


Holy Hour for A Stranger

 On July 2002, at 2.40 a.m., I was travelling on Glenwood Avenue in Raleigh, North Carolina, to offer a holy hour at the Holy Family Perpetual Adoration Chapel at the Our Lady of Lourdes Church. I had been a weekly 3.00a.m. adorer since 1996. However this was not my usual day .

I was sleepless that night thinking about my teenage son who was far away competing in an athletic event. I decided to get up and drive to the adoration chapel and make a special 3.00 a.m Holy hour that night, As It turned out the holy hour was not offered for my son , but for complete strangers.

As I drove, I was startled to see a mass of flashing blue lights encircling a service station convenience store on my route. My stomach pitted and I felt ill. Several years earlier, a manager who had been very kind to my children and me was shot and killed at the wee hours of the morning at that same store. I thought of him and began to pray feverishly.

Only imagining what might have happened, I prayed for all whose lives would be chanced by what had occurred. I prayed for any sould that may have suffered an act of violence. I prayed for those who may have been physically injured, and the silent victims who would suffer. I prayed for the innocent family members of both the victim and the perpetrator., and I prayed for the law enforcement personel, asking for their protection.

When I arrived before Our Lord at the adoration chapel, I continued my prayers. I wrote down my vague petitions on the prayer request cards provided. Adorers sign the card when they offer up prayers for the petitions request on them . I continued to pray as I left the chapel.

Later that morning, I heard on the news that a sales clerk at that store had been shot in the stomach. The incident occurred only seconds before I passed by. It sounded as though he was expected to survive.

I continued to pray for that stranger over the next several days. When I attended my regular holy hour, I looked up the prayer card that I had started and was moved by the number of entries from those who had prayed for my intentions, I started a new card for the clerk, thanking God for his life and asking for his continued recovery. A week later many more adorers prayed for this total stranger!

Driving to my holy hour a few months later, my heart was lifted by a "Welcome Back" sign adorned with balloons that had been placed in front of the convenience store to greet the clerk as he returned to work.

He never knew that within minutes of his terrifying ordeal, total strangers were talking to God about him. The family members, the police officers, and even those who committed the crime never knew that faithful souls were offering prayer on their behalf before Our Lord. They never knew of the praise and thanksgiving offered uo for them by the adorers. Total strangers were praying before the Lord for them 24-7, and they never knew. What a magnificent grace! All who prayed for them are even greater blessed, for they are graced with the trust that, in their own dark hours, brothers and sisters in faith will be offering up prayers for them. **Now how awesome is that?**

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Ta' Pinu Shrine

Our Lady, Queen of the Family

A CALL TO PRAYER



The Virgin Mother: Model Of Purity

written by F. K. Bartels Catholic writer and Managing editor of Catholicpathways.com

Those who desire to receive the crown of purity from our Lord should not hesitate to fly to the Virgin Mary, Mother of God, whose tender love and concerned intercessory help is never withheld from her children. It is our Virgin Mother who will take us into her worthy hands, guide us toward her Son, and lower the glorious crown upon our heads.

If we should state that the Virgin Mary is the greatest Christian who ever lived, we would be correct; yet such a statement does little to relate the indescribable beauty of her dedication to her Son, her eagerness to suffer for the will of God, her complete trust, and her total purity of heart which far surpasses our present understanding. There is simply no better model of human purity than our sweet Virgin Mother, who exists as Queen of Heaven, raised in heavenly glory above all the angels and saints.



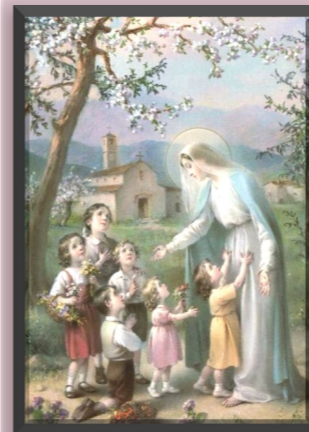
St. Bernard of Clairvaux writes of the Virgin Mother, "Let us honour Mary for the purity of her body, the holiness of her life. Let us marvel at her fruitful virginity, and venerate her divine Son. Let us extol her freedom from concupiscence in conceiving and from all pain in bearing. Let us proclaim her to be revered by the Angels, desired by the nations, foretold by the patriarchs and prophets, chosen out of all and preferred before all. Let us magnify her as a channel of grace, the Mediatrix of salvation, the restorer of ages, and as exalted above the choirs of angels to the very heights of Heaven."

In Munificentissimus Deus Pope Pius XII taught that from all eternity God "regards Mary with a most favourable and unique affection." We should understand that as God regards Mary in such a way, he especially desires to grant her every prayer. If we seek purity, it is the Virgin Mary whose intercession will, through the love of her Son, win for us the graces of which we are in such urgent need. She is indeed a "channel of grace" as St. Bernard wrote.

Pius XII tells us that when the fullness of time came, God put the wondrous plan of his "providence into effect in such a way that all the privileges and prerogatives he had granted to her in his sovereign generosity were to shine forth in her in a kind of perfect harmony" (MD, 3).

The Virgin Mother's privileges are truly sublime wonders. As St. Luke records in his gospel, the angel Gabriel first addressed Mary with these words: "Hail, favoured one! The Lord is with you." Though Mary "was greatly troubled at what was said and pondered what sort of greeting this might be," Gabriel said to her, "Do not be afraid, Mary, for you have found favour with God" (see Lk 1:26-30).

The Council of Trent declared that a "special privilege from God" was "given to the Blessed Virgin." In 1854 Pope Pius IX decreed in Ineffabilis Deus the dogma of the Immaculate Conception: "The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin."



St. Thomas Aquinas taught that the fullness of grace which Mary received implied confirmation in grace and therefore sinlessness (S. th. III 27, 5 ad 2). Pius XII decreed in Mystici Corporis that Mary "was immune from all sin, personal or inherited." The Virgin Mary remained free from every personal sin her whole life, and is a model of supreme purity. Through her unique relationship of union and love with her Son as his Mother, the Virgin Mary shines with a light of purity of far greater brilliance than the stars in the heavens. We truly have a Mother whose love is unwaveringly pure, and who unceasingly cares for her children in their every time of need. "Jesus is Mary's only son, but her spiritual motherhood extends to all men whom indeed he came to save: The Son whom she brought forth is he whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formation she co-operates with a mother's love" (CCC No. 501)...

From the Catechism of the Catholic Church

"CHRIST'S RESURRECTION AND OURS" -How do the dead rise?

What is "rising"? In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body.

God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection.

Who will rise? All the dead will rise, "those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."

How? Christ is raised with his own body: "See my hands and my feet, that it is I myself"; but he did not return to an earthly life. So, in him, "all of them will rise again with their own bodies which they now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body":

But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare

kernel. . . . What is sown is perishable, what is raised is imperishable. The dead will be raised imperishable. . . . For this perishable nature must put on the imperishable, and this mortal nature must put on immortality.

This "how" exceeds our imagination and understanding; it is accessible only to faith. Yet our participation in the Eucharist already gives us a foretaste of Christ's transfiguration of our bodies:

Just as bread that comes from the earth, after God's blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly:

So too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection.

When? Definitively "at the last day," "at the end of the world." Indeed, the resurrection of the dead is closely associated with Christ's Parousia: For the Lord himself will descend from heaven, with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first.

Teachings From the Holy Father, Pope Francis

- Praying the 'Our Father' is our cornerstone** : Pope Francis said that prayers are not magic words for Christians and when we pray the 'Our Father' we can feel God looking at us and this prayer should be the cornerstone of our prayer life. Jesus always turned to the Father in the most challenging moments. Taking his inspiration from the gospel reading where Jesus teaches his disciples to pray the "Our Father, the Pope's homily was a reflection on the value and meaning of prayer in the life of a Christian. "It's through this Father that we receive our identity as children. And when I say 'Father' this goes right to the roots of my identity: my Christian identity is to be his child and this is a grace of the Holy Spirit. Nobody can say 'Father' without the grace of the Spirit. 'Father' is the word that Jesus used in the most important moments: when he was full of joy, or emotion: 'Father, I bless you for revealing these things to little children.' Or weeping, in front of the tomb of his friend Lazarus: 'Father, I thank you for hearing my prayer,' or else at the end, in the final moments of his life, right at the very end."

For me, is God my Father? Do I feel that He is my Father? And if I don't feel that, let me ask the Holy Spirit to teach me to feel that way. And am I able to forget offences, to forgive, to let go of it.

- LET US ASK THE FATHER: 'THESE PEOPLE TOO ARE YOUR CHILDREN, THEY DID SOMETHING HORRIBLE TO ME ... **CAN YOU HELP ME TO FORGIVE THEM?**'
- LET US CARRY OUT THIS EXAMINATION OF OUR CONSCIENCES AND IT WILL DO US A LOT OF GOOD, GOOD, GOOD. '**FATHER' AND 'OUR'**: GIVE US OUR IDENTITY AS HIS CHILDREN AND GIVE US A FAMILY TO JOURNEY WITH DURING OUR LIVES."

- Look in the mirror before judging others:** Pope Francis at the Santa Marta guesthouse in the Vatican pointed out that what distinguishes God's judgment from ours is not "omnipotence" but "mercy."

Judgment belongs to God alone, so if we do not want to be judged, we should not judge others, the Pontiff said, "all of us want the Lord "to look upon us with kindness" on Judgment Day and that He "will forget the many bad things we have done in life." **Jesus calls us hypocrites when we are judgmental.**

Therefore, if "you judge others constantly, with the same measure you shall be judged." The Lord, he said, therefore asks us to look in the mirror: When we judge others, he continued, "we put ourselves in the place of God", but "our judgment is poor judgment;" it can never "be true judgment."

"Let us think today about what the Lord says to us: Do not judge, lest you be judged; the measure... by which we judge will be the same that will be used for us; Human judgement lacks the mercy of the Lord's judgment, Pope Francis concluded, "May the Lord make us understand these things."

Addressing the Jubilee of Mercy's Audience: "During this Holy Year of Mercy, we have not only considered the gift of God's mercy in itself, but also the works of mercy which we are called to practice as part of the Christian life. To paraphrase Saint James, we can say that mercy without works is dead. To be merciful like God our Father demands constant sensitivity to the needs, material and spiritual, of those around us.

Jesus himself tells us in no uncertain terms that we will be judged by the mercy we show to the poor: those who hunger and thirst, the naked, the stranger, the sick and those in prison (cf. Mt 25:35-36). Particularly in our prosperous societies, Christians are called to guard against the temptation of indifference to the plea of so many of our brothers and sisters. In our rapidly changing and increasingly globalized world, many new forms of poverty are appearing. In response to them, may we prove creative in developing new and practical forms of charitable outreach as an expres-

Liturgical Celebrations for July 2016	
Sat 2 nd July 2016	First Saturday of the Month Devotion at 2.00p.m Rosary, Confession, Holy Mass and Benediction
Wed 6 th July 2016	10 th of 15 Devotional Wednesdays in preparation for the Assumption of the Blessed Virgin. MASS OF MARY, GATE OF HEAVEN
Sun 8 th July 2016	Our Lady of Good Health, Vailankanni From 1.45 p.m. Confession, Rosary, Benediction, Holy Mass and Divine Mercy Chaplet
Wed 13 th July 2016	11 th of 15 Devotional Wednesdays in preparation for the Assumption of the Blessed Virgin. MASS OF MARY, HANDMAID OF THE LORD
Wed 20 th July 2016	12 th of 15 Devotional Wednesdays in preparation for the Assumption of the Blessed Virgin. MASS OF MARY, TEMPLE OF THE LORD
Wed 27 th July 2016	13 th of 15 Devotional Wednesdays in preparation for the Assumption of the Blessed Virgin. MASS OF MARY, MOTHER OF GOOD COUNSEL

OUR LADY TA'PINU SHRINE
ALL NATIONS MARIAN CENTRE
Invites all Devotees and Faithful
For the Solemnity of
The Assumption of the Blessed Virgin

!!! !!! SAVE THE DATE !!! !!!

Sunday 14th August 2016
Time: 2.00p.m
Rosary procession,
Holy Mass & Benediction

Lead by
Bishop Em. Hilton F Deakin
The feast will conclude with the
Presentation of the Children

(PARENTS WHO INTEND TO PRESENT THEIR CHILDREN TO OUR LADY AND WISH TO RECEIVE A COMMEMORATIVE CERTIFICATE ARE INVITED TO REGISTER.)

ADDRESS: 15 FLANAGANS DRV, MERRIMU(BACCHUS MARSH) 3340
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Quote: **Be Careful of What You Say!!!** "If you blow on a spark, it will glow; If you spit on it, it will be put out; and both come out of your mouth... Sirach 28:12

sion of the way of mercy. I pray for the people of Armenia, the first nation to embrace the Christian faith and a people which has remained faithful even in the midst of great trials. I wish to affirm the ancient Christian roots of those countries, Georgia and Azerbaijan, and to support every effort to encourage peace and reconciliation in a spirit of respect for all. **I ask the Virgin Mary to strengthen Christians everywhere to remain firm in the faith and to work for a society of ever greater justice and peace.**

Communicating The Family: A Privileged Place of Encounter with the Gift of Love :

The family is a subject of profound reflection by the Church and it is in the context of the family that we first learn how to communicate.

The womb which hosts us is the first "school" of communication, a place of listening and physical contact where we begin to familiarize ourselves with the outside world within a protected environment, with the reassuring sound of the mother's heartbeat.

This encounter between two persons, so intimately related while still distinct from each other, an encounter so full of promise, is our first experience of communication.

It is an experience which we all share, since each of us was born of a mother. It is in the family that we learn to speak our "mother tongue", the language of those who have gone before us. (cf. 2 Macc 7:25,27).

In the family we realize that others have preceded us, they made it possible for us to exist and in our turn to generate life and to do something good and beautiful. We can give because we have received. This virtuous circle is at the heart of the family's ability to communicate among its members and with others. More generally, it is the model for all communication.

The experience of this relationship which "precedes" us enables the family to become the setting in which the most basic form of communication, which is **prayer**, is handed down.

When parents put their newborn children to sleep, they frequently entrust them to God, asking that he watch over them.

When the children are a little older, parents help them to recite some simple prayers, thinking with affection of other people, such as grandparents, relatives, the sick and suffering, and all those in need of God's help.

It was in our families that the majority of us learned the religious dimension of communication, which in the case of Christianity is permeated with love, the love that God bestows upon us and which we then offer to others.

In the family, we learn to embrace and support one another, to discern the meaning of facial expressions and moments of silence, to laugh and cry together with people who did not choose one other yet are so important to each other.

In a world where people often curse, use foul language, speak badly of others, sow discord and poison our human environment by gossip, the family can teach us to understand communication as a blessing.

Thanks to the love of parents, siblings, and friends, an incentive to openness, sharing and ready communication with all.

It can also help schools, parishes and associations to become more welcoming and inclusive of everyone.

In conclusion to his message on the International Communication Day, Pope Francis stated Families should be seen as a resource rather than as a problem for society.

Families at their best actively communicate by their witness the beauty and the richness of the relationship between man and woman, and between parents and children.