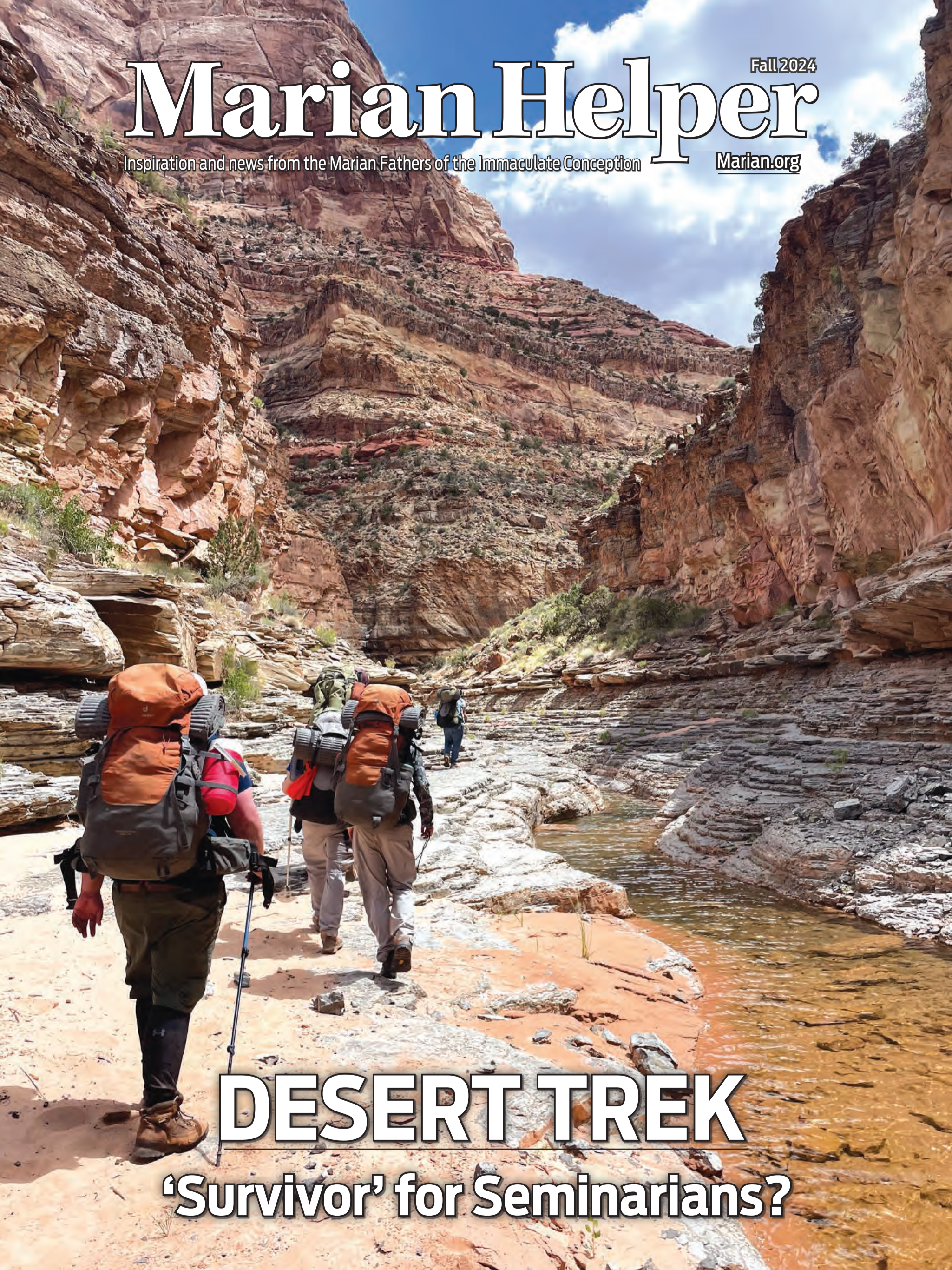


Marian Helper

Fall 2024

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On the day after Pentecost, a merry band of 12 Marian seminarians, along with their formator, Fr. Thaddaeus Lancton, MIC, set out on an 1,800-mile road trip from Steubenville, Ohio, to the Moab desert in Utah. No, it wasn't an episode of "Survivor," but something much more profound.

10 It's HIM!

Marian Press author Peggy Stanton says describe the Eucharistic reality correctly: It's Jesus!

12 Share the Gift!

Closing the National Eucharistic Congress, Cardinal Tagle urged the assembly: "Go! Go! Go!"

18 Saints and Souls

Look to the Marian Founder, St. Stanislaus Papczyński, for reasons why we pray for the Holy Souls.

20 Join us in Canada for NACOM III!

The third North American Congress on Mercy beckons all to Vancouver Nov. 15-17.

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Dr. Robert Stackpole suggests answers to the perennial question in a crucial election year.

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MISSION STATEMENT

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The Marian Fathers are a Congregation of nearly 500 priests and brothers in 19 countries around the world.

We support the Holy Father and embrace the official teachings of the Catholic Church in our special calling to:

- Spread devotion to Mary as the Immaculate Conception.
- Offer our lives for the Holy Souls in Purgatory, especially the victims of war and disease.
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- Organize people of good will to work with and through us to bring Christ everywhere.

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THANKS, BL. GEORGE!

There's one Marian Father in particular who's the reason my religious congregation is in the United States at all. A century ago, Bl. George Matulaitis (1871-1927), the Marian Renovator, took a look at the religious liberty in the United States, compared it to the impossible conditions nearly killing the Congregation under the Russian empire of his day, and decided to send some of his brethren to the U.S. to start up apostolic works and religious houses.

That great Marian Father also clearly, consistently committed us to a spirit of continuous renewal and generous effort "for Christ and the Church." On his deathbed, where he reiterated his conviction that self-sacrifice is the way most Christians carry their cross, Bl. George urged Marians: "Close up the ranks and sacrifice yourselves."

I am confident that Bl. George was there with us at the 10th National Eucharistic Congress this summer, a Congress that none of us — Marian Fathers or Marian Helpers — might have been at without Bl. George's far-sighted decisions to establish the Marian Family in this country and to summon Bl. Michael Sopoćko, a priest of the diocese of Vilnius, home, thus putting him in the right place at the right time to become St. Faustina's spiritual director.

These choices set the stage for the work of the Marian Fathers in the U.S. as parish priests and preachers of missions, retreats, and conferences; leading promoters worldwide of the Divine Mercy message and devotion; and founders of an incredible multimedia apostolate promoting so many crucial Catholic teachings, devotions, and practices, including fervent love for and devotion to the Most Blessed Sacrament.

Yes, Bl. George was with us at the Congress, one of the most extraordinary, powerful gatherings in the history of the Catholic Church in America. The Congress was a pivotal moment in both American history and the legacy of the Catholic Church.

Jesus came to Indianapolis, and met us there, you see, coming in the hearts and hands of pilgrims from four corners of the United States, crossing the country in four enormous, long Eucharistic processions that covered

thousands of miles before meeting in Indianapolis for the Congress.

Catholic ministries and apostolates doing incredible, fruitful work were there, including the Association of Marian Helpers, Marian Press, and the Marian Fathers' apostolates.

The Congress was an extraordinary blessing. It's one long in the making, prompted in large part by the U.S. bishops being alerted to a grave catechetical problem by a 2019 Pew research report that indicated only about a third of U.S. Catholics believed in the Real Presence of Jesus in the Eucharist.

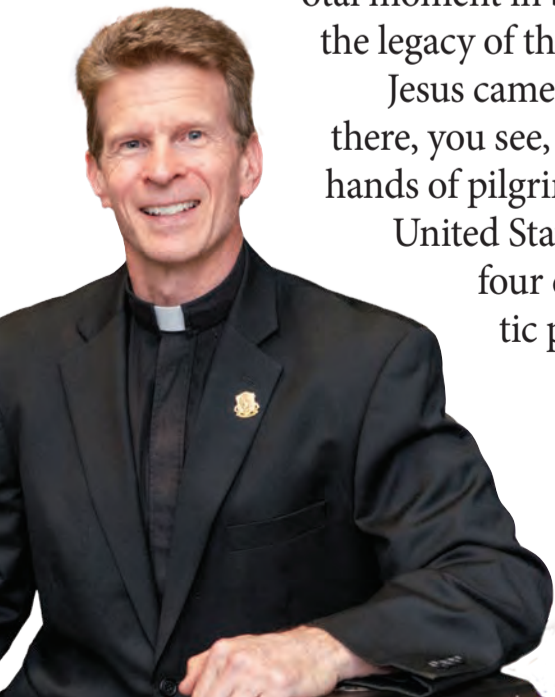
Please continue to work with me and the entire Marian Family in the vineyard of the Lord, helping pray and work for the true renewal of our own faith in the Eucharist, and the faith of our brethren, especially those lapsed Catholics or those who've rejected the faith.

As we set out now on this final year of the National Eucharistic Revival, the "Year of Mission," a year dedicated to the New Evangelization and to the old — to reminding faithful Catholics of the incredible gift of Jesus in the Eucharist, and to sharing that Good News with the world — I and my Marian brethren need your help. This is a job for the whole Marian Family, not just for the priests and brothers in the Congregation.

Will you answer the call of the Church? Will you set to work for Christ and His Church in learning and living a deeper Eucharistic spirituality, and sharing it with your neighbors?

I know you will. God bless you!

Fr. Joseph, MIC



"Father Joseph, MIC," is the honorary title of the director of the Association of Marian Helpers, currently Fr. Mark Baron, MIC.

THE POWER OF PERSEVERANCE

By Marian Friedrichs

“**Y**ou cannot give what you don’t have,” Cindy comments as she reflects on raising her daughter, Heather, and son, Ryan, in the 1980s and 1990s. Cindy and her husband, Eric, tried to give their children what they had not received themselves: adequate formation in their Catholic faith.

A cradle Catholic, Cindy admits she “didn’t learn the Faith” while growing up in Michigan in the 1960s and 1970s. After leaving home as a young adult, she stopped practicing Catholicism and suffered an abortion. Then Cindy met Eric, who had spent some time as a Buddhist monk.

“I wasn’t practicing but still considered myself Catholic,” Cindy says, and Eric agreed to join the Church before their Catholic wedding in 1983.

No good answer

Unfortunately, the formation Eric received was poor, so the young couple was not strong in the religious teachings they wanted to pass on to their children. They sent Heather and Ryan to catechism classes and went to Mass, but, over time, the family’s attendance became “spotty.”

When Heather was a teenager, both she and Ryan challenged their parents to explain why they should have to go to Mass. “We had no good answer,” Cindy admits. Heather



Mother and son: Cindy and Ryan.

stopped attending Mass, and Ryan followed her example a few months later.

While the faith of Cindy’s adolescent children was withering, on other branches of the family tree, a renewal was in the bud. Cindy’s father had passed away from cancer, and at the end of his life he had grown in his faith, becoming a daily communicant. After his passing, Cindy’s mother, Sylvia, began attending daily Mass, praying a daily Rosary,

and actively seeking opportunities to deepen her knowledge of the Faith.

Time of testing

When Sylvia and her new husband visited Cindy and Eric at their home in Virginia, the two couples went to Sunday Mass together. Afterward, Sylvia confided to Cindy that she was uncomfortable with the church they had attended, where there were no kneelers, statues, or images of the saints.

As she considered her mother's words, Cindy realized that, without kneelers, the congregation never knelt; without images or statues, "I never thought of the Blessed Mother or St. Joseph." At one Mass, a woman had performed a dance after the Gospel in place of the priest's homily.

And so, in 2000, Cindy and Eric chose a different church. Eric, however, did not stay long. Disillusioned by the priest sex abuse scandal, he stopped going to Mass altogether. Cindy continued to attend but hesitated to register as a parishioner. "I felt like something was happening to me," she says. "I felt like the Lord was preparing me."

The following year, Cindy and Eric learned that Ryan, then 15 years old, had begun using drugs. They turned instantly to their Mother in Heaven. "We grabbed our Rosaries, made Ryan sit down, and started praying frantically." To Cindy and Eric's prayers were added those of Sylvia, who offered "tons of Rosaries for all her grandkids."

Time of learning

In 2002, Cindy joined Sylvia at a "Call to Holiness" conference. "This was a major turning point for me," Cindy says. "It was a waking up." At a vendor's table, a copy of the Divine Mercy Image caught Cindy's eye.

"I didn't know anything about Divine Mercy," she recalls, "but I was so moved by the Image that I bought it."

Cindy likens this time of learning about the Church with "living in the same house for 42 years, and someone knocked on my door and brought me to my backyard and told me to dig. And there was a great treasure and I said, 'You mean this was in my backyard the whole time?'"

After the conference, Cindy renewed her search for a permanent parish. In her spiritual reading, she kept encountering the name of St. Benedict, so when she learned about a nearby Catholic church named for that saint, she went to Mass at St. Benedict's Church.

"As I sat there, I felt completely at home, and I didn't know anybody," she recalls. It was Advent of 2002. In January 2003, Cindy registered as a parishioner. She began volun-

teering, attending daily Mass, and praying the Rosary.

The following December, Cindy attended a Rachel's Vineyard retreat to seek mercy and healing from her abortion. She became active with 40 Days for Life and joined the church choir.

Meanwhile, Heather and Ryan continued to struggle. Both suffered from addictions. Heather was married to a man with mental health problems, while Ryan moved from job to job, unable to settle down. In 2013, he moved back in with his parents. In 2019, Heather died of pneumonia.

God's grace, and the trust Cindy had learned to place in His Divine Mercy, prevented the grief from becoming overwhelming. After Heather's death, Cindy was consoled by dreams in which her daughter looked "so happy and joyful."

All the while, like a modern-day St. Monica, Cindy continually interceded for Ryan, through prayers, the Divine Mercy Chaplet, and the Rosary, asking the Blessed Mother, "Take my son to your Son." During First Friday overnight Eucharistic Adoration, which Cindy coordinated at St. Benedict's, she and other women offered midnight Rosaries for their children and grandchildren to practice the faith.

Encouraged by the testimony of Fr. Donald Calloway, MIC, of his own troubled youth and subsequent conversion, Cindy kept turning Ryan over to God and "praying for patience and perseverance."

Regrets into prayers

Finally, last spring Ryan told his mother that he thought it would be "cathartic" for him to go to Confession. On May 2, after daily Mass, Cindy saw Ryan and Eric enter the church together and join the line outside the confessional. It had been 25 years since Ryan's last confession.

Since that day, Ryan has been attending Mass and praying the Rosary with his parents. Cindy is overjoyed, but there are twinges of sorrow when she remembers her children's early years.

"There are so many things I would do differently if I were raising my kids now," she says. "I try to turn every regret into a prayer." As she mourns lost opportunities, Cindy prays for parents who are raising children today, especially those who are becoming discouraged.

For her son, Cindy sees every reason to hope. As he continues his journey to God through prayer and the Sacraments, Ryan has also begun to grow closer to Mary, preparing himself for Marian consecration through the traditional 33 days of prayer.

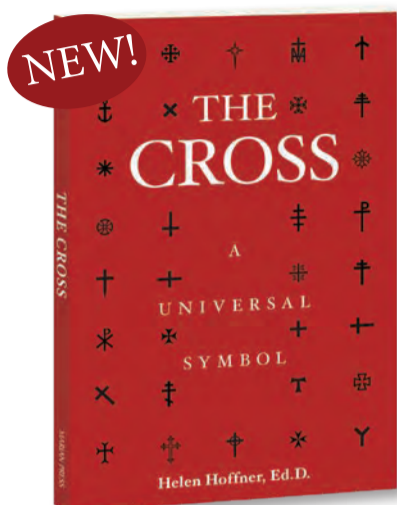
"Ryan's story is not over," says his mother. "It's just beginning."

Like a modern-day St. Monica, Cindy prayed unceasingly for Ryan, asking the Blessed Mother, "Take my son to your Son."

FATHER JOSEPH'S PICKS

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It's back to school, but for Catholics of all ages, education in the faith knows no season. Here are four books to welcome eternal realities into your life and the peace that only God gives, the peace that surpasses all understanding (see Phil 4:7).



THE CROSS: A UNIVERSAL SYMBOL

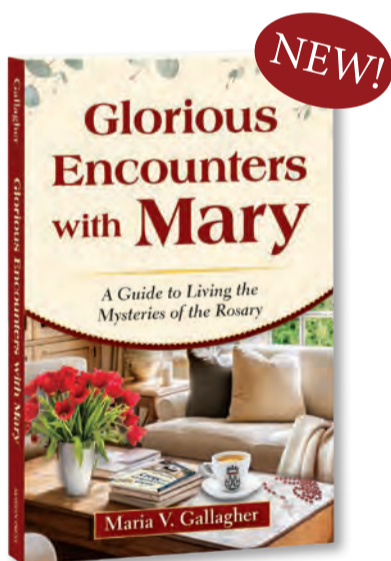
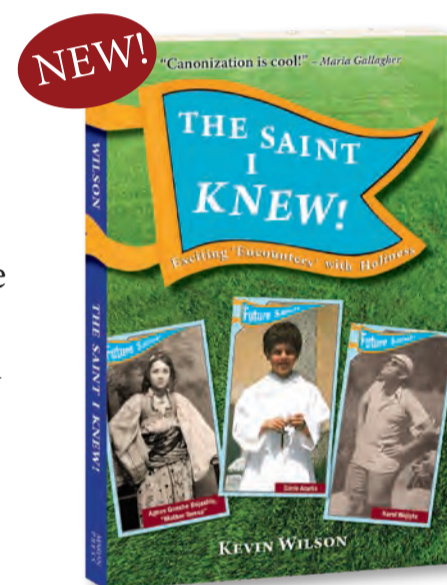
BY HELEN HOFFNER

This beautifully-illustrated book will help you identify and understand the history of crosses seen on historic monuments, houses of worship, flags, and anywhere your travels may lead. It also addresses crucifixes, or crosses that contain an image of the Body of Jesus Christ. Stories of crosses awaken curiosity about medieval knights, crusades, and the exploration of new lands. Every cross has a story to tell. Perfect for travelers and young folks off on fresh adventures! \$23.95. **B63-CRUS**

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BY KEVIN WILSON

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SCHOOLS' IN SESSION!

Fall means back to school, and that includes many Marian Fathers! Our newest Marian priest student in our Marian College in Rome is Fr. Inigo Iraiarasu, MIC, who hails from southeast India. His first name comes from St. Ignatius of Loyola, and his last name means “Kingdom of God” in Tamil, his native language. Let’s get to know him, in his own words.

“I am from Thoothukudi (Tuticorin), Tamilnadu. I had a deep desire to become a Catholic priest from a young age since we are a very devout Catholic family. My grandma had five daughters. She wanted to have a male child, but she did not. My mother is the first daughter among those five. My grandmother had supposed that if my mother had a male child, she would offer him to God. It happened to be me, and I have also wanted to become a priest to serve God.

“I realized that I had been called by God. I therefore joined the Marians in 2012 and I’m happy to be a Marian priest now!

“My mother is a teacher and my father is a farmer and a hard worker. They are happy to send me to serve Christ and His Church. They cherish each moment of my presence with the Marians.

“I had a sister but, sadly, she died six years ago in a tragic accident. This was a great loss for my entire family. Despite everything, my parents are convinced that God can bring good from everything in His plan.

“After my ordination in 2022, I spent one year as an assistant parish priest in Palayamkottai Cathedral in the nearby diocese in Tamil Nadu. It was a great pastoral experience for me. I enjoyed being with the people, consoling them, and especially assisting the parish priest and learning from him.



“Then I spent one year as the prefect of students in our minor seminary in Karumathur. I lived in our religious house and spent time with the students. I found this experience to be a bit challenging, but by God’s grace, I was able to be with our brothers and to teach the students many things about what it means to be a good Marian.

“During that year, I also had a chance to fly to Sri Lanka to visit our Marian Novitiate. I was able to teach about our charism of assisting the Holy Souls in Purgatory. It was my first time in Sri Lanka and I was happy to visit our men there for a week.

“Now I am in Rome to study, and I am so happy to see so many places and churches, and especially the Vatican. I am enjoying living in our Marian Community House where there are Marians from different parts of the world.

“I currently go to a language school five days a week for four hours a day to study Italian grammar and conversation. In our house, we pray in Italian and speak Italian during our meals, which is a great help.

“Please pray for me as I pray for you!”

We certainly will, Father! And we pray for all of our student priests here in Rome, as we do all of the Marian Fathers around the world.

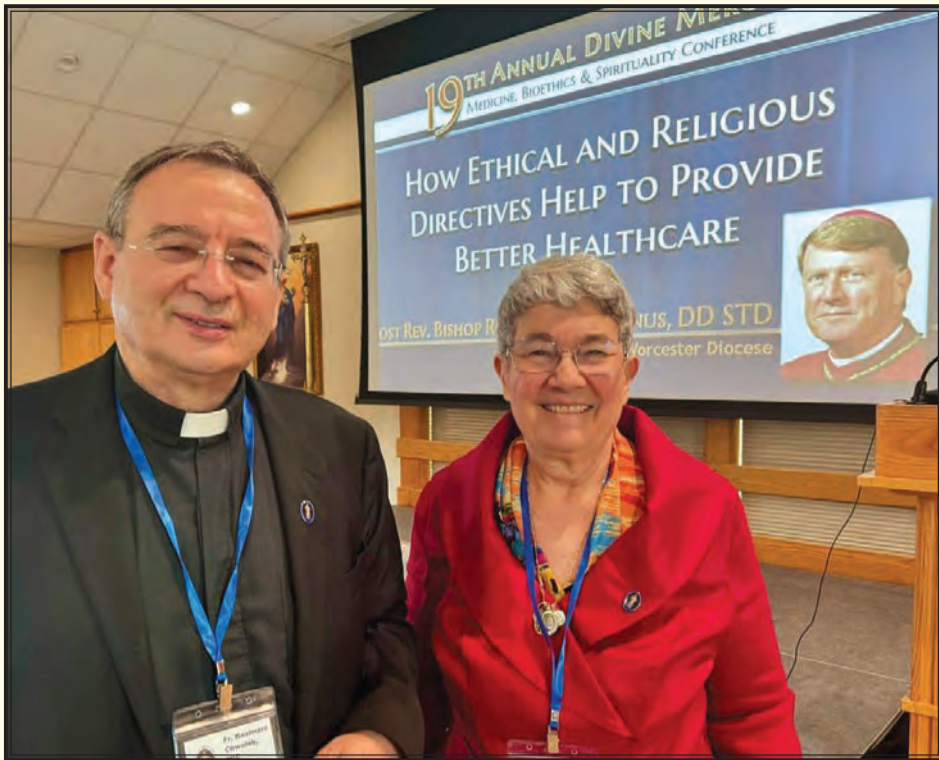


The Most Rev. Joe Roesch, MIC, is the Superior General of the Marian Fathers of the Immaculate Conception. He lives in Rome. Listen to his podcasts, including “Saint Faustina’s *Diary* in a Year,” on TheDivineMercy.org/podcasts and DivineMercyPlus.org/podcasts.



Summer at the National Shrine of The Divine Mercy is a time for our annual celebrations of different ethnic pilgrim groups, including Filipino Day on June 15, Vietnamese Day on June 29, and Encuentro Latino on Aug. 3. Next up: Polish Day on Sept. 21. (PHOTOS BY GIUSEPPE MIGNANO & KATELYN DOBBS)





The 19th annual Divine Mercy Medicine, Bioethics, and Spirituality Conference, held June 5-7, was a great success, in large part due to the planning efforts of Fr. Kazimierz Chwalek, MIC, and Marie Romagnano, MSN, RN, CCM-R, founder of Healthcare Professionals for Divine Mercy. Conference speakers on the theme “Exploring Compassion and Mercy in Healthcare” included Sr. M. Salvatrice Musial, OLM, from the Pontifical Academy of Theology; Bryan Thatcher, MD, founder of Eucharistic Apostles of The Divine Mercy (EADM); and Christopher Klofft, PhD, an associate professor of theology at Assumption University.

Robin Goldsmith, MD (right), president and chief medical officer of the St. Gianna Clinic in De Pere, Wisconsin, spoke at the conference on “The Need for Courage and Compassion in Catholic Primary Care.” “This talk could just as easily have been titled, ‘Jesus, I trust in You,’” she noted. “There’s no greater time than now to rejuvenate and return medicine to its roots to the vocation it once was, where God is recognized as the Divine Healer and each person is viewed as a gift from God, deserving dignity and respect.”



Visiting the National Shrine of The Divine Mercy was the Most Reverend Matthew Man-Oso Ndagoso (center), Archbishop of Kaduna, Nigeria, who also serves as Vice-President of the Catholic Bishops’ Conference of Nigeria.

In his archdiocese in the north of the country, many priests have been abducted by terrorists, and the rate of suicide has increased, as times are hard and many people have lost hope. But Archbishop Ndagoso is a courageous leader; he recently described his priests as “weightlifters”: “This is what we are called to do: to lift up the heavy burdens that our people carry and give them hope; to lift off the weight from people’s shoulders, to give them the assurance that our Master gave when He said, ‘Come to me all you who labor and are overburdened.’”

Please pray for Archbishop Ndagoso and all the priests and people in his archdiocese, that they may find peace and never lose hope in the saving power of God’s mercy!

Pictured with Archbishop Ndagoso are Fr. Luke Ango Namiji, a priest of his archdiocese, and the Very Rev. Chris Alar, Provincial Superior.

EUCCHARISTIC CONGRESS

It's HIM!



Thousands processed the streets of downtown Indianapolis with our Lord (IG/EUCCHARISTIC_REVIVAL).

Reflections on the Eucharistic Congress

By Peggy Stanton

“I’ve been to a lot of these big events,” said one National Eucharistic Congress pilgrim, “and they have been great, but this one feels different. Something is happening here.”

It took a little time before pilgrims to the Congress could identify the chief ingredient that made five days in Indianapolis in July such an awesome event and, may I say, this is one of the few times that much over-used word “awesome” substantially fits the fact. Actually, it is too small. “Monumental” is more exact.

Noted author, speaker, and theologian Dr. Scott Hahn, who normally has no trouble describing things, declared the National Eucharistic Congress “indescribable.” There was, he claimed, a “supernatural surrealistic” quality about it. He was amazed how “anointed” the Congress was.

Amen to all of those descriptions.

All about the One

Why was it so different? Only One was the main Attraction. Not the Pope; not Bl. Carlo Acutis; not Bishop Robert Barron or another equally celebrated Catholic speaker. Not

even the Blessed Mother. Only her Son, which is the way she likes it. They were all there; but as happily supporting players to the King.

It was Him upon Whom the entire five days were focused. He who created the holy excitement. Our God, our humble Lord and Savior, the Creator of the Universe, came out of hiding, strode out of the tabernacle, mightily manifesting Himself.

How blessed were the 50-60,000 pilgrims to witness Him in all His Eucharistic magnificence, encased in a brilliant, large gold monstrance, the only One visible in the center of a darkened Lucas Oil Stadium with spotlights forming radiant streams of light flowing over Him and the altar where He rested. On stone-cold floors, thousands descended to their knees and bowed before their King; even tiny children. Interspersed with the silent worship were hymns sung with reverent but lustily enthusiastic lungs.

Even without the drama, in a crowded hallway, seemingly out of nowhere, and totally unexpectedly, there He was, minus the previous night's grandeur — merely being transported in His gold, circular carriage. It was as if the Shepherd was strolling through the flock to see how His sheep were faring, and we all spontaneously fell to our knees in the hallway of a sports arena.

Urban procession

Saturday afternoon, on downtown Indianapolis city streets, thousands lined the curbs, steps, bannisters, bridges, windows and railings to see the King of Kings, escorted by his court of bishops, archbishops, hundreds of priests, nuns, lay religious orders and Indianapolis police on bicycles. And as He came by, people on the street knelt.

At the conclusion of the procession, the Lord was placed high on a World War Memorial overlooking a park packed with people for the ceremonial Benediction.

But it wasn't over. A few hours later, again in Lucas Oil Stadium, the festivities resumed.

There was joyous music; arms in the air, praising and worshiping. There were inspiring speeches from some of the most celebrated presenters in the Catholic world, from Bishop Barron to *The Chosen* Jesus, Jonathan Roumie; all of whom received arena roof-raising applause.

The Real Jesus

Nothing, however, compared to the reception for the real Jesus. When at last He appeared, the arena went dark and the crowd became utterly silent, moving again to their knees as He was carried under rays of brilliant light to the altar, center stage. The thousands of pilgrims, who were stacked in rows, to the stadium ceiling, remained on their knees, alternately singing meditative hymns and worshiping in silence for over a half hour.

I have never experienced anything quite like it.

Suddenly this thought came to me; is this what Heaven — so vividly depicted by the Apostle John — is like?

I looked and behold, a great multitude, which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne, and before the lamb, clothed, in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne and to the Lamb!" (Rev 7:9-10)



Bishop William Byrne of Springfield, Massachusetts, adores Christ in the Eucharist with tens of thousands in Lucas Oil Stadium.

K. DOBBS/DIOCESE OF SPRINGFIELD

It was Him upon Whom the entire five days were focused. He who created the holy excitement. Our God, our humble Lord and Savior, the Creator of the Universe, came out of hiding, strode out of the tabernacle, mightily manifesting Himself.

During this historic Congress, Jesus' Real Presence was also acknowledged by definition rather than demotion. However reverently intended, merely referring to the Eucharistic Lord as "the" Blessed Sacrament or "the Eucharist" conveys an image of an "it" rather than "Him." Who wants to adore an "it"? Pagans, yes. Christians, no. We hunger to worship HIM.

Dear clergy, if you wish us to recognize the Real Presence, describe the reality. It's Him! It's not an It! It's Him!

Happily, the bishops promoting the National Eucharistic Revival

seem to be getting the point. The Eucharistic pilgrimages dramatically emphasized Our Lord's actual Presence. Pilgrims were told they were "On the road with Jesus" or walking with the Eucharistic Lord just as the Apostles traveled with the visibly human Lord, 2,000 years ago.

Father Mike Schmitz spoke some of the sentences I will most remember. He stressed the need for repentance. "There is no love, no revival, without repentance." He said love was more needed than knowledge. "Knowledge can make you great. But only love can make you a saint."

Peggy Stanton is the author of From the White House to the White Cross: Confessions of a TV News Correspondent (B63-WHWC) and The Order of Malta Minutes with the Catechism (B63-OMTK), both from Marian Press and available on ShopMercy.org.

MH

SHARE THE GIFT!

Cardinal Luis Antonio Tagle, Pro-Prefect for the Section of Evangelization of the Dicastery for Evangelization of the Holy See, celebrated the closing Mass of the National Eucharistic Congress on July 21. Addressing a gathering of 50,000 faithful in Lucas Oil Stadium in Indianapolis, Indiana, he reflected on the Congress theme, “Remain in Me,” from the Gospel of John (see Jn 15:4). Here is an excerpt from his homily.



In the Gospel of John, Jesus says, “For I came down from Heaven, not to do My will, but the will of the One who sent me” (Jn 6:38). Jesus has a profound consciousness of having been sent, of being on a mission. He also says in John 6:32, “My Father gives you the true Bread from Heaven.”

But what is this Bread? He says in verse 35, “I am the Bread of Life.” Jesus is sent to be given by the Father to others. Sent to be a gift. He is not sent just to wander around and to enjoy Himself. He is sent to be given.

The missionary is a gift.

Mission is not just about work, but also about the gift of oneself. Jesus fulfills His mission by giving Himself, His flesh, His presence to others as the Father wills it. The presence of Jesus in the Eucharist is a gift and the fulfillment of His mission. “This is My Body for you, My Blood for you.” Always for you. For all.

The Eucharist is a privileged moment to experience Jesus’ mission as a gift of Himself. ...

Who will accept?

Jesus told His listeners in the Gospel of John, chapter 6,

that to receive Him, to accept Him, means first, to believe in Him, and secondly, to eat His Flesh and drink His Blood. The disciples who were initially eager to listen to Him started doubting. They said, “This saying is hard. It’s hard. It’s difficult. Who can accept it?”

As a result of this, many of Jesus’ disciples left Him: “They returned to their former way of life and no longer accompanied Him” (Jn 6:66). They returned to a way of life without Jesus. They chose His absence rather than His presence in their lives. Instead of accompanying Him, they walked alone.

I invite you, dear brothers and sisters, to pause and ask rather painful questions about this mysterious rejection of Jesus by His disciples. Is it possible that we, His disciples, contribute also to the departure of others from Jesus? Why do some people leave Jesus when He is giving the most precious gift of eternal life? Why do some baptized turn away from the gift of Jesus in the Eucharist?

Does our biblical, catechetical, and liturgical formation allow the gift of Jesus’ Person to shine forth clearly? Does our Eucharistic celebration manifest Jesus’ presence, or does



it obscure the presence of Jesus?

Do Mass-goers manifest the presence of Christ through their witness of life, charity, and mission? Do our parish communities provide an experience of Jesus' closeness and caring?

Are our families still the primary teachers and transmitters of the Faith? Do the youth feel listened to and heard about their search for Jesus? What cultural mindsets challenge the faith in Jesus' word and gift of self? ...

But let us not lose heart. Jesus will not get tired of coming to us with the gift of Himself, even when He is wounded.

Will you stay?

You can be happy. After the departure of some disciples, Jesus asked the 12 Apostles, "Do you also want to leave?" Simon Peter answered Him, "Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that You are the Holy One of God" (Jn 6:68).

Jesus is asking each one of us, "Do you also want to leave Me like the others?" I hope we can answer like Peter, "We will stay with You, Lord. We refuse to live far from Your presence."

But let these not be empty words. Like Peter, we should believe with conviction. Jesus does not impose Himself on anyone. He appeals to our interior freedom. Faith and conviction are our gifts to Jesus, who gives Himself to us.

So, I ask you, dear brothers and sisters, will you stay with Jesus?

Those who choose to stay with Jesus will be sent by Jesus.

"A Eucharistic people is a missionary and evangelizing people. Let us go to proclaim Jesus zealously and joyfully for the life of the world!"

The gift of His presence and love for us will be our gift to people. We should not keep Jesus to ourselves. That is not discipleship. That is selfishness. The gift we have received, we should give as a gift.

Have you experienced the tenderness of Jesus towards His tired disciples, offering them time to rest and to eat, as recounted in the Gospel today (Mk 6:30-34)? Go and share Jesus' tender love to the weary, the hungry, and the suffering.

Have you experienced Jesus' compassion and guidance when you were like sheep without the shepherd? Go and share Jesus' shepherds' caress to the lost, confused, and weak.

Have you experienced Jesus' wounded Heart uniting those who are separated from each other, as St. Paul states in his letter to the Ephesians (Eph 2:13-18)?

Go! Go! Go!

Now, go and share Jesus' gift of reconciliation and peace to those who are divided. In his letter to me, Pope Francis expressed the hope, and I quote, "That the participants of the Congress, fully aware of the universal gifts they receive from Heavenly Food, may impart them to others."

So, a Eucharistic people is a missionary and evangelizing people.

Go! Go! Go! What you have heard, touched, and tasted, you must share with others. We have received the gift of Jesus. Let us go to proclaim Jesus zealously and joyfully for the life of the world!

MH



Rock climbing in the Moab desert of Utah offered Marian seminarians lessons in teamwork and perseverance.

SEMINARIANS IN THE WILD

Lessons learned in the Utah desert

By Br. Josh, MIC

On the day after Pentecost, a merry band of 12 Marian seminarians, along with our formator, Fr. Thaddaeus Lancton, MIC, set out on an 1,800-mile road trip from Steubenville, Ohio, to the Moab desert in Utah.

No, this wasn't an episode of "Survivor." It was the start of a long-awaited week in the wilderness, a time of communal bonding and presence with God in nature. We felt like the Apostles with Jesus, and we invoked Mary and the Holy Spirit to accompany us throughout our journey.

We drove in three vans as a caravan, and under Fr. Thad's leadership, we were quick during stops for gas, restrooms, and food. We even squeezed in opportunities to greet fellow travelers, hand out Miraculous Medals, and share snippets of faith.

Backpacking

The first day of our wilderness backpacking journey began with Mass at 5:30 a.m. Our makeshift altar was a picnic table, but future Masses would be celebrated on rocks.

I felt cheerful as I helped four brothers wash their hands using a special water bag and soap bottle that only clean hands could touch. We had been advised to each pair with a buddy who would clean our hands. "Today, I'm everybody's buddy," I said lightly as I cleaned their hands.

Soon, we were ready for Mass. The Psalm and Epistle of James cried out for detachment. "Blessed are the poor in spirit," the antiphon for the Psalm kept repeating. The abundance of the wealthy would not follow them when they died and the ground became their "palace." I could see that the Lord was teaching us, giving us a more tangible experience of poverty than our little penances at home.

The readings were striking, given our training on packing lightly and even carrying our own human waste with us on the trail in special, NASA-approved "wag bags," preserving the desert's cleanliness from the thousands of visitors passing through annually. These wag bags would become quite stinky in the days ahead!

After Mass, I packed my backpack with belongings I would need for the week. Once filled, each backpack weighed 40-60 pounds, a quarter of my body weight.

Brother Elliott had experience camping with Boy Scouts. He said, "You'll feel it." And I did!

Descent

The weather was very favorable, cool and overcast. We descended along a rock and dirt path to the canyon floor. The descent was 1,300 feet. We made it to the river by nightfall and staggered into our campsite only to have to raise tents, cook supper, and clean up in the dark, using headlamps. Some people were so exhausted that they just wanted to fall into bed without making supper. This would have interfered with rationing and created health risks the next day because of their high calorie burn, so group leaders had to press them to make supper and eat it.

The challenge for the more athletically-fit among us was,

first, overcoming our impatience to go further faster, and second, taking responsibility for our brothers and doing more work than we wanted to at the end of the day.

The Lord told us through a reading from the Liturgy of the Hours that we should make our varying gifts available, serving to one another. This was a key time for putting that into practice. The environment was testing us in new ways.

Ascent

When the backpacking section of the trip ended, we had to climb up 1,300 feet out of the canyon. We started the day while the sky was still dark, and after praying Morning Prayer and eating breakfast, we quickly broke camp and made our way to the base of the cliff. Those of us who were physically stronger carried some of the backpack contents for our brothers who weren't as fit, as well as general community goods such as sacks of drinking water.

I felt grateful that our brothers who weren't very athletic had the humility to let others carry some of their belongings, because if they hadn't, they could have become exhausted on the cliff, crippling our whole group's attempt to ascend the slope. Their humility allowed us to effectively work together and make surprisingly good time.

As we ascended between boulders and across red rock and dirt, the canyon walls and cliff faces spread out before our eyes, providing increasingly spectacular vistas. Sometimes, footing was loose and rocks gave way underfoot, so we warned one another about treacherous areas. We reached the top ahead of schedule.

Stars and a snake

We slept outdoors, under the stars, for the remaining nights of our trip. I had rarely seen so many stars during my various travels in my life, and found the spectacle glorious.

We spent the next day climbing another rock face, held secure by ropes and our companions. Brother Michael impressed me, for after failing to reach the top of the rock face after a difficult climb, he tried again later, and despite being exhausted, he made it all the way to the top on his



Daily Mass was celebrated outdoors by Fr. Thaddaeus Lancton, MIC, director of the Marian House of Studies in Steubenville, Ohio.

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second attempt. The brothers commented, “You didn’t let it beat you!”

The next day, after a long hike we rappelled over a cliff face, descending 90 feet to the ground. We also got to swim in some cold, deep water in a cave, which was very refreshing and pleasant after the baking hot sun of the desert! Some of our days in the desert reached more than 90 degrees.

At one point, a snake came out to sunbathe in the middle of our path, so we had to take an alternate route. Otherwise, we mainly saw benign lizards, birds, and frogs.

Challenges and blessings

As we drove out of the desert at the end of the trip, I thought about all that I had experienced, both the good and the bad, the challenges and the blessings. I saw how certain moments where our group was stopped and forced to wait made me feel impatient, and how my attachment to my own preferred schedule, pace, and rhythm was sometimes excessive.

I saw how our traveling together provided opportunities to grow in the gift of sharing one’s own abilities, food, and other possessions, and of bearing one another’s burdens — even physically at times. I felt inspired to keep growing in generosity.

Do you think you have a vocation to the priesthood, or know someone who has? The Marian Fathers would like to hear from you! Please visit [Marian.org/vocations](https://www.Marian.org/vocations). MH





Time to adore our Lord in the Blessed Sacrament surrounded by natural beauty.



One of the seminarians on the desert trek was Br. Stephen Camara, MIC (left), who professed his perpetual vows, along with Fr. Fidele Malanga, MIC, on Aug. 12 at the National Shrine of The Divine Mercy. Before the Superior General, the Most Rev. Joseph Roesch, MIC (center), Br. Stephen and Fr. Fidele pledged to live “in conformity to the life of Christ, who was poor, chaste, and obedient.” As full members of the Marian Fathers of the Immaculate Conception both were invested with the white habit. “I can promise you, if you live these vows faithfully and persevere, you will have life eternal in Heaven,” Fr. Roesch said. “You will be a blessing to many, and bring the Kingdom of God to the world.”





SAINT AND SOULS

The Marian Fathers, as spiritual sons of St. Stanislaus Papczyński, intercede for the Holy Souls in Purgatory not because it is a pious idea, but because of his spiritual experiences — summarized below — that brought him into contact with the Holy Souls.

By Fr. Thaddaeus Lancton, MIC

Saint Stanislaus suffered from a fatal illness in August 1701. Although consumed by fever, he was coherent and lucid until his death on Sept. 17. When his suffering intensified, he repeated, “Increase, O Lord, my sufferings, that You may diminish the punishment of the souls in Purgatory.”

Such a heroic petition flowed from a lifetime of heartfelt devotion to alleviating their suffering. He willingly offered all his illnesses, sufferings, labors, persecutions, fasts, mortifications, penances, good deeds, and merits for them throughout his life, and encouraged his fellow Marians to do the same.

Double reward

In his testament of 1692, he wrote: “I promise a double reward at God’s hands to all those who choose and support this small Congregation of the Immaculate Conception, brought into being by God to assist the dead.” He invoked Mary not only as the one immaculately conceived but as the “most merciful Protectress of the Souls in Purgatory.”

When organizing the new Congregation, St. Stanislaus ordered that each confraternity of the Immaculate Conception — established at the Marian houses and chapels — intercede for the souls in Purgatory. When he talked with people, he would pray with them a Chaplet of the Immaculate Conception for the suffering souls.

While visiting the Oratorian monastery in Studzianna, St. Stanislaus felt he was losing his strength. Half dead, yet in ecstasy, he experienced the mystery of the souls enduring their final purification. As he witnessed their tremendous pain, he felt that the Blessed Mother — together with the Holy Souls — asked him to return to life so that he would intercede for them.

The Oratorians went to St. Stanislaus’ cell to find out what had happened. Upon finding him, they considered him dead. But the superior assured them that St. Stanislaus was alive. He returned to life, received the superior’s blessing, and proceeded — still emaciated by fever — to deliver a long sermon about helping the souls in Purgatory. He then returned to his Marian monastery and ordered his fellow Marians to pray the Rosary and Office of the Dead every day, encouraging them to offer all they could to free the souls from their unbearable torments.

When St. Stanislaus was ill, he remembered that he had a gold coin, which he ordered to be given to the priests for

celebrating a Mass for the Holy Souls. Those who knew St. Stanislaus recalled that he would often lock himself in his cell to pray and, in ecstasy, descend to Purgatory, experiencing their suffering. He would ask the Father: “O, God of infinite Mercy, give me more suffering and diminish their punishment.”

Another day, when praying with the Marians in chapel, he saw a soul judged for its sins. Moved with compassion, he interrupted the silence of prayer and told his confrères: “Let us pray together for the soul that is being judged right now.” It is supposed that this soul was that of King John III Sobieski.

Saint Stanislaus’ devotion to the souls was revived by serving as chaplain to the Polish army led by that King in 1675. He cared for the soldiers who died in battle and prayed at their graves. One biographer wrote that the souls of the soldiers appeared to him and asked for his intercession. Even while seated at a meal, he fell into ecstasy and watched the suffering of the Holy Souls.

Upon arriving at his monastery where he fasted and prayed for several days, he simply said to his brothers: “Pray, brethren, for the souls in Purgatory, for they suffer unbearably!”

Greatest charity

Saint Stanislaus, as a canonized saint, practiced heroic virtue. We may not be so strengthened in grace by the Holy Spirit that we can ask to suffer more so that the Holy Souls suffer less. But we can imitate our holy Father Founder’s compassion and prompt readiness to aid them by whatever means possible. We can give stipends for Masses for the intention of the Holy Souls; we can offer our trials and good works for their sake.

I invite you as well to participate in the “90 Days for the Souls in Purgatory,” which began on August 4 and extends to November 2. Each day, we pray for a different group of the souls in Purgatory, beseeching our merciful Father to hasten their entrance to Heaven. To join, visit DivineMercyPlus.org.

“It is the greatest charity to pray earnestly to God for the freedom of the souls remaining in Purgatory, or to assist them by merciful alms as by various other means,” St. Stanislaus wrote. “Quite impious and foolish is he who is not moved by their torments, and does not help those who suffer when he can... we shall have in Heaven as many Patrons and helpers as many souls we have brought there, thanks to our help, from the furnace of Purgatory!”

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We invite you to join the
Marians this November in our
month-long remembrance of
all the faithful departed. Visit
Marian.org/b63 to join us in
our November remembrance.

In anticipation of the 2025 Jubilee Year, “Pilgrims of Hope,” the third North American Congress on Mercy (NACOM III) will take place Nov. 15-17 in Vancouver, British Columbia, Canada. Under the theme “Divine Mercy and Mary: Our Hope,” the Congress will be held at Good Shepherd Church in Surrey, a suburb of Vancouver.

“We are excited to bring NACOM to Canada for the first time, and we invite devotees of Divine Mercy from across North America to come to Vancouver,” says Fr. Kazimierz Chwalek, MIC, NACOM III coordinator. “There are spiritually enriching presentations from inspiring, well-known speakers and powerful witnesses to God’s love and mercy; Holy Mass; Eucharistic Adoration; Confession; uplifting sacred music; book signings; and time for sharing and fellowship. Something for everyone!”

Open the doors

The Most Rev. J. Michael Miller, CSB, Archbishop of Vancouver, will celebrate the opening Mass on Nov. 15.

“As communities, we cannot bottle up the gift of mercy we have received,” Archbishop Miller said at the beginning of the Jubilee Year of Mercy in 2016. “We must open our doors to see who is waiting outside, perhaps without the courage or the strength to knock, because they fear our harsh judgment or rejection. But the true Church, Pope Francis says, ‘has an endless desire to show mercy, the fruit of her own experience of the power of the Father’s infinite mercy.’ After all, we are but servants at the door of God’s mercy. And that door has a name: it is Jesus.”

Mass will be followed by the first of seven talks, “Saint Faustina, Teacher of Human and Divine Mercy” by Robert Stackpole, STD, emeritus director of the John Paul II Institute of Divine Mercy.

“As we move forward toward the Jubilee Year in 2025 on the theme ‘Pilgrims of Hope,’ what could be more appropriate than to turn to Our Lady, Mother of Mercy Incarnate, Jesus Christ, to prepare us for the Jubilee celebration?” says Dr. Stackpole. “NACOM III is about turning our hearts and

minds to the true source of hope, in preparation for the great Jubilee.”

Mercy and Mary

The Very Rev. Chris Alar, MIC, provincial superior, will deliver the keynote address on “Mercy and Mary: Our Hope for a Troubled World.”

“The last three popes have reiterated that Divine Mercy is the most important message of our times,” says Fr. Chris. “As Pope Benedict XVI said on Divine Mercy Sunday in 2006, ‘Divine Mercy is not a secondary devotion but an integral dimension of Christian faith and prayer.’”



Good Shepherd Church, host for NACOM III.

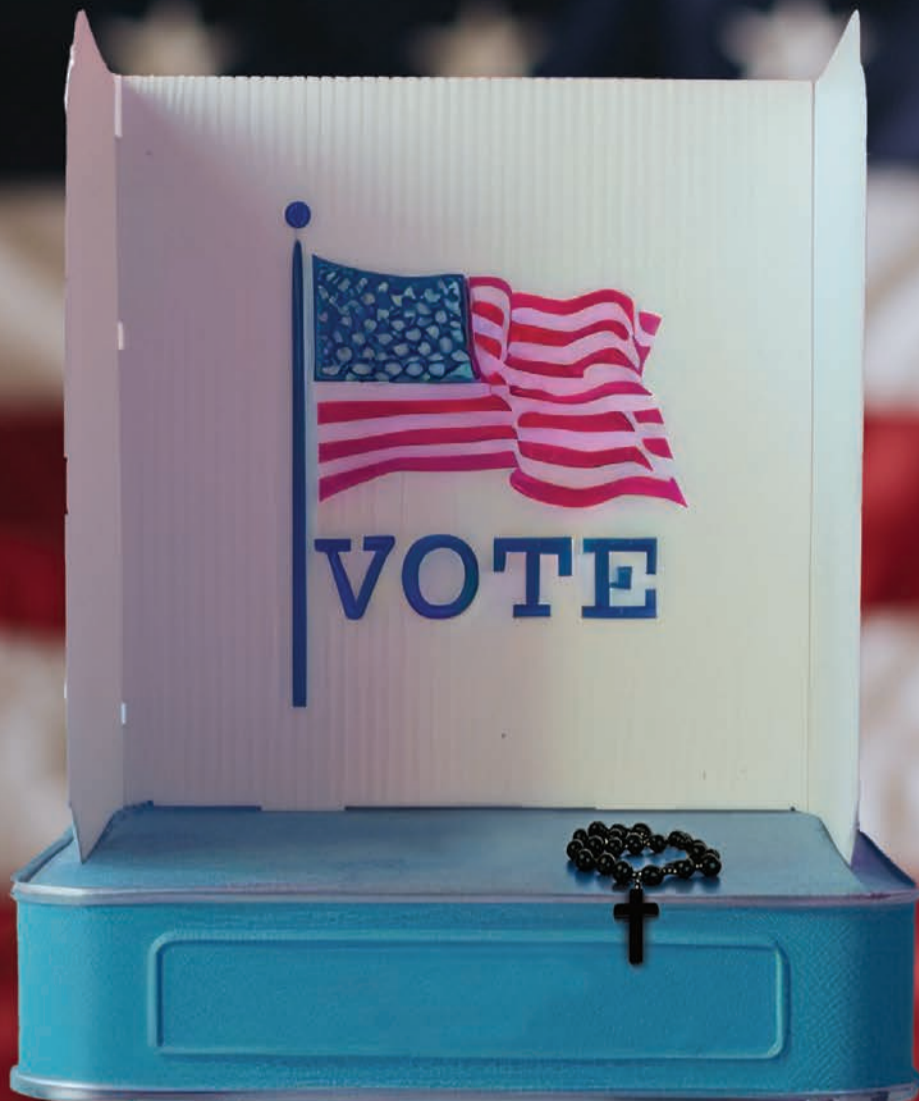
Join us in Canada
for NACOM III!

Other speakers include Bryan Thatcher, MD, director of the Eucharistic Apostles for Divine Mercy (EADM); Fr. Patrice Chocholski, STD; Sr. Inga Kvassayova, OLM; the Most Rev. Antonysamy Savarimuthu, DD, DCL, Bishop of Palayamkottai, Tamil Nadu, India; and the Very Rev. Donald Calloway, MIC, vicar provincial.

The final talk will be on “Pilgrims of Hope and Mercy’ — Theme of the Holy Year 2025 and in Preparation for World Apostolic Congress on Mercy VI 2026 in Vilnius” by the Most Rev. Gintaras Grušas, Archbishop of Vilnius, Lithuania, delivered via video.

Music will be offered by Ashley Nemeh, who sang at the Divine Mercy Sunday Mass at the National Shrine of The Divine Mercy this year.

Visit MercyCongress.org for more information and to register for the Congress.



‘HOW SHOULD I VOTE?’

By Robert Stackpole, STD

They’re the questions the Marian Fathers and, indeed, anyone who works for the Catholic Church (or any religious denomination) are asked this time of year: “Whom should I vote for in the elections this fall?” and “How should I vote in a way that fits with the core principles of my Catholic faith?”

The first question we cannot answer, but the second one we most certainly can.

The Church cannot, for tax-exempt reasons, endorse particular candidates or even the platforms of particular political parties. So you won’t hear a Marian priest from the pulpit say, “Cast your vote for so-and-so!” or “This is the party of choice!”

But what we can do — and must do — is offer robust and persuasive, but non-partisan, voter education on the issues of our day.

Based on the light of Holy Scripture and Sacred Tradition, the Church teaches fundamental social principles that Catholics in all walks of life can apply to the complex social, economic, and political problems of our time.

In their document “Forming Consciences for Faithful Citizenship” (posted on uscgb.org), the U.S. Conference of Catholic Bishops points to several key social principles that

all Catholics should bear in mind as they consider how to vote.

Forming Consciences



Dignity of the Human Person

The Compendium of the Social Doctrine of the Catholic Church (2005) tells us that the first and most fundamental social principle is the God-given dignity and worth of every human person (n. 105-117). In other words, there are no “throwaway” human beings. People are not reducible to “things,” mere objects, “useful” or “useless” to society, to the economy, to the government, or even to ourselves.

Rather, we are all “persons,” not “things.” From a Christian perspective, we are all children of God, in that each one

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of us is a unique creation of our heavenly Father (see Acts 17:24-28), and fashioned by Him in His “image” (see Gen 1:26-27) as “persons,” — that is, as creatures with the inherent capacity for self-consciousness, rational thought, and the exercise of free will. We are capable of using that freedom, with the help of His grace, to grow in His “likeness” in love and wisdom throughout this earthly life, in preparation for the life to come.

So, according to Catholic Social Teaching, a truly just society is one that respects, protects, and nurtures this God-given worth and dignity of every human being. Of course, individuals who grossly violate the human dignity of others (e.g., violent criminals) are to be restrained with the minimum force necessary for the protection of the innocent.

Meanwhile, the gift of life is to be guarded and sustained as the foundational gift from God, the one on which our human worth and dignity ultimately is based. Therefore the protection of innocent human life is the fundamental “human right”; it is the first responsibility of every society, every social institution, and every government, to uphold and defend that right.

Right to life

This Church teaching should not sound strange to the ears of Americans. Our Declaration of Independence (in 1776) established that all human beings are “endowed by their Creator” with certain “unalienable rights” (in other words, rights that should never be violated because they come to us from God, not from society), and that chief among these are the rights to “life, liberty, and the pursuit of happiness” — in that order.

This hierarchy of fundamental human rights is precisely what made the institution of slavery in America so deplorable. It was a blatant contradiction both of the Catholic faith and of the founding principles of our nation. Slavery in the United States involved the attempt by some people to “pursue their happiness” by depriving others of their legitimate human “liberty.”

Over the past century and a half, the Church has repeatedly spoken out against direct threats to the dignity of the human person, including abortion and euthanasia; poverty and deprivation; tyranny and totalitarianism; terrorism and military aggression.

So keep these in mind when casting your vote.

Solidarity and the Poor

A second, essential principle of Catholic Social Teaching

is the principle of “Solidarity.” This involves a complete commitment of oneself to the common good. Pope St. John Paul II elaborated on this principle in his 1987 encyclical *Sollicitudo rei Socialis* (*On Social Concern*): “[Solidarity] is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good: that is to say, to the good of all and of each individual, because we are all really responsible for all” (n. 38).

“Abortion remains our pre-eminent priority. Other grave threats to the life and dignity of the human person include euthanasia, gun violence, terrorism, the death penalty, and human trafficking. There is also the redefinition of marriage and gender, threats to religious freedom, lack of justice for the poor, the suffering of migrants and refugees, wars and famines, racism, the need for greater access to healthcare and education, and more.”



To put it another way, the answer to Cain’s question after he killed his brother Abel, “Am I my brother’s keeper?” is simply “Yes, to some extent you really are your brother’s, and your neighbor’s, keeper,” at least in the sense of upholding the life and legitimate liberty of others. That includes helping that they have access to the basic goods needed for human health and well-being: such as adequate food, clothing, shelter, medical care, educational and employment opportunities — and, of course, access to the truth of the Gospel (for it is the truth of the love of Christ for us, and the help of His grace poured into our hearts through prayer and the Sacraments, that enables us to attain that integral happiness and salvation which we all long to find).

The principle of Solidarity insists that the needs of the poor and the suffering, the lost and the helpless actually should be given preferential concern, in accord with our Lord’s own teachings in the Gospels (e.g. “Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me” Mt 25:40.).

So keep these in mind when casting your vote.

Family, Local, Voluntary

At the same time, Solidarity always must be coupled with a third basic social precept: the principle of “Subsidiarity.” This principle states that the higher, more central authorities of society — and the central offices of government above all — must not usurp the role of what the *Compendium* calls “the original expressions of social life,” especially the role of the family, and the role of voluntary associations and local social groupings of all kinds. We can call this “the preferential option for the family, the local, and the voluntary.”

Pope Pius XI discussed this principle in his encyclical *Quadragesimo Anno* (*On the Reconstruction of the Social Order*), issued in 1931. He taught that we are indeed our brother’s keeper, but central, distant authorities, and especially central government authorities, are only our brother’s keeper of last resort.

The main work of practicing Solidarity is to be accomplished by individuals, families, churches, voluntary organizations and private charities, local businesses and local unions, and even local levels of government, not primarily by the central government authority. Nothing is more dangerous to human dignity and human rights in the long run than the concentration of power in the hands of the central government — and as history has repeatedly shown, nothing is more often abused.

So keep these in mind when casting your vote.

Intrinsically evil

At the end of the day, “Forming Consciences for Faithful Citizenship” tells us:

There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. Such actions are so deeply flawed that they are always opposed to the authentic good of persons. These are called “intrinsically evil” actions. They must always be rejected and opposed and must never be supported or condoned.

It goes on to cite specifics to bear in mind when deciding how to cast your vote:

The threat of abortion remains our pre-eminent priority because it directly attacks our most vulnerable and voiceless

brothers and sisters and destroys more than a million lives per year in our country alone. Other grave threats to the life and dignity of the human person include euthanasia, gun violence, terrorism, the death penalty, and human trafficking. There is also the redefinition of marriage and gender, threats to religious freedom at home and abroad, lack of justice for the poor, the suffering of migrants and refugees, wars and famines around the world, racism, the need for greater access to healthcare and education, care for our common home, and more. All threaten the dignity of the human person.



Making your choice

What do we do when *all* of the candidates support “intrinsically evil acts”? When, for example, one candidate for President wants to widely fund, facilitate, and promote abortion through government legislation, against another who wants to deport undocumented immigrants back to the

countries from which they came (and not just the terrorists and convicted felons among them). Both are clear violations of Catholic Social Teaching. So what do we do?

Always keeping in mind that “abortion remains our pre-eminent priority,” the USCCB recommends:

When all candidates hold a position that promotes an intrinsically evil act, the conscientious voter faces a dilemma. The voter may decide to take the extraordinary step of not voting for any candidate or, after careful deliberation, may decide to vote for the candidate deemed less likely to advance such a morally flawed position and more likely to pursue other authentic human goods.

Be sure to visit our website, TheDivineMercy.org on October 5, one month before Election Day, to see a breakdown of the candidates’ positions on all the main issues, and find some prudential guidance on how to find our way as Catholics through this very confusing election year.

Robert Stackpole, STD, is the emeritus director of the [John Paul II Institute of Divine Mercy](https://JohnPaulIIInstitute.org) and the author of a new edition of [Letters to a College Student: On the Light of Reason and the Search for Truth](https://LettersToACollegeStudent.org) (B63-LTCS), available on ShopMercy.org.



DO YOUR PART!

By Maria V. Gallagher

I would hazard a guess I was the only member of my kindergarten class focused on an upcoming election for Governor. I went to my mother, imploring her to allow my baby sister and me to carry signs promoting my candidate as we would march back and forth behind our apartment building.

Thinking that our neighbors would believe that my mother was behind the politicking, she deftly created signs lobbying for ice cream and lollipops. I was a bit disappointed — I didn't think they were part of my candidate's platform — but I gamely grabbed a sign and marched on.

Politicking

Two years later, I tried my hand at one-on-one politicking. That year, a Presidential race was under way. I knew my sister would be voting in her school election. I sat down at the kitchen table and proceeded to give all the reasons why she should vote for the candidate I had selected.

She ended up voting for his opponent, citing the fact that she was voting the way Daddy did. When it came to politics, I obviously could not keep up with my father, who was an astute observer of the game.

My father was also a faithful Catholic who believed strongly in his responsibility to engage in the political process. As the *Catechism of the Catholic Church* states:

It is the duty of citizens to contribute along with the civil authorities to the good of society in a spirit of truth, justice, solidarity, and freedom. The love and service of one's country follow from the duty of gratitude and belong to the order of charity. Submission to legitimate authorities and service of the common good require citizens to fulfill their roles in the life of the political community (#2239).

Responsibility as citizens

Among our responsibilities as citizens, in all but exceptional circumstances, is to be sure to exercise our right to

vote. My father had put his life on the line as a member of the U.S. military, defending the cause of freedom. It only made sense that he would also be a good soldier when it came to voting — an attribute he passed along to his daughters.

Much is at stake in the 2024 election. While Presidential campaigns command the spotlight, it's important to remember that all U.S. House seats are up for election, as are 33 U.S. Senate seats. In the Commonwealth I call home, Pennsylvania, an astounding 203 state House races will be decided, along with 25 state Senate contests.

It is crucial not to discount state and local races, where many issues affecting the right to life are decided. Meanwhile, abortion and assisted suicide are literally on the ballot in a number of states because of proposed constitutional amendments. The U.S. Supreme Court's overturn of *Roe v. Wade* through the 2022 *Dobbs* decision have brought abortion to the forefront in elections across the country.

As the executive director of the Pennsylvania Pro-Life Federation, the Keystone State affiliate of National Right to Life, I have seen first-hand how elections affect public policy. In one recent case, a county council in Pennsylvania was considering a measure that would have declared the county an "abortion sanctuary." The designation would have meant that, even if the state legislature passed a law protecting preborn babies and their mothers from the harm of abortion, abortions in that county could have continued.

Thankfully, the measure did not pass. But the situation points to the reality that elections have consequences — in some cases, life-or-death consequences.

Stakes are high

With the stakes so high, we as citizens need to be engaged more now than ever before. Activism is evidence of our faith in action and needs to be part of our daily lives, not just at election time, but all year round.

Here are some tips for becoming — and staying — engaged:

- **Reach out to your state National Right to Life affiliate.** A complete list of affiliates can be found at www.nrlc.org. Sign up for the affiliate's digital or printed newsletter. Such communications can include everything from legislative voting records to suggestions for ways to lobby your lawmakers.
- **Educate yourself about the critical issues facing your state and local government.** Many officeholders offer online newsletters to constituents that include major

public policy questions currently under debate.

- **Keep the lines of communication open,** e-mailing and calling your legislators when important issues are up for a vote. Lawmakers do pay attention to constituent messages and phone calls.
- **Consider writing a letter to the editor offering your views on the issues of the day.** Keep the letter short and succinct, following the newspaper's guidelines for word length. Thanks to the internet, your message can have a broad and monumental reach!
- **Be a force for civic good on social media!** Post timely articles about topics of interest on Facebook and X (The *Catholic News Agency* and the *National Catholic Register* can be great resources for such posts.).

Victories — both political and legislative — are within our reach, even with some cultural currents flowing against the Catholic faith.

While Presidential campaigns command the spotlight, it's important to remember that all U.S. House seats are up for election, as are 33 U.S. Senate seats.

Protecting life

One of my first professional legislative assignments was to try to garner enough votes to pass a bill that would ensure no taxpayer funding of abortion in our state. I remember praying the Rosary as I walked through the parking garage near the state Capitol. I was on a mission — to meet with legislators to persuade them of the importance of keeping

public dollars away from abortion.

Advocates for life were able to win that key legislative battle — thanks to the votes of two legislators, who voiced their support for the bill. I recall watching the vote in my office via a video feed from the Capitol — and dropping to my knees with a quick prayer of thanksgiving to God for a favorable result.

Research consistently has shown that abortion totals increase where there is taxpayer funding of abortion. Therefore, many lives may have been spared as a result of that legislative vote.

Guided by the Holy Spirit, and faithful to God's call, we can work public policy miracles. Lives can be saved, minds can be changed, and hearts can be opened up to the beauty of a civilization that promotes the common good while protecting the most vulnerable.

Maria Gallagher is the author of Mercy's Power: Inspiration to Serve the Gospel of Life (B63-MPOW) and Glorious Encounters with Mary: A Guide to Living the Mysteries of the Rosary (B63-GLMY), both available on ShopMercy.org. MH

TURN TO MOTHER!

By Kimberly Bruce

In times of trouble and distress in our lives, who do we turn to first? Often, it is to our mothers with their comforting touch, support, and guidance. So, too, in this time of great division in our nation and a pending election, who better to turn to than Our Holy Mother, Mary Immaculate, the Patroness of the United States?

Yes, The Blessed Virgin Mary, under her title as the “Immaculate Conception,” is our nation’s official patroness, declared such by Bl. Pope Pius IX on July 2, 1847. Our Lady is also Patroness of the Marian Fathers, whose official name is, “Marian Fathers of the Immaculate Conception of the Blessed Virgin Mary.”

The Mediator

The “Immaculate Conception” refers to Mary’s soul, conceived without original sin, an official dogma of the Church stating that the Blessed Virgin, “by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin.”

Holy Mother Mary was given to us by Jesus from the Cross when He said to His Mother, “Woman, here is your son” before St. John, the apostle (Jn 19:26). Jesus referred to her as “Woman,” recalling Eve, the first woman and mother of all the living. Christ was telling His mother that she would now be “Mother,” in essence the “new Eve,” to all living beings.

In ancient Israel, it was always the Queen Mother who interceded before the King for the nation’s people and their needs. In much the same way, Our Blessed Mother, Queen of Heaven, intercedes for us before her Son, the King of Heaven and earth. We only need to ask.

Though there is one mediator: Jesus Christ, between God and man, Christ’s Mother brings our prayers, needs, and petitions before her Son, *the* Mediator.

The God of Mercy

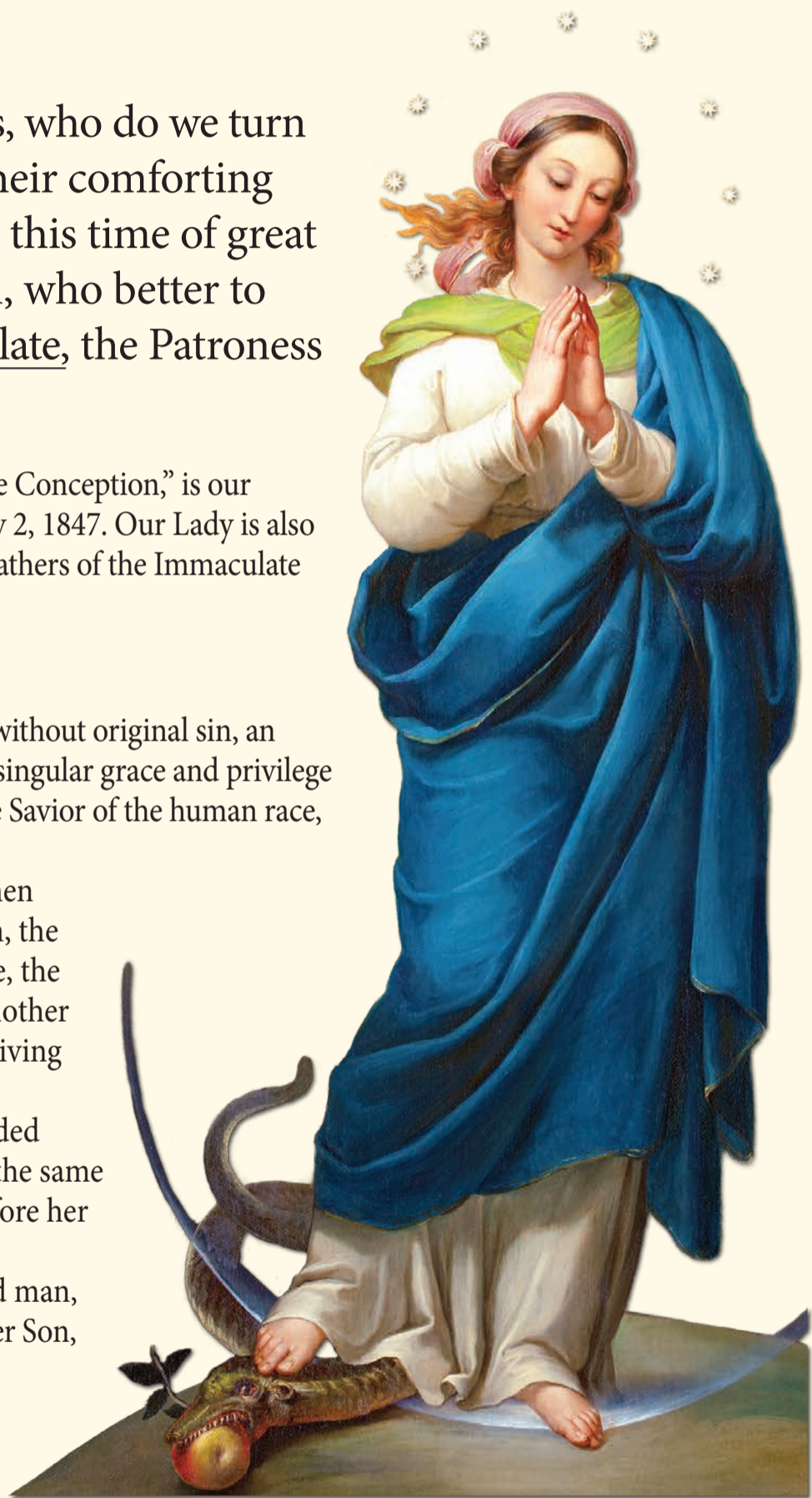
Our Lord, through Sacred Scripture, also gives us guidance in times of national trouble. In 2 Chronicles 7:14, He says, “If my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”

Likewise, in Jeremiah 18:7-8, God says that if a nation on the verge of destruction “turns from its evil,” He will change

His mind about the disaster set to fall upon it.

In both passages, God’s forgiveness is conditional, stemming from one thing: **repentance**.

When was the last time you went to Confession? Take advantage of the graces available through the Sacrament of Reconciliation. Confession even enables one’s prayers to be more efficacious! Once one’s sins have been confessed



with all humility, “The prayer of a righteous man has great power in its effects” (Jas 5:16).

Regarding this Holy Sacrament, our Lord told St. Faustina:

When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I Myself act in your soul. Here the misery of the soul meets the God of mercy. Tell souls that from this fount of mercy souls draw graces solely with the vessel of trust. If their trust is great, there is no limit to My generosity (*Diary of Saint Maria Faustina Kowalska*, 1602).

Invoke the Saints

In North America, we also have our own saints, and others on the path to sainthood, to call upon for intercessory prayer for our nation. A few of these have been recently singled out in my “North American Sanctity” series posted on Marian.org. Among these:

Saint Kateri Tekakwitha, a convert to the faith in the mid-17th century and the first Native American to be canonized. Saint Kateri offered extreme fasting for the conversion of her people. Pope Benedict XVI entrusted her with “the renewal of the faith in the first nations and in all of North America.”

Saint Junipero Serra, an 18th-century missionary to the Native Americans in California. His motto for evangelization was, “*Siempre Adelante!* Keep moving forward!” He saw God in the faces of everyone he met. He defended the native population from those who were mistreating them and was responsible for baptizing 6,000 in the faith.

Saint Damien de Veuster of Molokai, a 19th-century missionary to the leper colony on the Hawaiian island of Molo-kai. He worked to give dignity back to the island’s inhabitants by living out the Corporal Works of Mercy in their midst. He said, “I make myself a leper with the lepers to gain all to Jesus Christ.”

Saint Katharine Drexel, the foundress of the Sisters of the Blessed Sacrament and dozens of schools, missions, and churches for Native and African Americans beginning in the late 19th century. Said Pope St. John Paul II, she “served to raise awareness of the continuing need, even in our own day, to

fight racism in all its manifestations” and “gave her life” in the service of God and neighbor.

Blessed Solanus Casey, a priest who served in Michigan, Indiana, and New York in the early 20th century, was famous for his wisdom and counsel to Catholics and non-Catholics alike. He was prophetic and had the gift of healing by his prayers. He always encouraged his 150-200 daily visitors to

“Thank God ahead of time,” trusting that their prayers would be answered.

Blessed Sr. Miriam Teresa

Demjanovich, a nun from New Jersey who died at the age of 26 in the early 20th century. She was known to offer up many inconveniences and sufferings, like St. Faustina, in prayer for others. She said, “If people only sought God in all earnestness, they would find Him. And if all would only make use of the ordinary duties and trials of their state in the way God intended, they would all become saints.”

May we seek to emulate these countrymen and women and their virtuous examples of faith and service.

Pray like Faustina

Saint Faustina, too, was concerned about her homeland of Poland. Although she died in 1938 before the outbreak of World War II, she forecast the evil on the horizon:

I intensified my prayers and sacrifices for our dear native land, but I see that I am a drop before the wave of evil. How can a drop stop a wave: O yes! A drop is nothing of itself, but with You, Jesus, I shall stand up bravely to the whole wave of evil and even to the whole of hell. Your omnipotence can do all things (*Diary*, 686).

May St. Faustina’s words be light and hope for us, trusting in the omnipotent God of All Mercies.

Together, let us ask Our Lady’s intercession for America by daily praying the Rosary, the Divine Mercy Chaplet, and/or attending Holy Mass. Never forget that even one Our Father or one Hail Mary can effect positive change! May we recommit anew to be one nation, under God, indivisible, with liberty and justice for all!

Our Lady of the Immaculate Conception, Patroness of the United States, pray for us!

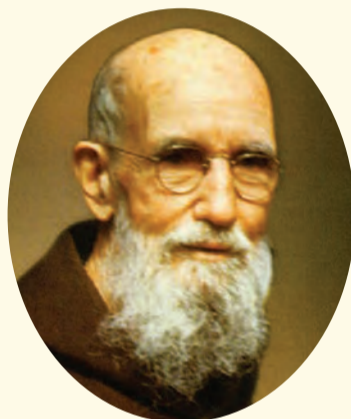
MH



SAINT KATERI



SAINT JUNIPERO



BLESSED SOLANUS



BLESSED MIRIAM

**Never forget that even one
Our Father or Hail Mary
can effect positive change!**

THE WATER OF LIFE



Philip Parham and his eldest child, Mary, born in a Tokyo hospital 38 years ago and now thriving.



Father Chris Alar, MIC, explains why Baptism is needed for salvation.

By Philip Parham

When our first child, Mary, was born, my wife Kasia and I were both only 25. So it was unusual and unexpected that Mary had Down's syndrome. She arrived in Tokyo, Japan, at the Seibo Byoin (the Hospital of the Holy Mother), which was run by Franciscan Missionaries of Mary.

Mary's heart was of more immediate concern than her syndrome: She had severe cases of atrioventricular septal defect and patent ductus arteriosus. Her prognosis was poor and uncertain. But the pediatric cardiologist nevertheless took care to tell us that, in Japan, Down's children were known as *tenshi* — “angels.”

Given her vulnerability, Mary was baptized in the intensive care unit the day after she was born. Father Jerome Donnelly, an American Franciscan who had been a missionary in China until expelled by the victorious Communists in 1949, was the baptist.

A small group of Japanese nuns and nurses enveloped us. The water of Baptism came in three small drops squeezed

gently from a wad of cotton wool — in the name of the Father, and of the Son, and of the Holy Spirit. The tiny congregation greeted their new sister with a Lourdes hymn sung in Japanese among the incubators.

We were on the other side of the world from our families and almost all of our friends. But through Mary's welcome into the family of the Church, we felt embraced and supported.

'Hidden Christians'

The Japanese Catholic community in the hospital brought us a link to the extraordinary perseverance of the “hidden Christians” who had preserved their faith through

over two centuries of isolation and persecution in Japan. I imagined them joining hands — martyr to martyr — with Mary’s recusant English ancestors, and seeking for her a double dose of pertinacity.

Their intercession was effective. Weighing less than 2 pounds, Mary came through open-heart surgery at three months; and now, in her 38th year, she is thriving. Whenever she hears a Lourdes hymn, she bursts into cheers.

After Mary, we had six more children, all healthy. Four sons were born and baptized in Japan, followed by a daughter and son born in England and baptized in Sussex and Oxford respectively. The four Tokyo-born boys were baptized in the Benedictine priory church of St. Anselm by an American monk who had come late to Catholicism and priesthood after serving as a U.S. Marine in the post-war occupation of Japan. The Canadian baptist of our youngest two was the first Catholic priest since the Reformation to be a fellow of All Souls College in Oxford.

We always enjoyed making our own idiosyncratic selection of saints for the Litany — patrons and namesakes of the child being baptized, and of all his or her siblings and godparents; our own patrons; saints to whom we are particularly devoted or somehow connected; saints reflecting my wife’s Polish and Lithuanian ancestry; saints whose feasts fell close to the Baptism. All of this helped to build up a palpable sense of the communion into which our new child was being baptized.

Death and new life

The last rites and the funeral Mass unmistakably echo the Baptismal rite: A crucifix is laid on the coffin just as a cross is traced on the forehead before Baptism; a white pall is the coffin’s white garment; the Paschal candle standing guard over the coffin recalls the flame of the Baptismal candle; the Christian preparing for death, just as the catechumen or infant preparing for Baptism, is anointed with the oil of salvation; the Word of God is an essential part of the Baptismal rite, and a *Book of the Gospels* lies upon the coffin; the Litany of the Dying is a close relation of the Litany of Saints.

These echoes and similarities, of course, underline the bond at the heart of our faith between death and new life, between Baptism and the tomb, between Good Friday and Easter, between Crucifixion and Resurrection, between the death and burial of a grain of wheat and the rich harvest.

Immediately following Baptism itself, as the new Christian rises from the water and the tomb, he or she is anointed

with chrism — in other words, becomes another *Christos*, another anointed one. This new Christ is often an infant, but, nonetheless, fully incorporated into Christ; just as the swaddled infant in the Bethlehem manger was already fully Christ and fully our Savior.

But the essential sacramental sign of Baptism is flowing water, whether from a natural coursing stream or poured from a shell or an ewer, or squeezed from cotton wool — always, anyway, impelled by the natural binding force of gravity, and symbolizing the continuous actions of creating, cleansing, and sustaining life.

Water is not always benign — not always just a stream in dry land — but sometimes a raging torrent, a flood of destruction, a drowning surge. There we see the link between the water of Baptism and the tomb. Saint Peter saw the great Flood, in all its destruction, as a model of Baptism (see 1 Pet 3:20–21). And early fathers like St. Cyprian saw the Ark as a model of the Church — the vehicle of grace enabling its passengers to emerge whole and invigorated from the deluge. Hence the etymology, and often design, of a physical church’s nave as a ship (*navis*).

We were on the other side of the world from our families and almost all of our friends. But through Mary’s welcome into the family of the Church, we felt embraced and supported.

Extend the invitation

It is a pity that the rite of Baptism tends not to be witnessed by large numbers in all its manifold richness as a clear and self-sufficient whole. With the important exception of the Easter Vigil, I feel that the norm should be a stand-alone Baptismal rite with a large congregation: Invite the whole parish, and as many family and friends as the church will hold. The monks at St Anselm’s in Tokyo were thrilled by the evangelical opportunity offered by the throngs at our children’s Baptisms.

But, as with our daughter Mary, urgent need sometimes pares us back to the simple and immediate essentials. Patrick O’Donovan, the *Observer* correspondent, was a powerful recorder of great events. He used to tell of how he walked through a children’s hospital under bombardment from advancing Chinese Communists in 1949, baptizing the children with the names of Celtic saints as death came closer. I wonder whether he met Fr. Jerome Donnelly, who would baptize Mary 37 years later.

Philip Parham is the former British Ambassador to the United Arab Emirates, High Commissioner to Tanzania, and Deputy Permanent Representative to the United Nations. A version of this article was first published in The Tablet. MH



MARIAN FATHERS OF THE IMMACULATE CONCEPTION



2024
CAMPAIGN FOR
HOLY PRIESTS
2025

“**M**ay all our thoughts, desires, and longings be directed toward that one goal: to bring Christ everywhere, to restore all things in His Spirit, to glorify the name of the Catholic Church in every place.”

— *Blessed George Matulaitis,
Renovator of the
Marian Fathers (1871-1927)*

Support the Campaign
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Visit Marian.org/vocation-support

Call 1-800-462-7426

AWARD-WINNING SHOW ENTERS 4TH SEASON!



“Living Divine Mercy,” our weekly program on EWTN (Wednesdays at 6:30 p.m. ET), has just launched its fourth season with great news: The show has won six Telly Awards, which honor excellence in video and television across all platforms. Here the Very Rev. Chris Alar, MIC, is joined by proud members of the show’s production team.

FAMILY OF FAITH

We often refer to Marian Helpers as “our family of faith and prayer.” In some cases, like Dorothy’s, the Marian family connection spans generations.

“Our family never took real vacations,” Dorothy explains, “but we tagged along with Dad on some of his business trips. He ran an advertising agency, and one of his clients were the Marian Fathers in Stockbridge, Massachusetts.

“Dad would call on them 3 or 4 times a year to place vocation ads in various Catholic newspapers and magazines. My Mom, sister, and I got to go with him on his summer visits.

“What impressed me most were the grounds. There was lots of open space to run around, and there were lots of statues of the Blessed Mother and other saints.”

Serenity

After college, Dorothy moved to New York City. “It’s only a couple of hours from the National Shrine, so I continued to visit from time to time, and sometimes brought friends with me,” she recalls. “As a young adult, I still appreciated the beauty of the grounds, but I also enjoyed the peace and serenity of the setting and the traditional style of the Shrine and the Mass.

“When my son was born, we decided to move to an area that would be friendlier for raising a family. We selected a place in Tennessee that was also closer to my sister who had moved to Indiana.

“But I miss visiting the National Shrine. I have seen Fr. Chris Alar and Fr. Donald Calloway at conferences in our area, and watch the livestreamed daily Mass and occasionally listen to talks on DivineMercyPlus.org. But I want to plan a trip back to Stockbridge soon.”



In 2002, Anthony and Dorothy Faggello celebrated their 50th wedding anniversary with their daughters Miriam and Dorothy.

Daunting task

Dorothy knows how to plan a trip, but she admits that the thought of making estate plans was a bit daunting. She kept putting it off. Like many of us, she thought that she had to figure out everything and predict all that the future would bring.

She finally decided not to put it off any longer and engaged an attorney to help her prepare her plan. One of the choices she considered was including gifts to charity in her

will. She discovered that she could provide for her family first and then designate a percentage of the residue of her estate to support the Marian Fathers and other charities that are important to her.

FreeWill

Much like Dorothy, you don’t have to figure it all out on your own. We’ve partnered with FreeWill, a reliable online tool you can use to help prepare your estate plan, including your will or trust and a durable financial power of attorney.

While FreeWill makes it possible to prepare these legal documents yourself, some people like to use this tool to create drafts that they then discuss and fine-tune with an attorney.

We offer this service to help Marian Helpers take care of a very important task.

There’s no obligation to include a gift to the Marians in your plan, so please use FreeWill to help make your plans and put your mind at ease. Visit Marian.org/Will.

As always, feel free to get in touch with me if you have any questions.



Ellen Miller is a planned giving manager. Contact her at helpers@Marian.org; (413) 298-1380; or Association of Marian Helpers, Stockbridge, MA 01263. Visit Giving.Marian.org to learn more.

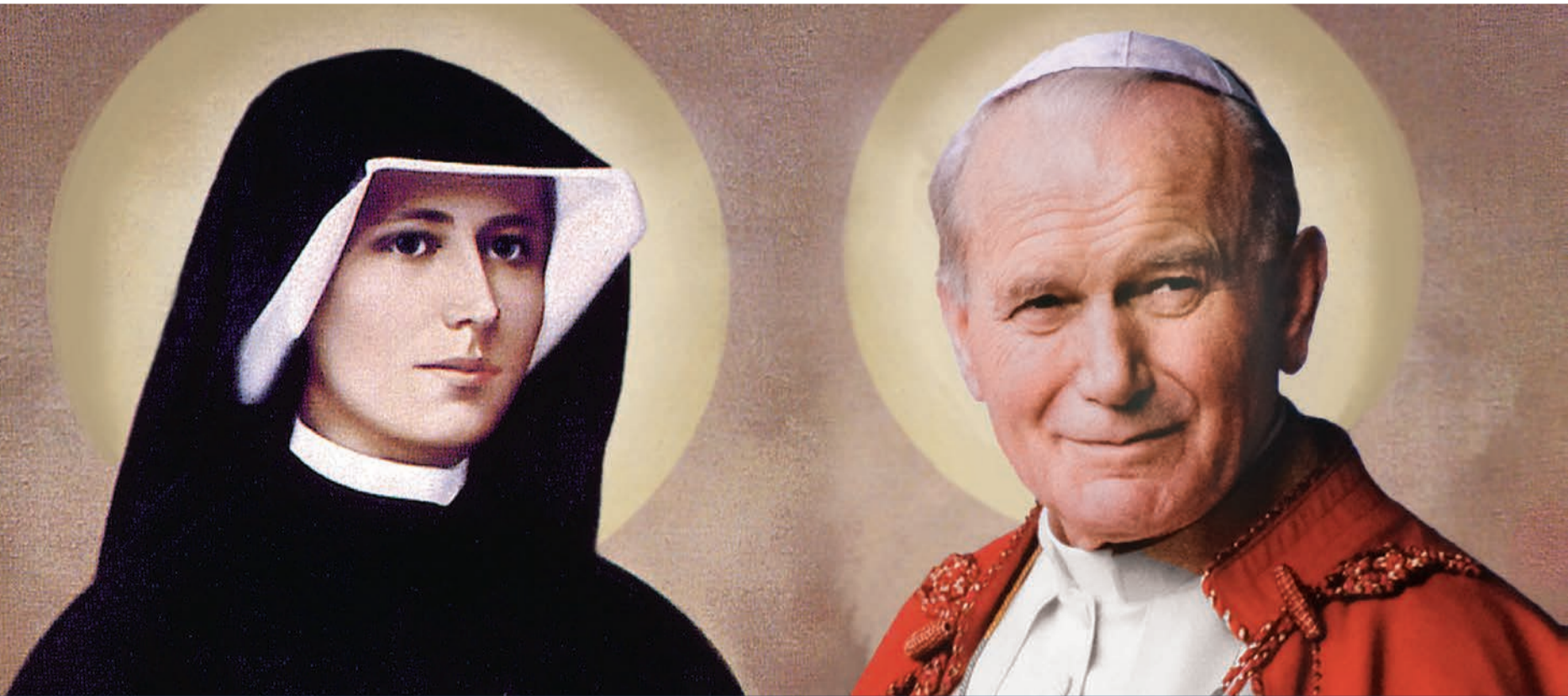
BEST WAY TO GIVE?

Congrats! You figured out the right question.

What is the right answer for you to save taxes
and give more to your favorite charities
(even if you don't itemize deductions)?

Explore your options for tax-free gifts at [Marian.org/SmartGiving](https://www.Marian.org/SmartGiving)
or call our Mission Advancement team at 800-671-2020.

Hint: Give directly from your IRA or donate appreciated stock.



GIVE THE ULTIMATE GIFT OF PRAYER

Enroll yourself, your loved ones, or anyone in need of God's mercy to be remembered by the Marian Fathers in honor of **St. Faustina** and **St. John Paul II**. These Novenas (Sept. 26-Oct. 4 and Oct. 13-21) will be celebrated at the National Shrine of The Divine Mercy in Stockbridge, Massachusetts.

Enroll now at [Marian.org/Faustina](https://www.Marian.org/Faustina) or call 1-800-462-7426

GRACES RECEIVED

Daughter gets advance notice

Our daughter had to leave her nursing job at the hospital because she developed lupus and could no longer work the stressful 12-hour shifts caring for patients. She longed to get a new job with regular hours, shorter shifts, and a healthy work environment.

I prayed daily to Blessed George for her to get a new job with regular hours, and that would be good for her mentally, physically, spiritually, and faithfully.

Our daughter soon saw and applied for an opening for a nursing position at the local health department. They called her a couple of weeks later saying she must have really wanted the position because she applied for it weeks before it was posted! God must have miraculously shown her the opening! A week later, she was interviewed, and was hired!

So many unexpected blessings have come with her new position: higher pay, better benefits, much better working hours and conditions, and much less stress! This is all good for her lupus condition! Thank you, Blessed George, for helping our daughter, and thank you, God, for blessing her in so many ways!

— JH, Gaylord, Michigan

Son gets a better job

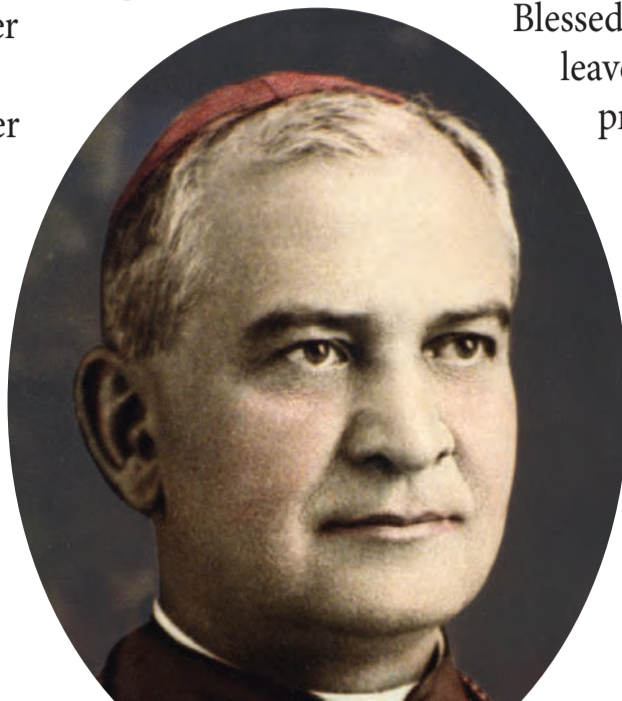
My son had lost his job and his prospects were bleak. His faith was faltering.

I read letters in the Spring 2024 issue of *Marian Helper* that explained the graces people had received through the intercession of Blessed George. I didn't know much about him, but I tore out that page with his photo and the prayer for a Special Grace, and posted it on my fridge. Every morning for two months as I went to get my breakfast, I

saw that page on the fridge and was reminded to say the Prayer for a Special Grace.

Last week my son was offered a much better job than the one he lost. He will start it in two weeks. I know Blessed George has interceded for him. I will leave that page on my fridge and continue to pray and thank him for his help.

—MF, Suffolk, Virginia



Acknowledgements of graces received through the intercession of Blessed George Matulaitis, Renovator of the Marian Fathers (1871-1927).

Perfect career opportunity

I learned about Blessed George in *Marian Helper* and felt inspired to lift up my son, Matthew, who had been searching 10 months for employment. Matthew worked hard earning a

master's degree but struggled to even get a look from hopeful employers.

I had offered several novenas and Rosaries and attended daily Mass, but was not receiving hoped-for answers. So, having learned of Blessed George, I prayed to him, asking for his intercession to help Matt obtain needed employment.

I am happy to say Matt started a new job, and it's the perfect career opportunity aligning with his education and overall experience.

I feel Blessed George was instrumental in leading Matt to solid employment. I'm glad to know about Blessed George and will continue praying to him.

— BO, Potomac Falls, Virginia

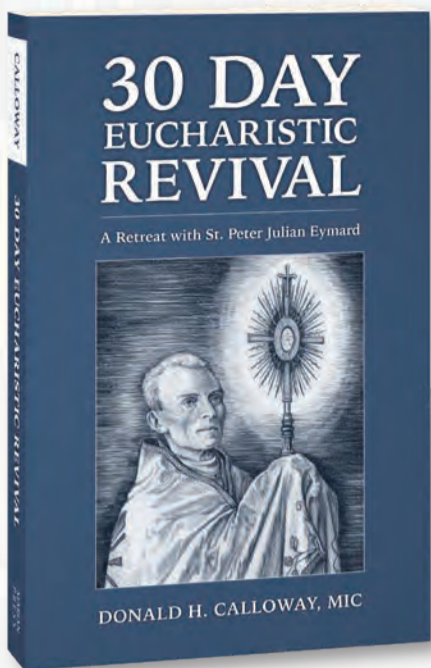
For a Blessed George prayer card (B63-CBGP), call toll free 1-800-462-7426. If you have received graces through his intercession, please write: Br. Andrew Mączyński, MIC, Vice Postulator of the Marian Causes of Canonization, 2 Prospect Hill Road, Stockbridge, MA, 01263. Email: graces@Marian.org.

Prayer for a Special Grace Through the Intercession of Blessed George

O God, our Lord and Father, You surround us always by Your care; receive our humble petition, and through the intercession of Blessed George, who suffered so much for Your glory and for the increase of Your Kingdom here on earth, grant me the grace (mention intention), for which I ask You with confidence, promising to live from now on with greater fidelity to Your commandments. Amen.

Our Father ... Hail Mary ... Glory be to the Father ...

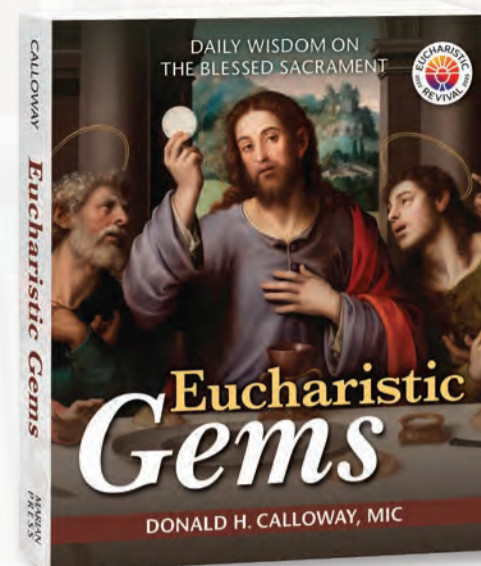
Eucharistic Revival Resources



30 Day Eucharistic Revival: A Retreat with St. Peter Julian Eymard

Several popes have referred to St. Peter Julian Eymard (1811-1868) as "the Apostle of the Eucharist" for the many amazing things he did to foster a greater love for the Blessed Sacrament. Here's the ideal 30 day retreat for the National Eucharistic Revival to help you, your children, your grandchildren, and all future generations rediscover and experience a revival of belief in the Real Presence. Paperback, 190 pages.

B63-ECHR \$15.95



Eucharistic Gems: Daily Wisdom on the Blessed Sacrament

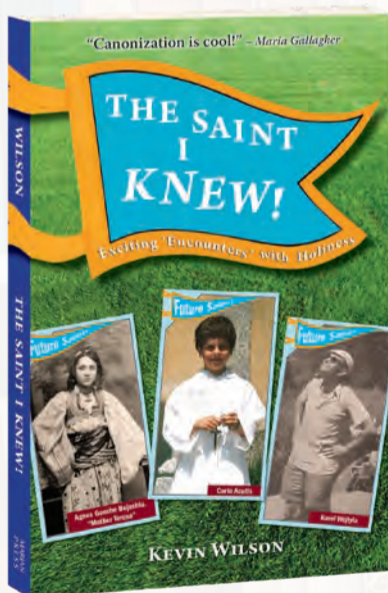
Eucharistic Gems is an aid to the National Eucharistic Revival currently under way in our country. What better way, then, to make sure there always remains an on-going fruit of the Eucharistic Revival than to have a book that offers timeless quotes on the Eucharist — 366 quotes, in fact. Compiled by Fr. Donald Calloway, MIC, *Eucharistic Gems* is intended to be a book that can be read and re-read for years to come, and keep the Eucharistic Revival ever in our hearts. Paperback, 272 pages. **B63-EUGM \$13.95**

The Bread of Life: Renewing Your Devotion to the Sacrament of Mercy, The Holy Eucharist

In this handy booklet, we discuss our Church's Eucharistic faith, equipping you to revive your own Eucharistic devotion as well as to share that devotion with others, and reveal the witness St. Faustina and others have given to the power and reality of Jesus' Real Presence in the Eucharist. Perfect for sharing with your family and fellow parishioners to help them live this special time of grace. Paperback, 74 pages. **B63-EUTC \$3.99**

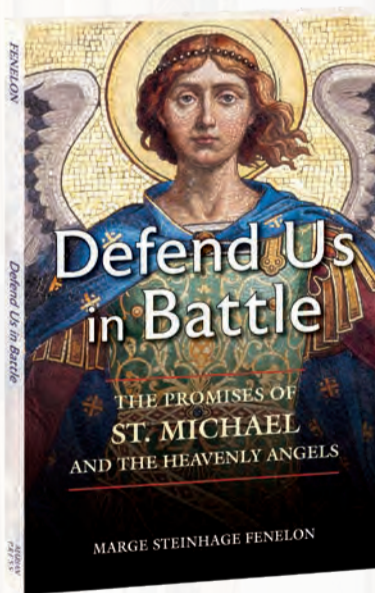


Newest Releases from Marian Press



The Saint I Knew! Exciting "Encounters" with Holiness

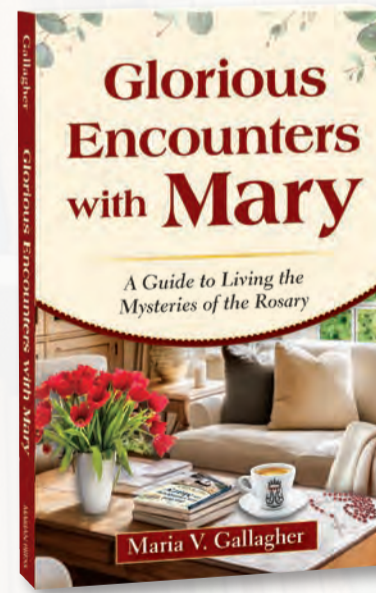
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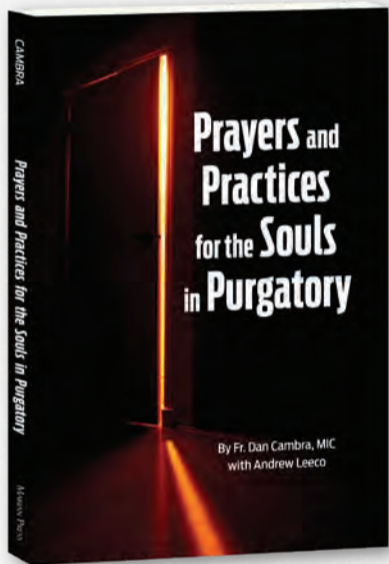
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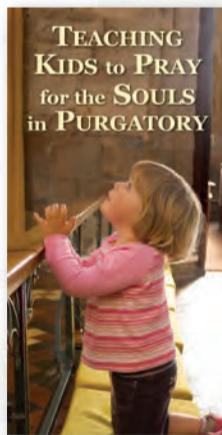
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From the
VAULTS



PHILADELPHIA'S THREE major sports stadiums are key sites for the 41st International Eucharistic Congress. Altar stages will be erected at John F. Kennedy Stadium (upper left) and Veterans Stadium (extreme right). The Spectrum (center) will also be adapted for liturgical worship.

More than 50,000 people attended the 10th National Eucharistic Congress in Indianapolis, Indiana, July 17-21, including Marian priests, brothers, seminarians, and many Marian Helpers. The last time a Eucharistic Congress was held in the United States was in 1976, when the 41st International Eucharistic Congress came to Philadelphia, Pennsylvania, Aug. 1-8.

“Hundreds of thousands of people will take advantage of this rare chance to reap the harvest of spiritual wealth which will extend from the Congress outward to all who attend,” predicted *Marian Helpers Bulletin*. “The directors of the Congress expect over a million religious and lay people to make this holy pilgrimage to Philadelphia.”

In fact, more than 1.5 million came, including two future saints — Cardinal Karol Wojtyła and Mother Teresa — and two on the road to sainthood, Archbishop Fulton Sheen and Dorothy Day.

In the same year as the U.S. Bicentennial, President Gerald Ford delivered the closing address. “On this occasion we celebrate the Church’s contribution to building a more peaceful world,” he said. “We salute you for giving depth and direction to the world community in every age. For millions of men and women, the Church has been the hospital for the soul, the schoolroom for the mind, and the safe depository for moral ideals. It has given unity and purpose to the affairs of man. It has been a vital institution for protecting and proclaiming the ultimate values of life itself.”



Live the call!



Dr. Terry and Patricia Murphy:

As Marian Helpers, we encourage everyone to help support the new seminarians. They need our prayers, but they really appreciate our donations! Unlike many other seminarians, they do not have a parish from which to raise funds for their education. It is up to us to support these men who have decided to dedicate their lives to spreading the message of God's mercy to all. We need more priests and brothers — please give!

Brother David, MIC:

God is full of surprises and His timing is always perfect. For 20 years, I enjoyed a successful career. In December 2020, I received a phone call from my employer indicating that my position was being eliminated. I immediately understood from God that losing my job was a blessing and that He was calling me to greater service in the Church. Being a Marian brings me great peace and joy. Please continue to pray for me and all of our Marian seminarians. Thank you for your support.

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Marian Fathers of the Immaculate Conception

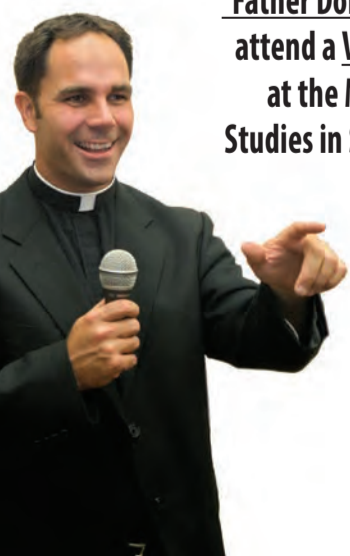
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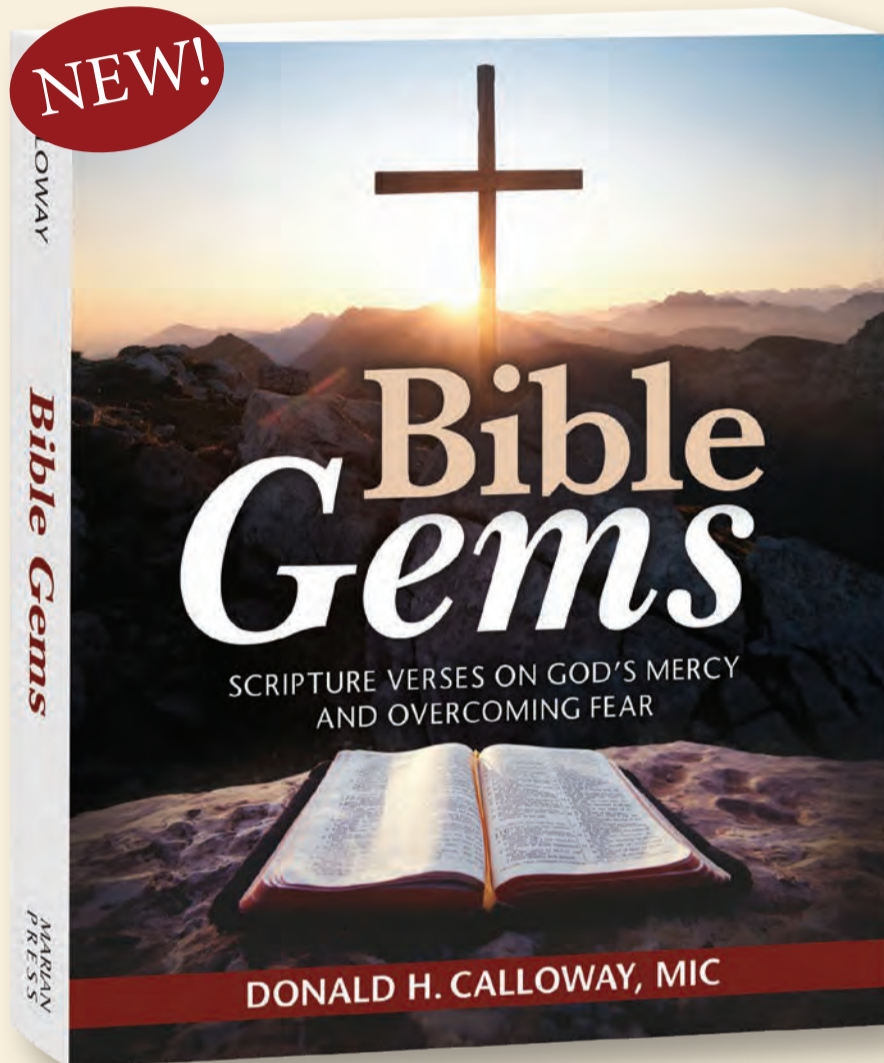
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