



The PILGRIM

Vol. 15, No. 6

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

June 2004

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

A PRAYER



Lord Jesus, make my mind likened to Yours, so that I might delight in Your Love and Joy. Fill me with Your goodness, and give my heart a song of praise. Help me to continue with this journey, this pilgrimage of life.

Lord Jesus Christ, I want all that I say to be done with a grateful voice, and all that I do to be pure and holy and with tenderness and kindness. I crave your blessing to rule in my heart.

Let me, Lord, rest gently in your arms. Let my hunger lead me to You, Who alone can satisfy me. Oh my sweet Jesus, teach me to love as You love.

Let my obedience be unto death. And, in leaning upon Your Cross, let me not refuse my own cross, but rather bear it in Your strength. Fortify my loyalty to my friends, and to face all adversity with courage. Sustain me in my many duties of the day. Let me not ask or expect too much for myself. And, give to me Your Body and Blood that I may become holy through Your most Sacred Heart. AMEN

(Kathleen prays from the heart for each issue.)

HAPPY FATHER'S DAY

We wish all fathers God's Blessings and Graces on their special day, *Sunday, 20 June 2004*.

PFMC CLOSED - FRIDAY, 18 JUNE 2004 until MONDAY, 28 JUNE 2004.

Due to the long planned *40th Anniversary* vacation for Keith and Kathleen with a lot of the other **PFMC** volunteers joining them, the **PFMC** will be closed from *Friday, 18 June 2004* until *Monday, 28 June 2004*. Please try to conduct all urgent business prior to *Friday, 11 June 2004*. This is

The *May MESSAGE*, from **GOSPA, Our Lady, Queen of Peace**, to an alleged visionary from Medjugorje, Bosnia-Hercegovina, is presented beginning on page 14 (centerfold page) with the 5/26/04 PRESS BULLETIN.

particularly true for anything related to the **Lourdes pilgrimage departing on Sunday, 1 August 2004**. We would like to accommodate all **Lourdes** pilgrim needs before we go on our anniversary vacation

Try not to forget us over the summer as our daily and monthly expenses continue. Your donations and special prayers mean a great deal to us.

FINAL RESERVATIONS MUST BE MADE NOW for the PILGRIMAGE to LOURDES, 1-9 AUGUST 2004 with FATHER JOHN TINO

European Incoming Services on behalf of Air France is now asking us for the names and airline ticketing payments for those registered for the *August 2004* pilgrimage to **Lourdes** via **Paris** from *1-9 August 2004*. In order to not lose our seat reservations, please respond to this appeal for your personal information and final payments.

This pilgrimage will be slow paced with an emphasis on healing and prayer, and special ministry for healing for all who attend. It will allow for meditation, and daily baths in the miraculous waters.

Most pilgrimages only stay in **Lourdes** for *3-4 days*. We have extended to *6 days* in **Lourdes** for time to rest, attend and fully participate in the day and candlelight evening processions, and to reflect upon the story of **Lourdes, Our Lady, and Saint Bernadette**. We hope to spend concentrated time at the grotto and even take a side trip to the head of the **Gave River**, a beautiful waterfall not far from **Lourdes**. There will be extra time to enjoy the **Stations of the Cross, the Rosary Basilica, the Reconciliation Hall, and the Adoration Chapel**.

Father John (Giovanni) Tino from **Saint Joan of Arc Parish, Jackson Heights, NY**, will be the Spiritual Director. He will be hearing Confession for

"The PILGRIM" for June 2004 is dedicated to "MARY, DISPENSER OF THE GIFTS OF GOD." See page 3 for an **"IN THIS ISSUE . . ."** listing.

our group, celebrating daily Holy Mass, providing times of **Adoration of the Blessed Sacrament**, and conducting daily **Healing Services** with **Anointing**.

Keith and **Kathleen** will be pilgrims with the group to assure that each pilgrim will be tended to in a calm and prayerful manner, and to assure that all pilgrims will feel comfortable both spiritually and physically. **Kathleen** is a licensed and registered nurse, and will be there to help with any physical needs or illnesses.

Please register NOW with full payment as we are in need of names to save seat reservations with **Air France**. Call the **PFMC** at (856) 768-9228 if you need more information than what is on the blue information sheet with reservation form enclosed.

Remember that this year is the **150th Anniversary** of the **Dogma** of the **Immaculate Conception**. It was in **Lourdes** that **Our Lady** told **Bernadette** that she was the **Immaculate Conception**. **Pope John Paul II** plans to visit **Lourdes** around **August 15, 2004**, and we will be there just before that. All of the preparations for his visit should make **Lourdes** a very attractive spot for pilgrimages.

God Bless you and always ask yourself - IS **OUR LADY** CALLING YOU? PLEASE RESPOND NOW.

DONATIONS NEEDED

We have a family of **4**, expecting their **5th** this month, wanting to visit **Lourdes** with the **August** pilgrimage. The father has registered with his oldest son, **8**, but needs help with the remainder of the package cost, \$1999, plus the air tax coverage of \$130, through donations to the **PFMC**.

He has **Muscular Dystrophy** that requires him to wear leg braces. This disease is causing him to take more and more time away from work. He and his family have been praying for a healing from this disease. He has gotten in prayer that he should visit **Our Lady's** miraculous waters in **Lourdes**. Please pray for him and his family.

If you are financially capable, please consider making a large donation to offset the costs of a pilgrimage for this family. If more donations come in than are necessary for two he will take the next oldest, etc., until finally he can take his wife and the new baby.

HOLY MASS and HEALING SERVICE PLANNED

Father Bill Halbing will celebrate Holy Mass on **Friday, July 9, 2004** at **7 PM** followed by a Healing Service with anointing at **Saint Lawrence Church, White Horse Pike (US 30) at South Avenue, Lindenwold, NJ**. Maps are available on the enclosed white information sheet.

A well-known speaker, **Father Bill** has been very active in the **Catholic Charismatic Renewal** since **1975**. We welcome him for his second Holy Mass with healing service under **PFMC** sponsorship.

PFMC ANNUAL MEETING and POT LUCK LUNCHEON is Saturday, 31 July 2004

Plan now to attend this meeting and meet the volunteers in the **Upper Room** of the **PFMC**. Bring your favorite food with some to share. The **PFMC** volunteers will provide paper goods and refreshments. The required annual meeting will be short and sweet at about **3 PM** followed by **Divine Mercy Chaplet** and **Holy Rosary**.

PLEASE MARK YOUR 2004 CALENDAR for PFMC EVENTS

See **Conference Corner** on page 27 as well as **Bulletin Notices** on pages 26 through 27. Most **PFMC** events will be preceded by their own **PFMC** information sheets with reservation forms.

June 2004

June 18, 2004, Friday, the **Feast of the Most Sacred Heart of Jesus** is the **third Friday** after **Pentecost Sunday** or the **Friday** after the **Most Holy Body and Blood of Christ (Corpus Christi) Sunday**.

June 19, 2004, Saturday, the **Optional Memorial of The Immaculate Heart of Mary** is celebrated on the **Saturday** after the **Feast of the Most Sacred Heart of Jesus**.

June 27, 2004, Sunday, **Keith** and **Kathleen** will be celebrating their **40th Wedding Anniversary**, and will be away from **June 12** through **June 28, 2004**.

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

Many of the **PFMC** staff volunteers will be joining **Keith** and **Kathleen** from the **19th** to the **26th**, so the **PFMC** will be closed during these days.

July 2004

July 9, 2004, Friday: Father **Bill Halbing** will celebrate a **Healing Mass** at **Saint Lawrence Church** in **Lindenwold, NJ**.

The **PFMC Annual Meeting** and **Pot Luck Picnic**, scheduled in our by-laws for the **First Sunday in August**, will have to again be moved to accommodate those who wish to attend other meetings. It will be on **Saturday, 31 July 2004**.

August 2004

August is a busy time for Roman Catholics in the **New England / Mid-Atlantic States**. **God, The Father, Day**, is celebrated at the **National Shrine of Our Lady of Fatima** in **Washington, NJ** on the **First Sunday in August**. This will be **Sunday, 1 August 2004**. The **Scranton Charismatic Conference** will be on **Friday, 6 August 2004**, through **Sunday, 8 August 2004**.

August 1, 2004 through **August 9, 2004**, **Father John (Giovanni) Tino** will lead a **PFMC Pilgrimage** to **Lourdes (PPL) via Paris**. Visit the **Grotto of Massabielle**, the **Rosary Basilica**, the **Stations of the Cross**, and much more. Bathe in the healing waters of **Lourdes**, and enjoy a daily full program of Holy Mass and Healing Prayer.

In **Paris** you will visit the **Miraculous Medal Chapel** on **Rue de Bac**, where **Saint Catherine Laboure** lies incorrupt. You will enjoy seeing the **Sacre Coeur Basilica**, **Notre Dame**, and the **Eiffel Tower**, as well as dining in the **Latin Quarter**.

The cost of this pilgrimage is **\$1999** plus **\$130** to cover airport and air travel taxes. This includes air fare round trip, hotels, guides, land transfers, all breakfasts, and all but one supper while in **Paris**. There is a blue color information sheet with reservation forms enclosed in this issue of **"The PILGRIM."** Call **(856) 768-9228** if you do not have one. Full final payment is due NOW should be sent with all registration forms. See pages 1 and 2.

October 2004

We have planned a **PFMC Pilgrimage** to **Medjugorje (PPM) via Rome** for **Doctor Bob** and **Anita Rice** of **"In His Omnipotent Presence (IHOP) Ministries"**. The dates are **Sunday, 10 October 2004**, through **Friday, 22 October 2004** in order to facilitate **2 days** in **Rome** with an opportunity for a **Wednesday** audience with the **Holy Father, Pope John Paul II**, and then **2 days** in **Rome** before coming home.

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We are happy to have **Father Michael Culkin**, **Chaplain at Lancaster Regional Hospital**, as **Spiritual Director**. **Father Michael** has been on pilgrimage with us to **Medjugorje** via **Rome** on two previous occasions in the **early 1990's**. He is a graduate of the **North American College** in **Rome** and returned there in **2003** for his **25th** **Class Reunion**.

Call **(856) 768-9228** if you do not have an orchid color information sheet with reservation forms. There should be one enclosed in this issue of **"The PILGRIM."** Fill out a reservation form and send it in with your deposit or full payment.

If you wish to know more about **Bob and Anita Rice**, read “**Former Protestant Pastor Speaks Out on the Holy Eucharist**” and “**Will the Real Apostolic Church Please Stand UP!**”, both available at or from the **PFMC**. This will be their first opportunity to visit **Medjugorje, Rome** and the **Vatican**.

(The **PFMC** Volunteer Staff Members)

4-9 FEBRUARY 2005 EVENTS

The **2005 Retreat Conference (RC)**, **3-Day Extension (3DX)**, and **Youth Track (YT)** events in the **Hilton Hotel, Cherry Hill, NJ**, will take place from **Friday, 4 February 2005** through **Wednesday, 9 February 2005**. This change was mandated by an error on the part of the Hilton Hotel staff who did not notice a booking for the previous time they offered us. The contract has been signed so plan to attend.

Father Bill Halbing will speak on **Friday** and **Saturday**. **Linda Schubert** from **Miracles of the Heart Ministries** and author of “**Miracle Hour**” will be the keynote speaker for **Saturday night** and stay for the **3DX**. More information on other speakers and the theme will be forthcoming.

A TIME for HONESTY

Our times demand honesty. It is possible to value sincerely one’s Catholic heritage and to revere one’s Catholic forebears and yet not to have Catholic faith.

Faith is a free and personal act inspired by the Holy Spirit, by which we entrust ourselves to the living God and to Jesus Christ his Son and our Lord. While intensely personal, the act of faith is always at the same time ecclesial. This means that the act of faith embraces the Church to which Christ Himself has entrusted His mission. According to the Catechism of the Catholic Church, “Whoever says ‘I believe’ says ‘I pledge myself to what We believe.’” In other words, faith, while free and personal, is also a commitment to make one’s own faith the faith of the Church.

It is always a temptation to emphasize the personal aspect of faith with the intent of “reducing” the faith to those elements with which we are comfortable in our life. This is deeply erroneous. The commitment of faith is a commitment to grow not only closer to Jesus Christ but also to continue to grow, sometimes through questions and struggles, into the full faith of the Church.

It is clear in the constant teaching of the Church, and recently articulated in the Catechism of the Catholic Church, that protecting the fullness of the proclamation of the faith in any generation is a task entrusted to the bishops of the world in union with the Bishop of Rome. Through the grace of the Holy Spirit, the bishops are charged in each era and in each culture with proclaiming the truth of the Gospel and maintaining that truth in good times and in bad.

Cardinal Christoph Schonborn of Vienna has pointed out that perhaps the most powerful words in the Creeds of the Church are those that come first: “I believe in God the Father Almighty Creator of Heaven and Earth....” With these words we acknowledge that God is the source of the universe and of our existence. It is God’s world in which we live and it is our task to come to understand and respect that and live in the world as God intended. Authentic Christians know that it is not ours to define our own being in an absolute way, but rather it is ours to discover and live with joy the being in the world, which God has given us.

This is also true for the human conscience. Clearly each human person has a conscience and should follow it because by definition conscience is the intellectual act of judgment of what is right and wrong to do or not to do. It is the last best judgment of what one ought to choose. Thus, conscience must be formed through education and prayer, and be informed by the teaching of Christ. We cannot form our conscience in solitary isolation or simply with reference to cultural practices or convictions. Conscience can only be formed authentically by reference to the truth. Truth and conscience go together. Following an authentic conscience builds the truly human. Following a conscience without reference to truth sets an individual and society adrift on a sea of hopelessness.

There are many implications of these principles. We profess our faith not merely in a formula of words, but rather in the realities to which those words refer. And that certainly applies in the matter of abortion, euthanasia, cloning and other issues which are before the American people and the world public at this time. Long before science made clear that each individual is genetically new and unique from conception, the Church taught that abortion is a great evil. She still teaches this even in the face of the tragedy in our country where respect for the sanctity of human life has been eroded.

There is no right more fundamental than the right to be born and reared with all the dignity the human person deserves. On this grave issue, public officials cannot hold themselves excused from their duties,

especially if they claim to be Catholic. Every faithful Catholic must be not only “personally opposed” to abortion, but also must live that opposition in his or her actions. In Robert Bolt’s play “A Man for All Seasons,” Saint Thomas More remarks, “I believe, when statesmen forsake their own private conscience for the sake of their public duties...they lead their country by a short route to chaos.” Sadly, too few follow the example of Saint Thomas More. As voters, Catholics are under an obligation to avoid implicating themselves in abortion, which is one of the gravest of injustices. Certainly, there are other injustices, which must be addressed, but the unjust killing of the innocent is foremost among them.

At the same time, I point out that this is not simply a Catholic issue, but a basic moral issue of justice and human dignity. It applies to all persons. Some justify their actions by saying that they must respect the consciences of others. But this “respect” for another’s conscience should never require abandoning one’s own properly formed conscience. Conscientious opposition to abortion, rooted in an understanding of the sanctity of human life, may not be sacrificed simply because others, whose consciences are gravely mistaken, would unjustly take the life of an unborn baby.

I have already said this before, in a previous Pastoral Letter in 1990: “Although we must all follow our conscience, the task of conscience is not to create moral truth, but perceive it. It is quite possible for an individual to perceive the moral reality of a particular situation erroneously. Such a person may be sincere, but he or she is sincerely wrong.

“Catholics who publicly dissent from the Church’s teaching on the right to life of all unborn children should recognize that they have freely chosen by their own actions to separate themselves from what the Church believes and teaches. They have also separated themselves in a significant way from the Catholic community.

“The Church cannot force such people to change their position; but she can and does ask them honestly to admit in the public forum that they are not in full union with the Church.

“One who practices such dissent, even in the mistaken belief that it is permissible, may remain a Catholic in some sense, but has abandoned the full Catholic faith. For such a person to express ‘communion’ with Christ and His Church by the reception of the Sacrament of the Eucharist is objectively dishonest.”

This is not a new teaching of the Church. From the earliest years, it has been pointed out that one cannot claim to be a Christian and yet believe other than

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what the Church teaches. In the second century Saint Justin Martyr described the Eucharist in this way: “No one may share the Eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ.”

The law and discipline of the Church recognizes this fact in various ways. It is a time for honesty. I ask and urge that Catholic voters and Catholics in public life carefully consider their position if they find themselves in opposition to Church teaching in these matters. Sadly, I must point out that to continue down this road places them in danger of distancing themselves even more from Jesus Christ and from His Church.

Perhaps it is also time to remind ourselves of the meaning and purpose of communion. No one has an absolute right to the Eucharist. It is a gift given to us by a merciful and gracious God. In fact, the Eucharist is God’s gift of Himself to us. In receiving Him we are made one flesh with him. This reception also symbolizes and makes real our union with the whole Church. To receive unworthily or without proper dispositions is a very serious sin against the Lord. Saint Paul explicitly teaches this in his letter to the Church at Corinth when he wrote, “This means that whoever eats the bread or drinks the cup of the Lord unworthily sins against the body and blood of the Lord. A man should examine himself first; only then should he eat of the bread and drink of the cup. He

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

Non-Profit and **IRS** Code 501 (c)(3) Tax-Exempt
61 Cooper Road, Voorhees, NJ. 08043-4963

(856) 768-9228 FAX: (856) 768-9428

DISTRIBUTION: To more than 2400 addresses in most of the 50
United States (U.S.), U.S. territories and many foreign countries.

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Brendan Williams, Father Joseph Szolack, as well as many of Mary’s

other beloved priests from the Philadelphia and Newark Archdioceses as

well as the Brooklyn, Camden, Harrisburg, Metuchen, Norwich,

Pittsburgh, Scranton, Trenton and Wilmington Dioceses. Father

Hartman is reviewing every issue. Father Joseph Szolack, is Dean of

Men at Saint Charles Borromeo Seminary, Philadelphia, PA.

OFFICE HELP, ASSEMBLY, LABELS and MAILING: Too many

wonderful pilgrims and volunteers to mention them all by name.

who eats and drinks without recognizing the body eats and drinks a judgment on himself” (1 Cor 11: 27-29). “Without recognizing the body” refers both to recognizing the presence of Christ in the Eucharist and recognizing the Body of Christ, which is the Church. Obviously this means that no Catholic should approach communion unless properly disposed (without unconfessed mortal sin on one’s conscience, having fasted at least one hour in accordance with the Church’s discipline, etc.).

But, receiving the Eucharist also means that one is in fact in full communion with Christ and His Church. To receive communion when one has, through public or private action, separated oneself from unity with Christ and His Church, is objectively dishonest. It is an expression of communion by one’s action that is objectively not in accordance with one’s heart, mind, and choices.

Communion is Not Private

Because the Eucharist is the source and summit of our faith, the most sacred action of our Church, to misuse the Eucharistic symbol by reducing it to one’s private “feeling” of communion with Christ and His Church while objectively not being in such union is gravely disordered. This is particularly true when it comes to the area of protecting human life. Abortion and infanticide are, as Vatican Council II stated, “abominable crimes” (*Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World, 51). The fact that all too many U.S. citizens have grown comfortable with the on-going injustice of abortion on demand is quite upsetting. That some Catholics, who claim to believe what the Church believes, are willing to allow others to continue directly to kill the innocent is a grave scandal. The situation is much much worse when these same leaders receive the Eucharist when they are not objectively in communion with Christ and His Church. Their objective dishonesty serves to compound the scandal.

Some might argue that the Church has many social teachings and the teaching on abortion is only one of them. This is, of course, correct. The Church’s social teaching is a diverse and rich tradition of moral truths and biblical insights applied to the political, economic, and cultural aspects of our society. All Catholics should form and inform their conscience in accordance with these teachings. But reasonable Catholics can (and do) disagree about how to apply these teachings in various situations.

For example, our preferential option for the poor is a fundamental aspect of this teaching. But, there are legitimate disagreements about the best way or ways truly to help the poor in our society. No Catholic can

legitimately say, “I do not care about the poor.” If he or she did so this person would not be objectively in communion with Christ and His Church. But, both those who propose welfare increases and those who propose tax cuts to stimulate the economy may in all sincerity believe that their way is the best method really to help the poor. This is a matter of prudential judgment made by those entrusted with the care of the common good. It is a matter of conscience in the proper sense.

Injustices Are Impermissible

But with abortion (and for example slavery, racism, euthanasia and trafficking in human persons) there can be no legitimate diversity of opinion. The direct killing of the innocent is always a grave injustice. One should not permit unjust killing any more than one should permit slave-holding, racist actions, or other grave injustices. From the perspective of justice, to say “I am personally opposed to abortion but...” is like saying “I personally am against slavery, but I can not impose my personal beliefs on my neighbor.” Obviously, recognizing the grave injustice of slavery requires one to ensure that no one suffers such degradation. Similarly recognizing that abortion is unjust killing requires one—in love and justice—to work to overcome the injustice.

Among my most important responsibilities is that of pastor and teacher. In light of recent developments in our nation, I wish once again to affirm the teaching of the Church. Human life is a gift from God and as Catholics we have a most grave obligation to defend all human life from the moment of conception until natural death. God help us if we fail in this most fundamental obligation.

(A Pastoral Statement by The Most Reverend John J. Myers, Archbishop of Newark May 5, 2004 e-mail from Catherine Zellhofer rachel4hope@yahoo.com)

NEW CAMDEN BISHOP SAYS HE WOULDN’T GIVE GOVERNOR MCGREEVEY COMMUNION

The Pilgrims of Faith Marian Center welcomed the strong statements of our new Bishop Joseph Galante to the elect Governor James McGreevey, a divorced-and-remarried Catholic who supports abortion. As Catholics with moral standards in our Christian Faith and tradition, it is time that not only Bishops but Priests, and Clergy, as well as all Catholics in the world stand up and be counted as to what makes our Church Universal and Holy. For to long the apathy has laid in our world, and who is it

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now that dictates to us that anything that feels good is right? Bishop Galante stated that he was taking the stance primarily because the Democratic governor remarried without receiving a Church annulment. He also stated that Governor McGreevey's supports abortion rights for women, stem cell research and other positions that totally contradict Church teaching.

Last week, Cardinal Francis Arinze, prefect of the Vatican Congregation for Divine Worship and the Sacraments, said a Catholic politician who supports abortion should not go to Communion and priests must deny them the sacrament. Bishop Galante upholds these teachings and statements.

(Kathleen Werner)

SAINT MARGARET MARY ALACOQUE

Daughter of Claude Alacoque and Philiberte Lamyn, Margaret was born on July 22, at L'Hautecour, Burgundy, France, was sent to the Poor Clares school at Charolles on the death of her father, a notary, when she was eight years old. She was bedridden for five years with rheumatic fever until she was fifteen and early developed a devotion to the Blessed Sacrament. She refused marriage, and in 1671 she entered the Visitation convent at Paray-le-Monial and was professed the next year.

From the time she was twenty, she experienced visions of Christ, and on December 27, 1673, she began a series of revelations that were to continue over the next year and a half. In them Christ informed her that she was His chosen instrument to spread devotion to His Sacred Heart, instructed her in a devotion that was to become known as the Nine Fridays and the Holy Hour, and asked that the feast of the Sacred Heart be established.

Rebuffed by her superior, Mother de Saumaise, in her efforts to follow the instruction she had received in the visions, she eventually won her over but was unable to convince a group of theologians of the validity of her apparitions, nor was she any more successful with many of the members of her community. She received the support of Blessed Claude La Colombiere, the community's confessor for a time, who declared that the visions were genuine.

In 1683, opposition in the community ended when Mother Melin was elected Superior and named Margaret Mary her assistant. She later became Novice Mistress, saw the convent observe the feast of the Sacred Heart privately beginning in 1686, and two

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years later, a chapel was built at the Paray-le-Monial to honor the Sacred Heart; soon observation of the feast of the Sacred Heart spread to other Visitation convents. Margaret Mary died at the Paray-le-Monial on October 17, and was canonized in 1920.

She, Saint John Eudes, and Blessed Claude La Colombiere are called the "Saints of the Sacred Heart"; the devotion was officially recognized and approved by Pope Clement XIII in 1765, seventy-five years after her death.

Her feast day is observed on October 17.

www.catholic.org/saints/saint.php?saint_id=443

THE TWELVE PROMISES of JESUS to SAINT MARGARET MARY ALACOQUE

For those devoted to His Sacred Heart:

1. I will give them all the graces necessary for their state of life.
2. I will establish peace in their families.
3. I will console them in all their troubles.
4. They shall find in My Heart an assured refuge during life and especially at the hour of their death.
5. I will pour abundant blessings on all their undertakings.
6. Sinners shall find in My Heart the source of an infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall speedily rise to great perfection.

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

We do need to hear from you in writing at least once a year in order to keep you on our mailing list. Bulk Mail is not required to be returned if the delivery address is incorrect. Please respond now for 2004.

In Christian charity we do not want delivery to incorrect addresses and wasting of God's precious resources. There is no "subscription" fee. We do ask for free will donations to support **"The PILGRIM"** and the operations of the **PFMC**.

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

9. I will bless the homes where an image of My Heart shall be exposed and honored.
10. I will give to priests the power of touching the most hardened hearts.
11. Those who propagate this devotion shall have their names written in My Heart, never to be effaced.
12. The all-powerful love of My Heart will grant to all those who shall receive Communion on the First Friday of nine consecutive months the grace of final repentance; they shall not die under my displeasure, nor without receiving their Sacraments; My heart shall be their assured refuge at that last hour.

<http://www.cin.org/ap/shprom.htm>

HOW BEAUTIFUL to BEHOLD

Lord my God and friend, how beautiful it is to behold You under the appearance of the Host!

What a blessed certainty to know that You are there, seeing me and listening to me. How beautiful it is to be so close to You! I wish to immerse myself in your presence; may this presence take possession of my soul, transform it and sanctify it!

Here I am before You, poor and naked, unable to give You anything other than my gaze! I look at You without seeing you, but You look at me with such force that You make the richness of Your being pass into me. I do not encounter Your man's gaze, but You encounter my heart and fill it with Your divine grace. Without me being aware of it You change me, You penetrate me with Your thoughts and with Your feelings. You raise me up to the level of your holiness. How beautiful it is to contemplate You, abandon myself in You, allow myself to be invaded by Your presence and be modeled entirely by You.

“Forty Hours” Capuchin Minor Friary “Our Lady of Graces” 71013 San Giovanni Rotondo, Foggia Italy)

COME to VISIT the *PFMC*

BOOKS and RELIGIOUS GIFTS for ALL OCCASIONS

Come to the *PFMC Monday* through *Friday 10 AM to 5 PM* and browse through our wonderful book and gift rooms. We have gifts for Weddings, First Communions, Confirmations, and other events. There is a very large display of religious books, medals and religious articles. Enjoy our large spiritual library,
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rich in old books and new books on Saints, our Holy Catholic Church, Healing and Spiritual Warfare, Marriage, along with other books. We also have many tapes to listen to or view one of our videos. If you need something special we can order it for you.

You can RENT the UPPER ROOM for YOUR RETREAT or MEETING

Spend the day in prayer or retreat before our life sized Crucifix. Our large **Upper Room** is very conducive to retreats, meetings and days of recollection. Many of our own events are held in this room. The **Upper Room** is available for day meetings or weekend events. Come and see our facilities.

You will find that the *PFMC* is one of the best kept spiritual secrets in the Delaware Valley. We want this secret revealed to all who wish to enjoy it as a gift from God to help them find Jesus through Mary. We operate totally on donations and will tailor our services to your needs.

(Kathleen and Keith Werner)

HIS HEART

Look at this Heart, which has loved men so much, and yet men do not want to love Me in return. Through you, My divine Heart wishes to spread its love everywhere on earth.”

www.catholicculture.org/lit/prayers/view.cfm?id=875

PRAYER of PADRE PIO after COMMUNION

Stay with me LORD, for it is necessary to have you present so that I do not forget you. You know how easily I abandon you.

Stay with me LORD, because I am seek and need your strength, that I may not fall so often.

Stay with me LORD, for you are my life, and without you, I am without fervor.

Stay with me LORD, for you are my life, and without you, I am in darkness.

Stay with me LORD, to show me your will.

Stay with me LORD, so that I hear your voice and follow you.

Stay with me LORD, for I desire to love you very much and always be in your company.

Stay with me LORD, if you wish me to be faithful to you.

Stay with me LORD, if you wish me to be faithful to you.

Stay with me LORD, for as poor as my soul is, I want to be a place of consolation for you, a nest of love.

Stay with me JESUS, for it is getting late and the day is coming to a close, and life passes, death, judgment, eternity approaches. It is necessary to renew my strength, so that I will not stop along the way and for that, I need you. It is getting late and death approaches. I fear the darkness, the temptations, the dryness, the cross, and sorrows. O how I need you, my Jesus, in the night of exile.

Stay with me tonight JESUS, for in life with all its dangers, I need you.

Let me recognize you as your disciples did at the breaking of the bread, so that the Eucharistic Communion be the light which disperses the darkness, the force which sustains me, the unique joy of my heart.

Stay with me LORD, because it is the hour of my death. I want to remain united to you, if not by Communion, at least by grace and love.

Stay with me JESUS. I do not ask for divine consolation, because I do not merit it, but the gift of your presence, oh yes, I ask this of you.

Stay with me LORD for it is you alone I look for, your LOVE, your GRACE, your WILL, your HEART, your SPIRIT, because I love you and ask no other reward but to love you more and more.

With a firm love, I will love you with all my heart while on earth and continue to love you perfectly during all eternity. AMEN

(Unknown)

SACRED HEART



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

From this divine heart three streams flow endlessly. The first is the stream of mercy for sinners; it pours into their hearts sentiments of contrition and repentance. The second is the stream of charity which helps all in need and especially aids those seeking perfection in order to find the means of surmounting their difficulties. From

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the third stream flow love and light for the benefit of his friends who have attained perfection; these he wishes to unit to himself so that they may share his knowledge and commandments and, in their individual ways, devote themselves wholly to advancing his glory.

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

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

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

(from a letter by Saint Margaret Mary Alacoque
<http://www.catholic-forum.com/saints/saintm14.htm>)

CONSECRATION to the MOST SACRED HEART of JESUS

I Name give myself to the Sacred Heart of Our Lord Jesus Christ, and I consecrate to Him my person and my life, my actions, pains, and sufferings, so that henceforth I shall be unwilling to make use of any part of my being except for the honor, love and glory of the Sacred Heart.

My unchanging purpose is to be all His and to do all things for the love of Him while renouncing with all my heart whatever is displeasing to Him.

I take You, O Sacred Heart, as the only object of my love, the guardian of my life, the assurance of my salvation, the remedy of my weakness and inconstancy, the atonement for all my faults, and the sure refuge at my death.

O Heart of goodness, be my justification before God the Father, and turn away from me the strokes of His righteous anger.

O Heart of love, I place all my trust in You, for I fear everything from my own wickedness and frailty, but I hope for all things from Your goodness and bounty.

Consume in me all that can displease You or resist Your holy Will. Let Your pure love imprint You so deeply upon my heart that I shall nevermore be able to forget You or be separated from You. May I obtain from all Your loving kindness the grace of having my name written in You, for I desire to place in You all my happiness and all my glory, living and dying in virtual bondage to You.

(Saint Margaret Mary Alacoque, New Saint Joseph People's Prayer Book, Catholic Book Publishing Co.)

PRAYER to the SACRED HEART of JESUS

O most merciful God, Who has bestowed upon us the infinite treasures of love from the Heart of His Son, grant us, we beseech You, the strength to vindicate Your sacrifice for our sins.

With devout homage and piety we venerate Your devotion to our humble lives. May we be worthy of Your trust and love. Amen.

(HC-SH © Printed in Italy)

CHAPLET to the SACRED HEART

It is made up of five decades in honor of the five Wounds of Our Lord. A standard chaplet can be used.

On the Cross of the chaplet say:

V Soul of Jesus Christ

R Sanctify me;

V Body of Christ

R Save me;

V. Blood of Jesus Christ:

R. Inebriate me;

V. Water from the side of Jesus:

R. Purify me;

Passion of Jesus:

R. Strengthen me;

V. O Good Jesus:

R. Answer me;

V. In your sacred wounds:

R. Hide me;

V. From drifting away from you:

R. Stop me;

V. From the evil one:

R. Defend me;

V. At the hour of my death:

R. Call me;

V. To come to you:

R. Order me;

V. To be among your saints:

R. Accept me;

V. So that I might praise you for ever and ever.

R. Amen.

On the single beads, instead of Our Father say:

V. Jesus, gentle and humble of Heart:

R. Make my heart like yours.

On the small beads, instead of the Hail Mary:

V. Sweet Heart of Jesus:

R. Grant that I may love you more and more.

After each decade say:

V. Sweet Heart of Mary: R. Be my salvation.

Altogether, at the end, let us pray:

Jesus, Mary, Joseph, I give you my heart, my spirit and my life;

Jesus, Mary, Joseph, assist me in my final agony;

Jesus, Mary, Joseph, grant that I may die peacefully in your company;

Jesus, Mary, Joseph, enlighten me, rescue me, save me;

Let's us pray, altogether:

O Sacred Heart of Jesus, here we are prostrate at your feet, to adore you, to praise you, to thank you; forgive us our past sins, and unite us to your love. Remembering your magnificent promises, we dare to say to you with the utmost confidence:

Leader:

V. Heart of Jesus, give us all the help needed for our state in life---

All, after each invocation:

R. Lord, you promised us.

V. Heart of Jesus, bring peace to our families. R.

V. Heart of Jesus, be my harbour of security through life, and especially at my death. R.

V. Heart of Jesus, spread an abundance of blessings on all our endeavors. R.

V. Heart of Jesus, be an ocean of mercy for us sinners. R.

V. Heart of Jesus, make those of us who are lukewarm the most zealous. R.

V. Heart of Jesus, grant that fervent souls may make rapid progress in their journey to perfection. R.

V. Heart of Jesus, bless the homes which display and honor your image. R.

Heart of Jesus, grant that those who work for the salvation of others may reach the most hardened of souls. R.

V. Heart of Jesus, engrave forever in your Heart the names of those who spread this devotion. R.

Heart of Jesus, grant to those who have received Communion on nine consecutive first Fridays, the grace of final repentance, and final Communion. R.

V. Heart of Jesus, reign over us despite Satan and the efforts of your enemies. R.

Altogether:

Lord Jesus, in the infinite mercy of your divine Heart, deign to remember the promises that you made to Saint Margaret-Mary. Be the protector of our life, a support in our weaknesses, the atonement for all our sins, the extra strength for all our virtues and, especially, the safe refuge at the hour of our death. Amen.

(from "Seven Chaplet Devotions" PrayCard Publications, 15-101 Don Quichotte Blvd, Suite 234, Ile-Periot, QC (Canada) J7V 7X4 1-888-246-7729

FAMILY CONSECRATION to the SACRED HEART of JESUS

Sacred Heart of Jesus, You revealed to Saint Margaret Mary Your desire to reign over Christian families. To fulfill this desire we today proclaim Your complete dominion over our family. From now on we wish to live Your life, to cultivate in our home those virtues which bring them Your peace, and avoid that worldliness which You have condemned. You will rule over our minds by simple faith and over our hearts by a love kept aflame by frequent Holy Communion.

Divine Heart of Jesus, be pleased to preside over our family, to bless all we do, to dispel our troubles, sanctify our joys, lighten our sufferings. If one of us should ever offend You by sin, remind him/her, merciful Jesus, of Your goodness and mercy to the

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penitent sinner . And when the hour of separation strikes, when death brings its grief's into our midst, those of us who go and those who must stay will be submissive to what You have decreed.

Then it will be our consolation to remember that the day will come when our entire family, reunited in Heaven, will be able to sing forever of Your glory and Your mercy.

May the Immaculate Heart of Mary and the glorious patriarch Saint Joseph present to You this Consecration of ours and keep us ever mindful of it all the days of our life. All glory to the Sacred Heart of Jesus, our King and our Father.

(American Apostleship of Prayer, New Saint Joseph People's Prayer Book, Catholic Book Publishing Co.)

PRAYER to the SACRED HEART

O Sacred Heart of Jesus, filled with immense Love; broken by our ingratitude and pierced by our sins; yet loving us still; accept the consecration we make to You of all that we are and all that we have. Through me, may everyone I meet this day see You, Lord, feel your presence and experience your Love. May I serve You by serving others in Your Name making all that I do a gift of Love.

I will bless every place where a picture of my heart shall be exposed and honored.

(© 2000 Prayer Card)

DEVOTION to the IMMACULATE HEART of MARY



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

the nature, and

the history of the devotion.

The Nature of the Devotion

Just as [devotion to the Sacred Heart of Jesus](#) is only a form of devotion to the adorable Person of [Jesus](#), so also is devotion to the Holy Heart of Mary but a special form of devotion to Mary. In order that, properly speaking, there may be devotion to the Heart of Mary, the attention and the homage of the faithful must be directed to the physical heart itself. However, this in itself is not sufficient; the faithful must read therein all that the human heart of Mary suggests, all of which it is the expressive symbol and the living

reminder: Mary's interior life, her joys and sorrows, her virtues and hidden perfections, and, above all, her virginal love for her [God](#), her maternal love for her Divine Son, and her motherly and compassionate love for her sinful and miserable children here below. The consideration of Mary's interior life and the beauties of her soul, without any thought of her physical heart, does not constitute our devotion; still less does it consist in the consideration of the Heart of Mary merely as a part of her virginal body. The two elements are essential to the devotion, just as soul and body are necessary to the constitution of man.

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

The History of the Devotion

The history of the devotion to the Heart of Mary is connected on many points with that to the [Heart of](#)

[Jesus](#); nevertheless, it has its own history which, although very simple, is not devoid of interest. The attention of [Christians](#) was early attracted by the love and virtues of the Heart of Mary. The Gospel itself invited this attention with exquisite discretion and delicacy. What was first excited was compassion for the Virgin Mother. It was, so to speak, at the foot of the Cross that the [Christian](#) heart first made the acquaintance of the Heart of Mary. Simeon's prophecy paved the way and furnished the devotion with one of its favorite formulae and most popular representations: the heart pierced with a sword. But Mary was not merely passive at the foot of the Cross; "she cooperated through charity", as Saint Augustine says, "in the work of our redemption".

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

Christ in her heart than in having conceived Him in the flesh.

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

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

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institution of the two feasts. In 1729 his project was defeated, and in 1765 the two causes were separated, to assure the success of the principal one.

In 1799 [Pius VI](#), then in captivity at Florence, granted the Bishop of Palermo the feast of the Most Pure Heart of Mary for some of the churches in his diocese. In 1805 [Pius VII](#) made a new concession, thanks to which the feast was soon widely observed. Such was the existing condition when a twofold movement, started in Paris, gave fresh impetus to the devotion. The two factors of this movement were first of all the revelation of the "[miraculous medal](#)" in 1830 and all the [prodigies](#) that followed, and then the establishment at Notre-Dame-des-Victoires of the Archconfraternity of the Immaculate Heart of Mary, Refuge of Sinners, which spread rapidly throughout the world and was the source of numberless graces. On 21 July, 1855, the Congregation of Rites finally approved the Office and Mass of the Most Pure Heart of Mary without, however, imposing them upon the Universal Church.

Now there are at least three feasts of the Heart of Mary, all with different Offices:

that of Rome, observed in many places on the Sunday after the Octave of the Assumption and in others on the third Sunday after Pentecost or in the beginning of July;

that of Pere Eudes celebrated among the Eudists and in a number of communities on 8 February; and

that of Notre-Dame-des-Victoires, solemnized a little before [Lent](#).

However, no feast has as yet been granted to the entire Church.

(JEAN BAINVEL Transcribed by William G. Bilton, Ph.D. *The Catholic Encyclopedia, Volume VII* Copyright © 1910 by Robert Appleton Company Online Edition Copyright © 2003 by K. Knight, <http://www.newadvent.org/cathen/07168a.htm>)

UPDATE from 1910 to 2004

The Optional Memorial of **The Immaculate Heart of Mary** is now celebrated on the *Saturday* after the **Feast of the Most Sacred Heart of Jesus**. This year it will be celebrated on *Saturday, June 19, 2004*.

The **Feast of the Most Sacred Heart of Jesus** is the *third Friday* after **Pentecost Sunday** or the *Friday* after the **Most Holy Body and Blood of Christ (Corpus Christi) Sunday**. This year it will be celebrated on *Friday, June 18, 2004*.

See **Calendar of Events** on *page 2* and *page 28*.

MESSAGE of 5/25/2004 via Maria Pavlovic Lunetti

Dear Children! Also today, I urge you to consecrate yourselves to my Heart and to the Heart of my Son Jesus. Only in this way will you be mine more each day and you will inspire each other all the more to holiness. In this way joy will rule your hearts and you will be carriers of peace and love. Thank you for having responded to my call.

(The **PFMC** upholds the final decision of the Magisterium of the Roman Catholic Church led by the Holy Father, Pope John Paul II, as to the authenticity of messages to alleged visionaries from Medjugorje.)

REFLECTION on the MESSAGE of 5/25/2004

LET US CONSECRATE OURSELVES to the HEART of JESUS and to the HEART of MARY

Also today, Gospa, our Mother and Queen of Peace, opens her motherly heart to us. Through these simple words, she is leading us towards the source of life and she is showing us the way towards this source.

Mary urges us to consecrate ourselves to her Heart and to the Heart of Jesus. As a Mother, she invites us to enter into these two Hearts that are united, in order to be able to feel at which point they care for us, and what they are ready to do for us. In one of her messages, Mary told us: "Dear children, I desire that the Heart of Jesus, my Heart and your heart are one heart of love and of peace. I desire that this place is not only a place of prayer but a place of meeting of the hearts". It is only in the encounter with the Heart of Jesus and the Heart of Mary that our hearts can be healed and set free.

Mary, our Mother, knows well, which is the greatest, and the most serious illness of the contemporary world. It is not cancer or AIDS, but the feeling of being undesired, useless, unloved, without somebody who cares for you. Physical diseases can be cured with medications, but the only medication against loneliness, despair and hopelessness is the love of God. Many are starving for bread, but many more are starving for love and finally for God Himself. People are poor today, not because they have no money, but because they don't have God. People are poor because they have no love, and God is love. This hunger of God can be felt at each step. Human beings seek to satisfy their hunger with food and drink, things, possessions, pleasures, and they fall more and more into addiction and slavery, from which Jesus alone can deliver us. Jesus does not only call us free, He alone makes us free.

We can give to the others only what we have. We must first feel the love of God, and only after, we can

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give this love to the others. Throughout all these years, God invites us through Mary to holiness, i.e. to health, to freedom and to peace. When we feel all that, and when we make the experience of it, we cannot enjoy it egoistically, but we are pushed towards the others, so that all can feel and experience what God wants to give to each one in his infinite love. When we start to love God deeply, we can love all that he has created. It is only then that we become missionaries in our surroundings, in our families, wherever God put to us to live.

It is only through total abandonment to God that we can feel secure. This abandonment can be a form of death, death to oneself, according to the example of Mary who died to herself and to her own will, Mary who emptied herself so that God can live in her and through her. Jesus teaches us this abandonment when he prays: "Father, may your will be done, not mine!" (Lc 22,42) Let us renounce to our own desires so that God can do according to his will and his good pleasure, because the will of God is our peace.

Let us allow Mary, our Mother, to lead us and to guide us on the path of joy, so that we can carry God, his peace and his joy around us!

(Father Ljubo Kurtovic, Medjugorje, May 26, 2004)

PRESS BULLETIN 198, 5/26/2004

THE UNKNOWN GOD

The tradition and the first Christian literature report Saint Paul's journey to Athens. Carried by his vocation of a preacher, he went to Athens, the city of philosophy and the seat of the philosophers of the time. In the midst of them, Paul stated to have come to speak about something that they do not know, the unknown God in whom they believe without knowing him. Believing that they know everything, the philosophers accepted with hesitation to listen to him. St Paul evoked then the monument, which they set up in Athens in the honor of "the unknown God".

This same message could touch us at our time and in our space. St Paul and other apostles could ask us the

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same question: Do we know our God or we believe in something abstract, distant, something that we have not experienced? God of the Christians is not an unknown and remote observer. Our God walks with us. He is God who is present, alive.

In Medjugorje, many pilgrims met the living God through Mary. Here, they could break the image of a god who condemns and who punishes, and they met a gracious God who loves them beyond everything else and despite everything. It is precisely here that the apparitions of Our Lady find their fulfillment and their deepest meaning: Man meets God. This God is not unknown any more, but he is somebody who strongly manifests himself through his grace in the heart of the believer and of the pilgrim.

A very known book carries the title, "The meeting with the living God". This title seems to become reality through Our Lady in Medjugorje. The believer, the pilgrim and any person of goodwill stand in Medjugorje in front of the open door of Heaven. The change of life and the comprehension of faith are fruits of the meeting with God through Mary. Our faith is not a matter of reasoning or of philosophical or scientific consideration. God is not a privilege of theologians and ecclesiastical teachers. The heart is the one that can know God. Thus, let us go to the encounter of God and break our idols and our false image of God. Our God knows us fully.

He has written our *names in the palm of his hand. Let us write his name in our hearts.*

Father Mario Knezovic

COMMUNIONS and CONCELEBRANTS

During the month of April, 114,000 received Holy Communion and 2003 priests from this country and abroad concelebrated Holy Mass in Medjugorje.

FIRST COMMUNION IN MEDJUGORJE

On May 2nd, 2004, 87 children from the Parish Medjugorje received the Sacrament of First Holy Communion in Saint James' Parish church. Holy Mass was presided by Fr. Boze Milic and concelebrated by the pastor, Fr. Branko Rados, Fr. Petar Vlastic and other priests. The day before, the children also made their First Holy Confession. The occasion was embellished by the singing of the "Little Doves of Peace" - children's choir under direction of Sister Slavica Kozul. Their parents and catechists accompanied the children on the path, preparing them for the Eucharistic Jesus. On this day, a very special atmosphere reigned in the whole parish. Many local and foreign pilgrims joined the children and their parents in this celebration. Among the children were also three boys and one girl from Mother's village,

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the institution founded by Fr. Slavko Barbariæ for children without parental care or coming from families which cannot offer them a suitable care.

BROTHER RICHARD from TAIZE

Brother Richard from the Taize Community visited Medjugorje on April 28. These days, he is officially visiting different youth groups in Bosnia and Herzegovina that went to Taize, or are praying together while drawing their inspiration in this spiritual center. In his interview for Radio "Mir" Medjugorje, he said that he came to bring hope to young people who, in this country, live in difficult circumstances and in insecurity. Together with Fr. Mario Knezovic, he visited the places of prayer at the Shrine.

SEMINARS in "DOMUS PACIS"

In the house of prayer "Domus Pacis", there was one "Prayer and Fasting" seminar for pilgrims from Ukraine and from Russia. Fr. Ljubo Kurtovic led these seminars.

There was a recollection for the altar boys from Herzegovina, led by Fr. Boze Milic.

THE 12TH INTERNATIONAL MEETING for LEADERS of PEACE CENTERS and MEDJUGORJE PRAYER, PILGRIM and CHARITY GROUPS

The 12th International Meeting for Leaders of Peace Centers and Medjugorje Prayer, Pilgrim and Charity groups will take place in the New Hall in Medjugorje from March 6 to 10 2005. The theme of this encounter is:

« THE GUIDE and the PILGRIM »

The number of places is limited, and the number of participants is increasing from year to year. This is why we ask you kindly to make your registration as soon as possible, at the latest by the end of **November 2004**. You can send your registrations by Tel + 387 36 651 988, by FAX + 387 36 651 999 (for Marija Dugandzic), or seminar.marija@medjugorje.hr or personally in the Information Office.

Simultaneous translation is available for all language groups. This is why we ask you kindly to take with you a small FM radio with headphones.

The price of the seminar is 60 € per person. This includes all the fees for the organization and running of the seminar (lecturers, translations of texts, simultaneous translation and lunch the last day). When you register and pay at the beginning of the seminar, you will receive a badge, which will allow

you to participate in the seminar. We ask you kindly to organize personally your accommodation in Medjugorje. We believe that this is not a problem for you, because you have come to Medjugorje for many years now and have friends and acquaintances here.

We are looking forward to your reservations and to welcoming you at this meeting!

THE 9TH INTERNATIONAL MEETING for PRIESTS

The 9th International meeting for priests will take place in Medjugorje from July 5 to 10, 2004. The theme of the meeting is "[The Identity of the Priest](#)".

You may make reservations by e-mail: seminar.marija@medjugorje.hr, at the Information Office personally, or by phone: +387-36-651-988 (for Marija Dugandzic), fax: +387-36-651-999.

We ask all priests who have arranged their own accommodation with a family in Medjugorje to note in their application the name and the phone number of the family where they will be staying. We will arrange accommodation for all the priests who have no direct contacts and have not arranged their own accommodation. (Please note in your application if you wish us to arrange accommodation for you.)

Instead of a monetary payment, we ask you to kindly celebrate five Mass intentions.

It is necessary to bring with you: your celebret given by your superior, an alb and stole, a Bible, a small FM radio with headphones (for simultaneous translation).

Many priests who do not have access to Internet may not have been informed about the existence of this international meeting in Medjugorje. Therefore, we kindly ask all Organizers of pilgrimages, Prayer Groups and Centers for Peace to publish this information as widely as possible by all means at their disposal, so that as many priests as possible may participate. In as much as it is possible, we also kindly ask you to financially assist the priests who would like to come but do not have the necessary funds for such a journey. We thank you in advance and pray for God's blessing and the blessing of the Queen of Peace upon you and your work.

<http://www.medjugorje.hr/ulazakenstipe.htm>

VOCATIONS DEPARTMENT

If you need vocation information and you do not find it in your local parish or diocese, please call Elizabeth Wisniewski at (856) 768-9228. She has

been collecting vocation information for years and now provides that information willingly to friends of the **PFMC**. She has been acquiring pamphlets for distribution from religious communities, particularly those who have Perpetual Adoration of the Blessed Sacrament.

(Kathleen, Keith, Liz, and all the PFMC Volunteers)

NAZARETH HOUSE

A place of discernment and formation for men aspiring to priesthood in the Roman Catholic Church, Nazareth House is located on the campus of Camden Catholic High School in Cherry Hill.

It houses the Diocese of Camden formation program to help young men investigate whether God is calling them to a priestly vocation.

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

It now houses the Camden Diocese Office of Vocations.

FOR MORE INFORMATION or APPLICATION MATERIALS, CONTACT:

Director of Vocations, Diocese of Camden,

Father Cadmus Mazzarella,

mazzarella@camdendiocese.org, or

Director of Vocation Recruitment for Priestly and Religious Vocations, Father Chris Bakey, Director of

Nazareth House, cbakey@camdendiocese.org

please visit: <http://www.beapriest.org>, or

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

KEYS to FOMENT CONSECRATED VOCATIONS

Pope John Paul II proposes two ways to foment vocations to the consecrated life: the prayer of the whole Church and the witness of consecrated persons themselves.

The Pope made these suggestions in his Message for the 2004 World Day of Prayer for Vocations, to be observed this Sunday.

"My heartfelt wish is that prayer for vocations be intensified ever more; prayer that is adoration of the mystery of God and thanksgiving for the 'great

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things' that he has accomplished and does not cease to carry out, despite human weakness," the Holy Father says in his message. "Contemplative prayer is pervaded with wonder and gratitude for the gift of vocations."

"I acknowledge with joy that in many particular Churches, Cenacles of prayer for vocations are being formed," he writes. "In the major seminaries and in houses of formation of religious and missionary institutes, gatherings are held for this purpose. Numerous families become little 'Cenacles' of prayer, helping young people to answer the Divine Master's call with courage and generosity."

The Holy Father continues: "Many sick people throughout the world unite their sufferings to the Cross of Christ, imploring for holy vocations. They accompany me spiritually as well, in the Petrine ministry that God has entrusted to me, and offer to the cause of the Gospel a precious contribution, even if it is often completely hidden."

In addition to prayer, John Paul II says that the "strength of the witness given by those called and their ability to involve others and inspire each of them to entrust his or her own life to Christ depends on their holiness."

This "is the way," he concludes, "to counteract the reduction in vocations to the consecrated life which threatens the continuance of many apostolic works, especially in mission countries."

(VATICAN CITY, APRIL 30, 2004 (Zenit.org).- E04043003.: http://www.zenit.org/english/send_friend/index.phtml?sid=528079)

PRAYER for VOCATIONS

Son of God, sent by the Father to the men and women of every time and of every part of the earth, we call upon you through Mary, your Mother and ours. May the Church not neglect vocations, especially those dedicated in a special way to your Kingdom.

Jesus, only Savior of mankind! We pray to you for our brothers and sisters who have answered "yes" to your call to the priesthood, to the consecrated life and to the missions.

May their lives be renewed day by day, to become a living Gospel.

Merciful and holy Lord, continue to send new laborers into the harvest of your Kingdom! Assist those whom you call to follow you in our day; contemplating your face, may they respond with joy

to the wondrous mission that you entrust to them for the good of your People and of all men and women.

You who are God and live and reign with the Father and the Holy Spirit, for ever and ever. Amen.

(from the Vatican, 23 November 2003, JOHN PAUL II)

PERSONAL HOLINESS MUST UNDERLIE A BISHOP'S AUTHORITY, SAYS POPE

Pope John Paul II told visiting bishops from the United States that "the exercise of Episcopal authority must be built upon the testimony of personal holiness."

In his address to the prelates from the provinces of Baltimore and Washington, D.C., who were on their five-yearly visits to Rome, the Pope referred to the mission of sanctification of all bishops, whose source "is the indefectible holiness of the Church."

"Because 'Christ loved the Church and gave himself up for her, that he might sanctify her,' she has been endowed with unfailing holiness and has become herself 'in Christ and through Christ, the source and origin of all holiness,'" the Holy Father said Thursday.

This is "a fundamental truth of the faith" that "needs to be more clearly understood and appreciated by all the members of Christ's Body," the Pope said.

Although "the holiness of the Church on earth remains real yet imperfect," it is "both gift and call, a constitutive grace and a summons to constant fidelity to that grace," he said. In fact, the Second Vatican Council reaffirmed "God's universal call to holiness," the Holy Father noted.

"The challenge set before us and before the whole Church" is that "the life of every Christian and all the structures of the Church must be clearly ordered to

HOLY MASS TIMES

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

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

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

the pursuit of holiness,” an activity that must be “central to the life and identity of every bishop,” he said.

“I am deeply convinced that, in a Church constantly called to interior renewal and prophetic witness, the exercise of Episcopal authority must be built upon the testimony of personal holiness,” John Paul II stressed.

He pointed out that a bishop must “recognize his own need to be sanctified as he engages in the sanctification of others.”

In addition, John Paul II said that a bishop “is first and foremost a Christian called to the obedience of the faith,” who in virtue of his ordination “stands in the place of Christ himself and acts in his person,” and thus “is called to progress along a specific path of holiness. The soul of his apostolate must be that pastoral charity which conforms his heart to the heart of Christ in a sacrificial love for the Church and all her members.”

Thus, a bishop must be an “attentive hearer of the word of God through daily prayer and the contemplative reading of Holy Scripture,” the Pope said.

“Indeed, for the renewal of the Church in holiness, it is essential that the bishop must not only be one who contemplates; he must also be a teacher of the way of contemplation” without forgetting that his prayer “should be nourished above all by the Eucharist,” in addition to “regular recourse to the sacrament of penance and ... the celebration of the Liturgy of the Hours.”

In regard to “the adoption of a lifestyle which imitates the poverty of Christ,” the Pope invited the bishops to undertake “a discernment with regard to the practical exercise of the Episcopal ministry in your country, in order to ensure that it will be seen ever more clearly as a form of sacrificial service in the midst of Christ’s flock.”

“The great challenge of the new evangelization to which the Church is called in our time requires a credibility born of personal fidelity to the Gospel and to the demands of Christian discipleship,” John Paul II concluded.

The bishops’ five-yearly “ad limina” visit to Rome has three parts. The first is a personal meeting between the bishops and the Pope. In the second part, the bishops pray together at the tombs of Saints Peter and Paul in Rome. The third part offers the bishops the chance to meet with Roman Curia officials

http://www.zenit.org/english/send_friend/index.phtml?sid=52878 ZE04043021

BISHOPS HAVE FREE SPEECH RIGHTS

Catholic League president William Donohue spoke to the issue of Catholic bishops exercising their free speech rights in an election year:

“Senator John Kerry is getting endorsed by Protestant ministers in African Methodist Episcopal churches and almost no one complains. But when Catholic bishops discuss what to do about Catholic politicians who never stand up for the right of unborn babies to live, some go bonkers. The hypocrisy is evident to everyone save for the unprincipled.”

“Practicing Catholics are proud of bishops like Archbishop Raymond Burke of Saint Louis; Archbishop Sean O’Malley of Boston; Archbishop Alfred Hughes of New Orleans; Archbishop Charles Chaput of Denver; Bishop Fabian Bruskewitz of Lincoln, Nebraska; Bishop William Weigand of Sacramento, California; Bishop Robert Carlson of Sioux Falls, South Dakota; and Bishop John Smith of Trenton, New Jersey. They have spoken with clarity on the need of Catholic public office holders, and seekers, to be respectful of the Church’s teachings on the life issues.”

“Now we have the likes of Ellen Goodman, whose passion for abortion rights is off-the-charts, sticking her nose into the affairs of the Catholic Church by telling bishops how to act in an election year. ‘A wafer watch’ is how she derisively titles her concerns.”

“Then we have ex-seminarians like Dick Ryan informing readers of *Newsday* that Catholic bishops should be treated like second-class citizens.”

“Frances Kissling, an anti-Catholic, is also seeking to silence the bishops.”

“It won’t work. Today’s bishops are not afraid of speaking their mind. And that is why attempts to censor their speech will not work. The bishops understand what their critics do not: life issues like abortion, euthanasia, embryonic stem cell research and cloning are of such paramount importance that they are not analogous to issues like public funding of soup kitchens. Before one can enjoy a bowl of soup, he or she must first have the right to be born. This sounds pedestrian to us, but it will obviously come as a revelation to others.”

(Thursday, 15 Apr 2004 14:19, Catholic League for Religious and Civil Rights 450 Seventh Ave New York, NY 10123 (212) 371-3191 FAX: (212) 371-3394 www.catholicleague.org)

MAY YOU WALK ALWAYS in SUNSHINE

May you walk always in sunshine
With blue skies every day.
May your journey be a safe one;
May you never go astray.
May your burdens all be light ones
And small the cross you bear.
May your future be a bright one
Enshrined by love and prayer.
May the wings of love enfold you
Like a blanket in the night,
And the arms of faith uphold you
Until the sky is bright.
May life's storm clouds quickly vanish
As rainbows come your way...
May you walk always in sunshine
With blue skies every day.

Clay Harrison
(from *Salesian Inspirational Books*, 1990)

INTO LAW - BUSH SAYS U.S. "BUILDING a CULTURE of LIFE"

President George Bush cited the case of pregnant murder victim Laci Peterson as he signed legislation expanding legal rights of the unborn.

"The suffering of two victims can never equal only one offense," Bush said as he signed the law making it a crime to harm an unborn child during an assault on a pregnant woman. The bill passed by a 245-163 vote in the House and by a 61-38 margin in the Senate.

Peterson was eight months pregnant when she disappeared in 2002 in a highly publicized murder case. Her unborn son Conner also died.

Here is an excerpt from Bush's remarks at today's signing in the White House.

"The Unborn Victims of Violence Act provides that, under federal law, any person who causes death or injury to a child in the womb shall be charged with a separate offense, in addition to any charges relating to the mother.

"As of today, the law of our nation will acknowledge the plain fact that crimes of violence against a pregnant woman often have two victims. And therefore, in those cases, there are two offenses to be punished. Under this law, those who direct violence toward a pregnant woman will answer for the full

extent of the harm they have done, and for all the crimes they have committed.

"I appreciate those in attendance today from across the country who have worked hard to get this bill passed. I also want to thank Sharon Rocha and her husband, Ron Grantski, for joining us today." Rocha and Grantski are the mother and stepfather of murder victim Laci Peterson.

Bush continued: "This act of Congress addresses tragic losses such as Sharon and Ron have known. They have laid to rest their daughter, Laci, a beautiful young woman who was joyfully awaiting the arrival of a new son. They have also laid to rest that child, a boy named Conner, who was waiting to be born when his life, too, was taken.

"His little soul never saw light, but he was loved, and he is remembered. And his name is forever joined with that of his mom in this statute, which is also known as Laci and Conner's Law. All who knew Laci Peterson have mourned two deaths, and the law cannot look away and pretend there was just one.

"Each of these families on this stage has lost a child, or a grandchild, or both. Carol and Buford Lyons, Tracy Marciniak-Seivers, Stephanie Alberts, Cynthia Warner -- I thank you all for your courage for coming today.

"As these and the other families understand, any time an expectant mother is a victim of violence, two lives are in the balance, each deserving protection, and each deserving justice. If the crime is murder and the unborn child's life ends, justice demands a full accounting under the law.

"Until today, the federal criminal code had been silent on the injury or death of a child in cases of violence against a pregnant woman. This omission in the law has led to clear injustices.

"The death of an innocent unborn child has too often been treated as a detail in one crime, but not a crime in itself. Police and prosecutors had been to crime scenes and have shared the grief of families, but have so often been unable to seek justice for the full offense.

"The American people, as well, have learned of these cases, and they urged action. The swift bipartisan passage of this bill through Congress this year indicates a strong consensus that the suffering of two victims can never equal only one offense.

"The moral concern of humanity extends to those unborn children who are harmed or killed in crimes against their mothers. And now, the protection of federal law extends to those children, as well. With this action, we widen the circle of compassion and

inclusion in our society, and we reaffirm that the United States of America is building a culture of life.

“It is now my honor to sign the Unborn Victims of Violence Act of 2004.

(ZE04040126 WASHINGTON, D.C., APRIL 1, 2004
(Zenit.org))

HISTORY FORGOTTEN

This is worth remembering, because it is true. It’s familiar territory, but those of you that graduated from school after the early 60’s were probably never taught this. Our courts have seen to that!

Did you know that 52 of the 55 signers of “The Declaration of Independence” were orthodox, deeply committed, Christians?

That they all believed in the Bible as the divine truth, the God of scripture, and His personal intervention. It is the same Congress that formed the American Bible Society, immediately after creating the Declaration of Independence, the Continental Congress voted to purchase and import 20,000 copies of Scripture for the people of this nation.

Patrick Henry, who is called the firebrand of the American Revolution, is still remembered for his words, “Give me liberty or give me death”; but in current textbooks, the context of these words is omitted.

Here is what he actually said: “An appeal to arms and the God of hosts is all that is left us. But we shall not fight our battle alone. There is a just God that presides over the destinies of nations. The battle, sir, is not to the strong alone. Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it Almighty God. I know not what course others may take, but as for me, give me liberty, or give me death.”

These sentences have been erased from our textbooks.

Was Patrick Henry a Christian?

The following year, 1776, he wrote this: “It cannot be emphasized too strongly or too often that this great Nation was founded not by religionists, but by Christians; not on religions, but on the Gospel of Jesus Christ. For that reason alone, people of other faiths have been afforded freedom of worship here.”

Consider these words that Thomas Jefferson wrote in the front of his well-worn Bible: “I am a real Christian, that is to say, a disciple of the doctrines of Jesus. I have little doubt that our whole country will soon be rallied to the unity of our creator.” He was also the chairman of the American Bible Society,

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which he considered his highest and most important role.

On July 4, 1821, President Adams said, “The highest glory of the American Revolution was this: “It connected in one indissoluble bond the principles of civil government with the principles of Christianity.”

Calvin Coolidge, our 30th President of the United States reaffirmed this truth when he wrote, “The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country.”

In 1782, the United States Congress voted this resolution: “The Congress of the United States recommends and approves the Holy Bible for use in all schools.”

William Holmes McGuffey is the author of the McGuffey Reader, which was used for over 100 years in our public schools with over 125 million copies sold until it was stopped in 1963. President Lincoln called him the “Schoolmaster of the Nation.”

Listen to these words of Mr. McGuffey: “The Christian religion is the religion of our country. From it are derived our nation, on the character of God, on the great moral Governor of the universe. On its doctrines are founded the peculiarities of our free Institutions. From no source has the author drawn more conspicuously than from the sacred Scriptures. From all these extracts from the Bible, I make no apology.”

Of the first 108 universities founded in America, 106 were distinctly Christian, including the first, Harvard University, chartered in 1636. In the original Harvard Student Handbook, rule number 1 was that students seeking entrance must know Latin and Greek so that they could study the Scriptures: “Let every student be plainly instructed and earnestly pressed to consider well, the main end of his life and studies, is, to know God and Jesus Christ, which is eternal life, John 17:3; and therefore to lay Jesus Christ as the only foundation for our children to follow the moral principles of the Ten Commandments.”

James Madison, the primary author of the Constitution of the United States, said this: “We have staked the whole future of all our political constitutions upon the capacity of each of ourselves to govern ourselves according to the moral principles of the Ten Commandments.”

Today, we are asking God to bless America. But, how can He bless a Nation that has departed so far from Him? Prior to September 11, He was not welcome in America. Most of what you read in this article has

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been erased from our textbooks. Revisionists have rewritten history to remove the truth about our country's Christian roots.

You are encouraged to share with others, so that the truth of our nation's history will be told. **John 3:16. For God so loved the world, that he gave his only begotten Son, that whoever believes in Him shall not perish but have eternal life!**

This information shared is only a drop of cement to help secure a foundation that is crumbling daily in a losing war that most of the country doesn't even know is raging on, in, and around them...

(Author Unknown, received from Lou Esola, Knight of Columbus, LFE210@msn.com)

“GOD BLESS AMERICA” by FATHER BILL McCARTHY

During his Day of Recollection on 22 May 2004, Father Bill McCarthy, M.Ss.A., spoke to the attendees about the Constitution of the United States and how it was written by Christians who wanted to make a *theocracy* and not a *democracy*.

They wanted God to be the ultimate authority and recognized that the majority cannot rule. Opinions are nice to have and everyone has one just like a belly button. God has created us in his image with many gifts including ability to reason and determine the difference between a belief and a demonstrated fact. Father gave us many examples which proved that we must recognize a supernatural being as our creator God and that facts can not be changed by opinions or majority votes. Courts are not supposed to legislate. Legislatures are not supposed to legislate in areas forbidden by their Constitution. Executives are supposed to lead based on Constitutional principles.

His book “God Bless America” is must reading for all parents and all those of age to vote in elections. We must educate ourselves on not only the positions of the candidates and their past voting records, if they have already served in government, but also how well they uphold the Constitution of the United States.

We have “God Bless America” in the inventory at the **PFMC** and can order additional copies. Please obtain a copy and try to get through it for yourself and with your family over the summer months.

Prepare NOW for an educated vote on November 2, 2004. Register to vote if you have not already. American needs every vote to count for “life, liberty, and the pursuit of happiness” in “one nation under God with liberty and justice for all.”

(Keith Werner)

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ORIGINS and PROMISES for the CROWN of MERCY CHAPLET

The humble Sister Marie Marthe Chambron (deceased on the 21st of March 1907) received these prayers and these promises from the Lord. Jesus revealed to her:

“I will grant everything by my holy wounds. . . .

When you suffer sorrows, bring them promptly into my wounds, and they will be soothed. . . .

You must repeat often at the bedside of the sick,

‘My Jesus, pardon and mercy...’

This prayer will soothe the body and the soul. . . .

And the sinner who says:

‘Eternal Father, I offer you the wounds...’ will obtain his conversion. . . .

For every word that you pray from the Crown of Mercy, I will let one drop of my Blood fall on the soul of a sinner. . . .

My holy wounds are treasure of treasures for the souls in purgatory. . . .

Through my holy wounds and through my Immaculate Mother Mary, the Church will triumph.”

This devotion is prayed on a normal Rosary.

Let us start with the following prayers:

V. O Jesus, Divine Redeemer

AIRLINE CONSTRAINTS REQUIRE EARLY PILGRIM NAMES and RESERVATIONS

Much has changed in the airline industry since **9/11/2001**. The airlines now ask that we assign names to our pilgrimage reserved seats as soon as possible after setting up a group seating arrangement with them. They call us, or our agents, at the **120 days** before departure point and ask for these names. They threaten to pull **half** of the seats without names on them at that time. We normally get a grace period for this until the **90 days** point. They ask again at **90 days, 60 days, and 30 days**. They want tickets issued for the seats no later than **30 days** before the flight. Obviously they need to fill each plane with paying passengers in all seats.

For each pilgrimage we publish a full payment date. This is **90 days** before the pilgrimage. For **Lourdes** this date was **5/1/2004**. For **Medjugorje**, this date is **7/12/2004**. **We need NAMES NOW!!**

Please, if you intend to join us for either these pilgrimages, send in your reservation form with partial or full payment NOW!!

R. Be merciful to us and the whole world.
 V. Holy God, Powerful God, Eternal God;
 R. Be merciful to us and the whole world.
 V. Grace and mercy, O my Jesus, in our present dangers;
 R. Cover us with your precious Blood.
 V. O eternal Father, be merciful towards us by the Blood of Jesus Christ, your only Son.
 R. Be merciful to us and the whole world.
 On the small beads, instead of the Hail Mary”:
 V. My Jesus, pardon and mercy;
 R. By the merits of your holy wounds, and the sorrows of Mary.
 On the single beads, instead of the “Our Father”:
 V. Eternal Father, I offer you the wounds of Our Lord Jesus Christ;
 R. To heal the wounds of our souls.

(from “Seven Chaplet Devotions” by PrayCard Publications – available from the **PFMC**)

UNIFORM or UNIVERSAL ROMAN CATHOLIC HOLY MASS

As we swing into the Summer of 2004, many Roman Catholic Christians will be travelling to see other family members while school is out or just to vacation. As we travel there is a need to find and experience Roman Catholic Holy Mass at least every Sunday. We print a block in the Vocation Section of “The PILGRIM” every month which highlights the www.masstimes.org web site which helps us find Holy Mass times all over the United States. They used to have an 800 number but it got abused to the point they could no longer fund it so they published a regular pay as you go number: **1-410-676-6000**. Please make use of this service to find locations where Holy Mass is celebrated at a time convenient to your family needs while travelling.

When you attend Roman Catholic Holy Mass you should now find that it is more uniformly celebrated throughout the world even though it is in the vernacular of the nation you are visiting.

Last year, the Vatican issued some strict rules on how Roman Catholic Holy Mass is to be celebrated. We have printed information on this from the United States Council of Catholic Bishops (USCCB) as well as from the Military Ordinariate which oversees all military chaplains. We will reprint as much of this as well as other articles as we have room in each issue of

“The PILGRIM” until we get most of the new information in print for you to review at your leisure.

The USCCB web site <http://www.nccbuscc.org/> has the full text of the recent General Instruction of the Roman Missal (GIRM) as well as many of the other recent directives on the Holy Mass and Holy Eucharist such as **Redemptionis Sacramentum** <http://www.usccb.org/liturgy/documents/menu.htm> posted in both English and Spanish.

During our Easter visit to Wilmington, NC, (Diocese of Raleigh) to witness our son’s full participation in the Roman Catholic Church through the Rite of Christian Initiation of Adults (RCIA) with his girl friend, we were amazed that Saint Mark’s Church had not embodied the USCCB changes to Holy Mass. Upon investigation we learned that Bishop F. Joseph Gossman, D.D., J.C.D., had not promulgated the USCCB directives about use of the GIRM to the priests of the Diocese of Raleigh or at least that was the excuse given to members of the Liturgy Committee who spoke with Keith on Good Friday.

We have also noticed that churches in the Diocese of Trenton are still following guidelines published by the staff of Bishop John Reiss, D.D., J.C.D., just before he retired on 1 July 1997. Bishop John Smith, D.D., J.C.D., has not rescinded the previous bishop’s guidelines and has apparently also not addressed the new USCCB guidelines about use of the GIRM.

An article from the secular press starting on the next page shows the confusion the bishops of America were asked to avoid in the gradual acceptance of the new guidelines during Advent 2003. All the changes were to be in effect where possible by Christmas, December 25, 2003. But many have yet to be made effective and we are well past Easter of 2004.

Please pray for all the bishops and priests in the Roman Catholic Church and those churches that recognize Pope John Paul II so that they will follow his guidance of the church and recognize the need for a UNIFORM or UNIVERSAL HOLY MASS throughout the world.

(Keith Werner)

MOVEMENTS and POSTURE

Articles 42-44 of the GIRM of 2003 are quoted below:

“*Movements and Posture*

42. The gestures and posture of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the

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different parts of the celebration is evident and that the participation of all is fostered.⁵² Therefore, attention should be paid to what is determined by this General Instruction and the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice.

A common posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the Sacred Liturgy: it both expresses and fosters the intention and spiritual attitude of the participants.

43. The faithful should stand from the beginning of the Entrance chant, or while the priest approaches the altar, until the end of the Collect; for the *Alleluia* chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Prayer of the Faithful; from the invitation, *Orate, fratres (Pray, brethren)*, before the prayer over the offerings until the end of Mass, except at the places indicated below.

They should, however, sit while the readings before the Gospel and the Responsorial Psalm are proclaimed and for the homily and while the Preparation of the Gifts at the Offertory is taking place; and, as circumstances allow, they may sit or kneel while the period of sacred silence after Communion is observed.

In the dioceses of the United States of America, they should kneel beginning after the singing or recitation of the *Sanctus* until after the *Amen* of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration. The faithful kneel after the *Agnus Dei* unless the Diocesan Bishop determines otherwise.⁵³

With a view to a uniformity in gestures and postures during one and the same celebration, the faithful should follow the directions which the deacon, lay minister, or priest gives according to whatever is indicated in the Missal.

44. Among gestures included are also actions and processions: of the priest going with the deacon and ministers to the altar; of the deacon carrying the Evangeliary or Book of the Gospels to the ambo before the proclamation of the Gospel; of the faithful presenting the gifts and coming forward to receive Communion. It is appropriate that actions and processions of this sort be carried out with decorum while the chants proper to them occur, in keeping with the norms prescribed for each.

Hope this helps. We have printed out the 1975 and 2003 GIRM for review by those who visit the PFMC. We have also printed out **Redemptionis Sacramentum** so those who visit can review it. We

will try to list some of the highlights and actual quotes in future issues of "The PILGRIM."

www.usccb.org/liturgy/current/chapter2.htm#sect1,
Keith Werner)

DEEP BREATHING

How often during the day my mind and body need refreshment.

At these times I stop, become very still, and take a GOD-break.

I breathe in GOD and breathe out irritation;

I breathe in God and breathe out frustration;

I breathe in God and breathe out limitation.

My whole being responds.

I am renewed, restored, revitalized.

I am ready to begin again!

(by Elma Forshey)

VATICAN FINE-TUNES DETAILS of the MASS

Jim Rosengarten gasped when he learned the Vatican wants him to stop calling himself a eucharistic minister.

Rosengarten may still distribute communion to shut-ins and at Mass at Saint Vincent's parish in Germantown, as he has done for years.

But under the Roman Catholic Church's new guidelines for the celebration of Mass, the men and women who assist the priest this way are expected to henceforth use their proper titles. They are "extraordinary ministers of holy communion."

"Oh, my God," Rosengarten exclaimed. "What a shame."

It was not the title's mouthful of syllables that disturbed him, he said, but the Vatican's reasons: It wants the priest's role at Mass unambiguously distinct. Only the priest consecrates the bread and wine, the essential act of Eucharist.

The distinction is just one of dozens of refinements that Catholics worldwide - including the 1.9 million in the Philadelphia and Camden dioceses - may encounter at Mass in the year ahead.

Dismayed by the many small, local variations that have crept into the celebration of liturgy around the world (and also by a blurring of the priest's role in some churches), Rome is calling for near-uniformity in the way Masses are celebrated.

The Vatican has codified and clarified virtually every detail - when to stand, who wears what, how to drink from the chalice, how to hold the gospel book - and put it in a 100-page document called the General Instruction for the Roman Missal. It replaces the previous general instruction of 1985.

The Rev. Daniel Mackle, head of the archdiocesan Office for Worship, praised the guidelines as necessary. In some parishes, Mackle said, the Mass “has become like a painting coated in candle soot. It has to be cleaned so we can see its full beauty.”

Pope John Paul II approved the new instruction’s original Latin version three years ago, but it was only last March that the Vatican’s Congregation for Divine Worship approved the English-language version for the United States.

The Archdiocese of Philadelphia began to train clergy in its implementation this fall. Camden Diocese introduced the changes in the spring.

Mackle has been asking parishes to start with an inventory of all the prayers, hymns, Scripture readings, processions and other rituals of their liturgies, and compare them with the carefully prescribed order of the general instruction.

For example, he said, priests should not be strolling about the church during their homilies, “microphone in hand like they’re Johnny Carson.”

And it is important, he said, that only the priest or deacon may break the communion bread after the consecration, and only he may pour the consecrated wine into chalices.

As one way to promote lay participation, however, Rome is encouraging parishes to use a different reader for each Scripture passage.

While some of the directives may seem modest, Mackle said there is theology behind almost every detail of the Mass, which in the Catholic tradition reenacts the Last Supper and Jesus’ death and resurrection.

For example, he said, the book of the Gospels is carried at the entrance processional but not at the recessional “because we have already received the word of God during the Mass, and are now carrying it within us and out into the world.”

Mackle is urging pastors to implement any changes slowly, “so you don’t turn the parish upside down.”

For example, he said, the general instruction says that all should “meditate briefly” and in silence after the homily - the sermon - and Scripture readings. Mackle recommends that parishes start with just 15 seconds

of silence, “or else everyone will think Father can’t find the switch on his microphone.”

Expect squirming and coughing for the first month or two, he said, and extend the silence to a half-minute once the congregation has grown comfortable with it.

At Holy Savior parish in Westmont, Camden County, communion minister Trudy Cranston said the changes have meant “we’re not allowed to pour the precious blood [consecrated wine] into the cups anymore” and “now we don’t separate the hosts” into distribution plates or bowls.

But Cranston, 56, a communion minister for 15 years, said the changes don’t faze her.

“I don’t know anybody in our parish who thinks it’s a problem,” she said.

It took a few weeks last spring, however, for the people in the pews to switch from sitting to standing when the priest says: “Pray, my brothers and sisters, that our sacrifice may be acceptable...” Cranston recalled. After several notices in the parish bulletin, “now everyone does it without hesitation.”

Diocesan bishops may allow certain local customs under the new rules, provided they are uniformly applied across the diocese.

In the Diocese of Trenton, for example, the people will stand for the “Lamb of God” prayer, whereas they will kneel in the Diocese of Camden and the Philadelphia Archdiocese.

“The Second Vatican Council called for conscious, activist participation in the liturgy,” said the Rev. Robert Hughes, head of the liturgy office for the Diocese of Camden. “That’s what we’re falling back to.”

But certain kinds of lay activism don’t sit well with Rome - especially if the laity are seen as performing clergy roles.

At Saint Vincent’s, for example, Rosengarten and other eucharistic ministers used to break the communion bread at the altar alongside the priest, and pour the consecrated wine into chalices for distribution.

“The image we wanted was of the table being prepared by members of the assembly and the presider, who are one,” Rosengarten explained.

But because the new instruction restricts the breaking and pouring to the priest, Mackle has advised Saint Vincent’s that it must conform. He also told Saint Vincent’s it had to cease its longtime practice whereby priests and communion ministers waited until everyone else had received communion. Now, they must take it first.

While some members of Saint Vincent's have welcomed the return to strict practice, or orthopraxy, others are very upset, according to Rosengarten, a history teacher at Central High School. A few even wept when the parish made the changes.

The Rev. John Kettelberger, pastor of Saint Vincent's, declined to comment, but Msgr. Nelson Perez, pastor of Saint William parish in Lawncrest, defended the call for unified liturgy.

"I've always had the feeling that it's not my liturgy to change," he said. "It belongs to the whole [worldwide] community of the church."

(By David O'Reilly, Inquirer Staff Writer, The Philadelphia Inquirer, Sun, Dec. 21, 2003

www.philly.com/mld/inquirer/news/local/states/pennsylvania/counties/montgomery_county/7538931.htm?1c)

WHAT IF?

What if God decided to stop leading us tomorrow because we didn't follow Him today?

What if God couldn't take the time to bless us today because we couldn't take the time to thank Him yesterday?

What if we never saw another flower bloom because we grumbled when God sent the Rain?

What if God didn't walk with us today because we failed to recognize it as His day?

What if, God took away the Bible tomorrow because we would not read it today?

What if, God took away His message because we failed to listen to the messenger? ...THINK ABOUT THIS ONE.....

What if, God didn't send His only begotten Son because He wanted us to be prepared to pay the price for sin?

What if, the door of the church was closed because we did not open the door of our heart?

What if, God stopped loving and caring for us because we failed to love and care for others?

What if, God would not hear us today because we would not listen to Him?

What if, God answered our prayers the way we answer His call to service?

What if, God met our needs the way we give Him our lives???

What if, we failed to pass this message on??

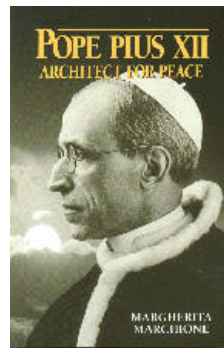
MAY GOD BLESS YOU ALWAYS

(Dotty Lyons)

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A REQUEST for a BOOK on POPE PIUS XII by a FILIPPINI NUN

We recently had a request for a book on Pope Pius XII written by a Filippini Nun who was featured on Eternal Word Television Network (EWTN). We do not carry very many biographical sketches unless they are requested.



Our research led us to Sister Margherita Marchione, Ph.D. and the book shown at left "Pope Pius XII: Architect for Peace." The following article lists all of the books we could locate by Sister Marchione. We do not carry these books in our normal stock but, if you are unable to find them in your locality, please contact us and we will order them for you. Please

allow time to process the order and get it in by normal shipment. We ask for a shipping and handling donation in addition to a donation for the book itself.

BOOKS by SISTER MARCHIONE

Shepherd of Souls: A Pictorial Life of Pope Pius XII

With more than 250 historic documents and photographs, the author's research culminates with this coffee-table book as she takes us into the world of Pius XII, destroys the myths, proves that he saved countless victims of the Nazis and captures his humanity in a way that words cannot express.

Paulist Press / Urbi et Orbi, 2002, 216 pp., \$24.95.

Consensus and Controversy: Defending Pope Pius XII

This book gathers documentary and other first-hand evidence to show how Pope Pius XII and the Vatican protected Jews against the Nazis, took initiatives for peace, and became the target of the Nazis who branded Pius XII a "mouthpiece of the Jewish war criminals."

Paulist Press, 2002, 416 pp., \$24.95.

Pope Pius XII: Architect for Peace

The author studies Pius XII's political awareness and skills as he worked during World War II for peace, supporting and helping to locate prisoners of war, and denouncing crimes against minorities, especially the Jews of wartime Rome.

Paulist Press, 2000, 345pp., \$22.95.

Yours Is a Precious Witness: Memoirs of Jews and Catholics in Wartime Italy

Drawing on documentary as well as anecdotal and oral research, the author traces the role of Pius XII and the Catholic Church in aiding the many Italians who attempted to rescue Jews from capture by the Nazis by opening the doors of convents, monasteries, and papal buildings where many were protected.

Paulist Press, 1997, 259 pp., \$16.95.

The Fighting Nun: My Story



This volume humorously describes Sister Margherita's both happy and difficult times up to the period of her bitter confrontation with John Cornwell, author of Hitler's Pope, who unjustly condemns Pius XII's so-called "silence" during the Holocaust.

Cornwall Books, London/New York, 2000, 240pp., \$24.95.

<http://www.piusxiipope.info/books.htm>

PILGRIMS of FAITH MARIAN CENTER (PFMC)

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

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

The **PFMC** was established in the home of **Keith and Kathleen Werner** based on pilgrimages to **Medjugorje, Bosnia-Hercegovina**, and other holy places or shrines worthy of pilgrimage.

Books, pamphlets, and religious articles brought back from pilgrimages were placed on display for others to view and acquire for themselves based on donations. Our inventory is quite extensive. The inventory management volunteers, currently **Vince and Livia Nocella**, are always happy to find something for you.

The **PFMC** is NOT a store and does not sell anything. We strongly support the use of Catholic stores for books, pamphlets, and religious articles wherever they are convenient to our readers.

We send people to other ministries and commercial operations such as the **Saint Jude Shops, Abbott's, and Angels of Our Lady of Medjugorje** operated by **Ceal Prizer** for things that we do not carry.

For books, pamphlets, and religious articles, the **PFMC** operates like a church pamphlet or book rack where selections are made and donations offered based on value posted or received. Most of the other outlets are operating on a for profit basis. Your gifts from the **PFMC** may be a tax break for you.

The **PFMC** has items from inventory on display at **Epiphany House**. Order forms have been produced in the past and enclosed in previous issues of "**The PILGRIM**" as well as loaded on the **Internet** as printable pages such as the one for **December 2003** <http://www.geocities.com/pilgrimsfaith/12OF03.pdf>.

Copies are available if you did not get yours or if you need extras. We need volunteers to help us get the entire inventory available for production of order forms. We eventually want to take pictures and load up a shopping cart program. If you have inventory or computer skills we would love to have your help.

If you wish to order, please determine your order request, make out a check or complete the information for use of a credit card, i.e. card type, number, expiration date, and name on card, sign, and mail to **PFMC**. If you do not have an order form, call us at **(856) 768-9228** with a FAX number or mailing address and we will send you an order form. If you know what you want and we carry it, you can order over the telephone using your credit card.

The **PFMC** is directed and operated by volunteers who monitor the donations made for all activities. These activities include coordination of pilgrimages to holy places and shrines, retreats in local retreat centers or hotels, and days of recollection at the **PFMC** as well as the display and inventory management mentioned above.

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

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

Thank you and God bless you,

(Kathleen, Keith, and the *PFMC* Volunteer Staff

BULLETIN NOTICES for *PFMC* AREA EVENTS

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

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

We send "**The *PILGRIM***" to many parishes and ask pastors to post our Bulletin Notices. We are told that they get so many requests from outside the parish that they simply cannot respond to them all. They respond better to requests from parishioners.

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

FRIDAY, 9 JULY 2004, HOLY MASS and HEALING SERVICE with FATHER BILL HALBING

The Pilgrims of Faith Marian Center (PFMC) will sponsor **Father Bill Halbing, Pastor of *Saint Antoninus*, Newark, NJ**, for a Holy Mass and Healing Service at ***Saint Lawrence*, Lindenwold, NJ** on **Friday, 9 July 2004**, starting at **7 PM**. A free will offering will be taken as part of Holy Mass.

10 – 22 OCTOBER 2004, PILGRIMAGE to MEDJUGORJE, B-H via ROME, IT

The Pilgrims of Faith Marian Center (PFMC) will coordinate a pilgrimage to Medjugorje, Bosnia-Herzegovina via Rome, Italy, with Doctor Bob and Anita Rice of In His Omnipotent Presence (IHOP) Ministries, Albuquerque, NM, as special pilgrims and Father Michael Culkin as Spiritual Director.

Reservation forms are available at:
www.geocities.com/pilgrimsfaith/2004/04PPM10.pdf.

Departure is on Sunday, 10 October 2004, from John F. Kennedy (JFK) International Airport, NY. Return is to JFK on Friday, 22 October 2004.

Requested donation is \$2299 per person double occupancy plus \$130 to cover air taxes. Single supplement is \$399. As with all ***PFMC*** pilgrimages, this includes breakfasts and suppers throughout the pilgrimage. A deposit of \$500 is required with reservation. Full payment is due by 12 July 2004.

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

Thanks for anything you can do to post these notices in parish bulletins or even with local prayer groups. Please help us to spread the word.

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

CONFERENCE CORNER

25-27 June 2004: National Catholic Charismatic Renewal Conference "Lord, we long to see Your face." Paul E. Tsongas Arena, Lowell, MA.

www.nsc-chariscenter.org/Massachusetts/index.asp.

6-8 August 2004: Scranton Diocese Catholic Charismatic Renewal Conference, "Jesus the Way, the Truth, and the Life," University of Scranton, Scranton, PA (570) 346-0922 FAX: (570) 963-1731.

8-10 October 2004: Camden Diocese Catholic Charismatic Renewal Conference, Wildwood Convention Center, Wildwood, NJ. (609) 522-6586.

22-24 October 2004: Ninth Annual Catholic Unity Conference, Hilton Hotel, King of Prussia, PA. Contact *In His Sign (IHS) Ministries*, (610) 527-2906 or visit www.inhissign.com.

6 November 2004 - Medjugorje Conference, Pheasant Run Resort, Saint Charles, IL. *Dupage Marian Center*, Westmont, IL (630) 968-5268.

We need conference or meeting notices no later than the **25th of the month** before the event. The earlier the better so we can make space for it.

Please FAX any printed notices to **(856) 768-9428** or mail them to the address on page 28.

SIGN-UP NOW for *PFMC* EVENTS

The ***PFMC*** coordinates with other ministries who find that participants in events wait until the last minute to register their intent to participate. We often hear that people are planning to participate but do not have their registration on file.

PLEASE REGISTER for ***PFMC*** events in a timely fashion.

PFMC events are listed on page 1 through 4 as well as in the Bulletin Notices on this page.

Please help us with posting Bulletin Notices in your Parish Bulletin. See notes above and on page 28.

CALENDARS:

In *June* the Church celebrates the Solemnities of *HOLY TRINITY (6)*, *CORPUS CHRISTI (13)*, *SACRED HEART (18)* and *BIRTH of SAINT JOHN the BAPTIST (24)* and *SAINTS PETER and PAUL (29)*, the Memorials of *Saints Justin (1)*, *Charles Lwanga and Companions (3)*, *Boniface (5)*, *Barnabas, Apostle (11)*, *Aloysius Gonzaga (21)*, and *Irenaeus (28)*, and the Optional Memorials of *Saints Marcellinus and Peter (2)*, *Ephrem of Syria (9)*, *Paulinus of Nola (22)*, *John Fisher and Thomas More (22)*, *The First Martyrs of the Church of Rome (30)*, and *The Immaculate Heart of Mary (19)*. Church calendar recognizes **American Fathers Day (20)**.

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

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

AROUND the **PFMC** AREA



Please review the announcements on pages 1 through 4, the enclosed information sheets particularly for the *August 1-9* pilgrimage to **Lourdes** via **Paris / Pau** and the *October 10-22* pilgrimage to **Medjugorje** via **Rome** as well as the **Bulletin Notices** on page 27. Please help get the word out on **PFMC** activities, events, and pilgrimages. Ask your pastor to post bulletin notices and allow information sheets to be put out in church. Please do not put material in your church without obtaining permission from the pastor or his representative. We are trying to network with other ministries in support of bringing people to Jesus either directly, through Mary, or through her spouse, the Holy Spirit.

PFMC DISPLAY / PRESENTATION

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. Display may be set up without presentation.

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Pilgrims of Faith Marian Center (PFMC), A Religious Association, Inc.

NON-PROFIT and IRS Code 501(c)(3) TAX EXEMPT

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

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The PILGRIM, Volume 15, Number 6 – June 2004

**PRIORITY DATED
RELIGIOUS MATERIAL
Mailed early AM,
Wednesday, 6/9/2004**

U.S. POSTAGE
PAID
ATCO, NJ
PERMIT NO. 74
NON PROFIT ORG.

PLEASE DON'T THROW THIS AWAY!!

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

If there is no time to read it all now, please put it with other reading material in a place where you can read at least an article per day until the next issue arrives. We operate on divine providence and the kind donations of those who can afford to support us. **PRIESTS!** Please note that **HOMILY** ideas have come from priests reading articles in "The PILGRIM!"

