

Echo of Mary Queen of Peace

March - April 2008 - Echo of Mary, P.O. Box 47, I-31037 Loria (TV), Italy - Yr 24 # 2
Ph. +39 0423-470331 - www.ecodimaria.net - A translation of the original Italian: Eco di Maria

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Our Lady's message, 25 January 2008:

“Dear Children, With the time of Lent, you approach a time of grace. Your heart is like tilled soil, ready to receive the fruit which will grow in good. You, my children, are free to choose good or evil. Therefore, I call you to pray and fast. Sow joy and in your hearts will grow the fruit of joy, for your own good; and others will see it and receive it through your life. Renounce sin and choose eternal life. I am with you and intercede for you before my Son. Thank you for responding to my call.”

Sow Joy

If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in His love. These things I have spoken to you that my joy may be in you, and that your joy may be full (Jn 15:10-11). Nearly two thousand years have passed since Jesus said these words, and many things have changed in the world, but the essence of life has remained unchanged. Despite the successes in the world of science and technology, and despite the dream of omnipotence, man remains a creature in need of God who cannot give or receive joy unless it is from and in God.

So we must remain in his Love. There are other joys, some good, others bad, but they are fragile and passing joys; they are partial and can never be full joy. If we surrender to His Love, joy will no longer be a fleeting good; it will no longer depend on our state of health or well-being, it won't be something to possess, but will be something to live: not something one has, but something one is. To experience this is to know that nothing can separate us from the Love of Christ (cf Rm 8:35-39), and that the fruit of this Love is joy to the full.

This possibility is offered to all, but demands the observance of God's commandments. God's Love cannot be bought, but is a free gift that awaits a tender heart able to receive it.

The time of Lent is a favourable time, for it is a time of grace that can help prepare our hearts to be open and receptive. **“Your heart is as tilled soil and is ready to receive the fruit that will grow in good,”** says Our Lady. This fruit is Jesus Christ; who awaits to be received by us, and grow in us. Jesus offers Himself to us; He does not impose Himself on us, but He gives Himself to us, just as 2000 years ago.



“Behold, I am doing a new thing: now it springs forth, do you not perceive it?”
(Is 43:19)

It is up to us, now like then, to choose. **My Children, you are free to choose good or evil.** *See, I have set before you this day life and good, death and evil... therefore choose life, that you and your descendants may live (cf. Dt 30:15-20).* **Renounce sin and choose eternal life,** says Our Lady. Jesus is our life and our length of days; He is our eternal life. Thus, she says, **I call you to pray and fast.** Prayer and fasting place us in the condition to know how to choose good.

Sow joy and in your hearts will grow the fruit of joy, for your own good, and others will see it and will receive it through your own life. This is a call to the apostleship of love, not through words, not through indoctrination, but through example of life. Jesus isn't an idea or a concept. He is the Living Person whom we need to meet, to know, to frequent. Not our lips, but our life must speak of Him. *“Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep.”* (Rm 12:12-15). This is the way to sow and cultivate joy; to witness and to communicate Jesus to others.

Nuccio Quattrocchi

Our Lady's message, 25 February 2008:

“Dear Children, In this time of grace I call you anew to prayer and renunciation. May your day be interwoven with brief ardent prayers for all those who have not come to know God's love. Thank you for responding to my call.”

For Those who Don't Know God's Love

If we really knew the gift of God, our life and the world would be so different. *For God so loved the world that he gave his only Son (Jn 3:16)* Jesus is God's gift! Jesus is Love who took on human flesh. We are asked to believe that God is Love, and to accept this truth; not just with our intellect.

“In this time of grace I call you anew to prayer and renunciation,” says Mary who has often spoken of the importance of the Rosary, especially in the family. The Rosary is a most powerful weapon, before which Satan cannot resist. The Rosary is easily learnt by little ones who very soon come to appreciate it as well.

Renunciation is not only fasting. We have to renounce Satan, and all his works and seducing ways, sin, egoism and evil in all its disguises. We have to renounce the superfluous, the abuse of power, such as bullying or being offensive. Renunciation is living a sober lifestyle. It is silence. Prayer and renunciation are the smooth, sure and fast way that take us to the Heart of Jesus.

Mary also urges us to help her: **“May your day be interwoven with brief ardent prayers for all those who haven't come to know God's love.”** It does not matter that we do not know the recipients of our prayer. Let us pray that all might come to know God and His Love, and let us remember to offer up brief invocations as frequently as possible, that the darts of our little prayers of love might become living water for those whom Mary has in mind, and all those we encounter, see or think of during the day.

N.Q.

“Ejaculatory prayers do not hinder your work, just as the beating of your heart does not impede the movements of the body.”

St. Josemaría Escrivá.

Ejaculatory prayers (the brief ardent prayers Our Lady refers to) can rise from the heart in times of joy, of sadness, of trial, simply while waiting, anywhere, anytime. E.g. **Abba** - Jesus, Mary, I love you; save priestly souls, save souls! - **Jesus, I trust in You!** - Lord Jesus, Son of God, Saviour, have mercy on me a sinner! - **Mary, Mother of Jesus, I entrust (myself/him/her/them) to you!** - My God, my Lord! - **Maranatha**

BENEDICT XVI, MAN OF HOPE

(on the Encyclical *Spe Salvi*)



Pope Benedict XVI, as “teacher of the faith,” aims at helping us comprehend our Christian identity. George Weigel explains his popularity with the people: “He is a master-teacher, distilling decades of research and reflection into a body of truths that he manages to convey in language and imagery” accessible to all.

Spe Salvi: “**In hope we were saved**” (Roms 8.24) comes to proclaim the need for hope in modern society and the necessity for Christians to recover its true meaning. “The present, even if it is arduous, can be lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey.”

In this world of ours on the fast-track of “use and dispose of” the meaning of hope has become distorted and faded. Benedict XVI, with his learning and wisdom, uses concrete examples of the lives of the saints, such as **Josephine Bakhita**, who at the age of nine was captured and sold into slavery. The Pope tells her story of extreme sufferings, her rescue and her discovery of the faith (#3-5). He speaks of Vietnamese cardinal **Van Thuan** (#32) who spent 13 years in a concentration camp and nine of these in solitary confinement. He became “a witness to that great hope which does not wane even in the nights of solitude,” said Pope Benedict. “The one who has hope lives differently; the one who hopes has been granted the gift of a new life.”

The master-teacher, the professor, leads us through certain Greek terms, and various philosophers, such as Plato, helping us along the way, guiding us as it were through the thoughts of men that have greatly impacted our world. Of course, the backbone to the entire document is the question: **what is hope?** B.xvi underlines that “to come to know God - the true God - means to receive hope.” And **Christian hope**, he points out, **is different**. Referring to New Testament times, he says, “Christianity did not bring a message of social revolution like that of the ill-fated Spartacus, whose struggle led to so much bloodshed. Jesus was not Spartacus, he was not engaged in a fight for political liberation.”

“Jesus... brought something totally different: an encounter with the Lord of all lords, an encounter with the living God and thus an encounter with a **hope stronger than the sufferings of slavery**, a hope which therefore transformed life and the world from within.” B.xvi stresses that the world and mankind are not governed by elemental spirits of the universe, “but a personal God governs the stars, that is, the universe; it is not the laws of matter and of evolution that have the final say, but reason, will, love: a Person.”

Through the mouths of the saints and Church Fathers, our master-teacher helps us see that without God man does not have hope. But hope is tightly connected to faith: “**Faith** is not merely a personal reaching out towards things to come that are still totally absent: it gives us something. It gives us even now something of the reality we are waiting for, and this present reality constitutes for us a ‘proof’ of the things that are still unseen. Faith gives life a new basis, a new foundation on which we can stand...”

Focusing on modern day Benedict XVI asks: How do we experience the Christian faith in our lives? Is it a life-changing and life-sustaining hope? And of most importance: **Does Modern Society Want Eternal Life?** Perhaps, he responds: “many people reject the faith today simply because they do not find the prospect of eternal life attractive. What they desire is not eternal life at all, but this present life, for which faith in eternal life seems something of an impediment. To continue living for ever, endlessly, appears more of a curse than a gift.” This gives rise to a “contradiction in our attitude,” he says. “On the one hand, we do not want to die; above all, those who love us do not want us to die. Yet on the other hand, neither do we want to continue living indefinitely, nor was the earth created with that in view. **So what do we really want?**” B.xvi lets St. Augustine say it: “Ultimately we want only one thing: ‘the blessed life’, the life which is simply life, **simply ‘happiness’.**”

Pope Benedict leads us through an analysis of the transformation of Christian faith-hope in the modern age and the **political implications of the new idea of progress** which resulted in historical changes. “Two key concepts of ‘reason’ and ‘freedom’... were tacitly interpreted as being in conflict with the shackles of faith and of the Church.”

Spe Salvi briefly addresses “the French Revolution: an attempt to establish the rule of reason and freedom as a political reality.” The eighteenth century society “held fast to its faith in progress as the new form of human hope.” However, technical development and industrialization gave the world an entirely new social situation: there emerged a class of industrial workers and the so-called “industrial proletariat.” So, after the “bourgeois revolution of 1789, the time had come for a new, proletarian revolution”...

“Karl Marx took up the rallying call, and applied his incisive language and intellect to the task of launching this major new and, as he thought, definitive step in history towards salvation,” the Holy Father explains. Yet, “Marx’s fundamental error also became evident. He forgot that man always remains man. He forgot man and

he forgot man’s freedom. He forgot that freedom always remains freedom also for evil. He thought that once the economy had been put right, everything would automatically be put right. His real error is materialism: man, in fact, is not merely the product of economic conditions, and it is not possible to redeem him purely from the outside by creating a favourable economic environment.”

Challenging modernity and Christianity

Modernity must enter into a “dialogue with Christianity and its concept of hope. In this dialogue Christians too, in the context of their knowledge and experience, must learn anew in what their hope truly consists, what they have to offer to the world and what they cannot offer. Flowing into this self-critique of the modern age there also has to be a self-critique of modern Christianity, which must constantly renew its self-understanding setting out from its roots.”

We need to ask ourselves, he says, what ‘progress’ really means; what it promises and what it does not promise, because “the ambiguity of progress becomes evident,” he says. “Without doubt, it offers new possibilities for good, but it also opens up appalling possibilities for evil; possibilities that formerly did not exist.” (...) “Yes indeed, reason is God’s great gift to man, and the victory of reason over unreason is also a goal of the Christian life.” Benedict XVI thus concludes: “Very simply: man needs God, otherwise he remains without hope.” (...) “Good structures help, but of themselves they are not enough. Man can never be redeemed simply from outside.”

Salvation by science?

“Science can contribute greatly to making the world and mankind more human. Yet it can also destroy mankind and the world unless it is steered by forces that lie outside it,” insists Benedict, and then he adds: “We must also acknowledge that modern Christianity, faced with the successes of science in progressively structuring the world, has to a large extent restricted its attention to the individual and his salvation. In so doing it has limited the horizon of its hope and has failed to recognize sufficiently the greatness of its task - even if it has continued to achieve great things in the formation of man and in care for the weak and the suffering.” And he insists: “**It is not science that redeems man: man is redeemed by love.**” ...

“In this sense, it is true that anyone who does not know God, even though he may entertain all kinds of hopes, is ultimately without hope.” Generally speaking man experiences “many **greater or lesser hopes**, different in kind according to the different periods of his life. **Young people** can have the hope of a great and fully satisfying

love; the hope of a certain position in their profession, or of some success that will prove decisive for the rest of their lives.” However, he says, “When these hopes are fulfilled it becomes clear that they were not, in reality, the whole. It becomes evident that **man has need of a hope that goes further.** It becomes clear that only something infinite will suffice for him, something that will always be more than he can ever attain.”

Thus, “Biblical hope in the Kingdom of God has been displaced by hope in the kingdom of man, the hope of a better world which would be the real ‘Kingdom of God’.” Summing up, B.xvi says, “**We need the greater and lesser hopes** that keep us going day by day. But these are not enough without the great hope, which must surpass everything else. **This great hope can only be God,** who encompasses the whole of reality and who can bestow upon us what we, by ourselves, cannot attain.”

Learning and practicing hope

The “first essential setting for learning hope is prayer.” **Prayer is “a school of hope.** (...) When no one listens to me any more, God still listens to me.” Praying “is not to step outside history and withdraw to our own private corner of happiness. When we pray properly we undergo a process of inner purification which opens us up to God and thus to our fellow human beings as well,” he states. “For prayer to develop this power of purification it must on the one hand be something very personal, an encounter between my intimate self and God, the living God. On the other hand, it must be constantly guided and enlightened by the great prayers of the Church and of the saints”.

Pope Benedict’s **second area** for learning hope is **action, and suffering.** “All serious and upright human conduct is hope in action,” (...) “Yet our daily efforts in pursuing our own lives and in working for the world’s future either tire us or turn into fanaticism, unless we are enlightened by the radiance of the great hope that cannot be destroyed,” B.xvi cautions.

“Like action, suffering is a part of our human existence.” Man is not healed, he says, by “sidestepping or fleeing from suffering ... but rather by our capacity for accepting it, maturing through it and finding meaning through union with Christ, who suffered with infinite love.” A “society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through “compassion” is a cruel and inhuman society,” the Pope warns.

Christian suffering has the deeper meaning to suffer “with the other and for others; to suffer for the sake of truth and justice; to suffer out of love and in order to become a person who truly loves - these are fundamental elements of humanity, and to abandon them would destroy man himself.”

Moreover, there is a “**devotion** that includes the idea of **offering up** the minor daily hardships that continually strike at us

like irritating ‘jabs’, thereby giving them a meaning.” A practice he suggests we ought to consider reviving.

Last Judgment

“In the modern era the idea of the **Last Judgment** has faded into the background: Christian faith has been individualized and primarily oriented towards the salvation of the believer’s own soul, while reflection on world history is largely dominated by the idea of progress.” Yet, “for the great majority of people, we may suppose, there remains in the depths of their being an ultimate interior openness to truth, to love, to God.” Meditating on the Last Judgment, Pope Benedict asks, “What happens to such individuals when they appear before the Judge? Will all the impurity they have amassed through life suddenly cease to matter?” For some, their interior openness to the truth, in the concrete choices of life, “gets covered over by ever new compromises with evil, much filth covers purity, but the thirst for purity remains and it still constantly re-emerges from all that is base and remains present in the soul,” he says.

Our “encounter with [God],” he continues, “is the decisive act of judgment. Before his gaze all falsehood melts away. This encounter with him, as it burns us, transforms and frees us, allowing us to become truly ourselves. All that we build during our lives can prove to be mere straw, pure bluster, and it collapses. Yet in the pain of this encounter, when the impurity and sickness of our lives become evident to us, there lies salvation.”

Pope Benedict helps us see how we need to **live with others in mind:** “Our lives are involved with one another, through innumerable interactions they are linked together. **No one lives alone. No one sins alone. No one is saved alone.** The lives of others continually spill over into mine: in what I think, say, do and achieve.”

And he leaves us this tool for growth: “**What can I do in order that others may be saved and that for them too the star of hope may rise?**”

(sources: cna news)

Echos of Medjugorje

It is interesting to note that the messages by the Blessed Virgin at Medjugorje are in tune with the message of *Spe Salvi*. Our Lady’s first message was “God exists!” – as if to say that man alone is not enough; that he cannot manage alone, despite all his progress.

Thus, Our Lady often repeats to us: “decide”, “choose God”, “give Him first place”. And we cannot forget that she has warned us numerous times of the presence and action of Satan. This means that Satan exists too, even though the modern-day culture ignores him.

The cultural world has greatly ignored this Encyclical; probably because when the truth is spoken (e.g. concerning the limits

of science and progress!) you risk losing friends. Something similar happens when you talk about the messages of Medjugorje, both within and without the Church.

Mary’s Calls

How often has Mary called us to pray: **Pray, pray, pray!** she has urged. Why? Because without God; without dialogue with God we are unable to see the direction our life needs to take. Nor can we understand the meaning of the present time.

Then there are the calls to **surrender to God**, to put our lives in His hands! Even - and especially - during trials and trying times. Mary says the openness of heart to joy and hope during suffering is one of the main forms of Christian witness. B.xvi says in regard: “The true measure of humanity is essentially determined in relationship to suffering and to the sufferer... love always requires expropriations of my ‘I’, in which I allow myself to be pruned and wounded. Love simply cannot exist without this painful renunciation of myself, for otherwise it becomes pure selfishness and thereby ceases to be love” (38).

“To suffer with the other and for others; to suffer for the sake of truth and justice; to suffer out of love and in order to become a person who truly loves: these are fundamental elements of humanity, and to abandon them would destroy man himself” (39).

And how many times has Our Lady spoken to us of eternal life, and of how Satan works to fool man into discrediting the Last Things! Says the Pope on how we can help the souls of the departed to receive “solace and refreshment” through the Eucharist, prayer and almsgiving:

“My prayer for another is not something extraneous (or) external, not even after death. [M]y gratitude to the other - my prayer for him - can play a small part in his purification. And for that there is no need to convert earthly time into God’s time: in the communion of souls simple terrestrial time is superseded. It is never too late to touch the heart of another, nor is it ever in vain. Our hope is always essentially also hope for others.”

Also the conclusion of the Encyclical provides us with a **profound connection with the events of Medjugorje**, when Pope Benedict addresses Our Lady as the *Star of the Sea*. Human life is a journey, he says: “Towards what destination? How do we find the way? Life is like a voyage on the sea of history, often dark and stormy, a voyage in which we watch for the stars that indicate the route.

“**The true stars of our life** are the people who have lived good lives. They are lights of hope. Certainly, Jesus Christ is the true light, the sun that has risen above all the shadows of history. But to reach him we also need lights close by: people who shine with his light and so guide us along our way. **Who more than Mary could be a star of hope for us?**” (49, 50).

Fr. Nicolino Moro

Christ's Sacrifice

If in today's language, sacrifice has taken on a negative meaning, it has a very positive significance in religion, said **Card. Vanhoye**, chosen by Pope Benedict XVI to preach this year's Lenten exercises for the Pope and members of the Roman Curia.

"To sacrifice does not mean to deprive, but to make sacred, just as to sanctify means to make holy..." said the cardinal in his reflection of St. Paul's letter to the Hebrews.

The cardinal recalled that in the Old Testament, the purpose of sacrifice was to change God's disposition, to obtain his favour, in exchange for ritual offerings. Something else takes place in the Christian sacrifice, as the Letter to the Hebrews explains: "Its author says that the purpose of sacrifice is to change the disposition of man, not of God (and) to make perfect the conscience of the one who offers the sacrifice, to give him a pure heart that is obedient to God," said Card. Vanhoye.

However, an effective mediation is required: "The sinner has to be helped by a mediator who is himself not a sinner, and who opens the way to contact, to communion with God - and that is the meaning of the New Alliance." To establish the contact, the sinner must, "be helped by a mediator who is not a sinner." This is why the Father gave us His Son: "Jesus was a worthy sacrificial victim and the right priest. Worthy victim because he had perfect moral and religious integrity, he was spotless, as St. Paul says, he was holy, innocent, immaculate. And he was the right priest because he was filled with the power of the Holy Spirit."

The Eucharist is the place par excellence for us to participate in the sacrifice: "When we celebrate the Eucharist and we take Communion, we receive in ourselves this intense dynamism of love, which is capable of transforming all events into a victory."

Invincible Weapon

True prayer is the driving force of the world since it keeps it open to God. Without prayer there is no hope but only illusion. Without the dimension of prayer, man's ego ends up withdrawing into himself, and the conscience, which should be an echo of God's voice, risks being reduced to a mirror of the self, so that the inner conversation becomes a monologue, giving rise to self-justifications by the thousands.

Prayer is a guarantee of openness to others. **True prayer** is never self-centred, it is always centred on the other. The greater the hope that enlivens us, the greater is the ability within us to suffer for the love of truth and good, joyfully offering up the minor and major daily hardships and inserting them into Christ's great com-passion.

Prayer nourishes hope because nothing expresses the reality of God in our life better than praying with faith. Even in the loneliness of the most severe trial, nothing and no one can prevent me from addressing the Father "in the secret" of my heart, where he alone "sees."

Benedict XVI

THE LITANIES

Fr. Ludovico Maria Centra

TOWER OF DAVID

This title comes from the Book of the Canticle of Canticles (Song of Solomon). Even though there is no reference to any particular construction, we can think of David's citadel, which was the highest and most fortified part of Jerusalem, where he chose to live. To understand this title better we must think of the importance of a tower and its specific function in times of war. It was used as a bulwark of defence, a post from which to scan the horizon and sight the enemy from afar. The tower was the last defence and refuge. It was also used for communication purposes.

In reference to Mary, the title acquires a spiritual significance. Mary is the defence of Christians against the attacks of the devil. She is an excellent "observatory" from which we can contemplate God's beauty. Our Lady is an excellent point of reference along the difficult journey of life so that we don't lose sight of our destination.

To give Mary the title of tower is to acknowledge her God-granted power to unmask Satan's evil doings and his malefic and devastating presence. In Church history, in moments of deep crisis and satanic attack, the difficulties were always overcome thanks to an intervention by her, and thanks to those who turned to her for help.

TOWER OF IVORY

This also comes from the Canticle of Canticles, where the groom admires and exalts the beauty of the bride. We saw how in the previous title, the tower signified a construction for times of war. Here the tower is symbolic for beauty, a sign of power that attracts and fascinates. In the Mediaeval, towers gave an aspect of elegance and wealth to the city (think of Siena, San Gimignano, Bologna, Pisa). They served as an attraction and a call for travellers and pilgrims, and now for tourists. Also our bell towers have the task of attracting and signalling the presence of the house of God; and like ivory, are beautiful and precious.

HOUSE OF GOLD

The house is where we feel most at ease. When a storm rages outside, we find repair and safety. The house is where we keep our dearest belongings, and experience the most intimate and important moments. Thus, it is good to feel at home in the motherly Heart of Mary where we can encounter her son Jesus. Gold indicates the beauty of Mary's virtues. Perhaps it is for this that Christians down the centuries have wanted to embellish churches dedicated to her, and her images with gold. It should be noted that the poor are often the most generous.

And of course, Mary is "the house" because she is always ready to welcome us her children and hold us to her heart.

Father, forgive them!

A person is a Christian if he accepts the condition his Teacher has laid down: *forgive your brother, as it has been forgiven you*. If today a Christian is unable to grant forgiveness - and this is often asked of us within our own family or community - it is because he has not entirely opened his heart to God's forgiveness. God's forgiveness is medicinal, it is able to heal every wound. To feel forgiven by God is like an inner explosion that makes you experience that to "grant life" is a need.

From the cross Jesus says to the Father: *forgive them*. Or, in other words: let them experience the immeasurable love that you have for them. Instil in them the healing and liberating oil which is able to make a new creation, which is able to recreate. Jesus, with his gestures and his words - during his Passion and death on a cross - reveals to us the meaning of it all: *Father, forgive them...* Father, recreate them... make them new... unto our own image, as you had wanted them at the beginning of creation.

There, where there is suffering and death; there, where the cross and everything else speaks to us of finality; it is there instead that we find the beginning:

*"Behold, I am doing a new thing:
now it springs forth,
do you not perceive it?"
(Is 43:19)*

Today, for you the Lord is working new things; for your family, and for this society of ours, so confused and disoriented. From his Cross life is blossoming. Do not close your eyes. Do not flee from sorrow and pain. Do not be deaf to the prayer of Jesus. That prayer, that Jesus addressed to the Father, was for you. He repeats: *Father forgive them*, for they know not what they do. Still today, from the Cross a cry is heard; the heart-rending cry of the Lord as he prays: *Father forgive them*.

There truly is much for which we need to be forgiven. No one is excluded. In one way or another, for one thing or another, we all need to be "delivered by God's forgiveness." His forgiveness has this liberating power; it grants the freedom we so thirst for, and for which we often go seeking in the wrong places.

Also today, we continue to offend the Lord. Unjust laws continue to deride Jesus. Merciless wars continue to nail his hands and feet to the wood. Violence and abuse of power continue to gash his innocent body. But the sweet prayer of Jesus remains: *Father forgive them, for they know not what they do*.

Fr. Gabriele Pedicino

"God, who became a lamb, tells us the world is saved by the Crucified One, not by the crucifiers. The world is redeemed by God's patience, and destroyed by man's impatience."

Benedict XVI

Portraits of Holiness

She died the year Our Lady's apparitions at Medjugorje began. She loved the Blessed Virgin, and inspired by her, she adhered to the divine will in a radical way, even when God's plan asked of her a degree of immolation beyond human capacity. She bore Christ's wounds, and she let herself be consumed for the salvation of souls.

Imitate, not just Admire

"Perfection is achieved through love; holiness through humility"

The aforesaid was pronounced by **MARTHE ROBIN**, a French mystic from our recent past. She is known for her hidden life of suffering, a type of Padre Pio of France. She was an extraordinary woman who witnessed how it is possible with the help of Grace, **to live on love alone**. Due to a total paralysis, at the age of 28 she was bed-ridden, blind and unable to take food or drink, not even a sip of water. She was able to consume only the Holy Eucharist. Nor did she ever sleep again.

She was born on 13 March 1902 at Châteauneuf-de-Galaure, a small village near Lyons in south-eastern France, and was the youngest of six children. She was a happy and lively child who manifested a desire for prayer and did not disdain service, sharing the work of the house and farm. Gradually, her love for God grew and she felt ever more attracted to Him. *"My sisters did not want me to pray so much, but I prayed mostly in bed. I prayed to the Virgin Mary, but it was talking rather than praying. I always had my Rosary beads in my pocket and I prayed as I walked."*

"Lord, I bless you for the trials..."

When she was 16 Marthe began to experience the first symptoms of an extremely grave illness that would cause much suffering until her death at the age of 79. In the beginning there were moments of improvement during which she hoped in a healing. It was at this early stage that the Blessed Virgin Mary first appeared to her. Marthe was being prepared for the long road that lay ahead of her, for an existence that she would live entirely in her bed at her parents' home. It was a time during which she would learn to appreciate silence: *"... in which one hears God."* In 1921 Marthe's health improved somewhat, and she was able to walk with the aid of a stick. To Our Lady she confided her desire to enter the Carmel, to "offer everything to God" as little Therese did, and of whom she was a great admirer.

United to the Passion of Jesus

Not long after, however, her illness quickly worsened despite treatments by the various physicians that tried to help her. At

this point in time Marthe felt inspired to offer herself totally to God "with an act of surrender and an offer of self to the love and will of God." It was the 25th March 1925. "Eternal God, infinite love, my Father! .. On this day I give myself and consecrate myself to Thee, wholly and forever..." She understood that she was called to live her offering to Crucified Jesus for the good of the Church and the world while still remaining in the world, as a lay woman.

Three years later her legs became paralyzed, and only months later, also her arms. By this time she was also unable to eat or drink, and not even sleep. Her only material food was the Holy Eucharist! In 1930 Jesus asked her: "Would you like to be like me?" to which Marthe responded: "... that I might die, so they might live..." A few days later He marked her body with the marks of his Passion, in her hands, feet, side, and brow. "I experience how sweet it is to love even suffering, and I would dare to say especially suffering; because suffering is an incomparable school of true love..."



Special Love for Mary

Marthe particularly loved to pray the Rosary. A book by St. Louis Grignon de Montfort ("Mary's Secret") helped her to enter into a deep friendship with the Blessed Virgin. Montfort writes: "When the Holy Spirit, her Spouse, finds Mary in a soul, He flies into that soul, and enters it fully, and communicates to it most abundantly..."

The young "saint", as she was called by villagers, was prepared with years of prayer, renunciation and suffering for a mission that did not take long to sprout, beginning in her parish. Through her, Jesus asked the parish priest to create a Catholic school for girls. When he said he didn't have the funds to do that, she replied: "That which God asks, He grants." In 1934 the first Catholic school at Châteauneuf-de-Galaure was opened.

Foyers of Charity

Jesus had also entrusted Marthe with the founding in her parish of the "Foyers of Charity" for the "radiation of light throughout the whole world... They will spread throughout the world to the most hidden places on the earth."

More than ever, Marthe felt herself a daughter of the Church, and desired working in accordance with her pastor. He felt inadequate, but God sent a chosen priest, specific for the vocation. On the 10th February, eve of the feast day of Our Lady of Lourdes, Marthe received a visit by Abbé Georges Finet, a young priest from Lyon who promoted the Marian spirituality according to Montfort. At the end of their first encounter she told him that God was calling him to found the first Foyer. Of course he was hesitant at first, intimidated by the grandness of such a project, but with Marthe's gentle insistence, he agreed to it, but not without first seeking permission from his superiors, which they graciously granted.

Bound by the Love of Christ

The Foyer is a community of baptized men and women that put their material, intellectual and spiritual goods together. They live, work and pray as a family. Marthe defined it thus to Fr. Finet at their first meeting: *"A Foyer will be a great family, with a priest at its head and Our Lady as its Mother. ... They will radiate light throughout the entire world. They will be an answer from the Heart of Christ to the world after the material defeat of people and their satanic errors."* She later told members: *"The Lord has called you to great things, and the first of these is to leave yourselves."* They do not make vows, but are united only by the love of Christ, and with His same love they receive retreatants for five day silent retreats.

Marthe, bed-ridden, almost totally blind, **offered herself for priests**, the members of the Foyers and all the retreatants: "My adorable Jesus, you live in me, you direct me, instruct me. May all the people who come by me, leave me and find consolation when they cry, feel lifted up when they are burdened, through the recollection of a word, a glance a smile."

Dispenser of Hope

The little ones, the poor in spirit, sinners and souls in search of the truth and light: these came to Marthe, and they experienced the warmth of her welcome, of her ability to listen. She had the gift of seeing into people's souls and was able to give them the words they needed to hear.

She didn't like it when people came to see her out of curiosity or to "have their future told". Marthe did not have ready-made solutions for anyone. She listened and prayed, she invited her visitors to pray, and she'd give them a word from Jesus that came from her heart. Above all, she knew how to understand and suffer in silence, so that the other - feeling respected and cared for - might find hope. Particular cases would be directed to the priest where through confession they could receive God's love more fully. **Marthe would speak to those who suffered**, and to all in general, of the **value of offering up** one's suffering to God: *"Each soul that loves will have to give to its suffering an apostolic value, redemptive value, eternal value... More than ever the world needs holy and generous souls that - as living hosts - dedicate themselves entirely to sacrifice, immolation, and love."* Marthe also experienced the devil's attacks, which got ever more violent, but Mary's presence imbued her with sweetness.

The seed that falls ...

"If the grain of wheat that falls in the ground does not die it will remain alone. If it dies, it will bear much fruit" (Jn 12.24)...

On Friday the **6th February 1981** Marthe returned to the Father after a last fight with the devil. Today she would be happy if we look at her the way she loved to look at Mary, to *imitate her, rather than just admire her*. Her room has become a place of prayer where prodigies have already taken place.

Irma Heller

SIMPLE THOUGHTS by Pietro Squassabia

Forgiveness

If you desire remaining at peace during trials in life, then forgive. If you desire joy and not sadness, then forgive. If you desire knowing how to truly love, then forgive. However, after fleeing from Paradise man could no longer forgive or ask forgiveness of the Father because the devil had enslaved him, turning his heart to stone, making it sinful.

Thus, given that men could not ask forgiveness, the Son took on the semblance of man. To take on the body of man He was born of a woman. He allowed himself to be nailed to the cross. He did this in order to ask forgiveness of the Father in our place. The Father was thus able to give man a heart of flesh, and open up the doors of His own Heart, and the doors of heaven for a multitude of people whom Satan kept tied down to the earth. Man was thus saved by a wonderful plan of love, of the love of God, so that man could pronounce those words: *"Father, forgive"* (Lk 23:33).

And to remain on the subject of forgiveness, the apostle Peter one day asked Jesus if it would be sufficient to forgive a brother seven times. Jesus responded that one must forgive not seven, but 70x7 times. That was a way of saying every time, always – and this makes us see the importance of forgiveness. Jesus spoke also on other occasions about forgiving: *"Love your enemies, do good to those who hate you"* (Lk 6:27).

It seems then, that forgiveness is tightly connected to love; and indeed it is true that one cannot love without forgiving. To be able to forgive we must be able to see as a

gift every person, situation, and event, even the most difficult ones, as Mary did. We see that when she was told to flee by night because they wanted to kill the Child, she didn't think how disastrous that was, but saw the gift (of being forewarned for example), and when Jesus remained behind in the Temple, she didn't lose her temper, but saw the event as something to learn from (in fact, she pondered it in her heart).

On another occasion Jesus responded to his relatives that whoever did the will of the Father was to him mother, father, brother and sister. And on this occasion Mary didn't take offence, but considered His words a gift. When they killed her Son, when they nailed Him to a cross, she continued to love and was able to see in His death the Gift for mankind.

Mary's example is for us a great teaching, and she urges us to see the gift as she did. Let us ask her then to make us capable of seeing the gift in our own lives. This way, perhaps, our life will become a thanksgiving to the Father for the gifts received, and above all, for the Gift of Jesus which we have received. This way, perhaps, a constant desire to forgive will be in us, and it will make us able to love every person, and all creation, with the love of Jesus.

As One Who Serves

How could a god possibly come down to earth and serve us? Yet, the Son, who is God, came in our midst precisely for this reason. He himself said: *"I am among you as one who serves"* (Lk 22:27). Jesus put these words into practice to be an example for us. He says: *"Whoever would be great among*

you must be your servant" (Mt 20:26).

Jesus thus calls us to do the same. He washed the apostles' feet to teach us to serve others. He teaches that to serve is best. Here we could ask what it means to serve, and why Jesus would ask us to serve. Perhaps to serve means to lose something of ourselves, to deprive ourselves of something, for the benefit of another. I think it could be compared to an emptying of the heart, or making a space in the heart so that this space can be occupied by the love of God, and by God himself.

Thus, to serve doesn't mean to lose. Rather, it means to give up something of ourselves so we can more fully accept God's love which is infinitely more precious than what we have given up. Jesus, in becoming a servant, made his heart and life totally available for the Love of the Father.

Satan knows only too well that man is called to serve, and he also knows that if man does not serve he will do all kinds of evil, because his heart leaves no space for Love. It is for this reason that he drives man to choose not to serve. So let us choose to serve, which is what Jesus asks of us, for it is only this way that we can receive Love.

We know that also Mary chose to serve. She said: *"Behold, I am the handmaid of the Lord. May your will be done unto me, according to your word."* She humbly submitted to God's will and was filled with the Holy Spirit, and all generations call her blessed. So let us allow Mary to teach us how to place ourselves at the service of God's plan. This way there will be space in our heart for Love, and then perhaps our heart will be full of joy as Mary's. And perhaps we will understand that the Father is a God of Love, because He is as one who serves. And perhaps we will understand that man exists only because his God is as one who serves.

Messages to Mirjana

2 February 2008

"Dear Children, I am with you. As a mother I gather you because I desire to erase from your hearts what I now see. Accept the love of my Son, and from your heart erase fear, evil (sin), suffering and disappointment. I have chosen you especially to be the light of my Son's love. Thank you."

2 March 2008

"Dear Children! I ask you, particularly in this Lenten time, to respond to God's goodness, because He has chosen you and sent me among you. Be purified of your sins, and in Jesus, my Son, see the victim of atonement for the sins of the whole world. May He be the meaning of your life and may your life be at the service of the Divine love of my Son. Thank you my children!"

The Blessed Virgin once again asked us to pray for all our pastors.

Fasting and Medjugorje

At Medjugorje Mary calls us to collaborate with God's salvific project by heeding her calls to return to God. She calls us so that our own lives might be fruitful, not just for ourselves but also for others. It takes silence and solitude to help us discover what truly is important and essential in life.

Fasting should not be seen with the eyes of the flesh, as something to suffer, or be deprived of, but with the absolute certainty that we enter into a dimension of spiritual light for the benefit of our inner self. We ought to allow ourselves to be accompanied by Mary, "the full of the Holy Spirit," as we try to dominate the flesh.

If we love our blessed Mother, our offering becomes joy capable of transfiguring us. It might also make us suffer; tempt us to think we can't go through with it, but it will be this suffering that will please God, and He will transform us with his wisdom and omnipotence. If you believe in Him you will not be disappointed: "This is the wealth of the poor." So let us give our time to God, embraced by Mary, to reflect, meditate, await, and discover that nothing comes by chance. We will discover, above

all, that we are great in God's eyes because in our inner selves, in the depths of our heart, there is God's glance that tells us: *I love you my Child! I want to install in your heart my kingdom, and transmit it to others.*

The wonder and joy of having tasted the presence of Jesus will help us respond: "The bread I have eaten, fruit of a seed and of man's work, fills me with you, oh Infinite Love." And may the wonder in our hearts become acknowledgement, praise and gratitude for God, the Lord of the heavens and the earth.

Anna Fasano

"The solitude of every retreat is necessary for personal deepening. To encounter oneself alone before the presence of God facilitates profound reflection. In solitude man becomes aware of his own intimate aspirations, his weaknesses and of the possibility of getting in tune with God," said **Card. Vanhoye** in a recent interview.

Are you capable of risking
your life for someone?
Do it for Christ. (JP 11)

Living the Messages of Medjugorje

This is an excerpt from an interview of Dr. Mark Miravalle by Lidija Paris for the Info Centre of Medjugorje at <http://medjugorje.hr> - **Dr. Mark Miravalle** is professor of Theology and Mariology at the Franciscan University of Steubenville (USA). He is a permanent deacon. He and his wife have eight children. He first **visited Medjugorje in 1984.**

Asked if he lived the messages in his family, Dr. Miravalle responded:

"We try. We began by going to **daily Mass.** We believe that Mass is the greatest gift of the day for the faithful, as Our Lady herself has told us. We believe that if nothing else at all is accomplished that day, we have done the greatest thing, because we have been at the sacrifice of the Mass, and we and our older children have received the Bread of Life.

"Secondly, we try to **pray the Rosary** each morning, but we most certainly pray the Rosary every evening... and we also recite the Chaplet of Mercy at 3:00 pm each day. We also try to go to **confession** every Saturday. We feel that confession together as a family is very important, because family reconciliation demands the cooperation of all the members. If some members of the family go to confession, but one does not do so, one can bring discord into the family.

"We **fast on Wednesdays and Fridays,** observing at least a meatless and sweet-free fast by all members of the family.

"When I was in Rome, I recall that at about 7.00 pm one night, I said to my wife: 'You take the children. I am getting too cranky, but I don't want to break the fast,' and I went to bed. But I realized that I was putting fasting before the family, instead of using fasting as a positive means to holiness for the family. Typically, we have an evening meal. I try to fast until then on bread and water, while at the same time we try to cater responsibly for the particular needs of our children. Obviously, we are far from living the messages in a radical way.

Asked if he thought other people who perhaps don't live in a "Catholic" context, were also called to live the Medjugorje message, he responded:

"Our Lady gave one message for 6 billion people. When you give one message for 6 billion people, first of all, you give the grace for each one to be able to live it according to their individual capability.

"For example, if someone says: 'I can't fast on Wednesdays and Fridays because I am a diabetic,' then that person is called to a different form of fasting, to fast from television or from gossip, which may be far harder for many than fasting from food. We are certainly called to fast from sweets and such like. If you are a pregnant mother, you fast differently from a healthy young man.

"But, **there is no aspect of the message that cannot be embraced by everyone.** Fr. Jozo said in a recent talk that Our Lady has the prescription. We go to the doctor

when we require medicine, and we take the medicine religiously. But Our Lady has given us the medicine for our needs today! If we don't take the medicine, we can't blame the doctor! **The Message of Medjugorje is the medicine for everyone.**" Taken with prudence and with a sincere heart it can be lived by all, he said.

"With adolescents, we have to be especially patient but firm. **Even if they don't understand it, fasting is a genuine source of grace for them nevertheless.** Our Lady calls us to be faithful to the great graces for the protection of the Family, which is under attack. Jesus said that nothing protects us from Satan as powerfully as prayer and fasting."

Daniele Pasini: Serving the Faith with Music

I grew up in a family that practised their faith, so I've always had a relationship with Jesus. Mine wasn't a sudden conversion; I never doubted God. I always felt attracted to the Church. Also, my father was a Church organist, and he took me along with him all the time. My life was apparently tranquil.

Nonetheless, in my heart there was much torment, and I went through some bad moments of depression. There were even some times when I had thought about suicide, though I knew I would never really do it. I now know that these depressive states depended on the fact that I still hadn't really encountered Jesus. Even when I thought I was praying well, I realize now that I wasn't. I had many complexes (and still have, alas), but I know that Jesus – and His Mother – simply wants us to surrender ourselves into his hands, to trust our lives to him.

When we are submerged by problems that are bigger than us, such as depression, we are overwhelmed by feelings of panic, uncertainty, confusion and dismay. It's especially then that we need to remember God's Word who tells us that He can help us bear our crosses.

Amid all my problems, the Lord and our blessed Mother surrounded me with people who gave me so much support, and helped me especially in my worst periods. A great grace I received was to get through my studies at university, and to discover many qualities I didn't know I had.

I have learnt that God holds us in great esteem. I had no self-esteem, and all God wanted was for me to throw myself trustingly into His arms, to be able to comprehend how much He thought of me, and loved me. God loves us so much. In fact He died for love of us!

He has granted me so much. One of the best things that has happened is having met a girl **who took me to Medjugorje,** and there my heart was healed. And on Mount Krizevac, I received the inspiration for my first recorded music. How could I not praise and thank Him for such a grace?



Cross not End of Line!

by Stefania Consoli

As we observe Christ's cross have we considered that His instrument of death was a vehicle and not the end of the journey?

Every day we have to face situations in which we feel crucified, situations of evil, of suffering and pain where our powerlessness frustrates us. How do we live with these crosses? Do we put up with them; are we crushed by them? Do we fight against them with anger; try to avoid them? If so, it is just to ask ourselves: **why the cross?** and: **Why does Jesus ask us to carry our cross?**

Servant of God, **Luigi Rocchi,** said that *we don't have to love our cross, but we have to love for the sake of the cross.* His body was immobilized, bedridden, but his spirit was free. He used his mouth to write words of hope to those who were free to move, but were paralyzed on the inside.

This is the secret written on the wood of the cross that Jesus asks us to "embrace". It is a love able to transcend all pain and sorrow. To love despite the cross means to "dare to love" despite our dislike for someone, despite the wounds and grudges and injustices that tell us we are right to feel bitter, restless and angry.

To love in circumstances such as when we feel disgust is hard because it requires that we renounce our own ideas or inclinations, and obliges us to forget ourselves and our pride. We are called to love our enemy, such as one who has betrayed or disappointed us. This means to love for the sake of love alone. *"Father, forgive them, for they know not what they do"*, said Jesus as He was dying on the cross. They are words of forgiveness and mercy. Love will remain in eternity; the sorrow of the cross will become but a memory.

"I have come to bring a fire to the earth, and how I would like that it were already alight." Climbing Calvary that Friday to His death, a spark was born and became a flame. The wood of the cross had to be consumed to keep the flame alive. The cross is as wood thrown into the furnace of our life so that the flame of love that was infused in us by the Holy Spirit at baptism can be kept alive.

"I know it is Love who leads me, but I don't ask where He is taking me," wrote Luigi. "To know He loves me is sufficient."

"Where do I come from? From Love. What am I doing? I love. Where am I going? To Love. Why so much suffering? What wrong did I do? Why, Lord?" - It was then that I felt the gaze of the Nazarene, and it troubled me. He said: 'Not one tear is lost. Life passes through death, joy through sorrow.' - Since then my life was no longer just pain or sorrow, for my sorrow became a vehicle of joy, love and life.

Your joy depends on your will to love those who suffer, so that the Kingdom of God might come into people's hearts, and reach the innocents. With their suffering they prepare the new coming of Jesus. You can help by holding up (your own) cross, to help dry their tears, and keep alight the hope of the resurrection for the *new heavens and new earth.*"

(Luigi Rocchi)

27 Years of Apparitions

Excerpt of Padre Livio's interview of Vicka, Radio Maria, 2 Jan. 2008

P. Livio: Twenty-seven years of apparitions! That's a long time; almost a third of a person's lifetime. After these 27 years, how do you think the response to Our Lady's messages has been?

Vicka: Looking back it seems a long time, but it doesn't seem so much to me because time has flown so quickly. Our Lady has been in our midst for 27 years; and that makes it 27 years of immense graces. We can't imagine the value of her presence! I would say, rather than a long time, it's been too short. I say too short thinking of the grace (of having her)! For as long as we have Our Lady in our midst we have the certainty of her special motherly protection.

P. Livio: Our Lady said that during this time many have responded to her call, but also that many have lost the way. Is this also your impression?

Vicka: [...] For my part, I want to follow Our Lady; do as she asks of me. She said she was happy for all the pilgrims that come here to Medjugorje, and even happier for all those who accept her messages after being here, and then take it to others. Each of us has to be a bearer of her message and her peace. [It happens that] many times we begin to live the messages, and after a while we feel tired, and we stop. Our Lady says that when we live the messages with joy and love, we will never tire; and she says to persevere, day by day.

P. Livio: Some object that the apparitions are too long. Have you ever asked yourself why they are so long?

Vicka: Also our priests objected because of this. Once they made us ask Our Lady how much longer she would stay with us, and she replied: "Are you already tired of me?" (...) On other occasions Our Lady has said: "I am the mother of you all. I love you all with the same love, and I have come to save you all." I am certain that this lengthy presence of hers can be read in light of her "expectancy": she awaits us all because she wants us all saved. She also said: "You don't know how many graces are given to you," and this goes for as long as she is with us. Her presence is a great grace which she obtained from her Son.

P. Livio: So it is a way of showing us her immense motherly love.

Vicka: When Our Lady appears she communicates serenity, inner peace and happiness to you. And you don't desire anything else. I see, however, that in her heart there is a great inner suffering. I notice it. Even if she covers it up with a smile it remains. I can see something is wrong.

P. Livio: Our Lady rejoices for all those who convert, and she suffers for all those who don't persevere.

Vicka: Yes, I think of how very much Our Lady loves us! We can't imagine this infinite love! No one in the world has a heart as big! With open arms she awaits all those who want to believe. She leaves those who are distant from believing free to believe or not. She waits, remaining close in the hope that one day they might accept her. *

Giving Mary a Hand

"I ask nothing for myself, but I ask everything for the salvation of your souls". (Medju, 25.10.88). "Dear Children, you are not aware of the messages God is sending you through me. He is lavishing upon you great gifts, and you do not understand." (8.11.84). Mary doesn't like to force anything on anyone. And so, it seems only a small portion has chosen to accept her messages. At the beginning there were many more who recognized the importance of her apparitions and her call.

In 1986 I went with my wife to Medjugorje for the first time. I believed in Mary's presence, and I still do. I acknowledge the gift that has been lavished on me; in particular the need for conversion. There have been wonderful, together with painful occasions to grow in love. After twenty years my devotion has not waned, but over the years, and given our human nature, and perhaps because we are not given the powerful grace that moved us in the beginning, a kind of tepidity has found its place in my heart.

I think I am not the only one. I can see the same reflected in the *Echo*, which is a gift of Mary and Providence. It began as a notice sheet for parishioners (by Fr. Angelo Mutti, rip), and very quickly 380,000 copies of the (original) Italian edition were being printed. Now only 160,000 copies per edition come off the print.

If we know how to read into the lines, we will see that this can become a favourable time to grow, and witness the faith. Mary doesn't want to exclude us from the chance of spreading her messages. At the beginning she nourished us with the milk of her care, to help us grow. Now she wants us to be strong and become adult in the faith.

"You cannot understand how great your place in God's plan is. I am with you to realize it to the full." Mary is with us! If we heed the call to **become apostles of the Queen of Peace**, we will not keep the gift for ourselves, but will share it with our brothers and sisters who still don't know Medjugorje. It has been said that these are the last apparitions for mankind. And this is certainly true for those who have died in the meantime, and perhaps were able to draw from this spring the strength to live in grace. Instead those who didn't know Medjugorje, and have since died were deprived of the sweet and living presence of Mary.

So let us not lose this occasion for our salvation and that of others. I know first hand that it isn't easy to propose *Echo* to priests or friends; it's hard to face refusal, misunderstanding, even pity. However, the words of Jesus give me strength! **Rejoice when they utter all kinds of evil against you falsely on my account. Rejoice and be glad.**

So, **my friends of the Echo**, Mary is asking us to echo her voice, to spread it by way of the pages of this little but great instrument. Our fears and shyness must not stop us from spreading with love and humility her message, *for it is when I am weak that I am strong.*

We are on the winning side with Mary and Jesus.

Mario Sfriso (Printer of Echo)

Teach me, Lord,

... to give thanks

Teach me, Lord, to give thanks. For giving thanks is the first, the greatest, the most fruitful duty of one who knows he has received everything. Teach me to thank you for your ineffable gifts, Lord. You created me in the womb of my mother, and watched over me as I grew, lovingly and with so much concern; you gave me a place amid your creatures, so that together with the universe I might bring honour and glory to your name.

You defended the life you yourself gave me, from its very beginning in my mother's womb when men who had forgotten your law had decided to suppress it before it could see the light. Suppress it – they said – to save the life of my mother, for hers was in danger. Instead, Lord, you watched as a loving father over the lives of us both; you saved us both, through the piety of my relatives, especially my father, and thanks to the honesty of one man who placed his science at the service of life and not death.

Thank you, Lord. You are mercy, and your judgements are ineffable! But who could ever thank you sufficiently? Your goodness is without limits, your wisdom without number.

Fr. Agostino Trapè

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As we recall the anniversary of the death of our beloved founder, Fr. Angelo Mutti, we implore his and the Lord's blessing upon you and your dear ones.

don Alberto

Italy, 10 March 2008