



The **PILGRIM**

Vol. 14, No. 8/9

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

August / September 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, and 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 and transform the desert into a garden in which all will run to meet the Lord. Renew Your 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.)

POSTPONEMENT of the MEDICAL MISSION to PUERTO PLATA, DOMINICAN REPUBLIC

Due to the inability to obtain commitments from doctors, we have had to postpone the previously advertised Medical Mission. All those who have volunteered will be personally contacted about the postponement. We will still be gathering medical supplies and humanitarian aid for distribution by the officials of the Diocese of Puerto Plata. We are currently collecting First Communion dresses and

will send them to the staff for use by First Communion class girls. Contact us if you are interested in supporting either a future Medical Mission or the various Humanitarian Aid projects posted in past issues of "The PILGRIM."

CONFERENCE SCHEDULE

As we swing into another school year we are also aware of many conferences which can be utilized to enrich our Roman Catholic faith.

Catholic Unity Conference

"Create in me a new heart, O God" [Psalm 51:12], Adams Mark Hotel, Philadelphia, PA, 19-21 September 2003, 1-888-34FAITH [343-2484].

Pennsylvania Pro-Life Convention

"Changing Hearts and Minds" Hilton Scranton and Conference Center, Scranton, PA, 27-28 September 2003, www.paprolife.org, (717) 541-0034.

Camden Diocese Charismatic Conference

"Speak Lord, Your Servant is Listening" [1Sam 3:9-10], Wildwoods Convention Center, Wildwood, NJ, 10-13 October 2003, (609) 522-6586 or (856) 228-3086.

GRACE MARKAY and FATHER MICHAEL SEMANA PRESENT A PFMC FUND RAISING CONCERT

Please make your reservations NOW for a Fund Raising Dinner and Concert with Grace Markay and Father Michael Semana on *Saturday, NOVEMBER 15, 2003*. This event will be held at the *Holiday Inn* on NJ Route 70 (2175 West Marlton Pike), Cherry Hill, New Jersey.

MESSAGES for July and August, alleged to be from the GOSPA, Our Lady, Queen of Peace, to a visionary from Medjugorje, Bosnia-Herzegovina, are presented beginning on page 14 (centerfold page) with REFLECTION and PRESS BULLETIN items.

"The PILGRIM" for August / September 2003 is dedicated to "The Immaculate Heart of Mary." See page 3 for the Table of Contents / "IN THIS ISSUE . . ." listing.

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, 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 enclosed in this issue of "The PILGRIM," mark with check or credit card information, enclose check donation or signature for credit card, and mail 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.

**BABSIE BLEASDELL is COMING
BACK for 12-14 MARCH 2004
RETREAT CONFERENCE (RC)**

**YOUTH TRACK (YT) WILL BE LED BY
J.P. KASPEROWICZ**

**15-17 MARCH 2004 3 DAY EXTENSION
(3-DX) WILL FEATURE FATHER JOHN
HAMPSCH, C.M.F.**

Make your hotel reservations at the **Hilton Hotel** in **Cherry Hill, NJ** IMMEDIATELY. 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 held on **Monday, 15 March 2004, Tuesday, 16 March 2004, and Wednesday, 17 March 2004.**

The theme for 2004 will be **"Behold, I am sending you like sheep in the midst of wolves" (Matthew 10:16 [NAB])**

Make your RC, YT, and 3-DX reservations with the PFMC. Information sheets and reservations forms are enclosed in this issue of "The PILGRIM." Please review the enclosed information sheet, fill out the reservation form or forms, and return them with your donation as soon as possible.

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. If you would like to volunteer to support the RC, YT, or 3-DX, please send as a note.

Babsie Bleasdell has kindly consented to join us for these events. **Father John Hampsch, C.M.F.**, will lead the 3 DX. **Father Andrew Apostoli, CFR, Al Barbarino, Father Robert DeGrandis, SSJ, Father Michael Semana, and REFUGE** have all agreed to return. **J. P. Kasperowicz** has agreed to lead the YT.

Make you hotel, RC, YT, and 3-DX reservations as soon as possible. We need to have commitments as early as possible to hold the public space in the hotel.

**WORDS OF ST. MAXIMILIAN
MARY KOLBE - MARTYR OF
AUSCHWITZ, 14 August 1941**

Whoever does not wish to have Mary Immaculate as his Mother will not have Christ as his Brother either; the Father will not send his Son to him; the Son will not descend into his soul; the Holy Spirit will not make him a member of the mystical body of Christ; for all these mysteries of grace take place in Mary full of grace and in her alone.

No other creature is or will ever be immaculate like her, or full of grace, or capable of being so intimately united to the Lord as was the Immaculate Virgin.

And since the first-born Son, the Man-God, was conceived only through the specific consent of the Most Blessed Virgin, the same holds true of all other

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.

humans, who must imitate in all things their primary model, Christ. (*Sketch, 1940*)

<http://www.immaculateheart.com/Ave%20Maria/HailMary.htm>

SAINT MARY MAJOR CELEBRATES the MIRACLE of the SNOWFALL

VATICAN CITY, JUL 29, 2003 (VIS) - On August 5, as it has done for centuries, Saint Mary Major Basilica will celebrate the miraculous snowfall that occurred during the night of August 4-5, 358 on the site where the basilica was built, according to a communique from the basilica administration.

Three days of preparation, in which Cardinals Francesco Mario Pompedda, prefect of the Apostolic Signatura, Sergio Sebastiani, prefect of the Prefecture of Economic Affairs of the Holy See, and Virgilio Noe, archpriest emeritus of Saint Peter's Basilica will participate, will mark this annual event. The highlight on August 5 will be a Pontifical Mass celebrated by Cardinal Carlo Furno, archpriest of the basilica. During both Mass and Second Vespers the most noteworthy moment of this feast day occurs when there is a shower of flower petals from the ceiling of the basilica, to commemorate the 358 August snowfall.

According to tradition, the Virgin Mary appeared in a dream to two faithful Roman Christians, the patrician John and his wife as well as to Pope Liberius (352-366), asking that a church in her honor be built on the site where snow would fall the night of August 4-5. Pope Liberius traced the outlines of the church in the snow and the first basilica was built on that site. It was completed about a century later by Pope Sixtus III, following the Council of Ephesus in 431 during which Mary was declared to be the Mother of God.

The basilica is called Saint Mary Major as well as Saint Mary of the Snows and the Liberian Basilica, for the Pope who ordered it built. It is famous for housing the relic of the crib of the Baby Jesus as well as the image of "Salus Populi Romani" which is revered by Romans, and which tradition says was painted by Saint Luke.

(from Vatican Information Service - 29-July-2003)

EUCCHARIST and FORGIVENESS

The decision to forgive is one that is often arrived at after much struggle. The problem with

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forgiveness is that there is something to forgive - hurt. Forgiving an injury, pardoning a wrong, letting go of a hurt unjustly inflicted, are all spiritual actions that can be wrung from the depth of the soul. The work of forgiveness is not something to be taken lightly. It is never glib; it must always come from the heart. To forgive too easily or too quickly can be an escape from the real soul struggle that is the price of forgiving. Facing the pain, confronting the situation with honesty and choosing the path of forgiveness are real works that engage the heart and soul.

The struggle ultimately is always a spiritual one and should be done in prayer. Christ Himself went into prayer in His struggles, as we see in the Agony in the Garden. His example is for our instruction and encouragement.

First, we see that the decisions we make are always centered around the Father's Will. Secondly, we see

that making this choice can involve the agony of a spiritual battle within the soul.

It is always necessary to bring the struggle to prayer and in prayer, struggle with the Father's Will just as Jesus did. Certainly there are other levels of emotions, memories and feelings that are involved. These will be engaged as well. The most basic level of struggle, however, like the decision itself, is spiritual.

Jesus is no stranger to the human struggle. He led the way by his suffering and Cross. Jesus is the man of suffering who experienced every level of hurt, injustice, betrayal, abandonment and rejection. Although deeply wounded and profoundly hurt, He won His victory through forgiveness and love. His heart was so cushioned by love, understanding, and compassion that poison from the wounds never festered so as to embitter Him or destroy Him.

Forgiveness returned love wherever injury was received. This is the spiritual victory taught by Jesus but often beyond our reach. Often we need to stretch ourselves with a love that lies beyond our capacity. We find our strength in the Cross and suffering of Jesus. When we unite to the Cross in our own suffering, we also experience the victory of the Cross. Jesus suffered and died so that sins might be forgiven. It is this victory of forgiveness that we want to taste in our own lives. To unite to the Cross is to find healing in the very act of mercy.

The perfect prayer that the Lord has given us is the Eucharist. All of our spirituality flows from the Eucharist and returns there as well. It is the highest form of union with the Lord Jesus Christ.

We know that the Lord Jesus is truly and fully present in the Eucharist. We know too that celebrating the Mass is the memorial of Jesus' Passion. The Mass is the unbloody sacrifice of Calvary rendered present in every time and place. When we celebrate the Eucharist, "we proclaim the death of the Lord," Saint Paul says.

The Eucharist, with its many dimensions, brings us to Calvary where we enter into Christ's Passion, are touched by it, and are united to the Sacrifice of the Cross.

When the Eucharist is appreciated as a sacrifice, and celebrated authentically, each person who participates is invited to offer his or her life in, along with and through Jesus. One's life involves all the struggles, hurts, needs, feelings and emotions that make up one's life. It is not simply the virtues, gifts, and blessings that we offer but our basic humanity in all its frailty. That is the part of us that is still unfinished and has its

share of shadows and dark corners. We offer ourselves just as we are.

When we offer ourselves to the Father in union with Jesus, we seek the pure surrender of faith that characterized His self offering on the Cross. We offer this Eucharistic sacrifice often because we need to grow, mature and deepen in that faith surrender.

At the Offertory of the Mass, bread and wine are offered to the Father. These gifts symbolize the life of each one who is sharing in the sacrifice that is being offered. They are not simply external symbols being lifted up in a devotional way. Each person is being offered; to participate means to join in personally by offering one's own heart on the altar.

The bread and wine, food and drink, symbolize life itself. We even call bread "the Staff of Life." Going more deeply into the symbolism, we recognize that these common elements have rich meaning. The bread is made from many grains of wheat, the wine from many grapes. To produce bread and wine, both wheat and grapes must be crushed and broken. Life is like that. Each one comes with a history of crushing and bruising experiences. Bread and wine symbolize not simply life in the abstract, but life with all its bruising, crushing and painful experiences. Every person offering the Eucharist has a share in the pain of life with all its hurtful dimensions. It is these experiences that produce the need to forgive so much, so deeply and so often. Therefore, before we reach for forgiveness, we offer our lives to the Father in union with the broken and suffering Jesus, the Crucified. The Offertory of the Mass takes on a deeper meaning and becomes a healing moment; there we surrender our brokenness, painful memories and hurts. They are let go, being identified with the crushed grapes and broken wheat being offered on the altar at the hands of the priest. As we offer our lives in faith, we offer our need for healing and our desire to forgive.

At the Consecration, the bread and wine become the Body and Blood of Jesus, the Crucified One. Since we already have identified with the bread and wine, we too are taken up, consecrated and so become the Body of Christ.

Each person is being claimed by Jesus as His very own. What you do to this one, you do to me because we are one, He is saying.

Being one with Him and being united to Him is the healing grace. Our hurts and wounds have become His. He takes our wounds and cleanses the poison of resentment and anger. He imparts the Spirit, given "for the forgiveness of sin," and pours out His redeeming blood shed for forgiveness and

reconciliation. Now the flow of forgiveness is no longer ours alone, it is His.

This is Jesus, forgiving, reconciling, embracing all in unity. It is even Jesus excusing - "they know not what they do" - with understanding and compassion.

In His heart He holds all His people, the hurting and the ones who inflict the hurt. He understands, more deeply than we ever will, why people hurt others. His love embraces all in unity and in peace.

When we receive Communion, we enter into that Heart of Charity where all are reconciled and united by love and forgiveness. To be divided by anger or resentment is to negate the meaning of Communion and render it void.

Taking Communion is to enter intimately into Christ Jesus and become one with Him in a profound and sacred union. As we stand in that holy place, we are linked with all who are held in the Heart of Christ. This is the meaning of the phrase that we are the Body of Christ as Church and community. In Him there are no distinctions or barriers, no divisions and no disunity. His mercy embraces all in equal measure of love.

The Eucharist invites us to deep forgiveness in the secret places of the heart. It will never allow hidden anger or unresolved resentment to divide the Body and tear at the seamless garment of His love.

As Eucharist invites us to that level of forgiveness and mercy, it also empowers us to achieve it. Sin is forgiven in the Sacrifice of Calvary, the very sacrifice we celebrate. The blood of Christ is poured out for pardon and reconciliation - the very blood we take at Eucharist.

We are invited to place in the chalice all unforgiveness, as well as all our unhealed hurts, unmet needs and conflicts.

We cannot trust in our own strength, which is insufficient. We dare not rely on our feeble human efforts. All our hope is in Christ Jesus and the power of this perfect gift.

One of the final actions of the Mass is the thanksgiving after Communion. This is the time to rest in His Heart and absorb the gentle yet profound power of His love. It is the time to express gratitude and simply be thankful for saving grace.

We need to celebrate Eucharist in a meaningful way, surrendering the need for healing, sincerely desiring a forgiving heart and choosing the path of mercy. We can then conclude the Eucharist with the final spoken prayers of gratitude and praise: "Thanks be to God!" We have touched grace and been touched by Mercy.

The Eucharist is the gift of the Father who reconciles all to Himself. It is the gift of Jesus who shares His mercy and forgiveness. It is our gift to each other in granting pardon and seeking unity as the fruit of mercy.

Freely received, mercy is freely given.

(by Father Richard McAlear O.M.I.)

OHIO BISHOP INSTRUCTS PARISHES to EDUCATE CATHOLICS about REAL PRESENCE

The Real Presence of Jesus Christ in the Eucharist is central to our Roman Catholic Faith. Many other Christian denominations preach and practice what Jesus taught, but it is the Catholic Church, alone, which teaches that Jesus is truly and wholly present in the Blessed Sacrament.

This is why we reverently house leftover [consecrated Holy] Communion hosts in a tabernacle (a resting place for the Body of Christ until the next time the Faithful receive Him again in Holy Communion.) It is also why Catholics are taught to reverence the tabernacle by genuflecting when passing it.

Unfortunately, belief in the mystery of the Real

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

Presence among Catholics has waned, according to a recent Gallup poll, which reported that fewer than one-third of American Catholics polled believe that the bread and wine actually become the Body and Blood of Jesus during consecration. While any number of reasons for this decline have been cited, the U.S. Bishops decided that instruction from Church leaders would help raise awareness in this precept of the Faith.

In the Columbus Diocese, Bishop James Griffin has taken personal measures to correct this misconception and has also called upon priests in the diocese to draw attention to this belief among their flocks.

Accordingly, many parishes stepped up efforts to renew understanding of Jesus in the Eucharist. Columbus Immaculate Conception (IC), 414 E. North Broadway, embarked on an effort to bring perpetual adoration to the parish and the Columbus community, said Monsignor Anthony Missimi, pastor. (Currently, the two parishes in the diocese that offer perpetual adoration are outside Columbus: Pickerington Saint Elizabeth Ann Seton Parish and Logan Saint John.)

IC had already been holding First Friday adoration. Then, the parish embarked on a program in May 2002 to raise parishioners' awareness of the Real Presence through a series of bulletin inserts, weekly videos on the Eucharist and speakers at Sunday Masses.

On the feast of Corpus Christi, Monsignor Missimi dedicated his homily to the Real Presence of Jesus Christ in the most Blessed Sacrament in order to launch the adoration campaign. It concluded three weeks later, on Father's Day weekend. Deacon James Keating, of the Pontifical College Josephinum, gave the homily at all the Sunday Holy Masses. He encouraged parishioners to commit to a weekly hour in front of the Blessed Sacrament.

The IC Perpetual Eucharistic Adoration Committee (ICPEAC) was formed to further the parish's goal of Perpetual Eucharistic Adoration. The initial sign up, said Monsignor Missimi, yielded 240 committed adorers. After two months of planning and preparation, continuous adoration with a minimum of two adorers per hour, around the clock, every Wednesday (after the 11:30 AM Mass) through Friday (at 1 PM) began in the church on August 14, the vigil of the Assumption of Mary.

There is a difference between Eucharistic Adoration and Exposition, said Monsignor Missimi. At our parish, we actually have Exposition of the Eucharist in a Monstrance, where the Eucharist can be viewed through the luna. We like that way best because we think it helps if the adorers can actually see the Body of Christ while they are meditating and praying.

Then, through the hard work and dedication of several and parish and non-parish volunteers, the existing chapel in the old parish convent was renovated, and the Blessed Sacrament was moved into it December 17. In this community center, adorers have the advantage of a closed, locked door for safety those relieving the adorers for the next hour must ring the bell and be admitted into the building and the entrance is well-lit. Also, there is a telephone in the chapel's sacristy to use if there is a problem, a security breach or the next scheduled adorers don't show up, explained Monsignor Missimi, adding that, since the expanded Adoration began, there has been only one time that the relief persons did not arrive.

We have at least two adorers, and sometimes as many as seven or eight, in front of the Blessed Sacrament at a time, he explained. Coordinators have a contingency system in place where back-up people can be called to come and visit with the Eucharist at a moment's notice in case of emergency, he said. In the case of inclement weather, such as the kind central Ohio was recently hit with, this system would be particularly useful.

Most of our parishioners live within a couple square miles of the church and some would even walk here if necessary [if the roads were impassible], he said.

In addition to the regular IC parishioners, others have been invited to join in the adoration, said Monsignor Missimi. Letters of invitation were sent to all parishes in close proximity to IC, and contacts have been made to other organizations, such as the Knights of Columbus, Cum Christo, and the Catholic Men's Luncheon Club. So far, the number of regular weekly adorers has increased to 300 regular and 100 drop-in adorers.

A campaign is currently underway to invite all Catholics of the diocese to join the parish in its efforts to bring perpetual adoration with exposition of the Most Blessed Sacrament to Columbus, Monsignor Missimi said. Anyone interested in becoming part of perpetual adoration at IC Parish should call Bill or Mary Beth Hinger at 614-262-9332.

Pausing for an hour or two to visit with the Eucharist can refresh and reenergize the spirit and give a new perspective on life.

Since we began this expanded adoration schedule, many parishioners have spoken to me about great blessings they have received through taking part in it, said Monsignor Missimi. They appreciate the quiet time of prayer and help with everyday life, focusing God in the details of everyday life and challenges they face. There is a strength and a peace that comes with this.

(sent in by a reader, printed with permission from CNS, and the original author: Carla Banks-Williams, Assistant Editor, The Catholic Times, 197 E. Gay Street, Columbus, Ohio 43215, the above article originally appeared on 4/4/2003)

SUBSCRIBE TO and READ YOUR LOCAL DIOCESAN NEWSPAPER

We are fortunate in having readers throughout the United States and many foreign countries. We cannot, however, tailor material to the activities of the local churches and dioceses. Please subscribe to and READ your local diocesan newspaper.

(Kathleen and Keith Werner)

INPUTS FOR “The PILGRIM”

We truly appreciate all the wonderful inputs that we receive for printing in “The PILGRIM” periodical.

In order for us to maintain our relationship with the authors and the periodicals from which we have permission to reprint material, we must have identification of the magazine, newsletter, periodical, etc. along with the author’s name in order to track down the necessary permissions.

When you make a photo copy of an article for us, please write on the back of it information about the source: Name, Date, Volume, Publisher, Author, etc.

Since we try to site full source information, some inputs are left in the research bin awaiting the time to research the source information. Sometimes it is nearly impossible to find the source information and we cannot reprint without permission.

“The PILGRIM” has been published like a book report since the beginning in the early 1990’s. Without source information we could be cited for copyright infringement and become involved in court battles.

Thank you for your inputs. Keep sending them in. Please remember to support us with the source information.

(Kathleen and Keith Werner)

VOCATIONS DEPARTMENT

NAZARETH HOUSE

A place of discernment and formation for men aspiring to priesthood in the Roman Catholic

The PILGRIM, Volume 14, Number 8/9– August / September 2003

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.

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>, or Nazareth House,
300 Cuthbert Boulevard, Cherry Hill, NJ 08002
(856) 910-4930 or FAX: (856) 662-8917

THE NUPTIAL MEANING of the PRIESTHOOD

WHY the PRIESTHOOD IS for MEN

How saturated we are with lewd pictures, sexual innuendo, and suggestive themes. These images are all around us, revealing an infatuation with affairs of the flesh. Yet, there obviously is little understanding of authentic love, lifelong commitment, or the actual consequences of promiscuity. For a society that spends so much time pondering the mechanics and emotions surrounding the sexual embrace, it’s amazing that we don’t seem to have the slightest clue as to its spiritual dimension. Present day academics and politicians cannot even

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.

agree that there are two sexes ordered to one another, which is fundamental for a proper understanding of the human person.

Thankfully, Holy Mother Church knows better and will hold fast to this truth despite the confusion surrounding the definition of the family and the nature of the priesthood. God has shown His care for man by entering into a lasting and fruitful covenant with him. This covenant—a nuptial relationship—provides the backdrop to all human history: The Bible opens with a wedding, as Adam awakens to find a breathtaking bride at his side to share his dominion over the earth. God mystically refers to His bride Israel as “Daughter Zion” and other similar titles throughout the Old Testament, and Christ performs His first miracle at a wedding banquet. Finally, the Bible ends with the wedding feast of the Lamb—drawing to a close the Book of Revelation and the divine mystery that is this created world. Christ repeatedly referred to Himself as the Bridegroom and His words have a literal meaning. In the New Testament it is made clear that God now wishes to embrace mankind in a more complete way, offering to all persons the Church as His Spouse and their mother. She was drawn forth from His side as He offered up His life for her and her children (Catechism, no. 766). We are still part of the nuptial covenant which reveals God’s mysteries in a most profound way.

Who Is the Bride?

Knowing the perfection of Christ’s generous love, it follows that His bride will be worthy of His total gift of self, and will imitate Him in all things. As the eyes of the handmaiden are on her Lord, she — the Church — seeks to do His will in all things and to make His goodness known to all. What bride is not thrilled with her groom and would not sing his praises to all who would listen? Christ and His Bride are united in their love of truth, their affection for each individual, and their desire to bring God’s mercy to a world in dire need of its healing balm.

So, what do the images of bride and groom have to do with the every-day life of the Church? In a work, everything. The life God offers to this world is collaboration between His Son and the Church. Jesus is the head and guides her—hand in hand—over the rocky terrain between this world and the next. He has poured Himself out for her so that she can be a channel of grace for all in her care. Grace is the life-blood of their children and sustains the Mystical Body until all its members arrive home.

Does this imagery matter? Is it real? The nuptial love of Jesus and the Church which echoes throughout

The universe is every bit as real as the laws governing physics and matters more because that love is *the* exchange that will outlast all others. Because of this nuptial mystery, it is necessary that the Bridegroom—and those who stand in His place—be male.

The priest is another Christ who cherishes his bride, the Church. He protects and provides for her as any husband would for a wife and family. Instead of seeing the priest as “perpetual bachelor,” the flock should keep in mind that he is married to the Church and should be consumed with a husband’s duties toward spouse and children. Through the sacraments, new family members are welcomed and washed clean and healing of mind and body is offered whenever needed. Within the sanctuary, the bride and groom make manifest God’s truth through Scripture and Sacred Tradition, and feed their family with bread from heaven. They witness and provide graces for their children to enter into committed, fruitful unions reflective of their own and they mourn as a family the deaths within the flock. The house of the Lord is a joy-filled and hopeful place—with two spouses who are deeply in love and committed to each other.

Misunderstandings on Every Level

Isn’t it interesting that the push for women to be received into Holy Orders comes at the same time that the secular world is clamoring for same-sex unions? The world that has ignored the complementarity between men and women insists that the differences between the sexes are a social construct that can be dismantled and recreated to order. The fundamental premise of both opening the priesthood to women and accepting homosexuality as “normal” is the same, and thus reveals the world’s confusion about human sexuality. Rather than seeing sexuality as a gift of self for the other, it is viewed as an urge whose end is pleasure. Instead of the gaze of affection and desire for the lifelong good of the other, there is the leer and the desire for instant gratification. “Male and female He made them” means little to a world taken with disordered passion and which largely disregards the sacred dimension of life.

And so how do we remind this world of the responsibilities of husband and wife? How do we bring stability back to the family so that it can thrive and sustain its members? How can we restore the respect and reverence for Holy Orders so that men can serve the flock without rancor from those who misunderstand the office of priest? These sound like far-reaching, even disconnected questions with a

broad scope but Holy Matrimony and priestly vocations go hand in hand. The answers to each lie in our grasp of the nuptial meaning of the body. Furthermore, both marriage and the priesthood will be enhanced when we delve more deeply into what is happening on the altar.

The Answer Lies in the Mass

The culmination of Christian life—it's source and summit—is the Holy Sacrifice of the Mass and it is here that the nuptial relationship between the priest and Christ's Church comes to its fulfillment. The language of the church resonates with meaning as a profound connection has been forged between the consummation of a marriage and the Eucharistic banquet. Both actually echo the words of Christ from the Cross, "it is consummated, " in which He verbally betrothed Himself to His mystical bride. What a tremendous love we are called to witness and share.

Far from being uncomfortable about marital love and prudish in matters of sex, the Catholic Church is the keeper of the mysteries in their richest sense. She turns on his head Freud, who attempted to categorize everything as repressed sexual urges. Instead, the theology of the body is revealing that sex—as a good itself—echoes throughout creation when Christ loves His Bride and we the Church respond in kind. Both the Mass and the marital embrace bring life to the world, each in its own way, and the male-female encounter is essential to our generative nature.

Women who clamor for ordination must understand that their vocation is to image the Bride in all her splendor. Holy Mother Church who welcomes and feeds, forms and heals, washes and reconciles is the paradigm for every woman and there is room in this "world of bride" for every woman to be unique, appreciated, and totally fulfilled. As the first to greet each new person and to introduce him to the world, as the bearers of love in its most refined and motherly sense, women have a tremendous influence and responsibility that cannot be expressed effectively through masculine imagery.

Pope John Paul II goes so far as to say that in this highly ordered universe, women are first in the order of love: *the everlasting treasure*. With this privilege in mind and the broad and rich model of the Church on which to pattern their lives, women will see that "playing bridegroom" is far from what God would want for His daughters. Women who understand their femininity are the keys to stronger families and to strengthening the virtue of chastity in both men and women, which will in turn free all people to find salvation in God.

THIS PASTOR HAS GUTS!!

Oooh the power of prayer...

Thought you might enjoy this interesting prayer given in Kansas at the opening session of their Senate. It seems prayer still upsets some people.

When Minister Joe Wright was asked to open the new session of the Kansas Senate, everyone was expecting the usual generalities, but this is what they heard:

"Heavenly Father, we come before you today to ask your forgiveness and to seek your direction and guidance.

We know Your Word says, 'Woe to those who call evil good,' but that is exactly what we have done.

We have lost our spiritual equilibrium and reversed our values.

We confess that we have ridiculed the absolute truth of Your Word and called it Pluralism.

We have exploited the poor and called it the lottery.

We have rewarded laziness and called it welfare.

We have killed our unborn and called it choice.

We have shot abortionists and called it justifiable.

We have neglected to discipline our children and called it building self-esteem.

We have abused power and called it politics.

We have coveted our neighbor's possessions and called it ambition.

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

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

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

We have polluted the air with profanity and pornography and called it freedom of expression. We have ridiculed the time-honored values of our forefathers and called it enlightenment.

Search us, Oh, God, and know our hearts today; cleanse us from every sin and set us free.

Guide and bless these men and women who have been sent to direct us to the center of Your will and to openly ask these things in the name of Your Son, the living Savior, Jesus Christ. Amen!"

The response was immediate. A number of legislators walked out during the prayer in protest.

In 6 short weeks, Central Christian Church, where Rev. Wright is pastor, logged more than 5,000 phone calls with only 47 of those calls responding negatively.

The church is now receiving international requests for copies of this prayer from India, Africa, and Korea.

Commentator Paul Harvey aired this prayer on his radio program, "The Rest of the Story" and received a larger response to this program than any other he has ever aired.

With the Lord's help, may this prayer sweep over our nation and wholeheartedly become our desire so that we again can be called "one nation under God."

If possible, please pass this prayer on to your friends. "If you don't stand for something, you'll fall for anything."

Think about this: if you forward this prayer to everyone on your e-mail list in less than 30 days it would be heard by the world.

(e-mail as suggested above)

BLESSED VIRGIN MARY

WHAT A LARGE MANTLE OUR MOTHER HAS!

Memorials:

- 1 January - Mary, Mother of God
- 21 January - Our Lady of Altagracia
- 23 January - Espousal of the Virgin Mary
- 24 January - Madonna del Pianto (Our Lady of Tears)
- 2 February - Purification of Mary
- 11 February - Our Lady of Lourdes
- 25 March - Annunciation by Saint Gabriel
- 25 April - Our Lady of Good Counsel (at Genazzano)
- 26 April - Our Lady of Good Counsel (elsewhere)

- 13 May - Our Lady of Fatima
- 13 May - Our Lady of the Most Blessed Sacrament
- 24 May - Mary, Help of Christians
- 31 May - Mary, Mediatrix of All Graces
- 31 May - Visitation
- 9 June - Mary, Virgin Mother of Grace
- 27 June - Our Lady of Perpetual Help
- 2 July - Visitation by Mary to Saint Elizabeth
- 16 July - Our Lady of Mount Carmel
- 17 July - Humility of the Blessed Virgin Mary
- 2 August - Our Lady of the Angels
- 5 August - Our Lady of the Snow
- 5 August - Our Lady of Copacabana
- 13 August - Our Lady, Refuge of Sinners
- 15 August - Assumption into Heaven
- 21 August - Our Lady of Knock
- 22 August - Immaculate Heart of Mary
- 22 August - Queenship of Mary
- 8 September - Nativity of Mary
- 8 September - Our Lady of Charity
- 12 September - Most Holy Name of Mary
- 15 September - Feast of Our Lady of Sorrows
- 24 September - Our Lady of Mercy
- 24 September - Our Lady of Walsingham [Evesham]
- 1 October - Holy Protection of the Mother of God
- 7 October - Our Lady of the Most Holy Rosary
- 11 October - Maternity of the Blessed Virgin Mary
- 16 October - Purity of the Blessed Virgin Mary
- 21 November - Presentation of Mary at the Temple
- 8 December - Mary's Immaculate Conception
- 12 December - Our Lady of Guadalupe

Moveable Feasts:

- Our Lady, Queen of the Apostles - Saturday after Ascension
- Our Lady, Health of the Sick - Saturday before the last Sunday in August
- Our Lady of Consolation - Saturday after the Feast of Saint Augustine (28 August)
- Mary, Mother of Divine Providence - Saturday before 3rd Sunday of November.

(e-mail from an International Internet Prayer Group (IIPG) member)

PRAYER for the SPIRIT of MARY

My powerful queen
You are all mine through your mercy,
And I am all yours,
Take away from me
all that may displease God
and cultivate in me all that is pleasing to Him.
May the light of your faith
dispel the darkness of my mind,
your deep humility
take the place of my pride,
your continual sight of God
fill my memory with His presence.
May the fire of the charity of your heart
inflame the lukewarmness of my own heart;
May your virtues take the place of my sins.
May your merits be my enrichment and
make up for all that is wanting in me
before God.
My beloved Mother,
grant that I may have no other spirit
but your spirit,
to know Jesus Christ and His Divine Will,
and to praise and glorify the Lord,
that I may love God with burning love
like yours.

(Saint Louis de Montfort, Association of Marian
Helpers)

THE AUTHENTIC CHRISTIAN

The authentic Christian is one who lives the truth and the Truth is Jesus. To look like Jesus, to be like Him, to conform one's mind, words and actions to those of Jesus make one authentic to the point that Jesus is revealed. To be honest, faithful, reliable, trustworthy and genuine should be the goal of anyone who follows Jesus as His disciple. To be whole is to be completely authentic and that should be the goal of anyone who follows Jesus as His disciple. To be whole is to be completely authentic and that should be the goal of every Christian. Our loving Father created us in the image of His Son Jesus, and we are to be true to the original, the Son of God.

The authentic Christian measures up to Jesus as revealed in the scriptures. Single-minded, humble, accepting the whole Gospel, welcoming correction, patient, unafraid to speak the truth, loving God and loving neighbor is the Gospel call. To be authentic and real is to be a saint, to practice heroic sanctity, to be immersed in Truth and beauty is ecstasy.

Most people want to be fully alive and fully whole authentic disciples of Jesus but that requires living radically according to the Gospel and that is not easy. It's difficult to be fully Christian in every one of the situations, circumstances and relationships in life. The Holy Spirit must be actively present in the person's life helping the person live the Gospel precepts. The teaching of the Church needs to be followed. One who is authentic cannot just pick and choose what precepts they will follow.

As a person of prayer who wants to grow in the Lord the seeker of Truth must practice Gospel humility, love, obedience, detachment and self-giving. Daily prayer, Mass and Communion, worshipping the Father 'in spirit and truth' (Jn. 4:23) with clean hearts and hands, filled with burning love for God, seeking intimacy with the Divine puts one in the right space. To have a wide vision, to be faithful to one's call to seek advice and direction from those wiser in the way of sanctity help to lead one further in the pursuit of the eternal. The person, who loves full, sees deeply and the more one learns to love the greater the clarity of spiritual vision.

Saint Paul tells us, "Do not model yourselves on the behavior of the world around you, but let your behavior change, modeled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do." (Rm 12:2) The apostle James writes, "Don't you realize that making the world your friend is making God your enemy?" (Jas. 4:4) To follow Jesus one must choose the narrow road that leads to eternal life, the way of light and truth, the way of the righteous, the pure, the way that follows divine wisdom and the Holy Spirit. To do so is to become a new creation.

James 3:13-18 tells us that humility, innocence, peace, docility, sincere kindness and compassion show divine wisdom. It shows itself by doing good. Saint Paul in writing to the Ephesians says, "You were darkness once, but now you are light, for the effects of the light are seen in complete goodness and right living and truth." (Eph. 5:8-9)

Authentic Christians are recognized by their moral behavior, their adherence to doctrine and the way they respond to authority. The person led by the spirit is good and loving, a new creation, a person who has been transformed by their encounter with the Lord. The more one is led by the Spirit the more will his thoughts, aspirations, desires and decisions be focused on the Father, Son and Holy Spirit. The God-centered person is filled with the Spirit and finds their delight in God.

“The love of God has been poured into our hearts by the Holy Spirit which has been given us” (Rm. 5:5) and this love needs to be translated into action, into the routine of daily life. It must be evident in our warmth and care, our sensitivity to feelings, our listening ear and attentiveness to the other, in the sacrifices we make and the generosity with which we minister God’s love to others.

The authentic Christian must also have an inner freedom of detachment and be able to practice a monasticism of the heart. Too many people get caught up in the cares, the wealth and the pleasure of life and they fail to come into the fullness of the spiritual life Jesus offers. Jesus was not of this world and neither is His disciple. To practice monasticism of the heart the Christian must learn to live in the presence of the Lord even in a busy and distracting life.

Conversion is the on-going process of the person who seeks to arrive at full maturity, at authentic Christianity. Conversion of mind and heart, of moral behavior, of thought, word and deed is part of every day as one journeys to the fullness of life. To become a saint is the goal, the challenge, the way we are called to live life in the here and now.

It is the Spirit of God who dwells within who stirs the willing person to embrace the way of holiness, the way of maturity and authenticity, the way of wholeness. Because of their humility, love, docility, and obedience they are capable of recognizing the inner workings of the Spirit in their hearts and they are able to apply the teachings of the Church rightly. Above all, the authentic Christian is focused on having intimate communion with the Father, Son and Holy Spirit.

(Disciples of the Lord Jesus Christ July 2003 Vol. XXIX No. 6) (Reprinted with permission from, The Bread of Life, May 2003 issue)

A FEW WORDS ON UNITY

TOWARD UNITY

“Christ bestowed unity on his Church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time.” Christ always gives his Church the gift of unity, but the Church must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her. This is why Jesus himself prayed at the hour of his Passion, and does not cease praying to his Father, for the unity of his disciples: “That they may

all be one in us, so that the world may know that you have sent me.” The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit.

Certain things are required in order to respond adequately to this call:

Permanent *renewal* of the Church in greater fidelity to her vocation; such renewal is the driving-force of the movement toward unity.

Conversion of heart as the faithful “try to live holier lives according to the Gospel”, for it is the unfaithfulness of the members to Christ’s gift which causes divisions;

Prayer in common, because “change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name’ spiritual ecumenism;

Fraternal knowledge of each other;

Ecumenical formation of the faithful and especially priests,

Dialogue among theologians and meetings among Christians of the different churches and communities;

Collaboration among Christians in various areas of service to mankind. “Human service: is the idiomatic phrase.

Concern for achieving unity “involves the whole Church, faithful and clergy alike,” But we must realize “that this holy objective – the reconciliation of all Christians in the unity of the one and only Church of Christ – transcends human powers and gifts.” That is why we place all our hope “in prayer of Christ for the Church, in the love of the Father for us, and in the power of the Holy Spirit.”

CHRISTIAN UNITY AMONG CATHOLICS and PROTESTANTS

The question was asked of Doctor Scott Hahn,

“What is the key to Christian unity among Catholics and Protestants?”

God’s fatherhood. God’s glory as a Father is not only the source, but also the measure of Church unity. If a man is known to have a fathered several families, he’s a scoundrel. His reputation as a father is ruined. When I became a father, I realized that my grandchildren would probably belong to a different denomination than I belong to. I knew from experience how things were getting more liberal, and I never had the assurance that it was going to stay the same. I knew that I would never want to father my own family in this way. As I understood that God has

not fathered His family that way, either. The first Person of the Trinity is the foundation of unity in the Godhead, so He's not going to sell us short.

Dr Hahn has a Master Divinity Degree from Gordon-Conwell Theological Seminary in 1982 and a Doctorate in Biblical Theology from Marquette University In 1995.

He was an Ordained Presbyterian Minister for ten years and a professor of Theology at Chesapeake Theological Seminary before converting to the Catholic Faith on Easter, 1986. He is currently an associate Professor of Theology at Franciscan University of Steubenville Ohio.

What would you say is the Church's greatest weakness and greatest strength?"

I am the greatest weakness. Beside myself, the greatest weakness are those who aspire to high positions but low standards. The greatest strength of the Church is that it transcends all ethnic and national barriers as a truly international family of God.

"Has your vision of the Church changed since your entrance on Easter, 1986?"

Both the divine and human elements have only become more clear and distinct. In some ways, I see the post-conciliar crisis as being more serious than I first thought, and yet at the same time I see that the reasons for hope are much greater than I had first seen.

(Excerpts from *Lay Witness* a publication of C.U.F. Catholics United for the Faith, 827 N. Fourth Street, Steubenville, Oh 43952, <http://www.CUF.org>)

PRAYER for the SPREAD OF EUCHARISTIC ADORATION

Heavenly Father, increase our faith in the Real Presence of Your Son, Jesus Christ in the Holy Eucharist. We are obliged to adore Him, to give Him thanks and to make reparation for sins. We need Your peace in our hearts and among nations. We need conversion from our sins and the mercy of Your forgiveness. May we obtain this through prayer and our union with the Eucharistic Lord. Please send down the Holy Spirit upon all peoples to give them love courage strength and willingness to respond to the invitation to Eucharistic Adoration. We beseech You to spread exposition of the Most Blessed Sacrament in parishes around the world. We ask this in the name of Jesus the Lord. Amen.

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

THE HAPPINESS of the SAINTS

"Come, ye blessed of My Father, possess ye the Kingdom prepared for ye from the foundation of the world." (Saint Matthew XXV:34)

The Kingdom of Heaven is called the glory of Paradise. Nor is this wonderful (to be wondered at), for a kingdom is nothing other than the rule or government of a state. Moreover, wherever there is the best government or rule, nothing is found contrary to the will of the ruler. But the will of God is the salvation of all mankind, "because He wishes all to be saved", but salvation will be in Paradise, for there nothing will be found repugnant to the salvation of man. "The Son of Man shall send His Angels, and they shall gather out of His Kingdom all scandals." (Saint Matthew XIII: 41) When, therefore, we pray "thy Kingdom come," we pray that we might share in the Kingdom of Heaven and in the glory of Paradise.

Indeed, that Heavenly Kingdom is most desirable on account of three things:

First, because of the highest justice which abounds there. "thy people shall be just, and they shall inherit the land forever." (Isaias LX: 21) Here on earth, the good and the bad mingle, but in God's Kingdom will be no evil and no sinner.

Second, the Heavenly Kingdom is most desirable because of its most perfect liberty. Here in this world there is no perfect liberty, although all naturally desire it; but there, in God's Kingdom, will be every liberty, which is contrary to every slavery. "the creature shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God." (Romans VIII: 21) Not only will men be absolutely free there, but also they will be kings. "Thou art worthy, O Lord—and hast redeemed us to God in thy Blood, and has made us to our God a kingdom." (Apoc.V: 10); because all in Heaven will be the will of those in Heaven; and therefore all will rule, because the Lord will become the will of all and the crown of glory, and a garland of Joy to the residue of His people." (Isaias XXVIII:5).

Third, the Kingdom of Heaven is most desirable because of its wonderful riches. "The eye hath not seen, O God, besides Thee, what things Thou hast prepared for them who wait for Thee." (Isaias LXIV: 4), "who satisfieth thy desire with good things." (Psalm CII: 5)

(continued on page 21)

MESSAGE of 7/25/2003 via Maria Pavlovic Lunetti

Dear Children! Also today I call you to prayer. Little children, pray until prayer becomes a joy for you. Only in this way each of you will discover peace in the heart and your soul will be content. You will feel the need to witness to others the love that you feel in your heart and life. I am with you and intercede before God for all of you. Thank you for having responded to my call.

MESSAGE of 8/25/2003 via Maria Pavlovic Lunetti

Dear Children! Also today I call you to give thanks to God in your heart for all the graces which He gives you, also through the signs and colors that are in nature. God wants to draw you closer to Himself and moves you to give Him glory and thanks. Therefore, little children, I call you anew to pray, pray, pray and do not forget that I am with you. I intercede before God for each of you until your joy in Him is complete. 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 7/25/03

ONLY IN THIS WAY EACH OF YOU WILL DISCOVER PEACE

Gospa, Queen of Peace and Mother of all men, is perseverant as all the mothers who want that their children walk on the right path into life. Mary, our Mother, does not want to remove from us the weight of the responsibility, of a personal and free choice of God, as she was never deprived from the free decision when she said to the angel: "Let it be done to me according to your word". Mary, just like Jesus, treats us with much patience. While addressing herself to us, she never offends our freedom. In the Gospel, Jesus speaks in the form of parables, so that each one may freely and without any pressure decide for the Kingdom of God. Our Lady could appear without problem to all, but she wants to leave intact our freedom and our choice of God, who comes so close to us here through her. Today - as much as in the Gospels - we can despise this grace, leave it unused. God gives Himself to us completely freely and so simply. The messages of Our Lady, given during these 22 years of grace, speak precisely in favor of this simplicity.

Mary calls us also today, putting between our hands the same means: prayer. The means is always the same, but God is never the same. He never repeats himself. With Him, one is never bored. Only when we follow Him, we discover how little we know Him, how little we know ourselves. Prayer always leads to joy, more precisely to God who is the source of joy.

"Only in this way each of you will discover peace", tells us Mary. There is no other way or other means to approach God. This is precisely the means, which appears most difficult today, and which one escapes mostly, finding thousand reasons and excuses. In front of oneself and of God, we can always recognize to oneself and to God how little we pray. We pray much less than our soul needs. As for our body, we can easily feel when it needs food. Our soul is hidden within us, and it is thus easier for us to neglect it. It arrives thus that it cries and shouts, and we forget and neglect it. Our body needs hygiene and bathing, and it is the same way with our soul. Only the One Who created it and Who knows it best can bathe it. We do not know ourselves enough, the others know us even less; God alone is the One who knows and who scrutinizes the secrets of our hearts. If we neglect ourselves, we discover consequences: nervousness, dissatisfaction, restlessness, tension, incapacity to forgive and to live in joy. We ask then ourselves from where all can that may come? The reason is in the malnutrition and the negligence of our soul. Our Lady does not talk about possible negative consequences, but her words show us the way to God, all the positive, good and holy for which human heart yearns.

"You will feel the need to witness to others the love that you feel in your heart", tells us Mary. The meaning of our seeking of God and of our coming closer to God is not to remain next to Him, which would be a spiritual selfishness. The meaning and the goal of our life is to carry God to others, to testify that He is a living God, and not a remote and hidden god. This is what Mary, our Mother, does during all these

years. This is what she did after the encounter with the angel Gabriel: she carried Jesus to her cousin Elisabeth and was thus the first missionary of the love of God and of His Kingdom.

We are neither alone nor abandoned, ensures us Mary, our Mother. She is our intercessor and our advocate. No one who sought her intercession was ever forsaken. Let us entrust ourselves to her, let us entrust to her our families, in order to remain on the path of life.

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

REFLECTION on the MESSAGE of 8/25/03

In this message, Mary, our Mother, invites us to pray in thanksgiving for all that God has given us, and continues to give us. Whatever he has created is for us and because of us. The Book of Genesis tells us: *"Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."* (Gen 1:28b-29) God created man because of his immense love. He marked the human heart by the seal of his spirit and of his love in the most perfect way. All the other creatures are only signs of the presence of God, and a human being is the image of God. This is why the human heart does not find peace as long as it does not rest in God; this is why human beings can be pacified only by God alone. For human beings, God is a question impossible to circumvent, because He is the answer to the questions, which we ask: "To whom do I belong and to whom do I go?" Nobody and nothing can choke in us this desire, this hunger and this thirst for God. History shows us that God cannot be eliminated from the heart and the intelligence of men of all the generations. Human beings seek God in various manners and address themselves to different sources, which can be false and poisoned. With Mary, we are sure that we will find the healthy source, God Himself. She promises her intercession until our joy does not become perfect in God.

Like God looked with mercy at the humility of His maidservant Mary, He looks with mercy at each person, he loves each person. Mary invites us to look first at what surrounds us, the marvellous works of God, which themselves - without the Creator - could neither come into existence nor be. From created

***The PILGRIM*, Volume 14, Number 8/9– August / September 2003**

things and from creatures we can deduce the existence of the Creator. If the creatures can be so beautiful and so perfect, how much more is their Creator? To despise what God has created means to despise the Creator Himself. The world, which surrounds us, each person, and ourselves, are the work of the hands of the Creator and of His love. This world is God's world and all the universe breathes the breath of life of the living God. All that we are, all that we see and what we have does not belong to us, but to God. This earth is not ours but God's, it is his work. This is why human beings must unceasingly study this marvelous world and its laws, which he did not scrutinize yet completely. The human being, because he is a foreigner on this earth and because the earth is not his work, must examine and learn to know its laws.

A Slovak writer wrote a novel, "To Whom Belongs the Sun?", which tells the story of a boy from a very poor family. However, he did not know that they were poor, because they lived happily. He discovered his poverty at school, when the others started to call him poor. Then, the boy asked his mother: "Why do people say that we are poor?" He received this explanation: "Because this house does not belong to us, because these things here and these things there are not ours..." The boy remained stunned. He did not know it. At the end, he raised the last, the decisive question: "And the sun, to whom does it belong?" The answer of his mother delighted him deeply: "The sun belongs to the good God." This was the revelation of the fatherhood of God, which, thereafter, carried him during his whole life.

Let us begin to give thanks to God. Let us learn how to pray while giving thanks, not only for all that is beautiful and good in our life, but also for what is difficult, painful, and even incomprehensible, knowing that God turns everything into good for those who love Him.

Let us learn with Mary and pray with Mary.

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

PRESS BULLETIN 188, 7/26/2003

THE SPOKESMAN for MEDJUGORJE

Last month, Doctor Father Ljudevit Rupcic left us on our earthly journey. He died on June 25, on the very 22nd anniversary of Our Lady's apparitions in Medjugorje. He did not only love and venerate Our Lady and Medjugorje, but he belonged to them with his whole being. From the very beginning, as a university professor of Biblical sciences, he believed

in Our Lady's apparitions. Like Mary at the moment of the Annunciation, he received the words from Heaven, and he left his own questions for another time. His first task was to believe, to receive what God wants to do through the apparitions, and only then, to ask questions on how to live and how to put into practice this message in the best and most useful way. As such, he was the brain and the pillar of the reflection about the events of Medjugorje. He has given the last 22 years of his life to Our Lady and to Medjugorje. In return, he did not ask anything except Truth, for which he was yearning and burning his entire life.

Conversations with Father Ljudevit and living next to him always showed his eagerness for the orthodoxy in the devotion to Our Lady, for total and complete application of Our Lady's messages, for transparency and clearness in the liturgical celebrations and in the catechesis at the Shrine of Medjugorje. In matters of Medjugorje, he knew no compromise. On this subject, nothing was difficult or unacceptable for him. Love for each pilgrim was his vocation during the last years of his life. He practically ran towards pilgrims, to whom he wanted to transmit the message of Medjugorje addressed to contemporary men. He traveled to many prayer centers and participated in many gatherings that grew on the tree of Medjugorje. He allowed nobody to reduce him to silence concerning the apparitions; he never became tired while searching for the Truth. We can really say that Father Ljudevit was the spokesman of Medjugorje; his voice was listened to in the Church, his word was read, continues to be read and respected in spite of differences of opinions. In this sense, Father Ljudevit ended his Medjugorje time-share and task with best marks. He remained straight and unshaken in spite of so many storms that never caressed him.

The message of this old man full of juvenile spirit to us, Our Lady's children, is the following: Never stop, keep on walking towards the source, live the love that you receive from the Heavenly Father, listen to Our Lady and do not allow yourselves to be confounded on the way of Salvation. Yes, this is precisely what he announced at the altar of the Lord: he was inhabited by the love for God, for the Church and for God's people. He was ready to do, to sacrifice, and to give everything for these ideals. This is why the years he spent in communist prisons were a light for so many at that time, just as for us today. As a professor, he entered into the first year on Our Lady's school of love in Medjugorje. Our faith teaches us that his diploma is waiting for him in the eternal life. What are we waiting for, and what is waiting for us?!

Father Mario Knezovic

COMMUNIONS and CONCELEBRANTS

During the month of June, 151,000 received Holy Communion and 3472 priests from this country and abroad concelebrated Holy Mass in Medjugorje.

FATHER LJUDEVIT RUPCIC, OFM, DIED in MEDJUGORJE

Father Ljudevit Rupcic, a Franciscan from Herzegovina, died in Medjugorje at the age of 83, June 25, 2003, the 22nd anniversary of the Apparitions of Our Lady.

Doctor Father Ljudevit Rupcic, OFM, was born in 1920 in Hardomilje, Ljubuski, Bosnia and Herzegovina. He entered the Franciscan Order in the Province of Herzegovina in 1939 and was ordained to the priesthood in 1946. He completed his studies of theology in 1947 at the Theological Faculty in Zagreb. He obtained his doctorate in 1958 and was tenured at the same Faculty in 1971. From 1958 to 1988, he taught New Testament exegesis at the Franciscan School of Theology in Sarajevo and also at the Theological Faculty in Zagreb for a period of time. Under the Yugoslav communistic regime, he was imprisoned in 1945, in 1947, and from 1952 until 1956. From 1968 to 1981, he was a member of the Theological Commission of the Bishops' Conference of the former Yugoslavia. He translated the New Testament from the original into the Croatian language. His translation has undergone numerous editions. He has published many books, studies, and articles in Croatian, German, Italian, French and English and has conducted many lectures at numerous congresses and symposiums in Europe and America.

He was committed to Our Lady and to Medjugorje with his whole heart and soul, writing books and articles about the apparitions. From the very beginning, as a priest and as a professor, he observed intensely all that was happening in Medjugorje. The mortal remains of Father Ljudevit Rupcic were first exposed in the chapel of the convent of the Franciscan sisters in Miletina (where Father Ljudevit was chaplain for nine years), and then also at the Franciscan monastery at Humac.

Father Ljudevit was buried on the Solemnity of the Sacred Heart, June 27, 2003, on the New Cemetery of Humac. The burial rite began at 5 PM in front of the church and the monastery of Humac, with Holy Mass presided by the Herzegovinian Franciscan Provincial, Father Slavko Soldo, concelebrated by the Superior of the monastery of Humac, Father Branimir Musa, the Pastor of Medjugorje, Father Branko Rados, and about 60 priests from Herzegovina, Bosnia, Croatia and abroad. Along with numerous local faithful, many Medjugorje pilgrims from Poland, France, Italy,

England, Romania and from other countries participated at Holy Mass and the burial.

In his homily, Father Slavko Soldo bid farewell with warm words to this great man of the Croatian Church. After Mass, Father Ivan Landeka, Pastor of Humac, read the condolences received from Monsignor Ratko Peric, Bishop of Mostar, Monsignor Doctor Frane Franic, retired Archbishop of Split-Makarska, Father Bernardin Skunca, Provincial of the Franciscans of Zadar, Father Mirko Kemeves, Provincial of Croatian Capuchins, and from others. Farewell speeches after Mass were given by: Doctor Father Slavko Topic, a Professor at the Franciscan Theology in Sarajevo - on behalf of the Franciscan Theology and the Bosnian Franciscan Province; Doctor Father Ivan Dugandzic, a Professor at the Faculty of Theology in Zagreb, on behalf of the Association of Croatian Biblicists; Doctor Father Tomislav Pervan - on behalf of Father Rupcic's students - speaking about the scientific work of the departed and about his spiritual profile; Sr. Janja Boras, Superior of the Convent of the Franciscan sisters in Medjugorje / Miletina, where Father Ljudevit has been the chaplain for the last nine years; and Father Branko Rados, Pastor of Medjugorje, on behalf of the Parish of Medjugorje and the pilgrims. At the cemetery, above the open tomb, Father Branimir Musa, Superior of the monastery of Humac, bid farewell to Father Ljudevit.

All those who had the chance to know Father Ljudevit and to live next to him, know that they have lost a great and wise teacher, an affectionate man sensitive for the needs of people, and a loyal friend. Since "our hope is full of immortality", we believe that all that he has taught us will be fructified and multiplied in eternity.

ON FOOT from ZAGREB to MEDJUGORJE

Among the numerous faithful who came for the anniversary of the apparitions to Medjugorje on foot were many young people, including two groups of pilgrims from Zagreb. Nikola Horvat and Goran Ivancic, who also gave an interview for Radio "Mir" Medjugorje, offered their twelve-day long walk (about 500 kilometers) for the intentions of Our Lady.

MONSIGNOR GERARD NDLOVU, RETIRED SOUTH AFRICAN BISHOP

Monsignor Gerard Ndlovu, retired bishop of Umzimkulu / South African Republic, was in Medjugorje during the first two weeks of July 2003. He also participated in the international seminar for priests. These are his impressions:

"Some time ago, somebody told me that Our Lady was appearing in Medjugorje on a daily basis and I became curious: I wanted to see the place. I shared my curiosity with a few people. Some were, like myself, open for this, but others thought that it was a joke, that it was impossible. I still wanted to see the place, but I did not know how to make it financial-wise. In Johannesburg, I am involved with quite a number of small Marian groups, and I made my desire known to these groups. One day, I got a phone call. A lady I did not know told me: "We would like you to come with us on a pilgrimage to Medjugorje." I said: "Certainly, I was waiting for such a chance!"

Devotion towards Our Lady and faith in her in some areas are very weak, if not absent. For some people to accept the fact that Our Lady has time to appear on daily basis is impossible. I personally find this a deep challenge to our faith, if we believe that in the universal plan of Salvation, there is nothing sudden; that everything was, is and will always be in the plan of Salvation.

Personally, I have no problems in believing that Our Lady could appear in Medjugorje, even on a daily basis. She could even appear on a permanent basis, taking into consideration that she is always with us, all over. We do not see her, but God could make it possible that she is seen on some places. Therefore, I do believe that she could be seen in Medjugorje on a daily basis.

I find the challenge in Medjugorje absolutely in accordance with the teaching of the Church and with the theological training we have gone through as priests. I find it rather a challenge to put into practice what we have already learned. I want to call Medjugorje "a rumination station". Here, I am challenged to bring up all what I was taught in my heart and in my mind, and question myself concerning my life.

I am deeply impressed by what is going on here in Medjugorje: the spirit of prayer, of dedication that prevails. I have been in the priest's retreat and I was impressed by the brotherhood, the brotherly spirit between priests coming from different countries. There was seriousness in punctuality, in prayer and in alertness. You could see them hungry. Our lecturers were excellent. My advice will be short: "Go there and experience it yourself." That's all!"

THE EIGHTH INTERNATIONAL MEETING of PRIESTS

The 8th International Meeting for Priests took place from June 30th to July 5th, 2003. This seminar gathered 340 priests from 32 countries (speaking a

total of 16 languages), from all of the continents. Prof. Doctor Tomislav Ivancic spoke to them on the theme: "Servant of the Eucharist".

During these days, priests were sharing, praying, and celebrating the Eucharist in communion with the people of God. Feeling here at the school of Mary, they went to pray at the places that Our Lady had especially chosen for prayer: the Apparition Hill and Cross Mountain. The last day, they went to pray at the tomb of Father Slavko Barbaric, who initiated these Priests Meetings in 1996. The seminal ended with the Te Deum.

From year to year, the number of priests who choose to make their annual retreat in Medjugorje, under the protection of Our Blessed Mother - the Queen of Peace, is growing. The abundance of fruits of this meeting can be seen in the large number of participants and in their moving testimonies at the end of the retreat.

We entrust them into your prayers.

SEMINARS IN "DOMUS PACIS"

In the month of July, there were three "Prayer and Fasting" seminars for pilgrims from Poland, France, and Croatia. Also a group of priests, who participated in the 8th international retreat for priests, were accommodated in "Domus Pacis".

For "Prayer and Fasting" seminars, contact Father Ljubo Kurtovic, Zupni ured Medjugorje, Gospin trg 1, 88266 Medjugorje, Bosnia and Herzegovina. (Fax: 00 387 36 651 444)

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PRESS BULLETIN 189, 8/26/2003

TO JESUS in OUR LADY'S BOAT

Impressions from the 14th International Youth Prayer Festival that took place at the beginning of August in Medjugorje are still fresh in our memory. Neither the heat nor the summer holiday season has impeded the youth to gather around Jesus, through Mary. Through such a decision, they gave us a message that one can find best respite and permanent shade near Jesus.

If we wanted to describe in a single image these youth gathering in Medjugorje, we could say: During these days, young people abandoned their frail boats and entered into a common boat, Our Lady's boat, in Medjugorje. The steersman - the guide in this boat - was Mary. The goal of the voyage was to join the port - Jesus. The oars were in the hands of Mary, and the

power of the oars was prayer, adoration of Jesus, Holy Mass, songs, and joyful and enthusiastic praise.

To get into such a boat, which sails towards Jesus, means to be ready for all. In it, we do not have the right to count on our own capacities, on our own security, or to think only of our own destination. The boat of Jesus implies a total gift of oneself, and it implies a risk. In the boat of Jesus, one should row always ahead, through winds and storms, in time and through hitches. According to human logic, this boat sails towards the unknown, towards an adventure of the spirit. It is so because Jesus invites us to go to the open sea. It is precisely there, on the open sea, in the unknown and the unexpected, that my God and my Savior waits for me.

Our whole Christian life should, in fact, be similar to this boat. We are permanent travellers. According to our call to follow Jesus, we should always go, run, and seek Jesus. He invites us to come to Him. He is there for us. He wishes to be in our company. He is my friend who waits always patiently until my boat arrives in his port. With Jesus, it is always nice; with Him, it is always interesting. With Jesus, one is never bored. Near Him, each moment is filled with meaning. Near Him, nobody is disappointed, misunderstood, lost. With Jesus, all are welcome. Near Him, you are personally loved. He has feelings for us. He breathes with our lungs. His heart beats for our hearts, he thinks our thoughts. He is ready to do everything for us. He is not a God-judge but a God-love and as such, he invites us to the banquet. He wants to fill us and to nourish us with a food that never perishes and that never loses force.

Nourished with such a food and quenched with such a drink at Jesus' harbor, young people set out again into the world which - through them - receives a new door - a door of hope.

Father Mario Knezovic

COMMUNIONS and CONCELEBRANTS

During the month of July, 90,000 received Holy Communion and 3935 priests from this country and abroad concelebrated Holy Mass in Medjugorje.

AN AWARD for RADIO "MIR" MEDJUGORJE given by MONSIGNOR FRANJO KOMARICA, BISHOP OF BANJA LUKA

On July 14, an official reception was held in the diocesan house in Banja Luka, at the occasion of the conclusion of all the work linked to Holy Father's visit, which took place on June 22.

For this reception, which was initiated and organized by Monsignor Franjo Komarica, Bishop of Banja Luka, the highest representatives of Church, as well as Civil authorities that were involved in the organization of the Holy Father's visit, gathered. Awards and acknowledgments were given to organizations and individuals who were involved in this event.

Monsignor Komarica gave an award and an acknowledgment to Radio "Mir" Medjugorje, whose broadcasting accompanied the preparation for Holy Father's visit, and the visit itself, to Bosnia and Herzegovina. Monsignor Komarica gave the award and the acknowledgment to Father Mario Knezovic, the Chief Editor of Radio "Mir" Medjugorje.

CATHOLIC DAY of BOSNIA-HERZEGOVINA

The Catholic Day organized on the level of the Conference of the bishops of Bosnia-Herzegovina was held on July 19 in Kupres. The Church of the four dioceses of Bosnia-Herzegovina gathered at this meeting initiated by the bishops of Central European countries. The Eucharistic celebration was presided by the cardinal Vunko Puljic, Archbishop of Vrhbosna (Sarajevo) and was concelebrated by the other bishops of Bosnia-Herzegovina and the bishops of Central European countries, as well as by Franciscan provincials.

Also the faithful of the parish of Medjugorje, guided by father Branko Rados, parish priest, went to this meeting of revival of faith and the fidelity to the Church. The choir of the parish Medjugorje "Kraljica Mira" under the direction of Sister Slavica Kozul sang together with other choirs. Radio "Mir" Medjugorje, in collaboration with Radio Kupres, transmitted this event live, and its program was transmitted by other radios in Bosnia-Herzegovina.

FEAST of SAINT JAMES, PATRON SAINT of the PARISH

On July 25, feast of St. James the Apostle, the parish of Medjugorje celebrated its patron saint. In the morning, according to the custom, the Eucharistic celebration began and ended by the singing the litany of All the Saints and a procession with the statue of the Patron Saint, which was carried by the parishioners. Holy Mass was celebrated in the little park near the church. Along with numerous local and some foreign priests, the Mass was presided by Father Mate Cilic, a Herzegovinian Franciscan on mission in Germany, and concelebrated by 30 priests, among whom the Herzegovinian provincial Father Slavko

Soldo, a native from Medjugorje, and the pastor of Medjugorje Father Branko Rados.

The parishioners and their friends, who come for this special occasion to celebrate the patron saint of the parish of Medjugorje, were joined by a large number of foreign pilgrims, who also venerate St. James, who is also patron saint of pilgrims. As a reminder, let us note that the parish of Medjugorje was founded in 1892, and St. James has been as its patron saint since then.

A BISHOP from the UKRAINE on PILGRIMAGE to MEDJUGORJE

Monsignor Irynei Bilyk, a Bishop from the Ukraine, came on private pilgrimage to Medjugorje from July 24 to 26, 2003. Monsignor Bilyk is the Bishop of the Diocese of Buchach / Ukraine, in which there are 180 priests. He came on his fifth pilgrimage to Medjugorje with two priests and a doctor.

He told us:

"I had a strong experience of this place in 1989, when I prayed in Medjugorje for the breakdown of the communism in my country. Because of communist repression, I was ordained a bishop secretly, because public ordinations were not possible.

For my personal life, as a bishop and as a believer, Medjugorje is a power and a grace. On each step, it is visible that Our Lady is present in a very special way here. People pray here and feel God's presence. In my country, people know about these events and they always ask for rosaries from Medjugorje. In Medjugorje, I see many young people praying and seeking God through Our Lady, which is a sign of a new opening for God's message. I will surely come again to this place of prayer, because here, we are all closer to Jesus through Our Lady. And where there is Jesus, there is also Our Lady."

14th INTERNATIONAL YOUTH PRAYER FESTIVAL

The International Youth Prayer Meeting took place, again this year, from July 31st to August 6th in Medjugorje. About 17,000 young people from all over the world gathered together. There were also about 350 priests, who accompanied their young parishioners to this meeting. The theme of the meeting was, "Through the Rosary, Open Your Heart to Me". During the evening prayer programme, numerous other pilgrims joined young people, and about 20,000 faithful participated in the programme each evening.

Lecturers and witnesses invited young people to come to know Jesus Christ through the prayer of the rosary; Jesus Christ, who is a brother for each one of us and the Saviour of humanity, and whom young people need so much today.

This meeting was another exceptional spiritual experience for all young people who participated. This is why we invite them to come next year again to Medjugorje and to renew their fidelity to God, to the Holy Father and to the Church.

The meeting was simultaneously translated into nineteen languages.

SOLEMNITY of the ASSUMPTION

Several thousands of local and foreign pilgrims came to Medjugorje for the solemnity of the Assumption of the Blessed Virgin Mary. During the morning, Masses were celebrated in about ten languages. The solemn evening Mass was presided by Father Slavko Soldo, Provincial of the Herzegovinian Franciscans, and concelebrated by 45 priests. Also this year, numerous Croatian pilgrims came on bare feet. They were arriving already during the night, after having walked many kilometres.

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(continued from page 13)

Observe, also, that man will find in God alone everything more excellent and more perfect than everything, which he sought after in Him in this world.

If you seek delight, you will find the greatest delight there, in God. "You will see and your heart will rejoice. Everlasting joy shall be upon your heads." (Isaias LXVI:14)

If you seek duration of joy, it will be there eternally. "the just shall enter into eternal life."

If you seek riches, there is God's Kingdom you will find an abundance of riches by reason of which riches exist, and so in regard to all other good things.

Wherefore Augustine says: 'Whatever there is that thou, O holy soul, can desire, there thou wilt find it entirely in God. " (The Lord's Prayer)

(The Maryfaithful, November-December 1995)

A NOVENA of REPARATION for OFFENSES against LIFE

AN ACT of REPARATION

Sacred Heart of Jesus, we offer you an act of Reparation for the indifference often shown to you. We ourselves have been inattentive many times Not only do we now ask your pardon but we also declare our readiness to atone both for our personal offenses and for the faults of others.

We are resolved to expiate every outrage committed against you. We wish to make amends too for the injustices perpetrated against the poor and unprotected.

In reparation for all violations of your divine honor and of the rights of our fellowmen, we offer the satisfaction you once made to your Eternal Father on the cross and which you continue to renew daily on our altars. In union with the faithful on earth, we promise to make recompense, as far as we can, for all neglect of your great love and for the sins we and others have committed.

Loving Jesus, through the intercession of the Blessed Virgin Mary, deign to receive our act of reparation and keep us faithful to you, so that we may one day come to that home where you live and reign with the Father and the Holy Spirit, one God, for ever and ever. Amen.

ACT of CONSECRATION

Jesus, Redeemer of the human race, we freely consecrate ourselves today to your Most Sacred Heart. We grieve that many do not yet know you; many, too, reject you. Have mercy on them all, most merciful Jesus, and draw them to your Sacred Heart.

We pray that you, O Lord, will be King not only of the faithful who have never forsaken you, but also of the prodigals. Grant that all may be admitted to your Father's house.

We pray, too, that you will be King of those who are now deceived by erroneous opinions, or whom discord keeps unmindful of you. Call them to believe in you so that soon there may be but one flock and one Shepherd.

Grant, O Lord, to all your people, assurance of freedom and immunity from harm; give tranquility to all nations; make the world resound from pole to pole with one cry: Praise to the divine Heart that made possible our salvation; to it be glory and honor for ever. Amen.

COULD CHRIST HAVE BEEN TEMPTED TO SIN?

Catholic doctrine teaches that Christ, being the Second Person of the Trinity Incarnate, could not experience any *interior* temptation whatever. Exterior temptation, like those with which Satan tempted him in the beginning of His public life and which He rejected, were the only kind possible. Christ was not only sinless but impeccable, that is it was impossible for Him to sin.

Yet, there are certain dissenting theologians in prestigious positions in the academic community, who have the audacity to deny the above doctrine, based as it is on sound theological and philosophical premises. Quite obviously, such theologians have little understanding of what is meant by the Hypostatic Union.

In a recent column carried by several Catholic papers, including the September 22, 1988, issue of the *Rochester courier-Journal*, Father Richard McBrien, Chairman of the theology department at Notre Dame University, Indiana, ridiculed those who oppose the filthy and blasphemous movie. *The last Temptation of Christ*.

According to McBrien, who is, by the way, a well-known dissenter on many doctrines of the Church, Jesus did have “normal sexual drives, emotions, interests fantasies and desires”. In other words, he was ignorant, doubtful, confused and made mistakes. He didn’t always know who He was and what exactly was His mission on earth.

McBrien, therefore, pokes fun at those “who believe that Jesus must have known everything about Himself and his Mission, right from the moment of His conception.

“That assumption, “ he continued, “springs from the same theological and doctrinal errors that gave rise to the misunderstandings about Jesus’ sexuality. To grow in knowledge, to struggle with doubt, to experience confusion, and to make mistakes are all part of human nature. He was like us in all things except sin. There is nothing sinful about doubt, intellectual struggle and even error.”

According to Church teaching, Jesus was a divine Person with both a divine and human nature. He was not a human person. Consequently, as a divine person he had the fullness of knowledge and holiness, which in Him were infinite. His human soul possessed the beatific vision. “The primary object of the beatific vision in Christ was God, One in Three...and this vision was more perfect in Christ than in any other creature, since it is united

to God in person. The secondary object of the beatific vision was all contingencies that pertain to the proper state of Christ. Since Christ is the Head, King and Judge of all men, He must know all the things they have done and are doing. Further, because, in a certain sense, he is the Head of the Angels, He must know what is related to them”. (Tanquerey, *Dogmatic Theology*, Vol. 2, n. 756).

As man, then, that is, in His human soul, Christ possessed extraordinary knowledge, which was immune from all error and ignorance of those things, which pertain to His proper state. This is certain from the Church’s condemnation of the Agnostics, of the Modernists and from the three propositions reproated by the Holy Office on June 7th, 1918.

He knew from the beginning who He was as well as the nature of His mission on earth. Otherwise, we would have to deny the Hypostatic Union, and maintain, with some heretics of the early centuries, that He was a mere human person to whom God was present in a special way. McBrien’s Christology must inevitably lead to this.

Scholastic philosophy clearly shows that the Second Person of the Trinity, in taking a complete and integral human nature, did not and could not take a human personality. There is, we should point out here, a real distinction between the individual human person. Consequently, Christ could and did take into personal union with Him an individual human nature without a human personality. Therefore, in Jesus the Divine Person subsists also in a human nature. He is only one Person but has two natures – divine and human.

Again, according to metaphysicians, the actions or activities of a human substance are the actions of the person. Hence, the actions and activities of Our Lord, in His human nature as well as in His divine, are the actions and activities of the Second Person of the Trinity.

In the light of the above we can recognize the blasphemous nature of the movie and the appalling errors of Father McBrien. His Christ is like a Doctor Jekyll and Mister Hyde — a split personality.

(It should be noted here that Father McBrien’s outrageous views are contained in his book, *Catholicism* under the heading *The sexuality of Jesus*. The Bishops of Australia publicly repudiated the book as a text for converts and schools, and the doctrinal committee of the U.S. Bishops in 1985 ordered that certain sections be re-written and clarified. Unfortunately, the

revised *edition* is as bad as the first, though the book still carries an imprimatur.)

(The Maryfaithful, January-February 1989)

LITANY in HONOR of the MOST SACRED HEART of JESUS

Lord, have mercy,
R. Christ, have mercy.
Lord, have mercy, Christ hear us,
R. Christ, graciously hear us.
God, the Father of Heaven,
R. Have mercy on us.
God the Son, Redeemer of the world,
R. Have mercy on us.
God the Holy Spirit, Holy Trinity, One God,
R. Have mercy on us.
Heart of Jesus, Son of the Eternal Father,
R. Have mercy on us.
Heart of Jesus, formed by the Holy Spirit in the womb of the Virgin Mother,
R. Have mercy on us.
Heart of Jesus, substantially united to the Word of God,
R. Have mercy on us.
Heart of Jesus, of Infinite Majesty,
R. Have mercy on us.
Heart of Jesus, Sacred Temple of God,
R. Have mercy on us.
Heart of Jesus, Tabernacle of The Most High,
R. Have mercy on us.
Heart of Jesus, House of God and Gate of Heaven,
R. Have mercy on us.
Heart of Jesus, glowing furnace of charity,
R. Have mercy on us.
Heart of Jesus, vessel of justice and love,
R. Have mercy on us.
Heart of Jesus full of goodness and love,
R. Have mercy on us.
Heart of Jesus, abyss of all virtues,
R. Have mercy on us.
Heart of Jesus, most worthy of all praise,
R. Have mercy on us.
Heart of Jesus, King and Center of all hearts,
R. Have mercy on us.

Heart of Jesus, wherein are all the treasures of wisdom and knowledge,
R. Have mercy on us.
Heart of Jesus wherein dwells all the fullness of the Godhead
R. Have mercy on us.
Heart of Jesus, in whom the Father is well pleased,
R. Have mercy on us.
Heart of Jesus in whose fullness we have all received.
R. Have mercy on us.
Heart of Jesus, desire of the everlasting hills,
R. Have mercy on us.
Heart of Jesus, patient and rich in mercy,
R. Have mercy on us.
Heart of Jesus, rich unto all who call upon you,
R. Have mercy on us.
Heart of Jesus, fountain of life and holiness,
R. Have mercy on us.
Heart of Jesus, propitiation for our sins,
R. Have mercy on us.
Heart of Jesus, loaded down with opprobrium,
R. Have mercy on us.
Heart of Jesus, bruised for our offenses,
R. Have mercy on us.
Heart of Jesus obedient unto death,
R. Have mercy on us.
Heart of Jesus pierced with a lance,
R. Have mercy on us.
Heart of Jesus, source of all consolation
R. Have mercy on us.
Heart of Jesus, our life and resurrection,
R. Have mercy on us.
Heart of Jesus victim for our sins,
R. Have mercy on us.
Heart of Jesus salvation of those, who trust in you,
R. Have mercy on us.
Heart of Jesus, hope of those who die in you,
R. Have mercy on us.
Heart of Jesus, delight of all the saints,
R. Have mercy on us.
Lamb of God, you take away the sins of the world.
R. Spare us O Lord.
Lamb of God, you take away the sins of the world.
R. Graciously hear us, O Lord.
Lamb of God, you take away the sins of the world,
R. Have mercy on us.

Jesus, meek and humble of heart,

R. Make our hearts like yours.

Let us pray:

Almighty and eternal God, look upon the Heart of your most beloved Son and upon the praise and satisfaction which he offers in the name of sinners; and to those who implore your mercy. In your great goodness grant forgiveness in the name of the same Jesus Christ who lives and reigns with you forever and ever.
Amen.

(The Josephites, 1130 N. Calvert Street, Baltimore, MD 21202-3802, With Permission of Very Rev. Robert M. Kearns, SSJ, Superior General, NIHL OBSTAT: Rev Monsignor Carroll E. Satterfield, S.T.D. Censor Librorum, IMPRIMATUR: His Eminence William Cardinal Keeler, Archbishop of Baltimore).

GATE of HEAVEN

Queen and Mother, many hearts
Cast themselves before thy throne,
But we call ourselves by right
Specially thy very own.
Then be to each one of us here
The Gate of Heaven, O Mother dear!

We have pledged ourselves to fight
In the Army of thy Son;
We would pass through thee to Him,
When the desperate fight is won.
Be to all enlisted here
The Gate of Heaven, O Mother dear!

Thou unto the King of Kings
Wert a Gate of earth and us;
We must go to Christ through thee,
We can reach Him only thus.
Oh, be thou to each one here
The Gate of Heaven, O Mother dear!

**(From "Shepherdress of Souls" *The Maryfaithful*,
May/June 2000)**

THE PUNISHMENTS of PURGATORY

In Purgatory is a two-fold pain or punishment. First, the punishment of the damned, in so far as the Holy Souls are delayed from enjoying the Divine vision, and second, the pain or punishment of sense, in so far as they are punished by corporal fire. And in regard to both punishments, the least punishment of Purgatory exceeds the severest punishment of this

life. For in as much as anything is more desired, by so much the more is its absence the more painfully felt; and because the affections which desire the Highest Good after this life are most eager to enjoy God and also because the time of enjoying the Highest Good is now at hand unless something prevents that enjoyment, consequently the Holy Souls suffer pain especially concerning the delay in enjoying the Divine vision.

Likewise also, since this pain is not an injury but the sense or experience of an injury, the souls in Purgatory are all the more sensitive to this pain, for those pains, which are in the most sensitive places, in the affections of the soul, cause the greatest grief. And because the entire sensitiveness of the body is from the soul, therefore if any pain or sorrow comes to the soul, the soul especially suffers. But moreover the soul suffers from the effects of material fire and this must be admitted by all. Therefore it must be that the pains of Purgatory, in regard to the pain of the damned and the pain of sense, exceed in severity every pain or punishment of this life.

In regard to the location of Purgatory: its exact location is not stated in Sacred Scripture; neither can conclusive reasons be set forth as to the determined place of the purgatorial prison. Still, it is said that Purgatory is probably located close to Hell; so that the same fire punishes the damned in Hell, and cleanses the just in Purgatory; although the damned, in as far as they are inferior in merit, are condemned to lower places. Therefore Gregory says that just as under the same fire, gold shines and chaff smokes; so under the same fire, the sinner is burned and the elect purified. (4 Dist 21,q.1, a.1.)

(The Mary Faithful November-December 1995)

ROSARY of LIBERATION

Start: Creed
Large Beads:

**IF JESUS MAKES ME FREE,
I AM FREE INDEED**

Small Beads:

1—5—9 **JESUS HAVE MERCY ON ME**
2—6—10 **JESUS HEAL ME**
3—7 **JESUS SAVE ME**
4—8 **JESUS FREE ME**
Finish: **SALVE REGINA**

EDUCATORS URGED to use WEB-BASED RESEARCH

Catholic educators attending the annual National Catholic Educational Association Convention in Saint Louis were advised to use what some might think of as an unlikely tool in their religion classes: the Internet.

“What’s beginning to happen is that religion teachers are waking up and realizing that technology has a place in teaching about faith,” said Sister Caroline Cervený a Sister of Saint Joseph and director of educational learning technology at Sadlier, a New York-based publishing company.

In a workshop during the April 22-25 convention, she told Catholic schoolteachers and religious education teachers about ways they could help their students do Web-based research.

For starters, she advised them to narrow down the search for their students instead of letting them loose on search engines such as Google, where a search for “God” brings up 45 million entries in .31 seconds or “God” and “Catholic,” which yields 1, 580,000 pages in .23 seconds.

Students, or at least their teachers, must be familiar with the language of search engines, she said, particularly the correct usage of keywords and words between search words such as and, or and not.

Not knowing a direct path in a search engine “can bring a lot of irrelevant material,” the nun warned.

She compared the use of the Internet for religious study to the biblical imagery of Jesus urging his disciples to cast their nets upon the water and collect the good fish while throwing away the bad.

Search engines pull a lot of information together, she noted, but these published materials could be written by 10-year-olds or by someone who is extremely biased.

A further challenge in searching religious materials online is to determine if the Web sites are theologically sound.

There is a lot of divergent views, “ Sister Cervený said, noting that teachers “don’t need to expose younger students to everything out there.”

(Catholic Star Herald, May 2, 2003)

DON'T BLAME GOD for LIFE'S DISSAPPOINTMENTS

Happy endings. People like to say they only happen in the movies. Yet, despite the universal acceptance of the logic, most of us spend our years wondering why we’ve had such a stake in human misery.

It seems the answer to prayer is the exception. Sure, there are the miracle stories. But the majority of us are legitimate examples of Murphy’s Law who wander from one misfortune to another. You know, if something can go wrong—it will.

Why doesn’t God listen more to our cries for help? When human solutions to problems fail, it’s natural to turn to him for relief. That’s what the leper in Mark’s Gospel did. “If you will do so,” he said, “you can cure me.” And happily, he did.

With what is one of the more consoling lines in scripture, the evangelist states that Jesus was: moved with pity” and agreed to the healing. “I do will it; be cured.”

But the reality remains. The pattern more often is disease is not healed, financial pressure is not relieved, and the broken relationship is not restored. What then do we do when, to put it bluntly, we realize God has disappointed us?

Some people resort to pure emotionalism. Angry at fate, they react with bitterness and focus on the negative. Eventually, belief in God is sacrificed for the unappeased wrath. Typical of the feeling is the conversation of a young man and woman as portrayed by an English novelist at the turn of the century:

“You know there can’t be a God and life be like it is? If there is one, he ought to be ashamed of himself. That’s all I can say.”

In many respects, the frankness of the dialogue shocks us. Yet there is a vague familiarity that each of us has wondered about. Rapidly dismissed as blasphemous, the concepts clearly register emotions that every faithful individual has felt at one time or another.

What we forget is Jesus’ own anguished cry from the cross on that first Good Friday. Distraught and overcome by his own rejection and utter loneliness, he literally shouted at heavens he experienced abandonment by his Father. “My God, my God, why...?”

At that point, Jesus himself was disappointed in God. And if misery does like company, our feelings of discouragement and doubt should be eased considerably with the awareness.

Practically, to blame God for our misfortunes, to rid him from our minds because of life's unfairness does little to solve the mysteries of evil and suffering. If we believe in God, we are forever confronted with the meaning of these realities. If we do not believe, we are faced with the other mysteries of goodness, truth and beauty.

Every path we travel is mysterious. To think that the Christian faith was intended to explain away the unintelligible is naïve. The faith is simply a means to live our days more realistically and purposefully in spite of the personal tragedies.

A large part of the problem of bitter feelings and profound disappointments lies with self preoccupation. As long as I am the center of the universe, to that degree self-pity intensifies.

Jesus knew suffering and the agony of Calvary. He was emptied by disappointments are bound to sting. If, on the other hand, we recognize a higher purpose and give ourselves to it, the faith that results will guide us through any tragedy that life may bring.

(Catholic Star Herald January 10, 2003 issue)

TO LOVE in IMITATION of CHRIST

To love, and be rejected;

To spend every effort to help, and be turned down,

*To be in a situation of having to compete to be heard,
and be silent,*

To have the answers and be unable to convey them

To love, knowing you can win, and not be political,

To go to the end of the line, when you were there first,

To tell the truth and hear it made a lie,

To try to be saintly, and be called a devil

To be on the inside, and be cast outside,

To be with many yet know you are really alone,

To give yourself unreservedly to others

Only to be a victim of their envy

To dedicate your life to a purpose

And have that purpose turn against you,

To be innocent and to be accused

Is to be as Jesus was!

To be stripped of all authority,

Earthly power and position,

And be nothing

Is to have our hearts lacerated with humility

To the greatest depth,

And receive, at greatest heights

God's blessing—

That of walking Jesus' path

This is Love!

PILGRIMS of FAITH MARIAN CENTER (PFMC)

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

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

Keith and Kathleen Werner, co-founders and co-directors of the **PFMC**, have noted that there seems to be a 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, as she is called in the Quran or Koran of Muslims, may be of benefit in gaining a better understanding God's answers to our prayers. They believe that God answers prayers but humans have a difficult time understanding the answers.

The **PFMC** was established in the Werner home based on pilgrimages to Medjugorje, Bosnia-Hercegovina, 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)

PILGRIMAGE REPORT

Fifteen pilgrims had a very successful PFMC coordinated pilgrimage to Medjugorje from 20 to 27 August 2003. There were many blessings during this pilgrimage including an excursion to Dubrovnik for 13 of the pilgrims.

Prior to departure from Rome 14 of the pilgrims visited San Giovanni Rotondo, Monte San Angelo, and Lanciano. Celebration of Holy Mass at the tomb of Saint Padre Pio and in front of the Eucharistic Miracle of Lanciano were highlights for all.

Upon return to Rome 14 of the pilgrims spent a glorious day visiting the Vatican Museum, Sistine Chapel, Saint Peter's Basilica, Saint John Lateran, Scala Sancta, Saint Mary Major, and a quick tour of historical Rome. There were two private Holy Masses in the Vatican, one at the tomb of Saint Peter.

Seven of the pilgrims remained in Italy for a five day extension which included a visit to Netunno and the shrine of Our Lady of Grace which contains the body of Saint Maria Goretti, the shrine of Our Lady of Divine Love, as well as other churches around Rome prior to traveling to Assisi for Holy Mass in San Damiano, followed by Holy Mass the next day in the Hermitage, and the next day at the tomb of Saint Francis. While in Assisi we got to see the churches of Saint Francis and Saint Claire as well as the Churches in Rivortorto and Santa Maria Degli Angeli which are built over the little chapels erected by Saint Francis and his followers. We had a long travel day from Assisi to Milan, which we interrupted with a quick visit to Florence. Our final day started out with Holy Mass at the Cathedral of Gallarete dedicated to Mary's Assumption. We took a side trip to Como to see the beautiful lake prior to flying home.

During this pilgrimage there were lots of discussions about future pilgrimages. Lourdes, Fatima, Lisieux, Shrines of France including those of Saint Joan of Arc, Eucharistic Miracles of Italy, Marian Shrines of the Far East (i.e., Akita, Japan and Na Ju, Korea), etc.

The PFMC is now collecting information about all of the Marian shrines and holy places that pilgrims may wish to visit. The goal is to match pilgrimage destinations with pilgrim groups and spiritual directors. PFMC pilgrimage coordinators try to match pilgrim dreams and desires with available travel and accommodation resources for reasonable package costs. We stress that pilgrims need to enjoy the pilgrimage experience in Marian shrines and holy places with spirit filled Holy Masses, praise and worship, prayer, etc. in balance with local sight seeing and explanation of the environment around each shrine or holy place.

Please contribute your ideas and tell us if you can get a group of 10-15 pilgrims to join with you on the pilgrimage of your dreams. We love to start with a core of pilgrims and build a customized pilgrimage to meet the needs of those pilgrims.

(Keith Werner on behalf of all pilgrims)

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.

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>.

2004 RETREAT CONFERENCE

The Pilgrims of Faith Marian Center (PFMC) 2004 RETREAT CONFERENCE (2004 RC) will be at the Hilton Hotel, Cherry Hill, NJ. The dates are Friday through Sunday, March 12th, 13th, and 14th, 2003.

The 2004 RC theme is "Behold, I am sending you like sheep in the midst of wolves." (Matthew 10:16) [NAB].

Babsie Bleasdel, Father Andrew Apostoli, CFR, and Father Robert DeGrandis, S.S.J., and Father John McFadden, will be featured speakers.

Father Michael Semana, founder of the "World of Hope Foundation," will return for a concert Saturday evening as well as his very generous work with the youth and young adults in the Youth Track (YT).

The Metuchen Diocese Charismatic Music Group "**REFUGE**" will be back to provide the weekend music. Al Barbarino has agreed to EMCEE for the Weekend and will be providing music and witness. Other musicians including Marty Rotella, "HEARTS AFIRE," "CEDARS in CHRIST," and "VOYAGE," have been invited.

Father John Hampsch, C.M.F., will lead the seminars and workshops of the 3-Day Extension (3DX) on "The HOLY SPIRIT ALIVE in YOUR LIFE."

The 3DX will be on Monday, Tuesday, and Wednesday, March 15th, 16th, and 17th, 2003.

Rooms may be booked at the PFMC \$94 rate with 1-4 persons in a room for both the 2004 RC and 3DX as well as up to 7 days before or after the events. Rooms have either one King bed or two Double beds. Roll-away beds are available. This rate and availability of additional rooms expires on 2/19/2003. For Hotel reservations please call NOW: 1-800-HILTONS or locally (856) 665-6666.

Please make your reservations for the 2004 RC, YT, and 3DX with the PFMC as soon as possible.

Please make your reservations for hotel rooms with the HILTON as soon as possible.

Consider making reservations for the 2004 RC, YT, and/or 3-DX and donating for them as a gift to your favorite relative. All donations to the PFMC are deductible from your income tax.

For an information sheet with reservation forms visit <http://www.geocities.com/pilgrimsfaith> or call (856) 768-9228.

Thanks for anything you can do to post these notices in parish bulletins or even with local prayer groups. Information sheets with reservation forms are available at or from the PFMC. Please help us to spread the word.

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

CONFERENCE CORNER

Catholic Unity Conference

"Create in me a new heart, O God" [Psalm 51:12], Adams Mark Hotel, Philadelphia, PA, **19-21 September 2003, 1-888-34FAITH [343-2484]**.

Pennsylvania Pro-Life Convention

"Changing Hearts and Minds" Hilton Scranton and Conference Center, Scranton, PA, **27-28 September 2003, <http://www.paprolife.org>, (717) 541-0034**.

Camden Diocese Charismatic Conference

"Speak Lord, Your Servant is Listening" [1Sam 3:9-10], Wildwoods Convention Center, Wildwood, NJ, **10-13 October 2003, (609) 522-6586 or (856) 228-3086**.

Medjugorje Conference, Irvine, California

At the Bren Events Center on the campus of the University of California at Irvine **24-26 October 2003**. See details at: <http://www.ourladyscall.org>.

CALENDARS:

In *September*, the Church celebrates the Feasts of the **Birth of Mary (8)**, the *Triumph of the Cross (14)* and *Saints Michael, Gabriel and Raphael, Archangels (29)*, and the Memorials of *Saints Gregory the Great (3)*, *Peter Claver (9)*, *John Chrysostom (13)*, *Pope Cornelius (16)*, *Cyprian (16)*, *Robert Bellarmine (17)*, *Januarius (19)*, *Andrew Kim Taegon, Paul Chong Hasang, and Companions (20)*, *Cosmas and Damian (26)*, *Vincent de Paul (27)*, and *Jerome (30)* as well as *Our Lady of Sorrows (15)*. Church calendars show **Labor Day (2)**.

In *October*, the Church celebrates the Feasts of *Saint Luke, Evangelist (18)* and *Saints Simon and Jude, Apostles (28)* and the Memorials of *Saints Thérèse of the Child Jesus (1)*, *Francis of Assisi (4)*, *Bruno (6)*, *John Leonardi (9)*, *Denis and Companions (9)*, *Pope Callistus I (14)*, *Teresa of Jesus (15)*, *Hedwig (16)*, *Margaret Mary Alacoque (16)*, *Ignatius of Antioch (17)*, *Paul of the Cross (20)*, *John of Capistrano (23)*, *Anthony Mary Claret (24)* as well as *The Guardian Angels (2)*, *Blessed Marie-Rose Durocher (6)* and *Our Lady of the Rosary (7)*. Church calendars show **Columbus Day (11)**.

as the Bulletin Notices on page 27. 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 are available to participate in Parish or other prayer group meetings with witness, and/or videotape or slide presentations, followed by a question and answer session.

The experiences and continuation of the PFMC ministries for Our Lady and her Son in this time of manifestation of Our Lord's mercy and graces are shared at no cost. Free will offerings are accepted. This is especially true for books, tapes, and religious articles, when they are made available in displays at the presentation sites. Recipients are asked to donate at or above the suggested value posted on each article made available at the displays. Displays may be set up without presentations. Call (856) 768-9228.

AROUND the PFMC AREA

Please note of the centerfold location for the messages alleged to be from the Blessed Virgin Mother of Our Lord and Savior, Jesus Christ, Mary, GOSPA, Queen of Peace, and the reflections on them. Please review the announcements on pages 1 and 2, the information sheets and reservation forms on the 2004 RETREAT CONFERENCE and the FUND RAISING DINNER and CONCERT enclosed, as well

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The PILGRIM, Volume 14, Number 8/9– August / September 2003

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

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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!"



INTERNET / E-MAIL

Visit our web site:

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

or send us e-mail at:

PFMCkmw@comcast.net or
keithwerner@comcast.net

