

2007 PFMC RETREAT CONFERENCE
FEBRUARY 16th through FEBRUARY 18th 2007

“but deliver us from the evil one.” (Matthew 6:13) [NAB]



“but deliver us from the evil one.”

http://www.the-athenaeum.org/art/display_image.php?id=17375

YOU ARE!

You are a sign of the gentleness of God.

You are a symbol of the smile of Divinity.

Intercessors of the Lamb, do you know your sacramental power?

The transforming power of the Church is yours, carried in the delicate vessel of your word, your prayer, your heart.

You are sacrament!

You smile and through your eyes must radiate the Son of God.

For you are sacrament.

You warmly clasp a hand and the wheat-grains of a heart are changed to Christ.

For you are sacrament.

You endure with spirit-filled courage the wood of the Cross, which is warmed by the Body of Christ.

For indeed you are sacrament.

You must love and in your love the world will encounter God. Intercessor, what price the emptying of the vessel that you may serve as instrument, as sacramental channel.

It is the price of parenthood, of bringing forth life in the Spirit and in the Body. Being willing to die to your own desires, to sacrifice, to be vulnerable.

It is the price of parenthood, nurturing development in patience, pain and prayer.

It is the price of giving birth. Your life consumed upon a paten that the life of Christ may be chalice.

Is the price too high, O Intercessor who is sacrament? Is it too high? Do you not know that love knows no counting. That fire does not measure as it consumes. If in being sacrament I house the God I channel, then bless the water of my openness, touch my earthen shell, ordain me God with the oil of joy!

Amen.

SACRAMENT of CONFESSION / RECONCILIATION / PENANCE

The **SACRAMENT of CONFESSION / RECONCILIATION / PENANCE** will be available *Friday* night, all day on *Saturday* and as priests are available on *Sunday* in hotel rooms **126, 128 and 131** with overflow in **Salon A** or **Salon B**, the Sacristy / Vesting Room.

Please be considerate of the large numbers that want to receive this Sacrament.

Please prepare in advance using the **Examination of Conscience** booklets made available by the **PFMC**. Make an appointment for **Spiritual Direction** if that is needed at a later date.

SILENCE and PRAYERFUL ATMOSPHERE

**PLEASE MAINTAIN SILENCE and PRAYER DURING THIS
2007 PFMC RETREAT CONFERENCE,**

**especially be quiet around the ADORATION ROOM, Salon C,
and in the hallways near the Salon Rooms and the Windsor Ballroom.**

WELCOME to the ANNUAL *PFMC* RETREAT CONFERENCE

Each year the ***PFMC* Volunteers** have worked very hard as instruments of the **Holy Spirit** through the intercession of **Our Lady** to put together a beautiful **RETREAT CONFERENCE**. There have been many **CONFERENCES** with lots of speakers and tight schedules. There is a schedule for this **RETREAT CONFERENCE** and we hope to follow it. We hope you have more freedom to pray and absorb each presentation in a **RETREAT** setting. These annual events have always been done in a **RETREAT** atmosphere. Stressing **SILENCE**, it is the hope of all to have a weekend to slip away from the busy world and to rest in the arms of the **HOLY TRINITY - Father, Son and Holy Spirit**, to embrace the **Word**, the **Lamb of God**, and to find **His Wisdom** and **Healing** in their lives.

In the year of **Our Lord, AD 2007**, the **Holy Spirit** seeks to indwell in each of us in a powerful way. Through **His** gift of healing touch **He** longs to reach the hearts, minds, bodies and souls of each of us. The gifts that the **Holy Spirit** wishes to bring forth, for we have all the gifts already within us, are longing this weekend to be brought forth in a new joyful experience. Join us this year in realizing **His** work to be done, and **His** ways in which **He** wishes to use us.

We welcome you this year, and thank you for your “yes” to this pre-Lenten **RETREAT CONFERENCE**. We thank the excellent speakers for coming and sharing the wealth of God’s knowledge and healing prayer with us. During this **RETREAT CONFERENCE** all of the ***PFMC* Volunteers** will be praying for you and for your intentions. They will be available to help you, to pray with you, or to answer any questions. We ask that you pray for each of us. We hope that you will leave with great joy, peace, and with a true sense of the **Path to Heaven** that must be embraced by all.

AS A SILENT RETREAT, THERE ARE PLACES TO TALK - TO BE SILENT

Talking is allowed in the Main Lobby, in ***Elephant and Castle Pub and Restaurant*** and during the Hot Meals in the ***Poste Room***, around the displays in the ***Regency Ballroom***, outside and in the guest hotel rooms. Please respect **silence** in all other public places inside the hotel complex particularly in the ***Windsor Ballroom***, and its ***Entry Foyer***, and the **back hallway particularly around the *Adoration Room, Salon C***. If someone is disturbing you, **please** be kind and make a gesture of **silence**. If you are the one speaking, we ask that this gesture be taken as a gentle reminder and that you will be kind and respectful and go to the areas listed above to talk. Remember that this is a weekend away for many who do not get silence in their busy world of work or home, and they come to rest and listen. **Enjoy the SILENCE!**

SACRAMENT of CONFESSION, RECONCILIATION, PENANCE

The ***Hotel Rooms 126, 128, and 131*** are designated as **Confessionals**. You may either face the priest or sit behind him. ***Salon A, and Salon B, the Sacristy or Vesting Room,*** will be set up with chairs and dividers in the corners for use as overflow **Confessionals**. Tags have been placed on the doors or dividers and will designate if a priest is available in a specific room or **Confessional** area. We have asked that priests be available on ***Friday*** (for those who want to get a “Jump Start” on grace). They will also be available from about ***9 AM Saturday*** through the day and until the time of the ***Healing Service Saturday evening***. Because of requirements for priests in their parishes on ***Sunday***, there will be very few priests available on ***Sunday***. At all times please remember that there are many who wish to receive the graces from this beautiful **Sacrament**. It is respectful to others if you do not use this **Confession** time for deep **Spiritual Direction**. Please try to make an appointment at another time for seeing a priest for personal matters requiring a lot of time. We are very very grateful to all of the priests who have so generously come to help us with this beautiful **Sacrament of Confession, Reconciliation and Penance** as well as the graces that flow from it.

Confessional Rooms 126, 128 and 131 as well as ***Salons A and B*** will have chairs outside for those waiting for this beautiful **Sacrament of Confession, Reconciliation and Penance**. Please remember to keep **SILENCE** outside the ***Confessional Rooms 126, 128 and 131*** as well as ***Salons A and B*** particularly ***Salons A and B*** which are right next to the ***Adoration Room, Salon C***.

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ADORATION ROOM (*Salon C*)

On the main floor in the back hallway between the ***Windsor Ballroom*** and the ***Regency Ballroom*** is the **Adoration Room (*Salon C*)**. Please make every effort to visit Jesus in the Blessed Sacrament during this **RETREAT CONFERENCE** (“**will you not watch with me for one hour?**”). Sign up for an hour of **Adoration** during ***Friday*** or ***Saturday*** night so that we know there are at least two people scheduled every hour. Sign up sheets will be available on a table in the ***Windsor Ballroom Entry Foyer*** near the **Registration Tables**. Please enjoy listening to Him in the **SILENCE** of the night. Quietly leave your room, in comfortable clothes, and come to the **Adoration Room** at any time during the night. We ask for complete **SILENCE** in the back corridor. The **Adoration Room** will be open after the **Holy Mass** on ***Friday*** night until the closing **Holy Mass** on ***Sunday*** except during **Holy Mass** on ***Saturday***.

PFMC DISPLAYS and SPEAKER / MUSIC / RECORDING TABLES

The **PFMC** has a large assortment of spiritual books, tapes and religious articles available for you in the **PFMC Displays** set up in ***Regency Ballroom*** with **Check-out** by **Cash, Check, or Credit Card** at the doors to ***Regency Ballroom III*** and ***IV***. Please do not attempt to use the doors to ***Regency Ballroom I*** and ***II*** unless there is an **Emergency**. There is a map of the **CLARION HOTEL** layout in this booklet.

We have made a great effort to have all of our **Speakers** tables in the ***Regency Ballroom*** with the **PFMC Displays**. We have also provided tables for the **REFUGE Music Ministry**. Material taken from the **Speakers** or the **REFUGE Music Ministry** tables should be brought to the **PFMC Display Volunteers** for **Check-Out**.

Father Halbing normally has a representative, **Lisa Abrusia**, helping out at his tables. If she is there she will assist you with finding materials and collect the money for them.

The **Aardvark Production** tables for display of the recordings of the talks on **Cassette Tape** or **Compact Disc (CD)** have been set up in the **Entry Foyer** of the ***Windsor Ballroom***. Pay **Jessica** for the recordings you want. An order form will be produced and made available in print and on the **Internet** for all of the talks given at this **2007 PFMC RETREAT CONFERENCE**. Please buy the recordings of these wonderful talks for all your friends who were unable to attend and listen in person. You may even want a set for yourself to reflect on these teachings in the quiet of your home.

There is adequate time before the beginning of the **RETREAT CONFERENCE** and between the sessions for you to visit when all of the **PFMC Displays** and the various **Speaker** tables are open. We will provide a list of ministries, organizations and speakers with displays as well as a listing of the hours that the **PFMC Displays** various ministry / speaker tables will be open. The **PFMC**, and many of the other ministries, operate on donations with individuals being responsible for determining value received in return for the donation. The **PFMC** materials are all marked for estimated value.

HOT MEAL PLAN

There is a **PFMC HOT MEAL PLAN (\$60)** offered with tickets available for pre-purchase which included ***Saturday Lunch*** (\$20), ***Saturday Dinner*** (\$25), and ***Sunday Lunch*** (\$20). All of these meals will be served plated meal style in the **Poste Room**. Those with pre-purchased tickets who arrive late might be seated in the **Main Lobby** just outside the **Poste Room**. The ***Saturday Lunch*** will provide an opportunity to meet personally with speakers and **PFMC** volunteers seated at tables with **RETREAT CONFERENCE** attendees. If you wish to donate for the any of the meals, and particularly to sit and enjoy your meal with the speakers, we ask you to go to the **Registration Table** outside the entrance to the ***Windsor Ballroom*** before the **RETREAT CONFERENCE** begins and donate for whatever **Hot Meal** tickets are still available. There are only a limited number of **Hot Meal** seats available once we give the pre-purchase numbers to the hotel staff and we must have a final count for meals no later than **2 hours** before each hot meal. For ***Saturday Speakers Luncheon*** this is by **10 AM Saturday morning**.

MEALS in the CLARION HOTEL

The ***Elephant and Castle (E&C) Pub and Restaurant Cambridge Room Breakfast Buffets*** will be open from ***6:30 AM to 11 AM*** on ***Saturday*** and ***Sunday*** in order to accommodate the needs of each attendee with two different buffet selections available. A ***Continental Breakfast Buffet*** is offered and a ***Full Breakfast Buffet*** is also offered. Prices are posted. The ***E&C Pub and Restaurant*** will be open from ***NOON*** until ***10 PM*** with a limited menu from which you may order to your desires. The special limited menu is in an effort to expedite service for the ***RETREAT CONFERENCE*** attendees. Please come and enjoy your meals at ***E&C Pub and Restaurant***. Stay inside and warm. The staff servers are wonderful and welcome our ***RETREAT CONFERENCE*** attendees. They also offer room service during their hours of operations.

Because of the projected cold weather, the ***E&C Pub and Restaurant*** has agreed to offer ***Box Lunches*** with sandwiches, chips, and fruit in the ***Cambridge Room*** during each of the meal breaks. A ***Menu Board*** will be posted with the ***Box Lunch*** contents and prices. Different ***Box Lunch*** contents will be made available for each meal break. These ***Box Lunches*** may be consumed in the ***Lobby*** or in any of the public spaces or rooms in the ***CLARION HOTEL***. Please be respectful of the public spaces and clean up after yourself.

MEALS outside the CLARION HOTEL

Other places for meals are available nearby. Many are listed on ***page 24*** in this ***RETREAT CONFERENCE*** booklet. There are two maps on ***page 22 (centerfold)*** to assist you with driving around the ***CLARION HOTEL*** area and finding these listed locations. There are many of the national “fast food” outlets nearby. ***New Jersey*** is known for its “Diner” services and most have great food. Be careful about some of the restaurants with “cuisine” in their names as they are fine dining establishments and may not offer the turn-around needed to get back for ***RETREAT CONFERENCE*** events. If you have further questions concerning local directions and eating establishments, please check at the ***CLARION HOTEL Front Desk***.

CHECK OUT TIME and BAGGAGE / LUGGAGE

CLARION HOTEL CHECK OUT TIME is at ***12 NOON Sunday***. If you require a later check out, please call the ***Hotel Reception Desk*** to make arrangements. There is a baggage / luggage storage area which may be used should you not be able to take your things to your car prior to ***NOON*** or you must wait to be picked up. You may arrange with the ***CLARION HOTEL Front Desk*** to have your baggage / luggage picked up and placed in storage prior to ***NOON***.

HELP NEEDED:

At the close of the ***RETREAT CONFERENCE*** on ***Sunday afternoon***, we will be in need of persons who would help us pack up the ***PFMC*** books, tapes and religious articles from the ***PFMC*** area in ***Regency Ballroom***. We need to have care in this process so that the materials get back into their designated storage containers. Speed is not the issue here because “haste makes waste” for the volunteers in getting the ***PFMC*** back to normal operations when the materials are returned to storage. Report to ***Vince*** and ***Livia Nocella***, who are in charge of the ***PFMC*** storage and display rooms. They will provide guidance on the repacking of material. Once the storage bins are packed, we need help to move them to the truck at the back loading dock.

Extra hands, over and above those who are repacking the storage bins, are needed to work with ***Keith Werner*** or ***Bill Malone*** and other ***PFMC*** volunteers. We need help to move materials brought into the ***Adoration Room (Salon C)***, ***Overflow Confessions (Salon A)***, ***Sacristy / Priest / Deacon Vesting Room (Salon B)***, and the ***Windsor Ballroom*** to the truck at the back loading dock or to cars / vans at the ***Windsor Ballroom Entry Foyer*** doors.

If you can give us a hand following the ***Closing Ceremonies***, please inform one of the volunteers mentioned above or any of the ***PFMC*** staff with a ***BLUE*** ribbon on their name tag. Ladies, if your husband or son or any male relative can come on ***SUNDAY afternoon*** but was not able to attend the ***RETREAT CONFERENCE***

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please encourage them to come and help. There is always a movement of the **Holy Spirit** in those who are helping us pack up and return material to the **PFMC**. We appreciate all the help possible.

We can also use help on **MONDAY** and **TUESDAY** after the **RETREAT CONFERENCE** to unload the truck and put things away at **EPIPHANY HOUSE**. Call **856-768-9228** if you can assist us.

Praised be Jesus Christ and His Blessed Virgin Mother, Mary - Now and Forever,

Kathleen and Keith Werner, Co-Directors, ***Pilgrims of Faith Marian Center (PFMC)***,
Editor and Publisher of ***"The PILGRIM"*** Periodical

CONSECRATION to the IMMACULATE HEART of MARY

Before beginning this prayer, become comfortable in your prayer posture and quiet your spirit through silence. Immerse yourself in the presence of Our Lady seated upon the throne of splendor and glory in Heaven, receiving all honor of creatures, angels, saints. Immerse yourself in the presence of the Father, Son, and Holy Spirit. Lifting your heart and mind to God pray:

"O Mary Immaculate, we consecrate ourselves and our families to you today. You are our life, our sweetness and our hope, our love. You know the deepest cries and needs of our hearts and lives. You know the hurts of our lives. You know, O Mary, the pain and suffering in our daily activities and actions, and in all of our afflictions, whether they be spiritual, physical, or emotional. You know our woundedness and need for healing. You know how perilous the times, and how often we are tempted to doubt or be unfaithful to your Divine Son. You know the false idols of money, material goods, addictions and persons that we have embraced.

We want to avoid sin, but we fail and fall daily into discouragement. Lift us up when we fall into error. Be with us in moments of darkness and spiritual oppression. Assist in deliverance of all idols and heal all addictions. Be with us in times of feeling alone and questioning that God has abandoned us. Keep us always aware of the difficult valleys, and the hard path of following Christ and His Commandments.

Of ourselves we are weak and broken servants seeking truth and salvation. We are broken clay pots that can only be mended through the time of experience and life, through graces gifted by your Son. Inspire us to ever seek the truth in charity, to be brave in adversity, and to be generous in self-giving.

You, O Mary, brought forth from the tabernacle of your womb the Prince of Peace, the Spotless Lamb of God, the Salvation of the World, the Savior Jesus Christ. Standing at His cross let every knee bend, and every heart embrace the love you felt as He hung there in Mercy for us.

Bring peace into the world. Give us peace of soul, harmony in our families, and tranquility among the family of all nations. Let our faces radiate His peace and joy to all we meet. Teach us to pray from our hearts, and to trust that He who comes daily in Eucharist opens His arms wide to embrace our souls, bodies, minds--- our all.

Through your Immaculate Heart, we entrust ourselves to you, Mary, so that the reign of the Sacred Heart of Jesus may live actively in our lives, in all those around us, and in the world. May His reign convert the world and bring honor to Him, and through His Holy Spirit, to God the Father.

AMEN.

(by Kathleen Werner, February 1997)

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ADORATION SIGN UP



Please sign up for an hour of **ADORATION** during this **RETREAT CONFERENCE**.

“Could You Not Watch With Me But One Hour” (Matthew 26:41, Mark 14:37) [NAB]

Please note the sign up lists for **ADORATION** near the **Registration Table** in the **Entry Foyer** outside the **WINDSOR BALLROOM**.

Please assist in covering those hours when few are signed up. We ask that night hours be covered with at least **2** persons per hour.

Please do **NOT** be upset when more than those who sign up come for **ADORATION** of the **BLESSED SACRAMENT**.

Please check the schedule and see where you can sign up.

THANK YOU

We thank **Most Reverend Joseph A. Galante, Bishop of the Diocese of Camden, NJ.** He has supported us with his prayers. He has met with us. He has granted his permissions related to holding liturgical services, Adoration of the Blessed Sacrament and Confessions during this **RETREAT CONFERENCE** in the **CLARION HOTEL.** We thank him for his permissions related to this **RETREAT CONFERENCE** at the **CLARION HOTEL** in his diocese. We thank him for allowing the fruits of this ministry to flourish.

We also thank **Father E. Joseph Byerley, Camden Diocese Liaison** to the **PFMC**, for his prayers and assistance. He is **Pastor of Saint Joseph Parish** in Swedesboro, NJ.

In line with **Vatican II**, we have been allowed to evangelize through **RETREAT CONFERENCE** events such as this, through “**The PILGRIM**” monthly periodical, speaking with groups, coordinating pilgrimages, days of retreat and through many other avenues of our faith.

We want to thank all the priests, deacons, and religious who have supported us through the years. All these Holy Men and Women of God have shared with us the wisdom, temperance, and patience of God. They have given us individually and as a group wise guidance as well as prayer over these wonderful years of Our Lady’s work through the many volunteers at the **PFMC.** We thank them for their time, interest, openness, deep faith and love of Our Lady and of the Roman Catholic Church.

We know that the **RC** events cannot go on without the help of many hands and their prayers as they work. We especially want to thank all the **PFMC** volunteers, particularly **Kathleen** and **Keith Werner**, Co-Directors.

A very special thanks to **Edwina Jardinico** who has worked many days and very feverishly coordinating the many areas of volunteers and working to coordinate the many registrations. She and her **Registration Team**, which includes **Girlie Cosico, Emmy** and **Ruben Maranan, Chel** and **Edith Rodriguez**, and **Elizabeth Arroyo** and others, deserve a great round of thanks.

Vincent and **Livia Nocella, Inventory Managers**, are in charge of the books and religious articles displays both in the **PFMC** and in the **Regency Ballroom.** They deserve a very great thank you as they have worked extremely hard to order, mark, pack up and display the large assortment of books and religious articles to enhance your spiritual lives. Their helpers include **Bill Malone, Sam Berger, Sharon Acuna** and **Carmella DeNitto** as well as **Lisa Abrusia** who takes care of **Father Halbing’s** tapes and materials.

Colleen Thomas has spent many hours working with the **Contact** and **Event Registration** recording in the **PFMC ACCESS** database and with all other computer support. She has also acted as our **Bookkeeper** and **Accountant.**

Nanette and **Rex Garcia** are in charge of flower decorations, the **Adoration** set-up in **Salon C, Confessional Rooms 126, 128** and **131, Salon A, Sacristy** in **Salon B** and **Holy Mass** arrangements.

We thank **Fay Ramos, Tessie, Baltazar, and Ivan Magallon, Pat DuBois, Emmy** and **Rueben Maranan,** and **Cherry Velasco**, who will work to supply and maintain the **Hospitality Room** for the staff and speakers, as well as support for the **Audio Tape**, and **Music Ministry Hospitality Room.**

Additional hands in loading and unloading our truck and handling the heavier items such as **Bill Malone, Carl Mayo, Sam Berger, Vincent Nocella, Joe Gilbo, Ivan** and **Baltazar Magallon** are also deserving of our thanks.

We thank **Bill Malone** for his daily support in maintenance of the **PFMC** and **Epiphany House**, as well as his long hours of computer and printing support to **Keith.** We virtually could not do without his assistance and generosity with his time and talents. He has personally helped with the printing of these **RETREAT CONFERENCE BOOKLETS**, the **EXAMINATION of CONSCIENCE BOOKLETS**, as well as **RC SCHEDULE HANDOUTS.**

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We are certain that Our Lady has special thanks and intercession for our speakers this year: **Father Bill Halbing, Francine Schmatz, Neal and Janet Lozano, Robert Abel, Moira Noonan, Father John Tino, and Father Michael Semana**, who also serves so well as our MC.

We thank all the priests who have so generously offered to help with the **Sacrament of Confession / Reconciliation / Penance**, particularly **Father Abraham Matthews, Father Van Hager, IMC, Father Joseph Keating, Father Michael Semana, Father John Tino, Father Ed Namiotka, Father John O'Leary, Father Tom Kiely, and Father Ron Falotico**. We hope that all will who receive the graces of this wonderful Sacrament will individually thank them also. Many have traveled great distances to be with us just for this great purpose. Many miracles have happened through the **Sacrament of Confession / Reconciliation / Penance** in past retreats. We know that God will bless each priest who has given of his time to help with this great sacrament. The graces flowing through each one will fill them with the Holy Spirit.

Spirit filled music, microphones, controls and amplification have been graciously provided for the **RETREAT CONFERENCE** by "**REFUGE**" under the direction of **Pete Maszczak**. They are a volunteer family ministry to the **Charismatic Movement** in the **Metuchen Diocese**. They have been a part of our music ministry at the **PFMC** RETREAT CONFERENCE events for many years. Their dedication and love comes to everyone during this **PFMC** RETREAT CONFERENCE time. They have been very gracious to provide song sheet packets to assist you with singing. We wish to collect these and return them to "**REFUGE**" at the conclusion of the **RETREAT CONFERENCE**.

The **Saturday** night keynote talk by **Neal Lozano** together with **Father Bill Halbing** will lead into a **Healing Service / Exercise** with all **Priests and Deacons** as well as **Healing Teams** in a time of celebration in the Lord's Joy and Love. We hope that you will leave the healing service knowing that God personally touched you in a special way.

We also want to thank "**MAGNIFICAT**" <http://www.magnificat.com/> for the "**MAGNIFICAT, Vol. 8, No. 13 for February 2007**" booklets which contain all of the readings for the **Complete Catholic Holy Mass** as well as **Daily Liturgy of the Hours Prayers and Meditations** for each day of the month. Consider ordering your own series of issues using one of the Order Cards in the back of each booklet or by calling **MAGNIFICAT, P. O. Box 822, Yonkers, NY 10702 (866)273-5215**. You may take these "**MAGNIFICAT, Vol. 8, No. 13 for February 2007**" booklets with you as they expire at the end of **February 2007**. Please note the availability of a **Spanish** version.

Please do **NOT** take the "**Holy is the Lord - Book of Lyrics**" documents from the **RETREAT CONFERENCE** events so they can be used for other **PFMC** events.

Audio tape and compact disc (CD) of each presentation and the Holy Mass homilies are being made and will be reproduced during and after the **RETREAT CONFERENCE** by **Lou Contumelio** of "**Aardvark Production**" and his associates. **Lou** and his team did an excellent job last year and come all the way from **Steubenville, OH** to assist us with recording all the talks and homilies. They accept credit cards and support the **PFMC** with a small royalty on each tape or CD. **Lou** has a number of other products on display at their table in the **Entry Foyer** of the **Windsor Ballroom**. Please be generous and support this team effort. The cashier is normally **Jessica Shoemaker**, while **Dan Bozek** and **Jeff Wires** work in the background.

Although not a direct part of the **RETREAT CONFERENCE**, we want to especially thank **George and Millicent Kraft** whose generosity and willingness to support our **Rosary Making** ministry has been most noteworthy. We have been able to equip the entire student body of several parochial schools with a **Rosary** for each child and continually support several prison, hospital and CCD ministries.

We could not have reached as many attendees as we have without the great support of those is Catholic Radio who have been so gracious to us during their time on their radio programs. Please support them.

Dominic Lettieri, God Rest His Soul as he passed away on **1/3/07** from **Cancer**, and his **In His Sign (IHS) Ministries** staff have been so graciously to allow us many call-ins for radio broadcast announcements. We have even been given entire program slots to talk about the **PFMC** and its events. Thanks **Dom!**

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Dom established **Catholic Internet Radio** at www.CatholicInternetRadio.com in addition to his work with **Crusader Radio** on the Internet www.CrusaderRadio.com. Now in addition to his **Putting It On The Line** broadcasts on **Where The Master Reigns (WTMR) AM-800 4-6 PM Monday – Friday**, you can listen to **IHS Ministries** programming all over the world.

Barbra-anne Marion gave us gracious interview time on her **As the Spirit Leads** program on **Where The Master Reigns (WTMR) AM-800 4-5 PM Monday – Friday**.

We pray for **Joe Veltri** to recover his health and be live again on his **Holy Souls / Divine Mercy Hour** on **Where The Master Reigns (WTMR) AM-800 3-4 PM Monday – Friday**. We miss being able to call in.

Rudy Valentino has always been supportive during his **Daughters of the Eternal Father** prayer time on **Where The Master Reigns (WTMR) AM-800 2:30 PM Friday**.

Jim Manfredonia included our event in his announcements on <http://www.893fm.org/index.htm>.

We wish to thank the staff of the **CLARION HOTEL** for the generous allowance of their time to make planning and conduct of these **RETREAT CONFERENCE** events so easy for our staff and comfortable for the attendees. We especially wish to thank **Lucy**, Convention Services Manager for this event, **George**, Assistant General Manager, **Don**, Sales Manager, **Kaina**, Contracts Manager, **Gina**, Banquet Manager, with **Stacy, John**, and **Mike** supporting set-up, **Deneen**, E&C Restaurant Manager, **David**, Chef, **Holly**, Room Reservations Manager, **Rebecca**, Front Desk Manager, **Esther**, Housekeeping Manager, and all in the Food Services, Housekeeping, Front Desk, and Set-up staff.

These **RETREAT CONFERENCE** events could not be possible unless God allowed each person to work in union with the other. The fruit of these **RETREAT CONFERENCE** events lies in this unity of thought, word and deed. It is the Church, its body, and its members! It is truly a gift of the Holy Spirit through the intercession of Our Lady, Mary, Queen of Peace. If you can write a brief article about your healing or experience during this conference, please share it with us so that we can consider publishing it in “**The PILGRIM**” periodical. You will be receiving a copy of “**The PILGRIM**” periodical whenever it is published until next year. Please consider supporting our **PFMC** ministry with a donation, and volunteering at the **PFMC**.

We hope to see you next year at the **2007 RETREAT CONFERENCE**.

God Bless You All and Thank You for joining us at the **2007 RETREAT CONFERENCE**.

In Christ through his Blessed Mother, Mary,

Keith and Kathleen M. Werner
Co-Directors, *Pilgrims of Faith Marian Center (PFMC)*

FUNDAMENTALS OF THE CATHOLIC CHURCH

GRACE, SIN, SALVATION, HEAVEN, HELL, PURGATORY

Salvation is sharing in God’s life, living God’s life now and in Heaven. Salvation is [God’s] life everlasting. The apostle Peter refers to this as participating in the divine nature (2Peter 1:4).

On earth, mankind alone may participate in the divine nature of God’s life. This graced state is a free gift that is offered above our purely human existence. God sustains our purely human existence, but we are called to active participation in God’s divine life. In sharing God’s life we are in a state of grace. In John chapter 3, Jesus speaks of our purely human existence and our calling to participate in God’s life as being born of the flesh, and born of the Spirit. We live God’s life not as angels but as men and women. God’s life is lived in human dignity, forgiveness, and faith.

God’s life is not to be found in anger, greed, or disregard. By sharing in these in an obstinate and profound manner, we do not share in God’s life. We commit a mortal sin.

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A mortal sin is a serious sin done freely, knowingly, rationally, and deliberately, and may be a sin of commission, or omission. If we act in these ways out of weakness, or ignorance or in a manner that does not have severe consequences, we commit a venial or lesser sin and do not remove ourselves from God's life.

Jesus taught that it is possible for us to remove ourselves from God's life by mortal sin. The stories of the sheep and the goats, (Mt 19:31-46), and Lazarus and the rich man, (Luke 16:19-31) illustrate the effects of deadly or mortal sin. The apostle John speaks of mortal and venial sin in 1John 5:16-17.

In the Catholic Church, the normative method for absolution from mortal sin is the sacrament of reconciliation. At the end of our lives, if we die apart from the grace of God we cannot regain it afterwards. Our attempts to live better lives are greatly valued by God, and we will be judged by Christ, God who lived the trials of life as a man.

Persons without knowledge of God's revealed law must follow the law of God that is written in every heart. Paul teaches this in Romans 2:14-16. It is by this standard they will be judged, and they too must remain free or repentant of mortal sin.

Paragraph 1017 of the Catechism of the Catholic Church, the official teachings of the Church states, "Those who die in God's grace and friendship, and are perfectly purified live forever with Christ. They are like God forever, for they see him as He is, face to face." This passage draws from 1John 3:2-3, the core of which reads, "...we shall be like Him [God], for we shall see him as he is.

Everyone who has this hope purifies himself, just as He [God] is pure." God's life is free of envy, selfishness, and anxiety, and in our ultimate likeness to God we too will be free of these shortcomings, we must form ourselves into a mature likeness of God. Again, in Revelation 21:27, John writes "nothing unclean [unpurified] will enter Heaven".

John advises we should perform our Christ-like formation (purification) on earth, but God's mercy allows us to finish this requirement after our lives on earth if needed. The Church gives this process of purging a place name "Purgatory".

Paul speaks of the grace of purification in 1Cor 3:12-15, "If anyone builds on this foundation [of Christ] with gold, silver, precious stones, wood, hay, or straw, the work of each will come to light, for the Day [of judgment] will disclose it. It will be revealed with fire, and the fire will test the quality of each one's work.

If the work stands that someone built upon the foundation, that person will receive a wage. But if someone's work is burned up, that one will suffer loss; the person will be saved, but only as through fire."

In these verses Paul talks of building [a spiritual structure] on Christ, and he calls this our work. Our life work is to develop ourselves into a semblance of Christ, which will be evaluated. Any part of our spiritual personality which is not Christ-like, not fit for Heaven, will be left behind. After this purification, we enter Heaven.

From 1John 3:2-3, (sited earlier), we learn that this formation must be accomplished before we see God. From 2Maccabees 12:38-46, we learn that our prayers and sacrifices benefit people who have gone before. This passage was frequently sited in the first century Church.

In eternity, we do not dwell (thankfully), with envy, selfishness, or anxiety, instead we bring our virtues. In Heaven, we will stand before God stripped, only our love will remain, for all eternity. In eternity, where time is absent, we will have no more time to be patient with a coworker, no more time to perform another act of love, and no more time to make a sacrifice for the benefit of someone else. Our crowns in Heaven will be forged from what we give God in this life. Nothing else will be added.

At death we continue in the life we lived on earth. If we lived the life of God in a state of grace, we continue this life in Heaven. We may even begin our life of grace on our death bed. If by the end of our lives, we do not desire to share God's life, it will not be given to us.

Hell is not a nothingness in which a soul ceases to exist. The soul is no longer bound to the body and sees clearly its reason for being was to live with God. Hell is a state of eternal unfulfillment, where the soul's desire for God strains, but is never fulfilled. It is a Catholic belief that many souls are given the grace of final repentance, even after their last breath. Our prayers and sacrifices now, help us procure this gift from God.

Catholics acknowledge that prayer and personal sacrifice are sincere means of approaching God. Prayer adds sincerity to our requests and sacrifice. It can add sincerity to our prayers. The Old Testament abounds with examples of prayer offered with personal sacrifice. In sacrifice we most resemble God, who is love in its highest form: sacrificial love.

Our world is a product of our material and interior actions. Our thoughts and words have extended consequences. Poverty, war and catastrophe have spiritual roots as well as material causes. The Old Testament especially, records the consequences of disregard for God, his name, holy day, and laws. Man's indifference for man also has effects beyond the immediate victim; but God is also pleased to manifest in the world, our proper regard for God and man.

(St. Joseph House Publishing, 1999, used with permission)

THE HEALING GIFTS of the HOLY SPIRIT

THE CHRIST-FOCUS FACTOR in HEALING

Following through with the potato recipe analogy, keep in mind the essential “ingredient” that Paul assigns to all the gifts, including the healing powers we are spotlighting in this review. This common factor, namely, the Holy Spirit's empowerment, is that which authenticates each charism. From this it follows that it is most appropriate, if not necessary, that both healer and healed co-function with the premiere role of the Holy Spirit—which is *to promote the glory of Jesus*, who by his divine works reflects the divine beneficence of the Father. This glorification of Jesus as the objective of all charisms involves a kind of “trinitarian synergism” described by Jesus himself in the rather enigmatic pericope of John 16: 14-15. The Living Bible gives a very understandable (but paraphrased) translation: “The Spirit will...bring me great honor by showing you my glory. All the Father's glory is mine. This is what I mean when I say that he will show you my glory.

This “showing” or revealing of Jesus' Father-reflected glory, was first occasioned by a miracle-working charism, namely, the water-to-wine miracle at Cana, where Jesus first “revealed his glory” (John 2:11)—the same glory that John attests to having witnessed: “We have seen his glory, the glory of the Only Begotten of the Father” (1:14). And that Father-reflected glory was patent in Jesus' own charisms: “The Father living in me...is doing his work...Believe on the evidence of the works themselves” (14:11).

Yet, the Holy Spirit's glorification of Jesus is designed to be revealed not only *to us*, but also *through us*. We know this because John states that “from the fullness of his grace *we* have all received” (John 1: 16). And, remarkably, Jesus promises us that, in his name (that is, in glorifying him), we ourselves will be able to do the same and “even greater works” (14: 12).

Considering that two-thirds of Jesus' recorded “works” were miraculous healings, it would seem that we are thus called to perform “the same and even greater” *healings*. But that would be true only for those who “have faith” in him; yet many don't “have faith” even in that statement of his that we could “out-perform” him! They would like to delete that statement from their bibles.

The fact that Paul tells us to “earnestly desire spiritual gifts” (1 Cor. 14: 1), implies that God wants us to employ those gifts, including the “gifts of healings,” such as the plural healing gifts conferred on his apostles—healing the sick and exorcising the demon-afflicted (see Mark 6:13). And for us believers he listed the same multiple healing gifts among the “signs that will accompany those who believe” (Mark 16:17-18).

But obviously he wants us to observe any scripturally stated prerequisite for the exercise of those gifts of healing (as we should with all the charisms), since “everything should be done in an orderly and fitting way” (1 Cor. 14:39). And the one prerequisite that is to pervade all forms of the healing ministry is *the Holy Spirit's function of glorifying Jesus*. For instance, in exorcistic healing, this Spirit-spawned glorying of Jesus in his divine lordship is the test of discernment: “No one can say, ‘Jesus is Lord,’ except by the Holy Spirit” (1 Cor. 12:3).

WHEN HEALING GIFTS DON'T GIVE HEALINGS

There are many obstacles to healing, as I wrote in my booklet, *When God Says No—19 Reasons Why Some People are Not Healed*. One of the most common but least recognized forms of failure in healing is on the part of the client and/or the healer; and it is one of the most difficult obstacles to correct. It has to do with the focus of one's faith while praying for healing—and that focus is directly related to the aforementioned prerequisite of seeking the glorification of the Divine Healer.

Most suffering persons are so overwhelmed with their physical or mental anguish that they have difficulty in viewing their cross in the perspective of divine providence and therefore in keeping their desire for a healing subservient to the desire for God's glory in their hoped-for healing. They may pray more earnestly for a healing than for a *healing* encounter with Jesus the compassionate *Healer*, who is praised for the expected healing.

There is a subtle but very significant difference between having faith that one will be healed, and having faith in Jesus as the Healer through whom the healing will happen. The first is seeking a kind of "faith healing," and the second is seeking a "divine healing." Self-focus more commonly tends to eclipse Christ-focus in the exercise of the many "gifts of healings."

One who has faith in his faith more than in Jesus may pray: "I believe I will be healed by Jesus"; but the words, "by Jesus," are uttered almost parenthetically. One who prays, "I believe in Jesus and in his compassionate love that will heal me." is a prayer of one who has faith in Jesus. The second type of prayer expresses a faith that seeks to glorify Jesus, putting him in the spotlight, while waiting expectantly for the healing to occur.

Focusing on the problem rather than the problem-solver was what caused Peter to start to sink while walking on the water; he stopped looking toward Jesus, and focused on the turbulence of the waves. After Jesus uplifted him with a handclasp, he reprimanded him for being a man "of little faith" (Matt. 14:31).

Recognizing one's out-of-focus faith in praying for healing may elude those who are less spiritually refined. The more mature regard it as a privilege to reinforce the Holy Spirit's role in glorifying Jesus. From a pastoral perspective, those engaged in any of the many "gifts of healings" will find their healing power enormously enhanced by directing their own intentions along this line, and also by urging their clients to do the same—that is, desiring primarily God's glory in the sought-after healing.

Paradoxically, faith itself can come between us and Jesus, if that faith seeks primarily the comfort of a *healing* (an "it") rather than primarily the desire to glorify "him"—the Healer on whom we rely for the cure. The example of Bartimaeus, the blind man in Jericho, may help to illustrate the priority of Jesus' glorification in one's faith focus. This man, by acknowledging Jesus as "Son of David," glorified Jesus by an implicit acknowledgment of his messiahship. Only after that did he humbly beg for "mercy"—that is, a bestowal of compassion—a request which embraced his desire for healing (but also possibly an expression of his spiritual need). Jesus' fullest attention was brought to bear on his petition, for he stopped and took the initiative of calling the man to be brought forward. Jesus then asked *him*, "What do you want me to do for you?" (Mark 10:51).

The instant cure that followed was, as Jesus told him, a faith-triggered healing. Above his great desire to be healed his faith focus was *primarily* on Jesus as the healing agent, not primarily a faith focus on his belief that he would be healed.

Of the ten lepers that Jesus healed, only one returned—probably at the cost of considerable hardship, which would have reflected his priorities—to humbly give praise and glory to God for the healing (Luke 17:15 and 18). Thus, he acted in tandem with the Holy Spirit's premiere role of glorifying Jesus. The other nine lepers (a fairly representative cross-section of our society, perhaps) certainly must have appreciated their cure, but neglected to prioritize their appreciation by glorifying Jesus.

Like the faith of the blind Bartimaeus, the faith of this Samaritan leper was a Christ-focused faith, stronger than the naturally self-focused desire for healing. Both of these beneficiaries of a divine healing power received from Jesus a special compliment for their very special and Spirit-fused faith.

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If frequent failure characterizes our efforts at exercising the “gifts of healings”—or our desires of being healed—then perhaps we need to retrench our efforts along other more scripturally based lines. We would do well to reconsider the basic prerequisite of cooperating with the Holy Spirit in using his charisms to show forth the Father’s glory in Jesus, the Healer. Then we will be able to exult with John (1:16): “From the fullness of his grace we have all received one blessing after another!”

I recently came across a book with the fascinating title: *150 Ways to Serve Potatoes*. It had never occurred to me that potatoes could assume such a wide variety of forms—french fried, mashed, baked, boiled, scalloped, served as chips, soup or potato pancakes, etc. Yet common to all of these recipes was one basic ingredient—potatoes.

Like potato recipes, God’s gifts—including the Holy Spirit’s special “power” gifts called charisms—come in an amazing variety of forms. The New Testament provides scattered lists totaling about 19 of these charisms, and some of these gifts themselves—such as healing—come in multiple forms. And yet—as in the potato recipe collection—there is one basic “ingredient” in all: “All these are the work of one and the same Spirit” (1 Cor. 12: 11).

Included in the list of the nine so-called “classical” gifts (1 Cor. 12:8-10) is the charism of healing. But, curiously, that power to heal, mentioned three times in that chapter, is expressed in the original Greek as a double plural: “gifts of healings” (*charismata iamaton*). This unexpected *double plural* form has led some charismatic scholars to explore the multiple varieties of healing. And reviewing these various forms of healing can lead to a deeper understanding of how the charismatic power of healing itself operates. Some of the varieties of healing are as follows:

- 1) First, the double plural form may refer to different kinds of disorders as *targets* of healing power, such as back problems, headaches, depression, addictions, etc. Jesus went about “healing every disease and sickness” (Matt. 4:17)—a multiple and limitless objective also available to us believers (John 14:12).
- 2) Second, the plurality may refer to the various *means* that God may use to heal, such as the anointing with oil, laying on of hands, intercessory prayer, prayer of healing at a distance, or Paul’s use of aprons and handkerchiefs (Acts 19:12), etc. Jesus himself used a wide variety of means in healing: touch, spittle, mud, washing, fingers in the ears of the deaf, etc.
- 3) Third, the plural form may also imply the various *areas* of healing: physical (bodily), emotional (psychological), spiritual (sin erasure) and deliverance (from demonic influence).
- 4) Fourth, the plural form may refer to various *modalities* of healing: instantaneous, gradual, phase-in, delayed and recurrent healing. In any given case God’s sovereign will determines which modality is engaged. (The most common modality is gradual healing, and the least common is instantaneous healing.)
- 5) Fifth, the plural form may also indicate that various healers may have various “*specialties*” in healing. Thus, Charles and Frances Hunter have an extremely high rate of healing for obesity and also for nicotinism (reportedly a 95% success rate). Francis McNutt has a special ability to heal joint problems, such as various types of arthritis. Jerry Barnard has a specialty in healing back problems, etc., etc.
- 6) Sixth, the double plural form may implicitly refer to the distinction between a) a *gift* of healing (any prayer of petition or intercession can instrument God’s healing, of course), and b) a *ministry* of healing, characterized by being time-tested, very consistent, often dramatic and/or sudden, long-lasting, and recognized or discerned by communitarian discernment (which, as St. Ignatius says, is the most reliable form of discernment).

(by Rev. John Hampsch, C.M.F.)

HOPE and REDEEMING POWER of the MASS

Are you really zealous? Are you really apostles of the Sacred Heart in the Blessed Sacrament? I am preaching love. I am preaching the Lover, Jesus – a love self-forgetting, a love spreading, a love conquering. You must be apostles! You love Him. You must be apostles, the ones to set fire to other hearts, to other baptized Catholics, that they may love the Master as you love Him. How many Catholics there are who have not grasped the duty of being apostles, the duty of gratitude! How many there are who are interested only in themselves, in their own spiritual welfare, and care nothing for that of others. No, it is our **POSITIVE DUTY, OUR OBLIGATION, TO BRING OTHERS TO THE MASTER**, to give Him not only our own soul but the souls of others.

Be grateful and be generous in giving of the treasure which Our Lord has entrusted to your care, lavishing these treasures on souls. On poor, starving souls. It is sad that so few love Jesus. Therefore, make Him better known, better loved. In His name I ask you: be apostles, in gratitude, in charity.

We must preach charity toward the poor and unfortunate people. That is beautiful, splendid, and it must be done; and yet, what is material charity when compared to a soul? I refer to the conquering of even one soul, for there is nothing greater than that – to conquer souls redeemed by Our Lord, for whom He shed His Precious Blood. That is true gratitude, true charity. You must love each other, your neighbors; then give them Jesus, give them Jesus! Give Jesus to those straying far from Him; duty of charity concerning souls, a duty of gratitude toward Jesus, your Benefactor, who has chosen you as His fiends, who has overwhelmed you with graces; then give what you have received.

HOLY MASS TIMES

If you ever think you will miss Holy Mass because you don't know the times of Holy Mass in the area that you are located, 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.

MARIAN SHRINE or PILGRIMAGE PRESENTATIONS



Kathleen and **Keith** are available to participate in parish or prayer group meetings with witness, and/or videotape or slide presentations, followed by a question and answer session. The experiences and continuation of the **PFMC** ministries for Our Lady and her Son in this time of manifestation of Our Lord's mercy and graces are shared at no cost. Free will offerings are accepted. This is especially true for books, tapes, and religious articles, when they are made available in displays at the presentation sites. Recipients are asked to donate at or above the suggested value posted on each article on display. Displays may be set up without a presentation.

The **PFMC** volunteers are willing and have offered to set up displays in parishes for all the weekend Holy Masses. We'll come on **Saturday afternoon** in time (*about 2 hours*) to set up before the **first vigil Holy Mass** and stay through **Sunday afternoon** or **evening** until after the last **Sunday Holy Mass** (Volunteer staff pending). Displays in parishes are particularly beneficial when good Catholic religious goods or book stores are not convenient to the parishioners.

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

SCHEDULE for the 2007 PFMC RETREAT CONFERENCE

FRIDAY - FEBRUARY 16th, 2007 - Evening

Time	Windsor Ballroom
3:00 PM	Registration Desk Open in Windsor Ballroom Foyer Set-up and Warm up Music by "REFUGE"
6:00 PM	Gathering of Attendees - Music by "REFUGE"
6:10 PM	Rosary: Sorrowful Mysteries Carl Mayo / Sam Berger
6:30 PM	Welcome / Opening Remarks: Kathleen and Keith Werner, Father Michael Semana, Master of Ceremonies (MC) Invocation / Hotel Blessing: Father John Tino Praise Music: "REFUGE"
7:00 PM	Brief Explanation: "Gifts of the Holy Spirit, Tongues, Resting in the Holy Spirit." Talk: Saint Michael the Archangel – Spiritual Warfare Speaker: Father Bill Halbing
7:45 PM	Break
7:55 PM	Gathering Praise Music by "REFUGE"
8:00 PM	Talk: Mechanics of Spiritual Warfare Speaker: Robert Abel
8:45 PM	Break to set-up for Holy Mass.
8:55 PM	Gathering Praise Music by "REFUGE"
9:00 PM	Holy Mass - Friday of the Sixth week in <u>Ordinary Time</u>: All Priests and Deacons Worship Music by "REFUGE" Celebrant: Father John Tino Homily: Dying to SIN and to the Effects of SIN First Reading: <u>Genesis 11:1-9</u> Responsorial Psalm: <u>Psalms 33:10-11, 12-13, 14-15</u> Gospel: <u>Mark 8:34--9:1</u> Procession to Adoration Room with the Blessed Sacrament – All Night Adoration. Please use sign-up sheet to make sure there are at least two people present for all hours of Adoration.

SATURDAY – FEBRUARY 17th, 2007 – Morning

Time	Windsor Ballroom
8:10 AM	Rosary: Luminous Mysteries Carl Mayo / Sam Berger
8:30 AM	Talk: Entrance of Evil Speaker: Father Bill Halbing
9:15 AM	Break
9:25 AM	Gathering Music by “REFUGE”
9:30 AM	Talk: Battlefield of the Mind Speaker: Francine Schmatz
10:15 AM	Break
10:25 AM	Gathering Music by “REFUGE”
10:30 AM	Talk: The Occult and New Age Speaker: Moira Noonan
11:15 AM	Break to set up for Holy Mass
11:30 AM	Gathering Music by “REFUGE”
11:35 AM	Holy Mass - Saturday of the Sixth week in Ordinary Time: All Priests and Deacons “Healing Mass of Reconciliation” Worship Music by “REFUGE” Celebrant: Father Michael Semana Homily: Father Bill Halbing, Spiritual Warfare – The Fight is ON! First Reading: Hebrews 11:1-7 Responsorial Psalm: Psalms 145:2-3, 4-5, 10-11 Gospel: Mark 9:2-13
12:30 PM	Angelus:
12:45 PM to 2:10 PM	Break for Lunch Those on the meal plan or who have paid for the Speakers Lunch proceed with tickets to the Poste Room .
2:10 PM	Gathering Music by “REFUGE”

SATURDAY – FEBRUARY 17th, 2007 – Afternoon and Evening

Time	Windsor Ballroom
2:10 PM	Gathering Music by “REFUGE”
2:15 PM	Talk: How to Pray the Evil Out of YOU! Speaker: Father Bill Halbing
3:00 PM	The Divine Mercy Chaplet
3:15 PM	Break
3:25 PM	Gathering Music by “REFUGE”
3:30 PM	Talk: Be Strong in the Lord – The Power of His Might Speaker: Francine Schmatz
4:15 PM	Break
4:30 PM	Gathering Music by “REFUGE”
4:45 PM	Talk: The Interview – How to Protect Yourself Speaker: Neal Lozano
5:30 PM	Break for Dinner
7:15 PM	Gathering Music by “REFUGE”
7:30 PM	Talk: What It Takes to BE FREE- Experiencing Freedom Leading into A Healing Exercise Speaker: Neal Lozano
8:30 PM	Break
8:55 PM	Healing Music by “REFUGE”
9:00 PM to about 10:00 PM	Healing Service / Exercise: All Priests, Deacons, and Prayer Teams “Resting” in the Holy Spirit explained. Soft Music by “REFUGE” All Night Adoration. Please use sign-up sheet to make sure there are at least two people present for all hours of Adoration.

SUNDAY - FEBRUARY 18th, 2007 – Morning

Time	Windsor Ballroom
8:10 AM	Rosary: Glorious Mysteries Carl Mayo / Sam Berger
8:30 AM	Talk: Spiritual Warfare – Where Do We Go From Here The Victor – How to Stay FREE! Speaker: Neal Lozano
9:30 AM	Break
9:55 AM	Gathering Music by “REFUGE”
10:00 AM	Talk: The Catholic Warrior – The Commissioning - To take up the challenge!” Speaker: Robert Abel
10:45 AM	Break
11:10 AM	Gathering Music by “REFUGE”
11:15 AM	Talk: Discernment - More on the Occult and New Age Speaker: Moira Noonan
12:00 AM	Angelus:
12:15 AM to 1:55 PM	Break for Lunch Gathering Music by “REFUGE”

SUNDAY - FEBRUARY 18th, 2007 – Afternoon

Time	Windsor Ballroom
1:55 PM	Gathering Music by “REFUGE”
2:00 PM	Talk: The Truth Will Set YOU FREE! Speaker: Francine Schmatz
2:45 PM	Break
2:55 AM	Gathering Music by “REFUGE”
3:00 PM	The Divine Mercy Chaplet
3:15 PM	Talk: Staying FREE! – Deliverance Teams – Discernment” Speaker: Neal and Janet Lozano
4:00 PM	Break to set up for Adoration, Benediction, and Holy Mass
4:15 PM	Procession of the Blessed Sacrament – Silent Prayer
4:20 PM	Adoration of the Blessed Sacrament – Silent Prayer
4:30 PM	Benediction of the Blessed Sacrament
4:40 PM	Reposition of the Blessed Sacrament
4:40 PM	Gathering Music by “REFUGE”
4:45 PM	Holy Mass - Seventh Sunday in <u>Ordinary Time</u>: All Priests and Deacons “Healing Mass of the Holy Spirit” Worship Music by “REFUGE” Celebrant: Father Bill Halbing Homily: First Reading: <u>First Samuel 26:2, 7-9, 12-13, 22-23</u> Responsorial Psalm: <u>Psalms 103:1-2, 3-4, 8, 10, 12-13</u> Second Reading: <u>First Corinthians 15:45-49</u> Gospel: <u>Luke 6:27-38</u>
5:45 PM	Retreat Conference Conclusion Keith and Kathleen Werner PFMC Volunteer Staff
6:00 PM	Help Pack Materials and Load Vehicles for Return to the PFMC

MAP of AREA AROUND the **CLARION HOTEL**, NJ 70 and Covered Bridge Road, Just West of I-295 Exit 34 A / B.

If using the New Jersey (NJ) Turnpike, get off at **Interchange 4** with NJ Highway 73 in the Upper Right corner of this map.

Go north and west toward **Philadelphia**.

Near the top center is **Interstate 295 Interchange 36** with NJ 73.

Take **I-295 South** to **Exit 34B**, **Cherry Hill / Camden**. At the end of the exit ramp stay in the right lane for the jughandle from which there is an exit to the front canopy of the **Clarion Hotel**.

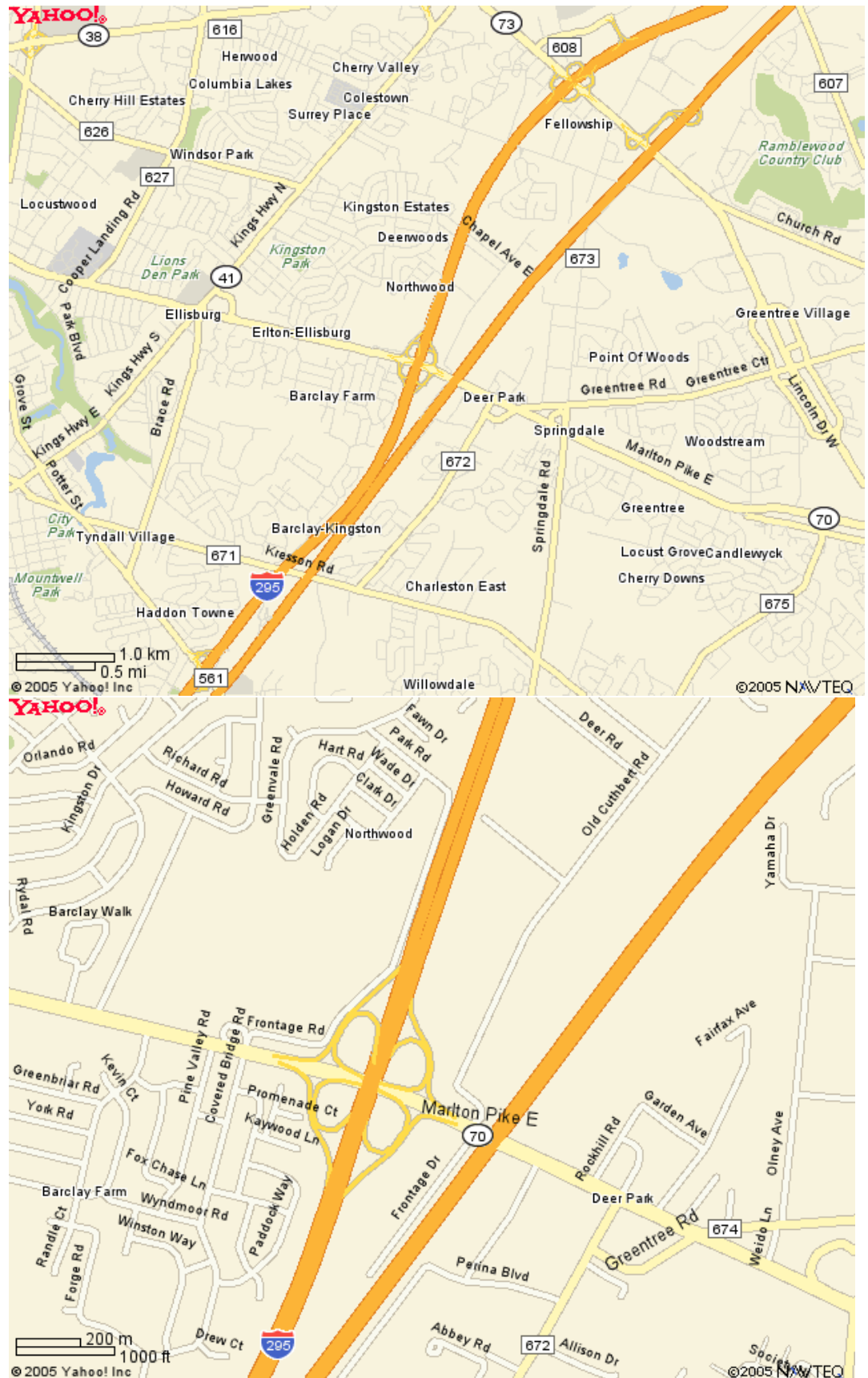
If using **I-295**, get off at **Exit 34B** and follow the right traffic lane through the light at **Covered Bridge Road** and then onto the jughandle mentioned above.

Leave the jughandle to drive under the front canopy of the **Clarion Hotel**.

From the **West** on **NJ 70** follow directions for a left turn onto **Covered Bridge Road** to go **North** and then **West** into the **Clarion Hotel** property.

From the **East** on **NJ 70** follow the above directions by getting in the right traffic lane at the **I-295** overpass.

If you end up **Eastbound** on **NJ 70** and want to turn around, go to the first traffic signal **East** of **I-295** which is **Marlkress Road (672)** and turn right, make an immediate left following the signs for **Greentree Road**. At the traffic light for **Greentree Road** and **NJ 70**, turn left onto **Westbound NJ 70** and return to the **Clarion Hotel**.

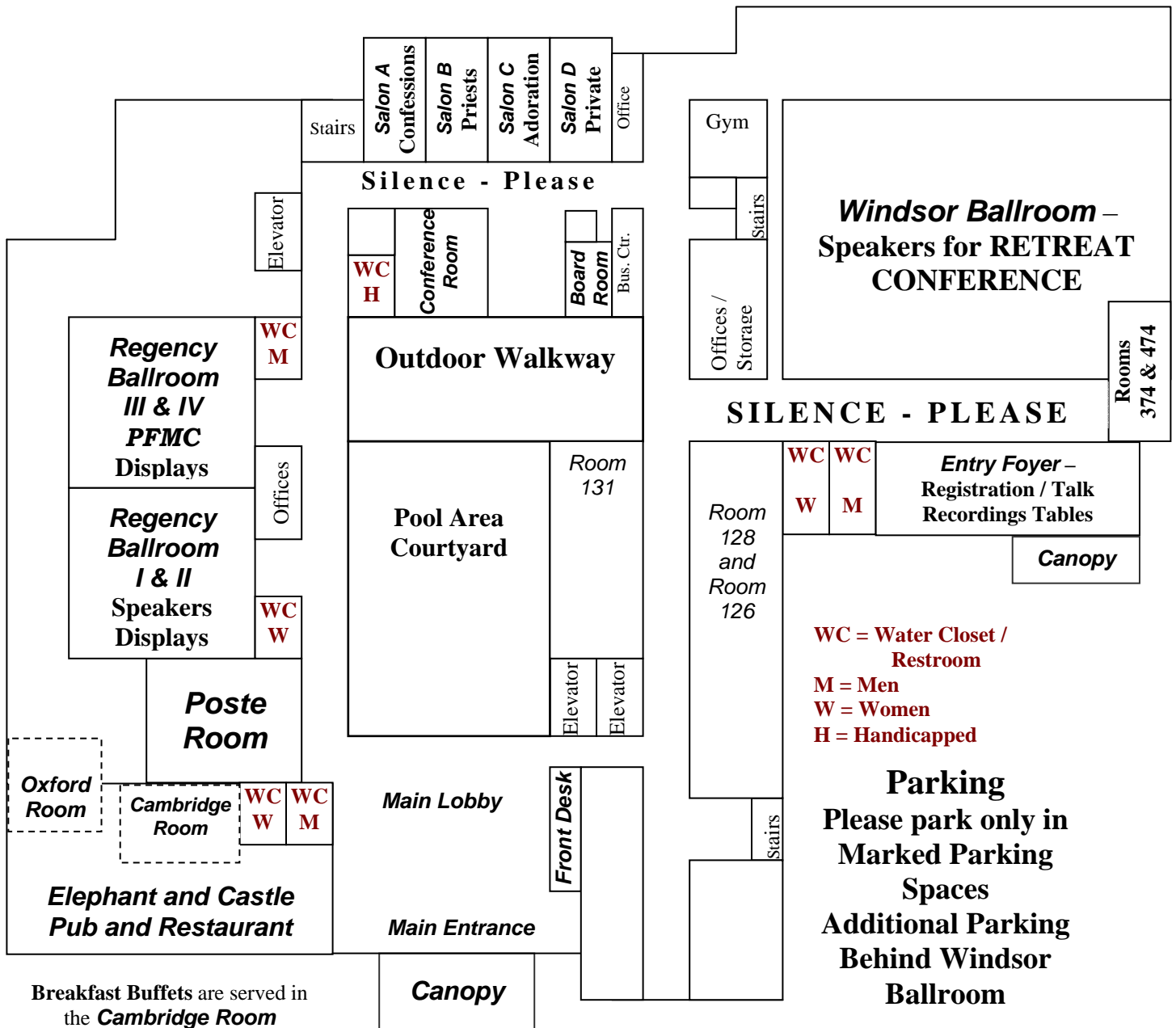


MAP of CLARION HOTEL INTERIOR

To the **Left** is NJ-70, at the **Bottom** is the Cloverleaf for Covered Bridge Road.

- Adoration Room – Salon C**
- Priest / Deacon / Sacristy Room – Salon B**
- Confessions – Rooms 126, 128 and 131 (Main Floor)**
- Confessions / Spiritual Direction – Salon A**
- Overflow Confessions / Spiritual Direction – Salon B**
- Counseling / Spiritual Direction – Board Room, Conference Room, Poste Room**

Overflow Parking =>



Breakfast Buffets are served in the **Cambridge Room**
 Meal Plan Hot Meals are served in the **Poste Room**

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LOCAL RESTAURANTS

WEST toward PHILADELPHIA

NAME	\$	LOCATION
Viennese Café	\$\$ -	Next door to hotel in Pine
French and Italian cuisine.	\$\$\$	Tree Plaza (PTP)
Oh Yoko! Sushi	\$\$	PTP .2 mi. eastbound NJ 70.
Primavera Family Pizzeria	\$\$	PTP .2 mi. eastbound NJ 70.
Barone's Tuscan Grill	\$\$ - \$\$\$	PTP .2 mi. eastbound NJ 70.
Manhattan Bagel	\$ - \$\$	Barclay Square Center (BSC) across from hotel
Norma's	\$\$ - \$\$\$	BSC .3 mi. eastbound NJ 70.
Mediterranean cuisine	\$\$\$	
Cous Cous	\$\$ - \$\$\$	BSC .3 mi. eastbound NJ 70.
Moroccan cuisine	\$\$\$	
Alisa Cafe	\$\$	BSC
Cherry Hill Pizza	\$\$	BSC
Taste of China	\$\$	BSC
Emerald Fish	\$\$\$	BSC
Starbuck's Coffee	\$ - \$\$.4 mi. westbound NJ 70.
SUBWAY	\$ - \$\$	West .4 mi. westbound NJ 70.
WAWA	\$ - \$\$.5 mi. westbound NJ 70.
Deli sandwiches	\$\$	
Apollo Pizza	\$ - \$\$.7 mi. westbound NJ 70.
Nagoya Seafood, Steaks, Sushi Salad Works	\$\$ - \$\$\$	Saw Mill Village (SMV)
	\$\$	SMV .8 mi. westbound NJ 70.
Athens Café and Restaurant	\$ - \$\$	SMV .8 mi. westbound NJ 70.
	\$	
Famous Dave's BBQ	\$\$	1 mi. hotel side of NJ 70.
Dunkin Donuts	\$\$	1 mi. eastbound NJ 70.
Ponzio's Diner	\$\$	1.2 mi. eastbound NJ 70.
Pizza Hut	\$\$	Ellsburg Center (EC)
Ming Gardens	\$\$	E.C.
Tavola Dei Amici Italian Ristorante	\$ - \$\$	E.C. 1.2 mi. hotel side NJ 70
McDonald's	\$	1.2 mi. hotel side NJ 70.
Porterhouse Steakhouse	\$\$ - \$\$\$	2.5 mi. hotel side NJ 70
Chili's	\$\$	2.5 mi. hotel side NJ 70
Caffe Aldo Lamberti	\$ - \$\$\$	2.6 mi. opposite side NJ 70
Italian cuisine	\$\$\$	

WEST toward PHILADELPHIA (continued)

NAME	\$	LOCATION
Siri's	\$\$ -	2.7 mi. opposite side NJ 70
Thai French Cuisine	\$\$\$	
Red Hot and Blue	\$ -	3.0 mi. opposite side NJ 70
Ribs and Pulled Meet	\$\$	in Holiday Inn
Old Country Buffet	\$ - \$\$	3.1 mi. hotel side of NJ 70
MAXIM	\$\$ - \$\$\$	3.1 mi. hotel side of NJ 70
Middle East cuisine	\$\$\$	
Friendly's	\$ - \$\$	3.1 mi. hotel side of NJ 70
Bob Evans	\$ - \$\$	3.3 mi. Eastbound NJ 70,

EAST toward the OCEAN

Steak and Ale	\$\$ - \$\$\$	Out the front of hotel, .2 mi. I-295 service road.
Han Chan	\$ - \$\$.6 mi. hotel side of NJ 70.
Korean cuisine and sushi	\$\$	
Burger King	\$.6 mi. eastbound NJ 70.
Big John's	\$ - \$\$.7 mi. hotel side of NJ 70.
Pizza and deli sandwiches	\$\$	
P. J. Welihan's Pub	\$ - \$\$.9 mi. Greentree Rd.
Dunkin Donuts.	\$ - \$\$	1 mi. hotel side NJ 70.
Sakura Springs	\$ - \$\$\$	1.1 mi. eastbound NJ 70.
Oriental cuisine.	\$\$\$	
Quiznos Subs	\$ - \$\$	Cherry Hill Pointe - 1.2 mi. hotel side NJ 70.
Chef's Kitchen	\$ - \$\$	Greentree Place, 1.3 mi. hotel side NJ 70.
McDonalds	\$	2.8 mi. eastbound NJ 70.
Asian Fusion	\$ - \$\$	2.9 mi. eastbound NJ 70.
Tandoor Palace Indian and Pakistani Mexican Food Factory.	\$ - \$\$\$	2.9 mi. eastbound NJ 70.
Boston Market.	\$\$	3.2 mi. hotel side NJ 70
Pietro's	\$\$	3.2 mi. eastbound NJ 70.
Friendly's	\$\$	3.3 mi. hotel side NJ 70
Olga's Diner.	\$\$	3.3 mi. eastbound NJ 70
Champps.	\$\$	3.4 mi. southbound NJ 73

\$ NOTES: \$ Meals Under \$10

\$\$ Meals \$10-\$20

\$\$\$ Meals Over \$20

2007 RETREAT CONFERENCE SPEAKERS

FATHER BILL HALBING



FATHER BILL HALBING is Pastor of *Saint Antoninus* Parish in Newark, NJ. He attended **Immaculate Conception Seminary** in Mahwah, NJ. He was ordained a priest for the **Archdiocese of Newark** on *October 30, 1982*. **Father Bill** received from **Seton Hall University** a **Master of Divinity** in 1982, and a **Master of Art in Judeo/Christian Studies** in 2000. He holds **Bible Studies** and **Days of Recollection**, both at *Saint Antoninus* and all over the **United States**. He hosts a weekly prayer group for staff at the **United Nations Building** in **New York**. **Father Bill** has been the guest speaker at **Youth Conferences** at the **Franciscan University, Steubenville, OH**, **Days of Renewal**, **Parish Missions**, **Children's Bible Conferences**, and has traveled to **Guyana** and **Eastern Europe** to preach God's Word. He has been involved in door to door inner city evangelization and **Hispanic Ministry**. He is an internationally known biblical, charismatic, animated, lively, and dynamic speaker.

FRANCINE SCHMATZ



FRANCINE SCHMATZ is a **Catholic lay evangelist, Bible teacher**, and a **minister** to those in need of **Biblical counseling, prayer and healing**. She is a wife of **37 years** and a mother of three children. Since **9/11/2001**, she has been ministering in the **United Nations Building** in **New York City** teaching the **Word of God**, counseling, and praying for the needs of the staff members. **Francine** is actively involved in her **Charismatic** parish, *Saint Antoninus, Newark, NJ*, in various ministries working with her pastor **Father Bill Halbing**. She also ministers outside the parish by invitation (conferences, retreats, days of recollection, seminars, Bible studies, etc.). She is a very dynamic speaker. **Father Bill** thinks very highly of her ability to convince you of her message which has been gained by many years of working with **Father Bill** at his retreats and conferences.

NEAL LOZANO



NEAL LOZANO is a **Teacher** and **pastoral counselor** and has been active in ministry for more than **35 years**. His ministry is helping people find freedom in Christ. An international speaker, **Neal** has led seminars and spoken at conferences throughout the world. He and his wife **Janet** have led outreach missions to **Poland, Latvia, Slovakia, Ukraine, Haiti, Turkey, Sudan, Kenya, Uganda, and Rwanda**. He is the author of three books, "**Will You Bless Me?**," "**The Older Brother Returns**" and "**Unbound: A Practical Guide to Deliverance.**" This book is impacting **Christians** worldwide by helping them uncover God's plan for their lives. **Neal** has served as the director of **Renewal and Reconciliation**, an association of churches in the **Greater Philadelphia** region. He currently serves as the senior coordinator of the **House of God's Light**, an interdenominational **Christian** community, which he has pastored for **30 years**. **Neal**, a **Roman Catholic**, has a master's degree in religious education from **Villanova University**, where he also led an evangelistic outreach to college students for **18 years**. Married since **1973**, **Neal** and **Janet** have four sons and four grandchildren and reside in **Ardmore, PA**. For more information visit: <http://www.heartofthefather.com>.

ROBERT ABEL



ROBERT ABEL has as his purpose and passion in life speaking God's truth unto today's generation. He lives in **Denver, Colorado**, where he leads a homeless ministry, and helps others to heal through counseling sessions and healing seminars. **Robert** has spoken at parishes throughout the **United States** and in **Africa**. He has been attending daily **Holy Mass** for the past **20 years**, and is the author of six books, including "**The Catholic Warrior**," "**The Healing Power of Jesus**," and "**Healing Power of the Heart**." He is spoken of highly by **Archbishop Charles J. Chaput, OFM, Cap. of Denver, CO**. For more information, visit:

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<http://www.archden.org/dcr/news.php?e=82&s=4&a=1984>, <http://www.catholicwarriors.com>,
<http://www.healingpowerministries.com>, or <http://www.whendietsdontwork.com>.

MOIRA NOONAN



MOIRA NOONAN was raised as a **Roman Catholic**. She began apprenticeship in **New Age** practices and ideas as a college student. For *more than twenty-five years*, she worked in Religious Science ministry, as a psychic counselor and a therapist. She became certified or developed expertise in such areas as Hypnotherapy, Past-Life Regression, Astrology, the “Course in Miracles,” Reiki, channeling, crystals, goddess spirituality, clairvoyance, and other occult practices. In **1993**, after a series of powerful conversion experiences, she returned to the **Roman Catholic Church**, and is now a popular speaker in the **Christian** community, witnessing and evangelizing, and explaining the deeper meaning and influences of the **New Age** movement. **Moira Noonan** has told her story via religious cable and radio stations worldwide. She has a featured chapter about her conversion in *Prodigal Daughters*, **Ignatius Press**. *Ransomed from Darkness: The New Age, Christian Faith, and the Battle for Souls*, **North Bay Books**, is her most recently published book. It is distributed by **Publishers Group West**, and is available through **Spring Harbor**, other major book wholesalers, or [Amazon.com](http://www.amazon.com). She lives in **San Diego, California**. For additional background information visit: <http://www.spiritdaily.org/Spiritual-War-Angels/newageandchurch.htm> or <http://www.ewtn.com/library/NEWAGE/BRAINWAS.TXT>.

FATHER JOHN TINO



FATHER JOHN TINO is **Parochial Vicar** at *Saint Rosalia / Regina Pacis* in **Brooklyn, NY**. He attended the **Seminary** of the *Immaculate Conception* in **Huntington, NY** where he received a **Master of Divinity**. He was ordained a priest for the **Diocese of Brooklyn, NY** on **June 2, 2001**. He studied philosophy and theology at the **Pontifical Lateran University** in **Rome, Italy**. He later received a **Master in Theology** from **Franciscan University, Steubenville, OH**. **Father Tino** speaks **Italian** and **Spanish**. He was **Spiritual Director** for **PFMC** pilgrimages to **Medjugorje, Bosnia-Herzegovina, Lourdes, France, Rome** and other cities in **Italy**, as well as the **Holy Lands of Israel, Jordan, and Egypt**.

FATHER MICHAEL SEMANA



FATHER MICHAEL SEMANA is **Founder and Director** of the *World of Hope Foundation*. He has a captivating gift of song and healing ministry. He is active in deliverance ministry and offers many parish missions. He has a very loving way with children. He will sing Holy Mass on *Saturday*.

He will act as **2007 PFMC RETREAT CONFERENCE Master of Ceremonies (MC)** offering his musical talents between sessions working with the music by **REFUGE**.

His materials can be found at <http://www.worldofhope.org/music.html>.

REFUGE



REFUGE is the **Charismatic Music Group** for the **The Body of Christ Prayer Group** at *Saint Francis Cathedral* of the **Diocese of Metuchen**. They are very family oriented, **Charismatic, Marian, and Eucharistic**. They have graciously provided the music and sound system for **PFMC RETREAT CONFERENCE** events since **1996**.



REFUGE completed its first recording project “**In His Hand**” in **1993**. The

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second recording project was completed in **1996** entitled “**Jesus Shine**”. The third project, “**Consume Us**” was completed in **2001**. **REFUGE** has been *servicing the Catholic Church for over twenty years*. We invite you to join us. For further information on how this ministry can assist you, visit <http://www.refuge.net> or contact **Pete Maszczak** at **908-638-6392**.

KATHLEEN and KEITH WERNER



KATHLEEN and KEITH WERNER, 3rd and 2nd from left, received a special call to ministry in **1989** and have been coordinating pilgrimages, retreats, conferences, days of recollection, healing prayer, etc. since that call. Visit <http://www.geocities.com/pilgrimsfaith> to view their stories and background information. They operate the **PFMC** as a not-for-profit, all-volunteer religious association with the blessing of the **Bishop Joseph Gallante, Camden, NJ**, shown 4th from left with some of the volunteers in the **Epiphany House Upper Room** during his **10/5/05 PFMC** visit. With the help of other **PFMC** volunteers, they have coordinated annual **PFMC RETREAT**

CONFERENCE since **1990** in the **Camden and Trenton Dioceses** as well as the **Archdiocese of Philadelphia**.

HAPPY BIRTHDAY!

February is a great month for Special Days. The **14th** was **Valentine's Day**. **Tuesday (20th)** is the birthday of **Fay Ramos**. **Ash Wednesday, the 21st** is special to the **PFMC Family** because it not only is the beginning of **Lent** but it is also the birthday of **Kathleen Werner, Father Mike Semana and Deacon Emil Ralbusky**.

MARY, OUR GUIDE to HEAVEN

Virgin full of grace, I know that at Nazareth you lived modestly, without requesting anything more. Neither ecstasies, nor miracles, nor other extraordinary deeds enhanced your life, O Queen of the Elect.

The number of the lowly, "the little ones," is very great on earth. They can raise their eyes to you without any fear. You are the incomparable Mother who walks with them along the common way to guide them to Heaven.

Beloved Mother, in this harsh exile, I want to live always with you and follow you every day. I am enraptured by the contemplation of you and I discover the depths of the love of your Heart.

All my fears vanish under your Motherly gaze, which teaches me to weep and to rejoice!

AMEN!

(by Saint Theresa of the Child Jesus (AD 1897))

Please keep the **PFMC**, the **EPIPHANY HOUSE** and all of the **PFMC Volunteers** in your prayers.

MINISTRIES / VENDORS – ENTRY FOYER, WINDSOR BALLROOM

Ministry / Vendor / Address [Primarily Books, Tapes, and Compact Discs (CDs)]	Principal Minister / Coordinator	Phone Number
Aardvark Productions [Presentation and Homily CDs and Tapes] (www.aardvarkrecording.com), 633 North 4th St, Steubenville, OH 43952 1935	Lou CONTUMELIO aardvark9999@comcast.net Jessica SHOEMAKER	740-284-0914
ABEL, Robert, Valentine Publishing House, P. O. Box 27422, Denver, CO 80227-0422	Robert ABEL valentinemedia@msn.com	303-978-9019
HALBING, Father Bill, Pastor [Tapes and CDs] Saint Antoninus Parish , 337 South Orange Ave, Newark, NJ 07103-2194	Father Bill HALBING st_antoninus@msn.com	973-623-0258
LOZANO, Neal and Janet, Heart of the Father Ministries (www.heartofthefather.com/Home%20.html), P. O. Box 905, Ardmore, PA 19003-0905	Neal and Janet LOZANO neal@heartofthefather.com	610-649-6160
NOONAN, Moira, P. O. Box 231732, Encinitas, CA 92023- 1732	Moira NOONAN moiranoonan@adelphia.net	760-944-9516
REFUGE - @HISTUNES (www.refuge.net), 14 Silverthorn Rd., High Bridge, NJ 08829-1202	Peter MASZCZAK psm2@earthlink.net	908-638-6392
SCHMATZ, Francine Saint Antoninus Parish , 337 South Orange Ave, Newark, NJ 07103 2194	Francine SCHMATZ snowflake007@juno.com	973-623-0258
SEMANA, Father Michael [Tapes, CDs, Isaiah58] World of Hope Foundation (www.worldofhope.org), Saint Rose Convent , PO Box 26092, Cincinnati, OH 45226-1211	Father Michael SEMANA Frmike@worldofhope.org headquarters@worldofhope.org	513-281-0029 985-851-2500 504-361-8965

SCHEDULE for DISPLAYS in REGENCY BALLROOM

DAY / DATE	OPEN	CLOSED / LOCKED
FRIDAY, 2/16/07:	4 PM to 6 PM About 10 PM to About Midnight	8:00 PM to 10 PM Midnight to 6 AM
SATURDAY, 2/17/07:	Prior to 8:10 AM, 9:15 AM to 11:30 AM, 12:45 PM to 2 PM, 6 PM to 7:30 PM After Healing Service / Exercise to About Midnight	11:30 AM to 12:45 PM 4:45 PM to 6 PM 7:30 PM to 10 PM Midnight to 6 AM
SUNDAY, 2/18/07:	Prior to 8:10 AM, 9:30 AM to 10 AM, 10:45 AM to 11:15 AM, NOON to 2 PM	4:15 PM to 6:00 PM

GENERATIONAL HEALING - A DEEPER LOOK

As you read this article, we encourage you to have your Bible at hand, and take the time to look up the references given. It will give you a greater understanding of what I am writing, and what the Lord is speaking to us through His WORD. It will also help you in the validation of the call for generational healing starting with yourself.

Every material blessing we enjoy has come to us from the labors of our ancestors. We have reaped the beauty of art, the fun of wholesome comedies, the joy of music, and wisdom from efforts in education. But as we reap every good blessing, we also reap from their sins. As children of Adam and Eve we inherited their original sin and have been sentenced to the same penalties. (read **Genesis 3:15-19**)

In the valley of generations of sinfulness we see and weep over the afflictions of body and soul. We wander in the emptiness seeking fulfillment and freedom. We seek through others the love, security or affirmation we feel was or is missing. In life there is always a sense of struggling against something one cannot identify. It is elusive and many times threatening or oppressive like a shadow. As one priest I know describes it, "it feels like bouncing against some tightly hung saran wrap". No matter how hard one struggles, one cannot find out the reason for this feeling, or lift it. Often there are bad dreams associated with this feeling, and they persist and persist. No amount of praying or weeping seems to send them away or solve them. One cannot pinpoint the cause of the problem or get a grip on it. You just feel oppressed. Many describe the feeling as one of "heaviness".

Sin is to blame, and the sin before that, and the sin before that, all the way back to Adam and Eve, and then to Satan himself!

Father John Hampsch in his book "**HEALING THE FAMILY TREE**" (available through the **PFMC** at \$7.95 plus \$3 postage) gives an example relating to occultism (even practising astrology): it often results in family disintegration, feuds, divorce, separation, depression. It is passed down to their offspring. Often situations of numerous accidents within the family, and illnesses, and situations of great hardships occur over and over again. A family member is "hit" and then another, until there is always a "whirlwind" of activity and happenings that cannot be explained. Someone says "I feel cursed," or "there is a bondage - the devil just won't let me alone". One might then look through the generations and investigate a pattern which will lead to a curse or seal put on the family tree generations back.

Suppose you look at the problems in your life. Then you look back over your maternal and paternal lives, and there in front of you stands the same problems, maybe with a slight different twist, but unmistakably there. It is likened to a single tiny thread that runs through a series of unconnected people or incidents in life. Looking a little broader at cousins, aunts and uncles, brothers and sisters, the symptoms pops up again and again. There it stands; anger, physical sickness, alcoholism, drugs, abortions, cancer, strokes, fornication, attention deficits, depression, anorexia, schizophrenia, obesity, stress and anxiety, theft or other violence, material covetousness, pornography, adultery, divorce, divisions in marriage, confusion, barrenness, violent deaths and suicide, patterns of rejection, or things of the occult such as palm reading, seances, and Oji boards. Kenneth McAll has researched these and found that they relate to intergenerational traits. These are like "skeletons" in the family closet that have remained hidden to us, but not hidden to God. (**Job 20:27** and **Luke 12:2**). They are things we don't talk about. They are family "secrets."

Let us look at ourselves or our children within the womb and imagine the following:

With babies that have been aborted or miscarried, God knows and sees every aspect of the child within the womb. He said "**Before I formed you in the womb I knew you**" (**Jer 1:5; Ps 139:13**) Babies feel emotional and physical pain, hear music, and sense and react to familiar and unfamiliar noise. They are very aware of danger, sense when the mother is frightened, and are aware of peacefulness and quietness of spirit. They may even have memory at the moment of conception.

In studying Karl Prisbam's theory, he shows that memory depends on protein molecules in the single cell. Lyall Watson presented a theory that memory is stored in a spiritual body which accompanies our physical body.

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This is the soul at conception. In both cases, the baby that is aborted or miscarried carries with it the memories of generations including the memory of the murder by the mother aborting him, or the loving desire of the mother in pain as he is miscarried. Because a baby's memories are connected with a mother's experiences and reactions, and this relationship is based upon hormonal and chemical transfer across the placenta, as well as a psychic and spiritual communication between mother and child, we can now see how a mother and the environment may affect the emotional health and memory of the child.

If there is a traumatic experience or a situation of physical or verbal and emotional abusive situations occurring during pregnancy, or anxiety and fears, the baby senses it and reacts in utero, and after birth. Babies who have survived inter-uterine trauma and even abortion have often had personality disorders traced to this prenatal trauma, especially from conception through the first three months in the womb. This can be healed. Jesus transcends time, and heals the hurts of His children. This is called a healing of memories and generational healing with a parent or with a child.

Of a personal nature, Keith and I lost 6 babies, including a set of twins, in miscarriage. We so wanted a family and we were heartbroken with each loss. But I have, through prayer and healing of memories been able to meet my babies, know their sex and to give each of them a name. I asked that they be baptized in desire, and was able to emotionally and spiritually give them back to God with great joy and love. Though a painful experience, it has given me great peace to know they are in His arms, and that they can intercede before God for us. God then blessed us with Kurt, whom we adopted when he was 3 weeks old, and two natural children, Katherine and Kent. All three were miracles to us.

God desires to have us present to Him all our children, whether living or dead, aborted, stillborn, or miscarried. **“Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.” (Luke 18: 15-16)** The *Catholic Church* through *PROJECT RACHEL* has played a great part in the healing process of women and parents who have experienced such a loss which still seems to hang on them in “heaviness”. (read **Matthew 18: 6-19**).

Often women who have had abortions struggle with hidden guilt and grief, and are led into the oppression of depression. Many suffer with psycho-somatic disorders, seeking attention in the physical area when their emotional area is really crying for healing from all the hurt. Their spirit calls out for a healing of memories, and reconciliation and peace with God. When they ask for forgiveness from their dead child and from Jesus, and they can begin to forgive themselves, they begin to feel freed from the torment. A lot of research has been coming forth that the fathers of babies aborted or miscarried also suffer great feelings of anxiety, guilt, shame, and sense of loss.

Blessings and curses have their ROOTS in generations back. Consequently, one may be confronted with recurrent situations or patterns of behavior that cannot be explained solely in our lifetime. There are many reports of people freed of schizophrenia and other diseases by the prayer and celebration of Mass and Eucharist for their ancestors. Dr's. John and Paula Sandford in the books *“Healing the Wounded Spirit”* and *“The Transformation of the Inner Man”* have, through their practice, been able to identify numerous psychological conditions that occur as a result of curses, sin, and physical illness. Their work with patients have healed many in spiritual imprisonment.

Let me cite some scripture related to this:

“Whoever blesses Israel will be blessed, and whoever curses Israel will be cursed.” (Numbers 18:9)
“If one part is hurt, all parts are hurt with it”. (1 Corinthians 12-26)

Also read: **1 Corinthians 9:19** and **6:13**, **Ephesians 1:1**, **1 John 1:7**, **Hebrews 13:12**, **Romans 6:13**, and **Revelation 12:11**.

In **Galatians 3:13** *Paul* speaks through Moses of the Law. He states that **“Christ has redeemed us from the curse of the law.”** The law had declared that anyone executed by hanging had by that very fact become a curse. The same law that proclaimed the curse thus opened the way for deliverance from the curse through the sacrifice of Christ. But this does not include the various forms of the original curse that God pronounced upon

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Adam and Eve after their disobedience. Here look at **Genesis 3:14-21**, and **Genesis 4:99-16**. It is very clear how God cursed the sin of Adam and Eve, and how this curse plays out in our lives.

Places can be blessed but can also be desecrated such as through occult actions or through an unloving death. In reading the story of Cain and Abel, the ground was desecrated by the blood of Abel. We can read **Genesis 4:10** on this. When we passed through the Valley of Hinnom in Jerusalem, which is called Gehenna, we know that pagans desecrated this place through the sacrifices of their children. It is still the garbage dump of Jerusalem. Gehenna became an image for Hell as we read in **Mt 5:22**.

When an unloving death has desecrated a place, then prayer for the deceased can make that place sacred. Where there has been repeated sins of blasphemy, cursing, and sexual promiscuity, prayer can lift the curses, and can make them sacred places protected by God. That is why so many will have their homes blessed in protection against or in lifting of generational curses.

While in Medjugorje in 1994, Kenneth McAll had Father Slavko celebrate a **GENERATIONAL HEALING** Mass with Eucharist for the souls of the Croats, Muslims and Serbs who were killed by the Ustashe (Croatian nationalists, previously royal guards, who were sympathizers with the Fascists and Nazis) during World War II. They were buried in pits just outside Medjugorje. In Medjugorje, there is a quietness and “healing” of feelings within families as a result.

The Lord knows how hard it is for us to stay in TRUTH. But His truth stands forever. Truth is our path to healing all in our family tree, and to lead our souls to Eternal Joy. We can look at the curses or sins of our families. Our lives can be changed by what we not only discover, but what we can ask God to take control over and heal. God has given us the greatest way for healing. It is through Eucharistic centered prayer. It brings wholeness and hope to the victims of bondages.

When we pray and make a firm decision to do the work necessary in **GENERATIONAL HEALING**, we take the first steps in deciding to break the chains holding us to the same thread of the **EFFECTS OF SINS**.

Many times we must prepare ourselves spiritually and go through prayer of deliverance (**Mk 5: 1-21**), or through healing of memories, and even get outside counseling to help to change the behavior patterns associated. But, it is worth the work and the pain. Freedom into the Light of God’s Kingdom and His vision for His children is a whole new world of Eternity that He meant for us. When we touch the problem in its **ROOT CAUSE**, rather than in its mere symptoms, we “**take the ax unto the root of the tree**” (**Matthew 3:10**). Then in spite of poor ancestral material and our perpetuation of it, wholesome offspring can be formed “**Even from stones God can raise up children**” (**Matthew 3:9**).

Father Peter McCall of the “*House of Peace*” in New York has published a book called “**RISE AND BE HEALED**” He describes **GENERATIONAL HEALING** as “healing of relationships”. Father Robert DeGrandis in “**INTERGENERATIONAL HEALING**” explains that healing comes by “visualization of the offending ancestor or ancestors, and bringing them to Jesus. The ties to the sinful loyalty are cut. Negative ties are cut. Emotional wounds are opened and cleaned through confession and prayer, and the undiscovered root is removed. They are brought into a loving and forgiving presence.” We, as members of the family stand in the “gap” of intercession and healing. We and our generations forward reap of the benefits of healing.

We simply cannot afford to hold grievances or the effects of their sinfulness against anyone living or deceased. Have you ever regretted or felt “haunted or saddened” by an unreconciled situation with a friend or relative alive or who died? Just because a person has died or we don’t see the person anymore doesn’t mean that our relationship has ended. The **EFFECTS** of the disagreement or relationship are still there. It is never too late to be reconciled. Jesus told us, “**Whatever you bind on earth will be bound in Heaven: whatever you loose on earth will be loosed in Heaven**” (**Mt. 18:18**)

Our prayers for the dead are in no way contact with the dead. They are simply prayers to Jesus on behalf of the dead. He was and remains the intercessor before God the Father for us, We can have an experience of the gift of presence and loving union or reconciliation with a departed one for whom we are praying. We are all part of the Body of Christ whether living or dead.

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“Yet ours were the sufferings He bore, ours the sorrows He carried. But we, we thought of Him as someone punished, struck by God, and brought low. Yet He was pierced through for our faults, crushed for our sins. On Him lies a punishment that brings us peace, and through His wounds we are healed”. (Isaiah 53: 4-5)

Family ties are rooted in inheritance collectively within the Body of Christ. I have had this wonderful experience with feeling the presence of my father near me as I prayed for him in generational healing on top of Mount Krizevac in Medjugorje. After a GENERATIONAL HEALING Mass in my home I had a dream of thousands of people sitting on steps. When I approached them, some looked familiar, but many were strangers. They all began to clap and say thank you. I somehow had an interior feeling of joy and peace that they were my family members saying thank you.

Won't you join in prayer for healing within your family tree? Open your heart and mind to have Jesus show you all the areas of your life that need healing. Only in our own healing can others begin their healing. Only in taking responsibility for our own sinfulness and recognizing that our sin was chosen by us either consciously or unconsciously can we begin to heal. Only in recognizing that we are and have been a sinful people going back generations will we accept our own responsibility for perpetuating sin(through our role modeling) in future generations. Jesus waits for us with open arms. He longs to talk to us, to be heard by us, to reconcile us with our past and our present, to strengthen us for the future and all future generations. Nothing is hidden from Him. We hide or stuff memories from ourselves and others. By opening ourselves first through a good examination of conscience, and then through confession one begins a new life of grace in Christ, through Christ, and with Christ. We change behaviors and walk the walk of Christ with Him always at our side.

(by Kathleen Werner, Co-Director of **PFMC**)

SACRAMENTS and the EUCHARIST

Mother Mary, we pray for the blessing and understanding to receive more frequently and reverently, the Holy Sacraments, given to us through the grace and love of the Triune Godhead. May these Holy Sacraments, especially Penance and the Holy Eucharist, be cherished more devoutly. We pray that these Sacraments will renew us spiritually and strengthen our crusade to do the will of God

Mother Mary, we pray for the conversion of hearts and minds. Please touch and inspire the hearts and minds of those who dwell in darkness, that they may see the light of Salvation and receive the gifts of the Holy Spirit.

Mother Mary, we pray for all humanity to turn to the one True God, for the cleansing of hearts, and minds, for the strengthening of faith, that we may live in truth. Inspire us with the desire to achieve the state of sanctifying grace.

Amen.

GUIDELINES FOR RECEIVING COMMUNION

FOR CATHOLICS

Catholics fully participate in the celebration of the Eucharist when they receive Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood. In order to be properly disposed to receive Communion, communicants should not be conscious of grave sin, have fasted for an hour, and seek to live in charity and love with their neighbors. Those conscious of grave sin must first be reconciled with God and the Church through the Sacrament of Penance. Frequent reception of the Sacrament of Penance is encouraged.

FOR OTHER CHRISTIANS

We welcome to this celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions in Christianity that we cannot extend to them a general invitation to receive Communion. Catholics believe that the Eucharist is an action of the celebrating community signifying a

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oneness in faith, life, and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must all pray.

FOR THOSE NOT RECEIVING COMMUNION

Those not receiving sacramental Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another. This is called a Spiritual Communion.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot extend to them an invitation to receive Communion, we do invite them to be united with us in prayer.

(National Conference of Catholic Bishops)

RECEIVING HOLY COMMUNION

PROPER DISPOSITIONS

- Catholic
- If married, married in the Catholic Church
- Free of mortal sin
- Fast from food and drink for 1 hour before communion

RECEPTION

- Pray silently an **Act of Contrition** before **Holy Communion**
- Before receiving (when second in line), one is required to make an act of reverence, either:
Genuflection, Solemn Bow, or Sign of the Cross
- Answer "**AMEN**" to "**THE BODY OF CHRIST**" it is not appropriate to say "amen father" or "thank you", etc.
- If receiving on the tongue, hands should be folded and tongue extended
- If receiving in the hands, hands should be positioned as follows:
 1. Right hand on bottom, left hand on top
 2. Hands should be fully open, flat and level, held up toward the minister of Holy Communion.
 3. Holy Communion cannot be received in the hand if one's hands are not positioned properly, if one is holding rosaries, wearing gloves or if (a child's , or adults) hands are not clean.
- One should **NOT** make the sign of the Cross **AFTER** receiving Holy Communion, but rather before receiving, especially if one does not genuflect or make a solemn bow
- If receiving in the hand, one should communicate right away; one should not be walking as one receives
- Hands should always be folded together when going up to and coming back from Holy Communion.

THANKSGIVING

- Upon returning to the pew one should spend several minutes in **PRIVATE PRAYER** to thank Our Lord for coming, etc.
- One's eyes should be closed for these minutes of thanksgiving to avoid being distracted by others coming and going. Holy Communion is **NOT A PARADE** time! We should **NOT** be watching others. This is **PERSONAL TIME ALONE with the LORD**
- It is proper to be seated when the tabernacle door closes.

(from *Saint Peter's Parish Bulletin, Merchantville, NJ*)

TRUST

Trust is the key to receiving God's mercy. The more we trust that God really loves us, really cares about us in a personal way, no matter how bad our sins have been, the more we can let go of all the things that prevent us from being filled with His love.

ACT of THANKSGIVING

O my God, I thank You for all the favors You have bestowed upon me. I give You thanks from the bottom of my heart for having created me, and for all the joys of life, and its sorrows, too; for the home You gave me, for the loved ones with which You have surrounded me, for the friends I have made through life.

My Lord, I thank You for guarding me always and keeping me safe; I thank You for giving me so often in the Sacrament of Penance forgiveness, for my sins; for offering Yourself in Holy Mass with all Your infinite merits to the Father for me; for coming to me in Holy Communion in spite of the coldness of my welcome; for the patient waiting in the adorable Sacrament of the altar.

My Jesus, I thank You for having lived, suffered and died for me. I thank You for Your love. I thank You, Lord, for preparing a place for me in Heaven where I hope to be happy with You, and to thank you for all eternity. Amen.

PRAYER to OUR LADY of the MOST BLESSED SACRAMENT

As I kneel here in the presence of your Son, Jesus, my thoughts turn to you, His Mother, under the title of Our Lady of the Most Blessed Sacrament, and I address to you my prayer of strong faith and fervent petition:

Virgin Immaculate, Mother of Jesus and my Mother, I invoke you under the title of Our Lady of the Most Blessed Sacrament, because you are the Mother of the Savior Who lives in the Eucharist. It was from you that He took the flesh and blood which He feeds me in the Sacred Host. I also invoke you under that title because the grace of the Eucharist comes to me through you, since you are the mediatrix, the channel through which God's graces reach me. And finally, I call you Our Lady of the Most Blessed Sacrament because you were the first to live the Eucharistic life. Teach me to pray the Mass as you did, to receive Holy Communion worthily and frequently, and to visit devoutly with Your Son, Jesus, in the Blessed Sacrament. Amen.

LITANY of the BLESSED SACRAMENT

- * *Have mercy on us* is repeated after each of the following invocations.
- ** *O Lord, deliver us* is repeated after each of the following invocations.
- *** *We beseech You, hear us* is repeated after each of the following invocations.

Lord, have mercy. *Christ, have mercy.*

Lord, have mercy. *Christ, hear us.*

Lord, have mercy. *Christ, graciously hear us.*

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

God the Son, Redeemer of the world,

God, the Holy Spirit,

Holy Trinity, one God,

Living Bread, that came down from Heaven,

Hidden God and Savior,

Corn of the elect,

Wine whose fruit are virgins,

Bread of fatness, and royal Dainties,

Perpetual Sacrifice,

Clean Oblation,

Lamb without spot,

Most pure Feast,

Food of Angels,

Hidden Manna,

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Memorial of the wonders of God,
Super-substantial Bread,
Word made flesh, dwelling in us,
Sacred Host,
Chalice of Benediction,
Mystery of faith,
Most High and adorable Sacrament,
Most holy of all sacrifices,
True Propitiation for the living and the dead,
Heavenly Antidote against the poison of sin,
Most wonderful of all miracles,
Most holy Commemoration of the Passion of Christ,
Gift transcending all fullness,
Special memorial of Divine Love,
Affluence of Divine Bounty,
Most august and holy Mystery,
Medicine of immortality,
Tremendous and life-giving, Sacrament,
Bread made flesh by the omnipotence of the Word,
Unbloody Sacrifice,
Our Feast at once and our Fellow-guest,
Sweetest Banquet, at which Angels minister,
Sacrament of Piety,
Bond of charity,
Priest and victim,
Spiritual Sweetness tasted in its proper source.
Refreshments of holy souls,
Viaticum of such as die in the Lord.,
Pledge of future glory
Be merciful, *Spare us, O Lord.*
Be merciful, *Graciously hear us, O Lord.*
From an unworthy reception of Your Body and
Blood,

*O Lord, deliver us. ***
From the lust of the flesh,
From the lust of the eyes,
From the pride of life,
From every occasion of sin,
Through the desire, by which You desired to eat this Passover
with Your disciples,
Through that profound humility, by which You washed their
feet,
Through that ardent charity, by which You instituted this Divine
Sacrament,
Through Your Precious Blood which You have left us on our
altars,
Through the Five wounds of this Your most holy Body, which
You received for us,
We sinners, *We beseech You, hear us.****
That You would preserve and increase our faith, reverence, and
devotion toward this admirable Sacrament,
That You would conduct us, through a true confession of our
sins, to a frequent reception of the Holy Eucharist,
That You would deliver us from all heresy, perfidy, and
blindness of heart,
That You impart to us the precious and heavenly fruits of this
most Holy Sacrament,
That at the hour of death, You would strengthen and defend us
by this Heavenly Viaticum,
Son of God,
Lamb of God, You take away the sins of the world;
Spare us O Lord.
Lamb of God, You take away the sins of the world;
Graciously hear us, O Lord,
Lamb of God, You take away the sins of the world;
Have mercy on us.
Christ, hear us, *Christ, graciously hear us.*

BLESSED OIL

“They shall come streaming to the Lord’s blessings: the grain, the wine and the oil” (Jer. 31:12). In these words the prophet Jeremiah foretells the blessings that God would one day pour out upon His people.

Oil in particular was a special sign of God’s blessing. Among the many beautiful provisions of the Good Shepherd is His anointing: “You anoint My head with oil” (Ps. 17:5). The tribe of Asher was especially blessed among all the tribes of Israel (the word “asher” means “happy” or “blessed”) because, as Moses said, “the oil of his olive trees runs over his feet” (Dt. 33:18).

It is no wonder then, that oil became a symbol of the fullness of God’s blessings poured out through His Holy Spirit, and that the expected Savior would be the Anointed One (the Messiah or Christ). Thus oil has become a rich symbol of our life in Jesus, of our sharing in His anointing and in the outpouring of His Holy Spirit. Using oil can be a beautiful and powerful way of renewing our life in Jesus, especially when this oil has been “made holy by God’s word and by prayer” (1 Tim. 4:5).

(by Abbot Andrew Mikes, O.S.B.)

OIL in the BIBLE

Perhaps no other element in the Bible was used for such a wide variety of purposes as was oil. Listed below are only some of them. Oil was used in cooking and baking. In particular, the loaves offered in sacrifice were to be made with oil (Ex. 29:2). Oil was often mixed with perfumes and used to make oneself more beautiful and attractive (Ruth 3:3; Jdt. 16:7). As such it was also used to honor guests. Anointing them with perfumed oil was a sign of great honor and respect, as well as a way of offering refreshment after a journey (Lk. 7:37-38, 46; Ps. 17:5).

Perhaps for this same reason it was often referred to as an “OIL OF GLADNESS,” bringing joy to the heart (Ps. 45:8; Is. 61:3; Heb. 1:9). Oil too was a source of light, being used in lamps both in homes and in the Temple (Ex. 27:20; Mt. 19:3). The flame thus kindled likewise became a symbol of the Holy Spirit, Whose fire purifies and inflames us with love and zeal (Acts 2:3).

The healing properties of oil were also recognized (Ex. 16:9; Lk, 10:34). The apostles used it for healing, apparently at the instruction of Jesus Himself (Mk. 6:13), and this practice was continued in the early Church (Jas. 5:14). Moses gave instructions for the making of a sacred anointing oil (Ex. 30:22-19). With this oil the Israelites were to consecrate the priests (Ex. 29:7; Lev. 8:12). Even the meeting tent and the objects of worship were to be anointed with this oil, and thus consecrated to God (Ex. 30:26-29; Lev. 8:10-11). The kings of Israel were also anointed with oil (1 Kgs. 1:39; 2 Kgs. 9:6).

Furthermore, we read that when Samuel anointed David as king “from that day on, the Spirit of the Lord rushed upon David” (1 Sam. 16:13). From this experience, and perhaps others like it, oil became a symbol of the Holy Spirit. The prophets therefore who spoke under the influence of the Spirit were considered to be anointed by God (Is. 61:1), and were sometimes even anointed with oil (1 Kgs. 19:16).

(by Abbot Andrew Mikes, O.S.B.)

JESUS, THE ANOINTED ONE

The expected Savior of Israel, being the Anointed One, was to receive the full and complete anointing of God’s Spirit. Every blessing given through oil in the Old Testament was to be poured out in fullness upon the Messiah, and through Him upon all God’s people. Throughout His entire life Jesus showed Himself of be the Anointed One. At His baptism in particular, He received a powerful anointing of the Spirit, as Peter later bore witness: “God anointed Him with the Holy Spirit and power. He went about doing good works and healing all who were in the grip of the devil” (Acts 10:38).

The New Testament witnesses also to Jesus’ three-fold anointing as King (Lk. 1:33), Prophet (Lk. 4:18), and Priest (Heb. 7:17), and to His being anointed with the oil of gladness (Heb. 1:9). In short, the fullness of anointing, the fullness of God’s Spirit, is to be found in Jesus. It is to Him that we must go to receive of that anointing. “THE DISCIPLES WERE CALLED CHRISTIANS” (ACTS 11:26) Since Jesus is the Christ, the Anointed One, it is not surprising that His followers soon came to be called “Christians,” “anointed ones.”

To be a Christian means to share in the anointing of Jesus, to receive His Holy Spirit and the blessings the Spirit imparts. How do we do this? How do we receive Jesus’ anointing? Scripture mentions three initial steps: repentance, faith, and baptism (Acts 2:38). But there was also, in addition to baptism, even in apostolic times, the laying on of hands because it signified becoming a sharer in the anointing of Jesus through the gift of the Holy Spirit. In the course of time this came to be called the Sacrament of Confirmation, and the oil used was called “chrism.” To this anointing there was later added a pre-baptismal anointing to prepare catechumens for baptism. This oil came to be called the “oil of catechumens.”

A third oil mentioned in the letter of James (5:14) is the “oil of the sick.” Until at least the 9th century lay people as well as clergy could use oil in praying for the sick. For example, Pope Innocent I in 416 wrote: “not only priests but all Christians may use this oil for anointing, when either they or members of their household have need of it” (Letters 19, 8). The first oil, chrism, is also used in baptism, when for some reason, confirmation does not follow immediately, and it is used as well in the ordination of bishops and priests.

These three oils are blessed each year by the bishop during Holy week. Together they signify in various ways our full sharing in the anointing of Jesus. By using all these oils we give outward expression to our faith in Jesus as God's Anointed and thereby share more deeply in His anointing.

BLESSED OIL for ALL CHRISTIANS

Besides the three oils which the Church now reserves for use in the sacraments, the Church also recognises the use of blessed oil for use by all Christians. (See Roman Ritual, p. 393, no 3). We find, for example, in the Roman Ritual a special prayer for the blessing of oil. In this prayer the priest prays: "Let it (the oil) bring health in body and mind to all who use...You have ordained it for anointing the sick...We pray, that those who will use this oil, which we are blessing in Your name, may be delivered from all suffering, all infirmity, and all wiles of the enemy." The purpose of this oil as stated in the prayer is primarily for healing and protection from harm; but the oil can also be used to pray for all the blessings which the oil represents; that is, all the riches which are ours in Jesus, and which the Church prays will be ours through the three sacramental anointing. We can use the oil in this way because the Church sees the blessed oil, as well as other blessed objects (such as holy water), as extensions and radiation's of the sacraments: (Roman Ritual, p. 387). In this sense, just as holy water can be used to renew our baptismal commitment to Jesus, so blessed oil can be used to renew the anointing received in the sacraments.

USING BLESSED OIL

Although any vegetable oil may be used, it is best to obtain olive oil because of its rich Biblical significance. You may wish to add a small amount of perfume to the oil to give it a pleasing fragrance. If possible, have the oil blessed according to the blessing in the Roman Ritual. If this is not possible, another prayer of blessing could be used, inviting others to join in the prayer. Through this prayer, the faith of others is joined to the faith of the one using the oil. This combined prayer can be especially powerful. (See Mt. 18:19; Acts 19:12) The oil can be used in praying for oneself or in praying for others. The simplest way of anointing is to make the sign of the Cross on the forehead while saying the prayer. (See Ez. 9:3; Rev. 7:3) But other parts of the body can also be anointed, especially when the need for healing may be localised in one or several parts of the body. But various parts of the body can also be anointed to consecrate them to the Lord - even as parts of the Temple were once consecrated with oil. (See Rom. 6:13) When praying for others, it would be advisable to inform them that you are using blessed oil and are not administering a sacrament of the Church. It is also advisable to keep the oil in a special and safe place, setting it aside as something holy.

(by Abbot Andrew Mikes, O.S.B.)

AN ANOINTING PRAYER for USE with BLESSED OIL

(Although prayer from the heart is always preferable, the prayer given below might serve as a pattern in formulating your own. You may wish to choose one or the other parts of the prayer according to your needs, developing it in your own words. You may also wish to precede this prayer by a prayer of repentance and a renewal of faith in Jesus.)

Father, by this holy oil, consecrate me to Yourself, to belong entirely to You. Consecrate me, Father, in Your Son, Jesus, Your beloved and Your anointed, that I might share in His perfect anointing, living fully in Him, "not having a justice of my own" (Phil. 3:9), but sharing in His holiness and in His consecration to You.

Through this oil, Father, seal me with the gift of Your Holy Spirit. Consecrate me by Your Spirit "to a life of obedience to Jesus Christ and purification with His blood" (1 Pt. 1:2). Consecrate me, Father, to share in the royal priesthood of Your Son, that I may offer "spiritual sacrifices acceptable" to You "through Jesus Christ" (1 Pet. 2:5).

Anoint me, Father, to share in the "kingly reign" (Rev. 1:9) of Your Son. Let no sin reign in me but only Your divine Spirit of holiness. Anoint me, Father, to share in the prophetic ministry of Jesus.

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“to bring glad tidings to the poor” (Lk. 4:18), to bear witness, in the power of Your Holy Spirit, to the salvation You offer us in Jesus. May this oil be for me, Father, an oil of gladness, lifting every depression and sadness and filling me with the joy of Your Spirit. Through this oil may Your Spirit fashion me in the image of Jesus, to reflect His beauty and attractiveness (Ps. 45:3), and to spread abroad the fragrance of His all-embracing love (1 Cor 2:14; Songs 1:3, 12). May it be within me the source of Your eternal light, burning brightly until the coming of Your Son in the full splendor of Your kingdom. May the fire of Your Spirit be kindled within me to purify my mind and my heart and to set me aflame with Your divine love. Consecrate me, Father, by this oil as Your holy Temple, Your “dwelling place in the Spirit” (Eph. 2:21-22). Consecrate and make holy each member of my body to serve You in holiness and honor (1 Thes. 4:4).

(In your prayer you may wish to mention specific members of your body, as well as your mind, will, emotions, feelings, etc.)

(from DOVE PUBLICATIONS, Leaflet #90)

AN ANOINTING PRAYER for ONESELF USING BLESSED OIL

Father, I anoint myself with this oil in the name of Jesus, Your Son. He is Your healing remedy for all my illnesses. Through this holy oil may I experience the healing power of Your Spirit flowing out to me through the death and resurrection of Jesus. As this oil penetrates and heals, may Your divine Spirit penetrate my whole being and drive out all darkness, sin, and evil, and fill me completely with Your healing light. Father, may I be restored, for Your honor and glory, to full health of body, mind and spirit.

Amen.

(from DOVE PUBLICATIONS, leaflet #90)

HOLY OIL of GLADNESS

One receives many wonderful graces of healing through anointing and praying with others. Have you ordered your bottle of Holy Oil of Gladness blessed in Medjugorje? Do you need another bottle? We still have a new supply of Oil of Gladness brought back from Medjugorje. It was blessed by one of the priests at **Saint James Church**. Use the above prayers or use the printed prayer that accompanies the oil. Never hold back laying on hands in prayer and anointing your sick relatives, friends, yourself, or your children as they sleep at night. Use it at your prayer groups when you pray with each other. The Lord wants us all to be healed. He uses the gift of healing, the gifts of the Holy Spirit which are in each of us. The bottle is a perfect size for carrying in your purse or pocket. You never know when you can use it. We must special package and handle these bottles for mailing. We therefore request a donation of \$5 to cover the cost of the bottle, postage, covering the bottle with bubble wrap and special handling. Please stop in at the **PFMC**, and we will hand your bottle to you.

CATHOLIC CHARISMATIC RENEWAL (CCR)

The Catholic Charismatic Renewal is a Vatican-supported movement, whose primary purpose is to promote re-release of the gifts of the Holy Spirit – the gifts of our baptism. The prompting of this re-release happens through Baptism in the Holy Spirit. The Catholic Charismatic movement began in 1967 with several college students, at a retreat in Pittsburgh, Pennsylvania, who spent a weekend praying to God for the Holy Spirit. Through this movement, the Holy Spirit has swept around the world enriching the Church and the spiritual lives of millions. Our Holy Father has invited Charismatic Renewal to become the “heart of the Church”

(Hearts Aflame)

DISCOVERING the RICHES of BAPTISM in the SPIRIT

In this article we will explore some spiritual and psychological parallels of our individual walk with the Holy Spirit. We will highlight the fundamental role our baptismal gifts play in our spiritual health.

Today, as the Church is experiencing a new outpouring of the Holy Spirit, we are witnessing conversions that are life-changing, and radically redirecting people in life journeys and ministries that would never have previously envisioned. This life-changing experience begins with Baptism in the Holy Spirit.

In this spiritual phenomenon, that has touched the hearts of up to a hundred million Catholics over the last thirty years, we find a common thread: It begins with an experience of unconditional love flowing from our Heavenly Father. Here is a typical testimony as related by Father Michael Scanlon of Franciscan University: ***“I immediately knelt down in the middle of the discussion group and said, I want to be baptized in the Holy Spirit...The Spirit fell. It was primarily an experience of prayer, but prayer unlike any other I had experienced or studied. I was lost in God, one with the fullness of life. I wanted nothing more than to know God the way I knew him at that moment intimately united to him”*** (Let the Fire Fall, page 81). In this experience we are discovering the awesome truth of what it means to be baptized into Christ.

A clarification in order at this point. When I speak to some people who have not experienced Baptism in the Holy Spirit, they say: I already have the Holy Spirit in Baptism, Confirmation and – as the case may be – Ordination. My response to that is a question: You undoubtedly have the Holy Spirit, but does the Holy Spirit have you? It is very possible to have received all the sacraments and to be a practical atheist at the same time. The sacramental gifts will lay dormant until they are activated by an act of self-surrender to the Lordship of Jesus who in turn will release the Holy Spirit’s gifts within us.

For the first time, many are realizing that God loves them with a most tender and steadfast love. They are now coming to know in a warm and personal way the God who, to this point, was distant and impersonal – the deity they only knew *about*. This is the starting point for a lifelong journey of spiritual growth. The experience of divine love opens the human soul as a sunflower responds to the warmth and light of the sun. We can therefore say without hesitation that the degree to which we experience our Baptismal anointing will determine the quality and health of our entire spiritual journey. Let me explain by giving a parallel in our psychological development.

In the course of my studies in psychology, I had to do a book report on Erik Erikson’s “Identity and the Life Cycle.” In this book, Erikson charts eight stages of personality development that are interconnected and follow the epigenetic principle. He explains: “Somehow generalized, this principle states that anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole”.

The development of personality in the extra uterine stage begins with a sense of basic trust. This sense grows out of the parents’ (primarily the mother’s) day to day nurturing in all its facets. It is in this environment of unconditional love that the child develops a sense of self worth. If the primitive thinking of the infant were to be verbalized, it would go something like this: “I am good and I am loveable because I am loved.”

Basic trust then becomes the bedrock of all personality development. It is this sense of well being that will move the infant to the next stage, autonomy, which develops in sync with the sphincter muscles. Control over bowel and bladder brings a new sense of well being to the infant that begins the journey of mastering one’s environment. It is crucial development during the “terrible two’s” that will in turn pave the way for the next stage, initiative, age four-five. Thus the process continues, stage building upon stage, till the final stage of integrity is reached in adult maturity.

When there is neglect and or abuse in the first year of life, despite the most loving care and attention in the years that follow, the results can be devastating. In a recent TV documentary of sisters adopted after abuse and neglect in infancy, the tragic tale of pain and heartbreak was graphically told. We saw the years of heroic efforts, of loving adoptive parents, rendered void by children who seemed to have been set on a course of self-destruction. No matter how much love and attention these wonderful parents showered on them, the results

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were always the same. These children would not accept their love. They could not. The damage of abuse and neglect in that first year of life left an indelible impression on those children's psyches. They were unlovable and no good, and nothing – no matter how heroic and unconditional the love, attention and self-sacrifice of their adoptive parents – would change that deeply imbedded sense of self. One of the sisters became a prostitute while the other finally settled down to some form of a normal life.

In the healing ministry, however, I have witnessed the power of God touch deep-seated wounds of early childhood abuse and neglect. In what we call the healing of memories, the Lord in His love can go back in life to these wounds that are deeply buried in the unconscious, and heal them. **Only divine love can do this.**

After one such healing experience, I received this note: "...After all my years of professional counseling, I've never felt the peace or total renewal as I felt when I left your office. Since I've seen you my attitude has completely changed, and I feel that the overbearing feelings of depression, anxiety and guilt are all but one." What this person experienced was the unconditional love of God the Father in the power of the Holy Spirit. The warmth of healing light and love now filled the dark hole of depression, left by rejection and neglect in infancy.

What does all this have to do with spiritual growth? The epigenetic principle that governs biological and psychological development can equally be applied here. We can conclude: Growth in the spiritual life has its foundation in the experience of Our Father's unconditional love. It is this experience of divine love that sets the stage for childlike trust in God. Trust is therefore the fruit of a constant and steadfast love. Trust in God is the result of a loving encounter with God, our Father, through the presence of the Holy Spirit.

In his wonderful book on St. Therese of Lisieux, Father Bernard Bro. O.P. speaks of the roots of her spiritual journey: "She had discovered the true face of the God of Jesus, offering himself to us in weakness and, like a beggar, waiting for our trust. And she knew that the time for total trust had come. Never to achieve anything worthwhile again, but only to accept being exceeded – forever – by the excess of love confronting her. Then for her, as for the Good Thief, as for St. Peter, as for the Samaritan woman, as for all the poor and sinful, the impossible step became possible: trust, making what in the end seemed to far away suddenly within reach." (The Little Way: pg. 43)

We have discovered in our day once again that this grace of encountering "the excess of love" comes to us through the Holy Spirit. This gift is given at Baptism and somehow, somewhere, in our spiritual journey it needs to be unlocked if we are to begin an intimate walk with God. Should this not happen we will spend a life in spiritual struggle, never getting to first base. As with the adopted sisters, a dark hole of spiritual emptiness will persist despite personal efforts to live a virtuous life.

The Good News is that God, our Father wants each one of us to receive His overflowing life and love in the person of the Holy Spirit. Jesus assures us of this: "If you then, who are evil, now how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Luke 11:12)

The first stage in spiritual growth is the infusion of sanctifying grace at the moment of Baptism that gives us a new life and a new nature. By one awesome touch of God we are transformed internally and become sharers in the Divine Nature. Speaking of this extraordinary mystery, St Gregory of Nazianzus declares: "'Baptism is God'" most beautiful and magnificent gift...We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. It is called gift because it is conferred on those who bring nothing of their own grace since it is given even to the guilty; Baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; enlightenment because it radiates light; clothing since it veils our shame; bath because it washes; and seal as it is our guard and the sign of God's lordship" (c.f. Catechism: par 1213FF)

To see the Sacrament of Baptism in terms of a loving encounter with the Holy Trinity, we might describe it thus. God our Father calls us by name to come to Him. Through the arms of Jesus He reaches out and draws us to Himself. Through the anointing of the Holy Spirit, He breathes a new life into us that intimately unites us to the Godhead.

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It is through the Holy Spirit that our Father speaks those words of paternal affection that He addressed to His Son at the Baptism at the Jordan: "You are my child, my beloved: With you I am well pleased" (c.f. Mark 1:11). Jesus draws us close to His Sacred Heart and unites us in intimate love with all the baptized who persevere in grace. He prepares a place at His table for us and guarantees a permanent place in His Heavenly home (Jn. 14:2).

For those who have been baptized in the Holy Spirit, this newfound intimacy with God has led to some wonderful discoveries. There is a wholesome sense of belonging to God and rejoicing in this belonging. There is a unity with and loyalty to the Church. There is a deep desire to grow in holiness and a longing to share this experience with others. In our experiences with evangelization, over 90 % of those attending the Schools of Evangelization were already baptized in the Holy Spirit. Their lively faith and ardent love of God enrich all our parish ministries.

Discovery of our Father's unconditional love through the Holy Spirit in Baptism sets the stage for discovering the power of God's love in the other Sacraments. Many have told me that they now have been drawn to a deeper love of Christ in the Eucharist. They are now discovering the consolation of his mercy in Reconciliation. Renewed couples witness to a healing and deepening of their love in the Sacrament of Matrimony. Priests have been empowered tremendously in their life and ministry. I am certain that vocations to priesthood and religious life will flourish when we introduce our young people to the anointing of the Holy Spirit. I believe that many vocations that are on the rocks will be healed and renewed when they discover the joy and consolation of their Baptism.

May the Holy Spirit bring abundance of life to all the faithful so that the Church will be enriched and empowered to undertake the noble task of bringing the Gospel to the ends of the earth.

(by **Father Brendan Williams**, director of Trenton Diocese Catholic Charismatic Renewal, pastor of Saint Veronica's Parish in Howell, NJ)

SATURDAY, 24 MARCH 2007 - PFMC HOSTED "ACCEPTANCE" SEMINARS / WORKSHOPS

Time: **9 AM to 4 PM**, Registration Opens about **8:30 AM**.

Location: **Upper Room, Epiphany House, 61 Cooper Road, Voorhees, NJ.**

Speakers: **Irene Atwell, Reverend John Parker, Kathleen Werner.**

Donation: **\$60.** which includes refreshments and lunch.

Call **(856) 768-9228** or pick up an information sheet in the **REGENCY BALLROOM** or visit the following: www.geocities.com/pilgrimsfaith/2007/07RET3.pdf review, and print, fill-out, and mail registration form to the **PFMC, 61 Cooper Road, Voorhees, NJ 08043-4963** with selected method of payment indicated / enclosed.

Please keep the **PFMC**, the **EPIPHANY HOUSE** and all of the **PFMC Volunteers** in your prayers.

BENEDICTION of the BLESSED SACRAMENT

All join in singing the **Benediction Hymn:**

**Tantum ergo sacramentum, veneremur cernui;
Et antiquum documentum novo cedat ritui;
Præstet fides supplementum sensuum defectui.**

**Genitori, Genitoque, laus et jubilatio.
Salus, honor, virtus quoque sit et benedictio:
Procedenti ab utroque compar sit laudatio. Amen.**

PRIEST: You have given them bread from heaven.

PEOPLE: **Having all sweetness within it.**

PRIEST: Let us pray. O God, who under this wonderful Sacrament has left us a memorial of your passion: grant us, we beseech you, so to reverence the sacred mysteries of your Body and Blood, that we may ever feel within ourselves the fruit of redemption: who lives and reigns forever and ever.

PEOPLE: **Amen.**

After the blessing with the Blessed Sacrament, the Divine Praises are said:

**Blessed be God
Blessed be His holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the name of Jesus.
Blessed being his most Sacred Heart.
Blessed be his most Precious Blood
Blessed the Jesus in the most holy Sacrament of the altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed Saint Joseph, her most chaste spouse.
Blessed be God in his angels and in his Saints.**

May the Heart of Jesus, in the most Blessed Sacrament, be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

During the transfer of the Holy Eucharist / Blessed Sacrament to the *Adoration Room, Salon C*, the following will be sung:

**O Sacrament most holy, O Sacrament divine;
All praise and all thanksgiving, Be ev'ry moment Thine!**

EACH NIGHT, Especially on *FRIDAY NIGHT*:

Have a Good Night: PLEASE RETIRE IN SILENCE! RESPECT OTHER'S NEED TO PRAY!

LITANY FOR PRIESTS

Let Us Pray for:

The Holy Father

⇒ *Fill him with your grace, Lord.*

Cardinals, Archbishops, and Bishops

⇒ *Given them your gifts, Lord.*

Diocesan priests

⇒ *Never leave them, Lord.*

Priests in seminary work

⇒ *Give them your wisdom, Lord.*

Priest who are ill

⇒ *Heal them, Lord.*

Priests in danger

⇒ *Deliver them, Lord.*

Priests who are weak

⇒ *Strengthen them, Lord.*

Priest who are poor

⇒ *Relieve the, Lord.*

Priests who are zealous

⇒ *Help them, Lord.*

Priests who want to love you

⇒ *Enkindle their hearts, Lord.*

Priests who are sad

⇒ *Console them, Lord.*

Priests who are worried

⇒ *Give them peace, Lord.*

Priests who are old

⇒ *Sustain them, Lord.*

Priests who are alone

⇒ *Accompany them, Lord.*

Missionary priests

⇒ *Protect them, Lord.*

Priests who are preachers

⇒ *Enlighten them, Lord.*

Priests who direct souls

⇒ *Instruct them, Lord.*

Religious priests

⇒ *Make them perfect, Lord.*

Priests and religious who have died

⇒ *Bring them to glory, Lord.*

On all the Church, militant and suffering

⇒ *Lord have mercy.*

For all priests

⇒ *Give them your wisdom, Lord.*

⇒ *Give them virtues.*

⇒ *Give them patience and charity.*

⇒ *Give them obedience and kindness.*

⇒ *Give them a burning zeal for souls.*

⇒ *Give them an intense love for the Eucharist.*

⇒ *Give them loyalty to the Holy See and to their Bishops.*

⇒ *Give them respect for their dignity.*

⇒ *Give them a great love for Mary.*

⇒ *Give them rectitude and justice.*

⇒ *Give them the gift of counsel.*

⇒ *Give them strength in their labors.*

⇒ *Give them peace in their sufferings.*

⇒ *Give them humility and generosity.*

⇒ *Let them be the light of souls.*

⇒ *Let them be the salt of the earth.*

⇒ *Let them practice sacrifice and self-denial.*

⇒ *Let them enkindle hearts with the love of Mary.*

⇒ *Let them be other Christ's.*

⇒ *Let them be holy in body and soul.*

⇒ *May they be men of prayer.*

⇒ *May faith shine forth in them.*

⇒ *May they be concerned only for the salvation of souls.*

⇒ *May they be faithful to their priestly vocation.*

⇒ *May their hands know only how to bless.*

⇒ *May they burn with love for you and for Mary.*

⇒ *May all their steps be for the glory of God.*

⇒ *May the Holy Spirit possess them, and give them his gifts in abundance.*

Let us pray,

O God, Father, Son, and Holy Spirit, you are the souls and the life of the Church.

Hear the prayers we offer for priests. We ask through the Immaculate Heart of Mary, their protector and guide.

**Two Icons Related to
“But Deliver Us from the Evil One”**



Icon of The Ladder of Divine Ascent

<http://www.pitt.edu/AFShome/s/o/sorc/public/html/ocfellow/icons/ladder.jpg>

The Ladder of Divine Ascent which demonstrates the Orthodox view of "Theosis", what the West calls "Salvation". As you can see, it is an upward progress, but the icon shows that we can fall off the ladder through the efforts of the Evil One, which, by the way, is what the original Greek in the Lord's Prayer says, "but deliver us from the Evil One".

Saint Michael and the Dragon

<http://lord.kehc.org/lp9.htm>

Saint Michael the Archangel, defend us in battle, be our protection against the wickedness and snares of the devil. May God rebuke him we humbly pray and do thou O Prince of the Heavenly Hosts by the power of God cast into Hell Satan and all the evil spirits who prowl around the world seeking the ruin of souls.

Amen.

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Marian Center
(PFMC)**

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



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