



# The PILGRIM

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June 2003

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

## A PRAYER



*Gracious God, shower upon us the gifts of the Holy Spirit and give us today all that is necessary to become strong instruments of Your Healing Power.*

*Despite our weaknesses to be used as broken vessels, inspire us to do all from the sweet anointing of Holy Gladness rather than from our own self will. In humility, we bow before thee, knowing that all things are possible only through You.*

*Change each of us from the inside out, and help us each to hunger to forgive and to be forgiven. Keep our dependency on you for the abundant graces needed to be Holy.*

*We pray through the intercession of the Immaculate Heart of Mary and the Most Sacred Heart of Jesus.*

AMEN

(Kathleen prays from the heart for each issue.)

## **PILGRIMAGE to SAN GIOVANNI, LANCIANO, ROME, and 7 NIGHTS in MEDJUGORJE – A COMPLETE SUMMER PILGRIMAGE PACKAGE: AUGUST 17 through AUGUST 29, 2003**

Reservations must be sent in as soon as possible for this very great gift of pilgrimage to visit Padre Pio's Shrine, the Eucharistic Miracle at Lanciano, Rome, and Medjugorje, where your heart will be filled with an experience you will live daily.

In order not to lose any of our airline seats, we are asking you to give us your name to hold your seat for you. Send in the reservation coupon clipped off of the information sheets on pages 23 and 24

The MESSAGE for May, alleged to be from the GOSPA, Our Lady, Queen of Peace, to a visionary from Medjugorje, Bosnia-Herzegovina, is presented beginning on page 16 (centerfold pages) followed by the related REFLECTION and PRESS BULLETIN.

with the deposit immediately. Roommates may fill in both sides of the same coupon. Don't forget the emergency information. Call Kathleen at (856) 768-9228 or 1-800-788-MARY [6279] and let her know you are putting the reservation coupon and deposit in the mail. She will immediately lock into your seat for you. If you wish to utilize Discover, MasterCard or Visa, that can be arranged.

Keith and Kathleen will be accompanying this pilgrimage as Pilgrimage Coordinators, and you will love Father Giovanni Tino. He accompanied the last PFMC pilgrimage via Assisi and Rome to Medjugorje. He is very spirit filled, and a wonderfully spiritual priest. There will be a great emphasis on inner healing on this pilgrimage.

(Keith and Kathleen Werner)

## **MEDICAL MISSION to the DIOCESE of PUERTO PLATA in the DOMINICAN REPUBLIC**

In addition to the list of aid items we have published in past issues of "The PILGRIM" the PFMC is coordinating the subject Medical Mission from September 27, 2003 to October 11, 2003.

If you are a doctor (particularly a specialist), a nurse, or other health care professional, and need more information, please call Kathleen at (856) 768-9228 or 1-800-788-MARY [6279].

If you can participate, please fill in the reservation coupon at the bottom of the information sheet on page 25, cut it off and mail it. We need your name and data as well as an indication of intent with regard to meal plan and airline tickets. The PFMC has arranged for lodging at no cost to you.

"The PILGRIM" for June 2003 is dedicated to the "Immaculate Heart of Mary in Perfect Union with the Sacred Heart of Jesus." See page 3 for the Table of Contents / "IN THIS ISSUE . . .".

The staff has established through the Diocese of Puerto Plata, a Humanitarian Aid Program in addition to the Medical Mission. Both work with the poor and sick of the parishes within the diocese. We have three orphanages that we will help and several clinics.

After talking with a representative from the office of Bishop Gregorio Nicanor Pena Rodriguez, we are asking our readers and parishes for help on a regular basis with the following:

Donations of money to support the seminarians, who are studying English. This money will be used to buy the second edition of English books for them to use. It will also help with buying them English Bibles, and Catechisms, and shipping them there.

We need medicines to send to the medical clinic that ministers only to the very poor and destitute. Servas de Maria is run by the nuns, and Sister Blanca is in charge of the many demands of the clinics.

We also have a long list of medications the Sisters can use, but we need to get a doctor involved in getting them. If you are a doctor and reading this, or if you are a representative / sales person from a drug house, would you please get in contact with Kathleen for a larger list of antibiotics and drugs that are needed.

Please respond to God's call to join us in our Medical Mission, or to help with needed goods to send to the Orphanages and the Medical Clinics. We can use a lot of support. We are especially looking for Pediatricians, Neurologists, Surgeons, and specialists in the area of diabetes. Nurses will help with clinic work, and lay people will help with paperwork or in the Orphanages.

If you can help us collect toys for little girls up to ages 15, or new clothing for children up to this age, please send it or bring it to the PFMC.

If you can help with finances to package and FedEx packages direct to the Bishop's office, we would be most grateful. A 50 # box costs about \$100. If you know anyone going to Puerto Plata who can hand carry a large duffel bag of goods with them, please have them call Edwina, Fay, Liz, or Kathleen.

Since the Bosnian War the PFMC has been involved with many Humanitarian Aid projects. We are quite excited about this particular project, especially since we have seen the true poverty of this country. We ask

each of you to look into your hearts and hear God's call to help. We can't do a whole lot, but we sure can make a tiny dent.

Please mail all checks or materials to **PFMC, 61 Cooper Road, Voorhees, NJ 08043**. Thank you.

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## **CATHOLIC INSTITUTE of DISCIPLESHIP – FUTURE SEMINARS**

The Catholic Institute of Discipleship at Saint Antoninus Church, 337 South Orange Avenue, Newark, NJ 07103 has planned several future seminars: "The Eucharist" 8/9/2003, and "The Last Things" 11/15/03. Information sheets are available at the PFMC. Call (973) 623-0258 for more information.

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## **A GALA DINNER and FUND RAISING CONCERT WITH GRACE MARKAY and FATHER MICHAEL SEMANA**

Mark your calendars and plan ahead for **Saturday, NOVEMBER 15, 2003** for a **Gala Dinner and Fund Raising Concert** to be held at the Holiday Inn on NJ Route 70 (Marlton Pike), Cherry Hill, New Jersey.

Join in a Cocktail Reception of Complementary Hors d'oeuvres of assorted cheeses, assorted fruit, crackers, breads and brushchetta with garlic toast. A Cash Bar will be open from 6 PM to 7 PM, you will be escorted to the Grand Ballroom for a festive candlelight Buffet Dinner and Dessert Bar. You will enjoy background music throughout the evening.

Dinner will consist of Salad Bar, Seafood Newburg with rice pilaf, Southern fried chicken, Prime Rib au jus, glazed baby carrots with sautéed green beans, roasted bliss potatoes. You are invited to all you can eat. Tables will be set for 10 and tickets are \$50 each person. A limit of 300 people has been set.

Father Michael Semana and Grace Markay will present a PFMC benefit concert following dinner.

The volunteer Board of Directors and Staff of the PFMC recognize and accept that the final authority regarding the alleged Marian apparitions, locutions and related messages at, and to the recipients from, Medjugorje, Bosnia-Herzegovina, as well as all other private revelations, rests with the Holy See, to whose judgment we willingly submit. We give total allegiance to our One, Holy, Catholic and Apostolic Church and its Magisterium, particularly Our Holy Father, Pope John Paul II. See page 5 for additional PFMC information. While those presenters who work with the PFMC are selected for their personal qualifications and commitment to the Church, their comments and presentations are those of individual Catholics and no endorsement by ecclesiastical authority is to be presumed.

Rooms at the Holiday Inn Cherry Hill Hotel are available and can be booked using the Pilgrims of Faith Marian Center (PFMC) event identification for \$89 per night for two double beds. The hotel has a gym, and indoor heated pool.

Sign up early. We accept Visa, MasterCard, and Discover. Call 856-768-9228 for reservation or fill in the reservation form and clip it off of page 26. Mail the form with donation to the PFMC.

## 2004 RC, YT, and 3-DX DATES to MARK on YOUR CALENDAR

If the 2004 RC, YT, and 3-DX are to be again held at the Hilton Hotel in Cherry Hill, NJ, the dates will be Friday, 12 March 2004, Saturday, 13 March 2004, and Sunday, 14 March 2004 for the RC and YT. The 3-DX will be Monday, 15 March 2004, Tuesday, 16 March 2004, and Wednesday, 17 March 2004.

The theme will be “Behold, I am sending you like sheep in the midst of wolves” (Matthew 10:16 [NAB])

We have signed a contract for the HILTON HOTEL, Cherry Hill, NJ, facilities for the above dates. We are still gathering inputs from attendees and volunteers from past years so please send them in if you have inputs. We will work to improve upon lessons learned. Information sheets and reservations forms will be issued as soon as we have them completed.

Father Andrew Apostoli, CFR, Al Barbarino, Father Robert DeGrandis, SSJ, Father Michael Semana, REFUGE and HEARTS AFIRE have all agreed to return.

Kathleen and Liz are working daily on getting commitments from those on the list of desired speakers. Please pray that those contacted will be available on the dates indicated.

## SAINT MARGARET MARY ALACOQUE

October 17 is the feast of Saint Margaret Mary Alacoque. Not many Catholics know of this saint, but almost everyone knows what God worked through her - even those who now work to destroy all that Divine Providence accomplished through this humble nun. Even the most superficial perusal of history shows that there was never a time without conflict. These conflicts took place in every area of human activity because people are the artisans of

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anarchy against God. This anarchy shows itself in every level of human society. The reasons for this rampant disorder may be found in the preponderance of the consequences of original sin over the practice of Christian virtue.

Whenever charity grows cold, all the vices born of pride explode in violence. Disordered self-love always leads to disobedience and disobedience always leads to violence.

Satan seeks to enter the highest places of influence from which he spreads his lies with the least opposition. When the best elements in society become corrupted, the consequences become the worst.

In all this explosion of disordered pride, God sent a messenger with the solution to all the problems. Although Saint John Eudes and Saint Claude de Colombiere were great preachers of devotion to our Lord in His Sacred Heart, it was Margaret Mary Alacoque who received the message to spread devotion to the Sacred Heart.

We may be sure there were many self-appointed ‘saviors’ of the Church then as there are today.

The genuine messengers chosen by God are invariably those who have learned to accept suffering

and adversity whether in physical illness or because of the malice of others.

Schooled in suffering and persecution, Margaret Mary Alocque was purified for her yet unsuspected mission. She was not the energetic, active and efficient one; she was quiet, slow and clumsy. As a novice in the Visitandine Congregation, Margaret Mary was humble, obedient, simple, and frank; an edification to the entire community. A fellow-novice said of her: *“by her charity to her sisters, to whom she never uttered an irritating word, and by her patience under the sharp reproofs, scorn, and ridicule to which she was often submitted.”*

Her comfort was found in meditating on the passion and death of our Lord on the Cross. Our Lord had been appearing to Margaret Mary continually. Often He would appear as crowned with thorns. On December 27, 1673, her devotion to our Lord’s sacred passion was rewarded with the first of the great revelations.

During a period of eighteen months, our Lord continued to appear to Margaret Mary at intervals. Each appearance explained and amplified the first revelation.

It was our Lord who told Margaret Mary that His heart was to be honored under the form of a heart of flesh, represented in a way we have now become familiar. And, that in consideration of the coldness and rebuffs given Him by mankind in return for all His eagerness to do them good, she should make up for their ingratitude so far as she was able.

How was this to be done? This was to be done by frequent loving communion, especially on the first Friday of each month and by an hour’s vigil every Thursday night in memory of His agony and desertion in Gethsemane. This was accomplished by Catholics in the devotions of the Nine Fridays and the Holy Hour.

A final revelation was made within the Octave of Corpus Christi in 1675, when our Lord said to Saint Margaret Mary: **“Behold the heart which has so much loved men that it has spared nothing, even exhausting and consuming itself in testimony of its love. Instead of gratitude I receive from most only indifference, by irreverence and sacrilege and the coldness and scorn that men have for Me in the Sacrament of love.”**

Our Lord then asked that a feast of reparation be instituted for the Friday after the octave of Corpus Christi. This feast is now the feast of the Sacred Heart.

[*Note from Publisher: In 2003, the Solemnity of Corpus Christi (Body of Christ) is celebrated on Thursday, 19 June. The Solemnity of the Sacred Heart of Jesus is celebrated on Friday, 27 June.*]

Through His chosen instrument, a young nun whom our Lord Himself called “a very abyss of unworthiness and ignorance,” God made known to the world His will concerning the reparation due for human ingratitude towards His goodness and mercy, by worship of the heart of flesh of His Son, considered as united to His divinity and as the symbol of His love in dying for our redemption.

And, for all those “independent” clergy and laity who today scoff at Church authority and arrogate to themselves what they do not have, our Lord told Saint Margaret Mary that she was to **“do nothing without the approval of those who guide you, in order that, having the authority of obedience, you may not be misled by Satan, who has no power over those who are obedient.”**

When she spoke of these things to her superior, Mother de Saumaise, she **“mortified and humiliated her with all her might, and allowed her to do none of the things that our Lord had asked of her, treating contemptuously all that the poor sister had said.”** Saint Margaret Mary adds: **“This consoled me very much and I withdrew in great peace.”** But all this nevertheless made her very overwrought to the point that she became very ill and in grave danger.

Mother de Saumaise was looking for a sign to guide her in dealing with Sister Alocque, and said to her: **“If God cures you, I shall take it as a proof that all you experience comes from Him, and I will allow you to do what our Lord wishes in honor of His sacred heart.”**

Saint Margaret Mary accepted this decision of her superior and prayed that God’s will may be made manifest. She recovered at once. Despite all this, there was a minority in the community violently hostile to their Sister and her spiritual experiences. Consequently, Mother Superior ordered Margaret Mary to set out these experiences for the opinion of certain theologians. These men however (like typical superficial theologians lacking such experiences) diagnosed them as delusions and recommended that the visionary should take more food.

We experience similar things today with just the opposite extreme: Competent guides are scorned and incompetent spiritual guides and false teachers are eagerly believed.

But our Lord promised that an understanding director would come to her and when Blessed Claude de la Colombiere arrived as confessor extraordinary to the nuns, she knew that this was the man.

Although Father Claude did not remain long at Paray, he was there long enough to be convinced of the genuineness of Saint Margaret Mary's experiences. From this grew a deep respect and affection for her and he himself began to adopt the teaching of the Sacred Heart while confirming the saint herself in it.

She was asked in a vision to become the sacrificial victim for the shortcomings of the nuns of the community and for the ingratitude of some to the Sacred Heart. She demurred for a long time, asking that this chalice might pass from her. Then our Lord again asked her that she would do this not merely interiorly but in public. She accepted. She accepted not in desperation or defiance, but in an agony of fear at what she felt bound to do because God had asked her \_ and had to ask her twice.

On that same day, November 20, 1677, this young nun of only five years in the convent, after having first spoken to her superior and having been told by her superior to obey God's voice "**said and did what her Lord required of her**" \_ *she knelt before her sisters in religion and told them in the name of Christ that she was appointed to be the victim for their failings.* They did not all take it in the same spirit of utter humility and obedience, and on that occasion she says that our Lord "**chose to favor me with a little sample of the grievous night of His own passion.**"

Although, it is said, that the next morning there were not enough priests to hear the confessions of the nuns, there is reason to believe that for many years afterwards there were Sisters who nursed resentment toward Saint Margaret Mary.

We may draw some practical lessons from the life and experiences of Saint Margaret Mary Alcoque. First of all, we ought to deepen our devotion to the Sacred Heart of Jesus; we ought to look forward to the small sacrifice of observing the First Friday of each month with attendance at Mass, reception of Holy Communion, and particularly of the evening vigil.

There are so many who have received the grace to be courageous in separating themselves from the Apostate Modernist Church in order to remain loyal Roman Catholics and members of the Mystical Body of Jesus Christ. But, alas! So many have fallen through pride into heresies and schism. This is especially true of those who call themselves "Traditionalist" Catholics and are being ill advised by disobedient clergymen.

There are those who fancy themselves great saints and make a mockery of the Church through their antics of pretending to cast out devils while needing exorcism themselves; others ridicule the authority that Divine Providence has given them for their own spiritual safety. Still others, consumed by an exaggerated sense of self-importance because of worldly success in some other profession, imagine themselves better qualified to teach than those appointed by the Holy Ghost.

Satan has truly won many disciples among the "Traditionalists" - both laity and clergy. In a time when heroic virtue is called for, we see only mediocrity; when the world groans for saints, we find only complacent, worldly-minded leaders whose only concern is their own accustomed self-indulgence and self-centeredness. Of what avail is it to speak and argue about doctrines when actions speak louder than words to the effect that our faith is just as weak as ever and indifference is cloaked with pharisaical pride? Where is the zeal for God's House? Where is the fervor for the honor of the Sacred Heart of Jesus?

It is no great thing to repeat the words of a catechism book and to instruct others. But it is a great thing to practice self-discipline as suggested by the words of the catechism.

There are many who teach, but there are so few who practice what they teach or preach! While the intellect plays games with words and ideas, even though these

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**wonderful pilgrims and volunteers to mention them all by name.**



may be religious ones, the will gives in to the unruly passions of the flesh and the worldly vanity and ambition of the spirit.

If we would serve the Lord as He desires, our first concern would be to learn of Him as He had said: *“Learn of me because I am meek and humble of heart.”* There are those who pretend to be meek only because they appear timid; but when these have an opportunity to show their true nature, they become unbearable authoritarians. In this, they resemble not the disciples of Jesus, but the abuse of authority so common in the world.

Our genuine faith is shown by our lives: how we speak; how we dress and how we live. Ingratitude to our Lord for His love for us is as stifling today as it was four hundred years ago. And the reason is this: Each generation must start from the beginning to attain holiness or damnation. The past is the teacher of the present, and the present prepares the future.

May love for the Sacred Heart of Jesus enflame us all to prove our gratitude and love for Him. Talk is cheap; but actions are precious because it is our actions that tell the world who we are and what we really believe.

<http://friarsminor.org/xxi2-1.html>

## **THE TWELVE PROMISES of the SACRED HEART to SAINT MARGARET MARY ALACOQUE**

1. I will give them all the graces necessary for their state of life.
2. I will give peace in their families.
3. I will console them in all their troubles.
4. They shall find in My Heart an assured refuge during life and especially at the hour of death.
5. I will pour abundant blessings on all their undertakings.
6. Sinners shall find in My Heart the source and infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall speedily rise to great perfection.
9. I will bless the homes in which the image of My Sacred Heart shall be exposed and honored.
10. I will give to priests the power to touch the most hardened hearts.

11. Those who propagate this devotion shall have their name written in My Heart, and it shall never be effaced.
12. The all-powerful love of My Heart will grant to all those who shall receive Communion on the First Friday of nine consecutive months the grace of final repentance; they shall not die under My displeasure, nor without receiving their Sacraments; My Heart shall be their assured refuge at that last hour.

“And He showed me that it was His great desire of being loved by men and of withdrawing them from the path of ruin into which Satan hurls such crowds of them, that made Him form the design of manifesting His Heart to men, with all the treasures of love, of mercy, of grace, of sanctification and salvation which it contains, in order that those who desire to render Him and procure for Him all the honor and love possible, might themselves be abundantly enriched with those divine treasures of which this Heart is the source. He should be honored under the figure of this Heart of flesh, and its image should be exposed.... He promised me that wherever this image should be exposed with a view to showing it special honor, He would pour forth His blessings and graces. This devotion was the last effort of His love that He would grant to men in these latter ages, in order to withdraw from the empire of Satan which He desired to destroy, and thus to introduce them into the sweet liberty of the rule of His love, which He wished to restore in the hearts of all those who should embrace this devotion.”

(Saint Margaret Mary Alacoque, *Imprimatur*: E. Morrogh Bernard Vic. Gen., Westmonasterii, <http://www.pax-et-veritas.org/prayers/shprom~1.htm>)

## **SAINT MARGARET MARY ALACOQUE'S VISION of JESUS**

The sacred heart of Christ is an inexhaustible fountain and its sole desire is to pour itself out into the hearts of the humble so as to free them and prepare them to lead lives according to his good pleasure.

From this divine heart three streams flow endlessly. The first is the stream of mercy for sinners; it pours into their hearts sentiments of contrition and repentance. The second is the stream of charity which helps all in need and especially aids those seeking perfection in order to find the means of surmounting their difficulties. From the third stream flow love and light for the benefit of his friends who have attained perfection; these he wishes to unit to himself so that

they may share his knowledge and commandments and, in their individual ways, devote themselves wholly to advancing his glory.

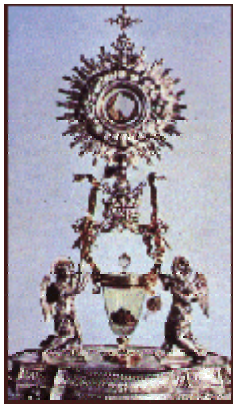
This divine heart is an [abyss](#) filled with all blessings, and into the poor should submerge all their needs. It is an abyss of joy in which all of us can immerse our sorrows. It is an abyss of lowliness to counteract our foolishness, an abyss of mercy for the wretched, an abyss of love to meet our every need.

Are you making no progress in prayer? Then you need only offer God the prayers, which the Savior has poured out for us in the sacrament of the altar. Offer God his fervent love in reparation for your sluggishness. In the course of every activity pray as follows: "My God, I do this or I endure that in the heart of your Son and according to his holy counsels. I offer it to you in reparation for anything blameworthy or imperfect in my actions." Continue to do this in every circumstance of life.

But above all preserve peace of heart. This is more valuable than any treasure. In order to preserve it there is nothing more useful than renouncing your own will and substituting for it the will of the divine heart. In this way his will can carry out for us whatever contributes to his glory, and we will be happy to be his subjects and to trust entirely in him.

**(from a letter by Saint Margaret Mary Alacoque)**

## HISTORY of EUCHARISTIC ADORATION



It all began at the Last Supper on Holy Thursday.

1st Century: Evangelists and Saint Paul made it plain to the apostolic Church that the Eucharistic Elements were literally Jesus Christ continuing His saving mission among men (according to "the tradition which I handed on to you that came to me from "The Lord Himself""(1 Cor. II: 23-26)).

Ignatius of Antioch warned people to not be taken in by the Gnostics who denied the Real Presence and thus abstained from The Eucharist.

2nd Century: The Rite of Fermentum was practiced. This was when a Particle of Communion (sometimes dipped in The Precious Blood) was transported from the Pope or from the Bishop of one Diocese to the Bishop of another, to be consumed at his next Mass as a token of unity of faith between the two churches.

3rd Century: Hermits reserved the Eucharist in their cells so that they could give themselves Communion and pay their homage to The Eucharistic Lord. Monks carried the Eucharist on them either in a small receptacle called a Chrismal, or in a bag (Perula) around their neck.

4th Century: The Council of Nicea in 325 declared that the Eucharist could be reserved in Churches and Monasteries. Saint Basil used to put 1/3 of The Eucharistic Bread in a golden dome suspended over the altar.

9th Century: The Eucharist was kept within the monastic church near the altar in a pyx. In Milan, the "Oblationaires" of Saint Ambrose, were pioneers of public Eucharistic devotion outside the Mass. These were a group of 10 poor men and 10 poor women who, on feast days, would bring the people's oblation of bread and wine to the altar at the offertory of an Ambrosian-Rite Mass.

11th Century: Pope Gregory's teaching on the Real Presence began a Eucharistic Renaissance. Processions of the Blessed Sacrament were instituted; prescribed acts of Adoration were legislated; visits to Christ in the pyx were encouraged; the cells of anchoresses had windows made into the church to allow the religious to view and adore before the Tabernacle.

13th Century: Pope Urban IV instituted the Feast of Corpus Christi (8/11/1264) and commissioned Thomas Aquinas to compose the Liturgy of the Hours. Saint Thomas also composed the hymns "O Salutaris Hostia", "Tantum Ergo Sacramentum", and "Panis Angelicus". After his victory over the Albigenses, King Louis VII asked the Bishop of Avignon to have the Blessed Sacrament exposed in the Chapel of the Holy Cross. The throng of adorers was so great that the Bishop decided to have Adoration continue day and night. It continued uninterrupted for 5 centuries (!) until 1792 (the time of the French Revolution). Perpetual Adoration resumed in 1829. Saint Anthony (the hammer of heretics) helped to spread Eucharistic fervor by his preaching.

14th Century: Clement VI asked the Armenians (who wanted financial assistance) to accept the statement that "after the words of Consecration there is present numerically the same (idem numero) Body of Christ as was born of the Virgin and was immolated on the cross." Saint Catherine of Siena showed great devotion to The Eucharist in her dictated "Letters" and "Dialogue". To satisfy her longing for the Lord, the Pope allowed her a portable altar, and a Priest to sustain her, and her "happy companions", with The

Eucharist. At Munich, a nobleman bequeathed a sum of money for the construction of a Tabernacle “where The Blessed Sacrament will be perpetually exposed”.

15th Century: Pope Martin V and the General Council of Constance declared as an article of faith that “the entire Body and Blood of Christ are truly contained both under the species of bread and under the species of wine”. This was in response to the ‘Calixtines’ who claimed that the whole Christ is not received unless Communion is received under both forms.

16th Century: The Council of Trent stated that - “The only-begotten Son of God is to be adored in The Holy Sacrament of The Eucharist with the worship of (Latria), including external worship. The Sacrament, therefore, is to be honored with extraordinary festive celebrations (and) solemnly carried from place to place in processions according to the praiseworthy universal rites and customs of the Holy Church. The Sacrament is to be publicly exposed for the peoples adoration.”. Pope Clement VII issued a historic document on what was called in Italian “Quarant Ore” (Forty Hours) - with such an arrangement of churches and times that, at every hour of the day and night, the incense of prayer shall ascend without intermission before the face of The Lord.

17th Century: The Benedictines of the Perpetual Adoration of The Blessed Sacrament took a vow of Perpetual Adoration.

18th Century: Clement XIII, published a detailed set of instructions for the proper carrying out of the Forty-Hours devotion: The Blessed Sacrament is always exposed on the high Altar, except in patriarchal Basilicas; Statues, relics and pictures around the Altar of Exposition are to be removed or veiled; Only Clerics in surplices may take care of the Altar of Exposition; There must be continuous relays of worshippers before The Blessed Sacrament and should include a Priest or Cleric in major orders; No Masses are to be said at the Altar of Exposition.

19th Century: The “Congregation of The Sacred Hearts of Jesus and Mary, and of Perpetual Adoration of The Blessed Sacrament of The Altar”, was established to honor and imitate the four states of Christ’s life. The “Pious Union of The Adorers of The Most Blessed Sacrament” (a mens nocturnal adoration society) was begun in Rome. The “Archconfraternity of Perpetual Adoration of The Blessed Sacrament and the Work of Needy Churches” was established in Brussels. Herman Cohen (a Jewish convert Carmelite) founded a similar society in parishes. Also, Filippo Smaldone (recently beatified) founded the “Eucharistic League of Priest Adorers” and “Women Adorers”. Saint Peter J. Eymard began

the “People’s Eucharistic League” so that laymen might share the Eucharistic spirit and the work of the Religious Congregation he founded. The “Sister Adorers of The Precious Blood” were established in Canada. The “Congregation of Perpetual Adores” came into being. The first International Eucharistic Congress was held at Lille in 1881. At the fifth Congress at Toulouse in 1886, over fifteen hundred bishops and priests, and thirty thousand of the laity participated.

20th Century: The “Sisters of the Adoration of The Blessed Sacrament” (Adoration Sisters) of the “Malabar Rite” were founded in India. Saint John Neumann, the great missionary of Western New York, is to be credited with the introduction of the “Forty Hours of Eucharistic Adoration and Reparation” in the USA. Pope Benedict XV issued the 1st Code of Canon Law, which legislated the Reservation of The Blessed Sacrament “in every parish or quasi-parish church.”. Pius XI associated the worship of Christ in The Blessed Sacrament with expiation for sin. Saint Margaret Mary was canonized. The 2nd Vatican Council further promoted Adoration of The Blessed Sacrament and the Real Presence. The Angel at Fatima and the Blessed Mother taught us to adore the Blessed Sacrament and make reparation for our sins. Pope John Paul II promotes The Eucharist in his many Encyclicals and sermons. “20(+) Hours of Adoration in Reparation for 20(+) Years of Abortion” is begun in Western New York by the Eucharistic Adoration Society. Father Frank Pavone promotes this Adoration in his Priests for Life Newsletter.

(Adapted from the “History Notes” a Father S. Casarotto - a Scalabrinian Missionary and Pastor of Saint Anthony’s Church, Buffalo, NY and from “HISTOREA.TXT” downloaded from EWTN)

## LITANY of the SACRED HEART of JESUS

**L**ord, have mercy on us. **R:** Christ, have mercy on us.

**Lord, have mercy on us.**

**Christ, hear us. R:** Christ, graciously hear us.

**God the Father of Heaven, R:** have mercy on us.

**God the Son, Redeemer of the world, R: .**

**God the Holy Ghost, R: .**

**Holy Trinity, One God, R: .**

**Heart of Jesus, Son of the Eternal Father, R: .**



**Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother, R: .**

**Heart of Jesus, substantially united with the Word of God, R: .**

**Heart of Jesus, of infinite majesty, R: .**

**Heart of Jesus, holy temple of God, R: .**

**Heart of Jesus, tabernacle of the Most High, R: .**

**Heart of Jesus, house of God and gate of Heaven, R: .**

**Heart of Jesus, burning furnace of charity, R: .**

**Heart of Jesus, abode of justice and love, R: .**

**Heart of Jesus, full of goodness and love, R: .**

**Heart of Jesus, abyss of all virtues, R: .**

**Heart of Jesus, most worthy of all praise, R: .**

**Heart of Jesus, King and center of all hearts, R: .**

**Heart of Jesus, in Whom are all the treasures of wisdom and knowledge, R: .**

**Heart of Jesus, in Whom dwells all the fullness of divinity, R: .**

**Heart of Jesus, in Whom the Father was well pleased, R: .**

**Heart of Jesus, of Whose fullness we have all received, R: .**

**Heart of Jesus, salvation of those who trust in Thee, R: .**

**Heart of Jesus, hope of those who die in Thee, R: .**

**Heart of Jesus, delight of all the saints, R: .**

**Heart of Jesus, desire of the everlasting hills, R: .**

**Heart of Jesus, patient and most merciful, R: .**

**Heart of Jesus, enriching all who invoke Thee, R: .**

**Heart of Jesus, fountain of life and holiness, R: .**

**Heart of Jesus, propitiation for our sins, R: .**

**Heart of Jesus, loaded down with opprobrium, R: .**

**Heart of Jesus, bruised for our offenses, R: .**

**Heart of Jesus, obedient unto death, R: .**

**Heart of Jesus, pierced with a lance, R: .**

**Heart of Jesus, source of all consolation, R: .**

**Heart of Jesus, our life and resurrection, R: .**

**Heart of Jesus, our peace and reconciliation, R: .**

**Heart of Jesus, victim for sin, R: .**

**Lamb of God, Who takest away the sins of the world, spare us O Lord.**

**Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.**

**Lamb of God, Who takest away the sins of the world, have mercy on us.**

**Jesus, meek and humble of heart, Make our hearts like unto Thine.**

**Let Us Pray:**

**Almighty and everlasting God, graciously regard the Heart of Thy well-beloved Son and the acts of praise and satisfaction which He renders Thee on behalf of sinners; appeased by worthy homage, pardon those who implore Thy mercy, in the name of the same Jesus Christ Thy Son, Who liveth and reigneth with Thee, world without end. Amen.**

**([http://www.pax-et-veritas.org/prayers/lit\\_saht.htm](http://www.pax-et-veritas.org/prayers/lit_saht.htm))**

## **THE SAINTS and the EUCHARIST**

### **April 5th - Saint Vincent Ferrer**

Saint Vincent never came near the tabernacle unless he felt interior purity and was spotlessly clean on the outside.

### **April 7th - Saint John Baptist de LaSalle**

“Be convinced that there is in your life no more precious time than that of Holy Communion and the moments following, during which you have the happiness to be able to speak face to face, heart to heart, with Jesus.”

### **April 8th - Saint Julie Billiart**

Julie suffered a nervous disorder, which affected her limbs, producing a paralysis, which lingered for thirty years. She heroically offered the sufferings she endured to the Sacred Heart in reparation for the sins of the world, especially those committed against the Holy Eucharist.

### **April 11th - Saint Gemma Galgani**

“It is not possible to have a union of love more profound and more total: He in me and I in Him; the one in the other. What more could we want?”

### **April 16th - Saint Joseph Benedict LaBre**

Known as “The Beggar Saint of Rome,” Saint Joseph spent his nights sleeping in the open arches of the Coliseum and his days praying in churches. While in the presence of The Blessed Sacrament, he would have a luminous glow on his face revealing the

intense fire of love for The Blessed Sacrament. Spending five to six hours at a time before the tabernacle, his face, normally colorless, glowed with a rosy hue all the while.

### **September 13th: Saint John Chrysostom: (347 - 9/14/407)**

Called “The Doctor of the Eucharist”, in one of the most forceful passages in his writings, said: “How many in these times say: would that I could gaze upon His form, His figure, His garment, His shoes! Lo! Thou seest Him, touchest Him, eatest Him. He gives Himself to thee, not merely to look upon, but even to touch, to eat, and to receive within... Consider at Whose table thou eatest! For we are fed with that which the angels view with trepidation and which they cannot contemplate without fear because of Its splendor. We become one with Him: we become one Body and one Flesh with Christ.”... “Jesus, for the burning love He bore us, wished to unite Himself so closely to us that we should become one and the same with Him for such is the dream of true lovers.”... “Holy Communion makes us eager for virtue and prompt to practice it, at the same time imparting deep peace, and thus rendering sweet and easy the road to holiness.”

### **September 15th: Saint Catherine of Genoa (1447 - 9/15/1510)**

Wishing to enter the religious life at the age of 13, it was decided that she was too young to do so. After her father’s death, she married (at the age of 16) and was quite unhappy. She tried to find consolation in the gaieties and recreations of her world. She had, however, not lost her trust in God. While kneeling for a blessing before the chaplain at her sister’s convent, she was suddenly overcome by a great love of God and a realization of her own unworthiness. Within the next day or two she had a vision of our Lord carrying His cross which caused her to cry out: “O Love, it be necessary I am ready to confess my sins in public!” Then she made a general confession of her whole life with such sorrow ‘as to pierce her soul’. On the feast of the Annunciation she received Holy Communion, the first time with fervor in ten years, and shortly after became a daily communicant, so remaining for the rest of her life. Soon, she and her husband changed their lives and devoted them to the care of the sick.

### **October 1st: Saint Therese of Lisieux**

“The best means to reach perfection is through receiving Holy Communion frequently. Experience sufficiently proves it in those who practice it.”

### **October 1st: Feast of Our Guardian Angels**

Remember that every time we are in the Presence of our Eucharistic Lord, our Guardian Angels are there along with us adoring The Lord and protecting us at the same time. There is no need to fear.

### **October 4th: Saint Francis of Assisi**

“Everything in man should halt in awe,” said Saint Francis: “Let all the world quake and let Heaven exult when Christ the Son of the living God is there on the altar.” Saint Francis used to spend entire nights before The Blessed Sacrament burning with love for Jesus, saying over and over all night long, “My Lord and my God.”.

### **October 7th: Feast of Our Lady of the Rosary**

Our Lady as The Living Monstrance is indeed a “House of Gold” containing a “Tower of Ivory”. She is also the real “Ark of the Covenant”.

### **October 15th: Saint Teresa of Avila**

“There is no greater aid to holiness than frequent Communion. How marvelously the Lord shows His power therein.” Saint Teresa said that in this world it is impossible for all subjects to speak to the king, and they must do so by way of a third party. “But to speak with Thee, O King of Heaven, there is no need of a third person - for everyone that wishes can find Thee in the most Blessed Sacrament.”

### **October 16th: Saint Gerard Majella**

Father Tannoia, who wrote the life of Saint Gerard, tells us one day he saw Saint Gerard praying before the tabernacle. Suddenly Gerard cried out, “Lord, let me go, I pray Thee! I have work that I must do!” In his short life of only 29 years, he became the most famous wonder-worker of the eighteenth century. His mother testified after his death, “My child’s only happiness was in church on his knees before The Blessed Sacrament. He would stay there till he forgot it was dinnertime. He was born for Heaven.”

### **October 19th: Saint Margaret Mary Alacoque**

To Saint Margaret Mary, Jesus said: “Behold this Heart which has so loved men that It spared nothing, even going so far as to exhaust and consume Itself, to prove to them Its love. And in return I receive nothing but ingratitude, by the contempt, irreverence,

sacrileges, and coldness with which they treat Me in the Sacrament of Love.”

### October 24th: Saint Anthony Mary Claret

Saint Anthony had always been especially attracted by devotions honoring The Blessed Sacrament. During his school days he had been so captivated by a book his father gave him, “The Goodness of Our Sacramental Lord”, that he had committed it to memory! Kneeling before The Blessed Sacrament, he would pray: “Oh my God, grant me a place by the gates of hell, that I may stop those who enter there, saying: Where are you going, unhappy one? Back, go back! Make a good confession. Save your soul! Don’t come back here to be lost forever.”

### November 14th: Saint Joseph Moscatti

When this busy doctor was asked how he managed to cope with his demanding schedule, he replied: “By the daily reception of Jesus in the Sacrament of the Holy Eucharist.”

### November 16th: Saint Gertrude

Saint Gertrude once said: “Each time a person receives Holy Communion, their place in Heaven becomes greater and their stay in purgatory is shortened.” While she was meditating on The Blessed Sacrament and wondering how our Lord could bring Himself so low as to live on our altars in the form of bread, Jesus Himself told her this story. A little prince, living in a huge palace filled with toys and games of all kinds, looked out of the window one day and saw some poor children playing in the street. Noticing the little boy looking out, his tutor asked him: “Would you like to stay in the palace today or go out and play with those children in the street?”. “I would love to go out and play with them,” answered the prince. Permission was granted, the prince put on the oldest clothes he had and played all day with the poor children in the street. It was one of his happiest days. Then our Lord said to Saint Gertrude: “I am like that little prince, I like to be with you men and women. Whoever keeps people away from Communion deprives Me of a great joy.”

### November 17th: Saint Elizabeth of Hungary

Because she was the daughter of an earthly king, Saint Elizabeth seemed to realize more clearly what it meant to be the daughter of the King of Kings. As a mere child she already had a love for Christ in the Blessed Sacrament. Whenever possible she said her

prayer in church, for she knew it was the House of God.

<http://members.aol.com/saint35/4-a.htm>

## A PRAYER for OUR TROOPS

***Lord, hold our troops in your loving hands. Protect them as they protect us. Bless them and their families for the selfless acts they perform for us in our time of need. I ask this in the name of Jesus, Our Lord and Savior. AMEN***

(Unknown)

## VOLUNTEERS

Many organizations trying to do God’s will for others are looking for volunteers. We are again spending the summer trying to line up volunteers for next year’s RETREAT CONFERENCE particularly the Youth Track, if we are to have it. We are always looking for volunteers to assist with PFMC tasks. Please call (856) 768-9228 if you have any time, even an hour per week, that you could donate as a PFMC volunteer.

We were asked to post the needs of the Saint John of God Community Services (SJOGCS), 1145 Delsea Drive, Westville, Grove, NJ 08093 (856) 848-4700 Ext. 131. See <http://www.SJOGCS.org>.

Since its inception, SJOGCS has depended on the time, talent and generosity of a compassionate force of volunteers to assist at various levels throughout the organization. People of all ages, abilities and backgrounds have contributed to the organization's 500-year-old tradition of volunteering.

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

We do need to hear from you in writing at least once a year in order to keep you on our mailing list.

Bulk Mail is not required to be returned if the delivery address is incorrect.

In Christian charity we do not want delivery to incorrect addresses and wasting of God’s precious resources. There is no “subscription” fee.

We do ask for free will donations to support “**The PILGRIM**” and the operations of the **PFMC**.

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

There is a yellow flyer available from SJOGCS which highlights and explains the current needs. Please call (856) 848-4700 Ext. 131, if you have any of the following skills: sports coaching, chaperone, tutor, nursing office aide, file clerk, and newsletter editor.

If SJOGCS fills the last two positions, call (856) 768-9228 because the PFMC can use those talents as well.

**(Father Glenn Hartman via Keith and Kathleen)**

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## VOCATIONS DEPARTMENT

### NAZARETH HOUSE

A place of discernment and formation for men aspiring to priesthood in the Roman Catholic Church, Nazareth House is located on the campus of Camden Catholic High School in Cherry Hill. It houses the Diocese of Camden formation program to help young men investigate whether God is calling them to a priestly vocation.

The mission of Nazareth House is to assist young men between the ages of 18-35 in the discernment and development of the seeds of a priestly vocation. The staff provides them with the foundation for seminary theologate formation, through a shared community life of prayer and worship; human, spiritual and intellectual development; and pastoral service. It now houses the Office of Vocations.

FOR MORE INFORMATION or APPLICATION MATERIALS, CONTACT:

Father Cadmus Mazzarella,  
[mazzarella@camdendiocese.org](mailto:mazzarella@camdendiocese.org),  
Director of Vocations, Diocese of Camden,  
Nazareth House, 300 Cuthbert Boulevard,  
Cherry Hill, NJ 08002  
(856) 910-4930 or FAX: (856) 662-8917  
or visit: <http://www.beapriest.org>

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### INTERESTED in FORMING A VOCATION AWARENESS PROGRAM in YOUR PARISH?

If you are interested in participating in this very simple program please call the PFMC at (856) 768-9228 and ask for Liz. She will help you with materials and information.

This program is very simple and very effective.

We will be working in conjunction with Parish Vocation programs.

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## PRAYER for an END to TERRORISM and VIOLENCE

Lord, the threat of terrorism and violence affects our lives as never before.

As members of the world family guide us towards a lasting peace and a genuine love and understanding of one another.

This alone will enable use to find just and non-violent solutions to the problems we face.

Where Your peace and love abide, there can be none of the anger, hate, and bitterness which cause a person, race, or nation to strike out against another.

Help us to respect the dignity and rights of each person and nation and to find Your will and Your way in the situations we face.

Amen.

**(Assumption Parish, Atco, NJ)**

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## THE SACRAMENT of EUCHARIST

### ARTICLE 3 from CHAPTER ONE, THE SACRAMENTS OF CHRISTIAN INITIATION, in SECTION TWO, THE SEVEN SACRAMENTS OF THE CHURCH, in PART TWO, THE CELEBRATION OF THE CHRISTIAN MYSTERY, in the CATECHISM of the CATHOLIC CHURCH

**1322** The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

### HOLY MASS TIMES

If you ever think you will miss Holy Mass because you don't know the times of Holy Mass or the locations of churches in the area that you are going to visit or are currently located, please call **1-410-676-6000**.

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

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

**1323** "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'"<sup>135</sup>

## I. THE EUCHARIST - SOURCE AND SUMMIT OF ECCLESIAL LIFE

**1324** The Eucharist is "the source and summit of the Christian life."<sup>136</sup> "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."<sup>137</sup>

**1325** "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit."<sup>138</sup>

**1326** Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all.<sup>139</sup>

**1327** In brief, the Eucharist is the sum and summary of our faith: "Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking."<sup>140</sup>

## II. WHAT IS THIS SACRAMENT CALLED?

**1328** The inexhaustible richness of this sacrament is expressed in the different names we give it. Each name evokes certain aspects of it. It is called:

Eucharist, because it is an action of thanksgiving to God. The Greek words *eucharistein*<sup>141</sup> and *eulogein*<sup>142</sup> recall the Jewish blessings that proclaim - especially during a meal - God's works: creation, redemption, and sanctification.

**1329** The Lord's Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.<sup>143</sup>

The *Breaking of Bread*, because Jesus used this rite, part of a Jewish meal when as master of the table he blessed and distributed the bread,<sup>144</sup> above all at the Last Supper.<sup>145</sup> It is by this action that his disciples will recognize him after his Resurrection,<sup>146</sup> and it is this expression that the first Christians will use to designate their Eucharistic assemblies;<sup>147</sup> by doing so they signified that all who eat the one broken bread, Christ, enter into communion with him and form but one body in him.<sup>148</sup>

The *Eucharistic assembly (synaxis)*, because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.<sup>149</sup>

**1330** The *memorial* of the Lord's Passion and Resurrection.

The *Holy Sacrifice*, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering. The terms *holy sacrifice of the Mass*, "*sacrifice of praise*," *spiritual sacrifice*, *pure and holy sacrifice* are also used,<sup>150</sup> since it completes and surpasses all the sacrifices of the Old Covenant.

The *Holy and Divine Liturgy*, because the Church's whole liturgy finds its center and most intense expression in the celebration of this sacrament; in the same sense we also call its celebration the *Sacred Mysteries*. We speak of the *Most Blessed Sacrament* because it is the Sacrament of sacraments. The Eucharistic species reserved in the tabernacle are designated by this same name.

**1331** *Holy Communion*, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body.<sup>151</sup> We also call it: *the holy things (ta hagia; sancta)*<sup>152</sup> - the first meaning of the phrase "communion of saints" in the Apostles' Creed - *the bread of angels, bread from heaven, medicine of immortality*,<sup>153</sup> *viaticum*. . . .

**1332** *Holy Mass (Missa)*, because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (*missio*) of the faithful, so that they may fulfill God's will in their daily lives.

## III. THE EUCHARIST IN THE ECONOMY OF SALVATION

### The signs of bread and wine

**1333** At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion: "He took bread. . . ." "He took the cup filled with wine. . . ." The signs of bread and wine become, in a



way surpassing understanding, the Body and Blood of Christ; they continue also to signify the goodness of creation. Thus in the Offertory we give thanks to the Creator for bread and wine,<sup>154</sup> fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine" - gifts of the Creator. The Church sees in the gesture of the king-priest Melchizedek, who "brought out bread and wine," a prefiguring of her own offering.<sup>155</sup>

**1334** In the Old Covenant bread and wine were offered in sacrifice among the first fruits of the earth as a sign of grateful acknowledgment to the Creator. But they also received a new significance in the context of the Exodus: the unleavened bread that Israel eats every year at Passover commemorates the haste of the departure that liberated them from Egypt; the remembrance of the manna in the desert will always recall to Israel that it lives by the bread of the Word of God;<sup>156</sup> their daily bread is the fruit of the promised land, the pledge of God's faithfulness to his promises. The "cup of blessing"<sup>157</sup> at the end of the Jewish Passover meal adds to the festive joy of wine an eschatological dimension: the messianic expectation of the rebuilding of Jerusalem. When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and the cup.

**1335** The miracles of the multiplication of the loaves, when the Lord says the blessing, breaks and distributes the loaves through his disciples to feed the multitude, prefigure the superabundance of this unique bread of his Eucharist.<sup>158</sup> The sign of water turned into wine at Cana already announces the Hour of Jesus' glorification. It makes manifest the fulfillment of the wedding feast in the Father's kingdom, where the faithful will drink the new wine that has become the Blood of Christ.<sup>159</sup>

**1336** The first announcement of the Eucharist divided the disciples, just as the announcement of the Passion scandalized them: "This is a hard saying; who can listen to it?"<sup>160</sup> The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division. "Will you also go away?":<sup>161</sup> the Lord's question echoes through the ages, as a loving invitation to discover that only he has "the words of eternal life"<sup>162</sup> and that to receive in faith the gift of his Eucharist is to receive the Lord himself.

### **The institution of the Eucharist**

**1337** The Lord, having loved those who were his own, loved them to the end. Knowing that the hour had come to leave this world and return to the Father, in the course of a meal he washed their feet and gave

them the commandment of love.<sup>163</sup> In order to leave them a pledge of this love, in order never to depart from his own and to make them sharers in his Passover, he instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return; "thereby he constituted them priests of the New Testament."<sup>164</sup>

**1338** The three synoptic Gospels and St. Paul have handed on to us the account of the institution of the Eucharist; St. John, for his part, reports the words of Jesus in the synagogue of Capernaum that prepare for the institution of the Eucharist: Christ calls himself the bread of life, come down from heaven.<sup>165</sup>

**1339** Jesus chose the time of Passover to fulfill what he had announced at Capernaum: giving his disciples his Body and his Blood:

Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the passover meal for us, that we may eat it. . . ." They went . . . and prepared the passover. And when the hour came, he sat at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it again until it is fulfilled in the kingdom of God." . . . And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me." And likewise the cup after supper, saying, "This cup which is poured out for you is the New Covenant in my blood."<sup>166</sup>

**1340** By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus' passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom.

### **"Do this in memory of me"**

**1341** The command of Jesus to repeat his actions and words "until he comes" does not only ask us to remember Jesus and what he did. It is directed at the liturgical celebration, by the apostles and their successors, of the *memorial* of Christ, of his life, of his death, of his Resurrection, and of his intercession in the presence of the Father.<sup>167</sup>

**1342** From the beginning the Church has been faithful to the Lord's command. Of the Church of Jerusalem it is written:

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. .

. . Day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts.<sup>168</sup>

**1343** It was above all on "the first day of the week," Sunday, the day of Jesus' resurrection, that the Christians met "to break bread."<sup>169</sup> From that time on down to our own day the celebration of the Eucharist has been continued so that today we encounter it everywhere in the Church with the same fundamental structure. It remains the center of the Church's life.

**1344** Thus from celebration to celebration, as they proclaim the Paschal mystery of Jesus "until he comes," the pilgrim People of God advances, "following the narrow way of the cross,"<sup>170</sup> toward the heavenly banquet, when all the elect will be seated at the table of the kingdom.

## IV. THE LITURGICAL CELEBRATION OF THE EUCHARIST

### The Mass of all ages

**1345** As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. St. Justin wrote to the pagan emperor Antoninus Pius (138-161) around the year 155, explaining what Christians did:

On the day we call the day of the sun, all who dwell in the city or country gather in the same place.

The memoirs of the apostles and the writings of the prophets are read, as much as time permits.

When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.

Then we all rise together and offer prayers\* for ourselves . . .and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.

When the prayers are concluded we exchange the kiss.

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: *eucharistian*) that we have been judged worthy of these gifts.

When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'

When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.<sup>171</sup>

**1346** The liturgy of the Eucharist unfolds according to a fundamental structure which has been preserved throughout the centuries down to our own day. It displays two great parts that form a fundamental unity: - the gathering, the liturgy of the Word, with readings, homily and general intercessions; - the liturgy of the Eucharist, with the presentation of the bread and wine, the consecratory thanksgiving, and communion.

The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship";<sup>172</sup> the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.<sup>173</sup>

**1347** Is this not the same movement as the Paschal meal of the risen Jesus with his disciples? Walking with them he explained the Scriptures to them; sitting with them at table "he took bread, blessed and broke it, and gave it to them."<sup>174</sup>

### The movement of the celebration

**1348** *All gather together.* Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principal agent of the Eucharist. He is high priest of the New Covenant; it is he himself who presides invisibly over every Eucharistic celebration. It is in representing him that the bishop or priest acting *in the person of Christ the head (in persona Christi capitis)* presides over the assembly, speaks after the readings, receives the offerings, and says the Eucharistic Prayer. All have their own active parts to play in the celebration, each in his own way: readers, those who bring up the offerings, those who give communion, and the whole people whose "Amen" manifests their participation.

**1349** The *Liturgy of the Word* includes "the writings of the prophets," that is, the Old Testament, and "the memoirs of the apostles" (their letters and the Gospels). After the homily, which is an exhortation to accept this Word as what it truly is, the Word of God,<sup>175</sup> and to put it into practice, come the intercessions for all men, according to the Apostle's words: "I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings, and all who are in high positions."<sup>176</sup>

(continued on page 19)

## MESSAGE of 5/25/2003 via Maria Pavlovic Lunetti

*Dear Children! Also today I call you to prayer. Renew your personal prayer, and in a special way pray to the Holy Spirit to help you pray with the heart. I intercede for all of you, little children, and call all of you to conversion. If you convert, all those around you will also be renewed and prayer will be a joy for them. Thank you for having responded to my call.*

(The PFMC upholds the final decision of the Roman Catholic Church as to the authenticity of messages to alleged visionaries from Medjugorje.)

## REFLECTION on the MESSAGE of 5/25/03

All along these years of apparitions, the Blessed Virgin Mary tells us with the same love and with the same exigency (or better insistence?): ***“Today I call you to prayer.”*** Into these few words, she has put her heart and all her love for us, her children. She aspires after our conversion; she desires it, so that we may be happy. She is neither predicting the future nor satisfying our human curiosity; she distinctly tells us what God wants of us today. Through her, God tells us what is most important – he tells us everything – because she gave birth to Christ, the Word of God.

***“Renew your personal prayer.”*** Mary speaks to each heart individually. She does not address herself to the crowds, but to the individual, to the person, by name and first name. To you and to me. She knows well that the world can be changed only while beginning with the individual. Nothing will happen if we wait until the others change, until they become better, until they start to pray, to forgive, and to live their life and their faith more consciously and with more responsibility. It is much easier to change and to overcome others than oneself.

Prayer is a means that helps us to change ourselves. If our prayer does not change us, we should change our prayer and our manner to pray. The prayer has no meaning in itself if it does not transform us, if – through prayer – our heart is not growing, is not coming closer to God. This is why Our Lady tells us: ***“Pray to the Holy Spirit.”*** In the Letter to the Romans, Saint Paul tells us: *“Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit itself makes intercession for us with groanings which cannot be uttered.”* (Rm 8,26)

A prayer says: “Come, Holy Spirit, come in our cities, in our homes, in our families, in our glances, in our hearts. Without you, we read books and do not become wise. Without you, we dialogue much and do not come closer to one another. Without you, reality consists in dry events, facts and numbers. Without you, our life falls apart into a succession of

meaningless days. Without you, there is no fidelity. Without you, our thoughts become delirious. Without you, technology destroys us. Without you, churches become museums. Without you, prayer is just babbling. Without you, our smile becomes petrified. Without you, our environment becomes a desert. Come, Holy Spirit, our emptiness cries after your fullness! Come, Spirit Creator, make your dwelling in our world!”

We could and should continue to pray and to invoke the Holy Spirit to come, to descend on all the spaces of our life where He has not come yet. We need Him to come down and enter into our families, where there is incomprehension, ill treatment, exploitation and accusation. We need Him to come where there is hatred, blasphemy, drunkenness and immorality, where people are captive, bound by sin and despaired.

***“If you convert, all those around you will also be renewed.”*** It is impossible that those around us remain unchanged, if we are on the way of conversion. This is why Gospa told us in the message of the last month: *“Decide for God, that in you and through you He may change the hearts of people.”*

For all these reasons, God sends us Mary, our Mother. Wherever she appears, the presence of the Holy Spirit ignites and flowers. Many people made this experience in Medjugorje, coming on pilgrimage with an open and contrite heart, with the desire to come closer to Jesus through Mary. Where there is Mary, there also is the Holy Spirit. She is the spouse of the Holy Spirit. We know it with certainty through the word of the angel Gabriel: *“The Holy Spirit will come on you, and the power of the Almighty will overshadow you.”* (Lk 1,35) We also know it through the word of Jesus to the apostles, namely to remain in town waiting for the descent of the Spirit that was promised. Indeed, they received the Spirit, in the Last Supper room, united in prayer with Mary.

May the Pentecost that is approaching be not spiritless – without the Spirit of God whom God wants to give us through Mary.

(Father Ljubo Kurtović, OFM, May 26, 2003, <http://www.medjugorje.hr/ulazakenstipe.htm>)



**A MESSAGE from HEART to HEART**

Nowadays, people try so hard to gain the affection of other people! They use many different ways to reach other people, to convey their messages, opinions, feelings, and position... Our society unfortunately also uses some means of communication that are not permissible. We see how absurd that is when some groups, nations, even states, proclaim peace, freedom and wealth – by means of armament, economical exploitation, unjust laws - whilst denying others the right to the same human dignity, which they claim for themselves.

In such confusion, we all are the victims. There is no winner, because most precious what is in men is being trampled down: the right to life and freedom given by God.

If we consider Medjugorje and Our Lady's apparitions in this context, it is good to notice the ways Our Lady chooses to transmit the messages from heaven to humanity. Her coming among men, her children, does not correspond to the logic of human thought and acting. Now in Medjugorje, and before this at other sites of apparition, she approaches men in a motherly way: with love. The intention of a mother is not to capture the child, to possess it through her message and her incentives. She invites a child to live freely and joyfully the message of Jesus. The message never tries to rule over men, but invites them to choose themselves their own way. In this way, Our Lady only summarizes the words of Jesus about following Him freely on his way. Through her motherly words, Our Lady transmits the message of her heart to our hearts. We can see it most clearly in the words of each message, when she calls us "little children".

Many hearts all over the world have heard and recognized her words. People feel her love, which invites us to love God and our neighbor. This is why Medjugorje is a place where the faithful feel free, accepted, and more than this: loved. But pilgrims should not stop at this point. We have to spread the message in the same way, by the same means, with the same intention, to other hearts. In this transmission, led by the example of God himself, we should never be aggressive, obtrusive or garish. The character of Medjugorje does not allow us to pressure others to believe what we believe or accept at any prize the message of Our Lady that resounded in our ears, and made us come closer to Jesus.

If - through Mary - God approaches us, sinful people, with so much heart and love, how could we have the

right to be different in our encounters with our brothers and sisters? Let our heart send to others only a message of the heart and of love.

.....  
**Father Mario Knezovic**  
.....

**COMMUNIONS and CONCELEBRANTS**

During the month of April, 95,000 received Holy Communion and 1622 priests from this country and abroad concelebrated Holy Mass in Medjugorje.

**AMBASSADOR for ARGENTINA on  
PRIVATE VISIT to MEDJUGORJE**

Mr. Carlos A. Martese, Ambassador for Argentina in Bosnia and Herzegovina, came on a private visit on Saturday, May 3, 2003. He came with his wife and two other people. After the visit of the Shrine, they met Fr. Branko Rados, the pastor, who spoke to them about the events of Medjugorje. Mr. Martese was deeply impressed by his visit. He also climbed Apparition Hill, and said he would come again.

**MSGR. LUIGI BOMMARITO, RETIRED  
ARCHBISHOP of CATANIA (ITALY), on  
PRIVATE VISIT to MEDJUGORJE**

Msgr. Luigi Bommarito, retired Archbishop of Catania (Italy), was on private visit from May 1 to 4, 2003. Mr. Domenico Volpini, a political deputy, accompanied him. Msgr. Bommarito participated in the prayer program of the Shrine, and on Sunday, May 4th, he presided Holy Mass for Italian pilgrims.

**BROCHURE about the ROSARY**

The Shrine of the Queen of Peace in Medjugorje published a brochure in which it invites the faithful to pray the Rosary. This call is based on the Holy Father's invitation to pray the Rosary and on Our Lady's messages in Fatima and Medjugorje.

Based on the Bible, the brochure presents the Joyful Mysteries, the Mysteries of Light, the Sorrowful and the Glorious Mysteries of the Rosary, and explains how to pray the Rosary.

It invites the faithful to pray daily, especially for the following intentions: for spiritual and religious renewal; for the renewal of love, fidelity and peace in the families; for the birth of children who have been conceived; for the return of expelled and exiled to their homes; for the rebuilding of destroyed homes; for a life worthy of men; for a just society; for the construction of a better world

(Published by: Information Center MIR - Shrine of the  
Queen of Peace, 88266 Medjugorje.  
<http://www.medjugorje.hr/ulazakenstipe.htm>)

**THE SACRAMENT of EUCHARIST**  
**ARTICLE 3 from CHAPTER ONE, THE**  
**SACRAMENTS OF CHRISTIAN**  
**INITIATION, in SECTION TWO, THE**  
**SEVEN SACRAMENTS OF THE**  
**CHURCH, in PART TWO, THE**  
**CELEBRATION OF THE CHRISTIAN**  
**MYSTERY, in the CATECHISM of the**  
**CATHOLIC CHURCH**  
*(continued from page 15)*

**1350** The *presentation of the offerings* (the Offertory). Then, sometimes in procession, the bread and wine are brought to the altar; they will be offered by the priest in the name of Christ in the Eucharistic sacrifice in which they will become his body and blood. It is the very action of Christ at the Last Supper - "taking the bread and a cup." "The Church alone offers this pure oblation to the Creator, when she offers what comes forth from his creation with thanksgiving."<sup>177</sup> The presentation of the offerings at the altar takes up the gesture of Melchizedek and commits the Creator's gifts into the hands of Christ who, in his sacrifice, brings to perfection all human attempts to offer sacrifices.

**1351** From the very beginning Christians have brought, along with the bread and wine for the Eucharist, gifts to share with those in need. This custom of the *collection*, ever appropriate, is inspired by the example of Christ who became poor to make us rich:<sup>178</sup>

Those who are well off, and who are also willing, give as each chooses. What is gathered is given to him who presides to assist orphans and widows, those whom illness or any other cause has deprived of resources, prisoners, immigrants and, in a word, all who are in need.<sup>179</sup>

**1352** The *anaphora*: with the Eucharistic Prayer - the prayer of thanksgiving and consecration - we come to the heart and summit of the celebration:

In the preface, the Church gives thanks to the Father, through Christ, in the Holy Spirit, for all his works: creation, redemption, and sanctification. The whole community thus joins in the unending praise that the Church in heaven, the angels and all the saints, sing to the thrice-holy God.

**1353** In the *epiclesis*, the Church asks the Father to send his Holy Spirit (or the power of his blessing<sup>180</sup>) on the bread and wine, so that by his power they may become the body and blood of Jesus Christ and so that those who take part in the Eucharist may be one

body and one spirit (some liturgical traditions put the *epiclesis* after the *anamnesis*).

In the *institution narrative*, the power of the words and the action of Christ, and the power of the Holy Spirit, make sacramentally present under the species of bread and wine Christ's body and blood, his sacrifice offered on the cross once for all.

**1354** In the *anamnesis* that follows, the Church calls to mind the Passion, resurrection, and glorious return of Christ Jesus; she presents to the Father the offering of his Son which reconciles us with him.

In the *intercessions*, the Church indicates that the Eucharist is celebrated in communion with the whole Church in heaven and on earth, the living and the dead, and in communion with the pastors of the Church, the Pope, the diocesan bishop, his presbyterium and his deacons, and all the bishops of the whole world together with their Churches.

**1355** In the communion, preceded by the Lord's prayer and the breaking of the bread, the faithful receive "the bread of heaven" and "the cup of salvation," the body and blood of Christ who offered himself "for the life of the world":<sup>181</sup>

Because this bread and wine have been made Eucharist ("eucharisted," according to an ancient expression), "we call this food *Eucharist*, and no one may take part in it unless he believes that what we teach is true, has received baptism for the forgiveness of sins and new birth, and lives in keeping with what Christ taught."<sup>182</sup>

## V. THE SACRAMENTAL SACRIFICE THANKSGIVING, MEMORIAL, PRESENCE

**1356** If from the beginning Christians have celebrated the Eucharist and in a form whose substance has not changed despite the great diversity of times and liturgies, it is because we know ourselves to be bound by the command the Lord gave on the eve of his Passion: "Do this in remembrance of me."<sup>183</sup>

**1357** We carry out this command of the Lord by celebrating the *memorial of his sacrifice*. In so doing, *we offer to the Father* what he has himself given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. Christ is thus really and mysteriously made *present*.

**1358** We must therefore consider the Eucharist as: thanksgiving and praise to the *Father*; the sacrificial memorial of *Christ* and his Body; the presence of Christ by the power of his word and of his *Spirit*.



## Thanksgiving and praise to the Father

**1359** The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity.

**1360** The Eucharist is a sacrifice of thanksgiving to the Father, a blessing by which the Church expresses her gratitude to God for all his benefits, for all that he has accomplished through creation, redemption, and sanctification. Eucharist means first of all "thanksgiving."

**1361** The Eucharist is also the sacrifice of praise by which the Church sings the glory of God in the name of all creation. This sacrifice of praise is possible only through Christ: he unites the faithful to his person, to his praise, and to his intercession, so that the sacrifice of praise to the Father is offered *through* Christ and *with* him, to be accepted *in* him.

## The sacrificial memorial of Christ and of his Body, the Church

**1362** The Eucharist is the memorial of Christ's Passover, the making present and the sacramental offering of his unique sacrifice, in the liturgy of the Church which is his Body. In all the Eucharistic Prayers we find after the words of institution a prayer called the *anamnesis* or memorial.

**1363** In the sense of Sacred Scripture the *memorial* is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men.<sup>184</sup> In the liturgical celebration of these events, they become in a certain way present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them.

**1364** In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present the sacrifice Christ offered once for all on the cross remains ever present.<sup>185</sup> "As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out."<sup>186</sup>

**1365** Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: "This is my body which is given

for you" and "This cup which is poured out for you is the New Covenant in my blood."<sup>187</sup> In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he "poured out for many for the forgiveness of sins."<sup>188</sup>

**1366** The Eucharist is thus a sacrifice because it *represents* (makes present) the sacrifice of the cross, because it is its *memorial* and because it *applies* its fruit: [Christ], our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption. But because his priesthood was not to end with his death, at the Last Supper "on the night when he was betrayed," [he wanted] to leave to his beloved spouse the Church a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit.<sup>189</sup>

**1367** The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner. . . this sacrifice is truly propitiatory."<sup>190</sup>

**1368** *The Eucharist is also the sacrifice of the Church.* The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering.

In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men.

**1369** *The whole Church is united with the offering and intercession of Christ.* Since he has the ministry of Peter in the Church, the *Pope* is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the

universal Church. The *bishop* of the place is always responsible for the Eucharist, even when a *priest* presides; the bishop's name is mentioned to signify his presidency over the particular Church, in the midst of his presbyterium and with the assistance of *deacons*. The community intercedes also for all ministers who, for it and with it, offer the Eucharistic sacrifice:

Let only that Eucharist be regarded as legitimate, which is celebrated under [the presidency of] the bishop or him to whom he has entrusted it.<sup>191</sup>

Through the ministry of priests the spiritual sacrifice of the faithful is completed in union with the sacrifice of Christ the only Mediator, which in the Eucharist is offered through the priests' hands in the name of the whole Church in an unbloody and sacramental manner until the Lord himself comes.<sup>192</sup>

**1370** To the offering of Christ are united not only the members still here on earth, but also those already *in the glory of heaven*. In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice. In the Eucharist the Church is as it were at the foot of the cross with Mary, united with the offering and intercession of Christ.

**1371** The Eucharistic sacrifice is also offered for *the faithful departed* who "have died in Christ but are not yet wholly purified,"<sup>193</sup> so that they may be able to enter into the light and peace of Christ:

Put this body anywhere! Don't trouble yourselves about it! I simply ask you to remember me at the Lord's altar wherever you are.<sup>194</sup>

Then, we pray [in the anaphora] for the holy fathers and bishops who have fallen asleep, and in general for all who have fallen asleep before us, in the belief that it is a great benefit to the souls on whose behalf the supplication is offered, while the holy and tremendous Victim is present. . . . By offering to God our supplications for those who have fallen asleep, if they have sinned, we . . . offer Christ sacrificed for the sins of all, and so render favorable, for them and for us, the God who loves man.<sup>195</sup>

**1372** St. Augustine admirably summed up this doctrine that moves us to an ever more complete participation in our Redeemer's sacrifice which we celebrate in the Eucharist:

This wholly redeemed city, the assembly and society of the saints, is offered to God as a universal sacrifice by the high priest who in the form of a slave went so far as to offer himself for us in his Passion, to make us the Body of so great a head. . . . Such is the sacrifice of Christians: "we who are many are one

Body in Christ" The Church continues to reproduce this sacrifice in the sacrament of the altar so well-known to believers wherein it is evident to them that in what she offers she herself is offered.<sup>196</sup>

### **The presence of Christ by the power of his word and the Holy Spirit**

**1373** "Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us," is present in many ways to his Church:<sup>197</sup> in his word, in his Church's prayer, "where two or three are gathered in my name,"<sup>199</sup> in the poor, the sick, and the imprisoned,<sup>199</sup> in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But "he is present . . . most *especially in the Eucharistic species*."<sup>200</sup>

**1374** The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend."<sup>201</sup> In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained*."<sup>202</sup> "This presence is called 'real' - by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present."<sup>203</sup>

**1375** It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares:

It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered.<sup>204</sup>

And St. Ambrose says about this conversion:

Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed. . . . Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature.<sup>205</sup>

**1376** The Council of Trent summarizes the Catholic faith by declaring: "Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation."<sup>206</sup>

**1377** The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ.<sup>207</sup>

**1378** *Worship of the Eucharist.* In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession."<sup>208</sup>

**1379** The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent outside of Mass. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament.

**1380** It is highly fitting that Christ should have wanted to remain present to his Church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us "to the end,"<sup>209</sup> even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us,<sup>210</sup> and he remains under signs that express and communicate this love:

The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.<sup>211</sup>

**1381** "That in this sacrament are the true Body of Christ and his true Blood is something that 'cannot be apprehended by the senses,' says St. Thomas, 'but *only by faith*, which relies on divine authority.' For this reason, in a commentary on *Luke 22:19* ('This is my body which is given for you. '), St. Cyril says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since he is the truth, he cannot lie.'<sup>212</sup>

Godhead here in hiding, whom I do adore  
Masked by these bare shadows, shape and nothing more,

See, Lord, at thy service low lies here a heart  
Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived;  
How says trusty hearing? that shall be believed;  
What God's Son has told me, take for truth I do;  
Truth himself speaks truly or there's nothing true.<sup>213</sup>

## VI. THE PASCHAL BANQUET

**1382** The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood. But the celebration of the Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us.

**1383** *The altar*, around which the Church is gathered in the celebration of the Eucharist, represents the two aspects of the same mystery: the altar of the sacrifice and the table of the Lord. This is all the more so since the Christian altar is the symbol of Christ himself, present in the midst of the assembly of his faithful, both as the victim offered for our reconciliation and as food from heaven who is giving himself to us. "For what is the altar of Christ if not the image of the Body of Christ?"<sup>214</sup> asks St. Ambrose. He says elsewhere, "The altar represents the body [of Christ] and the Body of Christ is on the altar."<sup>215</sup> The liturgy expresses this unity of sacrifice and communion in many prayers. Thus the Roman Church prays in its anaphora:

We entreat you, almighty God, that by the hands of your holy Angel this offering may be borne to your



altar in heaven in the sight of your divine majesty, so that as we receive in communion at this altar the most holy Body and Blood of your Son, we may be filled with every heavenly blessing and grace.<sup>216</sup>

### **"Take this and eat it, all of you": communion**

**1384** The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: "Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you."<sup>217</sup>

**1385** To respond to this invitation we must *prepare ourselves* for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself."<sup>218</sup> Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

**1386** Before so great a sacrament, the faithful can only echo humbly and with ardent faith the words of the Centurion: "*Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea*" ("Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed.").<sup>219</sup> And in the Divine Liturgy of St. John Chrysostom the faithful pray in the same spirit:

O Son of God, bring me into communion today with your mystical supper. I shall not tell your enemies the secret, nor kiss you with Judas' kiss. But like the good thief I cry, "Jesus, remember me when you come into your kingdom."

**1387** To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church.<sup>220</sup> Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest.

**1388** It is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions,<sup>221</sup> *receive communion when they participate in the Mass.*<sup>222</sup> As the Second Vatican Council says: "That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's Body from the same sacrifice, is warmly recommended."<sup>223</sup>

**1389** The Church obliges the faithful to take part in the Divine Liturgy on Sundays and feast days and,

prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season.<sup>224</sup> But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily.

**1390** Since Christ is sacramentally present under each of the species, communion under the species of bread alone makes it possible to receive all the fruit of Eucharistic grace. For pastoral reasons this manner of receiving communion has been legitimately established as the most common form in the Latin rite. But "the sign of communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly."<sup>225</sup> This is the usual form of receiving communion in the Eastern rites.

### **The fruits of Holy Communion**

**1391** *Holy Communion augments our union with Christ.* The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus. Indeed, the Lord said: "He who eats my flesh and drinks my blood abides in me, and I in him."<sup>226</sup> Life in Christ has its foundation in the Eucharistic banquet: "As the living Father sent me, and I live because of the Father, so he who eats me will live because of me."<sup>227</sup>

On the feasts of the Lord, when the faithful receive the Body of the Son, they proclaim to one another the Good News that the first fruits of life have been given, as when the angel said to Mary Magdalene, "Christ is risen!" Now too are life and resurrection conferred on whoever receives Christ.<sup>228</sup>

**1392** What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life. Communion with the flesh of the risen Christ, a flesh "given life and giving life through the Holy Spirit,"<sup>229</sup> preserves, increases, and renews the life of grace received at Baptism. This growth in Christian life needs the nourishment of Eucharistic Communion, the bread for our pilgrimage until the moment of death, when it will be given to us as viaticum.

**1393** *Holy Communion separates us from sin.* The body of Christ we receive in Holy Communion is "given up for us," and the blood we drink "shed for the many for the forgiveness of sins." For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins:

*(continued on page 27)*

# Pilgrimage to MEDJUGORJE (PPM) via SAN GIOVANNI, LANCIANO and ROME, Italy

**Pilgrimage Director:**  
 Kathleen Werner, RN, ACT  
 1-800-788-MARY [6279]  
**Priest Accompaniment:**  
 Father Giovanni Tino  
**Dates and Package Price:**  
**August 17 to 29, 2003**  
**from JFK, NY, for \$2,599**  
**plus \$115 airport taxes.**

Depart **Sunday, August 17<sup>th</sup> 2003** from **JFK NY** arriving in **Italy**, on **Monday, August 18<sup>th</sup> 2003** then transfer to motor coach for trip to **San Giovanni Rotondo, Italy**, for **2 nights** with tours of **Saint Padre Pio Shrine and Cave**. On **Wednesday, August 20<sup>th</sup> 2003**, return by motor coach visit to the Eucharistic Miracle in **Lanciano, Italy**.



From **Rome**, fly to **Split, Croatia** where there will be customs to be cleared and visa control. Board the waiting motor coach for transfer to **Medjugorje, Bosnia-Herzegovina**.

On arrival at a private home in **Medjugorje**, about a block from **Saint James Church**, late on **Wednesday, August 20<sup>th</sup> 2003**, pilgrims will be met by members of the host family and escorted to their rooms. Each **Medjugorje**

room, double occupancy, is simple but comfortable with a private bathroom. All pilgrims gather together for home cooked breakfasts and suppers.

**Medjugorje** brings with it many experiences in *Our Lady's* arms, moments for prayer, Adoration and Benediction, talks by the visionaries and priests, with Apparition Hill (**Podbrdo**) and Cross Mountain (**Krizevac**) to climb. There are many places to enjoy quiet talks or to sit and pray.. The **7 days** will consist of morning **English** and evening **Croatian** Holy Mass, with Confessions available every afternoon, visits to the visionaries present in **Medjugorje**, and presence at any apparitions where we are allowed. We will also visit the *Oasis of Peace*, and the *Cennacolo Communities*. Veneration of the Cross is scheduled on **Friday**. Adoration and Benediction is scheduled on **Saturday**.



On **Wednesday August 27<sup>th</sup> 2003**, depart **Medjugorje** on a motor coach trip across the mountains into **Croatia** and then along the **Adriatic Sea** to **Split**. Fly from **Split** to **Rome** for **2 nights** at the **Michelangelo Hotel** or similar. Breakfasts and suppers are included in **Rome** as are guided tours of the **Vatican Museum, Sistine Chapel, Saint Peter's Basilica, and Christian Rome**. On **Friday, August 29<sup>th</sup> 2003**, leave **Rome** to fly home via **JFK NY**. Extensions to remain in **Rome** longer are available. The estimated cost for two nights in **Rome** with breakfast and airport transfer is **\$295**.

**INCLUDED:**  
 Round trip air from **JFK** on **Alitalia** to **Rome, Italy** and **Alitalia / Croatia Air** from **Rome** to **Split / Dubrovnik**. All Breakfasts and Suppers in **San Giovanni, Medjugorje** and **Rome**. Comfortable escorted or guided motor coach transfers **Split** to and from **Medjugorje** as well in **Italy**. Private Home (**Medjugorje**) and 3-4 Star Hotels (**Italy**) (double occupancy) all with private bathrooms. **PFMC** coordinated spiritual program with daily Mass, Rosary and Prayer/Song. English speaking escort in **Italy** with local guide **Medjugorje**. Guided bus and walking tours of **Rome** and **Vatican City** including **Vatican Museum** and **Sistine Chapel**.

**NOT INCLUDED:**  
 All airport taxes, **US** and Foreign  
 Cost of personal use items such as room service, telephone calls, lunches/snacks, alcoholic beverages, dry cleaning / laundry, etc.  
 Gratuities to bus drivers, guides, etc.  
 (Plan about **\$200** per person in **U.S.** \$)

✂ ----- ✂ ----- ✂

Name: \_\_\_\_\_ Room With? \_\_\_\_\_ **03PPM8**  
 Address: \_\_\_\_\_ Date of Birth (DOB): \_\_\_\_/\_\_\_\_/\_\_\_\_ Age: \_\_\_\_\_  
 Month / Day / Year Kept Confidential  
 City: \_\_\_\_\_ State: \_\_\_\_ Zip: \_\_\_\_-\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_ (\_\_\_\_) \_\_\_\_\_  
 Post Office (Home Location) Plus four, if available Area Code Home Area Code Office  
 Emergency Contact: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_ (\_\_\_\_) \_\_\_\_\_  
 Required for Air Travel First and Last Name Relationship Area Code Home Area Code Office

**\$500 Deposit (\$250 Non-Refundable) Enclosed:**  **\$2599 PPM Basic Package Payment Enclosed:**   
**Single Supplement \$275**  (Advised for Smokers/Snorers) **Travel / Transfer TAXES of \$115**   
 Help me with add-on air from: \_\_\_\_\_ to Newark. **Traveler's Insurance at Cost Desired:** Yes  No   
**Charge Account Number:** \_\_\_\_\_ **Name on Card (Print):** \_\_\_\_\_  
**Discover**  **MasterCard**  **Visa**  **Expiration Date:** \_\_\_\_\_ **Signature:** \_\_\_\_\_

Your "Signature" indicates understanding and acceptance of the terms and conditions of this **PPM** as well as that you are mentally and physically capable of making this **PPM**. Reservations cannot be accepted without signature and either deposit or full payment. "DOB" and "Age" are used to match you with a room mate if NO "Room with?" preferences are provided. **03PPM8**



**Pilgrims of Faith Marian Center (PFMC), A Religious Association, Inc.  
61 Cooper Road, Voorhees, NJ 08043-4963 (856) 768-9228, FAX: (856) 768-9428**

**PLEASE READ THESE TERMS and CONDITIONS as well as the PILGRIMAGE INFORMATION  
and SIGN the APPLICATION FORM whether USING A CREDIT CARD or NOT!**

**TRAVEL AGENCY**

The **PFMC** is not in the travel service business but contracts with a number of reputable travel service businesses with expressed terms and conditions which are applied both to the **PFMC** and pilgrims coordinated by the **PFMC** through a specific agent in the travel service business.

**CANCELLATION PENALTIES and REFUNDS**

Cancellation must be made through the **PFMC** and the agent in a timely fashion. No refund to "no-show" pilgrims. The agent and airlines used control the refunds of airfare. A **\$250 non-refundable charge** is taken from each deposit for administration and processing at time of application. The following is an estimate of the Cancellation Penalties for **PFMC** coordinated pilgrimages:

Days Before Departure	Penalty Per Pilgrim
It is the policy of the <b>PFMC</b> that youth and young adults who are not high school graduates must be accompanied by one or both of their parents or a legal guardian on any of the pilgrimages coordinated by the <b>PFMC</b> .	>60 <b>\$250</b>
	60-35 <b>\$900</b> (or \$250 + Airfare as Airline may not refund airfare)
	35-00 <b>No refund</b>

**RESERVATIONS and PAYMENTS**

For reservations, please complete the form on the front or below, cut it off and mail it to the **PFMC** at the address shown above with a deposit of **\$500** per person. The balance is due no later than **July 12, 2003** and with applications thereafter. **Charge cards are accepted (Visa, M/C or Discover only)**. Reservations with **full payment** may be accepted less than **60 days** prior to departure **subject to availability of air and land space**. Use **Priority or Express Mail** for all applications and payment related correspondence after **60 days** prior to departure. **ALL RESERVATION APPLICATIONS MUST BE SIGNED BY EACH PILGRIM. Couples and roommates may use front and back of same form.**

**PASSPORT**

All pilgrims must be in possession of a valid passport prior to departure. Passport applications may be processed through most local county clerk's offices. Pilgrimage coordinators can assist you in getting passport application forms and completing them. A personal appearance is required with two (2) passport photographs and a valid birth certificate with a raised seal at the passport office.

**MEDICAL EXPENSES**

Should you require medical treatment while away from home, you must arrange for payment for services rendered. Special travel medical insurance applications are available from either the **PFMC** or the **PFMC** selected travel agent. Medications can not normally be purchased without a doctor's prescription – bring copies with you. Be sure to bring any necessary medication with you and have it at all times in your carrying bag.

**INSURANCE**

A reputable travel, medical and cancellation insurance program is highly recommended. For the sick, medical insurance which includes provisions for medical evacuation from overseas is mandatory. The **PFMC** can assist with arrangements for this insurance.

**RESPONSIBILITY**

The agent and the **PFMC** arrange with airlines, hotels and other independent firms and families to provide pilgrims with travel services. Despite great care in choosing service suppliers, the agent and the **PFMC** do NOT control them and therefore cannot be held responsible for their acts or omissions, the quality of services, hotel accommodations, overbooking, flight delay, weather conditions and other circumstances over which the agent and the **PFMC** have NO control. Pilgrims accept these terms and conditions by signing applications. Travel services are subject to conditions imposed by these suppliers who document their liability in tariff forms, contracts and international agreements. **The agent and the PFMC, therefore, cannot assume responsibility for any losses, damages, expenses from injury, accident or death, delay of baggage or other properties, the act or omission of any person or firm other than PFMC selected agents, or their employees or agents, the PFMC, mental breakdown, government action, strikes, lock-out, war, weather or other factors and causes beyond their control, acts of vandalism, air/land piracy, burglaries, assault or any physical harm to pilgrim property/person.** Failure to follow instructions or to obtain required documentation including passports, visas and health certificates, where required, releases the agent and the **PFMC** from responsibility for any refund.

**PACKAGE PRICE or COST**

This pilgrimage package price does not include **USA** and foreign country travel taxes. Those services included and not included are detailed on the front of each pilgrimage information sheet. Additional scheduled pilgrimages and optional tours may be arranged through **PFMC** coordinators, **Keith and Kathleen Werner**. For information, call the **PFMC** at (856) 768-9228, 1-800-788-MARY [6279] or FAX to (856) 768-9428.

✂ ----- ✂

Name: \_\_\_\_\_ Room With? \_\_\_\_\_ **03PPM8**

Address: \_\_\_\_\_ Date of Birth (DOB): \_\_\_\_/\_\_\_\_/\_\_\_\_ Age: \_\_\_\_\_  
Month / Day / Year Kept Confidential

City: \_\_\_\_\_ State: \_\_\_\_ Zip: \_\_\_\_\_ - \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_ - (\_\_\_\_) \_\_\_\_\_  
Post Office (Home Location) Plus four, if available Area Code Home Area Code Office

Emergency Contact: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_ - (\_\_\_\_) \_\_\_\_\_  
Required for Air Travel First and Last Name Relationship Area Code Home Area Code Office

**\$500 Deposit (\$250 Non-Refundable) Enclosed:**  **\$2599 PPM Basic Package Payment Enclosed:**

**Single Supplement \$275**  (Advised for Smokers/Snorers) **Travel / Transfer TAXES of \$115**

Help me with add-on air from: \_\_\_\_\_ to Newark. **Traveler's Insurance at Cost Desired:** Yes  No

**Charge Account Number:** \_\_\_\_\_ **Name on Card (Print):** \_\_\_\_\_

**Discover**  **MasterCard**  **Visa**  **Expiration Date:** \_\_\_\_\_ **Signature:** \_\_\_\_\_

Your "Signature" indicates understanding and acceptance of the terms and conditions of this **PPM** as well as that you are mentally and physically capable of making this **PPM**. Reservations cannot be accepted without signature and either deposit or full payment. "DOB" and "Age" are used to match you with a room mate if NO "Room with?" preferences are provided. **03PPM8**

# **MEDICAL MISSION to DIOCESE of PUERTO PLATA, DOMINICAN REPUBLIC**

## *September 27, 2003 to October 11, 2003*

The Pilgrims of Faith Marian Center (PFMC) has the permission of Bishop Gregorio Nicanor Pena Rodriguez to bring or send Humanitarian Aid to the needy families in his diocese via his staff members. He has encouraged the organization of a Medical Mission to bring doctors and nurses to the clinics and hospitals in his diocese to tend to the poor, particularly children. The PFMC has reserved rooms for up to 40 personnel at no cost to those on the Medical Mission. There will be a daily food cost of about \$35 on the meal plan for all you can eat and drink. Flights to Puerto Plata are the responsibility of the individuals unless donations to the PFMC can be arranged to cover the costs or the PFMC can arrange for group rates.

Please indicate your willingness to participate in this Medical Mission by entering your data on the form below.

Please indicate if you can participate for the full two weeks or what dates you will make yourself available.

Please indicate whether you can cover the meal costs of about \$35 per day for the duration of your participation in the Medical Mission. This is part of the lodging arrangement in the private resort accommodations. One week (7 days) is about \$245, while two weeks (14 days) is about \$490, for all you can eat and drink.

Please indicate whether you can cover the airline costs for a round trip from your closest airport to Puerto Plata. Round trip from Philadelphia, PA can be arranged for about \$400 per person at group rates. We need names and commitments in order to organize a group rate.

A "No" answer will indicate that you need PFMC donation support for the flight and / or meal cost.

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### ***PFMC REGISTRATION FORM for MEDICAL MISSION to the DIOCESE of PUERTO PLATA, DOMINICAN REPUBLIC September 27, 2003 to October 11, 2003***

NAME 1: \_\_\_\_\_, NAME 2: \_\_\_\_\_

ADDRESS: \_\_\_\_\_ DATES AVAILABLE: \_\_\_\_\_

CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_ + \_\_\_\_\_

PHONE: ( ) \_\_\_\_\_ - \_\_\_\_\_ MEAL PLAN @ \$35 PER DAY \_\_\_\_ YES \_\_\_\_ NO

AIRLINE COST from \_\_\_\_\_ YES \_\_\_\_ NO

MAIL THIS FORM TO THE **PFMC** with \$200 NON-REFUNDABLE DEPOSIT by CHECK or CREDIT CARD for GROUP MEAL PLAN ARRANGEMENTS.

CREDIT CARD COMPANY: (Circle One) DISCOVER, MASTERCARD, VISA

CREDIT CARD NUMBER: \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ EXPIRES: \_\_\_\_\_ / \_\_\_\_\_

NAME on CREDIT CARD: \_\_\_\_\_

SIGNATURE: \_\_\_\_\_

**A GALA DINNER and  
FUND RAISING CONCERT with  
FATHER MICHAEL SEMANA and  
GRACE MARKAY**

***SATURDAY, NOVEMBER 15, 2003***

**Holiday Inn, 2175 West Marlton Pike (NJ 70), Cherry Hill, NJ**  
**Complementary Cocktail Reception and Hors d'oeuvres** of assorted cheeses, assorted fruit,  
crackers, breads and brushchetta with garlic toast starts at **6 PM** with **Cash Bar**

You will enjoy background music throughout the evening.

About **7 PM** there will be a festive **Candlelight Buffet Dinner** and **Dessert Bar**.

Dinner will consist of all you can eat Salad Bar, with buffet style Seafood Newburg with rice pilaf, Southern fried chicken, Prime Rib au jus, glazed baby carrots, sautéed green beans, and roasted bliss potatoes, with a Desert Bar, and coffee, tea, etc.

Tables will be set for 10 and seat reservation donations are **\$50** for each person.

The **PFMC** benefit / fund raising concert will follow dinner at about **9 PM**.

Rooms at the **Holiday Inn Cherry Hill, NJ**, are available for the **Pilgrims of Faith Marian Center (PFMC)** event rate of **\$89** for two double beds. The hotel has a gym and indoor heated pool.

---

***PFMC* REGISTRATION FORM for GALA DINNER and FUND RAISING  
CONCERT - Saturday, 15 November 2003**

NAME 1: \_\_\_\_\_, NAME 2: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_ + \_\_\_\_\_

PHONE: ( ) \_\_\_\_\_ - \_\_\_\_\_

MAIL THIS FORM TO THE **PFMC** with CHECK or CREDIT CARD INFORMATION:

CREDIT CARD COMPANY: (Circle One) DISCOVER, MASTERCARD, VISA

CREDIT CARD NUMBER: \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ EXPIRES: \_\_\_\_\_ / \_\_\_\_\_

NAME on CREDIT CARD: \_\_\_\_\_

SIGNATURE: \_\_\_\_\_

**THE SACRAMENT of EUCHARIST**  
**ARTICLE 3 from CHAPTER ONE, THE**  
**SACRAMENTS OF CHRISTIAN**  
**INITIATION, in SECTION TWO, THE**  
**SEVEN SACRAMENTS OF THE**  
**CHURCH, in PART TWO, THE**  
**CELEBRATION OF THE CHRISTIAN**  
**MYSTERY, in the CATECHISM of the**  
**CATHOLIC CHURCH**  
*(continued from page 22)*

For as often as we eat this bread and drink the cup, we proclaim the death of the Lord. If we proclaim the Lord's death, we proclaim the forgiveness of sins. If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should always receive it, so that it may always forgive my sins. Because I always sin, I should always have a remedy.<sup>230</sup>

**1394** As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity *wipes away venial sins*.<sup>231</sup> By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him:

Since Christ died for us out of love, when we celebrate the memorial of his death at the moment of sacrifice we ask that love may be granted to us by the coming of the Holy Spirit. We humbly pray that in the strength of this love by which Christ willed to die for us, we, by receiving the gift of the Holy Spirit, may be able to consider the world as crucified for us, and to be ourselves as crucified to the world. . . . Having received the gift of love, let us die to sin and live for God.<sup>232</sup>

**1395** By the same charity that it enkindles in us, the Eucharist *preserves us from future mortal sins*. The more we share the life of Christ and progress in his friendship, the more difficult it is to break away from him by mortal sin. The Eucharist is not ordered to the forgiveness of mortal sins - that is proper to the sacrament of Reconciliation. The Eucharist is properly the sacrament of those who are in full communion with the Church.

**1396** *The unity of the Mystical Body: the Eucharist makes the Church*. Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body - the Church. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism. In Baptism we have been called

to form but one body.<sup>233</sup> The Eucharist fulfills this call: "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread."<sup>234</sup>

If you are the body and members of Christ, then it is your sacrament that is placed on the table of the Lord; it is your sacrament that you receive. To that which you are you respond "Amen" ("yes, it is true!") and by responding to it you assent to it. For you hear the words, "the Body of Christ" and respond "Amen." Be then a member of the Body of Christ that your *Amen* may be true.<sup>235</sup>

**1397** *The Eucharist commits us to the poor*. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren:

You have tasted the Blood of the Lord, yet you do not recognize your brother, . . . You dishonor this table when you do not judge worthy of sharing your food someone judged worthy to take part in this meal. . . . God freed you from all your sins and invited you here, but you have not become more merciful.<sup>236</sup>

**1398** *The Eucharist and the unity of Christians*. Before the greatness of this mystery St. Augustine exclaims, "*O sacrament of devotion! O sign of unity! O bond of charity!*"<sup>237</sup> The more painful the experience of the divisions in the Church which break the common participation in the table of the Lord, the more urgent are our prayers to the Lord that the time of complete unity among all who believe in him may return.

**1399** The Eastern churches that are not in full communion with the Catholic Church celebrate the Eucharist with great love. "These Churches, although separated from us, yet possess true sacraments, above all - by apostolic succession - the priesthood and the Eucharist, whereby they are still joined to us in closest intimacy." A certain communion *in sacris*, and so in the Eucharist, "given suitable circumstances and the approval of Church authority, is not merely possible but is encouraged."<sup>238</sup>

**1400** Ecclesial communities derived from the Reformation and separated from the Catholic Church, "have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders."<sup>239</sup> It is for this reason that, for the Catholic Church, Eucharistic intercommunion with these communities is not possible. However these ecclesial communities, "when they commemorate the Lord's death and

resurrection in the Holy Supper . . . profess that it signifies life in communion with Christ and await his coming in glory."<sup>240</sup>

**1401** When, in the Ordinary's judgment, a grave necessity arises, Catholic ministers may give the sacraments of Eucharist, Penance, and Anointing of the Sick to other Christians not in full communion with the Catholic Church, who ask for them of their own will, provided they give evidence of holding the Catholic faith regarding these sacraments and possess the required dispositions.<sup>241</sup>

## IN BRIEF

**1406** Jesus said: "I am the living bread that came down from heaven; if any one eats of this bread, he will live for ever; . . . he who eats my flesh and drinks my blood has eternal life and . . . abides in me, and I in him" (*Jn* 6:51, 54, 56).

**1407** The Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.

**1408** The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship.

**1409** The Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action.

**1410** It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice.

**1411** Only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.

**1412** The essential signs of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of consecration spoken by Jesus during the Last Supper: "This is my body which will be given up for you. . . . This is the cup of my blood. . . ."

**1413** By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).

**1414** As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.

**1415** Anyone who desires to receive Christ in Eucharistic communion must be in the state of grace.

## VII. THE EUCHARIST - "PLEDGE OF THE GLORY TO COME"

**1402** In an ancient prayer the Church acclaim the mystery of the Eucharist: "O sacred banquet in which Christ is received as food, the memory of his Passion is renewed, the soul is filled with grace and a pledge of the life to come is given to us." If the Eucharist is the memorial of the Passover of the Lord Jesus, if by our communion at the altar we are filled "with every heavenly blessing and grace,"<sup>242</sup> then the Eucharist is also an anticipation of the heavenly glory.

**1403** At the Last Supper the Lord himself directed his disciples' attention toward the fulfillment of the Passover in the kingdom of God: "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."<sup>243</sup> Whenever the Church celebrates the Eucharist she remembers this promise and turns her gaze "to him who is to come." In her prayer she calls for his coming: "*Marana tha!*" "Come, Lord Jesus!"<sup>244</sup> "May your grace come and this world pass away!"<sup>245</sup>

**1404** The Church knows that the Lord comes even now in his Eucharist and that he is there in our midst. However, his presence is veiled. Therefore we celebrate the Eucharist "awaiting the blessed hope and the coming of our Savior, Jesus Christ,"<sup>246</sup> asking "to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as you are. We shall become like you and praise you for ever through Christ our Lord."<sup>247</sup>

**1405** There is no surer pledge or dearer sign of this great hope in the new heavens and new earth "in which righteousness dwells,"<sup>248</sup> than the Eucharist. Every time this mystery is celebrated, "the work of our redemption is carried on" and we "break the one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ."<sup>249</sup>



Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.

**1416** Communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.

**1417** The Church warmly recommends that the faithful receive Holy Communion when they participate in the celebration of the Eucharist; she obliges them to do so at least once a year.

**1418** Because Christ himself is present in the sacrament of the altar, he is to be honored with the worship of adoration. "To visit the Blessed Sacrament is . . . a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord" (Paul VI, *MF* 66).

**1419** Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice identifies us with his Heart, sustains our strength along the pilgrimage of this life, makes us long for eternal life, and unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints.

- 135 *SC* 47.
- 136 *LG* 11.
- 137 *PO* 5.
- 138 Congregation of Rites, instruction, *Eucharisticum mysterium*, 6.
- 139 Cf. *1 Cor* 15:28.
- 140 St. Irenaeus, *Adv. haeres.* 4,18,5:PG 7/1,1028.
- 141 Cf. *Lk* 22:19; *1 Cor* 11:24.
- 142 Cf. *Mt* 26:26; *Mk* 14:22.
- 143 Cf. *1 Cor* 11:20; *Rev* 19:9.
- 144 Cf. *Mt* 14:19; 15:36; *Mk* 8:6, 19.
- 145 Cf. *Mt* 26:26; *1 Cor* 11:24.
- 146 Cf. *Lk* 24:13-35.
- 147 Cf. *Acts* 2:42, 46; 20:7,11.
- 148 Cf. *1 Cor* 10:16-17.
- 149 Cf. *1 Cor* 11:17-34.
- 150 *Heb* 13:15; cf. *1 Pet* 25; *Ps* 116:13, 17; *Mal* 1:11.
- 151 Cf. *1 Cor* 10:16-17.
- 152 *Apostolic Constitutions* 8,13,12:PG 1,1108; *Didache* 9,5; 10:6:SCh 248,176-178.
- 153 St. Ignatius of Antioch, *Ad Eph.* 20,2:SCh 10,76.
- 154 Cf. *Ps* 104:13-15.
- 155 *Gen* 14:18; cf. *Roman Missal*, EP I (Roman Canon) 95.
- 156 Cf. *Deut* 8:3.
- 157 *1 Cor* 10:16.
- 158 Cf. *Mt* 14:13-21; 15:32-39.
- 159 Cf. *Jn* 2:11; *Mk* 14:25.
- 160 *Jn* 6:60.
- 161 *Jn* 6:67.
- 162 *Jn* 6:68.
- 163 Cf. *Jn* 13:1-17; 34-35.
- 164 Council of Trent (1562): DS 1740.
- 165 Cf. *Jn* 6.

- 166 *Lk* 22:7-20; Cf. *Mt* 26:17-29; *Mk* 14:12-25; *1 Cor* 11:23-26.
- 167 Cf. *2 Cor* 11:26.
- 168 *Acts* 2:42,46.
- 169 *Acts* 20:7.
- 170 *AG* 1; cf. *1 Cor* 11:26.
- 171 St. Justin, *Apol.* 1, 65-67:PG 6,428-429; the text before the asterisk (\*) is from chap. 67.
- 172 *SC* 56.
- 173 Cf. *DV* 21.
- 174 Cf. *Lk* 24:13-35.
- 175 Cf. *1 Thess* 2:13.
- 176 *1 Tim* 2:1-2.
- 177 St. Irenaeus, *Adv. haeres.* 4,18,4:PG 7/1,1027; cf. *Mal* 1:11.
- 178 Cf. *1 Cor* 16:1; *2 Cor* 8:9.
- 179 St. Justin, *Apol.* 1,67:PG 6,429.
- 180 Cf. *Roman Missal*, EP I (Roman Canon) 90.
- 181 *Jn* 6:51.
- 182 St. Justin, *Apol.* 1,66,1-2:PG 6,428.
- 183 *1 Cor* 11:24-25.
- 184 Cf. *Ex* 13:3.
- 185 Cf. *Heb* 7:25-27.
- 186 *LG* 3; cf. *1 Cor* 5:7.
- 187 *Lk* 22:19-20.
- 188 *Mt* 26:28.
- 189 Council of Trent (1562): DS 1740; cf. *1 Cor* 11:23; *Heb* 7:24, 27.
- 190 Council of Trent (1562) *Doctrina de ss. Missae sacrificio*, c. 2: DS 1743; cf. *Heb* 9:14,27.
- 191 St. Ignatius of Antioch, *Ad Smyrn.* 8:1;SCh 10,138.
- 192 *PO* 2 § 4.
- 193 Council of Trent (1562): DS 1743.
- 194 St. Monica, before her death, to her sons, St. Augustine and his brother; Conf. 9,11,27:PL 32,775.
- 195 St. Cyril of Jerusalem, *Catech. myst.* 5,9,10:PG 33,1116-1117.
- 196 St. Augustine, *De civ Dei*, 10,6:PL 41,283; cf. *Rom* 12:5.
- 197 *Rom* 8:34; cf. *LG* 48.
- 198 *Mt* 18:20.
- 199 Cf. *Mt* 25:31-46.
- 200 *SC* 7.
- 201 St. Thomas Aquinas, *STh* III,73,3c.
- 202 Council of Trent (1551): DS 1651.
- 203 Paul VI, *MF* 39.
- 204 St. John Chrysostom, *prod. Jud.* 1:6:PG 49,380.
- 205 St. Ambrose, *De myst.* 9,50; 52:PL 16,405-407.
- 206 Council of Trent (1551): DS 1642; cf. *Mt* 26:26 ff.; *Mk* 14:22 ff.; *Lk* 22:19 ff.; *1 Cor* 11:24 ff.
- 207 Cf. Council of Trent: DS 1641.
- 208 Paul VI, *MF* 56.
- 209 *Jn* 13:1.
- 210 Cf. *Gal* 2:20.
- 211 John Paul II, *Dominicae cenae*, 3.
- 212 St. Thomas Aquinas, *STh* III,75,1; cf. Paul VI, *MF* 18; St. Cyril of Alexandria, *In Luc.* 22,19:PG 72,912; cf. Paul VI, *MF* 18.
- 213 St. Thomas Aquinas (attr.), *Adoro te devote*; tr. Gerard Manley Hopkins.
- 214 St. Ambrose, *De Sacr.* 5,2,7:PL 16,447C.
- 215 St. Ambrose, *De Sacr.* 4,2,7:PL 16,437D.
- 216 *Roman Missal*, EP I (Roman Canon) 96: Supplices te rogamus, omnipotens Deus: iube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestatis tuae: ut, quotquot ex hac altaris participatione sacrosanctum Filii Corpus et Sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur.
- 217 *Jn* 6:53.
- 218 *1 Cor* 11:27-29.
- 219 *Roman Missal*, response to the invitation to communion; cf. *Mt* 8:8.
- 220 Cf. CIC, can. 919.
- 221 Cf. CIC, can. 916. 222 Cf. CIC, can. 917; *The faithful may receive the Holy Eucharist only a second time on the same day* [Cf. Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Responsa*

*ad proposita dubia*, 1:AAS 76 (1984) 746].  
 223 SC 55.  
 224 OE 15; CIC, can. 920.  
 225 GIRM 240.  
 226 Jn 6:56.  
 227 Jn 6:57.  
 228 Fanqith, Syriac Office of Antioch, Vol. I, Commun., 237a-b.  
 229 PO 5.  
 230 St. Ambrose, *De Sacr.* 4,6,28:PL 16,446; cf. *I Cor* 11:26.  
 231 Cf. Council of Trent (1551): DS 1638.  
 232 St. Fulgentius of Ruspe, *Contra Fab.* 28,16-19: CCL 19A,813-814.  
 233 Cf. *I Cor* 12:13.  
 234 *I Cor* 10:16-17.  
 235 St. Augustine, *Sermo* 272:PL 38,1247.  
 236 St. John Chrysostom, *Hom. in I Cor.* 27,4:PG 61,229-230; cf. *Mt* 25:40.  
 237 St. Augustine, *In Jo. ev.* 26,13:PL 35,1613; cf. SC 47.  
 238 UR 15 § 2; cf. CIC, can. 844 § 3.  
 239 UR 22 § 3.  
 240 UR 22 § 3.  
 241 Cf. CIC, can. 844 § 4.  
 242 *Roman Missal*, EP I (Roman Canon) 96: *Supplices te rogamus.*  
 243 *Mt* 26:29; cf. *Lk* 22:18; *Mk* 14:25.  
 244 *Rev* 1:4; 22 20; *I Cor* 16:22.  
 245 *Didache* 10,6:Sch 248,180.  
 246 *Roman Missal* 126, embolism after the Our Father: *expectantes beatam spem et adventum Salvatoris nostri Jesu Christi*; cf. *Titus* 2:13.  
 247 EP III 116: prayer for the dead.  
 248 2 *Pet* 3:13.  
 249 LG 3; St. Ignatius of Antioch, *Ad Eph.* 20,2:Sch 10,76.

<http://www.scborromeo.org/ccc/p2s2c1a3.htm>

## INSTRUCTION CONCERNING the EUCHARISTIC MYSTERY

Eucharistic Communion is a gift of the Lord, given to the faithful through the minister appointed for this purpose. It is not permitted that the faithful should themselves pick up the Consecrated Bread and the Sacred Chalice, still less that they should hand them one to another.

The faithful, whether religious or lay, who are authorized as extraordinary ministers of the Eucharist can distribute Communion only when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long.

Accordingly, a reprehensible attitude is shown by those priests who, though present at the celebration, refrain from distributing Communion and leave the task to the laity.

**“Inaestimabile Donum” Prepared by the Sacred  
 Congregation for the Sacraments and Divine Worship  
 Approved and Confirmed by His Holiness Pope John  
 Paul II on April 17th, 1980)**

## PILGRIMS of FAITH MARIAN CENTER (PFMC)

The **PFMC** is not a church, store or travel agency but has aspects of all three. The **PFMC** operates as a non-profit, with 501(c)(3) tax exempt status, religious association and ministry whose volunteers are lay persons professing a belief in Jesus Christ, Our Lord and Savior. Most volunteers profess that faith through the apostolic and universal teachings of the Roman Catholic Church. Those volunteers who are practicing Roman Catholics profess allegiance to the Magisterium of the Church founded upon the Rock (Kephias / Cephas or Petros depending on original or translation) of Simon bar Jonah and led by his apostolic successor **Pope John Paul II**.

Keith and Kathleen Werner, co-founders and co-directors of the **PFMC**, have noted the history of those who approach members of famous families such as the Carters and the Kennedys as well as the British Royal Family through the matriarchs or mothers. They believe that approaching Our Lord and Savior, Jesus Christ, through his Blessed Virgin Jewish Mother, Mary or Miriam, may be of benefit in gaining a better understanding God's answers to our prayers.

The **PFMC** was established in the Werner home based on pilgrimages to Medjugorje, Bosnia-Herzegovina, and other holy places or shrines worthy of pilgrimage. Books, pamphlets and religious articles brought back from pilgrimages were placed on display for others to view and acquire for themselves based on donations. The **PFMC** is NOT a store and does not sell anything.

For books, pamphlets and religious articles, the **PFMC** operates like a church pamphlet or bookrack where selections are made and donations offered based on value posted or received.

The **PFMC** has items from inventory on display at Epiphany House. Order forms have been produced in the past and enclosed in previous issues of “The PILGRIM” as well as loaded on the PFMC Internet Web Site, <http://www.geocities.com/pilgrimsfaith>. If you wish to order, please determine your order request, make out a check or complete the information for use of a credit card and mail to **PFMC**, 61 Cooper Road, Voorhees, NJ 08043-4893.

If you do not have an order form, call us at (856) 768-9228 with a FAX number or mailing address and we will send you an order form. If you know what you want and we carry it, you can order over the telephone using your credit card.

The **PFMC** is directed and operated by volunteers who monitor the donations made for all activities.

These activities include coordination of pilgrimages to holy places and shrines, retreats in local retreat centers or hotels, and days of recollection at the **PFMC** as well as the inventory management mentioned above.

Through coordination with the appropriate members of diocesan staff in Camden, Metuchen, and Trenton, NJ, as well as Harrisburg, Scranton, and Philadelphia, PA, the **PFMC** has been allowed to coordinate events with their diocesan permission and often encouragement. The **PFMC** has been allowed to have Holy Mass celebrated, with Confessions and Holy Eucharist, along with 24 hour Adoration for retreat attendees in hotels in the Philadelphia Archdiocese, Cardinal Bevilacqua, and the Camden Diocese, both Bishop McHugh and Bishop DiMarzio.

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

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

Thank you and God bless you,

**(Kathleen and the Volunteer Staff)**

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

**W**ould you be so kind as to copy or cut out one or more of following BULLETIN NOTICES and take them to your Pastor and / or Parish Bulletin Coordinator?

One per week should not be an overload to you.

Ask your Pastor and / or Parish Bulletin Coordinator to publish these notices to support the events for which you have an interest.

Thanks for your assistance, we really need and appreciate it.

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### **17-29 AUGUST 2003, PILGRIMAGE to SAN GIOVANNI ROTONDO, LANCIANO, MEDJUGORJE, and ROME**

The Pilgrims of Faith Marian Center (PFMC) will coordinate a pilgrimage to San Giovanni Rotondo

(Saint Padre Pio), Lanciano (Eucharistic Miracle), Medjugorje, and Rome with Father Giovanni Tino.

Departure is on Sunday, 17 August 2003, from John F. Kennedy (JFK) International Airport, NY. Return is to JFK on Friday, 29 August 2003.

Requested donation is \$2599 per person double occupancy plus \$115 for air taxes. Single supplement is \$275. As with all PFMC pilgrimages, this includes breakfasts and suppers throughout the pilgrimage. A deposit of \$500 is required with reservation. Full payment is due by 12 July 2003.

For more information call (856) 768-9228 or visit <http://www.geocities.com/pilgrimsfaith>.

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### **DOCTORS, NURSES, MEDICAL PROFESSIONALS, SPANISH SPEAKING AID WORKERS, etc. NEEDED for MEDICAL MISSION to DIOCESE of PUERTO PLATA, DOMINICAN REPUBLIC - SATURDAY, 9/27/2003, through Saturday, 10/11/2003**

The Pilgrims of Faith Marian Center (PFMC) will coordinate a Medical Mission to the Diocese of Puerto Plata, Dominican Republic with the permission and encouragement of Bishop Gregorio Nicanor Pena Rodriguez.

Lodging is covered by a \$35 per day food plan (all you can eat and drink), donations may be collected to cover air fare and meal plan. It is not necessary to participate for the entire two weeks.

For more information call (856) 768-9228 or visit <http://www.geocities.com/pilgrimsfaith>.

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### **GALA DINNER and FUND RAISING CONCERT with FATHER MICHAEL SEMANA and GRACE MARKAY, Saturday, 11/15/2003**

The Pilgrims of Faith Marian Center (PFMC) is sponsoring this event at the Holiday Inn, 2175 West Marlton Pike (NJ 70), Cherry Hill, NJ, to raise funds for its operations. Donation is \$50 per person.

For more information call (856) 768-9228 or visit <http://www.geocities.com/pilgrimsfaith>.

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**(Kathleen as well as all the *PFMC* Volunteer Staff)**

## CALENDARS:

In *June* the Church celebrates the Solemnities of **PENTECOST (8)**, **HOLY TRINITY (15)**, **CORPUS CHRISTI (19)**, **BIRTH of SAINT JOHN the BAPTIST (24)** **SACRED HEART (27)**, and **SAINTS PETER and PAUL (29)**, the Memorials of *Saints Marcellinus and Peter (2)*, *Charles Lwanga and Companions (3)*, *Boniface (5)*, *Norbert (6)*, *Ephrem of Syria (9)*, *Barnabas, Apostle (11)*, *Anthony of Padua (13)*, *Aloysius Gonzaga (21)*, *Irenaeus (28)*, *The First Martyrs of Rome (30)* and *The Immaculate Heart of Mary (28)*. The Church calendar recognizes **Fathers Day (15)**.

In *July* the Church celebrates the Feasts of *Saints Thomas, Apostle (3)* and *James, Apostle (25)* and the Memorials of *Saints Elizabeth of Portugal (4)*, *Anthony Mary Zaccaria (5)*, *Maria Goretti (6)*, *Benedict, Abbot (11)*, *Henry (13)*, *Bonaventure (15)*, *Lawrence of Brindisi (21)*, *Mary Magdalene (22)*, *Bridget of Sweden (23)*, *Joachim and Ann (26)*, *Martha (29)*, *Peter Chrysologus (30)* and *Ignatius of Loyola (31)* and *Blessed Junipero Serra (1)* and *Kateri Tekakwitha (14)* as well as *Our Lady of Mount Carmel (16)*. The Church calendar recognizes **Independence Day (4)**.

## AROUND the *PFMC* AREA

Please take note of the new centerfold location for the message alleged to be from Mary, GOSPA and its reflection. Please review the announcements on pages 1 through 3, the information sheet and reservations forms on pages 23 through 26, and the Bulletin Notices on page 31. We need everyone to help spread this information with prayer groups and

*The PILGRIM*

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Pilgrims of Faith Marian Center (PFMC), A Religious Association, Inc.  
NON-PROFIT and IRS Code 501(c)(3) TAX EXEMPT  
Keith and Kathleen Werner, Co-Directors  
61 Cooper Road, Voorhees, NJ 08043-4963  
(856) 768-9228 FAX: (856) 768-9428

**PRIORITY DATED  
RELIGIOUS MATERIAL**

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## PLEASE DON'T THROW THIS AWAY!!

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

If there is no time to read it all now, please put it with other reading material in a place where you can read at least an article per day until the next issue arrives. We operate on divine providence and the 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!"



Parish committees as well as to publish it in your Parish Bulletin.

For additional information, call the PFMC at (856) 768-9228. Please speak clearly and slowly, leave your name, address and phone number with area code so that we may return your call. You may FAX your questions to (856) 768-9428.

## PFMC PRESENTATIONS

Kathleen and Keith desire to participate in Altar Rosary Society, Legion of Mary, or other parish prayer group meetings with witness, and/or videotape or slide presentations, followed by a question and answer session. The experiences and continuation of the PFMC ministries for Our Lady in this time of manifestation of Our Lord's mercy and graces are shared at no cost. Free will offerings are accepted. This is especially true for books, tapes, and religious articles, when they are made available in displays at the presentation sites just like they are at the PFMC which operates like a church book rack. Recipients are asked to donate at or above the suggested value on each article. Call the PFMC at (856) 768-9228.

## INTERNET

Surf for the PFMC presence on the Internet at:

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

Send us interesting web sites and e-mails:

[PFMCkmw@comcast.net](mailto:PFMCkmw@comcast.net)

