

Echo of Mary Queen of Peace

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Our Lady's message, 25 Sept.2004:

“Dear Children, Also today, I call you to be love where there is hatred and food where there is hunger. Open your hearts, my Children, and let your hands be extended and generous so that, through you, every creature may thank God the Creator. Pray, my Children, and open your hearts to God's love, but you cannot if you do not pray. Therefore, pray, pray, pray. Thank you for responding to my call.”

Be love

May I bring love where there is hatred says the beautiful prayer attributed to St. Francis; and this on its own is a difficult task. Our Lady is asking even more: **I invite you to be love where there is hatred.** So it's not a question of *bringing* love, but of *being* love.

This Franciscan prayer can't be honoured simply by doing good works: it isn't enough to bring a little bit of love, or to give a little bit of our money or time. We must, instead, **be** a gift for the others, just as Francis was, and Mary and Jesus were. The limits we place on love shut off the Father's Love which is without limits, every boundary is a prison wall where in vain we seek *the One who heaven and the highest heaven cannot contain* (1K 8:27). Unless we shed that “pharisaic” mentality we remain closed to the action of the Holy Spirit, and our actions can have no effect in the history of salvation and of the world.

Of course, conversion is never easy, and it is unthinkable that we could convert on our own. Yet, if we believe in Our Lady's messages, we must believe that conversion is necessary. Perhaps that is why Mary doesn't give in before our tepidity, and with insistence, infinite patience and motherly trepidation, she calls us to *surrender and prayer*. To **be love** means to let Jesus live in us, which is possible only if we give the Holy Spirit freedom to work in us; it means to truly surrender, without hypocrisy, to God the Father. Our only prayer should be: *Here I am, Father; Thy Will be done in me*, which is the Lord's Prayer, that beautiful prayer Jesus taught us and which He honoured all during His life: as a 12 year-old in the Temple (Lk 2:42-49), on the Mount of Olives (Lk 22), indeed till His last breath (Lk 23:46).

Do not fear, open the doors to Christ, our great Pope has been urging us since his first day of Pontificate. There ought to be no fear before Christ who is Love. May all the doors of our heart be wide open to Christ so He can dwell in us. Mary knows



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how to prepare our hearts - She is already doing this - to make them more hospitable and more worthy to receive Her Lord. May Jesus be in us, and we be totally offered to Him to **be love where there is hatred and food where there is hunger**. If He truly lives in our soul, we will disappear in Him, and His features will appear over ours. We will be food for those who hunger, whatever their hunger. We will be living Eucharists. With the living Jesus in our heart, it will remain for ever open as Jesus doesn't let Himself be closed in, and our **hands will be outstretched and generous** for they will be outstretched over His own, ever ready to bless, to welcome, to serve, to sustain, to caress. Then, **every creature** will come into contact with Jesus and will **thank God the Creator**.

Take courage then! Let us ask Jesus to accept our offering. It is a miserable thing, but Jesus will accept it for it is all we have (Mk 12:41-44); He won't refuse it as He knows that it is Mary who is handing it over on our behalf. This is the prayer that **opens hearts to God's love**, that obtains for us the miracle of living our baptism to the full. This is the prayer Our Lady is calling us to; it will cast away hatred, hunger, the violence of the world, and it will open up the civilization of Love. In this prayer, gather up all your suffering, pain, hope, joy and everything you have and are, and Christ will rise in you, and **through you**, in the world.

Nuccio Quattrocchi

Our Lady's message, 25 October 2004:

“Dear Children, This is a time of grace for the family. I therefore call you to renew prayer. May Jesus be in the heart of your family. In prayer, learn to love everything that is holy.

Imitate the lives of saints; may they be incentive for you and teachers on the way of holiness. May every family become a witness of love in this world without prayer and peace. Thank you for responding to my call.”

Jesus as Heart of your Family

The family, it seems, is a thing of the past for today's society, at least the family in its catholic conception. Yet Mary says that **“this is time of grace for the family.”** We are going through extremely difficult times for all: individuals, society, nations, families – yet **this is time of grace**. How could this be? Mary knows – and we should know it too – that *the gates of hell shall not prevail against Our Lord's Church* (cf. Mt 16:18), and the more manifest the upheavals of the heavens and the earth are, the more our liberation is at hand (cf. Lk 21:28).

By now it is time we woke up from our sleep, *for salvation is nearer to us now than when we first believed. The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light* (Rm 13:11-12). The armour of Light is God's Love; it is Jesus; it is our life in Him. It is for this that Mary invites us to **renew prayer**. God's grace is ready to be poured out on the family and on the world if this is what we desire and sincerely implore. Let us enter into prayer then, as Mary insistently asks of us. Reciting prayers isn't enough; we must live prayer, pray with our life. *“I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship”* (Rm 12:1).

“May Jesus be in the heart of your family.” Let us take this wish of Mary's seriously, and establish the family in Jesus so He can animate it and keep it alive (isn't this what the heart does in living beings?), and so it is protected against evil allurements and every peril, and kept *holy and without blemish* according to Christ's desire for His Church (Eph 5:27). This means to bring the family back to *the primordial model of the family which is sought in God himself*, in the Trinitarian mystery of his life (JP II, *Letter to Families*).

With Jesus as its heart the family really is a little church, a domestic church. It is a living cell both for the Church and for

society, where the dynamic of the Trinitarian Love lives. This extremely high concept of the family calls upon a commitment of faith with holiness as its prime aim. **“In prayer, learn to love everything that is holy,”** which is to say everything that is in God and that belongs to God and that He desires giving us. *“We do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words”* (Rm 8:26).

“Imitate the lives of saints; may they be incentive for you and teachers on the way of holiness.” With All Saints Day drawing near, we should ask them to spur us on, and to be our teachers on the way of holiness. In Jesus, the family will find peace, unity, love, the strength to resist the powers of separation, the wisdom to unmask every peril, the courage to come through every trial. Alive in the Spirit, the family will thus be a **“witness of love in this world without prayer and peace.”** Mary’s call is for **every family**, so no one should feel excluded, or unable or unworthy. No one can count on his own strength, but each must count on God and draw from Him the grace which in this time is being abundantly granted.

N.Q.

“Jesus at the Centre!”

They met at Rome to give public witness that Jesus is the centre of their lives. The “Youth Mission” of evangelization took place in the streets of Rome in preparation for the Year of the Eucharist. Its title was beautiful and demanding: “Jesus at the Centre!”

Young people from all over Europe gathered in Peter’s city early October for the **First European Meeting of Eucharistic Adoration Youth Groups.** “This initiative was born following the Pope’s appeal at the conclusive Mass of WYD 2000 at Tor Vergata in Rome when he said: *‘Make the Eucharist the centre of Your lives,’*” says **Mons. Mauro Parmeggiani who was present at the Medjugorje youth Festival in August** where he was moved by the sight of thousands of young people magnetized by Jesus’ real presence in the Blessed Sacrament. Mons. Parmeggiani is in charge of the pastoral work with youth in the Diocese of Rome, and promoter of this First European Meeting to reflect on the **“Eucharist as Source and Summit of Mission.”** Days abounding in reflection, exchange of experiences and prayer accompanied by praise and song rang out a very festive note in the ancient palaces of Rome.

The most touching moment was when Jesus was taken “downtown” at a time when Rome’s historical (and shopping) centre is most crowded: Saturday afternoon. A long candlelight procession followed behind **Eucharistic Jesus.** Reactions varied: some stopped out of curiosity, others out of respect, while others expressed annoyance as they continued on their way.

In particular, the young people in search of fleeting pleasures – evident by poor tastes exhibited in shop windows – were provoked by the presence of other young people who were not ashamed to express their joy at following Jesus. Many types of feelings were

reflected on the faces of unknowing passers-by: uneasiness, fear, arrogance, and even bitter contempt which some expressed by blaspheming.

While these felt lain bare by the Truth which reveals the deceitful world for what it is, Jesus looked on them with His loving gaze and showered them in His love. It was as if Jesus were there precisely for them: for the distant, the wounded, those who’ve been flattered and misled by sin. It didn’t matter that He was being covered in insults or being ignored. He only wanted to love them and thereby save them. It was a little like on Calvary when He had to squeeze through the crowds as He was laden with the Cross on His way to die. Jesus looked upon the millions of faces of mankind, and drawing them into His own gaze He took them with Him to the Throne of mercy. **This is what it means to take Jesus to the centre:** give Him the chance to reach out to others and touch hearts with His grace. The fruits will sprout in due time; the important thing is that He is able to sow.

The young missionaries were also received by **the Pope** at a private audience. I think it appropriate to conclude with his words which synthesize the trust of the Church in the young generations:

“Dear Young People ... Eucharist and mission are two inseparable realities, as the Apostle Paul stresses: ‘Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes’ (1 Co 11:26). Through his sacrifice on the Cross, Jesus ‘makes’ the Eucharist, that is, he gives thanks to the Father. This mystery asks each one of us to thank the Father with Christ, not so much with words as rather with our life itself, united to his.

Consequently, there is no authentic celebration and adoration of the Eucharist that does not lead to mission. At the same time, the mission presupposes another essential Eucharistic trait: union of hearts. Always remember that **the first place for evangelization is the human person**, towards whom the Eucharist impels us, asking us to be able to listen and to love...

Thank you for all that you are and for all that you do for Christ and for the Church.”

S.C.

New Blessed:

Lovers of the Eucharist

Unceasing is the Pope’s work at the service of heaven and earth; and the number of blessed continues to grow. After beatifying three members of Catholic Action at Loreto last 5th September, the Pope beatified a further five people on the 3rd October, through whom we clearly see the tender love God has for His children. Though they have different backgrounds and come from different eras, they all share **one great love: and that is for the Eucharist.**

PETER VIGNE was born in France in 1670. While still an adolescent he was won over by the presence of Jesus in the Eucharist. After becoming a priest and seeking his place among the poor,

conducting ‘popular missions’, he became an ‘itinerant missionary’. For more than 30 years he tirelessly travelled the roads of his region on foot and on horseback that all might know, love and serve Jesus. He administered the sacraments that all might know God’s mercy, he celebrated Mass and exposed the Blessed Sacrament, teaching the faithful to adore Jesus in the Eucharist. Mary, ‘Beautiful Tabernacle of God among men’, had a special place in his prayer and teachings.

So great was his love for the Eucharist that Peter founded the Congregation of the Sisters of the Blessed Sacrament, whose task it was to assure continuous adoration of Jesus present in the Blessed Sacrament.

Also **JOSEPH-MARIE CASSANT** was born in France - in 1878 – and he too had a great love for Eucharistic Jesus. Through contemplating Jesus in His passion and on the cross, the young Trappist monk was imbued with love for Christ. Journeying along “the way of Jesus’ Heart” - an unceasing call to live the present moment with patience, hope and love – and aware of his own failings, Joseph-Marie counted evermore on Jesus. He was determined to do everything purely for love of God and his personal motto became “All for Jesus, all through Mary.” He suffered a great deal of humiliation, but this drew him deeper into his love for **Jesus in the Eucharist: “our sole happiness on the earth,”** he loved to say.

The Italian nun, **SR. MARIA LUDOVICA DE ANGELIS**, was born in 1880. After joining the Daughters of Our Lady of Mercy she lived and died in Buenos Aires. Her life was a continual flourishing of humble and silent gestures, and of discreet yet enterprising dedication. Not particularly learned, Sr. Ludovica managed to realize great works because of her outstanding mother’s heart, leadership qualities and the daring typical of saints. With peaceful spirit, strong determination and good will, her heart always focused on God and a perpetual smile on her face, she was truly a “contemplative in action.” Sr. Ludovica’s resolution was to “do good to everyone, without discrimination.” In all her works she received inspiration from **Jesus in the Eucharist**, and was sustained by prayer with the Rosary.

Among the blessed there is also a member of royalty: **Emperor and King, CHARLES OF AUSTRIA**, last descendant of the Austro-Hungarian Empire. Charles received a strong Catholic education and was sustained in his upbringing by the prayers of a group of persons who accompanied him from childhood ever since a stigmatic nun prophesied that he would undergo great suffering and that attacks would be made against him.

Devoted to the Holy Eucharist and the Sacred Heart of Jesus, Charles cultivated the exemplary habit of turning to prayer before making any important decision. He saw his role as monarch as the path to follow Christ and to love and care for those under his reign, dedicating his very life to them.



The most sacred duty of a king – commitment to peace – was Charles' main preoccupation during the course of WWI. His dream was to override nationalism and form a great European community based on co-operation and respect for all, aware that every person is unique and dear to God. But he was not understood and was exiled. He accepted his conditions of poverty and subsequent sickness as a sacrifice for peace and the unity of his peoples. The exiled King endured his suffering without complaint, and forgave all those who had conspired against him, dying on 1 April 1922 with his eyes fixed on the Blessed Sacrament.

Mystic of the Passion

ANNE CATHARINE EMMERICK, stigmatist. Much has been said of her of late because of the accounts of her visions which inspired the film "Passion of Christ."

Born in Germany, she was a great mystic. At an early age she had a deep understanding of the things of God and felt called to become a religious, but because she was without any particular "gift" or "quality" she was not admitted. She was finally accepted – at the age of 28 – by the Augustinian convent where she performed the most burdensome tasks despite her poor health and immense physical and spiritual pain known to her alone. She lived her religious life with such fervour that she was misunderstood by most of the nuns; a suffering which Anne Catherine accepted in silent resignation.

In 1811, the movement of secularization resulted in the suppression of the monastery. Sr. Anne Catherine was taken on as a domestic by a priest who had fled the persecution in France, but she soon fell ill and was bedridden. Her real vocation quickly became clear – **live the Lord's passion on her own body** – with the appearance of the stigmata. This was accompanied by a series of mystical experiences which were noted down by famous poet Klemens Brentano and later published. Among other things various geographical and historical details came to light, for example the presumed house of Mary at Ephesus, later discovered by archaeologists thanks to the details provided by Anne Catherine. The description of Christ's Passion seemed unbelievable, particularly those concerning the flagellation.

In her humility Anne Catherine did not use her special gifts to attract attention to herself, but she did everything she could to conform herself to Christ, and in particular to the suffering Christ. For the **last 9 years of her life her sole sustenance was the Eucharist**, as if to say that a body can survive, but a soul cannot without this precious food. Anne Catherine died on 9th February 1824.

That the Pope continues to donate to the Church this ever growing number of saints is a prophecy of a fundamental

reality for all Christians. That is: our true home is not here on the earth, but elsewhere, in the eternal home of God, the Holy One. Each of us is destined to live on in eternity. God wants us in His loving embrace. **The concrete signs of this beatific dimension which the Holy Father is offering us makes us even more aware of where our home is.**

At times our steps become uncertain, and we lose our way. The lives of those who have already trod the way behind Christ serve as reference points, or road signs, or beacons on a stormy night, and they help us understand what it takes to be holy so that we too can try to follow behind them.

Editor

YEAR OF EUCHARIST

17 October 2004 – 29 October 2005

POPE WOYTILA

"Pastoral strategy" founded on Eucharist

"I am happy to announce a special Year of the Eucharist. It will begin with the Eucharistic World Congress in October 1994 in Mexico and will end with the next Ordinary Assembly of the Synod of Bishops in the Vatican next October 2005," announced the Pope on Corpus Christi day.

In the Third Millennium the Church continues on its pilgrimage with the Eucharist as its light and life. "The Year of the Eucharist takes place against a background which has been enriched by the passage of the years, while remaining ever rooted in the theme of Christ and the contemplation of His face. In *Novo Millennio Ineunte*, in which are collected the fruits of the Great Jubilee, I invited the faithful to start again from Christ," said the Pope, "and I suggested an ever greater pastoral engagement based on the contemplation of the face of the Incarnate Word – truly present in the Blessed Sacrament – which would enable the faithful to practise the art of prayer and commit themselves to the high standard of holiness" to which a Christian is called.

The Eucharist, we would say, has been dominating the Pope's thoughts, starting from *Ecclesia de Eucharistia*. It seems that all his attention is concentrated on this great mystery which beats as the heart of the mystical Body of Christ.

The Pope has brought the Eucharist from the celebrative and devotional level which empties the Great Mystery to its original place as the source of spiritual energy and the spark for new missionary zeal.

The Holy Father's thought, which is also Magisterium and doctrine of the Church, is resumed thus: to "make Eucharist" means to "announce Christ." **And where can we encounter the Christ that the Pope tells us to look upon, if not in the Eucharist where He is present for us?**

For the Pope – but it also should be for us – the **Eucharist** and **holy Mass** are not pious practices that serve to make us

better or to obtain graces, but **are essential!** for the life of the Church and for each Christian. Without the Eucharist, our spiritual life is denied its nourishment and the mission loses its zeal. John Paul II's isn't just a simple devotion to the Eucharist, fruit of his traditionalist Polish formation, but a **real and proper "pastoral strategy" to lead the Church**, a strategy which places her fundamental need at the centre.

It is this gaze of faith and love that the Pope has for the Eucharist that nullifies criticism of the document by the Congregation for the divine cult and discipline of the Sacraments, *Remissionis Sacramentum*, intent to signal and correct forms of superficial treatment of the divine mysteries or true and proper abuse of the celebration of the Eucharist or other abuses on an ecumenical level.

The importance of the Eucharist is too great to keep on being silent and putting up with light heartedness and lack of respect. The more a person loves something, the more he will defend and protect it with all possible means.

"What is the dearest thing to you Christians?" asked the emperor in Soloviev's 'Tale of the Antichrist.' The Starets replied: "Great sovereign, that which we hold dearest in Christianity is Christ Himself; Christ and all that comes from Him, for we know that in Him – in His body – dwells the fullness of divinity." Christ and everything that comes from Him is our everything; the meaning of life is completely fulfilled in Him. Those who confess Christ to be the Son of God are not intellectual avant-gardes, nor do they stand out for their moral coherence; they are simply those who do not accept to serve two masters, God and the world; but who've learnt from Christ the true meaning of Church which is found of salvation and method of civilization.

And what is the dearest thing of this Christ? – we could continue ourselves. The answer is: the Eucharist, where Christ lives and is present for us.

If this is so, we can never make enough recommendations; even if it remains to be said that the sense of sacred and of the faith and of whatever makes this clearer and stronger must be recuperated.

Fr. Nicolino Mori

"Christians still talk a great deal about God.. but they are losing the sense of adoration and this is why they are threatened by atheism. A God who is not adored is not a true God. You must acknowledge that God alone is God and that adoration is your first duty..."

To adore is not only a duty which springs from your state as a creature; it is the highest form of human life. In adoring God, you affirm His holiness, and at the same time, you affirm your importance as a free man before Him...

Ask the Holy Spirit long and earnestly for a sense of adoration and then prostrate yourself before God in the attitude of one who at the same time realizes the holiness of God and his own sinfulness..." (Jean Lafrance, *Pray to your Father in Secret*)

Only water and flour

Just a little flour and a bit of water.

These are the only ingredients of the little white wafer, the host, that at every Mass man brings to the altar to offer up to God. A handful of flour and a few drops of water – so simple that one can hardly but repeat it. So ordinary yet so marvellous! When this food is handed over to the priest before it is consecrated it is as if we were saying: “Lord, this is what we are made of; it is a poor substance, but we offer ourselves to You just as we are.”

Then comes the miracle. That nothing becomes Everything; it becomes God Himself who takes upon Himself the poverty of the material and transforms it into His divine Body and Blood. **The ordinary becomes extraordinary, powerlessness becomes all powerful.**

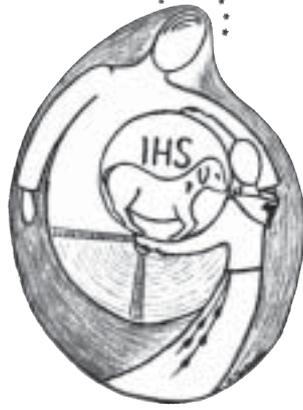
Each day we are called to participate in this incredible transformation during which everything that is tied to the earth becomes eternal. At every Mass we are invited to live the moment in which the infinite God descends to hide Himself in the daily bread to be able to stay with us. Yet we aren't always aware that this is possible only because Jesus offers Himself; He sacrifices Himself; Jesus is there, and dies for us. This is the true miracle, or rather, the grace that is given us. **The Lamb offers Himself, and His offering is able to make heavenly things of the humble things of the earth.**

At times we are given to experience special moments of grace which lift us up out of our daily lives. Generally this happens when we visit shrines (such as Medugorje) or on particularly important feast days. We have a feeling of well-being; our spirits are lifted and we seem better people, able to love ourselves and others. Everything takes on greater beauty, and in our hearts we desire that it should never end.

But it can't be. It is inevitable that we should come back down to reality, which is normal for as long as we journey on the earth. It is part of our ordinary life on the earth. But if you will, it is as though we were living immersed in a little bit of water and flour. The important thing is that there be a transformation here too. **It is up to us, though, to transform ordinary things into extraordinary things. How? With our offer, our sacrifice, our daily death – the death of our ego, of course, which is attached to pleasure and power, tied to events and feelings, enslaved to the transience of the superfluous.**

If we accept whatever the day offers as though it were a gift; if we manage to rejoice without lamenting over what isn't given us; if we value the simple things and offer them up to God, we will gradually see how everything becomes lighter and more beautiful. Yes, because Jesus, by taking our offer upon Himself, enters into our lives and transforms them; He permeates them with Himself and makes them divine. Our days will no longer be a string of facts and feelings, but Liturgy lived. **And we, little persons made of “water and flour” will feel ourselves being elevated as “living Eucharists.”**

Stefania Consoli



Do we welcome phenomena or Mother of God?

by Fr. Tomislav Vlasic

Our Lady has been visiting us for many years. Her desire is that we accept and welcome her. We need to ask ourselves with sincerity: do we welcome the Mother of God or the phenomena which accompany her visits? If we welcome the phenomena without accepting God and His Mother, the former remain void, meaningless, and are nought else but exterior signs.

On the way of faith there are many people who accept the apparitions, visions, intuitions, and miracles, but they stop there. It must be clear, instead, that these are simply starting points. The way to reach God is long; and along this way it is necessary that our entire being be awoken and reach contemplation of God. It is thus very important that we do not stop at the means He uses.

Let us take the case of a visionary: an instrument that recounts his experience of grace, but who can't see God and Our Lady for us; who can't substitute our soul. All of us, in fact, are called to look at God and His Mother, not necessarily through the experience of visions, but in that dimension where our entire being is aware of Their presence and enters into a filial and faithful relationship with the Mother and the Father.

Thus to welcome the Mother of God means to allow Mary to be the mother of our lives, according to God's plan. A mother conceives, generates, and raises her child and she follows him during his growth. Even beyond the death of a child, the mother remains united to him, in eternity. In this natural order God gave us an Immaculate Mother; He gave us a crib. Thus, to accept Mary means to accept the divine motherhood within us; it is perfect motherhood, it is God present in a mother.

In Mary's motherhood we are united to God's creativity. We cannot, therefore, think of Mary as our mummy, for her motherly task is to generate free, mature, and complete children. To accept Mary in this way means to be generated in one's own originality - generated for God.

What are the steps to take? Let's take a look together. Starting with the events of Fatima, there has been a lot of talk about consecration to Mary's Immaculate Heart, and her triumph is foreboded. Nonetheless, it is important to understand that this Consecration cannot be a mere

recitation or exterior act, but must lead one to enter into Mary and into her life so that we become one with her Heart and her soul. It means to enter into her and, through her, to her relationship with God.

Mary is Immaculate from her very conception, but we too are destined to become immaculate. With our baptism we received the grace of incorruptibility, and we live in expectation of the full realization of salvation. Our journey ought to aim at returning to the state we lost with original sin. Jesus Christ has given us all the graces to do this, including the great grace of being able to unite ourselves to Mary Immaculate. We belong to a corrupt humanity, so much so that from immortal we have become mortal beings. What greater corruption could there be than this?

We are not, however, aware of what this means. Nor are we aware of the meaning of our calling, which is to rise above corruptibility. It is thus very important to understand that we must continuously walk in faith. In his encyclical *Mulieris dignitatem* John Paul II called Our Lady a pilgrim of faith. He didn't call her a mystic or a person of great knowledge, but a woman who had to journey on her way. Mary was a disciple of Jesus; a docile and humble disciple, attentive to His every teaching.

We must learn from her to conceive Jesus within our souls. This isn't impossible... as it wasn't for Mary. She was open way beyond the human logic of possibility. In faith she said yes to God and the Holy Spirit descended upon her and she conceived the Son of God.

To conceive then, it is necessary that we accept every grace of God and participate in each of them. We have all gone through moments in life when every door seemed locked. We all experience this, but in God there is always a door that remains open. As creatures we experience limits, but if we are open to the presence of the Holy Spirit in us, and if we allow Him to lead us beyond our limits, then we have the possibility to overcome them.

This inner passage is at times very subtle - psychotherapists would speak of the subconscious, though in grace nothing is subconscious. Mary surrendered herself beyond the conscious level and allowed the Holy Spirit to guide her. If we are attentive to these inner passages we will always find an opening and we will never feel locked up.

Let us take another step with Mary: her definitive passage beneath the cross where she opened up to hope against all hope. The Son, the world's Saviour, had been killed, and to overcome pain and despair she made an offering of herself. She offered herself beyond the barriers of human logic and entered into God's infinite love. It was at this point that Mary became Mother of the Church and of all mankind. After having passed the barrier of death, of sin and of Satan, she was free and God was able to use her motherhood in total freedom to reach us.

The logic consequence of all this is the experience of Pentecost where Mary, gathered around her children in the Upper Room, was able to receive the fullness of

the Holy Spirit. This is an important passage for us too. If our response to God is whole and unreserved, God's fullness will be poured into us, and the Triune God will descend and manifest Himself. This is Pentecost.

Let me take up this point again. To receive the fullness (of God) it is important that our response be whole and complete. Those who desire living the Consecration to Mary's Immaculate Heart and remain in it, must try to enter into this wholeness with Mary, and if necessary ask for help. The help will surely come, along with all the protection needed for the way. At times it may seem that the protection is lacking, that we are left alone, to the point of asking: "Where is God? Why has He abandoned me?" It is precisely because God protects us that He must seemingly abandon us, the way a mother will leave her child standing on his own to encourage him to walk. God is good to us (in ways we may not always understand) when we look at Him with eyes of faith, hope and love.

It is the time for elevation: of souls, of the Church, of mankind. It is the time for a turnabout – for those who desire it – and it will be the turnabout of God's triumph; of Mary Immaculate's triumph, of the triumph of all those who belong wholly to God. Let us accept Mary as Mother of God. Let us enter into this vital relationship with the Mother who directs us to the Father. Then, between us and her there will be no doubt, or perplexity, or prayer suspended mid air, for every word and every prayer that enter into relationship with Mary will receive a reply. To enter into a living relationship with Mary means knowing how to make this reply your own. Then we will all be visionaries, each in his own original way, because God will clarify in us the mystery of our life, in Mary's Immaculate Heart.

Called to be immaculate

It is neither presumption nor heresy, and has nothing to do with the Cathari belief (a sect of the XI-XII c.) that they were better than others because they considered themselves pure and perfect.

The call to be immaculate is our destiny, since it is the condition that enables us to enter the Eternal Homeland. In his letter to the Ephesians (1:4), St. Paul writes: "*God chose us in him before the foundation of the world, that we should be holy and spotless before him.*" So God wants us immaculate. He paid the price for our ransom. He desires this transformation; He yearns for it and He makes it possible, thereby fulfilling His promise. The gift was given us, but we have to accept it. God doesn't force us, or impose Himself upon us, but He wants us to authorize Him out of our own free will; to accept Him out of love.

It is not our human strength that can make us holy and immaculate, but the loving and continued union with the Most Holy One.

Penetrated by His holiness, we become beautiful and spotless. When we return to Him – our origin – we return to ourselves, to

our real identity, to the primitive sinless state and to the original dignity enjoyed as children of God which we lost but which He continues to propose to us.

Mary's example is enough for us to understand how God's gift is accepted. From the very beginning she accepted the divine gift and kept it intact her entire life. In her immaculate womb the Virgin generated Christ, Head of the Church, and still today she continues to generate the entire Mystical Body so that the Body might be one with the Head and together with Him be continually sanctified and purified of every spot.

Mary has been very close to us over these years at Medjugorje, and not by chance. Jesus sent His Immaculate Mother to generate and prepare immaculate children, since Christ needs to be able to count on every member of His Body and for these to be united to Him, and with Him, be offered up to the Father. We are children of a free Woman, who has never been subject to the slavery of sin since she never lost her state of total union with God. Our journey is inverse. We are called during our earthly pilgrimage to return to this union by letting ourselves be reached by God Who stoops over us in His desire to definitely re-establish this union with us.

We can become holy and spotless only through love and by being robed in humility and simplicity: two virtues which allow God to do great things in us, as He did in Mary. The Immaculate Heart of our Mother is a flame which burns constantly. It burns out of love. There is no need for lengthy discourses; she is here and watches over our journey. When we shall be Mary's true children, we will also be her offspring which will crush the serpent's head. Mary seeks these children so they can help her, and these – with hearts entirely free and turned to God – will have only one concern: that God's will be done. The same was experienced by all the Saints (known and unknown) who lived a profound faithfulness to union with God, so profound it was stronger than fear of pain or death.

God wants us immaculate so He can be seen in us. He wants His image impressed in us to shine forth always. Through Christians, Christ desires showing His face to all, so He can be recognized and loved. It is up to us – living members of His Body – to be authentic witnesses so that all can see His beauty so enchanting and lovely.

To be immaculate thus means to be transparent, clear and limpid; it means to renounce all those layers of masks – either accumulated during life or inherited from past generations – which cover up, obscure and hide God's image impressed in us. **If we are transparent God can be seen.**

This means having only one desire: to be at God's service and be pleasing to Him in everything: intentions and works. It means "loving what He commands and longing for what He promises, with our hearts set on the world of lasting joy." This would free us of our "Babel," or from everything that we tend to build up for our own glory and to be independent from God. Everything in us must be *for Christ, with Christ and in Christ!* Only this way can we be children of the Son, beloveds of Love, and be holy and blameless for Love.

Sr. Ana Simic

Return to your initial zeal

MARY, MOTHER OF THE LIVING EUCHARIST

There is a profound and vitally binding relationship between the presence of Mary in the world in this time, and the Eucharist. Already at Fatima the three children were prepared for the encounter with the Blessed Virgin through the "Bread of Life" and the "Chalice of Salvation" miraculously administered to them by the Angel of Peace during the heavenly apparitions (cf. Sr. Lucia's Diary). It was certainly by virtue of this special Eucharistic grace – extraordinarily alive and working in the hearts of the little witnesses of Mary's most pure love – that She was able to ask them from the very first apparition: "Would you like to offer yourselves to God ... in reparation for sins, and as an entreaty for the conversion of sinners?" (ibidem) and receive an immediate "yes" without reserve.

At Medjugorje, where Mary desires that "through our help everything be fulfilled according to her plans and to the secrets which began at Fatima" (cf. msg 25/8/91), the Eucharistic dimension is even more explicit and central. For just as Mary says in her latest monthly message, we are called not only to participate with the heart in the Eucharistic mystery – "*Participate every day in Holy Mass and receive Holy Communion*" (24/683), "*actively participate in the Eucharist*" (26/7/84) – but even more radically, that every space of our life should be involved in the burning vortex of Trinitarian Love present in the Eucharist to the point of being "for Christ, in Christ and with Christ" true spiritual "food" for the world: "*I invite you also today to be love where there is hatred, and food where there is hunger*" (25/9/04). Mary, "woman of the Eucharist in her whole life" (Eccl.deEuch. 53) calls us, in fact, to become – as she was in an exemplary manner – true "living Eucharists" donated for the sake of all men and women and for the salvation of the universe.

This is the heart of the spiritual call of Medjugorje: an intensely Eucharistic grace which has its roots and its foundations in that mystery of boundless Love closed up in the heart of the Most High and which beats constantly in the Eucharist. It is a grace which desires making of each of us a living sign and a pure vessel of that same fire of divine Love which burns in the Blessed Sacrament of the Altar for the good of all creation: "*You will never fully understand the depth of divine love present in the Eucharist*" (6/8/84). **It is for this ineffable grace that the Spirit intercedes today for His Bride.** It is also the prophetic appeal by the present Pontiff – particularly in this year consecrated to the Eucharist – which he addresses to the universal Church: "Mary, throughout her life at Christ's side, made her own the sacrificial dimension of the Eucharist," and "the Church, which looks to Mary as a model, is called to imitate her



News from the blessed land

Medjugorje, Praying for peace

by Alberto Bonifacio

Apparition on Podbrdo

Friday 10 September 2004, 10.30 pm

We had just arrived in Medjugorje and we already knew that it was possible to join Ivan's group on Podbrdo that evening and be present for the apparition. Thousands of people were there. There was no moon but the night sky was studded with beautiful shining stars. Accompanied by songs and the chant of the Rosary we waited for the arrival of the most beautiful Star: Mary. And She came! The silence was profound, unreal; we were all in intimate conversation with Our Mother: how many things must have been said in those long minutes of silence; how many invocations, and requests, and thanksgivings! The Our Father and Glory Be that we prayed together with the Mother of God half way through the apparition was incredibly intense. At the end, after the *Magnificat*, Ivan said:

"This evening Our Lady was especially joyful. She came with three angels. As soon as she appeared she greeted us with: **'Praised be Jesus Christ, my dear Children!'** Then she prayed for a fairly long time over all those present with her hands outstretched, and she blessed us all with her motherly blessing. Then she prayed especially over the sick present here this evening. I commended to her intercession all of us, our needs, intentions, our families and especially the sick.

This evening Our Lady said: **'Dear Children, I invite you to pray for peace, for peace, for peace, for peace, my Children. Thank you, dear Children, for responding to my call.'** With Our Lady we prayed the Our Father and a Glory Be. She then departed in the sign of the light and the cross, bidding us goodbye with: **'Go in peace, my dear Children.'**

We went back down with our hearts overflowing with joy, all the time knowing that we needed to intensify our prayer to obtain the gift of peace. One only need look around the world to see that Our Lady is right and has reason to be concerned.

Sunday 12 September 2004

On Krizevac for Feast of the Cross

Many were the pilgrimages for the feast of the Exaltation of the Holy Cross. As is with tradition many Croatian pilgrims arrived on foot, even from afar, walking for several days by day and resting by the road side at night. Over the long decades of Communism it was an exceptional event to be able to celebrate Holy Mass on this feast day up there beneath the Cross, but just as exceptional was the numerous response of faithful Catholics from all over the region.

Twenty-three years ago these were joined by pilgrims from all round the world,

in her relationship with this most holy mystery" (Eccl.deEuch. 56,53). That the life of God might flow fully in us, and through us reach out to souls and the entire universe, it is necessary that we know how to accept without reserve – as Mary did in such a sublime manner – the "folly of the Cross" which so enflames Christ's Heart, through the **unconditioned offering of one's life "as a living and holy sacrifice, pleasing to God"** (Rm 12:12).

That this might be accomplished in our life, Mary guides us along a spiritual journey which opens up – for those who respond to her call – all one's inner space, that the Eucharistic Heart of Jesus may dilate completely in us to the point of **transforming also our own poor wounded hearts into true heavenly food and in a spring of living water for the world.** It is for this that Mary calls us, in intimate union with her Immaculate Heart, to unceasing contemplation of Christ's face which is alive and present in a special way in the Blessed Sacrament. The scope of this is to gradually lead us to a stable communion: of the soul with the heavenly Spouse, in the spring of pure Love that God has for the whole of Creation. *"Adore continuously the Blessed Sacrament of the Altar. I am always present with the faithful in adoration. It is a moment of special grace"* (msg 15/3/84).

Mary calls us to go much further, way beyond the yet worthy devotional levels, so as to establish with the Son who is alive and risen in the Eucharist, "a genuine dialogue of love" (cf. *Novo Millennio Ineunte*, 33) able to make the heart truly "fall in love," where one experiences that ineffable joy of the "nuptial union" with Eucharistic Jesus, who alone is the spring of new life for the entire universe, the spring of the "river of the water of life, as bright as crystal" (Rev. 22) which "yields its fruits of life for the healing of the nations" (idem). *"I invite you to fall in love with the Most Blessed Sacrament of the Altar. My Children, adore Him in your parishes and be therefore united with the whole world. Jesus will become your friend, and you will not speak of Him as someone you barely know. Being united to Him will be joy for you and you will become witnesses of the love Jesus has for each creature. My Children, when you adore Jesus you are also close to me"* (25/9/95).

'Tis the true way of peace; to this Mary continues to guide the wavering steps of her children! It is only from here that decisive currents of new life for the Church and the world can gush forth!

The Mother's deepest yearning is to bring her children into the heavenly sanctuary through the immaculate door of her Heart to fully introduce them into the cosmic liturgy of the Immolated Lamb, that the Eucharistic Heart of the divine Son offered for the salvation of the world may beat in each of their hearts. This is the sole source of every perfect gift; it is the sign and the authentic proclamation of those new heavens and new earth which all of creation so impatiently awaits, and which already shine in the hearts of those who have decided to respond without reserve to the call of the Queen of Peace.

Giuseppe Ferraro

and now they climb the holy mountain together, the 'Calvary' of Medjugorje, crowding it incredibly.

The concrete Cross was erected in 1933 when Pope Pius XI, who had proclaimed a Holy Year of Redemption, had suggested to those communities and parishes near high ground to have a cross erected that all might be reminded of the redemption wrought by Jesus.

After having delivered aid to the many poor refugees (Serbs, Muslims and Croats) we participated in the celebrations, and in prayer we united to that of Jesus the sacrifice and suffering of many: the 800,000 refugees in Bosnia, and the millions of poor, persecuted and abandoned people all over the world. We thought of the words Our Lady told us through Ivan, and together with her we prayed under the Cross for peace, just as she had asked in a message on 6th September 1984.

Alberto Bonifacio email: b.arpa@libero.it

Being food where there is hunger

Milona de Rambures (nee von Hapsburg), for many years interpreter for **Fr. Slavko** at Medjugorje, was recently in Scotland for a retreat at Craig Lodge, Dalmally – a prayer and retreat centre converted from a fishing lodge after the family first visited Medjugorje in 1983.

Milona and Kathleen Martin, who served for many years at Marija's side, witnessed about Our Lady, the visionaries and the Franciscan friars: "All of them taught us so much as they walked in Our Lady's school of prayer and love," Milona said. "Fr. Slavko taught me that **prayer, fasting and truly living Our Lady's messages bring us to do concrete action.** He grew in this same dynamic. He had to act. He could not tolerate certain situations to continue. **Through fasting and prayer our heart opens up and the eyes of our heart recognize the call and the needs.** Mary gives us the strength to respond to her calls," continued Milona.

"With a great desire in our hearts to respond to Our Lady's call, we prayed for that **total change of life** she proposed in the August message. When she gave her new message in September, Magnus and Ruth MacFarlane-Barrow from Craig Lodge had just returned from Malawi and gave a talk about *Mary's Meals*, a project they started to provide warm daily meals to school children in Malawi. My heart was personally pierced; exactly as when I first went to Medjugorje. This real call, with an answer that has to be given, came again. I said to myself: 'I have to respond to that call' - to be *food where there is hunger and love where there is hatred* - "so I asked Magnus if I could work for him. He kindly included me in his organization which includes *Scottish International Relief* which began by providing aid during the war in former Yugoslavia, and now works also in Rumania, Asia and Africa.

So you see Our Lady continues to call. We are all part of her family, and **she needs us to love in many ways."**

Further info: www.craiglodge.org - www.sircharity.org

Medjugorje and the *Great South Land of the Holy Spirit*

Fr. Ken Barker is the founder of the Missionaries of God's Love. A consecrated group within a Catholic charismatic covenant community (Disciples of Jesus), the MGL's is a new congregation emerging in the **Australian** church.

Fr. Ken first visited **Medjugorje** in 1984, and since then has returned on pilgrimage a further three times: "Each visit to Medjugorje has been a **beautiful experience of peace and growth in prayer**," he says. "The most enriching time was hearing confessions and helping penitents return to their faith."

It was through observing the change that came about in Jacov prior to and during an apparition on his first pilgrimage that Fr. Ken was convinced of the authenticity of the apparitions: "During the prayer of the Rosary before the apparition I noticed how Jacov was easily distracted. He seemed such an ordinary little boy. But when the apparition began I noticed that Jacov was no longer a distracted boy but that he was amazingly absorbed by something way beyond him."

The MGL's, present also in Papua New Guinea and the Philippines, evangelize through youth camps, university outreach, spiritual retreats, renewal programmes, rallies, schools of evangelization, healing ministry, street evangelization and pilgrimages. A forthcoming event is an exciting pilgrimage of hope for young people entitled **LIGHT TO THE NATIONS**: held every two years at **Easter**, the next one is **24-27 March 2005**.

Around 1,000 young people from all over Australia are expected to converge on St. Clement's Monastery at Galong NSW. The young people will pitch tents in the monastery grounds and celebrate the Holy Week liturgies with music, inspired preaching, testimonies, drama and dance.

The weekend includes a pilgrimage walk up Rosary Hill: a place of pilgrimage a couple of km from the Monastery, with a large crucifix on top. "Here we pray for Our Lady's intercession that Australian young people will turn to the Lord in their need. We pray for a new wave of revival to come to the 'Great South Land of the Holy Spirit,' says Fr. Ken. "This time on the mountain is for many the most touching moment of the whole weekend. Many have noticed the **similarity of the spiritual atmosphere** with what is experienced on **Mt. Krizevac in Medjugorje**.

The whole weekend is one that young people find to be deeply meaningful and enriching; making us realize that in Jesus, through Mary, we have a future full of hope."

Enquiries 0427-277072
info@ltn.org.au
www.mglvocation.org

* **12th Int'l Meeting for Leaders of Peace Centres, and Medjugorje Prayer, Pilgrim and Charity Centres – at Medjugorje 6-10 March 2005**. Number of places is limited, book at least by end Nov. Fax no. +387-36-651999; Email: seminar-marija@medjugorje.hr.

Fr. Slavko's teachings on prayer



We all remember **Fr. Slavko Barbaric**'. The energy and deep spirituality that he transmitted are impressed in our memories and live on through his many writings. This excerpt from "*Praying together with a joyful heart*," helps us

reflect on various aspects of community prayer. We take this opportunity to remember him on the **anniversary of his death** (24 XI 2000).

Silence of the Heart: necessary condition to encounter Jesus

In her messages, Our Lady often invites us to silence of the heart; this is the fundamental condition for prayer. The encounter requires time and silence of the heart which are fruits of inner freedom and love. When you are free and you love, you have peace and silence in your heart, and this makes you able to listen to those around you, to yourself and to God.

At this point it is important to understand how one loses the silence of the heart. Every form of dependence - on self, on others or material things - threatens this silence and this peace.

It happens that when a person is offended, his heart is flooded with various feelings, such as anger, egoistic thoughts, pride, desire for revenge - and he is no longer disposed to listening, neither to those around him, nor to God.

So that our prayer can be an encounter in silence and prayer, we must above all **pray till our heart is freed** of all those things that impede our encounter with God. For this reason, the first part of our prayer must always be a purification in which there must be **forgiveness** and liberation. Only when this comes about is it possible for a new encounter. Many Christians do not pray, or they pray very little, and therefore, they do not live prayer as something that frees and that disposes one to good. This way, however, the whole meaning of prayer is lost.

The more man is oppressed and has negative experiences, the more he needs prayer which prepares him for a prayer encounter.

In the evening prayer programme at Medjugorje, this preparation consists in reciting the Rosary one hour prior to Holy Mass. Our Lady has always recommended that prayer for purification be recited to be able to pray correctly. **Without this preparation there cannot be an encounter, and without the encounter there cannot be the fruits of prayer either.** Those who, after having prayed, are nervous, sad, egoistic, hostile, etc.

really need to ask themselves what to do, and how much they should still pray before they can live the promise God made to those who encounter Him in prayer.

Let us make this commitment to pray, individually, as families and as groups, so that our life is formed according to God's will, and that we - already on this earth - are given to live the **fullness of God's life** and prepare ourselves for the final fullness of life which human eye has never seen, ear has never heard and heart has yet to desire, as St. Paul says.

Fear not fitting for Christians

At the end of September, before leaving Medjugorje on a mission, I went to **MIRJANA** to ask what the most important thing was to transmit to the Americans during the conferences I was to attend. Without even hesitating she said: "Give them hope! Show them love!"

I thought about some of the burdens and problems of people from the West and considered how the hearts of so many are infected with fear. We know that Mirjana, like the other visionaries, doesn't sweeten the demanding words of Our Lady. Yet that morning I was surprised when she said: "**Those who fear do not believe.**" My first impression was that they were harsh words, but if we reflect on them we see how they offer us some good reasons to rejoice and hope. It is simple: the more we are attached to Jesus, the less we fear. **The closer we get to God, the more fear is distanced.** We really should convince ourselves that fear and love are totally incompatible. Wherever there is love, there is no room for fear, and since God is pure love, love casts out fear.

Mirjana reminded me about the beautiful message received in the 80's: "*Those who take God the Father as father of their families, who take me (Mary) as their mother, and the Church as their home, have nothing to fear for the future and not even the secrets.*" May these words be engraved in every family! I really like how St. Paul sums this up when he says: "*When God is with us, who is against us?*" (Rm 8:31).

The only fear we should have in our hearts is fear of being separated from God (through sin and refusal of mercy). Being separated from God is a true disaster. Our Lady said on the matter: "*I beseech you: do not allow me to weep tears of blood for souls who lose themselves through sin*" (1984).

Mirjana continued: "You know, there is nothing that we can't obtain with prayer and fasts. At times, people ask: 'What else can I do in such and such a situation besides praying?' They ask this because they still haven't understood the immense power of prayer! Why should we look for another means when we already have the best and most powerful one? We should make the effort to pray better, pray more, with greater trust in God Who guides us as a father would his children! When we have this trust there is no room for fear. It is our trust that makes our prayer powerful." *Sr. Emmanuel*

Our Readers Write...

Fr. Joseph Buffoni, Malawi, Africa: A big thank you to you all for sending us the Echo of Mary. I received it yesterday and I will be distributing it over the next few days. It is a wonderful gift. Just as I've always said to the Group: Medjugorje makes its way in the world because the facts speak for themselves. On my part I shall celebrate Holy Masses according to Our Lady's intentions, and the Group shall pray more intensely for you. We place our hope and trust in Providence; may He work His miracles in hearts and in the world, and may we always be aware of His generous love. I bless you and greet you all. Remember to smile...

Marie-Theres Konrad, Switzerland: I rejoice each time I receive the Echo. Thank you so much.

Margarita Rincon, Australia: A thousand thank you's for sending me the Echo. It is a joy to read.

Hector Fundora, Cuba: A warm greeting to you all from Cuba. I wish you peace and good. Your Echo is awesome, so rich spiritually and it does so much good to me and others in the parish. May Our Lady and God grant you numerous blessings!

Edwin Romero Martinez, Bogotá, Colombia: With joy I received my first copy of the Echo of Mary and I wish to thank you for this extraordinary message which awakens our interest in the apparitions of the Blessed Virgin. Not only, but it has urged me to recite more faithfully the Rosary and increase my devotion to our Heavenly Mother. Through reading the messages we are able to understand the greatness and the importance of changing one's life in today's world, while also clearly seeing the mercy of God Who month after month transmits – through Our Lady – His fatherly concern for us. May God grant you the grace to continue spreading Mary's message to the whole world. I hope to soon receive my second copy and thereby collaborate in this noble cause.

Beatrice Laureti, Casperia, Italy: I'm writing to ask to subscribe to your bulletin, Echo of Mary. I've just come back from a pilgrimage to Medjugorje where I found a copy. It is very interesting and explains things very clearly. Your paper is true food and drink for the soul.

From our Albanian friends

We are a group of Legionaries of Mary, Mother of Good Council. We greet you and thank you from Bushati, Shkoder. We have been reading your Echo regularly for some time now, we discuss it in our group and we also share it with others.

Congratulations for your work, and thank you for publishing Echo, the voice of Our Lady. Not only is it irreplaceable spiritual nourishment, but it is also incentive to work tirelessly to spread the messages of the Queen of Peace.

May God grant you health and guide your work in this noble mission.

Nourishing the family of ECHO

The feeling of family is becoming quite evident among all those connected with the Echo of Mary, from those who conceive it to those who produce it, those who distribute it and those who receive it in the various corners of the world. The vastness of space that Echo manages to cover is really incredible if we think how simple it is in its typographical presentation and in the means used to make it.

Humanly speaking, it is quite unthinkable in today's technological and profit-seeking society that this little publication should reach such a multitude of people "from every nation, from all tribes and peoples and tongues" (Rev 7:9).

We don't have precise figures as to the number of copies distributed because a great deal of people make photocopies, while others download Echo from the Net to share with friends and family. Though there are 17 "official" language editions, other translations are made using these editions so that Our Lady's message reaches also minor linguistic groups.

The subtle temptation to feel proud is immediately muffled by the awareness that **none of this can be the work of man**, and that only the power of grace can *make the impossible possible*. Mary had experienced this in her own life at the moment of the Annunciation when it seemed impossible that she could conceive a son. It is with tender love that today, too, the Blessed Virgin continues to be a witness and missionary of God's will to create things from nothing, and to make



Sr Eugene, Nairobi, Kenya: I thank you for your faithful presence through your publication, Echo of Mary. I assure you my prayers, knowing that I can count on yours for my new mission in Africa.

B. Power, Canada: The Echo is the most important paper to come into my mail box. Thank you. May the Lord bless you for all your good work.

Bro. Aloysius T. mtb, Indonesia: Thanks for your bulletin "Echo of Mary Queen of Peace" which I receive regularly at my brothers' community in Indonesia.

! Request for Rosary beads: 1. Fr. S. John Joseph, Sacred Heart Church, Suramangalam P.O., Salem, 636005 T.N., India. 2. Mbema Franklin, Our Lady of Assumption Parish, BP 5872, Bonamoussadi-Douala, LP, Cameroon.

Medjuorje Winter Schedule

The Rosary begins at 5 pm, Holy Mass at 6pm, followed by the blessings and the third part of the Rosary. Eucharistic Adoration every Thursday after evening Mass, and on Wednesdays and Saturdays at 9pm. Veneration of the Cross every Friday after Evening Mass.



big things out of little things. His is the heart that writes the paper, His the hands that make it and despatch it, His the feet that distribute it, His the children that receive it... The Echo is Mary's, and for this we love her.

At the conclusion of this year in which we have celebrated Echo's 20th anniversary, we find ourselves drawing up

a balance and fixing our gaze onwards, to guarantee a fertile and fruitful future for this humble instrument. As we look at the first community of Christians gathered around Mary we see how it was necessary that each person gave something so that all could live: "... they had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:44).

There is no doubt that the Queen of Peace desires gathering round her children still, that she might speak to them. In the same spirit as the first Christians **we feel the need to let you know that Echo needs supporting in a concrete way**. Our first need is prayer – and many of you already do this – but it also needs economic support. For this we ask you to "be food" and please help Mary's little instrument stay alive, and give according to your means.

We praise and thank God who is Father of this family, for He provides for those who place themselves in His loving and generous hands, giving back a hundred fold. Upon each of you and on all those you love we implore abundant blessings and peace.

Sr. Stefania Consoli, Editor

1. PERSONAL CHEQUES payable to "Echo of Mary Association" - mail to same at: **P.O. Box 27, I-31030 Bessica TV, Italy.**

2. If convenient, pay into one of our **bank accounts**, specifying payment for "Echo of Mary Association":

Italy: Banca Agricola Mantovana (BAM), Ag. Belfiore, Mantova. Bank coordinates: **IBAN: IT 02 Z 05024 11506 000004754018**

Britain: Royal Bank of Scotland, 26 George St., Oban, Argyll, PA34 5SA. Acc. no. 8326 0400 154351

3. In the USA, cheques payable to "Echo of Mary Association" can be mailed to C/o R/F Venditti, P.O. Box 646, Pacifica, CA 94044.

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God bless you with every heavenly blessing; may He make you pure and holy in His eyes, and grant you the wealth of His glory. May He teach you with words of truth, illuminate you with the Gospel of salvation, and grant you happiness as you practise brotherly love.

9 Nov. 2005

don Alberto