



The **PILGRIM**

Vol. 14, No. 7

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

July 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



Come Holy Spirit in your Pentecost for the Church. Come like a river of grace. Come in Your Mercy and purify her, making her chaste, humble and strong.

Come Holy Spirit and let it imitate the spotless soul of Mary, its Heavenly Mother. Mold us all in the new heart of the Church. Allow each member to have a complete change of heart. Make us each merciful to others, sensitive, meek and gentle.

Let the chalice of the heart of the Church flow over to comfort the innumerable sufferings and sorrows of the world. Allow it to bring grace to sinners, comfort to the ailing, help to the needy, peace to the distressed, courage to the disheartened and great healing for all areas of the wounded lives of each member.

Let your new Pentecost come like dew upon the world. Transform the desert into a garden in which all will run to meet the Lord. Renew our covenant of love with us. Oh Holy Trinity, receive this prayer and answer us with Your great anointing of Love and rededication of our Lives. AMEN

(Kathleen prays from the heart for each issue.)

ANNUAL PFMC MEETING and POT-LUCK PICNIC – SATURDAY, 9 AUGUST 2003

Even though the PFMC corporate by-laws call for the annual meeting to be held on the first Sunday in August of each year, we decided to move it to the second Saturday in August to avoid some of the conflicts reported to us. In 2003, the second Saturday of August falls on the 9th. We have made the move to Saturday because so many have wanted to participate

but had conflicts on Sunday. We moved away from the first weekend in August for two reasons. On the first Sunday in August is “God The Father Day” at the National Shrine of Our Lady of Fatima in Washington, NJ started over 30 years ago by a group from Our Lady of Perpetual Help Church in Brooklyn, NY. We were not aware of this wonderful celebration at the time we set our by-laws. Also, the Scranton Diocese Charismatic Conference is this year on August 1, 2, and 3. Many of our charismatic friends attend this spirit filled conference.

All readers of “The PILGRIM” along with their families, friends, relatives, etc. are invited to join us for either a pot-luck picnic lunch or dinner or both.

The short annual meeting will take place after Divine Mercy Chaplet during the 3 PM hour of mercy.

Please contact us at (856) 768-9228 to indicate if you can come and how many people you are bringing so we can plan for salad and refreshments. Please bring a pot luck casserole, salad, or dessert to share. We will have grills for cooking main courses of meat, fish, etc. Something from a take out facility always fits in if you do not wish to cook something yourself. Divine Providence seems to work on the food selections because we seldom have duplicate dishes and always seem to find something to fit into everyone’s diet.

If your pastor or other priest or religious friends can accompany you, please bring him / them. Everyone is welcome. We will give those who have never been to the PFMC a tour of the facilities.

The PFMC displays of books, pamphlets and religious articles will be available for browsing in air-conditioned comfort. The grounds will be available for games or grassy picnics while the kitchen, dining room and library will be available for those who wish to remain in the air-conditioning.

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

“*The PILGRIM*” for July 2003 is dedicated to “*Our Lady of Mount Carmel.*” See page 3 for the Table of Contents / “IN THIS ISSUE . . .”.

**PILGRIMAGE to SAN GIOVANNI,
LANCIANO, ROME, and 7 NIGHTS
in MEDJUGORJE – AUGUST 17
through AUGUST 29, 2003**

Reservations must be sent in as soon as possible for this great gift of pilgrimage to visit Saint Padre Pio's Shrine in San Giovanni Rotondo, the Eucharistic Miracle at Lanciano, and Rome (Vatican), in Italy and Medjugorje in Bosnia-Herzegovina, where your heart will be filled with an experience you will live daily. Holy Mass will be celebrated daily including at the tomb of Saint Padre Pio.

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. Fill our and send in the reservation coupon clipped off of the information sheets on pages 11 and 12 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 in your seat for you.** You may utilize Discover, MasterCard or Visa credit cards if you wish. We ask for assistance with the nearly 3% service charge for use of credit cards.

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 captioned 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 21, 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 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 age 15, or new clothing for children up to this age, please

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.

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.

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.

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** with Father Michael Semana and Grace Markay to be held at the Holiday Inn on NJ Route 70 (2175 West Marlton Pike), Cherry Hill, New Jersey.

You are invited to an all you can eat dinner consisting 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. Tables will be set for 10 and requested ticket donation is \$50 person. Please reserve your tables early as a limit of 300 people has been set.

Join in a Cocktail Reception of Complementary Hors d'oeuvres of assorted cheeses, assorted fruit, crackers,

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breads and brushchetta with garlic toast from 6 PM to 7 PM. A Cash Bar will be open. About 7 PM, you will be escorted to the Grand Ballroom for a festive candlelight Buffet Dinner and Dessert Bar.

Father Michael Semana and Grace Markay will present a PFMC benefit concert following dinner. You will enjoy background music throughout the evening.

Rooms at the Holiday Inn Cherry Hill are available and can be booked using the Pilgrims of Faith Marian Center (PFMC) event identification for \$89 per night for two double beds. There is an on-site gym and indoor heated pool.

Please sign up early, fill in the reservation form on page 22, cut it out, and mail it with donation to the PFMC. We accept Visa, MasterCard, and Discover credit cards but ask for assistance with the nearly 3% service charge. Call (856) 768-9228 for any additional needed information.

2004 RETREAT CONFERENCE (RC), YOUTH TRACK (YT), and 3 DAY EXTENSION (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.

FEAST of OUR LADY of MOUNT CARMEL – 16 JULY or SUNDAY FOLLOWING

This feast was instituted by the Carmelites between 1376 and 1386 under the title “Commemoratio B. Marif Virg. duplex” to celebrate the victory of their order over its enemies on obtaining the approbation of its name and constitution from Honorius III on 30 Jan., 1226 (see Colvenerius, “Kal. Mar.”, 30 Jan. “Summa Aurea”, III, 737).

The feast was assigned to 16 July, because on that date in 1251, according to Carmelite traditions, the [scapular](#) was given by the [Blessed Virgin](#) to Saint Simon Stock; it was first approved by [Sixtus V](#) in 1587.

After Cardinal Bellarmine had examined the Carmelite traditions in 1609, it was declared the patronal feast of the order, and is now celebrated in the Carmelite calendar as a major double of the first

class with a vigil and a privileged octave (like the octave of Epiphany, admitting only a double of the first class) under the title “Commemoratio sollemnis B.V.M. de Monte Carmelo”.

By a privilege given by Clement X in 1672, some Carmelite monasteries keep the feast on the Sunday after 16 July, or on some other Sunday in July.

In the seventeenth century the feast was adopted by several dioceses in the south of Italy, although its celebration, outside of Carmelite churches, was prohibited in 1628 by a decree *contra abusum*. On 21 Nov., 1674, however, it was first granted by Clement X to Spain and its colonies, in 1675 to Austria, in 1679 to Portugal and its colonies, and in 1725 to the Papal States of the Church, on 24 Sept., 1726, it was extended to the entire Latin Church by Benedict XIII.

The lessons contain the legend of the [scapular](#); the promise of the [Sabbatine privilege](#) [See page 15.] was inserted into the lessons by Paul V about 1614. The Greeks of southern Italy and the Catholic Chaldeans have adopted this feast of the “Vestment of the Blessed Virgin Mary”. The object of the feast is the special predilection of [Mary](#) for those who profess themselves her servants by wearing her [scapular](#) (see CARMELITES).

FREDERICK G. HOLWECK

Transcribed by Paul T. Crowley

In Dedication to the Immaculate Heart of Mary, Saint Mary's Catholic Church and associated missions, Vaughn, New Mexico

The Catholic Encyclopedia, Volume X

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Nihil Obstat, October 1, 1911. Remy Lafort, S.T.D., Censor

Imprimatur. +John Cardinal Farley, Archbishop of New York

<http://www.newadvent.org/cathen/10604b.htm>

SCAPULAR

I. NAME, MEANING, AND ORIGIN

The scapular (from Lat., *scapula*, shoulder) forms a part, and now the most important part, of the habit of the [monastic](#) orders. Other orders and numerous [religious](#) congregations (both male and female) have also adopted the scapular from the [monastic](#) orders. It is usually worn over the habit or soutane.

Description. It consists essentially of a piece of cloth about the width of the breast from one shoulder to the other (i.e. about fourteen to eighteen inches), and of such a length that it reaches not quite to the feet in front and behind. There are also shorter forms of the scapular. In the middle is the opening for the head, the scapular thus hanging down from two narrow connecting segments resting on the shoulders. Originally the longitudinal segments of cloth were

connected by cross segments passing under the arms - a form which exists even today. In former times also two segments of cloth hung over the shoulders, which they covered, and thus formed a cross with the longitudinal segments over the breast and back (cf. P.L., CIII, 1231, editorial note).

Origin. This [monastic](#) scapular, like the whole [monastic](#) habit and indeed the [liturgical vestments](#) of the [priest](#), developed from the ordinary clothing of the [laity](#). And, just as the [stole](#) is the special sign of the [priestly](#) dignity and power, the scapular is now the sign of the [monk](#). In the [West](#), in the case of [Saint Benedict](#), the scapular was at first nothing else than a working garment or apron such as was then worn by agricultural labourers. Thus, in the [Rule of Saint Benedict](#), it was expressly termed “scapulare propter opera” (c. xxv in P.L. LXXVI, 771). From this developed the special [monastic](#) garment, to which a [hood](#) could be fastened at the back. In fact, the original scapular of the [Dominican Order](#) was so made that it acted also as a covering for the head, and thus as a [hood](#). The scapular of the [West](#) corresponded to the analabus of the [East](#).

Ceremony and symbolism. [Monastic](#) formulae of [profession](#) of the [West](#) from the ninth century make no mention of the investment with the scapular. It was only gradually that it became one of the important part of the [monastic](#) habit. Later, like the *analabus*, it was [solemnly](#) presented during the clothing and the symbolism of the scapular is emphasized in the formula used during this [ceremony](#). Especially the *analabus* but also the scapular was often called simply *crux* (cross) on account of its shape, and symbolism introduced accordingly. It was thus natural to term the scapular *jugum Christi* (the yoke of [Christ](#)); it was also called *scutum* (shield), as it was laid over the head, which it originally covered and protected with one portion (from which the [hood](#) afterwards developed).

Small nighttime scapulars. In the rules of the [religious](#) it is expressly prescribed under penalties that even at night the scapular must be worn, e.g. in the case of the [Servites](#) and [Carmelites](#). For night the [Carmelites](#) have now a special smaller scapular which, however, is still much larger than the so-called great scapular of the Third Order of Saint Francis; it measures about twenty inches in length and ten in width. In the Constitutions of the [Carmelite Order](#) of 1369 (Cod. Vatic. lat. 3991 fol. 33 v.) it is appointed that each candidate of the order must bring with him his bed and in addition: “habeat etiam cum rauba sua parvum scapulare cum tunica ad jacendum” (cf. Wessels, “Analecta Ord. Carmel.”, Rome, 1911, p. 122). Perhaps the smaller scapular for the night is

here hinted at or foreshadowed. Perhaps even the small scapular of the [confraternity](#) (that for the [laity](#)) may be suggested, since the reference is to [persons](#) coming from the world ([novices](#)) who should have this small scapular. It is likewise prescribed in the Constitutions of the [Servites](#) of 1257 “quod nullus accedat sine scapulari et tunica dormitum”. Again, after [Saint Benedict](#) had declared in his [Rule](#) XXII: “Vestiti dormiant et cincti cingulis aut funibus”, it was prescribed in the “Consuetudines sublacenses”: “Vestiti autem dormiant id est ad minus in una tunica et scapulari et cincti ut sint parati surgere” (Albers, “Consuet. monasticae”, II, 126). This scapular thus appears to have been a portion of the night clothing of [monks](#).

II. SCAPULAR of the THIRD ORDERS

To the first orders have been gradually added the second and [third orders](#) and the [oblates](#), who receive the proper habit from the first orders.

Third order use of the full habit. Early in the [Middle Ages](#) numerous [lay persons](#) had already joined the [Benedictine Order](#) as [oblates](#), these often received from the first order the entire [monastic](#) habit which they wore either constantly in the world or at least during Divine Service. It was regarded as a great grace and privilege to be able to die and be [buried](#) in the [monastic](#) habit, which was frequently given to the dying or placed on the deceased before [burial](#).

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

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

DISTRIBUTION: To more than 2500 addresses in most of the 50 United States (U.S.), U.S. territories and many foreign countries.

President / Editor / Co-Director: Kathleen Werner

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

Books and Religious Articles / Inventory: Vince and Livia Nocella

Events / Programs / Vocations: Elizabeth Wisniewski

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Szolack, as well as many of *Mary's* other beloved priests from the

Philadelphia and Newark Archdioceses as well as the Camden,

Harrisburg, Metuchen, Norwich, Pittsburgh, Scranton, Trenton and

Wilmington Dioceses. Father Hartman is reviewing every issue.

Father Joseph Szolack, szolack@camdendiocese.org, is Dean of

Men at Saint Charles Borromeo Seminary, Philadelphia, PA.

PRINTERS: Jim Toudy, Brian James (856) 829-3787

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

In the revised statutes of the Oblates of the Benedictine Order, confirmed in 1891 and 1904, it is stated in conclusion: “The [Oblates](#) may be [buried](#) in the black habit of the order, with scapular and girdle, wherever the conditions allow the fulfillment of this pious wish”. In the first Rule of the Third Order of Saint Francis of 1221 (also in that of 1289), the investment is fairly exactly described, but there is no mention of a scapular. The first Rule of the Third Order of Saint Dominic in the first half of the thirteenth century prescribed likewise a formal and complete investment. Here also there is no mention of the scapular. As in the case of the other [third orders](#) this made its appearance later, until finally it became usual to wear the scapular under one's ordinary clothing instead of the full habit of the order. By the [Decree](#) of the Sacred Congregation of Bishops and Regulars of 20 December, 1616, it was declared that the *Bizzoche* who lived in the houses of relatives (and thus quite without restraint in the world), might wear the [tertiary](#) habit, but without *supriectum*, *sottogola*, and *patientia* (i. e., without [veil](#), pectorale, and scapular). Later, the wearing of the special habit of an order became unusual, and the constant wearing of such was regarded as a [privilege](#).

Third order use of the large scapular. Gradually, however the most distinctive article of the [monastic](#) habit, the scapular, was given, and is in an ever smaller form. It has thus come to pass that the [third orders](#) for the [laity](#), such as those of the [Franciscans](#), [Servites](#) and [Dominicans](#), wear today as their special badge and habit a “large” scapular, consisting essentially of two segments of woollen cloth (about four and a half inches long and two and three eighths inches broad in the case of the [Franciscan](#) scapular, much longer and broader in the case of the [Carmelite](#) although no particular length or breadth is prescribed) connected with each other by two strings or bands. The best known scapular is that of the Third Order of Saint Francis, or, as it is simply called, the Scapular of Saint Francis; it is brown, grey, or black in colour and has (at least generally) on one of the woollen segments the image of [Saint Francis](#) and on the other that of the little church of [Portiuncula](#). For these large scapulars the same general rules hold good as described in detail below in the case of the small scapulars. It is especially necessary that [persons](#) who desire to share in the [indulgences](#) and [privileges](#) of the [third orders](#) shall wear the scapulars constantly. However, the Congregation of Indulgences expressly declared on 30 April, 1885, that the wearing of the scapulars of smaller form and of the same size as those of the [confraternities](#) entitled one to gain the [indulgences](#) of the [third order](#) (cf. Constit. Leonis

XIII, “Misericors Dei Filius”, 30 May, 1883; “Acta S. Sed.”, XV, 513 sqq.).

III. SMALL SCAPULARS

The four oldest small scapulars. Like the large scapulars the first and oldest small scapulars originated to a certain extent in the real [monastic](#) scapular. Pious [lay persons](#) of either sex attached themselves to the [Servites](#) for instance; many of those who were in a position to do so attached themselves to the [third order](#) with [vows](#), but in the case of many others either this was impossible or the idea of doing so had as yet not occurred to them. In this manner developed, shortly after the foundation of the [Servite Order](#), the Confraternity of the Servi B. Mariae Virginis. Similarly originated the Confraternity of Our Lady of Mount Carmel; that this existed in 1280 is proved by the still extant “Libro degli ordinamenti de la compagnia di Santa Maria del Carmine scritto nel 1280” (edited by Giulio Piccini at Bologna, 1867, in “Scelta di Curiosità letterarie”). The members of these [confraternities](#) were called the *confratres* and *consores* of the respective orders; they had special rules and participated in the spiritual goods of the order to which then belonged. It is probable also that many of those who could not be promoted to the [third order](#) or who were special benefactors of the first order received the habit of the order or a large scapular similar to that of the [oblates](#), which they might wear when dying and in which they might be [buried](#). It was only later and gradually that the idea developed of giving to everyone connected with the order the real scapular of the order in miniature as their badge to be always worn day and night over or under their ordinary clothing.

It was now that these [confraternities](#) developed into scapular [confraternities](#) in the modern sense. On account of the scapulars the [faithful](#) resorted ever more to these [confraternities](#), especially after they had heard of the wonderful [graces](#) which members had received through the scapulars, and above all when the story of the [apparition](#) of the [Blessed Virgin](#) and of her promise to all who wore the Scapular of Mount Carmel faithfully until death became known. Consequently, the four oldest small scapulars are likewise the badges of four [confraternities](#), attached respectively to the [Carmelites](#), [Servites](#), [Trinitarians](#) and [Mercederians](#). Later on the [Franciscans](#) gave the members of their [third order](#) for the [laity](#) the large scapular, and founded also a [Franciscan confraternity](#) the members of which were given as their badge not a small scapular, but a girdle. The [Dominicans](#) likewise assigned to their [third order](#) the large scapular as its badge, and to their principal [confraternity](#) the [rosary](#).

Since 1903, however, there is a small scapular of [Saint Dominic](#) provided with an [indulgence](#) but connected with no [confraternity](#) (“Analecta eccl.,” 1904, p. 261). The [Benedictines](#), on the other hand founded a special [confraternity](#) in the latter half of the thirteenth century, and gave to its members a small scapular of [Saint Benedict](#). An attempt was later made to give the [oblates](#) of the [Benedictines](#) a larger scapular which could be worn constantly. However, the regulation which was already quoted from the new statutes of the Benedictine Oblates still remain in force.

The newer small scapulars. In the course of time other orders received the [faculty](#) of [blessing](#) small scapulars and investing the [faithful](#) with them, although such scapulars were not always connected with a [confraternity](#).

Thus originated the Blue Scapular of the [Theatines](#) in the seventeenth century, in connection with which a [confraternity](#) was not founded until the nineteenth century. The [Fathers of the Precious Blood](#) have a scapular and [confraternity](#) named after their order. Similarly the Camillians have the Confraternity and Scapular of Our Lady the Help of the Sick, and the [Augustinians](#) the Confraternity and Scapular of the Mother of Good Counsel, in which cases the scapular and [confraternity](#) are not inseparably united; finally the [Capuchins](#) have the Scapular of Saint Joseph without a corresponding [confraternity](#). The [Lazarists](#) have the Red, and the [Passionists](#) the Black Scapular of the Passion. Under [Leo XIII](#) originated in [Rome](#) the Scapular Confraternity of Saint Michael the Archangel, which is attached not so much to an order as to the church in which it exists. Also under [Leo XIII](#), in 1900, were approved the Scapular of the Sacred Heart, the Scapular of the Sacred Hearts of Jesus and Mary (both without a corresponding [confraternity](#)), and the Scapular of the Immaculate Heart of Mary, which originated in 1877. These complete the list of the seventeen known small scapulars.

The history of the origin of the first four small scapulars is still to a great extent obscure. It is probable that the revival of the [religious life](#) in the sixteenth century (the [Counter-Reformation](#)) gave the chief impetus to the development of the scapulars, as to other institutions and practices (e.g., [confraternities](#) and [novenas](#)). To assign an exact date to the origin of the first small scapular is still impossible; it appears, however, that the [Carmelite](#) scapular antedated all the others, as a prototype well worthy of imitation, and had its origin in the above mentioned scapular prescribed for wearing at night. At the end of the sixteenth century the scapular was certainly

widespread, as is clear from the information given by the [Carmelite](#) Joseph Falcone in “La Cronica Carmelitana”, a book which was published at [Piacenza](#) in 1595.

Before entering into further detail concerning the individual scapulars, we must give the general rules and regulations which apply to all the small scapulars.

IV. GENERAL ECCLESIASTICAL REGULATIONS CONCERNING the SMALL SCAPULARS

The small scapulars consist essentially of two quadrilateral segments of woollen cloth (about two and three-quarter inches long by two inches wide), connected with each other by two strings or bands in such a manner that, when the bands rest on the shoulders, the front segment rests before the breast, while the other hangs down an equal distance at the back. The two segments of cloth need not necessarily be equally large, various scapulars having the segment before the breast of the above dimensions while the segment at the back is much smaller. The material of these two essential parts of the scapular must be of woven wool; the strings or bands may be of any material, and of any one colour. The colour of the segments of woollen cloth depends on the colour of the [monastic](#) habit, which it to a certain extent represents, or on the [mystery](#) in [honour](#) of which it is worn. Here, however, it must be remarked that the so called Brown Scapular of the [Carmelites](#) may be black, and that the bands of the Red Scapular of the Passion must be of red wool. On either or both of the woollen segments may be sewn or embroidered becoming representations or other decorations (emblems, names etc.) of a different material. It is only in the case of the Red Scapular that the images are expressly prescribed.

Several scapulars may be attached to the same pair of strings or bands; each scapular must of course be complete, and must be attached to both bands. In many cases the five best-known of the early scapulars are attached to the same pair of bands; this combination is then known as the “fivefold scapular”. The five are: the Scapular of the Most Blessed Trinity, that of the Carmelites, of the Servites, of the Immaculate Conception, and the Red Scapular of the Passion. When the scapulars are thus joined together, the bands must be of red wool, as required by the Red Scapular; it is customary to wear the Red Scapular uppermost and that of the Most Blessed Trinity undermost, so that the images specially prescribed in the case of the Red, and the small red and blue [cross](#) on the Scapular of the Blessed Trinity, may be visible.

Only at the original reception of any scapular is either the [blessing](#) or the investment with such by an authorized [priest](#) necessary. When a [person](#) needs a new scapular, he can put on an unblest one. If the investment with a scapular be inseparably connected with reception into a [confraternity](#), the reception and enrollment must take place on the same occasion as the [blessing](#) and investment. To share in the [indulgences](#) and [privileges](#) of a scapular, one must wear it constantly; it may be worn over or under one's clothing and may be laid aside for a short time, if necessary. Should one have ceased wearing the scapular for a long period (even through indifference), one gains none of the [indulgences](#) during this time, but, by simply resuming the scapular, one again participates in the [indulgences](#), [privileges](#), etc. Every scapular, which is not merely an object of [private devotion](#) (for there are also such) but is also provided with an [indulgence](#), must be approved by the ecclesiastical authorities, and the formula of [blessing](#) must be sanctioned by the Congregation of Rites. In this article, we speak only of scapulars approved by the [Church](#).

V. SCAPULAR MEDALS

Since 1910 and the regulation of the Holy Office of 16 December of that year (Acta Apost. Sedis, III, 22 sq.) it is permitted to wear, instead of one or more of the small scapulars a single [medal](#) of metal. This [medal](#) must have on one side a representation of [Jesus Christ](#) with His [Most Sacred Heart](#) and on the other an image of the [Mother of God](#). All [persons](#) who have been validly invested with a [blessed](#) woollen scapular may replace such by this [medal](#). The [medal](#) must be [blessed](#) by a [priest](#) possessing the [faculty](#) to [bless](#) and invest with the scapular or scapulars which the [medal](#) is to replace. The [faculties](#) to [bless](#) these [medals](#) are subject to the same conditions and limitations as the [faculties](#) to [bless](#) and invest with the corresponding scapulars. If the [medal](#) is to be worn instead of a number of different scapulars, it must receive the [blessing](#) that would be attached to each of them, i.e. as many [blessings](#) as the number of scapulars it replaces. For each [blessing](#), a [sign of the Cross](#) suffices. This [medal](#) must also be worn constantly, either about the neck or in some other seemly manner, and with it may be attained all the [indulgences](#) and [privileges](#) of the small scapulars without exception. Only the small (not the large) scapulars may be validly replaced by such [medals](#).

VI. INDIVIDUAL SMALL SCAPULARS

A. The Scapular of the Most Blessed Trinity. The small white scapular, provided with the blue and red

[cross](#), is the badge of the members of the Confraternity of The Most Blessed Trinity. To [Innocent III](#), who sanctioned the [Order of the Trinitarians](#) on 28 January, 1198, an [angel](#) is said to have appeared wearing a white garment and on his breast a [cross](#) of which the transverse shaft was blue and the longitudinal shaft red. The [Trinitarians](#) were accordingly assigned this as their habit. When later the [faithful](#) sought to associate themselves more closely with their order in [confraternities](#) the [Trinitarians](#) gave them as their outward badge the scapular described above. The red and blue [cross](#) is essential only on the front segment of woollen cloth which hangs before the breast. Each [person](#) who joins the Confraternity of the Blessed Trinity must be invested with this scapular and must constantly wear it. The [indulgences](#) of this [confraternity](#) were last approved by a [Decree](#) of the Congregation of Indulgences of 13 August, 1899. The General of the [Trinitarians](#) may communicate to other [priests](#) the [faculty](#) of receiving into the [confraternity](#) and of [blessing](#) and investing with the scapular.

B. The Scapular of our Lady of Ransom (B. Maria V. de Mercede redemptionis captivorum). Like the [Trinitarians](#), the Fathers of the [Order of Our Lady of Mercy for the Ransom of Prisoners](#) give the [faithful](#) a special scapular on their entering the [confraternity](#) erected by them. The order was founded by [Saint Peter Nolasco](#) (1256). The scapular is of white cloth, and bears on the front part, which hangs over the breast, the picture of [Our Lady of Ransom](#). The other part consists simply of a smaller segment of white cloth. The summary of [indulgences](#) of the [confraternity](#) was last approved by the Congregation of Indulgences on 30 July, 1868 (Rescr. auth. S. C. Indulg., pp. 483 sqq., n. 36). The General of the [Mercedarians](#) communicates to other [priests](#) the [faculty](#) of receiving into the [confraternity](#) and of [blessing](#) and investing with the scapular. In the "Bullar. Ord. B.M.V. de Mercede" (Barcelona, 1696), p. 16, mention is made of a [Constitution](#) of [Urban IV](#) issued at [Viterbo](#) on 25 March, 1263 granting afresh to the [laity](#) who wear the scapular of the order (*habitum nostrum*) in the world many [graces](#) and [indulgences](#). We do no more than record this circumstance exactly as it is related in the "Bullarium". However, the [encyclical](#) could not have been issued from [Viterbo](#) on 25 March, 1263, for [Urban IV](#) was at that time in [Orvieto](#).

C. The Scapular of Our Lady of Mount Carmel. Also known as the Brown Scapular, this is the best known, most celebrated, and most widespread of the small scapulars. It is spoken of as "the Scapular", and the "feast of the Scapular" is that of [Our Lady of](#)

[Mount Carmel](#) on 16 July. It is probably the oldest scapular and served as the prototype of the others. According to a pious tradition the [Blessed Virgin](#) appeared to [Saint Simon Stock](#) at [Cambridge, England](#), on Sunday, 16 July, 1251. In answer to his appeal for help for his oppressed order, she appeared to him with a scapular in her hand and said: “Take, beloved son this scapular of thy order as a badge of my [confraternity](#) and for thee and all [Carmelites](#) a special sign of [grace](#); whoever dies in this garment, will not suffer [everlasting fire](#). It is the sign of [salvation](#), a safeguard in dangers, a pledge of peace and of the covenant”. This tradition, however, appears in such a precise form for the first time in 1642, when the words of the [Blessed Virgin](#) were given in a circular of [Saint Simon Stock](#) which he is said to have dictated to his companion secretary, and confessor, Peter Swanyngton. Although it has now been sufficiently shown that this testimony cannot be supported by historical documents, still its general content remains a reliable pious tradition; in other words, it is credible that [Saint Simon Stock](#) was assured in a [supernatural](#) manner of the special protection of the [Blessed Virgin](#) for his whole order and for all who should wear the [Carmelite](#) habit, that the [Blessed Virgin](#) also promised him to grant special aid, especially in the [hour of death](#), to those who in holy fidelity wore this habit in her [honour](#) throughout life, so that they should be preserved from [hell](#). And, even though there is here no direct reference to the members of the scapular [confraternity](#), indirectly the promise is extended to all who from [devotion to the Mother of God](#) should wear her habit or badge, like true [Christians](#), until death, and be thus as it were affiliated to the [Carmelite Order](#).

Heretofore no authenticated testimony has been discovered proving that the small scapular was known from the second half of the thirteenth century and was given to the members of the Confraternity of Our Lady of Mount Carmel. On the contrary there are many reasons for the view that the small scapular, as we now know it and in the form it has certainly had since the sixteenth century, is of much later origin. Zimmerman (Mon. hist. Carmelit.) and Saltet give very reasonable grounds for this view. In any case, the scapular was very widespread in [European](#) countries at the end of the sixteenth century, as is evident from “La cronica Carmelitana” of the [Carmelite](#) Joseph Falcone (Piacenza, 1595). In 1600 appeared at [Palermo](#) the “Giardino Carmelitano” of the [Carmelite](#) Egidio Leindelicato da Sciacca (the approval is dated 1592). Towards the end the author gives after the formulas of benediction for the Fratelli and Sorelle della Compagnia della Madonna del Carmine (who receive the complete habit of the

order) the formula for the [blessing](#) of the scapular for the Devoti della Compagnia Carmelitana (pp. 239 sqq.). This is the earliest form of benediction for the small scapular with which we are acquainted. It is also noteworthy that the formula for the sisters contains no reference to the scapular, while in that for the brothers there is a special [blessing](#) for the scapular.

Nevertheless, even should we admit that the small scapular of Our Lady of Mount Carmel originated even as late as the beginning of the sixteenth century, yet the above promise, which is designated the first [privilege](#) of the [Carmelite](#) Scapular, remains unimpaired. For this [privilege](#) declares nothing else than that all those who out of true veneration and [love](#) for the [Blessed Virgin](#) constantly wear the scapular in a spirit of fidelity and confiding faith, after they have been placed by the [Church](#) itself with this habit or badge under the special protection of the [Mother of God](#), shall enjoy this special protection in the matter and crisis which most concerns them for [time](#) and [eternity](#). Whoever, therefore, even though he be now a sinner, wears the badge of the [Mother of God](#) throughout life as her faithful servant, not [presumptuously](#) relying on the scapular as on a [miraculous amulet](#), but trustfully confiding in the power and goodness of [Mary](#), may securely hope that [Mary](#) will through her powerful and motherly [intercession](#) procure for him all the necessary [graces](#) for true [conversion](#) and for perseverance in [good](#). Such is the meaning and importance of the first [privilege](#) of the [Carmelite](#) Scapular, which is wont to be expressed in the words: “whoever wears the scapular until death, will be preserved from [hell](#)”.

The second [privilege](#) of the scapular otherwise known as the [Sabbatine privilege](#), may be briefly defined as

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We do need to hear from you in writing at least once a year in order to keep you on our mailing list.
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We do ask for free will donations to support **“The PILGRIM”** and the operations of the **PFMC**.
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meaning that [Mary's](#) motherly assistance for her servants in the Scapular Confraternity will continue after death, and will find effect especially on Saturday (the day consecrated to her [honour](#)), provided that the members fulfill faithfully the not easy conditions necessary for obtaining [this privilege](#).

As regards the external form of the scapular, it should consist of two segments of brown woollen cloth; black, however, is also admissible. This scapular usually bears on one side the image of our Lady of Mount Carmel, but neither this nor any other image is prescribed. The authentic list of [indulgences](#), [privileges](#), and [indults](#) of the Scapular Confraternity of Mount Carmel was last approved on 4 July, 1908, by the Congregation of Indulgences. It is noteworthy that this summary says nothing of the above-mentioned first [privilege](#); what it says of the [Sabbatine privilege](#) is explained in the article [See page 15.] on that subject. Concerning the often [miraculous](#) protection which [Mary](#) on account of this her badge has granted to pious members of the Scapular Confraternity in great perils of [soul](#) and body, there exist many records and reliable reports (some of recent times), to which it is impossible to refuse credence. Like the [rosary](#), this scapular has become the badge of the devout [Catholic](#) and the true servant of [Mary](#).

D. The Black Scapular of the Seven Dolours of Mary.

Shortly after [Alexander IV](#) had sanctioned the [Servite Order](#) in 1255, many of the [faithful](#) of either sex associated themselves with the order in ecclesiastical [confraternities](#) in [honour](#) of the [Seven Dolours of Mary](#). The members of this Confraternity of the Seven Dolours of Mary also wore in later times a scapular which, like the habit of the order, had to be of black cloth. In other respects nothing is prescribed concerning this scapular, although it usually bears on the front portion (over the breast) an image of the Mother of Sorrows. This scapular must likewise be worn constantly, if one wishes to gain the [indulgences](#) of the [confraternity](#). The summary of [indulgences](#) was last approved by the Congregation of Indulgences on 7 March 1888. [Priests](#) may obtain from the General of the [Servites](#) the [faculty](#) to receive the [faithful](#) into the [confraternity](#) and to [bless](#) and invest with the scapular.

E. The Blue Scapular of the Immaculate Conception. The Venerable Ursula Benicasa, foundress of the Order of Theatine Nuns, relates in her autobiography how the habit which she and her sisters were to wear in [honour](#) of the [Immaculate Conception](#) was revealed to her in a [vision](#). When

[Jesus Christ](#) had in return promised great favours for her order, she begged the same [graces](#) for all the [faithful](#) who should devoutly wear a small sky-blue scapular in [honour](#) of the [Immaculate Conception](#) and to secure the [conversion](#) of sinners. Her petition having been granted she herself disseminated such scapulars, after they had been [blessed](#) by a [priest](#). This [devotion](#) bore such rich fruits that [Clement X](#) by the [Brief](#) of 30 January, 1671, expressly granted the [faculty](#) to [bless](#) and invest with this scapular. [Clement XI](#) granted certain [indulgences](#) for the wearing of the scapular and succeeding [popes](#) increased the number. The summary was approved by the Congregation of Indulgences first in 1845 and finally on 26 August 1882 (Rescr. auth. S. C. Indulg., pp. 574 sqq., n. 57). Only the blue woollen cloth is essential and necessary. The scapular usually bears on one portion a symbolization of the [Immaculate Conception](#) and on the other the [name of Mary](#). In 1894 a [confraternity](#) of the Immaculate Conception of the [Blessed Virgin and Mother of God Mary](#) was erected in the [Theatine Church](#) of S. Andrea della Valle at [Rome](#). In the same year it was endowed with various [indulgences](#), and then raised to an [archconfraternity](#) (cf. *Analecta ecclesiastica*, p. 189 sq.). According to the statutes of the [confraternity](#) admission is effected by the [blessing](#) and investing with the Blue Scapular, the presentation of the small chaplet of the Immaculate Conception, and the enrolling of the [name](#) in the register of the [confraternity](#). However those who received the scapular before 18 September, 1894, are not obliged to have themselves enrolled in the [confraternity](#). Similarly, [priests](#) who may have received the [faculty](#) only of [blessing](#) and investing with the scapular may continue to exercise it at present [priests](#) who receive this [faculty](#) from the General of the [Theatines](#), receive simultaneously the [faculty](#) of admitting the [faithful](#) into the [confraternity](#) and must forward the [names](#) of those admitted to [Rome](#) or to some other canonically erected [confraternity](#) of this kind.

F. The Scapular of the Most Precious Blood. [Priests](#) who can receive the [faithful](#) into the [Confraternity of the Precious Blood](#) have also the [faculty](#) of [blessing](#) and investing these with this red scapular (or a red girdle). No special [indulgences](#), however, are connected with the wearing of this scapular, and the wearing of it is left optional to the members of the [confraternity](#). For the scapular it is prescribed only that it be of red cloth. The scapular as used in [Rome](#) bears on one portion a representation of the [chalice](#) with the Precious Blood [adored](#) by [angels](#); the other segment which hangs at the back is simply a smaller portion of red cloth.

(continued on page 13)

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 17th 2003** from **JFK NY** arriving in **Italy**, on **Monday, August 18th 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**, 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 20th 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 27th 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 29th 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 **Milan / Bari / Rome, Italy** and **Croatia Air** from **Rome** to **Split**. 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.

**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 PFMC 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 PFMC.	
>60	\$250
60-35	\$900 (or \$250 +
Airfare as Airline may not refund airfare)	
35-00	No refund

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**

G. The Black Scapular of the Passion. It is related in the life of [Saint Paul of the Cross](#) that before founding the Congregation of the Passionists he received in [apparitions](#) the black habit of the order with the badge on the breast. Later, after the foundation of the congregation, the Passionist Fathers gave the [faithful](#) who wished to associate themselves more closely with their order a black scapular in [honour](#) of the [Passion of Christ](#). This bears an exact replica of the badge of the [Passion](#), namely a heart above a [cross](#), on which is written “Jesu XPI Passio” and below “sit semper in cordibus nostris”. The other portion of the scapular hanging at the back, consists simply of a small segment of black woollen cloth. At various times [indulgences](#) have been granted to the [faithful](#) who wear this scapular, the Summary being last approved by the Congregation of Indulgences on 10 May, 1877. The Superior-General of the Passionists communicates to other [priests](#) the [faculty](#) to [bless](#) and invest with the scapular.

H. The Red Scapular of the Passion. This scapular owes its origin to an [apparition](#) which [Jesus Christ](#) vouchsafed to a [Sister of Charity of Saint Vincent de Paul](#) in 1846. [Jesus Christ](#) showed the sister a scapular, such as is worn, and promised to all who should wear it on every Friday a great increase of [faith](#), [hope](#), and [charity](#). The [apparition](#) having been several times repeated, and finally in the following year reported to [Pius IX](#), the latter sanctioned the scapular by a [Rescript](#) of 25 June, 1847, and granted the [Priests of the Mission](#) (the Lazarists) the [faculty](#) of [blessing](#) the scapular and investing the [faithful](#) with it. He simultaneously granted many [indulgences](#) for the wearing of the scapular. The Superior-General of the [Lazarists](#) can communicate the [faculty](#) of [blessing](#) and investing with this scapular to other [regular](#) or [secular priests](#). The scapular and bands must both be of red woollen material. On one woollen segment [Jesus Christ](#) is represented on the [Cross](#); at the foot of the [Cross](#) are the implements of the [Passion](#), and about it are the words: “[Holy Passion of Our Lord Jesus Christ](#) Save us.” On the other are represented the Hearts of [Jesus](#) and [Mary](#), and above these a [cross](#) with the inscription: “Sacred Hearts of Jesus and Mary, protect us.” These images also are essential to the scapular (Acta S. Sedis XXX, 748).

I. Scapular of the Blessed Virgin Mary under the title of “Help of the Sick”. In the Church of [Saint Magdalen](#) at [Rome](#), belonging to the Clerks Regular of Saint Camillus, a picture of the [Blessed Virgin](#) is specially venerated under the title of Help of the Sick. This picture is said to have been painted by the

celebrated [Dominican](#) painter, [Fra Angelico da Fiesole](#) and before it [Pope Saint Pius V](#) is said to have [prayed](#) for the victory of the [Christian](#) fleet during the battle of [Lepanto](#). This picture suggested to a brother of the Order of Saint Camillus. Ferdinand Vicari, the idea of founding a [confraternity](#) under the invocation of the [Mother of God](#) for the poor sick. He succeeded in his plan, the [confraternity](#) being canonically erected in the above-mentioned church on 15 June, 1860. At their reception, the members are given a scapular of black woollen cloth; the portion over the breast is a copy of the above picture of the [Mother of God](#) and at her feet Sts. [Joseph](#) and Camillus, the two other [patrons](#) of the sick and of the [confraternity](#). On the small segment at the back is sewed a little red cloth [cross](#); although this receives separate and special [blessing](#) for the sick, it does not constitute an essential portion of the scapular. The scapular is the badge of the [confraternity](#), which received its [indulgences](#) from [Pius IX](#) and [Leo XIII](#) in 1860 and 1883; these were last ratified by a [Rescript](#) of the Congregation of Indulgences, 21 July, 1883.

J. The Scapular of the Immaculate Heart of Mary. This scapular originated with the Sons of the Immaculate Heart of Mary in 1877, and was sanctioned and endowed with [indulgences](#) by [Pius IX](#) on 11 May of that year. The scapular was later approved by the Congregation of Rites in 1907, and its form more exactly decreed; in the same year it was assigned new [indulgences](#). The superior general of the above congregation can communicate to other [priests](#) the [faculty](#) of [blessing](#) and investing with this scapular (“Acta Pontificia”, Rome, March 1911, appendix). The scapular is of white woollen cloth: on the portion which hangs before the breast is represented the burning [heart of Mary](#), out of which grows a lily; the [heart](#) is encircled by a wreath of roses and pierced with a sword.

K. The Scapular of Saint Michael the Archangel. While this scapular originated under [Pius IX](#), who gave it his blessing, it was first formally approved under [Leo XIII](#). In 1878 a [confraternity](#) in [honour](#) of [Saint Michael the Archangel](#) was founded in the Church of Saint Eustachius at [Rome](#), and in the following year in the Church of Sant' Angelo in Pescheria (Sancti Angeli in foro Piscium). In 1880 [Leo XIII](#) raised it to the rank of an [archconfraternity](#), which was expressly called the Archconfraternity of the Scapular of Saint Michael. At first (1878) the [confraternity](#) received [indulgences](#) from [Leo XIII](#) for seven years; the summary of [indulgences](#) of the Pious Association of Saint Michael was last approved for ever by a [Decree](#) of the Congregation of Indulgences, 28 March, 1903. The scapular is so associated with

the [confraternity](#) that each member is invested with it. The formula for [blessing](#) and investing with the scapular, given in the [Rituale Romanum](#) was first approved by the Congregation of Rites on 23 August, 1883. In outward form this scapular is different from the others, inasmuch as the two segments of cloth have the form of a small shield; of these one is made of blue and the other of black cloth, and of the bands likewise one is blue and the other black. Both portions of the scapular bear the well-known representation of the [Archangel Saint Michael](#) slaying the dragon and the inscription “Quis ut Deus”.

L. The Scapular of Saint Benedict. To associate the [faithful](#), who were not Oblates of Saint Benedict, in a certain measure with the [Benedictine Order](#), a [confraternity](#) of [Saint Benedict](#) was founded in the second half of the nineteenth century, at first by the English Congregation. Reception is effected by the enrollment of the members and investment with a small [blessed](#) scapular of black cloth. One of the segments usually has a picture of [Saint Benedict](#) but no picture is necessary. The [confraternity](#) was endowed with [indulgences](#) in 1882 and 1883.

M. The Scapular of the Mother of Good Counsel. At the [petition](#) of the [Augustinian monks](#) this scapular was approved and endowed with [indulgences](#) by [Leo XIII](#) in a [Decree](#) of the Congregation of Rites of 19-21 December, 1893. The [faculty](#) of [blessing](#) and investing with the scapular belongs primarily to the [Augustinian monks](#), but the General of the [Augustinians](#) communicates this [privilege](#) to other [priests](#). The two segments of cloth must be of white wool, though the bands are usually also white, this is not essential. The segment of cloth which hangs before the breast bears the image of the Mother of Good Counsel (after the well-known picture in the [Augustinian](#) church at Genazzano) with the inscription: “Mother of Good Counsel”. On the other segment the papal [arms](#) (i.e., the [tiara](#) and the [keys](#) of [Peter](#)) with the inscription: “Son, follow her counsel. [Leo III](#)”.

N. The Scapular of Saint Joseph. This scapular was approved for the [Diocese of Verona](#) by a [Decree](#) of the Congregation of Rites of 8 July, 1880. On 15 April, 1898, [Leo XIII](#) granted to the General of the [Capuchins](#) the [faculty](#) of [blessing](#) and investing the [faithful](#) everywhere with this scapular. From the [Diocese of St-Claude](#) in [France](#) this scapular (at first white) was spread by the [Capuchins](#) (cf. *Analecta ord. Min. Capuc.*, IX, 1893, pp. 161 sqq.); but it was later decreed that the shape and colour of that used in [Verona](#) should be used. Nevertheless, owing to a mistake, a slight difference crept in, and it was

expressly declared later by the Congregation of Indulgences that the scapular might be lawfully retained in the form now customary among the [Capuchins](#). In this form, the two segments of woollen cloth are of a violet colour; to these are sewed two pieces of gold-coloured material (linen, cotton, etc.) of equal size. On the gold-coloured segment before the breast is the representation of [Saint Joseph](#) with the Child [Jesus](#) on his right arm and the staff of lilies in his left hand, while underneath is the inscription: “Saint Joseph, patron of the Church, pray for us.” On the other gold-coloured segment is represented the [papal crown](#), the [tiara](#), above it the dove as the [symbol](#) of the [Holy Ghost](#), and underneath it a [cross](#) and the [keys](#) of [Peter](#) with the inscription: “Spiritus Domini ductor eius” (The Spirit of the Lord is his Guide). The bands are white. This scapular having been approved by the Congregation of Rites on 18 April, 1893, various [indulgences](#) were granted for all the [faithful](#) who wear it by a [Rescript](#) of the Congregation of Indulgences, 8 June, 1893 (“Acta S. Sedis”, XXXIV, 317).

O. The Scapular of The Most Sacred Heart of Jesus. The constant wearing of a small picture of the [Heart of Jesus](#) was already recommended by [Blessed Margaret Mary Alacoque](#), who herself made and distributed them. They were made of a small piece of white woollen cloth, on which was embroidered or sewed in red a picture of the [Heart of Jesus](#). This badge was especially employed during the plague at [Marseilles](#) as a protection against the pest. During the terrors of the [French Revolution](#) it also served as a safeguard for the pious [faithful](#). Although this badge is often called a scapular, it is not really such; consequently the conditions governing scapulars do not apply to it. It was only in 1872 that an [indulgence](#) was granted by [Pius IX](#) for the wearing of this badge. A real scapular of the Sacred Heart was first introduced in [France](#) in 1876 when it was approved by [Decree](#) of the Congregation of Rites and a special formula for [blessing](#) and investing with it appointed 4 April, 1900. This scapular consists of two segments of white woollen cloth connected in the usual manner by two strings; one segment bears the usual representation of the [Sacred Heart](#), while the other bears that of the [Blessed Virgin](#) under the title of Mother of Mercy. By a [Brief](#) of 10 July, [Leo XIII](#) granted many [indulgences](#) for the pious wearing of this scapular.

P. The Scapular of the Sacred Hearts of Jesus and Mary. This is very similar to the Red Scapular of the Passion. Like the Scapulars of the Heart of Jesus, it was approved at the request of the [Archbishop](#) of [Marseilles](#), by a [Decree](#) of the Congregation of Rites,

4 April, 1900. The two segments of cloth are of white wool, one bears the image of the [Heart of Jesus](#) with the well-known emblems and also the [Heart of Mary](#) pierced with a sword, underneath being the implements of the [Passion](#); the other segment has a small [cross](#) of red material. [Indulgences](#) were granted for the wearing of this scapular in 1901, and increased by [Pius X](#) in 1906. The scapular owes its origin and spread to the Congregation of the Daughters of the Sacred Heart, founded at [Antwerp](#) in 1873 (Acta S. Sedis, XXXII, 633 sq.)

Q. The Scapular of Saint Dominic. On 23 November, 1903, this scapular was endowed by [Pius X](#) with an [indulgence](#) of 300 days in favour of all the [faithful](#) who wear it, as often as they devoutly [kiss](#) it. The scapular is thereby also approved. It is made of white wool, but the bands, as in the case of so many other scapulars may be of another material. No image is prescribed for the scapular, but the scapular given in the house of the [Dominican](#) General at [Rome](#) has on one side the picture of [Saint Dominic kneeling](#) before the [crucifix](#) and on the other that of B. Reginald receiving the habit from the hands of the [Mother of God](#). The General of the [Dominicans](#) communicates to other [priests](#) the [faculty](#) of [blessing](#) and investing with the scapular (“The Booklet of the Faculties”, Rome, 1909).

R. The Scapular of the Holy Face. This scapular bears on a piece of white cloth the well-known picture connected with [Saint Veronica](#). This scapular is worn by the members of the Archconfraternity of the Holy Face. The members can, however, wear the picture on a [medal](#) or [cross](#), in place of the scapular. The wearing of this picture is simply one of the pious practices of the [archconfraternity](#), without any special [indulgences](#).

JOSEPH HILGERS

Transcribed by Michael C. Tinkler

In memory of Gloverdale Tarver Baker

The Catholic Encyclopedia, Volume XIII

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Nihil Obstat, February 1, 1912. Remy Lafort, D.D., Censor

Imprimatur. +John Cardinal Farley, Archbishop of New York

<http://www.newadvent.org/cathen/13508b.htm>

SABBATINE PRIVILEGE

The name *Sabbatine Privilege* is derived from the apocryphal [Bull](#) “Sacratissimo uti culmine” of [John XXII](#), 3 March, 1322. In this [Bull](#) the [pope](#) is made to declare that the [Mother of God](#) appeared to him, and most urgently recommended to him the [Carmelite Order](#) and its *confratres* and *consorores*. The [Blessed](#)

[Virgin](#) asked that [John](#), as [Christ's representative on earth](#), should ratify the [indulgences](#) which He had already granted in [heaven](#) (a plenary [indulgence](#) for the members of the [Carmelite Order](#) and a partial [indulgence](#), remitting the third part of the temporal punishment due to their [sins](#), for the members of the [confraternity](#)); she herself would graciously descend on the Saturday ([Sabbath](#) after their death and liberate and conduct to [heaven](#) all who were in [purgatory](#). Then follow the conditions which the *confratres* and *consorores* must fulfill. At the end of the [Bull](#) the [pope](#) declares:

Istam ergo sanctam Indulgentiam accepto, roboro et in terris confirmo, sicut, propter merita Virginis Matris, gratiose Jesus Christus concessit in coelis

(This [holy indulgence](#) I therefore accept; I confirm and ratify it on earth, just as [Jesus Christ](#) has graciously granted it in [heaven](#) on account of the [merits](#) of the [Virgin Mother](#)).

Our first information of this [Bull](#) is derived from a work of the [Carmelite](#) Balduinus Leersius (“Collectaneum exemplorum et miraculorum” in “Bibliotheca Carmelit.”, I, Orleans, 1752, p. 210), who died in 1483. The [authenticity](#) of the [Bull](#) was keenly contested especially in the seventeenth century, but was vigorously defended by the [Carmelites](#). The chief opponents of its [authenticity](#) were Joannes Launoy and the [Bollandist](#), Daniel Papebroch, both of whom published works against it. Today it is universally regarded by scholars as inauthentic, even the “Monumenta histor. Carmel.” of the [Carmelite](#) B. Zimmerman (I, Lérins, 1907, pp. 356-63) joining in rejecting it.

In 1379, in consequence of the hostility still shown to their order and especially to its name, the [Carmelites](#) besought [Urban VI](#) to grant an [indulgence](#) of 3 years and 3 [quarantines](#) to all the [faithful](#) who designated them and their order “Ordinem et Fratres B. Mariae Genetricis Dei de Monte Carmeli” (Bullar. Carmelit. I, 141); this was granted by [Urban](#) on 26 April, 1379. It is difficult to understand why, instead of asking for this [indulgence](#), they did not appeal to the old promise and the recent “Bulla sabbatina”, if the [scapular](#) was then known and the promise to [Saint Simon Stock](#) and this [Bull](#) were genuine and incontestable. While the [Bull](#) of [John XXII](#) was ratified by some later [popes](#) in the sixteenth century (cf. Bullar. Carmelit., II, 47, 141), neither the [Bull](#) itself in its wording nor its general contents were thereby declared [authentic](#) and genuine. On the contrary, the ratification by [Gregory XIII](#) on 18 September, 1577 (Bullar. Carmelit., II,

(continued on page 19)

MESSAGE of 6/25/2003 via Maria Pavlovic Lunetti

Dear Children! Also today, I call you with great joy to live my messages. I am with you and I thank you for putting into life what I am saying to you. I call you to renew my messages even more, with new enthusiasm and joy. May prayer be your daily practice. 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 6/25/03

The Gospel is the Joyful News. Joy resounds in all its pages, because God has decided to visit and save his people. At the Visitation to Elizabeth, Mary cried out: "My soul magnifies the Lord, and my spirit rejoices in God my Saviour!" (Lk 1,46) At the Annunciation, the angel Gabriel greets Mary with the words: "Hail (rejoice), full of grace... Do not be afraid, Mary: for you have found favour with God." (Lk 1,28.30)

Today, Mary, Queen of Peace, speaks to us with great joy, and she wants us also to be joyful. To live her messages means to be led to true joy. To follow the voice of the Mother means to find a home and safety. To obey to her voice means to become more joyful, liberated and redeemed; friends of God, to whom Mary guides us. Her messages are like signposts on the road, so that we do not get lost. We need these signals to find an unknown place. However, if we remain still, we will never arrive. We have to start walking and to keep on walking. The way will perhaps not always be paved or straight, but it is important to walk. On the way, we will stumble, fall, bleed... but it is the goal that counts, God, the source of life, for whom our heart languishes.

Mary knows the way better than us; she knows Jesus better than we know him. The purpose of her messages is to make us join with and meet Jesus. Mary wants us to be joyful. Our joy is also her joy, just as our sufferings are also her sufferings.

Mary thanks us, whereas it is us who should thank her for her presence, her proximity, her patience. She loves us with a disinterested love, as if she was asking us: "May I love you? Will you allow me to lead you to life, to joy?"

Mary knows well the human heart. She knows that it glows easily, and that its enthusiasm disappears even more easily. This is why she told us: 'Renew the enthusiasm of the first days of my coming', and today, she tells us: "Renew my messages even more, with new enthusiasm and joy". The first days and the first years of her coming were full of enthusiasm, of

joy, of readiness to suffer and to give all for Our Lady and for God. However, narrow and selfish human interests enter easily into this small corner of Heaven that Mary offers to us here; interests that darken the eyes of our hearts, which, then, cannot recognize any more the Heaven that came to us, and that continues to come here, to Medjugorje, through Mary.

What occurs here is a gift from Heaven, a visitation of grace, which can remain fruitless for us if we do not receive it with a humble and open heart. We receive Mary in so far as we love our neighbours, in so far as the strength to support daily crosses grows in us. We receive Mary in so far as we are able to forgive more easily, to raise ourselves above the earthly dirt towards which our weakness attracts us, towards which this world draws us, offering much, but finally taking away everything.

Mary does not threaten us when she says: "A time will come when I will no longer be with you in this way". The nearness of her heart, and of her soul means time of grace. This is why Mary, Queen of Peace, today, on this 22nd anniversary of her apparitions, attracted so many hearts and such crowds, who are hungry and thirsty for God. Mary knows to whom she is coming, but all the pilgrims, who came today and who came on pilgrimage to Medjugorje during all these years, also know to whom they are coming to. In Mary, they recognized their Mother, the Mother of the Saviour (like Elisabeth did), and they were not mistaken.

Today, Mary wants to awaken all the hearts that are asleep. She can do it and she wants to do it. She is doing it today. Let us help her, so that she can help us. Let us approach her by our daily prayer; because without prayer we cannot be close to her Heart and to the Heart of her Son, our Saviour Jesus Christ.

Let us allow her to lead us to joy and peace - to Jesus. Let us allow her that.

(Father Ljubo Kurtović, OFM, June 26, 2003,
<http://www.medjugorje.org/sb0603.htm>
<http://www.medjugorje.hr/ulazakenstipe.htm>)

**THE FERVOUR of the WITNESSES of
OUR LADY**

June 25 is the anniversary of the apparitions of Our Lady who has been appearing in Medjugorje for 22 years already. Numerous fervent witnesses of Her presence gather each year in this place. Pilgrims from the whole world come to thank Her for Her maternal love towards each person and for her call addressed to us, to follow Jesus. There are certainly those who seek, those who cannot find themselves, those who ask questions, who expect miracles, who seek an adventure... but this also is a part of the way. This also is a possible road that trod the feet and the hearts of the pilgrims of Mary. Despite everything, no one is a foreigner or a vagabond here - especially not in the eyes of Mary. Here, each one is at home - brothers and sisters in Christ.

The experience of all these years shows us that the pilgrims of Medjugorje have an open mind, that they are full of trust in God and regularly renewed by the sacrament of confession. They come with open arms, ready to change their life and to make decisions, which will have a range for eternity. It can happen, however, that our faith and our enthusiasm fall asleep, that we become closed to the graces from Heaven. Exceptional graces can become almost ordinary. If that happens, it is necessary to start again from the very beginning, and to renew the enthusiasm of the beginning.

Let us remember the message of October 1998, where Our Lady says: "I call you to renew in your families the fervor of the first days when I called you to fasting, prayer and conversion." It is as if she had felt that the enthusiasm of the beginning had faded for some, and that we became colder and a bit arrogant. "To renew the fervor of the first days!" What does it mean? We know well that this fervor had been carrying the witnesses of Medjugorje at the time when it was so difficult, from inside as well as from outside. At the time, this fervor was able to carry us above the brambles and spines and to break the chains of evil; this fervor was the initiator of a spiritual renewal, of a new enthusiasm and a new hope. This fervor was lived and radiated by witnesses of the apparitions. This fervor filled all of us with enthusiasm, and we also became friends and witnesses of the presence of the Gospa. The bearers of the enthusiasm of Our Lady told us: "Do not be afraid!" they repeated the words of Christ himself. Our Lady calls us to the renewal of this enthusiasm. So, let us not be asleep, let us elevate our spirit to be

able to move mountains and thus to be an inspiration for others. For all those who come to this place, for our time, and for the Church, Medjugorje is and must remain a voice in the desert. Through Mary, our Mother, God recalls the words of Jesus: "Come to me, all you who pain and are heavily burdened, and I shall give you rest." (Mt, 11,28)

Carried by the power of faith, and a renewed enthusiasm, let us run towards the encounter with the living God, whom Mary offers to us again.

Father Mario Knezovic

COMMUNIONS and CONCELEBRANTS

During the month of May, 110,000 received Holy Communion and 2533 priests from this country and abroad concelebrated Holy Mass in Medjugorje.

**DR. FRANC RODE, ARCHBISHOP of
LJUBLJANA (SLOVENIA), about the
PHENOMENON of the APPARITIONS of
OUR LADY in MEDJUGORJE**

Dr. Franc Rode, the Archbishop of Ljubljana (Slovenia), expressed his position towards the phenomenon of the apparitions of Our Lady in Medjugorje on April 26, 2003, in an interview for Radio "Mir" Medjugorje:

"My position towards the events of Medjugorje is identical to the position of Croatian bishops. Medjugorje exists and as such is a fact. People go there, and I see that Medjugorje is a place of grace. Many faithful from Slovenia who went there said that they received great graces! They made their confession, came back to the life of the Church and started to live a Christian life. This is the grace that they received in Medjugorje. Why not allow this? I have nothing against the fact that people go there. However, I wait until the competent and legitimate authorities of the Church pronounce themselves on the question of Medjugorje and I think that, soon, this will happen."

**DRAGUTIN TADIJANOVIC VISITED
MEDJUGORJE**

The most famous Croatian poet, ninety-eight years old Dragutin Tadijanovic, visited Medjugorje on May 14, 2003.

Visibly enthusiastic about the fact that he could fulfil his desire to come to this "most famous place in the world", he remained in conversation with the Medjugorje Friars, and with those who work on cultural subjects in Herzegovina.

Tadijanovic also commented on one of his legendary verses, “poets are the astonishment of the world”: “Medjugorje is today an astonishment and a wonder in the world, because here, another brand of life is being announced, a life filled with spiritual values.” The renowned poet added that the Franciscans were also “an astonishment in the world” because they try to live a life that is opposed to the logic of the material world.

On this occasion, Tadijanovic personally dedicated some of his recent books and offered them to the Shrine.

PUPILS in MEDJUGORJE

Among local pilgrims, these days there are many pupils at Medjugorje who – at the end of their school year – go for a traditional excursion. Many of them traditionally come to Medjugorje to thank the Queen of Peace for their success at school.

MEETING of CHILDREN'S CHOIRS

Another meeting of children's choirs from Herzegovina called “Golden Harp” was held on May 25, in the parish church of Kocerin. There were children from 14 parishes and among them the children's choir from Medjugorje, “Little Doves of Peace” under the guidance of Sister Slavica Kozul.

Although the aim of these meetings is primarily to bring children together and to glorify the Lord through the song, it is not without significance that, according to common opinion, “Little Doves of Peace” were most successful in the interpretation of their songs.

THE SOLEMNITY of CORPUS CHRISTI

On June 19, 2003, 85 candidates from the parish of Medjugorje received the sacrament of Confirmation from the hands of Monsignor Ratko Peric, Bishop of Mostar. The pastor of Medjugorje, Father Branko Rados, addressed words of welcome to the Bishop.

After the evening Holy Mass, according to tradition linked to the Solemnity of the Body and Blood of Christ, there was a procession with the Blessed Sacrament through the parish, in which many local and foreign priests participated, as well as numerous parishioners and pilgrims.

PEACE MARCH

The 12th traditional Peace March was held as every year on June 24th, the eve of the anniversary of the apparitions of Our Lady. It began with prayer and the

blessing of the pilgrims in front of the Franciscan monastery of Humac. About 3,000 pilgrims started their march at 6 AM.

Upon their arrival in Medjugorje, pilgrims gathered in front of the parish church for a short common prayer. “The Peace March” is the fruit of an idea born in the hearts of Medjugorje pilgrims and friends of Medjugorje at the time of war, in 1992. Although the years of war are behind us, Our Lady reminds us in her messages that there are wars “in our hearts”. This 13 km-long march is a response to the trouble, violence and hatred, as well as an appeal to real peace and reconciliation.

This Peace March was led by Father Ljubo Kurtovic.

THE CELEBRATION of the 22nd ANNIVERSARY of our lady's apparitions in THE PARISH of MEDJUGORJE

During the last 22 years, Our Lady's message of peace was spread all over the world through pilgrims, reached homes all over the world, and made a parish of the world out of Medjugorje. This is confirmed by the presence of more than 80,000 faithful who came to Medjugorje for the 22nd anniversary. It is impossible to enumerate all of the countries where the pilgrims came from. They came from all the five continents. Very many local pilgrims came on their bare feet to pray to the Queen of Peace for peace.

In the mornings of June 24th and June 25th, Holy Masses were celebrated in 16 languages. During these two days, 24,000 received Holy Communion.

The evening Holy Mass on June 24th was presided by Father Gabriel Mioc and concelebrated by 135 priests. About 15,000 faithful were present.

The evening Holy Mass on June 25th was presided by Father Miro Sego, and concelebrated by 180 priests from approximately twenty countries. About 35,000 faithful were present.

ANNUAL APPARITION to the VISIONARY IVANKA

The visionary Ivanka Ivankovic-Elez had her regular annual apparition on June 25. According to the visionaries, Vicka, Marija and Ivan continue to have daily apparitions, and Mirjana, Ivanka and Jakov have an annual apparition.

At her last daily apparition on May 7, 1985, Our Lady confided to Ivanka the 10th secret and told her that she would have an apparition once a year on the anniversary of the apparitions. It was that way also this year. The apparition lasted 10 minutes. Ivanka

had the apparition at home in the presence of her family, her husband and her three children.

Our Lady gave the following message:

“Dear children! Do not be afraid, I am always with you. Open your heart for love and peace to enter into it. Pray for peace, peace, peace.”

Our Lady came joyful and spoke to Ivanka more extensively about Her life.

PARISHIONERS and PILGRIMS from MEDJUGORJE MET HOLY FATHER

At the beginning of June 2003, the Holy Father John Paul II came for the third time to Croatia, and on June 22, he came for the second time to Bosnia and Herzegovina. The faithful met him in 4 Croatian towns. On June 6, about 1100 parishioners and pilgrims from Medjugorje assisted at Holy Mass in Dubrovnik and the beatification of Sister Marija of Jesus Crucified Petkovic, by John Paul II. Numerous parishioners and pilgrims also went to Banja Luka to assist at Mass and the beatification of Ivan Merz.

New blessed, pray for us!

A BISHOP from PERU in MEDJUGORJE

Msgr. Salvador Pineiro Garcia-Calderon, military bishop in Lima, Peru, was in Medjugorje from June 7 to 9, 2003. He also participated in the encounter with the Holy Father in Dubrovnik.

In Medjugorje, he met the Franciscans, who spoke to him about the prayer program at the Shrine. He prayed on Apparition Hill and on Cross Mountain. He was especially struck by the piety of people during the evening prayer programme.

He said: “Faith is alive here, I can feel here how much every person needs God. While climbing Cross Mountain, I saw many young and old, healthy and sick people, praying sincerely. It is evident that God is being praised here, and I thank God for this”, he said.

MALTESE ORDER at the SERVICE of the PILGRIMS

The medical services of the Maltese Order from Germany came for the sixth time to Medjugorje to be at the service of the pilgrims. During the summer months, at the time of the strongest influx of the pilgrims, the Maltesers are on duty near the parish church at the new dispensary, every day from 9 AM to 9 PM.

The Maltese Order has existed for 900 years now. Its slogan is “keep the faith and help the needy, witness faith with love, and be at the service of peace in the world”.

We thank them in the name of all those who during this summer will receive their help, and the comfort of their apostolate.

4TH INTERNATIONAL MEETING for MARRIED COUPLES

The 4th International Meeting for Married Couples will take place in Medjugorje in the New Hall from February 11 to 14, 2004. The theme is,

“The fruit of peace is love and the fruit of love is forgiveness.”(Message of January 25, 1996)

[The program is available on several web sites as part of the original Press Bulletin.]

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

All the meetings will take place in the New Hall behind the church. Cost per couple: 30 €[Euro].

You may make reservations by e-mail: medjugorje-mir@medjugorje.hr, or at the Information Office personally, or by phone/fax: +387-36-651-988. The number of participants is limited because of the available space in the Hall, so we ask you to send your registration as soon as possible, latest by the end of December. All the participants are invited to individually provide their accommodation in Medjugorje.

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

(continued from page 15)

196), must be interpreted quite in the sense of the later [Decree](#) of the Holy Office. This [Decree](#), which appeared in 1613, expresses no opinion concerning the genuineness of the [Bull](#), but confines itself to declaring what the [Carmelites](#) may preach of its contents. The [Bull](#) forbids the [painting](#) of pictures representing, in accordance with the wording of the [Bull](#), the [Mother of God](#) descending into [purgatory](#) (cum descensione beatae Virginis ad animas in Purgatorio liberandas). It must be also remembered that the latest [authentic](#) summary of [indulgences](#) of the [Carmelite Order](#) of 31 July, 1907 (Acta S. Sedis, XL, 753 sqq.), approved by the Congregation of Indulgences, says nothing either of the [Bull](#) of [John XXII](#), of the [indulgences](#) granted by him, or of the

Sabbatine privilege of the [Carmelites](#). To learn the meaning and importance of the Sabbatine privilege, we may turn only to the above-mentioned [Decree](#) of the Holy Office. It was inserted in its entirety (except for the words forbidding the [painting](#) of the pictures) into the list of the [indulgences](#) and [privileges](#) of the Confraternity of the Scapular of Mount Carmel.

We reproduce here the whole passage dealing with the Sabbatine privilege, as it appears in the summary approved by the Congregation of Indulgences on 4 July, 1908. It is noteworthy that the [Bull](#) of [John XXII](#), which was still mentioned in the previous summary approved on 1 December, 1866, is no longer referred to (cf. "Rescript. authent. S.C. Indulg.", Ratisbon, 1885, p. 475). Among the [privileges](#), which are mentioned after the [indulgences](#), the following occurs in the first place: "The [privilege](#) of [Pope John XXII](#), commonly [*vulgo*] known as the Sabbatine, which was approved and confirmed by [Clement VII](#) ("Ex clementi", 12 August 1530), [Saint Pius V](#) ("Superna dispositione", 18 Feb., 1566), [Gregory XIII](#) ("Ut laudes", 18 Sept., 1577), and others, and also by the Holy Roman General Inquisition under [Paul V](#) on 20 January, 1613, in a [Decree](#) to the following effect:

It is permitted to the [Carmelite Fathers](#) to preach that the [Christian](#) people may piously [believe](#) in the help which the [souls](#) of brothers and members, who have departed this life in [charity](#), have worn in life the [scapular](#), have ever observed [chastity](#), have recited the [Little Hours \[of the Blessed Virgin\]](#), or, if they cannot read, have observed the [fast](#) days of the [Church](#), and have [abstained](#) from flesh meat on Wednesdays and Saturdays (except when [Christmas](#) falls on such days), may derive after death -- especially on Saturdays, the day [consecrated](#) by the [Church](#) to the [Blessed Virgin](#) -- through the unceasing [intercession](#) of [Mary](#), her pious petitions, her [merits](#), and her special protection.

With this explanation and interpretation, the Sabbatine privilege no longer presents any difficulties, and [Benedict XIV](#) adds his desire that the [faithful](#) should rely on it (Opera omnia, IX, Venice, 1767, pp. 197 sq.). Even apart from the [Bull](#) and the tradition or [legend](#) concerning the [apparition](#) and promise of the [Mother of God](#) the interpretation of the [Decree](#) cannot be contested.

The Sabbatine privilege thus consists essentially in the early liberation from [purgatory](#), through the special [intercession](#) and petition of [Mary](#), which she graciously exercises in favour of her [devoted](#) servants preferentially -- as we may assume -- on the day [consecrated](#) to her, Saturday. Furthermore, the

conditions for the gaining of the privilege are of such a kind as justify a special trust in the assistance of [Mary](#). It is especially required of all who wish to share in the privilege that they faithfully preserve their [chastity](#), and recite devoutly each day the [Little Hours of the Blessed Virgin](#). However, all those who are bound to read their [Breviary](#), fulfil the [obligation](#) of reciting the [Little Hours](#) by reading their [Office](#). [Persons](#) who cannot read must (instead of reciting the [Little Hours](#)) observe all the [fasts](#) prescribed by the [Church](#) as they are kept in their home [diocese](#) or place of residence, and must in addition [abstain](#) from flesh meat on all Wednesdays and Saturdays of the year, except when [Christmas](#) falls on one of these days. The [obligation](#) to read the [Little Hours](#) and to [abstain](#) from flesh meat on Wednesday and Saturday may on important grounds be changed for other pious works; the [faculty](#) to sanction this change was granted to all confessors by [Leo XIII](#) in the [Decree](#) of the Congregation of Indulgences of 11 (14) June, 1901.

For the text of the Bull see *Bullarium Carmelit.*, I (Rome, 1715), 61 sq.; for its defense cf. Carmelite authors, e.g. BROCARD, *Receueil d'instructions* (4th ed., Ghent, 1875); RAYNAUD, *Scapulare Partheno-Carmeliticum* (Cologne, 1658). For the explanation of the privilege, consult BERINGER, *Die Ablasse* (13th ed.), 659 sqq.

JOSEPH HILGERS

Transcribed by Michael T. Barrett

Dedicated to the Poor Souls in Purgatory

The Catholic Encyclopedia, Volume XIII

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Nihil Obstat, February 1, 1912. Remy Lafort, D.D., Censor

Imprimatur. +John Cardinal Farley, Archbishop of New York

<http://www.newadvent.org/cathen/13289b.htm>

VOCATIONS DEPARTMENT

NAZARETH HOUSE

Aspiring to priesthood and formation for men 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 Camden Diocese Office of Vocations.

(continued on page 23)

MEDICAL MISSION to the 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.

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: _____

(continued from page 20)

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

TECHNOLOGY AND VOCATIONS

When one thinks of cutting-edge technology, one thinks of Microsoft engineers sipping lattes in Seattle, Silicon Valley programmers bleary-eyed after creating a revolutionary Web language. Not nuns.

And not in Kansas. But sure enough, the information age is quickly transforming the way religious communities interact--with each other and, to an even greater extent, with those contemplating joining. There are some very good reasons, in fact, why the Internet is appealing to those knocking on the e-door of religious orders.

First of all, exploring something new can be intimidating. So before you dive in, you want to learn as much as possible about your subject. The Internet is a way for young people unfamiliar with religious life today, not to mention the vast sea of orders and opportunities, to dip their toes in. And thousands are doing just that, from plugging key words into search engines to reading communities' Web sites to chatting with similar-minded young women and men on such Web sites as the Catholic Community Forum (www.catholic-forum.com).

The Adorers own Web site, at www.adorers.org, offers a wealth of knowledge. Our charism, spiritual reflections, the work we do and the *LifeChoices* program for determining one's vocational path are all explained in detail. Visitors are invited to contact Sister Rita Schilling or myself with questions and comments. Our Web page and e-mail are also listed right at the top of the directory on Vocations Online (www.vocations.com), a vast site with sections on discernment and religious life. If there is any doubt that people are exploring electronically, one need look no further than the counter at the bottom of this page: more than 57,000 hits since the page's inception, about 100 a day.

If being known as a hit or an e-mail address smacks of anonymity, that's kind of the point. A big part of technology's appeal to explorers of religious life is having a dialogue with a vocation director, gaining

valuable resources and receiving encouragement on one's discernment without the pressure of friends and family knowing about one's private questions. Some things haven't changed: choosing religious life is still something decided deep inside where onlookers often just block the light. Years ago, young women considering religious life knew a sister or priest locally but likely not nationally or internationally. Today, they are as likely to be in contact with a sister in another country as they are with one in their own town. What's more, they're likely to know other young women who may not share a continent but have the same questions. Technology may be making the world seem smaller, but in some ways bigger, as well. Knowledge of religious communities has also expanded with the Internet's reach. The seeker e-mailing a religious community for more information probably already knows more about the community than the community knows about the inquirer. And that's OK: the communities have always held all the cards; it's good that we're now able to show them. If technology can illuminate one's choices, we're all better off. Making that choice, however, is something Microsoft can never create software for. We still must plug into the ultimate Creator for that.

(Sister Diana Rawlings, National Vocation Director,
Adorers of the Blood of Christ, 1-877- 236-7377,
ASCVocations@newmanu.edu)

A STUDY: TODAY'S YOUNGER PRIESTS ARE LIKE OLDER PRIEST OF '70S

A new sociological study of U.S. Catholic priests has found that the views of younger priests in 2001 on many church issues were similar to those held by older priests in 1970.

HOLY MASS TIMES

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

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

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

It also found that priests as a whole were happier in 2001 than in 1970 that fewer were thinking of leaving the priesthood, and that fewer thought they would marry if celibacy became optional.

On the other hand, it found that priests in 2001 were more concerned about overwork and unrealistic demands of lay people – a function possibly of the fact that the Catholic population increased more than 30 percent during that time while “the total number of non retired priests declined 30 percent to 35 percent between 1970 and 2001.”

The results of the new study were summarized in a 30-page report, “Changing Commitments and Attitudes of Catholic Priests, 1970-2001,” by Catholic University of America sociologist Dean R. Hoge and doctoral student Jacqueline E. Wenger. It was released to Catholic News Service Feb.25.

Commissioned by the National Federation of Priests’ Councils and funded by the Duke University Divinity School’ Pulpit and Pew Research Study on Pastoral leadership, the study was based on responses to a mail survey by 858 diocesan and 421 religious-order priests. The 2001 survey repeated many questions that had been asked in three earlier studies, in 1970, 1985 and 1993.

“The institutionally ‘progressive’ attitudes of (priests ordained in) the late 1960s and 1970s disappeared from later ordination classes, whose priestly attitudes were again similar to those prevailing before the (Second-Vatican) Council,” said the report.

In 1970 for example, half the priests ages 34 and under thought the idea of a priest as a “man set apart” was a barrier to realizing true Christian community but only 15 percent of over-65 priests considered it a barrier. In 2001, only 15 percent of the priests 35 and under held that view, a smaller percentage than any group of priests over 35.

Today’s younger priests “have a higher theology of ordination” than older priests, the report said.

“They believe, more than older priests that priests are ontologically different after ordination,” it said. “They are less prepared than older priests to invite resigned priests, married or not, back to active ministry. They are less in favor of making celibacy optional for diocesan priests. And they are less in favor of empowering lay ministers as parish leaders.”

In 1970, each of those statements would have reflected the views of the country’s older priests, not its younger ones.

**(By Jerry Filteau Catholic News Service,
Catholic Star Herald, March 1, 2002**

INTERESTED in FORMING A VOCATION AWARENESS PROGRAM in YOUR PARISH?

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

We will be working in conjunction with Parish Vocation programs.

I AM

I was regretting the past and fearing the future suddenly my Lord was speaking

“MY NAME IS I AM!”

He paused, I waited, He continued.

“When you live in the past with its mistakes and regrets it is hard. I am not there. My name is not **I Was!**”

“When you live in the future with its problems and fears, it is hard I am not there. My name is not **I Will Be!**”

“When you live in this moment, it is not hard. **I Am Here!** My Name is **I AM!**”

(Helen Mallicoat, The Maryfaithful, May - June 2000)

NOVENA to the IMMACULATE HEART of MARY

(ESPECIALLY AUGUST 14 to 22)

Holy Mother Church dedicates the month of August to the Immaculate Heart of Mary. On August 15 we celebrate the Feast of the Assumption, and on August 22, the Feast of the Immaculate Heart. [Now, the Queenship of Mary.]

The novena is quite simple. It consists of these three parts (the prayers are given below):

- 1) State the intention of the novena.
- 2) Pray the Magnificat.
- 3) Pray the Litany of Loreto (or the Blessed Virgin Mary).

Say each day for nine days.

We earnestly hope that you will join with us in praying this novena to Our Lady, and in celebrating,

in a fitting manner, the two great Marian feasts with the intervening octave.

[http://www.immaculateheart.com/Ave%20Maria/novena Immaculate Heart.htm](http://www.immaculateheart.com/Ave%20Maria/novena%20Immaculate%20Heart.htm)

THE MAGNIFICAT (CANTICLE of MARY) - (SAINT LUKE 1:46-55)

My soul doth magnify the Lord, my spirit rejoices in God my Savior; for He has looked with favor on His lowly servant From this day all generations shall call me blessed. The Almighty has done great things for me, and holy is His Name He has mercy on those who fear Him in every generation. He has shown the strength of His arm, He has scattered the proud in their conceit. He has cast down the mighty from their thrones, and has lifted up the lowly. He has filled the hungry with good things, and the rich He has sent away empty. He has come to the help of His servant Israel for He has remembered His promise of mercy, the promise He made to our fathers, to Abraham and his children forever. Amen.

<http://www.immaculateheart.com/Ave%20Maria/novena Immaculate Heart.htm>

DEVOTION to the IMMACULATE HEART of MARY

As in the article on devotion to the [Sacred Heart of Jesus](#), this subject will be considered under two heads: the nature, and the history of the devotion.

The Nature of the Devotion

Just as [devotion to the Sacred Heart of Jesus](#) is only a form of devotion to the adorable Person of [Jesus](#), so also is devotion to the Holy Heart of Mary but a special form of devotion to Mary. In order that, properly speaking, there may be devotion to the Heart of Mary, the attention and the homage of the faithful must be directed to the physical heart itself. However, this in itself is not sufficient; the faithful must read therein all that the human heart of Mary suggests, all of which it is the expressive symbol and the living reminder: Mary's interior life, her joys and sorrows, her virtues and hidden perfections, and, above all, her virginal love for her [God](#), her maternal love for her Divine Son, and her motherly and compassionate love for her sinful and miserable children here below. The consideration of Mary's interior life and the beauties of her soul, without any thought of her physical heart, does not constitute our devotion; still less does it

consist in the consideration of the Heart of Mary merely as a part of her virginal body. The two elements are essential to the devotion, just as soul and body are necessary to the constitution of man.

All this is made sufficiently clear in the explanations given elsewhere (see [DEVOTION TO THE HEART OF JESUS](#)), and, if our devotion to Mary must not be confounded with our devotion to [Jesus](#), on the other hand, it is equally true that our veneration of the Heart of Mary is, as such, analogous to our worship of the [Heart of Jesus](#). It is, however, necessary to indicate a few differences in this analogy, the better to explain the character of Catholic devotion to the Heart of Mary. Some of these differences are very marked, whereas others are barely perceptible. Devotion to the [Heart of Jesus](#) is especially directed to the Divine Heart as overflowing with love for men, and it presents this love to us as despised and outraged. In the devotion to the Heart of Mary, on the other hand, what seems to attract us above all else is the love of this Heart for [Jesus](#) and for [God](#). Its love for men is not overlooked, but it is not so much in evidence nor so dominant. With this difference is linked another. The first, act of the devotion to the [Heart of Jesus](#) is the love eager to respond to love, in devotion to the Heart of Mary there is no first act so clearly indicated: in this devotion, perhaps, study and imitation hold as important a place as love. For, although this study and imitation are impregnated with filial affection, the devotion presents itself with no object sufficiently conspicuous to call forth our love, which is, on the contrary, naturally awakened and increased by the study and imitation. Hence, accurately speaking, love is more the result than the object of the devotion, the object being rather to love [God](#), and [Jesus](#) better by uniting ourselves to Mary for this purpose and by imitating her virtues. It would also seem that, although in the devotion to the Heart of Mary the heart has an essential part as symbol and sensible object, it does not stand out as prominently as in the devotion to the [Heart of Jesus](#); we think rather of the thing symbolized, of love, virtues, and sentiments, of Mary's interior life.

The History of the Devotion

The history of the devotion to the Heart of Mary is connected on many points with that to the [Heart of Jesus](#); nevertheless, it has its own history which, although very simple, is not devoid of interest. The attention of [Christians](#) was early attracted by the love and virtues of the Heart of Mary. The Gospel itself invited this attention with exquisite discretion and delicacy. What was first excited was compassion for the Virgin Mother. It was, so to speak, at the foot of

the Cross that the [Christian](#) heart first made the acquaintance of the Heart of Mary. Simeon's prophecy paved the way and furnished the devotion with one of its favourite formulae and most popular representations: the heart pierced with a sword. But Mary was not merely passive at the foot of the Cross; "she cooperated through charity", as Saint Augustine says, "in the work of our redemption".

Another Scriptural passage to help in bringing out the devotion was the twice-repeated saying of Saint Luke, that Mary kept all the sayings and doings of [Jesus](#) in her heart, that there she might ponder over them and live by them. A few of the Virgin's sayings, also recorded in the Gospel, particularly the Magnificat, disclose new features in Marian psychology. Some of the Fathers also throw light upon the psychology of the Virgin, for instance, Saint Ambrose, when in his commentary on Saint Luke he holds Mary up as the ideal of virginity, and Saint Ephrem, when he so poetically sings of the coming of the Magi and the welcome accorded them by the humble Mother. Little by little, in consequence of the application of the Canticle of the loving relations between [God](#) and the Blessed Virgin, the Heart of Mary came to be for the [Christian Church](#) the Heart of the Spouse of the Canticles as well as the Heart of the Virgin Mother. Some passages from other Sapiential Books, likewise understood as referring to Mary, in whom they personify wisdom and her gentle charms, strengthened this impression. Such are the texts in which wisdom is presented as the mother lofty love, of fear, of knowledge, and of holy hope. In the New Testament Elizabeth proclaims Mary blessed because she has believed the words of the angel; the Magnificat is an expression of her humility; and in answering the woman of the people, who in order to exalt the Son proclaimed the Mother blessed, did not [Jesus](#) himself say: "Blessed rather are they that hear the word of [God](#) and keep it", thus in a manner inviting us to seek in Mary that which had so endeared her to [God](#) and caused her to be selected as the Mother of [Jesus](#)? The Fathers understood His meaning, and found in these words a new reason for praising Mary. Saint Leo says that through faith and love she conceived her Son spiritually, even before receiving Him into her womb, and Saint Augustine tells us that she was more blessed in having borne Christ in her heart than in having conceived Him in the flesh.

It is only in the twelfth, or towards the end of the eleventh century, that slight indications of a regular devotion are perceived in a sermon by Saint Bernard (De duodecim stellis), from which an extract has been taken by the Church and used in the Offices of the

Compassion and of the Seven Dolours. Stronger evidences are discernible in the pious meditations on the Ave Maria and the Salve Regina, usually attributed either to Saint Anselm of Lucca (d. 1080) or Saint Bernard; and also in the large book "De laudibus B. Mariae Virginis" (Douai, 1625) by Richard de Saint-Laurent. Penitentiary of Rouen in the thirteenth century. In Saint Mechtilde (d. 1298) and Saint Gertrude (d. 1302) the devotion had two earnest adherents. A little earlier it had been included by Saint Thomas Becket in the devotion to the joys and sorrows of Mary, by Blessed Hermann (d.1245), one of the first spiritual children of Saint Dominic, in his other devotions to Mary, and somewhat later it appeared in Saint Bridget's "Book of Revelations". Tauler (d. 1361) beholds in Mary the model of a mystical, just as Saint Ambrose perceived in her the model of a virginal soul. Saint Bernardine of Siena (d.1444) was more absorbed in the contemplation of the virginal heart, and it is from him that the Church has borrowed the lessons of the Second Nocturn for the feast of the Heart of Mary. Saint Francis de Sales speaks of the perfection of this heart, the model of love for [God](#), and dedicated to it his "Theotimus".

During this same period one finds occasional mention of devotional practices to the Heart of Mary, e.g. in the "Antidotarium" of Nicolas du Saussay (d.1488), in Julius II, and in the "Pharetra" of Lanspergius. In the second half of the sixteenth century and the first half of the seventeenth, ascetic authors dwelt upon this devotion at greater length. It was, however, reserved to Saint Jean Eudes (d. 1681) to propagate the devotion, to make it public, and to have a feast celebrated in honor of the Heart of Mary, first at Autun in 1648 and afterwards in a number of French dioceses. He established several religious societies interested in upholding and promoting the devotion, of which his large book on the *Coeur Admirable* (Admirable Heart), published in 1681, resembles a summary. Pere Eudes' efforts to secure the approval of an Office and feast failed at Rome, but, notwithstanding, this disappointment, the devotion to the Heart of Mary progressed. In 1699 Father Pinamonti (d. 1703) published in Italian his beautiful little work on the Holy Heart of Mary, and in 1725 Pere de Gallifet combined the cause of the Heart of Mary with that of the [Heart of Jesus](#) in order to obtain Rome's approbation of the two devotions and the institution of the two feasts. In 1729 his project was defeated, and in 1765 the two causes were separated, to assure the success of the principal one.

In 1799 [Pius VI](#), then in captivity at Florence, granted the Bishop of Palermo the feast of the Most Pure Heart of Mary for some of the churches in his

diocese. In 1805 [Pius VII](#) made a new concession, thanks to which the feast was soon widely observed. Such was the existing condition when a twofold movement, started in Paris, gave fresh impetus to the devotion. The two factors of this movement were first of all the revelation of the [“miraculous medal”](#) in 1830 and all the [prodigies](#) that followed, and then the establishment at Notre-Dame-des-Victoires of the Archconfraternity of the Immaculate Heart of Mary, Refuge of Sinners, which spread rapidly throughout the world and was the source of numberless graces. On 21 July, 1855, the Congregation of Rites finally approved the Office and Mass of the Most Pure Heart of Mary without, however, imposing them upon the Universal Church.

[This material was written for publication in 1910 and ended with a listing of 3 days on the church calendar of that day which were similar. Today, the Optional Memorial of the Immaculate Heart of Mary is celebrated on the Saturday following the Friday Solemnity of the Most Sacred Heart of Jesus.]

JEAN BAINVEL

Transcribed by William G. Bilton, Ph.D.

The Catholic Encyclopedia, Volume VII

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Nihil Obstat, June 1, 1910. Remy Lafort, S.T.D., Censor

Imprimatur. +John Cardinal Farley, Archbishop of New York

<http://www.newadvent.org/cathen/07168a.htm>

PRAYER to the IMMACULATE HEART of MARY

O Immaculate Heart of Mary, Heavenly beauty and splendor of the Father, You are the most valued Heavenly treasure.

New Eve, Immaculate in soul, spirit and body,

Created of the godly seed by the Spirit of God,

You are the Spiritual Mother of mankind.

Pure Virgin, full of grace then and now,

Your whole being was raised Heavenly in full glory,

To be elevated above all the hosts within the Kingdom of God.

O Heavenly Mother, Queen of Heaven and earth,

I recognize the glory of your highest title,

The Immaculate Heart of Mary!

Loving Mother, dispenser of endless blessings,

You who continuously intercedes on our behalf,

Please present my need before your loving Son Jesus.

(In your own words, make your special request here. Do not just mention a word. Speak to the Immaculate Heart of Mary as you would speak to another person,

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begging your Heavenly Mother to plead to Jesus on your behalf, that you be granted this special request.)

O Immaculate Heart of Mary,

I know that you are now presenting my need before Jesus, For you have never turned away those in dire need.

Mother dearest, I await your favorable answer,

Submitting myself to the Divine will of the Lord,

For all glories are His forever and ever. AMEN.

(unknown)

RECEIVING JESUS on the TONGUE

Emphasizes the uniqueness of this Holy Food as compared to ordinary food.

Emphasizes the uniqueness of the ordained priest. In that he alone touches[consecrates] the Sacred Species.

Emphasizes the Presence of Christ feeding His flock, and fosters humility.

Reduces the number of sacrileges and abuses. The “anyone can handle it” attitude easily accommodates those who wish to obtain the Eucharist for evil purposes.

Prevents irreverence. When a person receives Communion in the hand, it is highly probable[possible] that a Fragment of the Host will break off or come loose and remain in (or on) the hand after the Host is in the mouth. This does not happen when Communion is received on the tongue.

From a defined Dogma of the Catholic Faith we know that each and every Fragment which breaks off from the Host is “the Body of Jesus Christ—really Present” So to drop a consecrated fragment on the ground amounts to the same as dropping the consecrated Host on the ground. Even if only done through negligence, it is still a sin of sacrilege.

People also tend to[sometimes] come straight from outdoor work or from their place of employment and approach the Eucharistic table with, literally, unclean hands. Receiving Jesus on the tongue avoids receiving Him with hands both literally and ritually unclean.

“Lord I am not worthy that Thou shouldst come under my roof...” Am I worthy to take Thee into my unanointed hands???

(The Maryfaithful, July –August 2000)

I WAIT for YOU

My Child, come to Me.

I wait here
Lonely,
Longing, yearning
For you to come visit Me
Here in the Blessed Sacrament. Sit with me
If only for a little while
And keep Me company.
Open your heart to me.
Tell Me how your day has been:
Where you may have gone
And what you may have seen.
What has filled your heart with joy?
What has caused your sorrow?
What thought or event fills your heart?
With hope for tomorrow?
Who made you happy
Or caused you to smile?
Who made you feel sad,
Or even grieve for a while?
Who helped you;
Who encouraged you;
Who proved to be friend,
Loyal and true?
My child, I wait and long to listen
To your plans, your hopes, your dreams:
What you wish to do,
How you want Me to help you or others
Your friends and family, too.
How you may have helped someone
Or performed an act of kindness;
Or perhaps you feel sorry that
You hurt someone and filled his heart
With sadness.
Tell Me, My child,
All you wish to reveal.
I am here to listen to you.
Or perhaps you would like to sit in silence
And let Me speak instead,
And tell you of My love for you,
My plans for you, My will for you.
How pleased I am that you have come
Even for a little while,
To share with Me your little secrets
Your thoughts
And keep Me company
And spend time with Me!
Oh, how I long to comfort you
And wipe your tears away,

And to encourage you and brighten up
Your day!

So, My child, come more often
And spend more time with Me.
And in your life you will find peace.
And happy you will be

(Author Unknown, The Maryfaithful, May-June 2000)

PRAYERS to the HOLY SPIRIT

GENERAL INTERCESSION

Come, Holy Spirit, upon the Church: strengthen and enlighten her so that she may work effectively for the salvation of all mankind. Come, Holy Spirit.

Come, Holy Spirit, give counsel and wisdom to our Holy Father the Pope and to all the bishops who guide your flock. Come, Holy Spirit.

Come, Holy Spirit, give to your people the outpouring of your grace: teach, console and enlighten all to whom you have been given. Come, Holy Spirit.

Come, Holy Spirit, cleanse our hearts of all hatred, and fill us with love toward everyone. Come, Holy Spirit.

Come, Holy Spirit, enlighten those who govern us. May they see what is right and in your strength have the courage to do what is right. Come, Holy Spirit.

Come, Holy Spirit, bond of unity and peace. Hasten the unity of all people in Christ; take from our midst the scourge of war, and from our hearts the cause of war. Come, Holy Spirit.

Come, Holy Spirit, descend upon all who have been baptized into Christ: break down the barriers, which divide us, and strengthen the bonds which unite us. Make all one in faith and love. Come, Holy Spirit.

Come, Holy Spirit, and in your kindness heal the sick, receive the dying, counsel the doubtful, console those who have lost hope. May all hearts rest in you. Come, Holy Spirit.

FOR WISDOM

Holy Spirit, who with the Father and the Son, in the beginning hovered over the deep and formless void to give it shape, and breathed the breath of life into humanity, and every living creature: come now from heaven, from your throne of glory, come. Be with me and help me; work with me and teach me what is pleasing to you. You, who know all things, guide me to be prudent in all my undertakings; and protect me

by your glory. Only then will everything I do be acceptable in your sight.

IN EVERY NEED, COME, HOLY SPIRIT

Holy spirit, my Light, my Life, my Love, my Strength, be with me now, and always; in all my doubts, anxieties and trials, come, Holy Spirit; in hours of loneliness, weariness and grief, come, Holy Spirit; in failure, in loss and in disappointment, come, Holy Spirit; when others fail me, when I fail myself, come, Holy Spirit; now, and forever, and in all things, come, Holy Spirit.

(Apostles of the Holy Spirit Bulletin Winter 2001-2002)

LITANY of the BLESSED VIRGIN MARY

Lord have mercy.
Christ have mercy.
Lord have mercy.
Christ hear us.
Christ, graciously hear us.
God, the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of virgins, pray for us.
Mother of Christ, pray for us.
Mother of the Church, pray for us.
Mother of Divine Grace, pray for us.
Mother most pure, pray for us.
Mother most chaste, pray for us.
Mother inviolate, pray for us.
Mother undefiled, pray for us.
Mother most amiable, pray for us.
Mother most admirable, pray for us.
Mother of good counsel, pray for us.
Mother of our Creator, pray for us.
Mother of our Savior, pray for us.
Virgin most prudent, pray for us.
Virgin most venerable, pray for us.

Virgin most renowned, pray for us.
Virgin most powerful, pray for us.
Virgin most merciful, pray for us.
Virgin most faithful, pray for us.
Mirror of justice, pray for us.
Seat of wisdom, pray for us.
Cause of our joy, pray for us.
Spiritual vessel, pray for us.
Singular vessel of devotion, pray for us.
Mystical rose, pray for us.
Tower of David, pray for us.
Tower of ivory, pray for us.
House of gold, pray for us.
Ark of the Covenant, pray for us.
Gate of heaven, pray for us.
Morning star, pray for us.
Health of the sick, pray for us.
Refuge of sinners, pray for us.
Comforter of the afflicted, pray for us.
Help of Christians, pray for us.
Queen of angels, pray for us.
Queen of patriarchs, pray for us.
Queen of prophets, pray for us.
Queen of apostles, pray for us.
Queen of martyrs, pray for us.
Queen of confessors, pray for us.
Queen of virgins, pray for us.
Queen of all Saints, pray for us.
Queen conceived without Original Sin, pray for us.
Queen assumed into Heaven, pray for us.
Queen of the Most Holy Rosary, pray for us.
Queen of Peace, pray for us.
Queen of the Church, pray for us.
Lamb of God, You take away the sins of the world; spare us O Lord!
Lamb of God, You take away the sins of the world; graciously hear us, O Lord!
Lamb of God, You take away the sins of the world; have mercy on us.
Pray for us, O Holy Mother of God. That we may be made worthy of the promises of Christ.
Let us pray:
O God, whose only begotten Son by His life, death and resurrection, has purchased for us the rewards of

eternal salvation, grant, we pray, that meditating upon these mysteries in the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise. Amen

<http://www.immaculateheart.com/Ave%20Maria/nove na Immaculate Heart.htm>

A HEALING PRAYER

Eternal and Heavenly Father, I praise and thank You for all You have given me. Please cover me with the protective Precious Blood of Your Son, Jesus Christ, and increase Your Holy Spirit in me with His gifts of Wisdom and Knowledge, Prayer, Guidance and Discernment to help me know Your will and respond to it more completely.

Father, I forgive and ask forgiveness for my sins and failings, and ask that my whole person, body and mind, heart and will, soul and spirit, memory and emotions, attitudes and values be cleansed, renewed and protected by the Most Precious Blood of Your Son, Jesus.

Father, send the Sword of Your Holy Spirit to sever and break any spells, curses, voodoo, and all negative genetic material: past, present, or to come, known or unknown against me, my ministry, finances and possession, relationships, family and friends. I break these spells, curses, voodoo, and all negative genetic material in the Name of God, the Father Almighty, in the Name of Jesus Christ, our saving Lord, and in the Power of the Holy Spirit.

In the Name, Power, Blood and Authority of Jesus Christ, I bind any and all evil spirits who are trying to harm me, and I command these spirits and their companion spirits to leave me quietly and peacefully and go immediately and directly to the closest Catholic Church Tabernacle to be disposed of by Jesus Christ, and never again return to harm me, my ministry, finances, possessions, relationships, family and friends.

Dear Holy Spirit, please fill up any void in me with the Fire of Your great love. All this Father, I pray in the name of Jesus Christ, Your son and my Saving Lord by the inspiration of Your Most Holy Spirit.

Mary, Spouse of the Holy Spirit, pray for and with me.

AMEN

(Father Robert Hilz, Franciscan University,
Steubenville, Ohio, August 22, 1993)

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 (Kephas / 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

Would 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.

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 was required with reservation before 12 July 2003 but now full payment is due.

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

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>.

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>.

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

CALENDARS:

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)**.

In *August*, the Church celebrates the Solemnity of the **ASSUMPTION (15)**, the Feasts of the **Transfiguration (6)**, *Saints Lawrence (10)* and *Bartholomew (24)* and the Memorials of *Saints Alphonsus Liguori (1)*, *Eusebius of Vercelli (2)*, *Peter Julian Eymard (2)*, *John Vianney (4)*, *Cajetan (7)*, *Pope Sixtus II and Companions (7)*, *Dominic (8)*, *Clare (11)*, *Hippolytus (13)*, *Maximilian Kolbe (14)*, *Stephen of Hungary (16)*, *Jane Frances de Chantal (18)*, *John Eudes (19)*, *Bernard (20)*, *Pope Pius X (21)*, *Rose of Lima (23)*, *Louis of France (25)*, *Joseph Calasanz (25)*, *Monica (27)* and *Augustine (28)* as well as the *Dedication of Saint Mary Major (5)*, *Queenship of Mary (22)* and the *Martyrdom of Saint John the Baptist (29)*.

AROUND the *PFMC* AREA

Please take note of the new centerfold location for the message alleged to be from Mary, GOSPA and a reflection on it. Please review the announcements on pages 1 through 4, the information sheets and

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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
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**Mailed early AM,
Thursday, 7/17/2003**

The PILGRIM

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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!"



reservation forms on pages 11 and 12 as well as 21 and 22, and the Bulletin Notices on page 31.

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 is 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 / E-MAIL

Visit our web site:

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

or send us e-mail at:

PFMCkmw@comcast.net

