acolyte)
- (2) The inability of an **Ordinary Minister** to function because of ill health or advanced age;

(3) An unwieldy number of communicants with an insufficient number of **Ordinary Ministers**.

It is clear that **Pope Paul VI** and the revised **Code of Canon Law** had good intentions—but the lived reality in the **United States** has had negative consequences. The above clearly defined circumstances notwithstanding, it has become routine in most parishes to have **Extraordinary Ministers** of the **Eucharist** assist with the distribution of **Holy Communion**, regardless of the number of communicants or available clergy—even for small daily Mass congregations. Because of the extensive use of **Extraordinary Ministers** of the **Eucharist**, many parishioners see their priests only when they are celebrants at Mass. This means that priests are absent from their people at the peak moments of parish life. Often priests are available to greet people before and following Sunday liturgy—but are not available to distribute **Holy Communion**.

The newsletter of the **U.S. Bishops' Committee on Liturgy** stated in the *February, 1988* issue: “**When ordinary ministers (bishops, priests, deacons) are present during a Eucharistic celebration, whether they are participating in it or not, and are not prevented from doing so, they are to assist in the distribution of Communion. Accordingly, if the ordinary ministers are in sufficient number, special ministers of the Eucharist [Extraordinary Ministers of the Eucharist] are not allowed to distribute Communion at that Eucharistic celebration.**” This decision was approved by **Pope John Paul II**.

The current situation in the **Catholic Church** in the **United States** of overuse of **Extraordinary Ministers** of the **Eucharist**, to the degree that they have taken on the appearance of being **Ordinary Ministers** of the **Eucharist**, present two serious problems: **a lost sense of the sacred** and **a distorted view of the lay apostolate**.

We must have a deep sense of the sacred. The making of distinctions contributes to that sense. What we wear at the beach is not appropriate for church; the rock music on the radio is out of place in a worship service. Were we not to distinguish in this way, all of life would be a plateau, with no mountains and no valleys.

By permitting nearly everybody to distribute **Holy Communion**, we are communicating a message at the symbolic level that this action is really not all that special. What is anyone's responsibility is no one's responsibility. The commonly given reason for the widespread use of **Extraordinary Ministers** of the **Eucharist**—namely, time constraints—fosters the **American** “in and out” mentality of *Sunday Mass*.

Many priests have vocalized their concern that the over use of **Extraordinary Ministers** of the **Eucharist** impacts in a direct manner the significance of the lay apostolate. It seems that when people are invited to become active in the work of the Church, almost invariably they volunteer for liturgical ministries. This demonstrates that the teachings

of the **Second Vatican Council** are still not fully understood. The whole point of **Vatican II's** theology of the laity was that the laity have their own unique role to play in bringing the **Gospel** to contemporary humanity—in the world, not in the sanctuary.

However, when all is said and done, please remember this widespread abuse of the permission for **Extraordinary Ministers** of the **Eucharist** is a problem one, alone, cannot change. Working in tandem with others, it is possible to enable others to better understand how an action taking place in the Church is not normal, but is, in fact, an abuse.

(“EWTN”, **William G. Bilton, Ph.D.**, reprinted with permission

REFLECTION on *Our Lady's* MESSAGE of 3/25/98

I greet all those who will be reading these thoughts about the *March 1998* message. Before we try to say something about it let us again refer to last month's message and remember what Mary told us at the beginning of **Lent**. Again she confirmed for us that she is with us, and this is always of great importance to us. We do not want to forget that it is only through Mary's presence that **Medjugorje** can be understood, and in no other way. She called us to come closer to her in prayer and, in order to be able to understand Jesus' love, closer also to Him in our reflecting on His suffering and Death. This was, of course, the message with which we started **Lent**, and so we could also read in it that we are called to renunciation and to fasting. Through prayer, renunciation and fasting our heart should then open itself to the gift of faith and of love toward the Church and the others around us. So we must now ask ourselves what we did with this message. Did Mary's words help me on the path toward resurrection? Did Mary's words, blessing and presence help me in deciding to renounce something or to fast more than before? Did this message help me open myself to the gift of faith and love? That is the purpose of that message -- to be of help to all of us. May this be so. Let us pray that it does.

At the moment **Vicka, Mirjana** and **Ivanka** are at home, while **Jacov** and **Marija** are in **Italy** with their families. **Ivan** is in **Ireland** at the moment and will be here with his

PLEASE READ THIS NOTICE and RESPOND - STAY ON the 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. So, **if you haven't written us a note asking to stay on the list, please do so this month.**

The value of “**The PILGRIM**” is appreciated in the hearts of you the readers. “**The PILGRIM**” serves to provide you with overviews to plant seeds in your life to fulfill all the above needs. If you know someone who would enjoy the “**The PILGRIM**”, please ask them to contact us.

family by **Easter**. **Mirjana** had her yearly message on *March 18*. There were many people present at the apparition. At *1:00 PM* everyone had started to pray and then at *1:45 PM* Mary appeared to **Mirjana** where she then stayed with her for *5 minutes*. Mary spoke to **Mirjana** about the secrets, blessed all those present and gave the following message:

"Dear Children, I call you to be my light in order to enlighten all those who still live in darkness, to fill their hearts with peace of my Son. Thank you for having responded to my call."

This message is really the call from the **Gospels**. Jesus says about Himself, "**I am the light of the world**," and He told His Apostles to become the light for the others. Mary's wish that we bring the light to those who are still living in darkness is really our main assignment as it is described in the **Gospels**. So, for this too we ought to pray, that the light of **Easter** may enlighten us, so that we thereby may become the light for others. Let us also avoid all darkness and open our hearts to peace, which means to Jesus, the Son of God.

Medjugorje has again started anew to liven up, and many pilgrims came here for the Feast of the **Annunciation**. Here it already suffices only to say how things are here in **Medjugorje**. On the day of the Feast, *March 25*, as well as on the following days, Masses were celebrated in 13 languages. Several thousand pilgrims were present, and there were especially many from **Romania**, and from innumerable other countries. We hope that Mary will still call many more people to come here and that many more will come to receive the graces that abound here. This is the second message of this time of **Lent**, and so...

ALSO TODAY I CALL YOU TO FASTING AND RENUNCIATION

This is also a reason for us to again think a little about fasting. Fasting is a biblical message, for all prophets fasted and called the others to faith, prayer, fasting so that peace could come. Jesus Himself fasted and most certainly Mary did too. Fasting was always present in the Church and all the Saints had deep experiences with fasting. Fasting was also always associated with the **Eucharist**, and the Church had the rule that from *midnight* before until the moment of receiving **Holy Communion** one was not to eat anything, not even a drop of water. Then this was reduced to *3 hours* and then finally to *1 hour*. Sadly to say many people have today even forgotten about this *one hour* of abstinence. In that Mary calls us to fasting, which means to live on bread and water alone, she especially wants us to discover Jesus in the bread of the **Holy Eucharist**. Fasting has an important significance for our body, for our physical health, for the life of our soul, and especially for our mental life. Jesus Himself bestowed a certain strength to fasting, when He told the Apostles that a certain type of evil spirit could only be sent away through prayer and fasting. In the practice of exorcists there has always been the combination of prayer and of

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fasting. Mary has called us to live on bread and water two days of the week -- on *Wednesdays* and *Fridays*. Bread is the symbol of life, bread is the way to the **Eucharist**, and Jesus Himself remains with us in the form of bread. In this way we will more easily understand that we too are called to take the path of bread so that we may become bread for others as Jesus is bread for us. Fasting and renunciation is the way to inner freedom and the opening of our hearts for everything that God wishes to give us. I really hope that we will all have the courage to fast and to renounce all that which has enslaved us. Mary says...

LITTLE CHILDREN, RENOUNCE THAT WHICH HINDERS YOU FROM BEING CLOSER TO JESUS

This entails another really important question for us. In this year of the Holy Spirit we should decide to pray for this intention every day, if not even constantly. Only in the Light of the Holy Spirit can we discover all which hinders us, and only from Him will we receive the strength to free ourselves from everything that distances us from Jesus and hinders us from being close to Him. A diagnosis is certainly valid for us all, and it is that it is only our selfishness and our pride that distances us from Jesus and from the other people. This is why it is important for us all to constantly pray that a yearning for Jesus always remains in our hearts. This is a grace that the Holy Spirit will certainly give us when we ask Him for it. When we examine things more closely we will discover that it is usually the good things that keep us away from Jesus. For instance, when we are healthy, when we have no problems, we run away from God as well as from one another, but when we have problems we again come closer to Him and one another. So sometimes it can be said that it is the difficulties, the suffering and the cross, that bring us back onto the right path. Then we can also discover the reason for suffering and for the cross, but also to pray that we in suffering do not go away from God even further but rather to find our way back to Him. One thing is sure, Jesus did everything to come close to us. His becoming man on the day of the **Annunciation** is also proof for this. His name is "**Emmanuel**" -- **God with us**. And then the **Eucharist** is the final sign of His proximity to us, and His love for us. Again, all that remains for us to do is to pray that in our hearts the yearning for God and our wish to be close to Him may constantly grow. In this message Mary repeats a subject that is very important in every school -- to discover the will of God. As a mother she again says...

IN A SPECIAL WAY I CALL YOU: PRAY, BECAUSE ONLY THROUGH PRAYER WILL YOU BE ABLE TO OVERCOME YOUR WILL AND DISCOVER THE WILL OF GOD

...and to accept it. But the condition for this is again prayer. If we pray then we will find Him...

EVEN IN THE SMALLEST THINGS

This is the great theme of Marian Spirituality -- God's will. The Feast of the **Annunciation**, the day on which she gave us this message, helps us to understand her wish. Mary is

often called the 'New **Eve**' or the 'Mother of the Living.' It is not a mere accident that this happened. **Eve** was the woman who was disobedient to the will of God. She knew Him but did not follow Him. At one point she does what the tempter says and neglects the will of God. With this, man and all of humanity lost the friendship with God, man became fearful of God, and could no longer tolerate His way. Mary is the new **Eve** who with a bit of fear asks how all this can happen, but this was not a negating question, only a request for an explanation. So, when the angel said, "**God is Almighty,**" Mary said, "**I am the servant of the Lord, may it happen to me according to your word.**" She did not say that she understood everything, only that she would trust. She believed, and with these words, "Your will be done," the new way in this world began. The conversion of world history had happened by way of Mary's 'yes,' for the will of God. So what else could she want but that each of us, and again at this very moment, says, "Your will be done." God's will is what is good for us. We may ask for everything, but then Jesus also taught us the Lord's Prayer so that we with our hearts can also say, "Your will be done." God has his plans for us, and He wants us to work alongside of Him; but often we are taken away from Him by fear and distrust, and from this we simply must let ourselves be freed. Our will should cooperate with God's will and we are, so to say, obligated to first seek God's will, and then to accept it. We are always in danger of distancing ourselves from God when we want to follow our own will. This is because our understanding, our freedom and our abilities to recognize are so limited and therefore we can so easily go astray in our decisions. That is why the most certain way for us to cooperate with God's will, is to always seek it and to always accept it, including in the smallest things. Generally speaking we can, of course, know ahead of time what His will is, for His will is that our love, faith, hope and trust in Him are always growing. Through this we will be able to build a new relationship toward ourselves, toward God and toward the others around us. We must be careful that our prayers do not all become battles with the will of God, or that through prayer we might be trying to change the will of God because it is God who is waiting for our will to change. Someone once said that they prayed for something for a very long time and nothing had happened, so they said to God, "God, wouldn't it be nice if Your will would just for once cooperate with my will?" We should also be careful when we say that something is "the will of God" and especially so when it concerns suffering. The will of God is only what is good for us and even when we suffer or we experience innocent or completely unexplainable suffering such as that of children and other innocent ones, then we may still hope and believe that everything will turn out for the good, and that even then there is a reason for it. This even when we can never discover what it is. Because of the distrust in so many hearts today there is so much fear, depression, lack of a will or a will to destroy oneself or even destroy the

others. We can say, in a way, that God deserves our trust. He is a good God and His will is that we live in peace. All of us will naturally ask Mary that she give us peace, that we may discover the will of God, that we are protected from our own will, because we all know that it often happens that our own will takes us from peace to distress, from light to darkness, from love to hate, and from life to death. Therefore we must, in the Light of God, and with His strength overcome our will and submit ourselves to the will of God. If we motivate ourselves to do so, then we will also do what Mary says in the next sentence.

BY YOUR DAILY LIFE ... YOU WILL BECOME AN EXAMPLE AND WITNESS THAT YOU LIVE FOR JESUS OR AGAINST HIM AND HIS WILL

Our life, the words we speak, our actions and all the rest of our life will become a testimony for Jesus, but when we do not act in this manner then we will be acting against Him and his will. So, there is nothing that we say or do which stays indifferent or without purpose or result. Either it is with or for Jesus or it is against Him and His will. Then Mary calls us...

I DESIRE THAT YOU BECOME APOSTLES OF LOVE

Certainly this is the most beautiful assignment that we could possibly have from Mary and therefore in the name of Jesus, but to become Apostles of love we must carry love in our heart. So one of the very first intentions for which we must pray is, "Put love into my heart." But God cannot demand anything from us that He first did not give us. In **German** it is very well said when one says, "What is given is the very foundation of what is expected." Because none of us can be given an assignment when we have not been given something to begin with. God of love wants to give us His love so that we then become His Apostles of love. There are certainly many specific assignments that we can do, such as our simply recognizing Jesus in the sick, the poor and the suffering, and to meet Him there with love. All words of love really stay empty when they are not confirmed in practical life. This love is shown in every meeting, in every word, in every look and in every act. Or every word and every act will become witness that we are aware that we have no love within us. It is not a judgment when I say that all of us are very far from this love, and that is why we are unable to become Apostles of love, but still we may hope that we will grow in love, moreover we are sure that we can grow in love. God wants to give us this love, for He gave us everything and did not even protect His own Son but rather gave Him for us. He will give us everything, but we must still ask for it as well as and from our side, reject everything that is not loving. Especially there where the call is that we ought to...

Renounce that which hinders you from being closer to Jesus...and therefore closer to love, finds its validity. In the last sentence of her message to us Mary says that...

BY LOVING ... IT WILL BE RECOGNIZED THAT YOU ARE MINE

Through our love we will show to whom we belong, and love is the witness and the primary feature of Christians. It is quite unusual when we often call ourselves Christians when in fact we are extremely far from true love. Of **Mother Teresa** something is often said that can become an inspiration for us all. She was once taking care of a very sick person when he asked her, "Have you a mother?" -- "Yes," she responded. Then he asked her, "Why did you leave her in order to be with me?" -- And she answered, "I will tell you that later." We know what she then said, and it was that she loved Jesus and therefore loved everyone, and most especially the poor and the sick. So, with this message we now have a motherly and an accompanying word for the Feast of the **Annunciation**, and with gratitude for these words we now wish to pray.

God, our Father, we thank You that You are speaking to us in these times by way of Mary. We ask You for the grace of fasting and renunciation, and that you free us from all that hinders us from being closer to Jesus, Your Son, Emmanuel. Free us of all pride and selfishness and every possible fear or distrust. Give us a deep yearning for His proximity and through Him for proximity to You, O Father. Give us the spirit of prayer and through Your spirit reveal to us Your will for us, and help us overcome our own will and that our will may never again distance us from You. Give us the strength that we may, through our life become Apostles of love. Forgive us for all that is in us that is not loving. We ask You in the name of all baptized and all those who call themselves Christians that we may decide for love and for peace. We pray that our hearts may become open for the resurrection that You, O Jesus, offer us through Your Resurrection. Mary, with You, we ask the Lord to bless all of us, all the pilgrims, and the whole world, so that in this year of the Holy Spirit we may all become enlightened with You and, through Your intercession, in finding the path to the Lord. Through Christ, our Lord, a joyful Feast of the Resurrection!

Amen.

Fra Slavko, Medjugorje; March 27, 1998

PRESS BULLETIN 86, 3/11/98

DO NOT NEGLECT INSPIRATIONS

A gifted woman sculptor would always find some excuse for not having realized her inspirations for her artistic work. The sting of conscience from that fact was transformed into a dream that was constantly repeated: After her death this artist always saw herself in some hall that was decorated in black. She was continuously crying. Around her on the walls, namely, were exhibited those sculptures that she neglected to make during life. (K. Seidl)

This image, taken from life, says an awful lot. Taken just in itself it says a lot. In the light of the season (**Lent**) and

in the light of following Our Lady's messages it speaks even more expressly and animatedly. Jesus talks about reading and recognizing the signs of the times. A correct reading of the signs of the times belongs to the fundamental positive trait of the Christian life. Equally important for the life of faith is also the knowledge of what time is. One hears all the more often that "Time is Money". And a person begins to act according to that. But, is life merely that which can be bought, obtained and gladly given with money? The believer of our times knows that it is not easy to get or to make money. That is also an art - knowing how to make money. Difficulties ordinarily arise then when a man puts all his hopes into making money. He gets it, but he isn't satisfied. The same situation of hopelessness knows how to catch hold of the one who succeeds as well as the one who fails in making money.

The instruction of **Lent** is completely simple: do not neglect and do not miss hearing the inspirations of the Holy Spirit that are proclaimed in God's word through the liturgical signs. For success in these kinds of decisions a visible guarantee does not exist. But clear directions do exist: **"Watch and pray that you not undergo the test" (Mt 26:41); "Man does not live by bread alone, but by every word that comes forth from the mouth of God" (Mt 4:4); "The Lord, your God, shall you worship and him alone shall you serve" (Mt 4:10); "You shall not put the Lord, your God, to the test" (Mt 4:7).** All these words Jesus said after his *forty*-days of fast and prayer in the desert.

In her last message Our Lady also does not wish to say anything else to us but this.

Fr. Ivan Landeka

VISIT of a MILITARY ARCHBISHOP

On *March 1, 1998* the Archbishop for the **United States Armed Forces** visited the parish of **Medjugorje**. Here is what he said on that occasion:

"I am **Edwin O'Brien**, the archbishop responsible for the entire armed forces of the **United States** of America. That is the responsibility for every American in all branches of the military, for military hospitals and for all members of the diplomatic corps. I began this ministry in *September, 1997*. Recently I became an archbishop. My assignment is to visit **American** military personnel there where they are serving. I have been in the **Pacific** and now I'm in **Europe (Italy, Germany, England, Belgium and Bosnia-Hercegovina)**. For *Christmas*, I visited **Sarajevo** and I was very disappointed that I did not succeed then in coming to **Medjugorje**. I had to answer: No! I did not have the opportunity. I was living in **Rome** from *1985 to 1990*, but I did not come. When I was in **Sarajevo** I asked my superiors if I can visit **Medjugorje**. Today I am here. The fact that I celebrated Holy Mass in the parish church of **Saint James** is for me a great privilege. I have heard many good things about **Medjugorje**. I was in **Medjugorje** very briefly. Now I am already planning my second visit to **Medjugorje**. I would like to go on

Podbrdo, the place of the apparitions, but I don't have time and that bothers me. I am happy that I have celebrated Holy Mass here today. I prayed before Our Lady's statue. I hope that Our Lady understands me. I have decided to come another time to have more time to be here. I will do everything that the other pilgrims also do. I will try my best for my next visit to be this summer. Till then let us remain united in prayer for peace in the world."

ANNOUNCEMENT

In recent days we have received a lot of letters from the faithful asking about some miraculous events (end of the apparitions, announcement of the secrets, alleged calls to strict fast. . .). We do not know either the source of this confusion to the faithful or anyone who needs it. It is altogether neither good, nor necessary. Therefore, we take this opportunity to announce to you that none of these allegations are correct. And we repeat here again what we have already said several times so far: all the news and all the events are published in this **Press Bulletin**.

(Published by: Information Center MIR - Shrine of the Queen of Peace, 88266 Medjugorje, BiH)

PRESS BULLETIN 87, 3/25/98

FOR WHOM IS THE TALK ABOUT CONVERSION and RENEWAL?

Passages of **Sacred Scripture** that we read in **Lent** impel toward renewal and conversion. And in the same way also sections of the Bible that are read throughout the rest of the church year. The messages of the *Queen of Peace* also speak to us about the same theme and call us to decide completely for God. The messages of the *Queen of Peace*, then, proclaim the same thing and lead us toward that goal which is Jesus Christ.

That constant repetition of the same thing begins to bother us a little. It especially bothers us if we rarely meditate on our mission as believers in the world in which we live. The less we exert effort in trying to make our life like the life of Jesus, all the more does the proclamation of the need for renewal begin to bother us.

We ask ourselves, are we really bad and evil people? Do we deserve again and again to be spoken of us as immature and insufficiently adult people? Are we perhaps not being too strictly compared to the standard of preachers and teachers of the spiritual life? The discomfort we feel listening to those who talk to us about faith gives us the right to conclude that there is some exaggeration. Sometimes we have the impression that even Jesus is exaggerating. The disciples and apostles were, then, in a similar situation.

The apostles were not bad and wicked people. They can be spoken of as orderly people also before the encounter with Jesus and accepting his call to follow him. For they did it as soon as the immediate encounter with Jesus opened their eyes to what they did not know about themselves and about God's plans.

Nor for *Saint Francis* would we be able to say that before his conversion he was an evil doer or unbeliever. But Saint Francis still became what he is from his encounter with Jesus who sends him to repair the Church. We could also say the same thing for many great women and men in church history. All, then, who deal with spirituality do not omit speaking about renewal and conversion. Why?

If just one important seasoning is missing from a meal, it is not a meal that we eat with satisfaction. Just one apparently small moment in the preparation changes the taste and makes the meal less tasty, and also even distasteful.

It is the same with our life of faith and our witnessing of faith. Just one little thing can become an obstacle to others in their Christian grown to maturity. A trifle can do that to us. For others it is not a little thing. There are people who are bothered both by the little and the bigger things. But it is not allowed for that to be the reason for eliminating those little things so they would not be a nuisance for others.

Just this fact alone is a sufficient reason for accepting the exhortations to conversion. Similarly the second important reason is - for my very own sake to make my life from day to day like the life of the Master.

That is exactly what Our Lady also wants by constantly directing us to what Jesus spoke.

Fr. Ivan Landeka

VISIT of an AUSTRALIAN BISHOP

At the end of *February 1998* **Msrgr. Patrick Power**, the auxiliary bishop of **Canberra, Australia**, visited **Medjugorje**. This is what he said on that occasion:

"I am priest already for *thirty three* years and a bishop for *twelve* years. My mother was really a wonderful woman and very devoted to the Virgin Mary. My father had a special devotion to Our Lady of Lourdes. I was born *February 11*, right on the feast of *Our Lady of Lourdes*. I myself have been in **Lourdes** but I have experienced something special here. In *January 1993*, I participated in a prayer program in **Canberra** in which **Fr. Slavko Barbaric** and **Ivan** the visionary also took part. I was deeply touched by what I heard and saw. The message that Ivan spoke and the manner in which he did it impressed me very much. He spoke about peace, prayer, conversion, penance, fasting and deep faith. Those are messages that I have heard so many times and I also have spoken about them before, but the simplicity in which it was all expressed was for me exceptionally important. I remember how my mother experienced all that. It was for her an indescribable experience. In *May 1993* I was in **Rome**. After that I came to **Dubrovnik** with **Bishop Zelimir Puljic**, the bishop of **Dubrovnik**, since I had *three* days free. We are friends already since *1972* when we met during our studies in **Rome (1972-1975)**. So then in *May 1993* I took advantage of the opportunity and came to **Medjugorje** "incognito". There was still war. There were

not many pilgrims. However, many things impressed me. I was already a bishop then, but I did not come here as a bishop. I remained a private person. I celebrated mass. This is the second time that I come to **Medjugorje**. This time I came with a group from **Australia** and with my sister and her three children. I have not come with any special expectations, but this really is a time of great grace. I want to be sincere. This time I came because of my family. When I came back home after my first visit I also wrote an article about my experiences. It was very good. Even though I am here for the sake of my family, I have to admit that Our Lady has prepared many graces also for me. I have found a profound peace, especially after I heard Vicka's testimony. I felt that same peace that I felt in 1993 when I heard about the messages the first time. This all helps me again to decide for my vocation as a priest and for my ministry as a bishop. **Medjugorje** is PEACE. I have felt internal peace and I have witnessed about it to everyone in the group that I came with. When I see what is happening in our group, how people are returning to faith, prayer, confession, then I have to recommend many to come here. The experience of confession is exceptionally important and the evening prayer program and the meetings with the visionaries. Not only I, but also **Bishop Kennedy** who has been here several times, recommend to the faithful to come to **Medjugorje**. I wish to say: Thank you. Thanks to the faithful and the priests who work here. Your testimony of faith, love, prayer and hospitality for us pilgrims is very important."

MIRJANA'S ANNUAL APPARITION

The visionary **Mirjana Dragicevic-Soldo** had her regular annual apparition on *March 18, 1998*. Our Lady stopped the daily apparitions to **Mirjana** *December 25, 1982*. At that time Our Lady, after confiding the last of ten secrets to her, promised that she will have an apparition on her birthday, *March 18*, for the course of her entire life. And it was that way also this year.

The apparition lasted between *four* and *five* minutes. Our Lady spoke to her about the secrets, blessed all those present, and gave the following message:

"Dear children! I call you to be my light, in order to enlighten all those who still live in darkness, to fill their hearts with Peace, my Son. Thank you for having responded to my call!"

(Published by: Information Center MIR - Shrine of the Queen of Peace, 88266 Medjugorje, BiH)

MOTHER of MERCY

Our Blessed Lady told **Saint Bridget** that she was the Mother not only of the just and innocent, but also of sinners, provided they are willing to repent. O how prompt does a sinner (desirous of amendment, and who flies to her feet) find this good mother ready to embrace and help him, far more so than any earthly mother! **Pope Saint Gregory VII** wrote in this sense to the **Princess Matilda**, saying: "Resolve to sin no more, and I promise

The PILGRIM

that undoubtedly thou wilt find Mary more ready to love thee than any earthly mother."

But whoever aspires to be a child of this great Mother must first abandon sin, and then may hope to be accepted as such. **Richard of Saint Laurence** remarks, on the words of **Proverbs, up rose her children (Prov. 31:28)**, that the words "up rose" come first, and then the word "children," to show that no one can be a child of Mary without first endeavoring to rise from the fault into which he has fallen. For he who is in mortal sin is not worthy to be called the son of such a Mother.

And **Saint Peter Chrysologus** says that he who acts in a different manner from Mary declares thereby that he will not be her son. "He who does not the works of his mother, abjures his lineage." Mary humble, and he proud; Mary pure, and he wicked; Mary full of love, and he hating his neighbor. He gives thereby proof that he is not, and will not be, the son of his holy Mother.

The sons of Mary, says **Richard of Saint Laurence**, are her imitators, and this chiefly in three things: in "chastity, liberality, and humility; and also in meekness, mercy, and such like."

Whilst disgusting her by a wicked life, who would dare even wish to be the child of Mary? A certain sinner once said to Mary, "Show thyself a mother"; but the Blessed Virgin replied, "Show thyself a son." Another invoked the divine Mother, calling her the Mother of Mercy, and she answered: "You sinners, when you want my help, call me Mother of mercy, and at the same time do not cease by your sins to make me a Mother of sorrows and anguish."

He is cursed of God, says **Ecclesiasticus (3:18)**, **that angereth his mother**. "That is Mary," says **Richard of Saint Laurence**. God curses those who by their wicked life, and still more by their obstinacy in sin, afflict this tender Mother.

I say, by their obstinacy; for if a sinner, though he may not as yet have given up his sin, endeavors to do so, and for this purpose seeks the help of Mary, this good Mother will not fail to assist him, and make him recover the grace of God. And this is precisely what **Saint Bridget** heard one day from the lips of Jesus Christ, Who, speaking to His Mother, said, "Thou assistest him who endeavors to return to God, and thy consolations are never wanting to anyone." So long, then, as a sinner is obstinate, Mary cannot love him. But if he (finding himself chained by some passion that keeps him a slave of hell) recommends himself to the Blessed Virgin, and implores her, with confidence and perseverance, to withdraw him from the state of sin, there can be no doubt but this good Mother will extend her powerful hand to him, will deliver him to a state of salvation.

The false teaching, that all prayers and works are performed in a state of sin are sins, was condemned as heretical by the sacred **Council of Trent**. **Saint Bernard** says that although prayer in the mouth of a sinner is devoid of beauty, as it is unaccompanied with charity,

nevertheless it is useful, and obtains grace to abandon sin. For as *Saint Thomas Aquinas* teaches, the prayer of a sinner, though without merit, is an act that obtains the grace of forgiveness, since the power of impenetration [imploring] is founded not on the merits of him who asks, but on the divine goodness, and the merits and promises of Jesus Christ, Who has said, **Every one that asketh, receiveth (Luke 11:10).**

The same must be said of prayers offered to the divine Mother. "If he who prays," says *Saint Anselm*, "does not merit to be heard, the merits of the Mother, to whom he recommends himself, will intercede."

Therefore, *Saint Bernard* exhorts all sinners to have recourse to Mary, invoking her with great confidence. For, though the sinner does not himself merit the graces which he asks, yet he receives them, because this Blessed Virgin asks and obtains them from God, on account of her own merits. These are his words, addressing a sinner: "Because thou wast unworthy to receive the grace thyself, it was given to Mary, in order that, through her, thou mightest receive all."

"If a mother," continues the same saint, "knew that her two sons bore a mortal enmity to each other, and that each plotted against the other's life, would she not exert herself to her utmost in order to reconcile them? This would be the duty of a good mother.

"And thus it is," the saint goes on to say, "that Mary acts. For she is the Mother of Jesus and of men. When she sees a sinner at enmity with Jesus Christ, she cannot endure it, and does all in her power to make peace between them.

"O happy Mary, thou art the Mother of the criminal, and the Mother of the Judge; and being the Mother of both, they are thy children, and thou canst not endure discords amongst them."

This most benign Lady only requires that the sinner should recommend himself to her, and purpose amendment. When Mary sees a sinner at her feet, imploring her mercy, she does not consider the crimes with which he is loaded, but the intention with which he comes. And if this is good, even should he have committed all possible sins, the most loving Mother embraces him, and does not disdain to heal the wounds of his soul. For she is not only the Mother of Mercy, but is so truly and indeed, and she shows herself such by the love and tenderness with which she assists us all.

This is precisely what the Blessed Virgin herself said to *Saint Bridget*: "However much a man sins, I am ready immediately to receive him when he repents. Nor do I regard the number of his sins, but only the intention with which he comes: I do not disdain to anoint and heal his wounds; for I am called, and truly am, the Mother of mercy."

Mary is the Mother of sinners who wish to repent, and as a Mother, she cannot do otherwise than compassionate them. Nay more, she seems to feel the miseries of her

poor children as if they were her own. When the Cananite woman begged Our Lord to deliver her daughter from possession by the devil, she said, **Have mercy on me, O Lord, thou son of David, my daughter of David, my daughter is grievously troubled by a devil. (Matt. 15:22.)** But since the daughter, and not the mother, was tormented, she would rather have said, "Lord, take compassion *on my daughter*," instead of on herself. But no, she said, "Have mercy on me," and she was right; for the suffering of children are felt by their mother as if they were her own.

And it is precisely thus, says *Richard of Saint Laurence*, that Mary prays to God when she recommends a sinner to Him who has recourse to her. She cries out for the sinful soul, "Have mercy on *me!*" "My Lord," she seems to say, "this poor soul that is in sin is my daughter, and therefore, pity not so much her as me, who am her Mother."

Would that all sinners had recourse to this sweet mother! For then certainly all would be pardoned by God.

"O Mary," exclaims *Saint Bonaventure* in rapturous astonishment, "thou embracest with maternal affection a sinner despised by the whole world, nor dost thou leave him until thou hast reconciled the poor creature with his Judge." Meaning that the sinner, whilst in the state of sin, is hated and loathed by all, even by inanimate creatures. Fire, air and earth would chastise him, and avenge the honor of their outraged Lord. But if this unhappy creature flies to Mary, will Mary reject him? Oh, no! Provided he goes to her for help, and in order to amend, she will embrace him with the affection of a mother, and will not let him go, until by powerful intercession, she has reconciled him with God, and reinstated him in grace.

In the **second book of Kings (14-5)**, we read that a wise woman of *Thecua* addressed *King David* in the following words: **My lord, I had two sons, and for my misfortune, one killed the other so that I have now lost one, and justice demands the other, the only one that is left; take compassion on a poor mother, and let me not be thus deprived of both.** *David*, moved with compassion towards the mother, declared that the delinquent should be set at liberty and restored to her. Mary seems to say the same thing when God is indignant against a sinner who has recommended himself to her. "My God," she says, "I had two sons, Jesus and man. Man took the life of my Jesus on the Cross, and now Thy justice would condemn the guilty one. O Lord, my Jesus is already dead, have pity on me, and if I have lost the one, do not make me lose the other also."

Most certainly God will not condemn those sinners who have recourse to Mary, and for whom she prays, since he himself commended them to her as children. The devout *Lanspergius* supposes Our Lord speaking in the following terms: "I recommended all, but especially sinners, to Mary, as her children, and therefore, is she so diligent and so careful in the exercise of her office, that she allows none of those committed to her charge, and especially

those who invoke her, to perish; but as far as she can, brings all to me.

“And who can ever tell,” says the devout **Blosius**, “the goodness, the mercy, the compassion, the love, the benignity, the clemency, the fidelity, the benevolence, the charity, of this Virgin Mother towards men? It is such that no words can express it.”

“Let us, then” says **Saint Bernard**, “cast ourselves at the feet of this good mother, and embracing them, let us not depart until she blesses us, and thus accepts us for her children.”

And who can ever doubt the compassion of this Mother? **Saint Bonaventure** used to say: “Even should she take my life, I would still hope in her; and full of confidence, would desire to die before her image, and be certain of salvation.”

And thus should each sinner address her when he has recourse to this compassionate Mother, he should say:

“My Lady and Mother, on account of my sins I deserve that thou shouldst reject me, and even that thou shouldst thyself chastise me according to my deserts. But shouldst thou reject me, or even take my life, I will still trust in thee, and hope with a firm hope that thou wilt save me. In thee is all my confidence. Only grant is all consolation of dying before thy picture, recommending myself to thy mercy. Then I am convinced that I shall be lost, but that I shall go and praise thee in heaven in company with so many of thy servants who left this world calling on thee for help, and have all been saved by thy powerful intercession.”

(By Saint Alphonsus Maria de Ligouri, Serial No. 39, 1997)

LIVE the MASS

I met Jesus Christ today. He is awesome! He talked to me and I to Him. We laughed and shared, and then our souls' and hearts' joined together and became one. He healed me completely of my worries and fears, and then He told me to carry Him into the world, and to love others more powerfully with His love. It really changed me. I am to meet Him at the same place tomorrow. What an adventure!

Jesus Christ becomes truly and really present at each Mass. We encounter the risen Christ at each and every Mass. You can not encounter Christ and walk away unchanged. But, how much more is that transformation if one is properly disposed to meet Him and to the grace he wishes to give us!

The highest form of worship to the Father on the face of the earth is to celebrate the Mass, and to **LIVE the MASS** is first to **OFFER** Jesus Himself to the Father and to **OFFER ALL OF OURSELVES** as well. If we are distracted or thinking about work, the laundry, baking bread, our jobs, then our offering is not as complete as if we are focused and prayerful, because our offering of ourselves is incomplete. This offering continues

throughout the day in all that we think, say, or do. If we are aware of each moment and continue to offer ourselves and our actions, we live the Mass.

The bond of unity is love. At each Mass we become bonded personally to Jesus Christ, and Him to us! **Personally**. One to one, more intimately than a bride and a groom do we become bonded to Jesus and to God. God is Love, and if we are open to His love, we will be carriers of His love to the world. All love is of God, comes from God and flows back to God. To live the Mass is to Love. It is to love God with all our hearts and to love our neighbor and ourselves. This means we take God's love within us out to the world and let it flow like a river. **Powerfully. Completely. Without fear**. This is living the Mass.

Jesus is truly present at each Mass. He is present where two or more are gathered in His name. He is present in the assembly. He is present in the word of God proclaimed in the Gospel and the readings, because the word of God is active, it is alive. Jesus is present in the presider at each Mass, and He is present in the people, who go forth and make Him present in their circle of life. But Jesus is especially truly and really present, par excellence” at the summit of the Liturgy, which is Holy Communion, the **Eucharist!** Mass is a real encounter with Christ. **TO LIVE THE MASS** is to live the **PRESENCE** of Christ Jesus. When you are working, sleeping, laughing, looking across the table at someone you love, Jesus is present. He abides in us, and we in Him. The Mass reinforces this reality and is an outward sign of this reality. Each time we celebrate Mass and receive Jesus Christ, His presence is renewed in each of us.

(By Philip Hofsetter, Edited from “Life In Christ” # 75, Feb. 14, 1998 with permission)

THE PRO-LIFE COMMITMENT IS EUCHARISTIC

Our commitment to defend our pre born brothers and sisters receives its form and sustenance from the **Eucharist** as a sacrament of faith, unity, life, worship and love.

The Eucharist is a sacrament of faith. The **Consecrated Host** looks no different after the consecration than before. It looks, smells, feels, and tastes like bread. Only one of the five senses gets to the truth. As **Saint Thomas' Adoro Te Devote** expresses, “Seeing, touching, tasting are in Thee deceived. What says trusty hearing, that shall be believed?” The ears hear his words, “This is My Body; this is My Blood,” and faith takes us beyond the veil of appearance.

Christians are used to looking beyond appearances. The baby in the manger does not look like God; nor for that matter does the man on the cross. Yet by faith we know he is no mere man. The **Bible** does not have a particular glow setting it off from other books. Nor does it levitate above the shelf. Yet by faith we know it is uniquely the Word of

God. The **Eucharist** seems to be bread and wine, and yet by faith we say, **“My Lord and My God!”** as we kneel in adoration.

The same dynamic of faith that enables us to see beyond appearances in these mysteries enables us to see beyond appearances in our neighbor. We can look at the persons around us, at the annoying person or the ugly person or the person who is unconscious in a hospital bed, and we can say, “Christ is there as well. There is my brother, my sister made in the very image of God!” By the same dynamic we can look at the pre born child and say, “There, too, is my brother, my sister, equal indignity and just as worthy of protection as anyone else!” Some people will say the child in the womb, especially in the earliest stages, is too small to be the subject of constitutional rights. Is the **Sacred Host** too small to be God, too unlike Him in appearance to be worshipped? The **slightest particle of the Host is fully Christ**. Eucharistic Faith is a powerful antidote to the dangerous notion that value depends on size.

The Eucharist is also a Sacrament of Unity. **“When I am lifted up from the earth,”** the Lord said, **“I will draw all people to myself” (John 12:32)**. He fulfills this promise in the **Eucharist**, which builds up the Church. The Church is the sign and cause of the unity of the human family.

Imagine all the people, in every part of the world, who are receiving **Communion** today. Are they all receiving their own personalized, customized Christ? Are they not rather each receiving the one and only Christ? Through this sacrament, Christ the Lord, gloriously enthroned in heaven, is drawing us to himself, then he is drawing us to one another. *Saint Paul* comments on this, **“We, many though we are, are one body, since we all partake of the one loaf” (I Cor. 10:17)**. When we call each other “brothers and sisters,” we are not merely using a metaphor that dimly reflects the unity between children of the same parents. The unity we have in Christ is even *stronger* than the unity of blood brothers and sisters, because we *do* have common blood: the blood of Christ! **The result of the Eucharist is that we become one**, and this obliges us to be as concerned for each other as we are for our own bodies.

Imagine a person who receives **Communion**, accepts the **Host** when the priest says, “The Body of Christ,” says “Amen,” and then breaks off a piece, hands it back, and says, “Except this piece, Father!” This is what the person who rejects other people may as well do. In receiving Christ, we are to receive the whole Christ, in all his members, our brothers and sisters, whether convenient or inconvenient, wanted or unwanted.

As *Saint John* remarks, Christ was to die **“to gather into one all the scattered children of God.”** Sin scatters. Christ unites. The word “diabolical” means “to split asunder.” Christ came **“to destroy the works of the devil” (I John 3:8)**. The **Eucharist** builds up the human

family in Christ who says, “Come to me; feed on My Body, become My Body.” Abortion in a reverse dynamic, says “Go away! We have no room for you, no desire for you, no responsibility for you. Get out of our way!” Abortion attacks the unity of the human family by splitting asunder the most fundamental relationship between any two persons: mother and child. The **Eucharist**, as a Sacrament of Unity, reverses the dynamic of abortion.

The Eucharist is the Sacrament of Life. “I am the Bread of Life. He who eats this bread will live forever. I will raise him up on the last day” (see John 6:47-58). The **Eucharistic** sacrifice is the very action of Christ by which he destroyed our death and restored our life. Whenever we gather for this sacrifice we are celebrating the victory of life over death, and therefore over abortion. The pro-life movement is not simply working “for” victory; we are working “from” victory. As the **Holy Father** said in **Denver** in 1993, “Have no fear. The outcome of the battle for life is already decided.” Our work is to apply the already established victory to every facet of our society. Celebrating the **Eucharist** is the source and summit of such work.

The Eucharist is the Supreme act of Worship of God. Two lessons each person needs to learn are, “1. There is a God. 2. It isn’t me.” The **Eucharist**, as the perfect sacrifice, acknowledges that God is God, and that “it is [his] right to receive the obedience of all creation.” (*Sacramentary*, Preface for Weekdays III). Abortion, on the contrary, proclaims that a mother’s choice is supreme. “Freedom of choice” is considered enough to justify the dismemberment of a baby. Choice divorced from truth is idolatry. It is the opposite of true worship. It is the opposite of true worship. It pretends the creature is God. Real freedom is found only in submission to the truth and will of God. Real freedom is not the ability to do whatever one pleases, but the power to do what is right.

The **Eucharist** is, finally, **The Sacrament of Love.** *Saint John* explains, **“This is how we know what love is: Jesus Christ laid down his life for us” (I John 3:16)**. Christ teaches, **“Greater love than this no one has, than to lay down his life for his friends” (John 13:13)**. The best symbol of love is not the heart, but rather the crucifix.

Abortion is the exact opposite of love. Love says, “I sacrifice myself for the good of the other person. Abortion says, “I sacrifice the other person for the good of myself.” In the **Eucharist** we see the meaning of love and receive the power to live it. The very same words, furthermore, that the Lord uses to teach us the meaning of love are also used by those who promote abortion: “This is my body.” These four little words are spoken from opposite ends of the universe, with totally opposite results. Christ gives his body away so others might live; abortion supporters cling to their own bodies so others might die. Christ says “This is My Body *given up for you*; This is My Blood *shed for*

you.” These are the words of sacrifice, these are the words of love.

In **Washington** in **1994** **Mother Teresa** said that we fight abortion by teaching the mother what love really means: “to be willing to give until it hurts...So, the mother who is thinking of abortion, should be helped to love, that is, to give until it hurts your plans, or her free time, to respect the life of her child.”

Gustav Thibon has said that the true God transforms violence into suffering, while the false god transforms suffering into violence. The woman tempted to have an abortion will transform her suffering into violence unless she allows love to transform her, and make her willing to give herself away. The **Eucharist** gives both the lesson and the power. Mom is to say “This is *my* body, *my* blood, *my* life; given up for my child.”

Everyone who wants to fight abortion needs to say the same. We need to exercise the same generosity we ask mothers to exercise. We need to imitate the mysteries we celebrate. “Do this in memory of me” applies to all of us in the sense that we are lovingly suffer with Christ so others may live. We are to be like lightning rods in the midst of this terrible storm of violence and destruction, and say, “Yes, Lord, I am willing to absorb some of this violence and transform it by love into personal suffering, so that others may live.”

Indeed, the **Eucharist** gives the pro-life movement its marching orders. It also provides the source of its energy, which is love. Indeed, if the pro-life movement is not a movement of love, then it is nothing at all. But if it is a movement of love, then nothing will stop it, for “**love is stronger than death, more powerful even than hell**” (**Song of Songs 8:6**).

Fr. Pavone is the **National Director** of *Priests for Life*, and an archdiocesan priest of **New York**.

(“**CENTER FOR PEACE**”, **Father Frank Pavone, Jan. 1998**)

RELATIONSHIP with GOD, OTHERS DETERMINES GOOD, EVIL

The problem of sin and temptation seems to be ignored by many in our society, or explained as part of a psychological theory that denies free will. However, the public interest focused on the sensational accusations about the rich and famous is perhaps an indication that standards or personal morality have not been eroded entirely. In each case, it seems obvious that “somebody should have known better.”

During **Lent**, the Church points out the social consequences of sin and “must impress on the minds of the faithful the distinctive character of penance as a detestation of sin because it is an offense against God. The role of the Church in penitential practices is not to be passed over, and the need to pray for sinners should be emphasized.” (**Vatican II, Constitution on the Sacred Liturgy, 109**)

Both good and evil in the moral order are evaluated in the context of our relationship with God and neighbor. to help us appreciate our solidarity with others as God’s people, the liturgy draws upon a description of **Temple** liturgy from the **Book of Deuteronomy**. The bond forming individuals into a people transcends the ages.

Each generation can identify with those ancestors who wandered from **Mesopotamia** to **Egypt** and with **Moses** and those he led out of slavery into the service of God in their own land. In times of peace and abundance people tend to consider themselves self-sufficient; then they often forget their bond to God and the community.

The offering of the first fruits of the harvest was an occasion throughout the year to thank God for the gifts of land and rain (**Dt. 26:10**). The tithe was given to the **Levite**, the stranger, the orphan and the widow, reminding the farmer of his obligation toward the less fortunate in his midst (**Dt. 26:12-15**)

The Gospel describes Jesus undergoing the same temptations that we all face in the varied circumstances of life. “**We have a high priest who has been tempted in every way that we are, though he is without sin**” (**Heb. 4:15**). **Matthew** and **Luke** depict the drama as a three-step contest between Jesus and the devil. The first temptation is to use divine power for self-gratification. The need for life’s necessities, such as food, should be satisfied through the fabric of our human relationships, through the exercise of our natural talents. In the **Lord’s Prayer**, the petition for daily bread is in the plural. Jesus’ response adds the perspective of the spiritual order, quoting from **Deuteronomy**, “**Not by bread alone does one live but by every word that comes forth from the mouth of the Lord**” (**8:3**).

The desire for power and wealth can replace God as the center of a person’s life and thus constitute idolatry. Jesus is tempted to gain the world’s kingdoms with their power and glory. He rejects the temptation to align with the forces of evil and uses **Deuteronomy 6:13** to express his commitment to the one God. A good end never justifies the choice of wrong means!

Perhaps **Luke** changed the order of the temptation so (see **Mt. 4:1-11**) that **Jerusalem** and the **Temple** would be the climax of the series (see **Lk. 2:22 and 41; 9:51**). The Devil abuses the **Scriptures (Ps. 91:11-12)** to insinuate that the title “Son of God” would permit Jesus to be rescued miraculously if he were to jump from the heights of the **Temple**. Do some Christians expect God to do great things for them merely for their self-aggrandizement? The temptation of presumption must be rejected as resolutely as the tendency to despair that afflicts some people. Beware of those who make facile use of Scripture! Jesus puts the psalm on the proper context by a basic principle: “**You shall not put the Lord your God to the test!**” (**Dt. 6:16**). We are obliged to serve God, so it is folly to demand that God rescue us from our own stupidity.

Luke comments that the Devil left Jesus to await another opportunity (4-13); this came through the weakness of **Judas Iscariot** (22:3). Jesus took a risk in choosing human collaborators, and he continues to do so through the ages. Are we learning the lessons of the temptations? Does our **Lenten** penance include an effort to remedy the tragic consequences of sin?

Father Frizzell is director of the Institute for Judeo-Christian Studies at Seton Hall University.

(Fr. Lawrence Frizzell "The MONITOR" Feb. 26, 1998)

THE HIGH COST of BEARING the CROSS

For many Catholics, news that pro-lifer **Joan Andrews** is going away to jail for as long as three years provokes as much consternation as admiration,

The mother of young children (including a handicapped boy that she and her husband **Chris Bell** are about to adopt), **Joan Andrews**, many might think, has responsibilities that go beyond principles.

While they may admire her for her valiant pro-life work—silent witness and prayer outside abortion clinics, “rescues” on behalf of the unborn—they may also secretly think that the kind of witness that leads to prison is best left to the young or the graybeards, to priests and nuns—those with less to lose or fewer people depending on them.

Joan Andrews does not agree. In fact, when faced *Jan. 15* with an indeterminate jail sentence intended to force her to accept probation and thus—thus in her mind—acquiesce to a system that imprisons the rescuers and protects the killers, **Joan Andrews** refused to accept the solace of family or the excuse that her family’s needs come first: “I will die in jail,” she told the court, “before I place even my family before God.”

Joan Andrews—like others before her in pro-life, anti-war and civil-rights movements—embodies the kind of stubborn heroism that seems at once saintly and insane.

Such holy activists dedicate their actions to God, and act out of an acute sense of God’s love and their own responsibility to protect His creation and witness to His moral law.

Many of us who are Catholic mothers and fathers may feel strongly about the state’s approval of abortion, or about the use of tax dollars for weapons of mass destruction.

Yet we are uncomfortable with actions that would make it difficult to provide for our family’s welfare.

For many of us who make our way through the compromises and challenges of daily life, radical action, and the equally radical—some might say foolhardy—trust that God will protect us and our families, seems hard to justify, and harder to do so. So we flinch when we hear **Joan Andrews** say: “If anyone puts God first, can he ever doubt God’s protection over his family? No, never! Regardless of what happens, my husband and children are in God’s hands. I worry not.”

Yet Jesus himself asks all of us an equally radical commitment: “**Whoever loves father or mother more than Me and whoever loves son or daughter more than Me is not worthy of Me; and whoever does not take up his cross after Me is not worthy of Me**” (Mt. 10:37-38).

Not everyone may be called to make the sacrifices of a **Joan Andrews**, but we are all called to be saints. We are challenged to respond with our whole heart and mind to God’s call.

The example of people like **Joan Andrews** reminds us that Christians are not called to the comfortable life, but to the cross.

Symbol of worldly shame and heavenly glory, the cross can embarrass and discomfort us. Too often we flee from its weight rather than embrace it.

But it is Jesus Himself who challenges us to pray, do penance and, on occasion, go beyond the comfortable and the routine in order in order to bear witness to His love for us and for our trust in Him.

(“OUR SUNDAY VISITOR” Feb. 1, 1988 with permission)

HEALTH CARE for the PEOPLE

The pro-life movement can no longer avoid getting involved in the health-care debate. The winner of the presidential election will be forced to make major health-care decisions that will significantly change the way health care is delivered in the **United States** for decades. And because of the third party payers, a lack of *accountability* and the self-serving nature of the individuals who determine the unlimited availability of revenue, there’s been no real way of controlling costs.

After two decades of attempting to rationalize an irrational health-care system, **Democrats** and big business have decided that a government plan is the best way to rein in runaway medical costs. These programs will be modeled after the mega-HMO, PPO and managed care programs. Since these plans are provider-driven (government aligned with big business bureaucrats), health-care costs will continue to add to the deficit and be paid for by the American people through increased taxes.

The single-pay method of accountability (S.#1227) and the “play or pay” model that is being supported by **Bill Clinton**, would be a disaster. The **Freedom of Choice Act**, along with the **Self Determination Act** would be the tools these national health plans would use to put a cap on health-care costs and rational health care.

The most frequently discussed examples of rationing are the placement of age limits on those covered by **Medicare**, weight limits on the use of high technology for newborn babies weighing less than 490 grams, and genetic screening of all pregnant women. This type of mentality and legislation some fear could result in euthanasia, abortion, infanticide and genetic screening becoming

federally mandated requirements. The quality of life ethic would replace the sacredness of life ethic.

A consumer-choice, market-driven plan, that gives all Americans the same *tax fairness* as the employee of a large corporation is the only answer that would control costs and protect the right we all have to life. True insurance that protects against catastrophic uncertainty needs to replace the prepaid medical plans that exist today.

The most urgent concern to pro-lifers should be the effort being made by the **Democrats** to establish a national health-care plan like that in **Canada**. I attended a Senate hearing last year and discovered that **Chrysler Corp.** is supporting these efforts. **Ford** and **GM** will likely soon follow. It's obvious their goal is to get the high cost of health care off their backs so they can remain competitive.

How can we expect bureaucrats in government to control costs when they have already demonstrated the **Medicare** system needs to be revamped or is expected to account for 30 percent of our national debt by 2025?

Along with abortion, the health-care crisis has become one of the major issues of the 1992 presidential election. Executives at **Blue Cross, Prudential, Aetna, Metropolitan, Lincoln National, Great West, Equitable**, etc., etc., and many hospitals have spent millions putting together their "managed care" programs to gear up to become partners with a governmental plan. Pro-lifers have an opportunity to stop this shift in health care at the voting booth or hand over another major victory to the death peddlers without even a fight.

The pro-life solution is to return our health system back to the people of **America** and the free market system. **Medical Care Savings Accounts** and individual rather than employer-controlled health insurance are excellent consumer-choice alternatives. The pro-life community must preach "choice" in the health-care debate. If we don't, **Dr. Death [Jack Kevorkian]** will become more the rule than the exception.

The time has come to give witness to the sacredness of human life in the way we purchase health care.

For more information about a pro-life insurance alternative call (313) 357-7852 or write: Pro-life Marketing Group, P.O. Box 2606, Southfield, MI 48037.

(By Michael O'Dea "NATIONAL CATHOLIC REGISTER" Oct. 18,1992, Reprinted with permission)

WHAT CAN BE DONE TO PROMOTE PRO-LIFE / PRO-FAMILY HEALTHCARE?

"Health-care professionals can be strongly tempted at times to be manipulators of life, or even agents of death", **Pope John Paul II, Evangelium Vitae**, Par. 89.

Did you know that most health care plans subsidize abortion?

Educate pro-life/pro-family people to demand pro-life/pro-family health insurance from their employers (union

members could have a significant impact, since unions pride themselves on giving their members a "choice".

Lobby **Congress** so that pro-life/pro-family people can make a *conscientious choice* when they are purchasing a health care plan.

- a) for a tax law change that will allow people the opportunity to purchase health care with the same tax dollars (present laws discriminate against families that do not have employer paid insurance, since they must pay for health care with after tax dollars, employees with employer paid insurance pay for health insurance with pretax dollars; this is very unfair and a significant economic disadvantage that force *pro-life families to subsidize abortion*).
- b) for an amendment to the new privatization of **Medicare** to allow physicians that choose to accept private money for health care to continue receiving federal money from **Medicare**, privatization of **Medicare** will *assure pro-life families the opportunity to choose a pro-life physician*.
- c) Defeat the **Norwood** "health care bill of rights" (H.R. 1415), this legislation is another incremental step in **Clinton** health care that could eventually put health insurance, except for religious organizations, in the control of insurers that *force families to participate in funding abortions*.

Promote the pro-life/pro-family advantages of **Medical Savings Accounts** for the self employed and encourage supporters to *shop for health insurance plans that do not pay for abortion, abortifacients invitrofertization, contraception, sterilization, genetic and prenatal testing that prepares mothers for abortion, and for couples that are in a homosexual or unmarried heterosexual relationship*.

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BLESSED OIL

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

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

Oil from **Medjugorje and other shrines** is a sacramental and should be handled as such. It is NOT the same as the oils blessed by the Bishop for official church ceremonies or during administration of the sacraments by a priest.

We request a \$5 donation per small bottle, this covers \$4 for the bottle, packaging and special handling plus \$1 mailing or postage expense.

DONATIONS by CHARGE CARD AVAILABLE

We now accept **DISCOVER/PRIVATE ISSUE, MASTER CARD** and **VISA** for all donations to the **PFMC** for books, pilgrimages, retreats, and for **“The PILGRIM”** or the building fund.

This availability does not come without its cost to us. Every charge card use costs us about 3% of the total charged. Since we had to invest heavily in new

equipment and must pay fees beyond the per charge cost to us, there will be 3% **PROCESSING FEE, non-refundable if credit is necessary**, added to each charge card bill that is processed.

BULLETIN NOTICES

We need YOUR HELP, with your **Parish Bulletin Coordinator**. Would you be so kind as to take the following BULLETIN NOTICES to your **Pastor** and / or **Parish Bulletin Coordinator** and ask them to publish these notices for your interest and because you an active parishioner has asked.

Thank you.

Pilgrimage to the Shroud of Turin Exhibit and Medjugorje, 5/1/98 -5/15/98.

Last chance to take this pilgrimage of a lifetime to see the **Shroud of Turin Exhibit, Eucharistic** and Marian Shrines in **Italy** and **Medjugorje**. Depart from **Newark** on *Friday, 1 May 1998* and return on *Friday, 15 May 1998*. Package price: **\$2499** plus **\$79** transfer fees and **\$60** travel insurance. Call the **Pilgrims of Faith Marian Center (PFMC)**, (609) 768-9228, for information sheet.

Retreat with Dave Haggerty, 5/29/98 –5/31/98

Pius X Retreat House. Cost per person double occupancy of **\$150** includes *Friday* and *Saturday* overnight, Breakfast and Lunch and Supper *Saturday*, and Breakfast and Lunch on *Sunday*. Call the **Pilgrims of Faith Marian Center (PFMC)**, (609) 768-9228, for information sheet and reservation form.

Pilgrimage to Paris, Lisieux and Lourdes, France, 7/5 - 7/12/98, with option to Medjugorje, 7/12 - 7/19/98

A breathtaking experience of healing. Package price: **\$1999** including taxes and transfer fees. Option cost is **\$899**. Call the **Pilgrims of Faith Marian Center (PFMC)**, (609) 768-9228, for information sheet.

CALENDARS:

In *April*, the Church celebrates the Solemnities of *PASSION (PALM) SUNDAY (5)*, and *EASTER SUNDAY (12)*, the Feast of *Saint Mark, Evangelist (25)*, the Memorials of *Saints Francis of Paola (2)*, *Isidore of Seville (4)*, *Anselm (21)*, *George, Martyr (23)*, *Fidelis of Sigmaringen (24)*, *Peter Chanel (28)*, *Louis de Monfort (28)*, *Catherine of Siena (29)* and *Pius V, Pope (30)*. The *EASTER TRIDUUM* is Holy Thursday (9), Good Friday (10) and Holy Saturday (11).

The *FEAST of DIVINE MERCY*, not yet officially recognized by the *Magisterium* of the Roman Catholic Church, is celebrated by many churches as requested by Jesus in his Apparitions to *Blessed Faustina Kawalska* on the *SECOND SUNDAY of EASTER (19)*. The *DIVINE MERCY NOVENA* starts on *Good Friday (4/10/98)*.

In *May*, the Church celebrates the Solemnity of *ASCENSION of the LORD (21)*, the Feast of *Saint Matthias, Apostle (14)* and the Memorials of *Saints Joseph the Worker (1)*, *Athanasius (2)*, *Nereus (12)*, *Achilleus (12)*, *Pancras (12)*, *Isidore the Farmer (15)*, *Pope John I (18)*, *Bernardine of Siena (20)*, *Bede (25)*, *Gregory VII (25)*, *Mary Magdalene de Pazzi (25)*, *Philip Neri (26)* and *Augustine of Canterbury (27)*. The Church calendar recognizes *Mother's Day (10)*, *Pentecost Sunday (31)* and *Memorial Day (observed) (25)*.

AROUND THE PFMC AREA

RETREAT with DAVID HAGGERTY

Friday evening, Saturday and Sunday afternoon, May 29-31, 1998: Retreat with David Haggerty. Pius X Retreat House. Cost per person double occupancy of \$150 includes Friday and Saturday overnight, Breakfast and Lunch and Supper

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Pilgrims of Faith Marian Center (PFMC)
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We operate on divine providence and the kind donations of those who can afford to support us.

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



Saturday, and Breakfast and Lunch on Sunday.
See information sheet and reservation form on page 9.

CATHOLIC RADIO

Listen to **Geraldine McSorley** and her guests on Irish Aires, WBCB-AM 1490, *Saturdays 7:30 AM to 9:30 AM.*

Listen to **Dominic Lettieri** and his *In His Sign (HIS) Ministries* guests on *Putting It on the Line*, WTMR-AM 800, *Monday thru Friday, 5 PM to 6 PM.*

Listen for his announcements and see the enclosed information brochure for the *Catholic Unity Conference and Arts Festival* at the *Valley Forge Convention Center, Thursday, 18 June 1998 thru Sunday, 21 June 1998.*

MARIAN PILGRIMAGE PRESENTATIONS

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

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